Deliverance from Public Dangers, a solemn Call for a National Reformation,

Set forth in a

Serious and Compassionate

ADDRESS

To the Inhabitants of

Great Britain and Ireland:

SHewing,

First, That our late wonderful Deliverances, from the most imminent Dangers, call aloud for a public and effectual Repentance, and national Reformation.

Secondly, That the many national Vices, still unrepented of, and publicly practised in these Kingdoms, threaten us with more severe and terrible Judgments. And,

Thirdly, That, if we will not break off our Sins by Righteousness, and our Iniquities by a sober and godly Life, we are not only guilty of the deepest Ingratitude, but also of the greatest Folly and Madness; as such a Conduct has a necessary Tendency to bring on ourselves most certain and inevitable Ruin and Destruction.

By a Sincere Lover of his Country.

Prov. xiv. 34.
Righteousness exaleth a Nation; but Sin is a Reproach to any People.

Deut. xxxii. 29.
O that they were wise, that they understood this, that they would consider their latter End!

LONDON:
Printed for the Author, and Sold by J. Noon at the White-Hart in Cheapside, and J. Buckland at the Buck in Pater Noster Row.

M.DCC.XLVII.
A

Serious and Compassionate

ADDRESS

To the Inhabitants of

Great Britain and Ireland.

Dear Countrymen,

I congratulate you on your happy Deliverance, through the Mercy of God, from the dreadful Effects of an unprovoked and unnatural Rebellion. Surely it highly becomes us all, both personally and nationally, in a devout and solemn Manner, thankfully to acknowledge the Goodness of Almighty God, who has wrought out this great Deliverance. For consider, that wicked and rebellious Men at home, supported and encouraged by our Enemies abroad, had formed a Design to depose our rightful Sovereign King George, and his illustrious Royal Family; to subvert our most holy Religion, and destroy the Laws and Liberties of these Kingdoms; and consequently would set up a Popish Pretender, bred up in the Roman Superstition; who would govern us, not as a free People, but as Slaves; not according to the Wisdom of the
present Legislature, but by the mere Dictates of an arbitrary, insolent and lawless Power.

A Deliverance, my dear Countrymen, from such formidable Evils and Calamities, as these, calls aloud for public Acknowledgment, and Thankfulness to the God of our Salvation. Let me, therefore, prevail with you to look a little backwards, and review your late imminent Dangers; and I cannot but hope, that you will readily and gratefully own the mighty Hand of God, who has mercifully saved you. Think, my Fellow-Subjects, what had been your inevitable and unhappy Case, had not the God of Heaven mercifully interpos'd, and stop’d the flowing Torrent of your Misery. Call to mind the 4th of December, 1745, when the Rebels came on like a mighty Flood, and struck Terror and Surprize in the Countenance of every one, who had any Regard to the Protestant Religion, or to the Rights and Properties of Mankind. Did we not imagine, that our Lives, our Laws, our Liberties, our Religion, and, indeed, every Thing, which is dear and valuable to us, was in the utmost Danger? And had not the great Lord of Hosts stretched forth his omnipotent Arm, and saved us; what Evils, what Miseries and Calamities must have necessarily ensued! For would not an abjured Pretender, who is a Popish Bigot, had he been permitted to obtain his Ends, have changed our most holy Protestant Religion for the corrupt and idolatrous Superstition of Rome? And as he is a flavish Tool to France, would he not soon have fixed on our Necks the galling Yoke of Tyranny and Oppression? So that, had not Almighty God mercifully interposed, our Enemies might possibly have made us a Prey to themselves.
Let me, therefore, prevail on you to call to mind your late anxious and distressing Fears, when you imagined Danger was near at Hand, and your Destruction, in the Opinion of many People, seemed almost inevitable; and this will be a Means to make you truly sensible, how greatly you are indebted to an infinitely good and gracious God, who has now rendered all the Designs and Counsels of our rebellious Enemies unsuccessful.

How wonderful was the Victory, which his Royal Highness the Duke of Cumberland obtained over the Rebels at Culloden; when the Great God of Battles fought for us against them, and cut many of them down, as Grass falls before the Mower, while the rest of the rebellious Host were scattered as Chaff before the Wind. And now may the Inhabitants of this Nation say, as the People of Israel did in a like Case, This is the Lord's Doing, it is marvellous in our Eyes. We should, therefore, be thankful to God from a just Sense of this merciful Interposition in our Favour; by Means of which, our Lives, our Properties, our Religion and Liberties, are all happily secured to us. The late wicked and unnatural Rebellion is now, we hope, entirely suppressed, and the Schemes of our Enemies are rendered abortive; many of their Chiefs have been brought to Justice, and suffered the Punishment, which the Laws of our Country deservedly inflict in Cases of High-Treason and Rebellion. And as to those, who may have escaped the last and final Stroke, which the Sentence of the Law has pronounced against them, methinks, it is sufficient for us, as good Subjects, to acquiesce in the great Wisdom and Goodness of his Majesty; who
who has given us Evidence, that he delights to temper the Rigour of Justice with Clemency. And here, indeed, dear Countrymen, is the true and immortal Glory of our most gracious Sovereign on the Throne; who, as he represents God in the Exercise of Power and Authority in the World, so he resembles him also in the Exercise of Goodness, Mercy and Beneficence: And as these are the darling Virtues, in which the King principally delights, it must needs give him no small PLEASURE to see the same Virtues practised by his Royal Descendants. The illustrious Duke of Cumberland has given us many Instances of his Mercy and Compassion, as well as of his heroic Greatness and Nobleness of Soul: So that what was said of Titus, a Roman Emperor, that he was Amor et Delicie Generis Humani, may, with equal Truth, be applied to the Duke; that he is the Love and the Delight of Mankind, on Account of his great Humanity and universal Benevolence. He has been the happy Instrument, under God, in establishing the Throne of his Royal Father more firm and secure; he has restored Peace within our Walls, and Prosperity within our Palaces; and, we hope, will be the happy Instrument of humbling the Pride and Ambition of that haughty Monarch, who is an Enemy to the Peace, Welfare and Happiness of Europe. These Things, which I have above enumerated, ought to be reckoned among some of the distinguishing Blessings, that we now enjoy, through the Goodness of God.

And now, my Fellow-Subjects, give me Leave most seriously to expostulate with you on this singular Instance of the Favour of God. He has saved you from the most imminent Difficulties and Dangers;
Dangers; he has restored you to the peaceable Enjoyment of your civil and religious Liberties; and what are the Returns you intend to make to him for this merciful Interposition in your Favour? Surely the least you can do, is every one for himself to endeavour to reform one, and so promote a national Reformation. You cannot but be sensible, that there is one infinitely wise and good God, who governs the World by his Providence, and so disposes of Nations and Kingdoms, that they oftentimes become a Scourge to each other for the Crimes they commit. To convince you of the Truth of this, I need only refer you to the Histories of the great Monarchies of the World; such as the Assyrian, Persian, Grecian, and Roman. These Nations, in their several Turns, Almighty God seems to have made use of, as Instruments in his Hand, to punish each other for their Iniquities. For when a Nation, through a general Corruption, incurs the Displeasure of God, he usually threatens it with his correcting Rod, before he utterly destroys it. This is particularly exemplified in the Case of the Ninevites; for although God had threatened them with a total Destruction, and had engaged the Credit of his Prophet in the Message, yet upon the sincere Repentance of that People, manifested by their turning from their evil Way, God repented of the Evil that he had said he would do unto them, and he did it not. And the Prophet Jeremias introduces the Almighty saying, 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
will repent of the Evil I thought to do unto them*. Such, you see, are the Methods of God's Providence, in the Government of particular Nations and Kingdoms.

The many great and crying Abominations committed in these Nations give us just Reason to fear, that we have incurred the Divine Displeasure. And his permitting disaffected Men to rise up in Rebellion against their Sovereign, and our perfidious Enemies the French to assist them, may convince us, that we, for our Sins, deserved this Chastisement. And unless a national Reformation prevent it, be assured, that he, who now only threatens, will, in the End, most certainly punish us. O that the Inhabitants of this Nation would lay this to Heart, and resolve upon a thorough Amendment and Reformation! Consider, my dear Countrymen, what Obligations God has now laid you under. You are bound, both in Duty and Gratitude, to endeavour, as much as in you lies, to promote his Kingdom and Interest in the World. And yet it is too plain to be denied, that there are Numbers in this Kingdom, notwithstanding the great Deliverances God has wrought out for them, who appear thoughtless and inconsiderate, and are not moved by all the Mercies, nay, nor by all the Judgments of God! They seem determined still to go on to do wickedly, and incur his divine Displeasure! For are there not Numbers in our great Metropolis, and, indeed, almost every where else, who make a Mock of our most holy Religion, and scoff at that divine Revelation, by which Life and Immortality are brought to Light; who make a Jest and a Banter

* Jer. xviii. 7; 8.
Banter of every Thing, that has the least Appearance of Godliness. The Manners of Mankind in general are so abominably vicious and corrupt, national Virtue is at so very low an Ebb, and even among those, who make some Profession of Religion, there is so little Regard to God and his Providence, so little of vital Religion to be seen among us, that a serious and devout Christian will necessarily be led to describe this Nation in the doleful Strains of the Prophet Isaiah: *Ab sinful Nation, a People laden with Iniquity, a Seed of Evil Doers, Children that are Corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto Anger, they are gone away backward; the whole Head is sick, and the whole Heart faint; from the Sole of the Foot, even unto the Head, there is no Soundness in it, but Wounds and Bruises and putrifying Sores.*

When a general Corruption of Life and Manners greatly prevails in a Nation; when Men not only break God’s righteous Laws, but insolently cast them, as it were, behind their Backs, and deny, or disregard his Providence, and banter every Thing which is serious and sacred: I say, when a general Corruption in a Nation arises to such a Height as this amongst us, it is high Time for every one, who has any serious Sense of Religion remaining, to exert himself, and endeavour to put a Stop to this growing Evil, by convincing Men of their inexusable Folly and Madness, and leading them to Repentance and Amendment of Life, as the only Way, through Jesus Christ, to restore them to the Divine Mercy and Favour. And now, my Fellow-Subjects, I must beg your Patience, while I point out to you some of the most

*Isaiah i. 4, 5, 6.*
most prevailing national Vices committed in these Kingdoms; which, without a timely Reformation, must necessarily incur the Displeasure of Heaven, and terminate in the utter Destruction of our dear Country, and in the final and eternal Ruin of our immortal Souls.

And here I will begin with the great Parent of most Vices, I mean Luxury, which has destroyed so many Nations, Kingdoms and Empires in the World. The many enormous Excesses and Midnight Revelings, which abound in our great Metropolis, threaten us with such a Dissolution of Manners, such a Waste of Substance, such a Levity of Mind, that nothing but Pleasure, Profuse ness and Extravagance, seems to be thought of amongst us. For when Men have drowned their Reason by indulging their Senses, when they have fired their Blood by the Heat of strong Liquors; what Wonder is it, if we daily hear of Duels and Rapes, Adulteries and Murders? When Reason, which should be the governing Principle in Men, is thus overwhelmed by Drunkenness, they let loose the Reins to their Passions of Lust and Revenge; by which they are oftentimes made miserable and undone for ever. For they little, if ever, think, that, for all their Immoralities, God will bring them into Judgment.

If we do but cast our Eyes about this great City, we shall soon see, that almost every Place or Spot of Ground is appointed for public Shows, for Singing and Dancing, for Music and Wine; in short, for every Thing, which has a Tendency to debauch the Minds of our Youth, and drown them in Pleasure and Extravagance. If we look into our public News-Papers, we shall find them stuffed with a Number of Advertisements
ments of Concerts of Music, of Balls, Assemblies, Operas, Masquerades, Ridottos and every Thing that can help to exhaust the Wealth of a City, which was once remarkable for Industry and Frugality, for Temperance and Sobriety, for Religion and Virtue; and, indeed, for every Thing, which could make a City great and happy. But now, O London, how art thou degenerated from thy former State and Condition, thou, who art one of the most famous Cities in the World, for Trade, for Commerce, and Wealth; whose Riches have exalted thee far above most other Cities in the World! Be thou persuaded to abandon thy Luxuries and Extravagance, left thy Debaucheries and thy Pride bring on thee inevitable Ruin. Consider what has been the Fate of other Nations and Kingdoms, which have been in like Circumstances with thyself. To such as read their Bibles, I will refer the Case of the once renowned City of Babylon. This City grew to such exceedingly great Splendour and Riches, that she became one of the most famous in the World; and yet, by her Impieties, Luxuries and Pride, she incurred the Displeasure of Almighty God, who justly doomed her to Destruction, and brought the Persians upon her in the Night by Surprize, when the King, his Wives, and his Concubines, with a Thousand of his Nobles, were in the Midst of a Debauch. And this City, which thought herself invincible, and called herself The Queen of Nations, nay, in Scripture, is described as the Glory of Kingdoms, and the Beauty of the Chaldees Excellency; yet this very City, says the Prophet Isaiah, in his Prediction,

a Dan. v.  b See Dr. Prideaux's Connection, and Rollin's Antient History.
tion, shall be as when God overthrew Sodom and Gomorrah: Howl ye, therefore, says he, for the Day of the Lord is at Hand, it shall come as Destruction from the Almighty. Behold, the Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate; and he shall destroy the Sinners thereof out of it.

Need I mention the Case of the Persians, who, by their great Victory over the Babylonians, acquired immense Riches and Greatness in the World; and yet, they fell into that very Vice, which brought on the Babylonians their final Ruin and Destruction?

And when Alexander the Great passed the Granicus, with only 30,000 Men, it was to fight against 600,000; but he rightly judged, that Luxury and Intemperance had so enfeebled the martial Valour, which the Persians had in Cyrus's Time, that, if he made but a resolute Stand, the Enemy would soon fly before him. Luxury had so enervated the Spirits of the Persians, that, notwithstanding their vast Superiority in Numbers, they were entirely routed by a Handful of Men in comparison, and their Empire also utterly destroyed. This very Victory, which seemed at first the Glory of Alexander, and the raising the Grecian Empire to Grandeur and Magnificence, was its fatal Undoing, and in Time brought on the final Ruin of Greece: For the immense Riches, which the Macedonians acquired by the total Defeat of Darius, contributed to introduce Luxury and Intemperance among the Grecians also, and ended in their final Destruction. Justin tells us, "That Alexander degenerated into the Luxury and Vices of the Persians; notwithstanding he, by the Means of their
their Luxury, had overcome them; — that he suffered his Army to debauch themselves in that very Manner; — that he gave himself up to the most unkind and cruel Treatment of his worst thief Friends, and even murdered poor Clitus in particular, for only expressing himself a little freely concerning his Faults; — that he even proceeded to demand Divine Honours to be paid him, which some of his Ministers bravely refusing, he caused them to be murdered.

These Instances of Cruelty, it is generally thought, induced some of his own Friends to poison him, in the Midst of one of his Feasts; and so he died a Sacrifice to his Pride and his Luxury, and soon after him fell the great Empire, which he had raised.

Who can read over these Instances of Luxury, and consider the direful Effects of it, without making this melancholy Reflection: That a Nation must necessarily be near to Ruin, which has Officers both on Land and Sea, who have either so enervated themselves by Luxury and Intemperance, that they are afraid to face an Enemy; or else, which is worse, suffer themselves to be overcome by an Enemy's Bribe, to their everlasting Shame and Dishonour? But I forbear an Enlargement here at present. The Roman Empire next succeeded the Grecian, and was, for some Centuries, the Praise and the Mistress of the whole World. The Love of Liberty and of their Country was united, and so great was their Sense of it for a considerable Time, that they called their Children Liberi, to denote, that they were born to Liberty, and to inspire them with an early Love of it. And yet, after many great and important
important Victories, gained over several Cities and Nations, they suffered themselves to be corrupted by the Example of a single Man; I mean Lucullus, who introduced the Luxury of Asia, which fo debauched the Romans, that from that very Time the antient Roman Virtue gradually sunk more and more, till at laft the Empire was entirely torn to Pieces. Nay, Lucullus himself might have lived to see the Destruction of it in the Catiline Conspiracy, which owed its Rise to the Luxury he had introduced, had it not been for the Wisdom and Vigilance of Cicero, who, by his great Care of the Roman State, in delivering it from that Conspiracy, justly deserved and obtained the honourable Title of Pater Patriae, or The Father of his Country.

And now, my dear Countrymen, you have seen what fatal Effects this Monster of Corruption, this Parent of almost all Vices, Luxury, has had upon some of the greatest Empires of the World. It has weakened and enervated the Minds of some of the greatest Princes and Heroes; it has exhausted the Treasures and Wealth of the richest Kingdoms; and, in a Word, has brought on their final Dissolution and Ruin. What then can the People of these Kingdoms expect, unless, by a timely Reformation, they fly from their impending Danger? But the Luxury of our Time is so manifest to every one, that I need not enter into Particulars in order to demonstrate it. For let a Man but cast his Eyes round about him, as he passes through our Streets, and he will see numberless Instances of Luxury, Pleasure and Extravagance. And the same unbounded Profuence and Intemperance, which so glaringly appears
appears in Town, has spread itself in our lesser Cities, and even in our smallesst Villages, throughout the Dominions of Great Britain.

But certainly Luxury is a great Vice in all Men, whatever their Rank and Condition in the World be, and is always pernicious to themselves and their Families. It first, indeed, infects those who live in splendid and opulent Circumstances, and have the greatest Allurements, as well as the greatest Means, to gratify their sensual Appetites; but when it once prevails amongst them, it spreads itself through all Degrees of Men, even to the lowest. The Noble and Wealthy, therefore, should avoid this Vice, that they may not infect others by their Example, and be accessory to the Sins and Ruin of their Country. But if they have no Regard to the Public, let them consider their own Good, and the Good of their Offspring. How many noble and wealthy Families have been brought to Ruin by Luxury! And where it has not this sad Effect, it destroys their Health, and consumes that Part of their Substance, which should be employed in Works of Charity; it enfeebles their Minds, and renders them incapable of those great and worthy Actions, by which their Families were raised to Wealth and Dignity. There is, I confess, a Dress and Equipage suitable to the Rank of the Nobility and Gentry; which, therefore, I am far from blaming: But then it is no less evident, that all those Excesses are to be avoided, which impair their Fortunes, and are inconsistent with their doing Good according to their Abilities. But if Luxury is so criminal in the Great, it must be worse in Tradesmen, who vie with our Nobility and Gentry, in their Equipages and Dresses. The Luxury of the trading
trading Part of these Nations manifestly appears in the great Number of Bankrupts, which we have had of late, more than in any former Times. For, generally speaking, the young Trader begins in the same sumptuous Way of living with his small Fortune, where his Predecessor ended with his great acquired one; and what Wonder is it, if, before he gets sufficiently established in Business, he, by his great Profuseness, is forced to step aside; or, perhaps, goes to a Gaming-Table to seek some Relief, and try his Fortune, where he becomes entirely ruined by Sharpers?

But, alas! this Vice is so far from being confined to the Nobility and trading Part of the Nation, that it has long since infected Persons of the lowest Rank. If we take ever so little Notice of what passes on the Lord's Day, we shall see such Scenes of Drunkenness and Debauchery, as will soon convince us of the deplorable State of the common People. The little Money, they have earned in the Week, is wasted in Profuseness before Monday Morning; and, instead of spending the Lord's Day in public Devotion, as is the Duty of all Men, and was the pious Practice of our Forefathers, and of our Citizens not a Century ago, it is now looked upon only as a Day of mere Rest from Labour, and spent in Drunkenness and Debauchery. But this will more properly come under my Notice, when I address myself to you on the Subject of Religion.

Since this, my Fellow-Subjects, is your unhappy State and Cafe, be persuaded to consider the fatal Consequence of such a criminal Conduct. What, in the End, can you expect, but that God should punish you with that Recompence of your Error, which is meet? Intemperance
I ranee has a natural and necessary Tendency to destroy your Health, to exhaust your Substance, to enfeeble your Minds, and to bring Misery and Ruin upon you; for the wisest of Men has told us, and I doubt not but that many of you have seen, and do daily see it verified, That the Drunkard and the Glutton shall come to Poverty, and Drowsiness shall clothe a Man with Rags.

You have seen what direful Effects Luxury has had on the great Empires of the World, and what Desolation and Ruin it has brought upon them. Be persuaded, therefore, immediately to resolve upon a thorough Reformation, as the only Way to prevent the Ruin of a sinful People. You cannot be insensible of the many Miseries and Calamities, which proceed from it in the present Life; but these are not to be compared to the inexpressible Miseries of another World, where the Worm of Conscience dieth not, and the Fire is not quenched; where the foolish and impenitent Sinner shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power.

And now, my dear Countrymen, having laid before you the melancholy State and Condition of these Kingdoms, occasioned by the Spreading of an unbounded Luxuriousness and Extravagance, give me Leave to address you also on another Subject of the greatest Importance, I mean that of Religion. A becoming Fear and Reverence of the Deity is necessary to the Well-being and Happiness of Mankind in this World, without considering at present the Life which is to come. The antient Romans, therefore, that wise and brave People, while they were renowned for their Regard to moral Virtue, and the Love of their Country,
Country, in the very darkest Ages and Beginning of that great Empire, established the Fear of the Gods, and a Veneration for Religion, as a fundamental Principle. Hence it came to pass, that they built so many Temples and Altars, had such frequent and numerous Sacrifices, and performed their Vows so religiously; a certain Proof, says Seneca, of the Existence of a supreme Being, ever mindful of our Wants. The Sacredness of Oaths, which were made in the Presence of the Deity, was highly regarded at Rome. The very Soldiers, however displeased or enraged, dared not to desert their Generals; because they looked upon themselves as bound to them by the Oaths they had taken. Happy might it have been for the brave Colonel Gardiner, if British Soldiers, bearing the Name of Christian, had but shewn the same Regard to their Oaths, as these Heathens! But the great Regard the antient Romans had for their Religion, caused them to subdue their strongest Passions. Cicero gives his Countrymen a most glorious Testimony on this Head: "We excel not the Spaniards in Number, says he, nor the Gauls in bodily Strength; neither the Carthaginians in Policy and Address, nor the Greeks in Arts and Sciences: But our chief Excellency, over all Nations, undeniably lies in this; in our Piety and Religion, and in an inward Persuasion that there are Gods, who rule and govern the Universe."

O how happy would they have been, if, with such excellent Dispositions, they had known the only living and true God! It must, however, be owned, that their Prudence, Frugality and Moderation, their Regard to their Gods and their Oaths, and all their Sense of Religion and Virtue, disap-
disappeared and vanished, as Luxury prevailed among them; and they became as dissolute as the Nations they had conquered. And yet, after all, how happy would Great Britain be, if the same pious Regard was now paid to the true God, which the antient Romans paid to false ones! But, alas! the Matter is quite otherwise: We profess, indeed, to know God, but in Works we deny him; we profess his most holy Religion, and call ourselves the Disciples of the holy Jesus; we have the best Precepts, and the most perfect Pattern for the Regulation of our Conduct; we have the most glorious Rewards set before us for our Encouragement: But how do we evidence our sincere Belief of, or our Regard to, these Things? Do we obey his most reasonable Laws? Do we imitate his most holy Example? Do we renounce the Vanities of this World for the Hope of a better? No, the Generality of Men in these Kingdoms pay no Regard to these Things: In Principles, indeed, they profess to be governed by the most excellent Dispensation of Religion, which was ever given to the Sons of Men; wherein whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report, are principally inculcated: But yet, as though there were no such Principles in Christianity, how many Falsities, in Opposition to Truth, do we frequently find trumped up in the Nation, either to sink the Spirits of those, who wish well to the present happy Establishment, or else to keep up the Interest of a wicked Party, whose Principles are such a Stain and Dishonour to every Christian Community, that one would wish they were utterly discarded by all! Again, what Instances of
Injustice, what Dishonesty, what Fraud and Oppression are there not daily committed in these Kingdoms, to the Dishonour of the Name and Profession of a Christian, who has such excellent Laws for the Government of his Actions! What Instances of the Breach of Promises and Vows, though made in an Appeal to God! And what bitter Oaths, Curfes and Imprecations do we hear Day and Night in our Streets, as though Men had loft all Sense of their Dependence upon God, or Reverence for his sacred Name! It is much to be lamented, that Men, who call themselves Christians, have, to the highest Degree of Wickedness, allowed themselves the Liberty to talk about God with as much Unconcernedness and Irreverence, as if he was a Being, to whom they had little or no Relation, or on whom they had no Dependence: They are frequently guilty of profaning his most holy Name, and insensibly weakening that great Guard of Religion.

There are few Men in the World so hardened in Sin, as to approve this vile Practice, or that will undertake to justify themselves in it; for it would be very bad Reasoning, indeed, for any one to say, it is warrantable, because it is fashionable; and yet there are some Men in the World so vain, as to think these vile Expressions a Sort of Ornament to Discourse, and one Mark of the polite Gentleman: But their own Observation may teach them, that, if profane Swearing and Curfing are genteel Accomplishments, the Porter, the Drayman, or the common Soldier, will, if possible, outshine these Men of Figure. And whatever Pretences they may make, or how foolishly soever they may think of a Conduct so profane and immoral, the Man, who is daily guilty of it, in the Judgment of all pious and good Men, passes only for a rude, irre-
irreligious and profligate Libertine: And, indeed, in what is he better, let the empty Title of the Blasphemer be what it will, when he takes every Occasion to treat, with a contemptuous Familiarity, the greatest and best of Beings, even in the Presence of those, who have the highest Veneration for him? O that Men would consider with themselves their own Vileness, and the Consequences of this Evil, and fix good Resolutions, that they will no more speak thus wickedly and blasphemously, nor continue to offer such an Indignity to that great, and, to the Sinner, tremendous Being; who has it in his Power to punish them a thousand Ways, and will shortly call them to an Account for this, and for all other Exorbitancies of an unbridled Tongue! For we are assured, that God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil. But if Men are thus resolved to run the Venture, there is nothing they can expect, but the condemning Sentence of that Sovereign Judge, whom they thus daily and hourly affront. It has frequently been observed by Divines, that this Vice is the most inexcusable of all others, because it cannot be pretended, that there is any Temptation to it in Nature. Intemperance and some other Vices arise from the Abuse of natural Inclinations, good in themselves, to which Abuse there are, indeed, several Allurements in the World; and though no just Excuse can be made for Persons, who comply with these Temptations, yet they are ready to imagine, it is some Plea in their Favour, some Mitigation of their Fault, that they were strongly tempted. But there is no Propensity in our Make, which can be

\[ Eccles. xii. 14. \]
be any Occasion for profaning the Name of God: It might, therefore, well puzzle a wise Man, as Archbishop Tillotson observes, "To give " any tolerable Reason, why this Sin should be " committed at all;—for no Man was ever born " into the World with a swearing Constitution." Consider, my dear Countrymen, are there not Multitudes in these Kingdoms, who make Damnation itself the Subject-Matter of their multiplied Wishes and Petitions. When the Mouths of Men are thus full of Curling and Swearing, how dreadful and shocking is it to hear them call upon God, on every Occasion, to damn their own Souls, or their Bodies, or wish, that the Devil may fetch them away, if such a Thing is not true. How little do they consider with themselves what Damnation is! It is not possible, that such impious Wretches should be willing, that Almighty God should deal with them according to their profane Wishes and Desires; and yet they will thus implicate the Divine everlasting Wrath, not only on themselves, but on others also, on the leaft of what they call a Provocation. One may justly wonder, how a Man endued with the noble Faculty of Reason and Reflection should be capable of so deplorable an Instance of Corruption, did not daily Observation furnish such numerous and melancholy Proofs of it.

The pious Author of A serious Address to sea-
faring Men, published about ten Years ago, in a very pathetic Manner addresses himself to Men guilty of these horrid Crimes: "You are, it is " certain, says he, of the Number of those, who " deserve Damnation; but one would think you " should not desire it." [Speaking to those, whose daily Practice is to call for it on themselves.] "You
"You profess to believe, that the Wicked shall
go away into everlasting Punishment, and yet
you appear fearfull of it:—But this is not all;
no, says he, you pray for it, you beg that the
Exercise of the divine Patience towards you
may cease, and that the great Enemy of Souls
may seize yours, and become your eternal
Tortmentor, and that God, the Fountain of all
Good, may never appear your Friend; that he,
to whom Vengeance belongeth, may shew him-
s elf, and make known the Power of his An-
ger, in cutting you off from the Land of the
Living, and from all Hopes of Happiness in a
future World. This, it seems, says he, is your
Request, and you need not doubt, but that
without a timely Repentance it will be granted
you. The dreadful Hour is hastening, when
the heaviest Curses, you have petitioned for,
will light upon you, and the Justice, you de-
 fied, will be exercised in compleating your ir-
retrievable Ruin. Consider, says he, I beseech
you, the inexpressible Misery of your Case,
when in those dismal Abodes below you will
be forced to reflect thus with yourselves: Now
the Damnation, I so often called for, is come;
but, O! how shall I bear it!—I frequently
joined with the Devil, in wishing he might
fetch me, or take me, and now I have ob-
tained my Wish, and he his Prey; nor can I,
by any possible Means, obtain a Release."

Thus this pious Author goes on to describe
the miserable State and Case of such Profaners of
the Name of God; which, indeed, he applies
 principally to Seamen; but the same Advice is
applicable to Thousands of others in this King-
dom.

He
He further represents them in their Misery, as reasoning with themselves in the following Manner: "Now I know what it is to be damned: I talked of it once without Fear or Thought; now I see, I feel its Torments: Mad Wretch that I was, to work out my Damnation in the Service of Sin, instead of working out my Salvation.—Consider, says he, that such Reflections as these, will be an Aggravation, consequent on this Practice, if you remain unformed."

The Number of profane Swearers in this Kingdom is so great, that our Legislators thought it worthy their Care and Wisdom to endeavour to put a Stop to this growing Iniquity, which, like a Flood, is ready to overwhelm us with Destruction: But, alas! let a Man but just put his Head out of Doors, and he will be ready to imagine, from the vile Practice of Men, that, of Course, either there is no Law to punish Blasphemers, or else, that they take a Pleasure to do it in Defiance of the Law. This, indeed, is a melancholy Case, and gives one Reason to think, that a Nation must be near to Ruin, when the Wisdom of the whole Legislative Power shall be thus slighted and defied; or, at least, that God will send some discriminating Judgment to cut off such blasphemous Offenders. Besides, can we think, that the God of Heaven will long suffer a People thus to go on in Defiance of all Laws, both human and divine? Will not he enter into Judgment with them, and punish them for such heinous and provoking Transgressions? Nay, has he not already begun, by permitting an unnatural Rebellion to be carried on for a considerable Time in these Kingdoms, encouraged and assisted by our
our perfidious Enemies the French? And though God, in his great Goodness and Mercy, has withdrawn the Sword from these Kingdoms, yet there is another national Judgment, which still continues, and has raged for a considerable Time, and threatens us with Scarcity and Want. The great Number of Cattle, carried off by a violent contagious Disease, has already reduced many of our dear Countrymen to extreme Want and Necessity. As this Mortality continues to spread itself farther, it must of course reduce many others to the like pressing Circumstances; and, unless you will resolve on a national Reformation, who can tell, but that God may turn this violent Distemper among the Cattle into a pestilential Disease on our own Bodies, and so by Famine and Pestilence doom us to Destruction, as having rendered ourselves, by our gross and public Vices, utterly unworthy of his Mercy? Let, therefore, the People of these Kingdoms consider, what Reason they can have to expect, that Almighty God will always exempt from Punishment a Nation, which continues to affront him by an open Violation of his Laws. On the contrary, we may be assured, that God will not always suffer himself to be insulted, but will, in the End, send down such Judgments upon us, as shall produce either a national Reformation or final Destruction.

Besides, there is another enormous Vice too common among us, which has a direct Tendency to incur the Displeasure of Heaven; I mean Perjury. This is a Crime of the deepest Dye. The perjured Wretch calls God to be Witness to the Truth of what he, in his own Mind and Conscience, knows to be false. This is, indeed, bidding Defiance to God, and challenging the Almighty
mighty to shew him no Favour! And yet, this is a Crime frequently committed at our general Elections, and in many other Instances. But, without raking into the dirty Scenes of Corruption, it is sufficient to mention our Custom-House Oaths, which are taken without so much as an Intention to keep them. The Author of Great Britain's Remembrancer, speaking of the vast Load of Guilt contracted by this blasphemous Impiety, says, with Wonder and Astonishment, "Good God! what a Scene of Perjury is here, and how great must be the Mercy of that insulted Being, who suffers such a wicked People to live upon the Face of the Earth, without commanding her to open her Mouth and swallow us up."

And afterwards, in addressing himself to Persons in Power, "It is by your good or bad Conduct, either to gain your Country the Favour of Heaven, or to draw down upon it that Almighty Vengeance, which can shake the Pillars of the best established Empire in the World, and lay its Honour and its Pride in Ruins. And for the Sake of all that is dear to you; if you have any Regard for your Children, any love for your Country, any Reverence for your Religion, or any Gratitude to your Almighty Deliverer, let the Time past be sufficient to have lost in Indolence and Pleasure; and, before it be too late, resolve to consider, what is to be done for the Saving of a sinful Nation."

And

a Page 25. b Page 36. c Pages 37, 38, 39, contain such a serious Address to Lords and Gentlemen, to Bishops and Pastors, and to the Magistracy both in Town and Country, that I heartily wish this excellent Pamphlet was in the Hands of every one, to whom it is addresed.
And now, my dear Countrymen, suffer me also just to put you in Mind, that if you have any Sense of your Dependence upon God, or any Regard for the Interest of your Country, or any Pity for perishing Souls; it is incumbent on you, that you exert yourselves to save these Kingdoms from that utter Desolation, which our many abounding Corruptions threaten us with. I must own, that this Nation, through the Forbearance of God, has seen but little of the Terrors of his just Indignation. The Calamities of a State of War, such as Devastation and Bloodshed, at least, within our Memories, till this late Rebellion, have been kept at a Distance from us, while they have raged in other Nations. But what Security have we, that it always will be so? What Reason have we to think, that we shall always be exempted from having our mighty Fleets destroyed, our Armies beaten and slaughtered, our Fields laid waste, our Substance plundered, our Cities and our Towns laid level with the Ground; and, perhaps, our Wives and our Daughters ravished: I say, what Security have we, that we shall not suffer this Desolation, as many other Nations have done before us? What have we done, that may encourage us to look for an Exemption? Or may I not rather ask, What have we not done, to provoke the Displeasure of Almighty God, and to call down his most severe, but righteous Judgments upon us? I have given you Instances of the Profuseness, Luxury and Extravagance; of the great Impiety, Profaneness and Irreligion of the People of these Kingdoms. I have shewn you, that a Regard to God and his Providence is so very little attended to among us, and all, that truly deserves the Name of Religion,
so much declined, that we have just Reason to fear his greatest Displeasure. In this State of Things, it becomes all, who have any Sense of Religion remaining, any Love for their Country left, to shew themselves like Men, and exert their utmost Endeavours to stop the Progress of this growing Corruption of Manners. This will be the best Evidence we can give of our sincere Gratitude to God, for his late merciful and most reasonable Interposition in our Favour. In our Distress, we humbled ourselves for our Sins, and cried to him for Help; he graciously heard our Prayers, and saved us: But what monstrous Ingratitude to our great Deliverer, what a mighty Aggravation of our Sins will it be, if we are not led to Repentance by his Goodness, but still persist in our evil Ways, and wantonly abuse his Mercies! Ingratitude, my dear Countrymen, has always been reckoned as an Evil of the deepest Dye; and is very justly branded with Infamy and Detestation by all Men, especially when it is committed against themselves: But when the supreme Author of our Being and Happiness is the Object of this base and detestable Crime, Men do not seem sufficiently to see its Deformity, so as to deter them from the Commission of it. The Favours, God has bestowed upon us, are very great, and innumerable; and yet Men will still go on, and sin against him, who has mercifully saved them. Would it not be counted very bad Reasoning, and an Instance of the highest Ingratitude, for a Man to say to his Friend, It is true, you have been the Instrument of preserving my Substance from being consumed, but now I will spend it in Luxury and Extravagance; you, indeed, have been the Instrument of making me free,
free, but now I will become licentious; and because you have preserved my religious Privileges, therefore I will now slight and despise them: I say, would not such a Conduct, in one Man towards another, be accounted the highest Instance of the detestable Crime of Ingratitude? And yet this, I fear, is too true a Description of the Conduct of the People of these Kingdoms towards the God of their Salvation: For are they not daily and hourly trampling under Foot his divine and holy Laws, bidding Defiance to his Authority, and, of Consequence, using the infinitely good God even worse than they dared to do their fellow Creatures? They can resent the smallest Instance of Ingratitude to one another, and yet commit the highest Instance of Ingratitude to the God of Heaven! Such a Conduct as this, my fellow Protestants, among Christians, who profess to be governed by such excellent Laws, must be utterly inexcusable and unpardonable; for the very Heavthen have condemned and branded Ingratitude as the foulest Stain and Dishonour to human Nature. Let the People of Great Britain, therefore, think, what must, in the End, be the Consequence of such an ungrateful Conduct. Will not the Almighty, in Time, unless we thoroughly amend our Ways and our Doings, inflict some of his severest Judgments upon us, and cut us off in the Midst of our Iniquities? O that the Inhabitants of this Nation would resolve to return unto the Lord with all their Hearts, and be truly thankful to God for the Deliverances he has wrought out for us; left, by our Ingratitude, we cause him to stretch forth his omnipotent Arm, and we be consumed.
I would now beg Leave to address myself to the Nobility and Gentry, to the Right Reverend Fathers the Bishops, to the Reverend Pastors of Churches, and to the Worshipful the Magistracy of these Kingdoms, and to be permitted in this Way to put them in Mind, that the Eyes of all pious and good Men are upon them, and earnestly hope, that they will exert themselves to bring about that great and desirable Work, a national Reformation.

You, my Lords and Gentlemen, who fill up the august Senate of these Nations, have it in your Power, either to enact new Laws, or to amend those already made, for the more effectual Suppression of Vice and Profaneness. And if you discountenance all Luxury, Profaneness and Immorality; if you shew a just Veneration and Regard to the Name and Worship of God; and revive the antient Britifh Frugality and Temperance, your good Example cannot but have a powerful Influence upon all your Inferiors, as well as upon your own Domettics; and will, consequently, very much contribute to promote the Interest of Religion and Virtue.

I doubt not but you, Right Reverend Fathers the Bishops, are truly sensible how much it is incumbent upon you, to exert yourselves to save a Nation from impending Ruin: And the Influence your Lordships have, in your respective Dioceses, over the Clergy, I hope, will make them careful to inculcate on the Minds of their Flocks the absolute Necessity of Repentance and Amendment of Life, as the only Way, through Jesus Christ, to avert the Judgments of God. You, my Lords, will undoubtedly put them in Mind, that, in as much
much as they have greater Advantages for promoting Religion and Virtue, it is expected from them, that they exert themselves to promote a thorough Reformation in these Kingdoms.

You also, Reverend Pastors of Churches, may do much to revive the Cause of true Piety, and promote a Reformation of Manners, if you teach by your pious Example, and reasonable Admonitions in private, as well as by good Instructions from the Pulpit. The Eyes of the whole Nation, indeed, are upon you, because your Learning, Knowledge and Function give you better Opportunities and higher Advantages of doing good in the World; and it is but reasonable, therefore, to expect, that you should do more than others for promoting a national Reformation. You know, that if the Watchman does not give proper Warning to the People, to turn from the Evil of their Ways, and, through his Neglect, wicked Men become more obstinate and irreclaimable, and at last die in their Iniquity; the Prophet Ezekiel expressly says, and repeats it, That their Blood will be required at the Watchman's Hand.

It is likewise incumbent upon you, the principal Magistrates of these Kingdoms, to exert yourselves in the Execution of those good Laws already made, that you may be for the Punishment of evil Doers, and for the Praise of them that do well. This is the Way to make Peace and Happiness, Truth and Justice, flourish in our Times. It is a common Observation, that no Kingdom is better furnished with good and wholesome Laws than Great Britain; and yet, perhaps, there is no Country in the World, where the Laws are less observed than in these Nations. But it is in the Power of you, Right Wor-
Worshipful Magistrates, to wipe off this Stain and Reproach from your Country; because, as you understand the Laws, and know how to command, I hope, you will be vigilant in putting them in Execution, and not rest till you see yourselves obeyed.

And now may all of us, in our proper Stations of Life, awake out of that Lethargy, which seems to have seized us, and exert ourselves like Men sensible of our Evils and Dangers. Let us abandon all the base and unworthy Gratifications of Sensuality, for the more refined and worthy Entertainments of Religion and Virtue. Let us resolve, through the Goodness of God, to do our utmost to save these Nations from impending Judgments.

And let me remind you, that the King and his Council have led us the Way to avert the Dismal Pleasure of Heaven, by appointing a Day for a public Fast, that we, by our Prayers and Supplications, might implore the Divine Assistance in our present Troubles and Dangers, and that we might intreat the Almighty to forgive us our manifold Sins and national Iniquities, which we then, in a more particular Manner, were called upon to make a publick Confession of, and to resolve upon an Amendment and thorough Reformation. But give me Leave, likewise, to enquire, how you have performed the most solemn Engagements you then laid yourselves under? Have you utterly abandoned those Sins and Iniquities, which you then confessed in public? What Progress have you made in that Amendment of Life, upon which, it is to be supposed, you then solemnly resolved? There are many Persons in the World, who go to public Service, and join in the Solen-
nity of such Days, and make Acknowledgment of their Sins and Iniquities; but when this is done, seem to think themselves absolved of course, and return to the Commission of the same Sins, which they so lately confessed before God with seeming Resolutions of forsaking them. This, I fear, is too frequently the Case of many, who call themselves Christians. But if Men were in earnest, when they made public Confession of Sin, and professed Resolutions of Amendment, we should see the good Effects of it in their Life and Conversation: And if it has not this Effect, but they go on in their Transgressions, all their Pretences to Repentance and Amendment are vain, and ineffectual to render either their Persons or Services acceptable to God, to avert his Judgments, or procure his Blessing to these Kingdoms.

And now, my dear Countrymen, I shall close this Address, and take my Leave of you at present, in the pathetic Words of the Right Reverend the Lord Bishop of Oxford: "What it will seem good to him to do with us, when we consider our national Wickedness and ingratitude to him, it must be acknowledged we have great Cause to fear. He has blessed these Nations beyond most, if not any other Part of the World; and we have turned all his Blessings into Occasion of Sin. He has given us Wealth; and we have applied it to the wicked Purposes of Dissoluteness and Luxury. He has given us Liberty; and we have abused it to the bitterest Hatred, and the grossest Licentiousness. He has given us true Religion; and we have slighted and scorned it, cast off the Worship of God, received the Mercies of his Pro-

* See his Sermon on Occasion of the Rebellion, p. 28, 29, 30.
"Evidence without Thankfulness, and the Threatenings of it without Humility; nay, ridiculed the Obligations even of Probity and moral Virtue, till we have scarce Principle enough left to be concerned for any Thing, but present Pleasure and present Interest. Our Abhorrence of Popery is gone; our Zeal against Slavery is degenerated into Faction; our Zeal for the Government, into private Selfishness. We daily accuse one another of these Things; we never think of reforming ourselves. And what can be, in a rational View, the probable Consequence, in a religious one, the just Punishment of such a Behaviour; but that which the Divine Wisdom has so clearly foretold? For that they hated Knowledge, and did not choose the Fear of the Lord; they would none of my Counsel, they despised all my Reproof: Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices. It is by slow and silent, but it is by effectual Methods, that God shews himself the Governor of the World. Princes, that neglect to support his Authority, shall find their own decay with it. Subordinate Rulers, that trust to other than virtuous Arts of Government, shall find they have leaned on a broken Reed. And Nations, that indulge Profaneness and Profligateness, shall experience them to bring on Confusion and Ruin. Escaping it in one Shape for once is nothing; in that, or some other, it must fall upon them, if they continue such as they are."

*Proverbs* i. 29, 30, 31.

FINIS.