

The terrour of the world, and refuge of the godly, in sickly times : a sermon occasioned by the late general sickness in England, and other parts of Europe preached to a Protestant congregation in this city on Sunday the 31st of August, 1712.

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THE
TERROUR
OF THE
WORLD,
AND
REFUGE
OF THE
GODLY,
IN
Sickly Times,
A
SERMON.

OCCASIONED

By the late GENERAL SICKNESS
in England, and other Parts of Europe.

*Preached to a Protestant Congregation in this City
on Sunday the 31st of August, 1712.*

LONDON

Printed for T. Harrison, at the West-End of the
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1708

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THE
TERROUR
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WORLD, &c.

PSALM XCI. 5. 6.

*Thou shalt not be afraid for the Terrour by
Night: Nor for the Arrow that flieth by
Day:*

*Nor for the Pestilence that walketh in dark-
ness: Nor for the Destruction that wasteth
at Noon-day.*



If the serious *Christian* never fails to discern, and to adore the Allwise and Almighty *Hand* of his *Heavenly Father*, even in the *minutest* Accidents of *Life*, and such as are made slight of, and overlook'd by a *careless World*, how much more then ought he to take Notice of *National Visitations*, whereby not only whole *Families* and *Cities*, but entire *Countries* and *Kingdoms* are shaken by

Heaven? And if the least *Touch of Sickness* affords abundant Matter of Speculation to a Child of God, both on the adorable *Justice* and *Mercy* of the *Great God*, as thereby temporally Punishing Sin, and at the same Time Calling to Repentance, how much more then must *General Distempers* and *Epidemical Diseases* as over-run vast Tracts of the Habitable World, and *whereby* even the most Worldly and Wicked are terrify'd and awaken'd? How much more then, I say, ought we to stand still, and to consider, and to make this Godly Use of them, duly to weigh from whence they come, from a *Just* and *Provoked God*, and to what they should lead us, to *Repentance* and a *Religious Life*?

Dearly Beloved, and who amongst you useth to take but the least Notice of *God's Finger* in the Government of this World, and is not at this Time fully convinc'd that these very *National Visitations* have now befallen us? When the dreadful Plague hath near Eight Years together been raging in *Our Part* of the *World*, I mean in most Places of *Europe*, and been actually *Walking* about in *Darkness* from the Borders of the *South* to the *East*, and from the *East* to the *North*, and is now from the *North* drawing nigh to the *West*, I mean to this very *Country* where we live in, as the sad Accounts from Abroad do, from Post to Post, inform us. Nay: And when *We* ourselves have in this present *Summer Season* felt a *General Distemper*

Distemper in our own *Houses* and *Cities*, which, tho' not quite *Mortal*, is yet unaccountable, and by the *Swiftnefs* of its *Flight* thro' *Holland*, *Flanders*, *Germany*, and *France*, most like unto an *Epidemical Disease*; nay, and as some skillful in *Nature* will have it, is actually a *Forerunner* of the terrible *Pestilence*.

And what do you think therefore, does it not behove us for *Once* to stand still, and in the *House of God* publicly to take Notice of these his *Publick Judgments*, in Order to awaken and exhort one another to *Repentance*, that these *Visitations* of the *Neighbouring Nations* and of *Ourselves*, may be truly sanctified to us, and we in Time prepar'd, if perhaps this *terrible Day* and *Destroyer* might, for the encreasing *Sins* of the *Land*, come *quickly*?

For which End I have chosen to Day the Words of the Holy *Psalmist* in the Text; which are at once a lively and comforting *Exhortation* of the *Spirit* of the *Lord* to the *Godly*, not to be *afraid* even in the most *terrible Time* of *Plague*; the *Dreadfulness* of which *He* at the same Time describes by the most *Pathetical Expressions*, and *Mournful Similies*; of **TERROUR BY NIGHT,** the **ARROW THAT FLIETH BY DAY,** the **PESTILENCE THAT WALKETH IN DARKNESS,** and the **DESTRUCTION THAT WASTETH AT NOON-DAY:** In Order to shew how at *all Times*,
and

and in *all* Places it is *alike* Killing and Destroying, and most frightful and ghastly.

Tho' not, as it is said, to the *Godly*, who shall not be afraid of it, as the following Exposition will more amply convince us, considering together in the *Name* and *Fear* of the *Lord* these **TWO** Particulars, as,

First, The *Greatness* and *Universality* of *Terrour* in a *People* visited by the dreadful Distemper the *Pestilence*, as it is expressed in the foresaid most *Pathetical Expressions* and *Mournful Similies* by the *Spirit* of the *Lord* himself; but then

Secondly, Also the *Greatness* and *Fullness* of *Comfort* promised to the *Godly* in these very *Days* of *Terrour*, by the same *Spirit* of *Truth*; how they shall even then not be afraid.

To which you are to tend a true and holy Attention: For whether this Judgment is to befall *Us* and this *Sinful City* now or hereafter, we have at all *Times* Reason enough to humble ourselves before a provoked *God*, and, in true *Holiness* and *Godliness*, timely to prepare ourselves, whenever this *Destroyer* shall come nigh our *Dwelling*: Truly, the *Neighbouring Nations* should be a *Warning* and *awakening Example* to us, many of whom who do now actually feel this smarting *Rod*, could, but a little while ago, hardly be brought to believe

lieve it. O let therefore no Body obstinately persevere in his Sins, but turn heartily from your own Ways unto the Lord! If perhaps thereby he might once more be moved to Mercy. But Thou, O Holy and Righteous Judge of the World! Thine Holy and Righteous Will be done! But O then spare thy People! And if thou hast a Mind to rebuke us, O Lord, do it not in thine Anger, neither punish us in thy hot Displeasure like the Ungodly, but let it be a Fatherly Chastisement to us, which we, as thy faithful Children, may be also willing and ready to take upon us, in Order thereby to be drawn unto thee, and to be freed from Everlasting Plagues and Torments hereafter; that we may neither be fearful as the Wicked, but with a holy Courage, as under the Almighty Shield of thy Protection, and through the precious Merits of our Redeemer, walk even through the Valley of the Shadow of Death. Hear us, O Lord, and help us; save us, O Lord, we beseech thee, and send us thy Prosperity!

Amen.

First, then are we to consider both the *Greatness* and *Universality* of *Terrour* in a People visited by the dreadful Distemper the *Pestilence*: Truly, here is no Need for an ample Description, since sad Experience of former Times does inform us enough of it; and such amongst you here present, as either are so far advanc'd in Years, or whose

Lot

Lot it hath been lately as to have lived in Places visited by this Divine Judgment, and can re-collect your Memory, will be to the full convinc'd with me! Or if you please to look into the Histories thereof, both in Former and Latter Ages, there you will every Time be brought into a most dismal and terrible Field of Slaughter, and behold every where about you nothing but pale Death in its most ghastly Figure, and, by Consequence, meet with nothing in all the Houses and Streets of the City but *Terrour*.

Yet, notwithstanding all this, hath the *Supream Wisdom and Spirit of God* thought it necessary, not only to give in my *Text* of this in itself *terrible Distemper*, yet a *terrible Description*, but to have it inserted also in one of the *publick Psalms* to be sung in his *Holy Temple*; that *First* the Severity of his Judgments upon a sinful World might the better, and with a greater Attention, be consider'd, and thereby Mankind moved to a thorough Humiliation and Repentance; and *Secondly*, That the Greatness and Strength of the Confidence of the Godly, under the All-sufficient and Almighty Protection of their Heavenly Father, might thereby be render'd more conspicuous, and the World convinc'd, how, even under these dreadful Visitations, they have nothing to fear. For these and the like Reasons goes the Spirit of God about this sad Description of the *Plague* in these most *Pathetical Expressions* and
Mournful

Mournful Similies; *First*, in general, under the Name of **TERROUR BY NIGHT**, and the **ARROW THAT FLIETH BY DAY**, in the 5th Verse; and then gives, *Secondly*, a nearer and more distinct Explication of it in the 6th, by Calling it downright, **THE PESTILENCE THAT WALKETH IN DARKNESS**, and the **DESTRUCTION THAT WASTETH AT NOON-DAY**. In a Word, by these *several* Names and Similies is described *one* and the *same* dreadful *Sickness unto Death*, from its *several* terrible *Effects* it causes and hath upon both Minds and Bodies of the infected **Mortals**; as,

First, **TERROUR BY NIGHT**, or, as some translate it, **NIGHTLY HORROUR**, because in the *Plague Time*, and whilst this severe *Judgment* is lasting, Men are in a continual *Anxiety* and *Fear*, not only for this *Scourging Rod* of God in *general*, but also every one about his own *Condition* in *particular*, as uncertain when, where, and how soon it might reach themselves and their *Dwellings*: Hence is every where *Dread* and *Amazement*! More especially in the *solitary Night-Time*; wherein, as People can as little sleep for *Terrour* as they are fit to go about their Calling in the Day, so are they the more at Leisure attentively to behold the Dreadfulness of this Punishment, and hence hath it this first Denomination of *Horroure*, of **NIGHTLY HORROUR**, or

TERROUR BY NIGHT; because it is what this Contagion carries naturally and necessarily along with it; as the *Holy Psalmist* in other Places is used to describe the most vehement *Anxiety* of the *Soul* by the *anxious Thoughts* of the *Night*; as in *Psalm vi. ver. 6. I am weary with my GROANING; ALL THE NIGHT make I my Bed to Swim; I water my Couch with my Tears.* And again in *Psalm xvi. ver. 7. My Reins also INSTRUCT me IN THE NIGHT SEASONS,* or, as some Translations have it, *CHASTISE ME IN THE NIGHT SEASONS.*

The *Second Name* and *Simile* of this terrible Distemper in the *Text*, is *THE ARROW THAT FLIETH BY DAY*; *First*, because it attacks Mankind as well in the *Midst* of the *Day* as in the *Night-Time*: And *Secondly*, by Reason *both* of its *Vehemency* and *Swiftness*, *Striking*, *Wounding*, and *Killing* at one and the same Blow; and as an *Arrow* let off from the *Bow* *flieth* through the *Air* and hits, so this *Judgment* of the *Lord* let loose from *Heaven* *flieth* through whole *Regions* and *Countries* *at once*, not moving slowly, and encreasing gradually as other *Sicknesses* do, but being *at once Infecting* and *Mortal*, infomuch that as the *Psalmist* goes on in the next following 7th Verse, *innumerable Numbers* fall thereby *at once*, or in a very short *Time*, *a Thousand fall at thy Side, and Ten Thousand at thy*
Right

Right Hand; as in other Places of the *Holy Scripture*, the most piercing and severest of God's Judgments upon a sinful World are set forth by the same Simile of an ARROW from HIS BOW WHICH HE HATH BENT AND MADE READY: *For God judgeth the Righteous; and God is angry with the Wicked every Day; if he turn not, he will wet his Sword, and hath BENT HIS BOW, AND MADE IT READY; HE HATH ALSO PREPAR'D FOR HIM THE INSTRUMENTS OF DEATH, HE ORDAINETH HIS ARROWS AGAINST THE PERSECUTORS.* *Psalm vii. Verse*
 11, 12, 13.

Thirdly, Does the *Holy Penman* go on to give us yet a nearer and clearer *Explication* of all this in the 6th Verse, and calls it by its proper Name, the PESTILENCE THAT WALKETH IN DARKNESS, because this raging Infection falls on Mankind, like inevitable Dangers or Enemies use to do, in the dark of the *Night*, which as they cannot be seen, so can they neither be avoided; for indeed thus actually does the *Plague* attack poor Mortals like one Man does another in the *Dark*, they being oftentimes infected with it, even before they can be aware of it, or discover its dreadful Symptoms; and because, *Secondly*, it WALKS perfectly round, and infects not only from *Bed to Bed*, from *Chamber to Chamber*, from *House to House*, from *Neighbourhood to Neighbourhood*, from *Street to*

Street, from Parish to Parish, but also from City to City, and from one Country, nay from one Kingdom to another; wherein it is really distinguish'd from and exceeds in Terribleness all the most dreadful Sickneses of the Universe; as we read of the PESTILENCE which befell Israel in the Times of King David, that it penetrated at once, and went through from Dan even to Beersheba, Killing Seventy Thousand Men in three Days Time; 2 Samuel, Chap. xxiv. Ver. 15.

The *Fourth* and last *Name* whereby the *Spirit of God* describes this *Righteous Judgment* is, **DESTRUCTION THAT WASTETH AT NOON-DAY**, or as some interpret the Original Text, **THE EXTERMINATION, or POISON and DEATH THAT WASTETH AT NOON-DAY**: By reason the *Pestilence* does not, like other *Diseases*, tie Men unto their Beds and Chambers, and weakens them only, but **DESTROYS** the most Part, and **ROOTS** them out of the *Land of the Living*, so that thereby are **LAI D WASTE** and made **DESOLATE**, not only whole *Houses* and *Streets*, but also entire *Villages* and *Towns* are **DEPOPULATED**, infomuch that all Trade and Commerce ceases, and the Grass begins to grow in the principal Parts of the City at **NOON-DAY**, as we read of the *Streets of Jerusalem*, That the *Voice of Mirth* and the *Voice of Gladness* shall cease, as also the *Voice of the Bridegroom* and the *Voice of the*

the Bride, for the Land shall be desolate; Jeremiah vii. verse 34; for no otherwise is it in the lamentable Time of a thorough ripe and furious PESTILENCE.

Thus have I given you an *Explication* as short, and as clear as possible of these most *pathetical Expressions*, and *mournful Similies*, whereby the *Spirit of God* thought it necessary to describe in the *Text* both the *Greatness* and *Universality* of *Terrour* in a *People visited by the most dreadful Sicknes the Plague*. But see now to your further *Edification*.

In the *Second Place*, Also the *Greatness* and *Fullness* of **COMFORT** and **CONFIDENCE** which the **GODLY** have in **THEIR GOD**, and discover even in these *Days of Terrour*, and to which they are so lively animated in the *Second Part* of our *Discourse*; that **THEY SHALL**, even **THEN** when all the *Wicked* do tremble, **NOT BE AFRAID**; no not even in the *Midst* of all the forefaid *Terrours* and *Dangers*. Indeed this is the *chief Aim* of the *Holy Penman*, as in our *Text*, so likewise throughout the *whole Psalm*, to **COMFORT** the **GODLY** in such like *Days of Trouble*. Thus does he begin most emphatically in the preceding four *first Verses*: *He that dwelleth in the secret Place of the most High, shall abide under the Shadow of the Almighty. I will say of the Lord, He is my Refuge, and my Fortrefs, my God, in him will I trust. Surely he shall deliver thee*

thee from the Snare of the Fowler, and from the noisom Pestilence. He shall cover thee with his Feathers, and under his Wings shalt thou trust, his Truth shall be thy Shield and Buckler; and then does he begin in particular in my Text: THOU SHALT NOT Be AFRAID OF THE TERROUR BY NIGHT, NOR FOR THE ARROW THAT FLIETH BY DAY, NOR FOR THE PESTILENCE THAT WALKETH IN DARKNESS, NOR FOR THE DESTRUCTION THAT WASTETH AT NOON-DAY. A Thousand shall fall at thy Side, and Ten Thousand at thy Right-Hand, but it shall not come nigh thee; and so on to the End of the Psalm. Inasmuch that the Godly are here represented as joyful and of good Cheer in Jehovah their Shield, and Almighty God of Covenant; of whom they are assured that, in his infinite Wisdom and Goodness, he may easily either quite free them from the most imminent Dangers, or at least direct his Judgments in such a manner as they might not be prejudicial to them, but rather tend to their Salvation, and a better Life hereafter.

Truly this is the chief Cause of their Reliance, even in these terrible Days of Pestilence; they knowing in the first Place, that such National Punishments must now and then come down upon a hardened, and its Crimes from Time to Time accumulating World, wherein they, thro' Faith, use to glorify the Great God, and praise his righteous

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teous Judgments; as the *Spirit of the Lord* addresses himself to the **GODLY** in the following 8th Verse; *Only with thine Eyes shalt thou behold and see the Reward of the Wicked.*

Secondly, Are they no less assur'd of that *common and general Word* of **COMFORT** given to the Faithful in this troublesome World; which is in the *first Place*, *That all Things must work together for Good to them that love God*, Rom. viii. ver. 21, and by **Consequence** all such *National Punishments* which are to them but *Fatherly Chastisements*; and then in the *second Place*, because their *Heavenly Father and Faithful God* will not suffer them to be tempted above that they are able, but will with the *Temptation* also make a *Way to escape*, that they may be able to bear it. 1 Corinth, x. 13. which is altogether very energetically express'd in the following 9th, 10th, 11th, and 12th Verses of the *Psalms*; *Because thou hast made the Lord which is my Refuge, even the most High thy Habitation, there shall no Evil befall thee, neither shall any Plague come nigh thy Dwelling, for he shall give his Angels Charge over thee, to keep thee in all thy Ways, they shall bear thee up in their Hands, lest thou dash thy Foot against a Stone.*

But then *Thirdly* and *Lastly*, is well the chiefest of all their Motives of this *Godly Cheer*, because they have not the same Reason to fear *Temporal Death*, as the *Ungodly*, for it is
that

that dreadful *Messenger*, this pale grisly *Death*, which makes the *Plague-Time* terrible; but now do we very well know that the Faithful have no more cause to dread it, and, by Consequence neither *Pestilence* or any sort of *Sickness* whatever, for the *Lord Jesus our Redeemer* hath, by his *Death* and *Resurrection*, freed them from the *Pangs* of *Death*, inso-much that it is no more a *Punishment*, but a meer *Fatherly Chastisement* to them, for *He hath taken away the Sting of Death and the Victory of the Grave*; 1 Cor. xv. verse 55. So that, if we do rightly consider it, *Death* is not at all hurtful, but rather Advantageous, and, instead of Terrible, more joyful to them, because by it only they step over out of this World of Tribulation into eternal Joy, and out of the Miseries of this Life into everlasting Glory, and it proves a most agreeable *Rest* to them, a Limit to all their Sorrow, and a sure Path to Heaven, their Habitation of Life; then do they really, I say, *Rest from all their Labours, and their Works do follow them*: Nay, of this COMFORT of the GODLY an exprefs Testimony was given, and a Voice heard from Heaven to say, *Write*; let it be an everlasting Monument for the Faithful hereafter: *Blessed are the Dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them*; Revelat. xiv. verse 13.

And what do you think now, Dearly Beloved,

loved, if a serious Christian in the Plague-Time, even in the most furious Plague-Time, be either by Day or by Night thus conversing with himself, and taken up with the like Godly Meditations, and most delightful Contemplations of his approaching Deliverance and immortal Bliss, how is it possible for him, I say, to be any Ways intimidated, or to harbour the least Fear? No sure, he cannot in the least? For the *most Mighty* stands at his Side, the *Lamb of God*: and *Lion of the Tribe of Juda*, his Redeemer, Jesus, **STRENGTHENS** him; nay, this *Faithful Shepherd* and *Heavenly David*, as he many Times made his *Faithful* lie down in *green Pastures*, and led them beside the *still Waters* in their *Life-Time*, so does he no less **COMFORT** and **Conduct** them by the *Almighty Staff* of his Assistance *through the Valley of the Shadow of Death*; *Psalm xxiii. Verse 2. — 4.* So that *they need fear no Evil*, and may, in the *fiercest Pestilence*, be courageous and bold as a *Lion*, and go about their several Callings, and Friendly Offices which they owe at such Times to their sick Relations and Neighbours, into the most infected Houses without the least Concern; for the *Holy Psalmist* says further, and concludes from the 13th Verse to the *End*, that they shall be in *no Danger even in the Midst of Dangers*: *Thou shalt tread upon the Lion and Adder*; *the Young Lion and the Dragon shalt thou trample under Feet*: *Because he*

hath set his Love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name; he shall call upon me, and I will answer him; I will be with him in Trouble; I will deliver him, and honour him; with long Life will I satisfy him, and shew him my Salvation. So that the GODLY, tho' they may by human Nature be fearful, and at first Sight of the King of Terrours be somewhat startled, yet by their most holy Faith do they conquer also this last Fear; and neither the most terrible Plague or Death is any more terrible to them; and in this Sense says the Spirit of God, and we conclude this Second Part; **THOU SHALT NOT BE AFRAID.**

Application.

Now would to God this could be said of you all here present, at the approaching Hour of your Death, or in case this terrible Contagion should at any Time overtake you, that you might then be in that happy State, as not have any Reason to fear! but to live and to die in this faithful Confidence, and in a full Reliance on the Salvation of your God of Covenant, and Heavenly Father, who as he certainly sanctifies all the Afflictions of his Children in general, so does he, by the precious Blood of his Son, remove likewise all what hath any Affinity with the Consequences of Sin, in this Judgment in particular.

But

But whether it shall for this Time befall us, and be let in upon this *sinful Kingdom* and *City*, we will not tell, tho' there are several *strong Reasons* to apprehend it, and *Reasons* indeed both *natural* and *supernatural*.

The *Natural ones* are summarily these, because of this *Infecting Distemper* having *continued* for several Years together in *our Europe*, and being gone round almost all *Parts* of it, except the *North* and *South-West*; whence it is very naturally to be feared that it will spread its *Infection* yet further about, and reach at last also *our Borders*, if a *hearty National Repentance*, and an *extraordinary Mercifulness of Heaven* does not prevent it. And besides that, many *Observers* of *Nature* and *Times* will have it that our last *unaccountable Summer Sickness*, which has so swiftly over-run these *North* and *South-West* *Parts* as yet untouch'd before, to be a *Preparation* for that *terrible Destruction*, which however, the *Great God* and *Supreme Over-Ruler* of *Nature* knows only.

Yet can we *Secondly* give many *Supernatural*, or *Spiritual Reasons* for it, and verily as *many* as there are crying *National Sins* in this *Kingdom* and *City*; for they only bring these *National Judgements* down upon us, as the *Lord Himself* hath declared in *Leviticus xxvi. 23. 26.* *If ye will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven*

Times 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 within your Cities, I will send the Pestilence among you, and ye shall be delivered into the Hands of the Enemy. And again, *Ezek. xiv. 13. 19.* says the same Righteous God that, *when the Land sinneth against him, by Trespasing grievously, then will he stretch out his Hand upon it, and will send a Pestilence into that Land, and pour out his Fury upon it in Blood, to cut off from it Men and Beast.*

And it cannot be deny'd, that the *very Crime* in particular which brought down the *Plague* upon *Israel*, in the time of *King David*, is come to its full *Ripeness* in this *wealthy City*, I mean *Pride* and *Luxury* of all sorts, insomuch that it may justly be said of *London*, as it was formerly of *Sinful Tyrus* and *Zidon*, *That their Heart was lifted up, because of their Riches and Beauty:* For which the *Lord* did not only humble them with the *Sword* and *Pestilence*, but at last utterly *destroyed* them as you read, *Ezek. xxviii.* but God forbid that a *Christian People* should make no better use of these our present *Warnings.*

But one thing affords yet a more dismal and melancholly Thought amongst us, and which, if *England* does not quickly repent of, it is justly to be dreaded will not only bring in *Pestilence*, but even all the *rest* of the *Divine Judgements*, I mean that wicked *Spirit* of
Contention,

Contention, and *Uncharitable Temper of Strife* which, like a general *Contagion*, hath infected, nay, I must say enraged the whole *Nation* to such a degree, that there is not a *County*, nor *City*, not a *Town*, or *Village*, nay, not a *Parish*, or *House*, and I wish it might not be said, not a *Church* but is lamentably *divided*, whereby the *God of Peace* is grievously *Offended* at *all* times, and in *every* *Place* of the *Kingdom*; and what can you expect at last, but that, after having long enough abused *His Forbearance*, and long *Suffering*, he will come the *Severer*, and recompence the *slowness* of his *Anger*, with the *heaviness* of his *Judgements*.

O good Lord! and who can think of *this*, and consider our most miserable *Condition* without *Tears*? If the forementioned *Judgement* should be let in upon us at this very time of *Division*, in what *State* should the *Inhabitants* of this *Island* be to prepare for *Death*, or to appear before a *Righteous Judgement Seat of God*? When they, notwithstanding all his *Warnings*, do actually go on with provoking *him* outrageously; or do you think the bare *Name* of a *Christian*, and a *Protestant*, will avail you any thing, or be an *Attonement* for your *Unchristian Behaviour* at that *terrible Day*? On the contrary, it will aggravate your *Guilt*, and rise in *Judgement* against you, for having been a *most blessed People* before all *others* about you, both in *Temporal* and *Spiritual Blessings*,
and

and yet at the same time, *above all others*, the *most Hardned and Ungrateful*; will then not the *Lord Jesus* say to all such of you, *Not every one* that stiles himself a *Christian*, or says unto me, *Lord, Lord*, shall enter the *Kingdom of Heaven*; but he that does the *Will of my Father which is in Heaven*: And will he not, after all your boasting of the *Church*, profess unto you; *Depart from me ye that work Iniquity*, Mat. vii. 21, 23. unless a true and timely *Repentance* intervenes.

And lastly, besides all other *Aggravations*, must not we really think, that the *most heinous Crime* of *Perjury* alone is enough to draw down all the most *tremendous Judgements* upon us, since there is no *National Sin*, against which the *Omniscient and Righteous God* hath more declared himself? For when once the *King of Judah, Zedekiah*, had broke his *Oath* even to a *Heathen-Monarch, Nebuchadnezzar*, and then both his *Enemy and Conqueror*, the *Lord God* was yet so incensed against him, that in his *Righteous Wrath* he swore: *As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head*, as accordingly both the *King* with his *Royal Family*, and the *People*, were most severely punish'd, and led away into *Captivity*, as you read *11 Reg. xxv.* and *Ezek. xvii.* And what do you think? If at this *Day*, (which *God* in his infinite *Mercy* prevent)

prevent) a *Protestant Nation* should so far forget itself, as openly to break off from its *Solemn Alliance* with its *Protestant Neighbours*, in order to joyn with the most *avow'd Enemy of both*, and that too, that they might fall on and destroy their *own Brethren of the Household of Faith*? What do you think the *Lord on High* would say to it? Or that *he* would sit still, and not send *ten times* more *Plagues* upon us, than all our *Neighbours*? Surely we should the more deserve it, the more *Black and Enormeous* the *Crime* would be: And yet such *Abominations* are not only *thought*, but even *talked*, nay, I wish it was never heard, even *boasted* of in this *Nation*, and what need then have we to fetch any more *Arguments* for a *National Visitation* from *Heaven*. *Good Lord* open (in thy *Mercy*) the *Eyes* of a *blinded People*, or we must at last be utterly *lost*.

For these and the like weighty *Reasons* have I thought it my *Duty* in time to *forewarn* you, that you might not be quite *unprepared*, in case those *Judgements* should quickly befall us; and indeed if they do not, then may we well say, that of all *Nations* we have been dealt with *most mercifully*. Take, therefore, I beseech you, these things to *Heart*, and always endeavour to be of the *Number of those* that, in the *Days of Terrour* need nothing to *fear*; and for that *End follow Holiness* and *Godliness*: Truly humble your selves all before the *Great God*, and
every

every one in *particular* do sincerely *Confess*, and heartily *Repent* of such *Personal Sins*, which he is *Conscious* to have contributed to the *National*; and never cease to *Pray* for the *Peace of our Zion*: Who knoweth but the *Lord* may yet *return and Repent*, and *leave a Blessing* behind him. And howsoever *he*, in his *Incomprehensible Wisdom*, shall think fit to order *things* with *us*, unto *him* will we always *give Praise, Honour, and Glory*, both in *Health*, and in *Sickness*, both in *Life* and in *Death*, *here in time*, and *hereafter* to all *Eternity*. Amen.

F I N I S.