

A

Catholic Epistle,

O R,

Pastoral-Letter.

(Price S I X - P E N C E .)

A
CATHOLIC-EPISTLE,
O R,
PASTORAL-LETTER;

HUMBLY DIRECTED

To all the Christian-Protestant-Churches
in *England*: Whether those who ob-
serve an *Established Form* of Worship,
or those who take the Liberty to
dissent.

S H E W I N G

How *Protestants* of every Rank and Degree,
may *qualify* themselves for keeping a Day
of *Public Humiliation* with Acceptance, in
the Eye of Almighty-God.

Useful for the Perusal of Protestants, who would at
all Times be prepar'd for Public-Salvation.

Caleb Fleming

By an English-Catholic, of the Metropolitan-
Diocese.

*Lift up thy Voice, like a Trumpet, and shew my People
their Transgression.*——

——*Thou, that abhorrest Idols, dost thou commit
Sacrilege?*

L O N D O N :

Printed for JOSEPH COLLYER, at *Shakespear's*
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A
CATHOLIC EPISTLE,
OR,
PASTORAL LETTER;

HUMBLY DIRECTED TO

All *English Protestants*, of every
Rank, Office, and Order; and
of every *Denomination*.

English-Men, True Britons,

ALTHO I am no Apostle; not
one immediately commission'd
by Jesus Christ; neither do
pretend to any preter or super-
natural Illuminations, or to any extraor-
dinary Gifts; yet, as a Christian, as a
Protestant, favour'd with the Use of
Reason, and with the Light of Truth,
from the Gospel of our *common Lord*, I

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write

write unto you greeting ; and *wish Grace and Peace unto you, from God the Father, and from our Lord Jesus Christ.*

As our gracious King GEORGE II. whom God long preserve, has (in this Time of our public Tribulation and Danger, from an unnatural *Popish* Rebellion) appointed a *general Fast* to be observed in *England*, on the Eighteenth Day of *December* next ; in order to excite, in all his good Subjects, true Penitency and Humiliation before Almighty God ; whose Judgments, we, by our Sins, have most righteously deserved : Fired, with what I trust will be found a true and rational Zeal for the Glory of God, the Honour of Jesus, the Dignity of my King, and Prosperity of my Country, I humbly propose some *preparatory Measures* to be taken by Protestants, in order to qualify them for observing such a Day of public Humiliation with Effect.

To this Purpose, *Truth* exhorts every *English* Protestant before-hand to *examine himself, whether he be in the Faith, and prove himself.*—This he is to do, by comparing his Principles, his Aims, his Practices with the Standard of Reason, and with the written Word, those divine Oracle.—This, an *English* Protestant
may

may do, but a Papist cannot; since he has resigned both his *Reason*, and his *Bible* into the Hands of his *Priest*, or of the *Catholic Church*, falsely so called.

And whereas many, among us, may be prevailed upon, by a *Fear* of Danger to their Lives, their Liberties, and Properties, to comply with this pious Ordinance of our King; who, without such Considerations, would look upon the *Proclamation* with Coldness, if not with absolute Contempt; These should consider, that they are reproved by the *Prophet*, as being no other than such, who *in their AFFLICTION will seek God early, or, in the Morning*; that is, with *Zeal* and *Earnestness*; and yet want the true Principles of Humiliation.

The Difference that there is between a Dread and Horror of Mind, excited by a View of Punishment, and an Abhorrence of the moral Evil, or Sin, which has exposed to such Punishment, is very great. The *former* may be found expressing itself in deep Humiliation and Sorrow, where the *latter* has no manner of Place.

This is commonly seen among *young Debauchees*; who, upon the first Attack made on their Constitutions, which

threatens Life, do eagerly supplicate that *God will spare*?—And how many their Promises of speedy Amendment? Yet no sooner is the Danger removed, but they, *like the Dog, return to their Vomit, or like the Sow which was washed, to their wallowing in the Mire.* Similitudes, every way clean and pure enough, to suit the Case of the unreform'd Sinner; in whose Character there is an *Impurity and Foulness* much more offensive!—

The Subject-matter of our deepest Humiliation before God, must lie, not in dreading the *Rod*, so much as detesting and abhorring the *foul Offences* which have deserved it. But this will have no Place with us, unless we attend with great Care to *two* things: *namely*, what have been our Privileges, and in what manner we have abused them.

Our *Privileges*, as Protestants, have been, the Light and Grace of the Gospel, manifest in our own Language; and the Liberty of judging for ourselves, of its Doctrines, its Principles, and Rules of religious Conduct: A Liberty of worshipping God, according to that Light which our Understandings have received from the written Word; and, of consequence,

sequence, a Freedom from all Priestly Dominion over our Faith.—Protestant Ministers only proposing themselves as *the Helpers of our Joy*. All consistent Preachers among Protestants have addressed us, as reasonable Creatures; and have exhorted us to *judge for ourselves* of the Reasonableness of their Instructions. They have ever referred us *to the Law, and to the written Testimony*; and have told us, that if what they advanced doctrinally, *was not according to this Rule, their was no Light to be had from that their Doctrine*. They have not pretended to have in their own keeping the *Key* to the Sense of God's Word; but have assured us, that every Man must *judge for himself* of the Sense of Scripture; or else, his Faith will be an *implicite* Faith, a *blind* Faith, a Faith that cannot possibly *save* him.

These are some of the *peculiar* Privileges which we have enjoy'd, as Protestants. And they distinguish our Condition from that of *Papists*, just as much as *Light* distinguishes from *Darkness*.

But what has been the Manner or Degree of *Abuse*, of which we can charge ourselves before God?

Have

Have not many of us acted a very inconsistent Part? Have we not been guilty of treating our BIBLES with great Neglect? How many are never the better for them? How few have made Use of them; as a divine Directory; and as the richest Treasury of saving Knowledge? The *Liberty* of making Use of our *Bibles*, has degenerated into a licentious Neglect! and a perfect Unconcernedness about them!—

Our Guilt is here very much aggravated: For we speak with a glowing Veneration of our Fore-fathers, who sacrificed their Fortunes and their Lives, in Defence of this invaluable Treasure, the *Bible*, and yet, we have treated the sacred Privilege of conversing with the Volume of God's Will, his written Will, with sad Neglect.

I would say nothing of the reproachful and blasphemous Treatment which the *Holy Scriptures* have met with from some.—nor of the daring Insults offered to the divine Character of Jesus. Since, such things are not fit to be named among Christians! And the guilty have disavowed the *Christian Name*! With such unhappy Creatures I have no Concern, but to desire, to sollicite the Prayers of Christians

tians for them ; that they may be brought to Repentance, and so obtain Mercy. — These Persons are not expected to joyn our Humiliations for, or on Account of any criminal Neglect of the *written Revelation*.

Neither will any Man be able, among professing Protestant Christians, to joyn this Sort of Confession, who is a *resolved Devotee* of his Lusts. The BIBLE contains an *authoritative Rule* of Life. Not to determine to make it *so* to us, is to deny its Use and Importance : But as it censures all kinds of Immorality, and every Degree of Impiety ; as it forbids, under the severest Penalties, all Unrighteousness, all Unmercifulness, and Impurity ; so the unrighteous, the deceitful, the unmerciful, the unchaste, can have no true Value for the *Bible* ; for this Reason, namely, because it *condemns* their Vices. And to such, *Popery*, which treats *Vice* with great Lenity, and encourages all kinds of Barbarity, must be more acceptable.

To *qualify* for a successful Humiliation, every *English* Protestant, must be so far convinced of the evil Nature, and malignant Tendency of *every* Sin, that he must be

be determined to *forsake*, as well as *confess* it.

Only to profess Sorrow for Sin before God, when the flaming Sword of Judgment hangs over us, with an undetermined Mind about the subduing of our Lusts, or a Reserve of returning again to our Indulgencies, is to mock God; who perfectly understands our whole Intention, and the most secret Language of our Spirits. And we may justly expect, that such an *hypocritical* Humiliation he will reject with Abhorrence!

But as Men of all Orders, and of every Rank and Degree, are enjoined this *public Humiliation*, it will not only be lawful, but expedient, that some distinct Directions be given about their several Qualifications.

And our *Princes* and *Nobles* have the first Place.

To these, with profound Humility, I would propose, that they approve themselves truly great and noble, by an exemplary *Reverence of God*.—Your exalted Stations, and dignified Characters require of you, that you cultivate, in the spreading Orbs of your Influence, a becoming, rational *Awe* and *Veneration* of the Name, the Majesty, and Dominion of God!—

Why

Why do you expect *Reverence* and *Homage* from lower Orders of Men, but because Providence has distinguished you by *Estate, Title* and *Power*? And if so; surely it must become your princely and noble Characters, to pay a like reasonable Homage to your Maker. The Reason is truly as urgent.—You are equally dependent on *God*, with the meanest Mortal: And he is *King of Kings*, and *Lord of Lords*!

However unfashionable a *Reverence of God* may be among you, nothing can reflect a greater Lustre on your several Titles, or make you of more Importance to civil Society.—Discountenance all Prophanations of *his* Name, who is more jealous of *his* Honour, than you are of *yours*; and can more effectually revenge any Insult! And who has declared, that *he will not hold HIM guiltless, that taketh his Name in vain.*

Did any wise Man ever think, that the *Hon. Robert Boyle*, was less Honourable, because *he never mention'd the Name of God without a Pause?*—

I would humbly recommend it to our *Ministers of State*, that they should constantly consider themselves as *accountable* to God, for the Management of that

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great Trust reposed in them, as well as to their King, and their Country. A consideration, sufficient to inspire them with Vigilance, Solitude and Ardor in acquitting themselves well.—The mention of this, has led me to recollect, what a *great Minister of State*, CARDINAL WOLSEY, said a little before his Death, namely, *that if he had but served God as diligently as he had done the King, he would not have given him over in his grey Hairs.*

To our *Generals* and *Admirals*, and all our *Commanders*, the same Principle, a *Fear* and *Reverence* of God, stands recommended as of unspeakable Use. What but this can prevent Men from pursuing Bye-Interests, or hinder them from gratifying their Pride and Passion, when the Interest of their Country *lies at Stake*? Has it not been the Want of this, that enabled Men to neglect *the Season* which Providence once gave of humbling the Pride of *France* and *Spain*, in the Destruction of their Fleets?——If there was such a Neglect, it must be owing to the Want of this Reverence of God, a Principle, that will always *cure* the Passions of Men, and keep them faithful in
their

their Sphere of Action, and steady to their Duty.

We might, from this Source, hope for a great Reformation among our *Soldiers* and *Sailors*; who, notwithstanding they behave, ordinarily, with much Bravery against the Enemy, yet discover too great an *Irreverence* of God, by the constant Prophanation of his Name, even of *his*, to whom the *Sailor* prays with the most ardent Devotion, when in a Storm!

But would *Commanders* and *Subaltern-Officers* discourage all prophane swearing and cursing, we might expect a speedy Reformation in our Fleets and Armies.

Our *Judges*, *Magistrates* and *Peace-Officers*, will discover a Qualification for observing a religious Fast, if they determine to attend to the Duties of their several Stations with the utmost Care and Diligence.—*God be thanked*, no public complaints are made of our Courts of Judicature in Point of Property.—No stretching the King's Prerogative, nor oppressing the Subject, by partial, or known, unrighteous Decrees!—This is a good Omen!—

But as to the Neglects of our *Magistrates*, and *Peace-Officers*, in executing of our Laws against Popery, Prophane-

ness and Immorality,—This *is* matter of public complaint ! And the Observation is full of dismal Truth, *viz.* *That none make better Laws, than the British Legislature ; and none have them worse executed!*——What can be a more horrid, shocking Charge ! Or what can call louder for a Reformation ?——Let every *Magistrate* humble himself before God, who is conscious, that he has not been a *Terror to Evil-doers, and an Encourager of the virtuous !* that he has been *negligent and unfaithful* in his Sphere.

This has occasioned many *severe and unjust* Reflections on our Government, when the Legislature has done its Part ; but the *Executors of our Laws* have been very criminally remiss.—And till this is remedied, we have little Ground of Hope, that a *Reformation of our Manners* will be brought about. *Public Fasts*, often repeated, will signify little or nothing without it. *Informations* against Vice and Prophaneness, have been treated with Frowns, in the Men, whose Office demands that they should be a *Terror to the vicious.* And even *Popery* has been nourished, as a harmless thing ! tho' *Solomon* has observed, *That a Man cannot take*

take Fire in his Bosom, without, at least, burning his Clothes.—But the Complaisance has been, from a false View of Popery; esteeming the Discouragement of it, *Persecution*. Whereas Popery puts its Profelites into a *State of War* with all Protestants; and professedly threatens to cut the Throat of every Heretic, where it prevails. *Intolerance* of Popery cannot then be any Species or Sort of Persecution; but as necessary a Piece of *Self-Defence*, as can be imagined. And every prudent Method, that the *merciful* Spirit of Protestantism can authorise, should be taken to prevent its spreading among us. We should guard against its Contagion, as we would against that of the *Plague*; not by knocking Men on the Head, who are infected; or refusing them any proper Assistance, in our Power, to cure them of the Evil; but by preventing their insinuating of their Poison into the healthy.—The Want of such Care, is matter of *Humiliation*, whilst we are alarm'd with Danger from this quarter. And here our *Magistrates* have great concern.

Our *Lawyers*, those Judges of Law, and Defenders of Property, are expos'd in common with others, to the public threatening

threatening Evil ; and it will become them to reflect, how far they have *honestly* pleaded for the Rights of Men ; and how far they have studiously *disguised* and *hid* from the Court, the *Truth of the Case*, or what they were convinced was so.—For surely, it must be an unpardonable Crime in these, wilfully and knowingly to pervert Judgment.—to rob the Widow and Fatherless ; and for the sake of a *Fee*, to do the utmost in their Power, to procure a public Sanction or Decree in order to establish Falsehood, to the Injury of the Opponent.—An *honest Man* would surely tremble to think, that by his *Sophistry* in pleading, he should succeed to the supplanting the rightful Heir of his Possessions !——But I forbear,——since the many shining Characters in the Law, are undoubtedly the Glory of *Britons*, and an unspeakable Security to our present Constitution !

Our *Clergy*, of every Denomination, by which I mean, *public Instructors*, the *Overseers* of Christian Assemblies, of every Denomination of Protestants, have many of them, too great Reason of Humiliation.

I shall begin with the *Clergy* of the *Churches of England* ; that is, the *Pastors*
of

tors of the several Assemblies and Societies, who worship God, according to the same established Form.

And have not you great Reason of Humiliation, when you reflect, that the spread of *Popery* in this Kingdom, is, in a great Measure, owing to the Neglect of many of your Order, or *Body*? I presume this is capable of undoubted Proof: To what can it be owing, but to the Neglect of instructing the poor, and the ignorant, and of visiting those of the *lowest* Condition? For, from among these, the *Romish-Priests* reap the greatest Harvest. What little Pains is there taken to lead the *labouring* and *ignorant Poor* into a Knowledge of the true and important Principles of Christianity? Is not this an essential Part of the *Cure* or *Care*, of Souls, that the Clergy take upon them? And is not the Neglect owing to *Non-residence*?—to an *Unconcernedness* about the proper Cure.—to a first-Concern being employed about *Church-Preferments*?—This Sin should not be concealed; this *Agag* should not be spared; *for he who covereth, or spareth his Sins shall not prosper.*—Had they, the Clergy, shewn their People the great Use and Importance of *Bible-Knowledge*, or of an Acquaintance
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with the written-Word of God—or had the People been once led into a just Value of the Holy Scriptures, they would not easily have been prevailed upon to part with them for a *Romish-Missal*, a wretched *Mass-Book* ; no, nor for all the Trumpery of their Traditions and lying Legends.— Let such of the Clergy, who have been guilty of these criminal Negligences, reflect with becoming Remorse, and determine a speedy Reformation. And without this is done, a Complaint of not putting the Laws in execution against Popery, will indeed signify little.— The Clergy know, that the more ignorant their People, the more prepared they are for swallowing the Popish-Bait ; for the Priest is there, almost sure of Success.— Spread *Bible-Knowledge*, the Principles of pure Christianity, and inculcate the true Spirit of it, and you may, with others doing their parts, bid defiance to any further Attempts from the Ministers of *Rome*.

Furthermore, our Clergy, of all Denominations, have reason to humbly themselves deeply before God, so far as they have been guilty of raising *Party-Zeal* ; thus teaching their Hearers to violate that great Christian-Law, CHARITY. This
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is effected, by prompting their People to *despise*, yea, to *hate* those who differ from them; and to look upon none, but those of their own Denomination and way of thinking, to be in the right way to Heaven, tho' the difference is only in *speculative* points! both holding the HEAD, by believing, *that there is but one God, and one Mediator between God and Man, the Man Christ Jesus.*——Yet they stigmatize with the Name of *Schismatic* or *Hetic*, because not of their Party. So that if a Man dares to judge for himself, and does but frankly deliver what appears to him *to be the Mind of Christ*, he is presently mark'd out by some Character or other, that may render him obnoxious; such as *Arian*, *Socinian*, or *Arminian*, &c. Thus they undermine the very Principles of the REFORMATION; and do the greatest Service they can do to the Enemies of it, by contending for a *Formulary of dogmatic Theology*, and the Suffrage of mighty venerable, tho' very fallible Men!—And by censuring such as won't subscribe, as *unsound and heterodox*, nay, as *Perverters of the Faith, once delivered to the Saints.*——To contend earnestly, rather *uncharitably* for the Faith, is to use the *Devil's Weapons!*

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But how inconsistent is this with the *Protestant Name*, and with the Principles of the *Reformation*? When every one of the *Canons* and *Decrees* of all the Councils, that have been held since the Days of the Apostles, have no more *Authority* or *binding Force*, than the Opinion of any *good old Woman*; and must *equally* with her's, submit to be tried by our *own Judgment*, before we admit the Reasonableness or Truth of it.

A little more Humility would much better become Protestant Ministers *! And if *Charity* had but the *Sceptre*, she would quickly set all to rights; but she seems to be a perfect Stranger, and quite out of Favour with those *Clergymen*, who are afraid of recommending these Apostolical Injunctions, *viz.* of *being kindly affectioned one to another, with brotherly Love, in Honour preferring one another, honouring all Men, as well as loving the Brotherhood*;—these Injunctions fly in the Face of *Party-Zeal*, and put *Bigotry* itself to the Blush!—

The *uncatholic*, the *cenforious*, the *dammng* Spirit suits best the *Roman Catholic Church*,—but with the most
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* Ubi Humilitas, ibi Charitas; ubi Charitas, ibi Pax.

ill Grace does it fit on the Brow of Protestants.——for truly,

It must give a consistent Protestant Teacher, of any Denomination, infinite Pleasure, to find People using their *own* Understandings, and refusing that any Man shall judge for them in religious Matters: however they differ, whilst they make the Gospel their *Rule* of Faith and Manners, they are the Object of a Christian Minister's Delight and Joy!——That Mind must be govern'd by some mean, base, pitiful, sordid Principles, which can take Occasion of *Disgust* at another's making that free Use of his intellectual Powers, in religious matters, which *God, Reason* and *Religion* demand. —And those *Reverend Gentlemen*, who would *impose* Articles of Faith, or violate the Rights of Conscience, are much more fit to consecrate a *Jubilee* to the Success of a *Popish* Rebellion, than join a *Public Humiliation* in order to deprecate the Judgment.—

It is the very same thing, whether they be *Episcopalians, Presbyterians, Independants, or Baptists, &c.* for the Spirit is the same. And why should Men *humble* themselves, or *fast*, and *pray* against the Evils of Popery, whilst they themselves

avow the very worst Principles of it?— All those are guilty, who *defame, reproach,* and *brand* others, as being dangerous, infectious beings, because they happen to differ from them in some *disputable* Points of Doctrine?—Such Men one may safely aver, want nothing but Power, and a little Dexterity in Practice, to make them capable of vyeing with the *Popish Inquisition!*—And their Fastings are for *Strife* and *Debate.*—

In one Word, disallowing, or discouraging the use of private Judgment, as essential to religious Character, is the very *Quintessence* of Popery. And all the Evils which are found in that *Hell-born Thing,* would soon have vigorous, flaming Shoots, from this poisonous, mortal Root, even among such inconsistent Protestants, if civil Power was not wanting.

Should true Humiliation take place among the *Clergy,* who have been guilty of putting on this *Popish Spirit,* I shall not despair of Success; for the *Guardian* of Truth, will make our Popish Enemies fly before us.—But without a Reformation in this point, the Reformation from Popery must wither, languish and die; but can never become vigorous and flourishing

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As to the *Protestant Laity* ; many are the Iniquities and Vices, they should lament, and abandon.

I shall mention some of them pretty briefly, and so conclude.

Humble yourselves instantly before God, for your being influenced, by an undue Regard to your *Teachers*, to alienate your *Affection* and *Esteem* for your differing from your Dissenting Brethren. It was wicked in any Clergy-man of the establishment to weaken your Charity to others, who are not of the Establishment, merely because of their *Protestant Dissent*. This is perfectly inconsistent with the Principles of the *Reformation* ; for your own Establishment is no other way to be vindicated but upon the right of private Judgment and it was wicked in you to be thus perverted.

And you, of the *Protestant Dissenters*, make it your Lamentation that you have been prevailed upon by your *Teachers*, to alienate your *Affection* and *Esteem* for those of the Establishment ; since it offers no Violence to the Consciences of others, and leaves its Members at Liberty either to conform or dissent, without any *penal* or *damnatory* Censure. Its Members should therefore be held in *Esteem* as Christian Brethren, as Fellow-Protestants,
and

and as deserving your cordial, affectionate Regards.—*Besides this*, fail not to express Remorse of Mind, that your *Teachers* have had so much malignant influence upon you, as to fill your Minds with Envyings, Hatreds, and Animofities towards Dissenting-Brethren who differ from you : because you can only defend your own Dissent from the Establishment upon a *right* of thinking for yourselves.—Why should you indulge to a *ensorious* Spirit ? who made you the Judges of other Men ? or who gave you a right to perscribe for them, Articles of Faith, or Rules of Christian Worship ? you know not, but that those whom you condemn as *Heterodox*, may be more acceptable in the sight of God than you yourselves are, with all your *Orthodoxy* !

Again, lament and bewail all your want of *Honour*, *Veneration*, and *Loyalty* to your King ; you, who have been guilty of offering Indignity to the Crown.—In a View of the present Rebellion, you may learn, as many have already done, that the tender Mercies of a Popish King are *Cruelty*, without a Figure.—Confess your Folly and Madness in wishing a *Change* of Government which has only shewn, that
you

you have loathed *Liberty*, and grown wanton with Ease and public Prosperity!

Henceforth resolve, you'll give the Enemies of our Peace no ground of Hope, that you can ever be reconciled to Popish Darknes, and all its hellish Fires of Persecution.

And at the same time you are preparing for a Public Fast, express your *Thanksgivings* to Almighty God, that he, in his Providence, has spirited up the nation, under the present threatning, to such an *united* abhorrence of this accursed Rebellion. Pray, that our sense of the Value of our Blessings may grow, and fix in us.

Further, lament your casting the Fear of God, behind your backs; shewn by your valuing his *Word* no more; your studying his *Will* no more; and no more conforming to his Statutes.—your prophaning *his Day*: surely *one* in *seven* should be employ'd in Acts of Piety and Devotion, and not in Pleasure. — forasmuch as a neglect of public Worship, will ever be found attended with a *Decay* of public Virtue: It ever has been; and must ever necessarily be so: Since nothing but a public Reverence of God, can preserve *public Virtue*. And stated Seasons of public Worship, are found calculated to
spread

spread a public Reverence of God. —
 Moreover, lament the *Ingratitude* and *Dishonour* done to *Jesus*, by throwing Contempt on the Institutions of Religion, which you have done, tho' you hope to *be saved thro' his Mediation!* — The further *Dishonour* done to the Religion of *Jesus*, by *Swearing, Lying, Fraud, Injustice, and Oppression*, in the Intercourse that you have with one another, you should lament and reform. Likewise the Want of Veneration, due Esteem and *Honour* to all your Fellow - Creatures, occasioned by *Pride, Passion, Selfishness*, and many earthly and sensual Lusts, should be lamented and reform'd.

Lament also your disputing the Reasonableness of those Demands which the Gospel makes of *Self-denial* and *Mortification*, in the due Government of your Appetites and Passions, or your restraining them in their Excesses. — This appears in nothing more, than in the Vice of WHORING ; which gives the open Lye to that Declaration of *Jesus*, namely, *That he who looketh on a Woman to lust after her, hath committed Adultery already with her in his Heart.* Can it be thought unreasonable that *bodily Chastity* should be thus demanded, in the purest Sense of it?

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When every other Sin is without the Body; that is, without a Surrender of the Claim of bodily-Property: but he who committeth Fornication, he sinneth against his own Body.—He alienates it from Jesus, who died, rose, and revived, that he might be Lord of it.—It is unbecoming the Temple of a pure and holy Spirit, as it is joyned to an Harlot, and become one Body with her.—And how can such a Body be fit for putting on a glorious Likeness to the Body of Jesus, which is thus defecrated? If it lie down thus filthy, it will be filthy still! the Grave will make no Change for the better.

It is sufficient, that a *single* Communion and Intercourse is provided for, by the Author of our Frame; and when ever such Intercourse is admitted, the highest Security should be given of the *mutual Fidelity* of both Male and Female! otherwise, *Disorder* is introduc'd in Society, *Virtue* is risk'd or sacrific'd,—and Men become quite unworthy the *Name* of Christians.—

Whether the *rising Generation* is not in great Danger of an universal Corruption from the wicked Example of the present Age, in this Instance of Vice; I leave, as matter of sober Reflexion!

If it should, I will venture to prophecy, that however God may, in his long-suffering Goodness, now deliver us from our Popish Enemies; this very *Debauchery* becoming universal, must inevitably, tho' insensibly, introduce *Popery*! As that Religion is calculated to sooth the Consciences of Men, to reconcile them to *priestly Tyranny*, by indulging them in these criminal Gratifications.

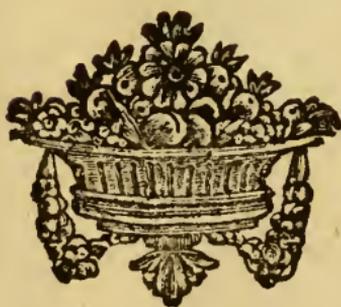
But as every Lust may have its unlimited Scope under *Popery*, on very easy terms, we should look upon the present Threatning, as designed to arouse us to better Consideration: as designed to engage us to forsake *all* our Vices, to mortify and subdue every Lust, *and quit ourselves like Men.*—

Should we be favoured with a deliverance from our *French* and other *Popish* Enemies, we should resolve, that we will not *forget* the Salvation. That henceforward we will not grow wanton with our Liberty, *Religious* or *Civil*. That we will shew our grateful Sense of the Interposal, in our increasing Piety, and growing Virtue. And that this shall be the *Example* we will set our Children, how they shall use and improve the Blessings transmitted down to them. Being fully convinced, *that Righteousness exalteth a Nation,*

Nation, but that Sin is the Reproach of any People.—Repent and reform. Then,

The Grace of our Lord Jesus Christ shall be with you all. Amen.

F I N I S.



Notion, but that this is the R. of each of
any People.—Rogers and others. Then,

The Grace of our Lord Jesus Christ
shall be with you all. Amen.

F I W I S.

