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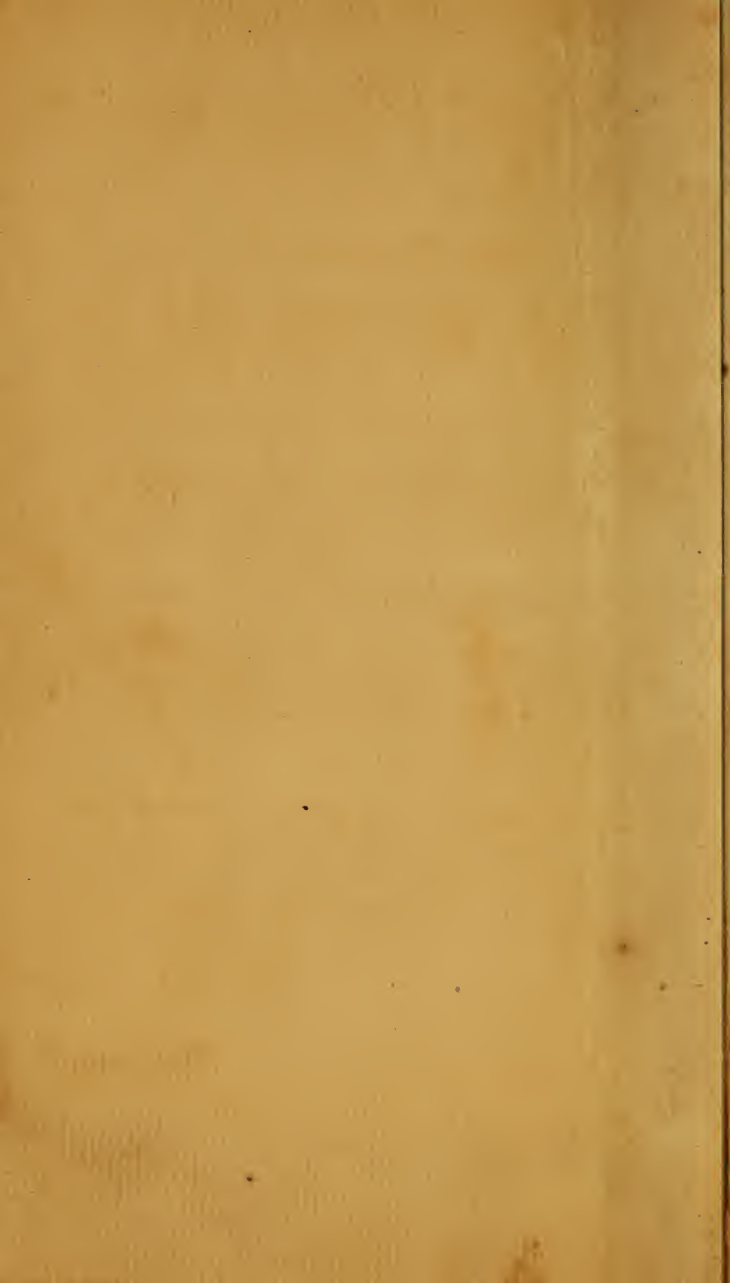
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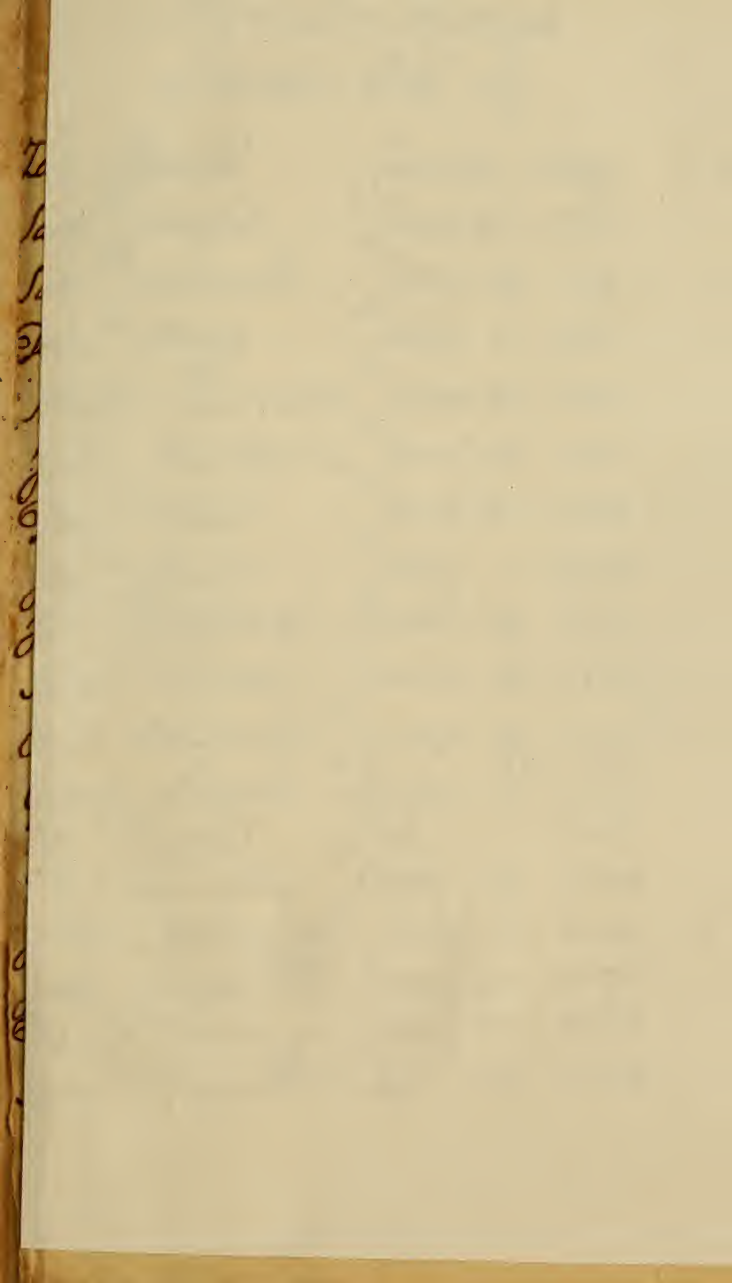
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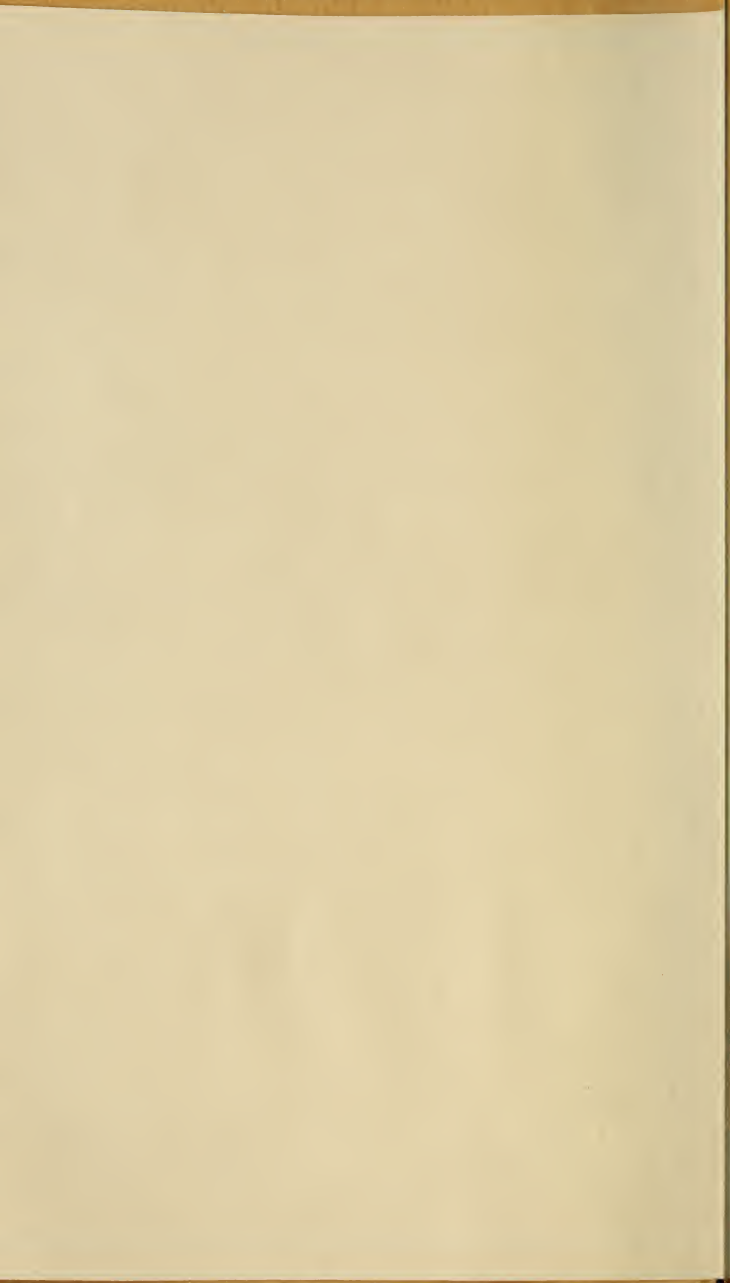
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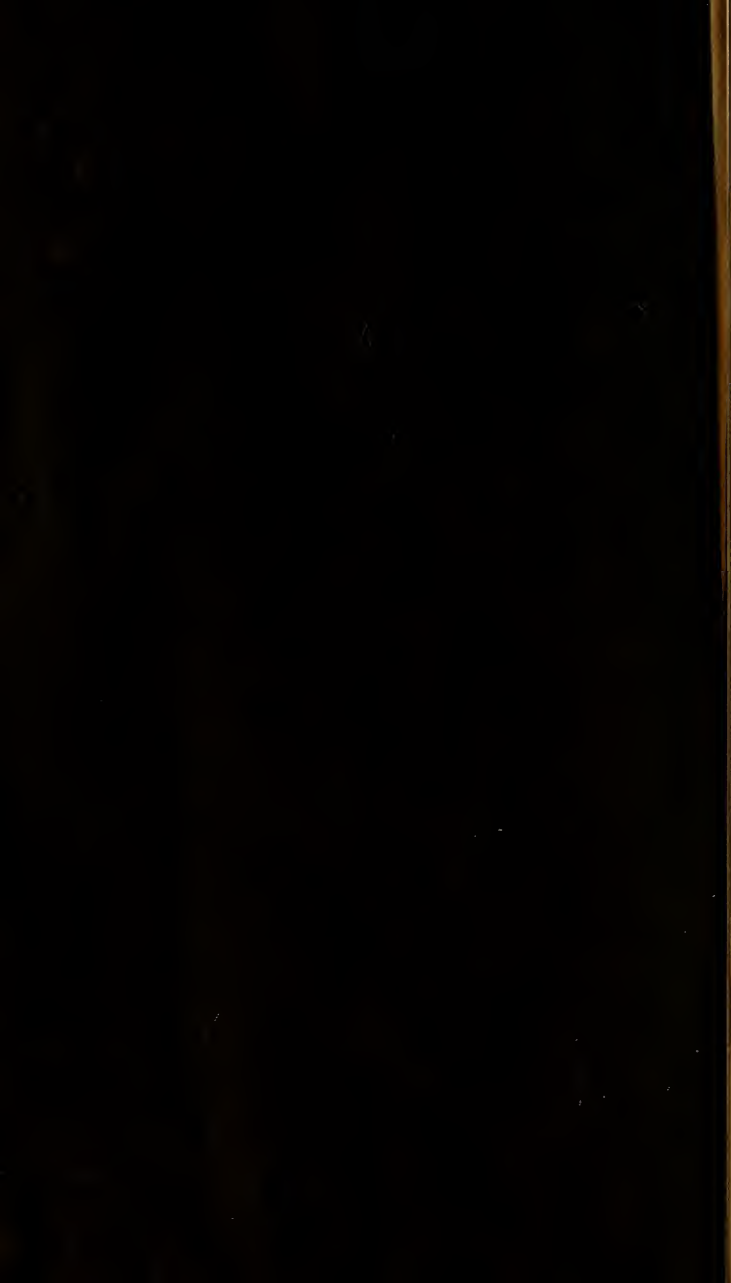






# Reformation Sermons at Salter's Hall by

Tac: Merrell . . .	June 27 . 1709 . .	12 <sup>o</sup> 1
Sam <sup>l</sup> Wright . . .	June 27 . 1715 . .	2
Sam <sup>l</sup> Rosewell . .	June 29 . 1719 . .	3
Dan <sup>l</sup> Mayo . . .	July . 1 . 1717 . .	4
Moses Lowman .	June 27 . 1720 . .	5
John Barker . .	June 26 . 1721 . .	6
Dan <sup>l</sup> Neal . . .	June 25 . 1722 . .	7
Jos <sup>a</sup> Bayes . . .	July . 1 . 1723 . .	8
Jos <sup>h</sup> Denham . .	June . 29 . 1724 . .	9
Sam <sup>l</sup> Price . . .	June . 28 . 1725 . .	10
B A Atkinson .	June . 29 . 1726 . .	11
George Smyth .	June . 26 . 1727 . .	12
Ob <sup>l</sup> Hughes . . .	July . 1 . 1728 . .	13
Tho <sup>l</sup> Leavesley .	June . 29 . 1730 . .	14
John Partington .	July . 2 . 1733 . .	15
John Guyse DD .	June 30 . 1735 . .	16
David Jennings .	June 27 . 1737 . .	17
Sam <sup>l</sup> Chandler .	Sep <sup>r</sup> 25 . 1738 . .	18



3

A  
S E R M O N

PREACH'D to the  
S O C I E T I E S

F O R

*Reformation of Manners,*

A T

*SALTERS-HALL;*

On Monday *June* 29, 1719.

---

*By* SAMUEL ROSEWELL, M.A.

---

PUBLISHED at their REQUEST.

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in the *Poultry*. 1719.

SERMON

SOCIETIES

OF THE

AMERICAN

MISSIONARY

SOCIETY

OF THE



TO the RIGHT WORSHIPFUL

Sir **JOHN FRYER**, Bart.

Alderman of the City of **LONDON**.

Honoured SIR,



*HO' I knew not that you were a Hearer of the following Sermon, 'till after it was preached; yet when I suggested in it the Obligations the Societies for Reformation are under to some of the chief Magistrates of the City; and the just and seasonable Encouragement they receive from them: I acknowledge that I had a more special Regard to yourself; and to another \* excellent Person in the same eminent Station, who has pass'd thro' all the superior Offices of the City, with distinguish'd Reputation and Honour.*

*I HAVE heretofore had occasion to address myself, in such a Manner as this, to that Worthy and Religious Gentleman; whose condescending Friendship to me, exerting itself on special Occasions, has laid me under such Obligations to him as I shall never for-*

---

\* SIR THOMAS ABNEY.

# DEDICATION.

*get : And what is much more, whose generous and prudent Conduct in the Government of the City, has obliged the Community in such a Manner as will not be forgotten.*

*NOR are you, Sir, less careful to adorn your Honourable Station with the most useful Services. It is well known with what Equity, Resolution and Prudence, you, as a Magistrate, assist the Societies in their unwearied Endeavours to serve GOD and the Nation. This makes the Joy conspicuous with which many of the Friends of Both are expecting the approaching Season of your Advancement to the Chair : In which they doubt not but you will, with equal Resolution and Vigour, espouse the Cause of Religion and Virtue ; and oppose the daring Efforts of open Profaneness and Vice.*

*YOUR pious Zeal for GOD and his Cause; the ardent Affection you bear to our Rightful Sovereign King GEORGE, and to your Country; your inviolable Regards to the just Liberties of Mankind, with respect to their Minds as well as their Bodies, and in which you have acted all along with an irreproachable Self-consistency, have recommended you to Many who are speaking your Praises upon these Accounts ; but to none more than to,*

S I R,

Your very humble

and

most obedient Servant,

HACKNEY,  
June 30, 1719.

*Samuel Roserwell.*



A

# S E R M O N

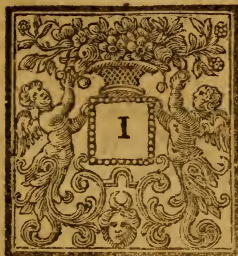
Preach'd to the

SOCIETIES *for Reformation, &c.*

---

Nehemiah xi. 2.

*The People blessed all the Men  
that willingly offered them-  
selves to dwell at Jerufalem.*



Remember that several Years ago you were pleased to invite me to the Service that I am now engaging in; and I have the more readily complied with this *second Call* to it, that I might make it appear, that it was not out of any Disrespect to these

*Worthy Societies*, nor from the least Dislike of your *Noble Enterprize*, that I declin'd it for a Season only.

THE *Ends* you have in View, and for the obtaining which you have wisely *united* your

B

Strength

Strength in a *blessed Confederacy* are so generous and Godlike; and the *Measures*, by which you pursue them are so honourable, prudent, and christian; and the *Success* with which GOD has bless'd your Endeavour has been so considerable, and of such Importance to Religion and to the Nation; that since I have had any Knowledge of these things, I could not but *bless the Men* [the Heroic Christians] *who have willingly offered themselves to this Service.* And I cheerfully ascribe Thanksgivings and Praises, on your behalf, to that GOD, whose Blessings I have been wont to implore on your selves and on this *glorious Cause.*

I AM satisfied that all truly Religious Persons, who are rightly inform'd of your brave Design to stem the impetuous Tide of Wickedness, and of your very commendable Conduct and Management in the Prosecution of it, will be thus *affected* towards you, and disposed to *act* in like manner. They will be ready to say, *The Blessing of the Lord be upon you; we bless you in the Name of the LORD! May your Bow abide in Strength, and the Arms of your Hands be made strong by the Hands of the mighty GOD of Jacob! Establish thou, O LORD, the Work of their Hands upon them; yea, the Work of their Hands establish thou it!*

SUCH Thoughts and Apprehensions as these occurring to my Mind, when reflecting on the Work you are so laudably engaged in, have occasion'd my chusing the Words of *this Text* for the Subject of my Discourse to you: From which I would attempt to persuade your Perseverance, to quicken your Industry, and to invigorate your Zeal, in what is so truly honourable, and so greatly and extensively useful. The Words, I hope, will appear pertinent to this Design,

Design, when we have taken Notice of the *special Occasion* of them, which was thus.

*Nehemiah*, who was a *Jew*, and whose Ancestors had formerly been Citizens of *Jerusalem*, being, notwithstanding this, Cup-bearer to *Artaxerxes*, a Place of great Honour and Advantage in the *Persian Court*, succeeded *Ezra* in the Government of *Judah* and *Jerusalem*, by Virtue of that King's Commission \*, wherein full Power, License and Authority, were given him to repair the Walls, and set up the Gates of *Jerusalem*, and to fortify it again in the same Manner as it was before the *Babylonians* had dismantled and destroy'd it. Pursuant to this Commission he goes from the *Persian Court* to *Jerusalem*, where he immediately engages in the Work for which he came ; and accomplishes it in a short time, in spite of all the Opposition that was made against him, both from the false Prophets and other treacherous Persons *within*, and from *Sanballat*, *Tobias* and Others, *without*. After which he deputed Governours of the City ; and, according to the King's Appointment †, return'd to Court. Where he obtain'd a *New Commission* for proceeding in what was further needful for the Safety of *Jerusalem*, and for the Welfare of the Province ; and then comes back again to his Government, and vigorously engages in that great Work of *Reformation*, in Church and State, which *Ezra* his Predecessor had happily begun some time before. One of the first things he now attempts is the Re-peopling the City, which was large and great, but the People were few therein ; and therefore an Encrease of their Numbers

\* *Vide Prideaux's History, Vol. I. p. 364.* † *Ibid. p. 367.*

was necessary, that the Buildings might be compleated, that the Honour and Safety of it might be provided for, and that the Ordinances of *GOD* at the Temple might be the better observ'd.

MATTERS being thus; at the Instigation of *Nehemiah*, or of their own Accord, the Rulers and Great Men of the Nation, the Members of the *Sanhedrim*, and other Magistrates, agree to settle themselves at *Jerusalem*; that their Example might invite and encourage others to fix their Dwellings there: And tho' many follow'd them thither, yet it was necessary a large Addition should be made to them; and therefore the most unexceptionable Way of *Obliging* a competent Number to resort thither was thought of, and agreed to; which was that the People

Verse 1. should *cast Lots to bring one of ten to dwell in Jerusalem, the holy City; and nine Parts to dwell in other Cities.* And

the Lot falling, by *GOD's* Disposal, upon such and such particular Persons, it is to be suppos'd that they removed the more readily, when they found that *HE* did thus appoint the Bounds of their Habitations: But while some were *compell'd*, by this Means, to that which they would not have *chosen*, there were others of a more publick Spirit, and more generously disposed; of whom the Text informs us, that *the People blessed them, because they willingly offered themselves to dwell at Jerusalem.* In speaking to which Words I shall take Notice

Of { *The Persons who were thus honourably distinguish'd by the Blessing of the People.*  
*The People who thus distinguish'd and bless'd them.*  
*The Importance of that Blessing; or,*  
*What is included in it.* I.

I. **THE** Persons who were so honourably distinguish'd by the Blessing of the People are thus described ; *The Men who willingly offer'd themselves to dwell at Jerusalem* : Which leads us into the *Reasons* why they were so distinguish'd.

**THEIR** *Dwelling at Jerusalem was design'd to promote the Glory of GOD, and to be subservient to the publick Interest.*

**SOME** of them, no doubt, offer'd themselves to dwell there, that they might the more frequently attend the Worship and Service of **GOD** in the Temple ; and that they might glorify him, by a greater Care about his sacred Institutions there. And their Endeavours to defend the *Holy City*, where **GOD** had so special a Concern, and to preserve it from the malicious Designs and the outrageous Insults of their Heathen Neighbours, would redound to the Honour of *Jerusalem's GOD*. *They sought the Good thereof, because of the House of the LORD their GOD.* And it appears that they consulted the *Publick Welfare*, while they went thither for the Defence of the City, which would redound to the Advantage of the whole Province. And we find the Governours of *Judah* look'd upon them, *as their Strength in the LORD of Hosts, their GOD* ; and valued them accordingly. And, indeed, they deserved that Honour, that is due, by common Consent, to Men who seek the Good of their Country.

**WHICH**, *at the same time, they promoted in a self-denying Way, and preferr'd to their private Interests and Ease.*

**IT** would have been more for their worldly Advantage to have continued where they were : For at present it was rather Expensive than Profitable

fitable to live at *Jerusalem*; whereas the Country did more easily afford them Supplies, and an Opportunity of encreasing their Estates by gainful Commerce. *Jerusalem*, tho' the *Metropolis*, was no Trading City: There was no Opportunity for Merchandizing, as there was elsewhere; at least in Corn and Cattle. That these Men did not contract themselves within their own personal Interests; but bravely postpon'd these to their Care for the Publick. Nay,

By this voluntary Removal they did not barely *deny* themselves, but *were exposed to Circumstances of apparent Difficulty and Hazard*.

THE *Ammonites*, the *Moabites*, the *Samaritans*, and other neighbouring Nations round, were implacable Enemies to the *Jews*; not only because of their different Religion and Manners, but more especially at this time \*, because of their Lands, which, during the *Jews* Captivity, these Nations had seized, and were forced to restore to them on their Return. They were therefore waiting for an Opportunity, sometime or other, of resuming the Prey they had lost: And, in the mean time, were so enraged to see the Walls of the City built, were so jealous of its Greatness, and so resolute in their Designs to prevent its arising to its ancient Splendour, that they were continually plotting some Mischief against it, by which they greatly disquieted and endangered the Inhabitants. They hated this capital City the most; and could they once destroy *that*, the rest of the Country would be a more easy Prey. These things made *Jerusalem* the *Post of Danger*, as the *Post of Honour* is wont to be. And these things might occasion some Apprehensions that

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\* Prideaux, *Vol. I. p. 365.*

'ere long the City might be suffering by a Siege, and its Inhabitants exposed to all those distressing Evils, those dire Calamities that necessarily attend it. Such Hardships and Dangers as these they would be liable to at *Jerusalem*. And yet

*THITHER they went with great Readiness, and with full Consent of their own Wills ; while others ignobly and meanly declined to do the like.*

THEY were not press'd into this Service ; nor determin'd to it by the Fall of the Lot ; but, *they willingly offer'd themselves*: And by doing so, express'd a greater Regard to GOD and his Honour ; a warmer Affection to their Country ; and a more ardent Desire for its Welfare : A more generous Disposition of Mind, and greater Degrees of true Courage, than they could pretend to, who declin'd dwelling there ; either because a greater Strictness of Conversation, and some more special Acts of Piety might be expected from the Inhabitants of the *Holy City*, which they were not willing to come up to ; or because they preferr'd their own Pleasure, Ease and Secular Interests, to all other Considerations, and so were tempted by the Delights and other Advantages of the Country to continue there ; or from a pusillanimous Fear of the Outrages and Insults of Enemies, and of some threatening Dangers by their Means. Upon such Accounts these pious and heroic Men were distinguish'd with so much Honour.

II. *By whose* Benediction they were thus distinguish'd, is what I propos'd to consider in the next Place. Now the People who bless'd them, consist (as we may suppose) of those *who came*, and of those *who declined coming to Jerusalem*.

THEY *who came* blessed one another. Those who remov'd first were deservedly esteemed, and,

no doubt, applauded by them who presently follow'd their Example : And, they whose Example they follow'd, could not but be pleas'd with and recommend *them* who came to strengthen their Hands, and to pursue the same worthy and generous Designs with themselves. It cannot but be very comfortable and encouraging to such as are engaged in great and good, but difficult Work, to find other well disposed Persons coming in to their Help ; and upon apprehending how needful it is, affording their Concurrence in every proper Way : And the Blessing of those to whose Help they come, will be sure to attend them. And,

IT is not improbable but that those who declin'd coming to *Jerusalem*, would joyn in recommending the Men, *who willingly offered themselves to dwell* there. For the whole Province was like to fare the better for what they did : And they who thro' Selfishness, Cowardice, or something else as mean and faulty, would not act as they did, yet could not but approve that Conduct of theirs, by which their own Interests were like to be the better secur'd and establish'd ; and thereupon it is likely they wish'd them Success, and spake well of them.

THE Consciences of Men do frequently applaud those good Actions, in which they sinfully and meanly refuse or neglect to bear a Part : And many of those who have no Heart to do the Publick *any further* Service, will do so much as is consistent with being excus'd from helping with their Hands, their Presence or their Purse ; that is, those who *so* help shall have their good Word, their good Wishes, and perhaps their Prayers too ; and, in this they do better than if they spake Evil of them, and (as some have done)

done) cursed their Persons and their Design : But sure they do not enough to answer the Expectations of GOD and Good Men, from those who have such Apprehensions and Convictions about these Affairs as *they* seem to have.

It remains that I enquire in the Third Place,

III. INTO the Importance of this Blessing ; or, What is included in it. Now *Men* cannot be said to bless one another in the same Sense in which GOD does bless them : His Blessing consists in making them blessed ; or, in imparting to, and bestowing real Blessedness upon them. This is the *Divine Prerogative*, and is not in the Power of Creatures : But they are said to *bless*, when they *speake well of*, and commend any, for what they observe to be truly excellent and worthy of Praise in them ; and when they pray to GOD that He would succeed, prosper and bless them.

ACCORDINGLY, *The People blessed these Men by speaking well of them.* They might recommend them in such a Manner as this : “ What  
 “ excellent Persons are these ! What pious, gene-  
 “ rous Souls, who discover such a Concern for *the*  
 “ *Glory of GOD*, and for the *Welfare of their Peo-*  
 “ *ple !* Who drop the Consideration of their own  
 “ *private Advantage*, while that stands in com-  
 “ petition with these ! And chuse to *deny them-*  
 “ *selves*, that they may subserve and promote  
 “ what they know deserves their first and chief  
 “ Regards ! Nay, who bravely venture on so  
 “ many Difficulties, and are not discourag’d by  
 “ those threatning Dangers to which they are  
 “ expos’d at *Jerusalem !* How worthily have they  
 “ distinguish’d themselves from those amongst  
 “ us (may some be suppos’d to add) who from a  
 “ Love

“ Love of inglorious Ease, or from a sordid In-  
 “ difference about the Worship of GOD and  
 “ the Fate of the *Jewish* Nation, or from  
 “ some other mean and mercenary Views, have  
 “ declin’d to act as they have done! Yea, how  
 “ worthily have they distinguish’d themselves  
 “ from those also, who by the Fall of the Lot  
 “ have been *compell’d* to dwell there! ”

THEY *blessed* them farther, *by praying to GOD*  
*that he would succeed and prosper them.* This is  
 the most significant Way in which one Man can  
 bless another. Many of them, no doubt, would  
 intercede for them with GOD in such a Man-  
 ner as this: “ O LORD, as thou hast graci-  
 “ ously inspir’d these Men with a becoming  
 “ Concern for the Honour of thy Name, the  
 “ Worship of thine House, and for the Welfare  
 “ of *Israel*; and in pursuance of this hast put it  
 “ into their Hearts to go to *Jerusalem*: So we  
 “ humbly beseech thee to preserve them there  
 “ by thy good Providence; and to defend them  
 “ from all their Enemies: To own and accept  
 “ them in all the Service they shall perform to  
 “ thee; and to succeed and prosper them in all  
 “ their Designs against the Enemies of thy Peo-  
 “ ple; and in all their Endeavours to serve their  
 “ Nation, to establish *Jerusalem*, and to make  
 “ her a Praise in the Earth. And as thou art  
 “ wont more signally to favour and to bless those,  
 “ who, with distinguish’d Goodness and Zeal,  
 “ espouse thine Interests, and seek the Welfare  
 “ of *Israel*; so we beseech thee to honour and  
 “ to reward these Men in some more eminent  
 “ and bountiful Manner. ”

AND with such *Petitions* as these they would  
 intermix their Thanksgivings and Praises to  
 GOD, for disposing them to act so generous a  
 Part,

Part, and for the Mercies they hoped to receive by their Means.

THUS much I have thought necessary for opening and illustrating the Text : From what has been said, you'll readily gather this Truth, viz.

THE *best Assistance they can afford, and the most proper Returns they are capable of making, are due from all the People of the Land to those good and generous Souls, who in a self-denying Way encounter some Difficulties, and willingly expose themselves to a malicious Opposition, for the Sake of promoting the Glory of GOD and a Publick Good.*

IN speaking to this Observation I must confine my self to the present Occasion ; and accordingly,

I. SHALL shew how much the *special Business* of these worthy Societies for Reformation of Manners is fitted to promote the Glory of GOD, and a publick Good.

II. I'LL consider the Persons who form them as acting much Self-denial, willingly encountering Difficulties, and exposing themselves to a malicious Opposition in the Prosecution of their noble Enterprize.

III. I'LL shew what Assistance may and ought to be afforded, and what returns made, by the other Inhabitants of the Land to Persons thus bravely employ'd.

IV. I SHALL then close with a short Address to the Societies ; and to others, in their Favour.

I. I AM to shew how much the *special Business* of these worthy Societies for Reformation of Manners is fitted to promote the Glory of GOD, and a publick Good.

THE Glory of GOD is the ultimate End that every Christian should have in his Eye ; and that he should endeavour to subserve in all the Actions of his Life, according to that of the 1 Cor. x. 31. Apostle, *Whether --- ye eat or drink, or whatsoever ye do, do all to the Glory of GOD.*

NOW there is all the Reason in the World to conclude that these Societies are very much influenc'd from a Conviction of this Truth ; and that they proceed with a direct Regard to it. I know not what should occasion any uncharitable Suggestions to the contrary, except it be Ignorance of their Designs, and of the prudent and christian Methods by which they pursue them ; or a strange and unaccountable Enmity to all Attempts of this Nature, how regular and cautious soever.

NOTHING is more evident than the Tendency there is in such an Undertaking as this to glorify GOD. For if he be dishonour'd by open Profaneness, by the outrageous Impudence of Sin, and the audacious and avow'd Practice of it, (and how *can* Men be more guilty of dishonouring their Maker?) then your wise and christian Endeavours, *Honoured Sirs*, to discountenance Men of dissolute and debauch'd Lives, to put a Stop to the spreading Infection of Vice, to promote moral and regular Living ; Obedience to GOD's Commands, and real Religion and Piety, must redound to the Glory of that GOD whose you are, and whom you thus serve. And we glorify GOD while we are *Followers* [Imitators] of him as dear Children ; copying after that grand Exemplar that we have in himself. But we never act more like to GOD, than when we are doing Good, and are as extensively Beneficent as we are capable of Being ;

being ; serving the Interest of publick Communities, yea, and of the whole World of Men, at least in our Wisbes, Essays and Endeavours that Way. You therefore glorify GOD while you are intending and promoting the publick Good. And how much your Business, as such Societies, is fitted for such a Purpose as this, I proceed to shew in the following Particulars, *viz.*

IT has a direct Tendency to avert, and to keep off the Anger and the Judgments of God from the Nation ; and to ascertain his Favour and Blessing to it.

IT is directed and fitted for preventing the *present Destruction* and Ruin of great Numbers of particular Persons and Families. And

YOU are herein aiming at, and are pursuing such Methods, as, thro' Divine Grace, may be effectual to the *Eternal Salvation* of many Souls.

*Lastly*, YOU hold forth a glorious Example to the World about you, which has been follow'd by many already, and it is to be hoped may yet have a proper Influence on more.

*First*, I say, *The Work you are engaged in has a direct Tendency to divert, and keep off, the Anger and Judgments of GOD from the Nation ; and to ascertain his Favour and Blessing to it.* I.

NATIONS are guilty before GOD, when there is a *General Dissoluteness* of Manners to be found amongst the Inhabitants of them ; when Wickedness becomes publick and insolent, and the Practice of it is open and avow'd ; not discountenanc'd, not restrain'd, nor punish'd as it ought to be. And such *National Guilt* provokes the Anger of GOD, and is wont to draw down his judicial and vindictive Rebukes upon the Lands that are so defiled ; according to those  
awful

awful Notices contain'd in the Sacred Writings ;

Isa. lx. 12. *The Nation and Kingdom that will not serve thee, shall perish ; yea those Nations shall be utterly destroy'd. ----- A fruitful Land he*

Psa. cvii. 34. *turneth into Barrenness for the Wickedness of them that dwell therein.*

AND thus it has been in *Fact* ; particularly with GOD's once peculiar People the *Jews* ; of whom their own \* *Josephus* observes, that " As he thought no other People had suffer'd " such things ; so no Nation had ever arrived to a greater Degree of Wickedness " than they. " *The Scriptures* furnish us with several other Instances to the present Purpose, which I need not stay to take notice of ; and other *Histories* inform us at large, how much the Destruction of the *Babylonian*, the *Persian*, the *Grecian*, the *Roman* Monarchies, and many others of less Name than they, have been owing to the Growth of *Luxury*, and the spreading of *Vice* amongst the several Degrees of Men who liv'd under them. And the more enormous and crying the Sins of any People have been, the more fore and dreadful Judgments have fallen to their Share. An horrid Inundation of uncontrol'd Wickedness, has generally been follow'd by an overflowing Deluge of Divine Wrath, and of the most calamitous Evils. The Judgments of *GOD* bearing some proportion to the greater Number of Sinners, and to the more aggravated Degree of their Provocations : According to that Observation of *Moses*, --- *An Encrease of sinful Men to augment yet the fierce Anger of the LORD towards Israel.* Which

Num. xxxii.  
14

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\* De Bello Judaico Lib. VI. Cap. II.

Words I once intended should have been the Subject of my Discourse to you.

BUT then as *National Guilt* provokes the Indignation of GOD, and extorts his righteous Revenge; so a *Publick Reformation of Manners* conciliates the Divine Favour, and secures the best of Blessings to the Reform'd Land: For GOD has declared this to be a part of his Conduct in his Governing of the World, that *If a Nation against whom he has pronounced, turn from their Evil, he will repent of the Evil that he thought to do unto them.* Jer. xviii. 8. And, *If they thoroughly amend their Ways and their Doings, and obey his Voice, he will be their GOD, and they shall be his People.* Jer. vii. 5,---23. *If they walk in all the Ways that he has commanded them, it shall be well unto them.* And with respect to *Jerusalem* in particular he says, *Run to and fro thro' her Streets, if ye can find a Man; if there be any that executeth Judgment, and seeketh the Truth, I will pardon it.* Jer. v. 1.

Now the Design of your *Societies* is to reform the Nation, by giving an effectual Check to spreading Debaucheries, and by opposing yourselves to those Enemies of Religion and Virtue, who dare *openly* to rebel against GOD, and to cast Contempt on his Sovereign Authority, and on his Righteous Laws. Your Design is to prevail with them (if possible) to *amend their Ways and their Doings*; or, at least, to prevent their Guilt from being charg'd on the Nation; that so the Anger of GOD may be turn'd away, and that he may become propitious and favourable to our Land. And we have reason to believe, that many a desolating Evil has been diverted, and many a signal Blessing secur'd to the Com-

Community, as a gracious Requital from a merciful GOD, for what you have done in this Way. And on this Account the Nation is immensely indebted to your Societies. We know how kindly disposed GOD was towards Zoar for Lot's Sake : And how well it would have been for Sodom itself, had there been but *ten Righteous Souls*, who, to the best of their Power, would have been Reformers there.

II. Secondly, YOUR Designs are directed and fitted for preventing the present Destruction and Ruin of great Numbers of particular Persons and Families.

BY the Infliction of a more gentle Penalty, you hope to discourage Offenders from persisting in their Sins, that might at length end in those greater Enormities, that would expose them to forer and to capital Punishments.

SOME Vices are destructive to Men's Constitutions ; they enervate their Bodies, and effeminate their Minds ; and have both a *Natural* and a *Moral* Influence that Way : They frequently reduce them to the utmost Poverty, and to the most loathsome and painful Diseases. What Numbers of miserable Debauchees have been so many living (and some of them dying) Proofs of this melancholy Truth ? Multitudes have brought themselves into sad and deplorable Circumstances thro' the Remainder of their Lives ; and shortned their Days, by Intemperance, and a brutish Indulging their Lusts : For which Reason the *Ancient Romans* were wont to have their Funerals at the Gates of the Temple of *Venus*.

AND how many *Families* have grievously suffer'd by means of the dissolute Lives of some who belong'd to them ? How many comfortable Estates, that would have afforded a goodly Supply

to the numerous Branches of some Houses, have been entirely drain'd in the Gratification of one Man's vile and extravagant Lusts? How many spend that precious Time in the Nurseries of Vice; and amongst the most effectual Incentives to Sin, that should be improv'd in making an honest Provision for an indigent Family? And how frequently is the whole Produce of Labour and Pains, that should be expended *that Way*, made the Price of a Debauch; or thrown away in Gaming, and in licentious Living? How many Parents and Masters have been horridly abus'd and injur'd by their Children and Servants; their Substance indiscernably wasted, and themselves plung'd into Difficulties before they were aware; while their Stock has been long consuming, in defraying the Charges of the very expensive Lusts of such fraudulent Villains?

Now by the Checks and Discouragements you throw in the Way of these Sinners, you are attempting to *recover them out of the Snare of the Devil*, and so to prevent that further Mischief and Distress to themselves, and to others, that might be consequent on their persisting in such lewd and abominable Practices. And by making Examples of some of these, you design to strike Terror in others, and to deter them from Sinning in like Manner; *That they may hear and fear, and forbear to do so presumptuously.* Smite a Scorner (says the Wiseman), and the Simple will beware. And, *When the Scorner is punish'd, the Simple is made wise.* Such as were in danger of being drawn into Sin, by the malignant Influence of bad Examples, may, by this Means, be brought to consider, and to lay Matters to Heart; and possibly, *To watch and to pray that they enter not*  
D into

*into Temptation.* And, how much Sin; and how many Sufferings may this prevent? And what Reasons may such Persons have to bless GOD for your Ways of Proceeding, and for the Effects they had upon them? And how much Good may they become the Instruments of in particular Families, and in the World?

Thirdly, *YOU are aiming at the Eternal*

III. *Salvation of Immortal Souls: And are pursuing such Measures, as may, thro' Divine Grace, promote and secure it.*

THE Word of GOD does expressly exclude *Drunkards, unclean Persons, and such other Sinners* as you have to do with, from *the Kingdom of GOD*; and appoints them *their Portion in the Lake that burns with Fire and Brimstone*: Assuring us, that *because of these things cometh the Wrath of GOD upon the Children of Disobedience*. That if they continue impenitent and unreform'd, they must perish and be lost for ever. But you therefore desire their Reformation, and their Return to GOD and to their Duty, that they may *fly from the Wrath to come*: And that their *Souls may be saved in the Day of the LORD*.

1 Cor. x. 33. *You seek not your own Profit, (no, nor their Punishment, as your ultimate End) but the Profit of many that they may be saved.*

IN Imitation of GOD himself you design that lighter Afflictions, tho' *for the present grievous*, should prevent their being adjudg'd to those Miseries and Terrors of the *Infernal Prison*, which are inconceivably great, and will be everlastingly durable. And, I question not, but you make Conscience of joyning your Prayers with these other Means, that GOD, by sanctifying them, would render them effectual to so great and desirable an End. You would fain awaken Sinners

out

out of their lethargick Sleep, and make them apprehensive of their Danger, that they may *escape the Damnation of Hell, and lay hold on eternal Life*: And the Means you use have an *evident Tendency* to promote their Repentance, and their everlasting Salvation. For as Afflictions are often design'd and sent by GOD to reform Men, and in their own Nature appear to be proper for such a Purpose; so the *legal Correction* of Offenders is to be consider'd as a seasonable Affliction, which, thro' the gracious Influences of the Divine Spirit, may produce that desirable Effect. When the *Prodigal* was reduced to the Want of *Husks*, he came to himself. When *Manasseh* was taken among the *Thorns*, and bound with *Fetters*, he besought the LORD, and humbled himself greatly. And Solomon tells us, the *Rod and Reproof* give *Wisdom*. When you are *hedging up the Sinners Way with Thorns*, you may bring him to consider what need there is, that he should *amend his Ways and his Doings*: And this may be follow'd with his serious Enquiry, how he may do it. And who knows how far the good Spirit of GOD may concur, while the *softned Delinquent* is reflecting on the Penalties and the Disgrace that his Crimes have made his Due, and that he is now suffering under?

Luke xv. 16,  
17.

2 Chr. xxxiii.  
11, 12.

Prov. xxix. 15.

I WOULD hope that many an, once, profligate Wretch, has become a real Convert, while he was under the Sentence of Condemnation; and that when he was cut off by the Sword of Justice, he has gone from the Place of Execution to be with Christ in the Heavenly *Paradise*. And I cannot doubt, but you have succeeded to the *Converting many Sinners from the Error of their*  
D 2 *Ways,*

*Ways, and to the saving their Souls from Death, when I receive that joyful Information, " That " many have been recover'd from Courses of " Wickedness by the Societies Endeavours: And " some have joyn'd with them, like the Apostle " Paul, in supporting a Design, which once they " destroy'd. They owe their Recovery to the " Reforming Societies, and pay their Acknowledgments in chearful Services towards the " Recovery of others \*. " These you have saved with Fear, pulling them out of the Fire.*

Fourthly, *YOU hold forth a glorious*

IV. *Example to the World about you, which has been followed by many already; and it is to be hoped may yet have a proper Influence on more. And upon this Account you are deservedly esteem'd amongst the greatest Benefactors to Mankind. Several Parts of the Kingdom are reaping immense Advantages from what many Communities have nobly enterpriz'd, in Imitation of your Example; being excited by your laudable and successful Zeal, and directed by your wise and christian Measures. Hence glorious Things have been accomplish'd, not only in many Cities, Corporations and Towns of this united Kingdom; but in other Nations, and in distant Climes. So far and wide has the beneficial Influence of your instructive Conduct spread itself. I need not remind you what has been done, on this Foot, in Ireland, Flanders, Switzerland, Denmark, Sweden, in some Parts of Germany, in our Plantations in America, and in several other Places. Some † Excellent Persons have recorded*

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\* *Occasional Paper, Vol. 3. Numb. 12.*

† *Vide Account of the Societies. Present Bishop of Peterborough's Sermon to the Societies. Dr. Woodward's Account of the Rise and Progress of the Societies, &c.*

very entertaining Accounts of this: And I hope by your becoming christian Perseverance, and your continu'd prudent Zeal in so righteous and religious an Undertaking, you will still offer a worthy Example, that may yet be follow'd by others.

THUS I have shewn how great and good the Work is in which you are engag'd; and how well it is fitted to subserve the Glory of GOD, and the Interests of the Publick. But Work so good as this, will be attended with many Discouragements and with Difficulties of several sorts; and through the Malice of Men, and Devils will meet with great Opposition in the World.

I therefore proceed,

II. To consider the Persons who form these Societies as acting much self-denial, willingly countering some Difficulties and exposing themselves to a malicious Opposition in the Prosecution of their noble Enterprize. Acting in this respect like those generous Souls, who *willingly offered themselves to dwell at Jerusalem.*

I would observe,

First, THAT many of you are at considerable Charges in carrying on this great Affair.

The World has lately been reminded, that "your Design has been render'd very costly by Suits and incidental Charges, as well as by a necessary stated Expence; and yet upon the Conviction of Offenders, *that* half which the Law allows to the Informer, you constantly remit to the Poor of the Parish, to prevent any Umbrage of selfish and mercenary Views\*." and

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\* *Last Occasional Paper*, p. 25.

certain it is, that a Business of this Nature cannot be conducted and managed as it ought to be, without great Expence. That the Design must be dropt, if liberal Contributions were not made for upholding it. And while G O D has bless'd many of you with plentiful Fortunes, he has also done *more* for you than that, in inspiring you with Principles of true Generosity, and disposing you to *honour the Lord with your Substance*. It is the Duty of *All* to do this. And nothing is more reasonable than that we should improve for the Glory of G O D, what we have received from his bountiful Goodness. But while there are Multitudes who prefer their *Gold* to their G O D; and from whom it is one of the most difficult Things imaginable to extort any Thing for his Sake, and for serving his Cause and Interest in the World; it cannot but be the more worthy of Praise in those *amongst you*, who though they decline not other Parts of Service; yet do *liberally* contribute towards the defraying your Charges: Not but there is still great need of further Help this Way; and more Good may be done, in proportion to whatever Assistance you shall receive of this Sort. Of which presently.

2. Secondly, *SEVERAL* of you (I apprehend) *are willing as the Necessities of so important a Service may require to make your worldly Affairs give Way to it*. You are free to redeem Time from these, that you may attend to this Work of God. If one may suppose that the lesser Concerns of the Family, of the Shop, or of your particular Callings, do sometimes interfere with these, several of you, I am satisfied, prefer that which is more important: And will rather suffer some Disadvantages, then withhold your Presence, your Countenance, or, your Advice, upon any special Occasions

Occasions that may render them peculiarly needful. And then to be sure no trifling Pretences, no unseasonable Recreations will be enough to satisfy you in absenting your selves from the Places and Company, where the Exigences of this Service oblige you to be.

Thirdly, *YOU are to expect, and you have* 3. *been inured to, the malicious Defamations and the Revilings of wicked Men; and the hard and uncharitable Censures of others.*

WICKED Men who do Evil themselves, do speak of you as Evil-doers. They desire that the World should think better of themselves than is consistent with Truth; and for that Reason would have them conceive such an Opinion of you, and of your *Design*, as is directly contrary to what both deserve. I wonder not that you have been *the Song of the Drunkard*, and the Sport of lewd Buffoons; that prophane Huffs and Bullies have represented you as deserving all those dreadful Execrations and Curses, that their impure Lips have vented against you. I do not suppose it has greatly moved you to find yourselves defamed by the Obloquy and Clamours of these; and that they represent you as *Troublesome Busy-Bodies*, as *Mischievous Informers*, as *Artful Hypocrites*, and the like: For from your first setting out you could not but expect such Treatment as this from Men of their Character. Some of them have charged you with extorting Money from surprized Offenders, as the Price of their Impunity, and an effectual Bribe to prevent exemplary Punishment: But you have *discharged* it in such a Manner, as cannot but fix an indelible Brand on all those who invented, or who spread the Scandal. I say, I think it not strange that such Reproaches as these should proceed from

from the prophane Mouths of that exasperated Crew, *the Sons of Belial*, the Generation of Scorners, *against whom* you are risen up in Vindication of the Laws and the Honour of GOD; and at his Call. No wonder that these turbulent Wasps do attempt to do you all the Mischief they can, while you are disturbing their Nests, and driving them out of their filthy Recesses.--- But strange it is! and I cannot forbear to wonder a little at this, that you should be revil'd from *the Pulpit*, and from thence expos'd to the *Odium* of Worshipping Assemblies: That those who should be the *Ministers of Righteousness and Peace* should allow themselves to calumniate, I will not say *your righteous Cause*, but *the Cause of Righteousness* itself, which you have espoused; and to *proclaim War* against you from that sacred Place, where they should be promoting the same Designs as you have in View.----- But then I cease to wonder, when I consider who are the Men who have done this, and what is their Communication; and in how many Respects they are unlike to those great, and good, and learned Men of the Clergy, who have rejoiced to come in to your Help.

SUCH unreasonable Treatment as this, the best Men have been wont to meet with, when they have engaged in the most useful Designs, for the sake of GOD and the Publick. Yea, this was the Case of our great Lord himself, when he came into the World to reform and to save Sinners, and *went about doing Good*. And indeed Reproaches from such Mouths add to the Reputation of your Cause: For it is only of what is really good, and ought to be commended, that wicked Men are wont to speak ill: and the more excellent it is, the more they reproach it.

BUT

Bu t besides this,

Fourthly, *MANY* of you expose your- 4:  
*selves to dangerous Insults from irritated and*  
*enraged Men, in the Prosecution of your Righteous*  
*Designs.* While you set yourselves to confront  
 and oppose the hardened Sinners in their scandalous  
 Enormities ; they will rise up in defence of their  
 darling Lusts. This occasions many a hazardous  
 Struggle ; and some brave Encounters [on your  
 Part,] with desperate Villains, and incensed *Bra-*  
*voes.* You frequently hear them threaten you  
 with the most formidable Instances of Revenge ;  
 and they have, *sometimes*, put them in Execution  
 too. It will be no Discouragement to Men of  
 true Christian Courage to remind you of those  
*Heroes* in this Cause, who have fallen in the  
 Field of Battle ; and *died*, indeed, *in the Bed of*  
*Honour* : I mean Mr. Cooper the Constable, who  
 was barbarously murder'd at *May-Fair* ; and af-  
 ter him Mr. *Dent*, another *Martyr* in the same  
 Cause ; Whose Names should be mention'd (as  
 † their Funeral Rites were observ'd) with peculiar  
 Honour. “ These are the \* only Instances, I  
 “ think, of your *suffering unto Blood*, in your  
 “ Strife against Sin ; I mean, unto Death : For  
 “ several of you have been wounded and lost  
 “ your Blood, upon this Occasion, by a sort of  
 “ Living Martyrdom.” Tho’ it is very re-  
 markable, and must be ascribed to GOD’s spe-  
 cial Concern and Care for you, that there have

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† Vide Dr. Woodward’s *Funeral Sermon for Mr. Cooper, preach’d at St. James’s Church, May 21. 1702.* And Dr. Bray’s *Funeral Sermon for Mr. Dent, preach’d at St. Clements Danes, Westminster, on March 24, 1708-9.* And the Account of his Funeral in the Preface.

\* ——— I have since been inform’d that one Mr. Hobbs, a worthy Person, died of the Hurt he receiv’d in an Encounter in the Societies Service. He was the Father of my worthy Friend, who died some few Years ago in the good Town of Bedford ; and whose Death was greatly lamented by the Inhabitants of that Place.

been no more Instances of this Sort, thro' the Space of so many Years; wherein a great many Thousands of lewd and desperate Persons have been provoked to the highest Degree, and in the Heat of their Lusts, and have been duly convicted and brought to condign Punishment, by your Means. And yet by how much the greater the Dangers are, to which *the good Soldiers of Jesus Christ* expose themselves for his Sake; by so much the more Honour redounds to them whom they threaten; and by so much the greater is their Reward like to be: Their LORD having assur'd them, that if they *are reviled*  
 Matt. v. II. *and persecuted for his Sake, their Reward shall be great in Heaven.*

HAVING thus far consider'd *the Nature* of your Work, and *the Excellency* of it; the *Difficulties* you encounter, and the *Dangers* you are expos'd to in the Prosecution of it; methinks the rest of this Assembly, like the *Jewish People* in the Text, should now be dispos'd to *bless* you; and being so, should desire to know what they can do in your Favour, and what Part they may act in so glorious a Cause: Which leads me to shew,

III. WHAT Assistance may, and ought to be afforded; and what Returns made, by the other Inhabitants of the Land, to Persons thus bravely employ'd.

THERE ought to be no *Neuters* in an Affair of such Consequence as this; and in which the Glory of GOD, our holy Religion, the Interest of our Country, and of our Posterity, are so greatly concern'd. And, indeed, there can be no *Neuters* here; for *he who is not, one Way or another, with Christ, upon such an Occasion, is against him.* And tho' *All* are not capable of serving  
 such

such a Design in *every Way* that is needful, yet *each individual Christian*, of whatever Rank or Degree, of what Sex and in what Circumstances soever, may contribute his Help, by *Blessing the People who willingly offer themselves to this Service, i. e.* By speaking well of the Work in which they are engaged, and by recommending *Them* and *That* to the Blessing of **G O D** in their Prayers. And tho' thus much will be accepted by **G O D** at the Hands of those who have nothing more to offer ; yet he demands, and does expect, more from those whom he has favour'd with other Advantages and Opportunities. And I know not how they will answer it to him, if they decline their Concurrence, in their respective Stations, and according to the Opportunities they have, for promoting a National Reformation of Manners. But,

First, *WHAT Help and Assistance, our Recommendation, or our good Word, will afford them, is their due.* I.

IF any amongst us continue to this Day ignorant of the Nature of this glorious Undertaking; or, of *the Rules* that the Societies have form'd for themselves, and *the Measures* that they pursue ; they may easily acquaint themselves with these Things. And when this is done, it cannot be suppos'd that any serious and well-dispos'd Man can have any thing to say against the Work itself, or the Methods propos'd for carrying it on. If those who are unacquainted with these Things, and might be better inform'd, will, notwithstanding, allow themselves, to speak Evil of you, and of your truly-Christian Employment; they must be look'd upon as Enemies (so far, at least) not only to yourselves, but to **G O D**, to Religion, and to the Nation.

WE should not give into any Misrepresentations and Slanders that Prejudice or Malice may spread; nor unwarily cry down a Design which must approve itself to all impartial Enquirers as worthy of Praise. Now those Recommendations, that are due to these Societies, may, upon some occasions, be very serviceable to their Cause: While the unjust Reproaches of Enemies, taken up and reported by Men of a better Character, may be more prejudicial and hurtful to it than they are aware. It will not be strange if in a Work of so much Difficulty, and in which so many Persons are employ'd, (we hope all of honest Minds, but of such different Capacities) there should be some lesser Mistakes; and now and then some Imprudencies in Conduct: But wise and good Men know, that even themselves are subject to such things as these; and are disposed to make those candid Allowances for humane Frailties, that will secure this Cause from suffering with them, or by their Means, upon that Account.

2. Secondly, *EVERY serious Christian may and ought to afford to them, the Help of his Prayers.*

*THE effectual, fervent Prayer of James v. 16. a Righteous Man availeth much.* And then of what Service may the Prayers of Multitudes of such be, in behalf of an Interest so dear to GOD, as this is?

WE should pray that he would appear to own it. — That he would strengthen the Hands, and encourage the Hearts of those who are engaged in it. — That he would inspire them with all those Virtues and Graces that may render them every Way equal to the Work. — That he would succeed them in all their regular Endeavours

deavours to advance his own Glory, to *Reform* the Age, and to do good to the World. — That he would make them his Instruments for bringing *the Wickedness of the wicked to an End*; causing it to fall before them. — That he would preserve their Persons, and protect them from the outrageous Insults of violent Men. — That he would graciously reward them for their *Labour of Love*; bestowing on them and theirs the best of Blessings at present; and *Life for evermore*. — And that he would render their *Good Example*, effectual for exciting others to *rise up for him against the Evil-Doers*, as they have done.

Thirdly, *THOSE whom GOD has* 3.  
*blessed with Ability for it, may greatly assist by Pecuniary Contributions towards the supporting and carrying on this good Work.*

It has already been hinted, that it is a very *expensive Service*: And great Sums of Money (which, you have heretofore been told, is no less the *Sinews* of this, than it is of other Wars) must be *yearly* laid out in pursuing it. We have lately been informed of “the chargeable Prosecutions of the most scandalous Wickedness, where there is Money to delay the Tryal, and Cunning to evade the Laws. That the Contenders for Virtue are often obliged to defend themselves, at considerable Cost, from malicious Suits; and that they are at a large Expence to spread useful Books, and publick Accounts of their Proceedings, &c. — And can you think it reasonable (adds that Author,) that so great a Burden should always lye on the *Generous Few*, who first listed themselves in this difficult Service? \*” It cannot be reason-

able it should. Nor can it be suppos'd that so much Good can be done, as if there was a greater Fund for defraying Charges. And therefore those whom GOD has bless'd with Estates should be *ready to distribute, willing to communicate* in Favour of so Great and Godlike a Design. You are but Stewards under GOD, Ye rich Men, in those Estates which you enjoy; and you ought to disburse your LORD's Money, as he directs; and to return to him *his own*, at his Call. And that he calls for a just Proportion on such an Occasion as this, appears from such Places of Scripture as these.

Prov. iii. 9. *LORD with thy Substance, and with the first Fruits of all thine Increase. --- Charge them who are Rich in this World that they do Good, that they be rich in Good Works, ready to distribute, willing to communicate. --- But to do good and to communicate, forget not : For with such sacrifices GOD is well pleased.*

1 Tim. vi. 17, 18.

Heb. xiii. 16.

How can we employ our Estates in a more proper Way of *doing Good*, or in a Way that conduces more to the *Honour* of GOD, than this? And how much are we oblig'd *in Point of Gratitude*, so to employ what we have receiv'd from distinguishing Goodness, and from his liberal Hand?

AND, tho' *Rich Men* ought not to defer their Contributions of this sort to the Time of their Death; and only to refer to their *last Wills* for what they will do this Way, (for nothing is more plain than that it is their Duty to be doing Good, while they have it in the Power of their Hands) yet I cannot but think, that besides their present Contributions, *Legacies* bestow'd on such a pious Undertaking as this for *Reformation of Manners*,

*Manners*, must be as well directed, and as acceptable to GOD, as those that are appointed for other Charities; in favour of which Great Things have been done, in this Way, blessed be GOD for it!

AND now I would bespeak you in the Words of *David*, when he was exciting the People to contribute towards building a House for GOD. *Who then is willing to consecrate his Service this Day unto the LORD?* Or, as it is in the *Hebrew*, *Who is willing to fill his Hand this Day unto the LORD?* i. e. to bestow some generous Gifts towards so Great and Good a Work?

<sup>1 Chron.</sup>  
xxix. 5.

Fourthly, *THESE* excellent Persons may, and ought to have Assistance from others, uniting with their Societies; and affording their Presence, and some Portion of their Time in carrying on the Designs of them. 4.

SOME of you may be capable of helping by your Advice. You may strengthen their Hands by attending their Meetings, designed for mutual Instruction, Quickning, and Encouragement. It may be of vast Importance to this Blessed Cause for a Number of Gentlemen to concur with those already engaged, in such a Manner as this; supplying the Places of those whom Death has removed, or who are otherwise taken off from the Work: For, hereby you may prevent some fatal Discouragements to their Consultations and Meetings, which otherwise may be totally dropt: And then I see not but the Great Design which has made its Way through so many Difficulties, and for so many Years, must inevitably fail; and the Day be yielded to victorious and triumphant Vice: And the Consequences of that would be, beyond

yond Expression, dreadful, both to ourselves and to Posterity.

OTHERS may be very honourably useful by *contributing towards the seizing and the convicting Offenders*. So much has been said for the Vindicating such an Office as this; and in Answer to all the Objections that can be started against it. The Necessity and Usefulness of it has so fully been made to appear; and so many Arguments us'd to excite Persons to undertake it in Subserviency to the Societies, and under their Direction, that there is not room to add any thing upon that Head.

I AM far from encouraging any to a faulty Neglect of the Business of their Callings: It is certainly their Duty to be diligent in that Sort of Business; and it is highly commendable to see them so. But as some have a great deal more leisure than their Neighbours; so others who are *inclin'd* to serve GOD this Way, will find it easy enough to make it consistent with their other Affairs. And if upon some more than ordinary Emergencies it should so happen that worldly Business must be postpon'd, or the Work of GOD neglected, I leave you to judge which of these ought to be done. But it has been truly observ'd, that for Things of this Nature, want of *Leisure* is but a mere Pretence, when want of *Inclination* is the real Cause. Tho', blessed be GOD, it is not so with all: And I would fain hope, that I may now prevail with some, *willingly to offer themselves to this Service*. *Who is on the LORD's Side? Who?* Let him come into these Societies.

Fifthly, *WERE I to speak to Magistrates, who have their Commissions for executing the Laws upon Offenders; I would presume to suggest*

*suggest what special Assistance they should afford to Persons thus employ'd.* The Wisdom of our Legislature has supply'd us with excellent Laws against Immorality and Profaneness. But what are these without Execution? They are but a *dead Letter* 'till that inspires them with Life and Vigour. The Design of these Societies is to animate and render effectual some of the best *Laws of the Land*. That they are really come in to the Assistance of the *Magistrate*, who is the *Guardian* of these; and whose *Commission from GOD* obliges him not to *bear the Sword in vain; for he is the Minister of GOD; a Revenger to execute* Rom. xiii. 4. *Wrath upon him that doth Evil.* To which he is further obliged by those good and wholesome Statutes of our Country, that have their Foundation in the Laws of Nature and of Scripture.

Now while these worthy Societies endeavour to subserve the Magistrate in the Discharge of his Duty; it is but reasonable that he should give the utmost Encouragement to them, and make their Work as easy as may be. He should countenance those who appear on the Side of GOD and the Law; and turn his Frowns on them who dare to rise up in Opposition to both. He should not be remiss and negligent in that which is *his Part*: But should endeavour as much as he can *to be in the Way*, that they who are seeking for Justice may know where to have it; and that those manifold Mischiefs may be prevented, which are frequently occasion'd by *delaying it*. Certainly they who receive such an *important Trust*, and who accept of the *Honour* attending the Title of *Magistrates*, and of *GOD's Ministers*, should continually attend upon this very thing. It Rom. xiii. 6. is too well known (I speak to those who know it too well) that *scandalous Criminals*  
F grow

grow more audacious and insolent ; and that those who have seiz'd them, meet with many *peculiar Discouragements*, when, after hurrying from one Place to another, with much Expence of Time and Pains, they cannot meet with one proper Magistrate to apply themselves to. Would to GOD that amongst all those worthy Persons who are in Commission in this Great City, some more of them would seriously consider this Matter, and lay it to heart! It is with great Reason that *the Establish'd Church* directs its Members to pray, " That all who are put in Authority may truly " and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the " Maintenance of GOD's true Religion and Virtue." Blessed be GOD there are some excellent *Magistrates*, who are eminently useful this Way. The Best of the People do *bless* them, and their own Works praise them : But we cannot but wish and pray that the Number of such may encrease, to the greater Discouragement of Vice and Profaneness, to the Advancement and spreading of Virtue and true Religion, and to the Encouragement and Joy of your Societies, and of all Good Men.

IV. I WOULD now close all with a short *Address to yourselves*; and afterwards *to others*, in your Favour.

*First*, To the Members of these Societies. And let me entreat you, *Worthy Sirs*, to be frequently reflecting on the *Nature of the Work* in which you are engag'd, and as often reviewing the *perswasive Motives* that prevail'd with you to be so far concern'd in it. And then consider whether it be not *the same excellent Work* still; and whether there are not as *strenuous Reasons* for *persevering* in it, as there

there were for entering on it at first. I know you meet with many Discouragements; but I cannot apprehend them to be more, or greater, than what you had in view when you first set out. Watch therefore over your own Spirits, that you grow not remiss and indolent; and that your Concern and Endeavours for *Reformation of Manners* become not faint and languid. Remember those *awful Words* of your Great LORD, that *no*

*Man having put his Hand to the Plough, Luke ix. 62. and looking back, is fit for the Kingdom*

*of GOD.* A Retreat from this Service must be no less dangerous, than it is inglorious.

*YOU* know your Calling, Brethren; and who are the Enemies you are to continue to oppose. You have been frequently reminded of various Instances of rampant Vice, and of several Sorts of the Devil's Agents, to whom your Animadversions are due; and who require your Notice. I shall only suggest, that I apprehend greater Care is necessary with respect to those *diminutive Under-factors* for Hell, who are so industrious to debauch the meaner and more neglected Youth, by their impudent and obscene Songs. And I wish some Way could be found for preventing those impure Suggestions that are *chalk'd out* in the Places of Publick Concourse; and that *desecrate* the very Walls and Doors of our Churches. If there be no Way to prevent this, would it be amiss if some of your Officers were employ'd, at proper Seasons, to expunge, or strike off the loathsome Filth, which must raise a reproachful Wonder in the Breasts of sober Strangers who visit our City; which cannot but be offensive to pure Minds; and to others is like the Spark to the Tinder, which presently kindles into a Burning? But this by the Way. To return,

I MUST further remind you, that if you will persevere in this glorious Design, you must be conscientiously careful about the *Means* that are necessarily subservient to it. Oblige yourselves to attend as much as you can those *stated Meetings* for mutual Advice and Encouragement, which it was your Wisdom to appoint; and without which (as I hinted before) your whole Undertaking must drop 'ere long. Is it possible you should spend your Time to better Purposes; or that you should be employ'd about more important Business when the Return of these Meetings call for your Presence at them? Are you reaping such Advantages elsewhere, as you can think sufficient to counter-vail the Damage, if your faulty Neglects should at last *undo* the great Design of Reforming a vicious Age? And pray, my Brethren, how will you answer it to GOD; how will you satisfy your own Consciences, if Matters should come to this? But *I hope better things of you, tho' I thus speak*: And that every one will stir up himself to greater Diligence in this Respect. Let no Man say there will be enough present, tho' I am not there: For this may become the Language of so many, 'till at length there be none to meet: And what will remain then but to take up that sad and mournful Complaint; *Help, LORD, for the godly*  
 Psalm xii. 1. *Man ceaseth; for the Faithful fail from amongst the Children of Men?*

GOD has eminently prosper'd and blessed many of you, since you first engaged in this pious Employ; and I hope *such of you* will look upon yourselves under *special Engagements* to serve your bountiful Benefactor in this part of his Interest, to the utmost of your Power, and in every Way in which he has made you able to do it.

By way of Encouragement, let me put you on reflecting, that tho' *the vilest and worst of Men* speak evil of you, *the best and the greatest* have been wont to *bleſs* you, and continue to do ſo. Princes and Nobles, Clergy and Judges; and in a word, Good Men of all Orders and Degrees, have greatly applauded this Enterprize, and your regular Conduct in the Management of it. They have recommended it to the World many Ways: And to the Care and Bleſſing of Heaven, in their Prayers. You have **G O D** and the Government on your Side: And no Enemies need be formidable, while you have ſuch mighty Allies as theſe; no, not all the united Forces of the Devil, the World, and the Fleſh in Array againſt you.

How well diſpoſed the beſt of Princes, our rightful Sovereign King **G E O R G E** muſt be to the Cauſe in which you appear, you may reaſonably gather from what he very lately ſaid in his *gracious Letter to the General Aſſembly in the Church of Scotland*, viz. “ you may moſt firmly aſſure yourſelves of our ſteady and chearful Concurrence  
“ in whatever Methods ſhall be taken for promoting true Religion and Piety; the diſcouraging Profaneneſs and Immorality; and for the  
“ preventing the Growth of Popery. ” And we cannot but ſuppoſe, that a Deſign calculated for the Happineſs of Mankind muſt be very agreeable to *the moſt Renowned Hero of the Age*, who diſtinguiſhes himſelf by unwearied Endeavours for the Good of the World.

BESIDES all this, you have heard how many Great and Illuſtrious Communities have *practically* recommended your brave Deſign, by following your Example, and copying after you. And add to this, That the Conſciences of thoſe Sinners with which you contend, cannot but often approve

prove of your Conduct; and some of them, recover'd by your Means, have *blessed* you. And the Time is coming when *all of them* shall do so:

Wisdom v. Beginning. When *the Righteous Man shall stand in great Boldness, before the Face of such as have afflicted him, and made no account of his Labours ----- and they shall say within themselves, This was he whom we had some time in Derision, and a Proverb of Reproach. We Fools accounted his Life Madness, and his End to be without Honour. How is he numbred amongst the Children of G O D ; and his Lot is amongst the Saints ?*

HAVING such Encouragements as these, go on, ye heroic Friends of G O D and Mankind; go on, with new Resolution and Vigour, in your noble Encounters, and your pious Efforts for the legal Suppression of scandalous Wickedness, and for approving yourselves Benefactors to the World.

HAVING said thus much to yourselves; I would now,

*Secondly*, ADDRESS myself to others, in your Favour: Who being already inform'd of the Nature of your Work, and having been pointed to the particular Ways in which they ought to assist and help you, I shall now only hint at a few things that may further excite them to *bless the Men* who are thus engaged, and to contribute towards their Success, as much as they can. Consider that this is *the Cause of G O D*, and that these *Worthy Persons* concern themselves in it for his Sake. They exert themselves against that which is dishonourable and offensive to him; and they pursue that which pleases him, and redounds to the Glory of his Name. They act in *Imitation* of him, in what they do: For G O D himself is endeavouring to prevail with wicked Men to *forsake their Ways*, and to *return to him*.

His

His eternal Son was manifested to destroy the Works of the Devil; and endured the Contradiction of Sinners against himself, while he was pursuing this as the Business of his Life; and for the Sake of effecting it, became obedient unto Death. The Blessed Spirit of GOD is sent from Heaven to convince Men of Sin, of Righteousness, and of Judgment; to assist them in amending their Ways, reforming their Lives, and returning to GOD. And while these blessed Societies have the same great Designs in View, they are also pursuing them with much Wisdom and Care. They desire to have their Instructions from GOD; and therefore betake themselves to his Word, and to Prayer. This they do, in a special Manner, on the Returns of such Seasons as these. They acquaint themselves also with those Laws of their Country, with which they are more particularly concern'd; and endeavour to proceed in an exact Conformity to them.

PERSONS of different Perswasions about the Extraessentials of Religion do chearfully unite in prosecuting this Work, in which Vital Religion is interested so much. They therefore agree in what is of greater Importance than any thing about which they differ. And that they differ in some things, will not seem strange to such as consider, that it has pleas'd GOD to deliver some Truths of the Gospel in such a Manner, as does admit of a Variety of Sentiments concerning them: And that the Minds of Men are so variously form'd, and their Light so various, that an Uniformity of Opinions would be a much more wonderful thing than such Difference: Notwithstanding which they have formed themselves into a noble Army of Christians, to oppose with joint Forces the common Enemies of GOD, and of all that is Good; who have sometimes associ-  
ated

ated themselves to make Head against them. I would in the *Last Place*,

REMINd you how *willingly* these well disposed Christians have *offered themselves* upon this Occasion. It is what ALL are obliged to in their respective Stations, and according to their several Opportunities: But while *the many* neglect their Duty; and even *the greater Part of good Men* themselves think it enough, if they can maintain their own Character, without attempting to give a Check to publick Wickedness, or troubling themselves to be their *Brothers Keepers*; These excellent Persons have *freely* come in to the Help of GOD and the Nation. And while this entitles *Them* to the *Blessing* of all good Men; If *You* will now be prevailed with to join issue with them, and *willingly* to offer yourselves in like Manner, you will certainly share in the Blessings of the Wise and Good; and in those greater *Rewards* which GOD will bestow on those who employ themselves in his Service; and to whom he will say, at length, *Well done, Good and Faithful Servants, enter ye into the Joy of your LORD.*

F I N I S.





