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S E R M O N

P R E A C H E D A T

The Parish Church of WOLSINGHAM,  
In the Bishoprick of DURHAM,

On the 6th of FEBRUARY, 1756,  
BEING  
The DAY appointed by his MAJESTY for a  
GENERAL FAST, on Account of the dreadful EARTH-  
QUAKE at LISBON, Nov. 1. 1755.

By WILLIAM NOWELL, M. A.

Rector of THAT PARISH, and Chaplain to her Royal Highness the  
Princess of WALES.

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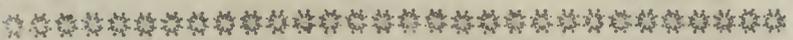
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S E R M O N



A D V E R T I S E M E N T.

**I**T is hoped the late GENERAL FAST, so solemnly observed, and on so affecting an Occasion, has had a considerable Effect in disposing many to Thoughts of their Duty: If the ensuing Discourse may in any Degree contribute to continue the serious Impression in the Parish and Neighbourhood where it was preached, it will need no other Apology for this publick Appearance with all its Defects; especially as my Bookseller informs me no other Publication, in this Part of the Kingdom, on this Subject, which is not of one Day's Importance, has come to his Knowledge.



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# S E R M O N.

PSALM. xviii. 7.

THE EARTH TREMBLED AND QUAKED: THE  
VERY FOUNDATIONS ALSO OF THE HILLS  
SHOOK, AND WERE REMOVED, BECAUSE  
HE WAS WROTH.



IT is not agreed among the Commentators, whether the Description in this Psalm, of Thunder, Lightning and Earthquake should be literally or figuratively understood. The whole Psalm is a Song of Triumph, composed and sung by *David*, as the Title expresses it, when the Lord had delivered him from his Enemies, and from the Hand of *Saul*.—In celebrating the gracious Interposition of the Almighty in his Defence, he is thought by some to make use of these grand Images, *Thunder*, *Lightning* and *Earthquake*; not as what really happened, or were actually employed at that Time, in the Destruction of his Enemies; but only as being in themselves the most august Manifestations of a divine Presence and Majesty, and the most awakening Expressions of God's Wrath and Displeasure. Others

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seem

seem to think these dreadful Effects were actually produced at that Time for the Destruction of *David's* Enemies, and in Vindication of his righteous Cause. The figurative Sense appears the more probable, because we have no mention made in the sacred History of any such Earthquake in the Time of *David*, as is here alluded to; and because 'tis not unusual in holy Writ to represent the Power, Majesty and Indignation of God by the Terrors of Fire, Thunder, Lightning, and the shaking of the Earth and Heavens.

THE Words, however originally intended in this Psalm, may serve very suitably to fix our Attention on the solemn Business of this Day, appointed by his Majesty for a Day of general Fasting and Humiliation; to deplore a Calamity no way figurative, but actual and real, and attended with every Circumstance of Distress and Horror, lately befallen a neighbouring and friendly Nation; to express our Thankfulness for that Mercy which spared Us in the Midst of Judgment; and to avert those Evils, we have Reason to fear hang over our Heads, by entering into immediate Resolutions of Repentance and national Reformation. *The Earth trembled and quaked; the very Foundations also of the Hills shook, and were removed, because He was wroth.*

I. WE are first to deplore the dreadful Calamity befallen a neighbouring and friendly Nation, *viz.* the Kingdom of *Portugal*; and sympathise with the Sufferers for the Destruction of the City of *Lisbon*, by a most amazing and devouring Earthquake. The Particulars of this Distress have been so much the Subject of general Conversation, that there is no Occasion to give you a particular Recital of them. Imagine only to yourselves, (if any  
Ima-

Imagination can paint such a Scene of Horrors) imagine you see a wealthy and flourishing City, abounding with all the Blessings which an extensive Commerce can collect from all Quarters of the habitable Earth: A City, that (for its immense Riches, drawn from her Gold and Silver Mines, both at Home and in *India*) might justly be stiled *The Treasure-house of Europe*: A City at Peace to enjoy unmolested (ah! 'tis to be feared too securely indulging), the treacherous Delights of Affluence and Ease; no Enemy without, no Faction within, to disturb its Repose, or alarm its Fears: Imagine this populous and renowned City full of Natives and Foreigners, apprehending no more Danger than we that are here present do this Moment; when lo! of a sudden, in the Space of a few Hours, we may say of a few Minutes, behold the same City a Heap of Ruins, and a Pile of Ashes, all its Grandeur vanished as a Shadow; its Treasures and precious Things sunk into the Bowels of the Earth from whence they had been dug; its numerous Inhabitants, either buried beneath the Rubbish; escaping with half their mangled Limbs; or surviving only to be the Prey of Grief and Poverty; without Distinction of Age or Sex, of Rank or Fortune, the highest and the lowest, the Lord and the Servant, the strong and the weak, the Parent and the Child, the delicate Lady and hardy Soldier; Persons of every Condition and Circumstance fall undistinguished, and mix together in one and the same confused Mass of Misery and Desolation. Among the wretched Survivors, behold the wealthy Merchant turned at once into a needy Beggar: The Man of Quality stripped of all his Pre-eminence; and the King himself, who in the Morning rose to all the Splendour of Empire and Sovereign Dignity, cast down by Noon, with his Royal Consort and Offspring, to the lowest Depths of

Want and Destitution, escaping, as holy *Job* expresses it, *with the Skin of his Teeth*: Or, as he is said most emphatically and pathetically to have himself set forth the Extremity of his Distress to a Brother Monarch; “ Without Kingdom, without Subjects; “ without Money, and without Attendants.” A Calamity this, from which *no King could be saved by the Multitude of an Host, neither any mighty Man deliver himself by much Strength*: A Calamity that took the City as it were by Surprise, without Notice, without Warning, affording no Time to prepare against its Violence, or fly from its Fury; but spreading Havock and Desolation in an Instant to all Corners. The Lives said to be consumed (tho’ perhaps not yet thoroughly known) amount to Thirty-five Thousands, besides the Multitudes of bruised and mangled Bodies, which have been dug up, and extracted from the Ruins. For producing so general a Desolation one Cause alone did not suffice; it seemed as if all the Elements had held a Council, and conspired together to overthrow this devoted City: The Earth, as if weary of her Load, heaved up her mighty Mass, and shook the Foundations on which it was built. The Air pent up in subterranean Caverns, laboured for Vent, and disclaiming Confinement, forced its Way by sulphureous Exhalations. The Waters swelling with Rage, lifted themselves up on high, and as in Battle-array, invaded the Coast; and yet more destructive than all, the Flames of Fire were kindled, and devour’d at Will, Houses, Churches, Furniture, Treasure, Inhabitants, till the whole Desolation was complete. Shall we not then take up as it were a Lamentation for *Tyre*, this trading and wealthy City?— Shall we not say in the Words of the Prophet, “ How art thou destroyed, which art situated at the Entry “ of the Sea, which art a Merchant of the People for many  
“ Isles!

“ Isles! Is this your joyous City, whose Merchants were Prin-  
 ces! When thy Wares went forth out of the Seas, thou fil-  
 ledst many People, thou didst enrich the Kings of the Earth,  
 with the Multitude of thy Riches, and of thy Merchandise.  
 Thou shalt no more rejoice, O thou deserted Daughter of  
 Zidon! The Noise of thy Songs shall cease, and the Sound of  
 thy Harps shall be no more heard: Thou art brought down,  
 as them that descend into the Pit. Thou art become a deso-  
 late City, as those which are not inhabited, thy Walls are  
 broken down, thy pleasant Houses are destroy’d, and thy  
 Stones and thy Timber, and thy Dust in the Midst of the Wa-  
 ter. Shall not the Isles shake at the Sound of thy Fall, when  
 the Wounded cry, when the Slaughter is made in the Midst of  
 thee? Yea, the Princes of the Sea shall come down from their  
 Thrones, and lay away their Robes, and put off their broider-  
 ed Garments; they shall clothe themselves with Trembling,  
 they shall sit upon the Ground, and shall tremble at every  
 Moment, and shall be astonished at thee: Thou shalt be a  
 Terrour to all that behold thee.” \*

THUS does common Humanity oblige us to lament the  
 Ruin of this famous City, and to take a Share with the unhappy  
 Sufferers in this fatal Catastrophe; and while we are astonished  
 at the Swiftnefs of the Destruction, our Hearts must melt in  
 Sympathy for our Fellow Creatures who underwent it. No  
 Distance of Place, or Difference of Religion, ought to stifle the  
 tender Emotions of Pity and Compassion towards Objects so grie-  
 vously distressed. Our near Connexions of Alliance and Com-  
 merce, and the great Part which many of our Countrymen bear,

in

\* *Isaiab and Ezechiel.*

in the Consequences of this dismal and tragical Event, must bring the Concern still nearer Home to us, and demand an universal Voice of Pity and Lamentation throughout our Land. And with no small Pleasure and Complacency will all humane and benevolent *Englishmen* congratulate one another, that they live under a King who was no negligent Observer of so dreadful a Visitation, but most affectionately laid to Heart this heavy Affliction of a neighbouring Nation, and with a Speed and Generosity equal to the extreme Necessity of the surviving Sufferers, extended that beneficent and hospitable Relief to the Distressed, for which the *English* Nation has ever been, (and I hope will ever be) renowned in the Earth: And now having discharged this Office of Humanity, he calls upon his People, as well becomes a Christian Prince, and Defender of the Faith, to fall down with him on this Day in adoring the Hand of Providence from whence this Desolation came; to humble themselves at the Footstool of Heaven; and, learning Repentance at the Expende of others Experience, gratefully to confess the Mercy of Heaven, in preserving us from feeling a Calamity which cannot be heard of or described, without raising the utmost Degree of Horrour and Amazement.

NOT therefore to dwell too long in beholding this sad Spectacle with an useles Amaze; let us in the next Place proceed to such religious Reflections as naturally arise from the Review of it: Let us consider the Author, the End and Purpose of such destructive Calamities, and draw from thence such serious Sentiments and Resolutions, as this Day's Solemnity was intended to inculcate.

II. WE have seen the natural Causes by which the City of *Lisbon* was overthrown: The four Elements, the Earth, the Air, Fire and Water, concurred in bringing it to pass. And here some stop short and acquiesce; because they can assign the the natural Cause; they call it a natural Event, and go no higher. But this is just as wise as when you perceive a great Tree to be cut down; you content yourself with saying, it was an Ax that cut it down; and that it was natural for an Ax to cut down Trees: Or, as when some huge Rock is blown up, you resolve it into the Force of Gunpowder, which was lodged in its Entrails. But still must there not be a Hand to direct and guide the Stroke, and to place the Train; and are not these the true and proper Causes by which the Tree falls, and the Rock is rent asunder? Thus the Elements are not Agents, but merely passive Instruments: The great and wonderful Effects produced by them, (especially such as the Fall of Cities and Overthrow of Nations) loudly proclaim the Hand and Counsel of One, who guides and governs them in these Operations. It is no matter whether you can explain the whole Phænomenon of an Earthquake; this would be only explaining the mechanic Power of an Ax\*; or the Force of Gunpowder: It would only be acquainting yourself by what Laws the Elements are governed, in producing this Effect; but would by no means satisfy the intelligent Mind till he arrived at a prime Mover who puts them all in Motion, and directs their Force. And to whom will you ascribe the Direction of the Elements in any particular Instance, but to their original Author? Who will you say makes the Clock strike at Twelve, but the Artist who composed it? Can

\* *Shall the Ax boast itself against him that beareth therewith? If. s. 15.*

Can we suppose the Maker of the Universe has given the Reins of Nature out of his own Hand, by which its Course is moderated, by which the Elements are actuated or suspended, and their Fury either remitted or increased? Is it not he who saith to the Ocean, *Hitherto shalt thou come and no farther, and here shall thy proud Waves be stayed?* Are not his *Ministers Flames of Fire?* He maketh the *Clouds his Chariot, and walketh upon the Wings of the Wind.* He is the Master and Controuler of every Power inherent in every Part of this material Frame; and by their Subserviency to his Will, he doth whatever pleaseth him in the Heaven above, or in the Earth beneath; in the Seas, and in all deep Places. We can never think that the World is left to the jarring of unweildy and unguided Elements, which would soon reduce it to its original Chaos. Could you believe this Fabrick of Heaven and Earth was left to suffer the Issues of blind Chance, you might as rationally attribute to Chance its original Formation and Constitution. Are the Lives of Men, of Multitudes of Men, of so small Value think you, in the Sight of the Father of all Living, as to be left an helpless Prey to any Accidents or Casualties whatever, which are not subject to his own immediate Controul and Management? How much more rational and philosophical, as well as pious and religious, is the Doctrine of the holy Scripture, which places a supreme Governor at the Head of the Universe, and ascribes all its Movements to his immediate Finger? With equal Justice of Thought and Sublimity of Language we are there taught, that “the  
 “ *Pillars of the Earth are the Lord’s, and he hath set the World*  
 “ *upon them.* He bindeth the Floods from overflowing, and  
 “ again he calleth for the Waters of the Sea, and poureth them  
 “ out upon the Face of the Earth: He maketh the Lightnings  
 “ with

“ with the Rain, and bringeth the Wind out of his Treasures.”  
 As attentive and obsequious Servants wait their Lord’s Com-  
 mand ; thus “ Fire and Hail, Snow and Vapour, Wind and  
 “ Storm, fulfil his Word : He turnieth them about by his Coun-  
 “ sels; that they may do whatsoever he commandeth them, upon  
 “ the Face of the World in the Earth : He causeth them to  
 “ come whether for Correction, or for his Land, or for Mercy ;  
 “ He overturneth them in his Anger : He shaketh the Earth  
 “ out of her Place, and the Pillars thereof tremble.”

III. A N D as such dreadful Events, as are this Day deplored,  
 challenge an Almighty Author ; so neither are we at a Loss to  
 collect the End and Purpose they are intended to serve. They  
 are to be considered as Manifestations of His Power and Pre-  
 sence; as Alarms to an indolent and unthinking World ; as  
 those *Judgments of the Lord which being sent abroad in the Earth*  
*the Inhabitants of the World will learn Righteousness.* The Hea-  
 vens indeed declare the Glory of God, and the Firmament  
 sheweth his handy Work : One Day telleth another, and one  
 Night certifieth another.

I T is hardly to be credited that any rational Mind should  
 lose the Remembrance, or neglect the Reverence of One, who  
 giveth the Sun for a Light by Day, the Moon and the Stars for  
 a Light by Night. While Seed-time and Harvest, Summer  
 and Winter, perform their Rounds, no other Evidences, one  
 would think, should be required of a Divine Providence; no  
 Motive wanting to a devout Gratitude. Or were the still Voice  
 of Nature unheard, it might be expected the Sound of the  
 Gospel would excite Attention, and inspire Religion. In *Jewry*  
 at least it might be expected God “ should be known, and his

“ Name be great in *Israel*.” But if the regular Succession of natural Blessings ceases to make a due Impression, may it not become necessary to interrupt their Course? If the silent Order and beautiful Harmony of the World should no longer lead the Mind up to the unseen Author; if the most singular Evidences of a Divinity should be disregarded because customary and habitual; if the Observation of Men should dwell so long upon a stated Course of Nature, and a successive Revolution of Causes and Effects, as to forget *the Lord that doth all these Things*: When meer Matter and Motion are substituted by an empty Philofophy in the Room of a wise Governor of the World; and in Consequence of such impious Principles a general Corruption of Practice prevails: What then remains, but for God to make bare his Arm, in some extraordinary Effect of his Almighty Power; and awe those by the Severity of his Judgments, who would not be won by the Continuance of his Mercies? Is it not then Time for Thee, Lord, *to lay to thine Hand*, and make all Despisers of thy Authority behold and tremble? Thus it was, he dealt with the old World, destroying all Flesh by a Flood of Waters, because they corrupted their Ways. And with what dreadful Plagues was *Egypt* visited, for the Wickedness of them that dwelt therein? *Sodom* and *Gomorrab* were Monuments afterwards of his just Vengeance, on a filthy and abominable Race of Sinners; and the Land of *Canaan* was made to spue out its Inhabitants, for their unnatural Lusts and impious Idolatries. The History of the Jews abounds with many like Interpositions of divine Vengeance for the Sins of the Nation; and their present State of Dispersion into all Lands, is a lasting and signal Punishment of that People for the Consummation of all their Crimes, in rejecting their Messiah, and prosecuting to Death the Lord of Life. When Wickedness becomes general, it is  
not

not to be corrected but by general and remarkable Punishments; such as may command Attention, and excite Amazement; such as plainly bespeak the Almighty Author, and extort a Confession from a careless World, *that it is thy Hand, and that thou Lord hast done it.* This is the Light in which it behoves us to consider the deplorable Calamity lately brought upon the Earth: Not as an accidental Event, from accidental or necessary Causes; but as the Chastisement of him, who hath threatened, that “if Men forsake his Laws, and walk not in his Statutes, he will visit their Offences with the Rod, and their Sin with Scourges.”

WHILE we lay down this in general, let us forbear nevertheless to pass Sentence on the unhappy Victims of this sad Calamity, as if *they were Sinners above all Men, because they suffered such Things.* It would be cruel to insult the miserable, and lay an additional Load of Guilt, upon the Weight of their Sufferings. Our gracious Master has restrained such presumptuous Judgment, and strictly forbidden such hasty and uncharitable Censures. “Suppose ye (says he) that those *Galilaans* were Sinners above all the *Galilaans*, because they suffered such Things: I tell you nay; but except ye repent, ye shall all likewise perish: Or those eighteen on whom the Tower of *Siloam* fell and slew them; think ye that they were Sinners above all Men that dwelt in *Jerusalem*? I tell you nay; but except ye repent ye shall all likewise perish.” It is not for us therefore to say within ourselves, the Inhabitants of the City of *Lisbon* were Sinners above all their Neighbours round about, and therefore this Judgment befel them. Who are the greatest Sinners, is known to God only, who has appointed a Day wherein he will reward every Man according to his Works. This is

not the Time nor the Place for an exact Distribution of Rewards and Punishments. And even in those general Calamities which the Governor of the World finds necessary to inflict at certain Periods, to check the Growth of Wickedness, and preserve the Authority of his own Power and Greatness, the Righteous are mixed with the Wicked, and partake the same Fate. They go down into the Pit together; though the one "shall rise again to the Resurrection of Life; but the other to the Resurrection of Damnation." So that there is no knowing Good and Evil by all that is before us; no coming at a certain and infallible Judgment of the Virtues and Vices of Men by such Events as befall them in this Life; but for that we must wait for the great Day of Accounts; "the Day of the Revelation of the righteous Judgment of God." No doubt there was Wickedness enough in that City, abounding with Riches and Pleasures, and every Incentive to a luxurious and voluptuous Life: No doubt there was Wickedness enough to vindicate the Justice of the Fate by which it is overthrown: But had the same Calamity befallen the Metropolis of any other *European* Kingdom, even our own, Could we have pleaded Innocence; or must we not have own'd that God was righteous in all that he had brought upon us? Would not our Iniquities have condemn'd us to our Fate, and oblig'd us to confess that we received only the due Rewards of our Deeds? Let us not then, upon an invidious and unjustifiable Comparison, condemn others, or clear ourselves, on Account of a Misfortune which, tho' befallen Them, would have been no Injustice to us. But let Us make the proper Use of so dreadful a Calamity, by receiving its Admonition to repent, lest we likewise perish. Tho' the Stroke be level'd more particularly at one devoted City, the Effects were felt in many; and the Warning is intended to all. In some one Place it was  
re-

requisite the Force of the Blow should be collected, in order to make its Effects more signal, and raise a more universal Awe and Amazement in the Minds of Men. And on what other Spot could the dreadful Bolt alight, from whence its Terrors would have been so extensively propagated? From what other Center would its fatal Circumference have spread so wide? This was a City seated in the Heart of Christendom: A common Center of commercial Nations, in whose Destruction therefore the Interests of all its Neighbours were involved with its own. Let us not then call this dreadful Calamity a peculiar Judgment upon *Lisbon*; a Mark of the Wickedness of that City above all its Sister Cities that are round about. Let it rather be thought that this one City suffers, that the whole Earth perish not; that her Chastisement may be a general Warning, which her Commerce and Connections cannot fail to communicate into all Countries. If the Stroke has been made principally at the Heart, is it not, that the Force and Effect of it may from thence be best circulated and felt through all Parts and Members of the Body? In short, in this Visitation, we see the Work of Omnipotence, and hear the Voice of God speaking louder than in Thunder, not to one City or People, but by them to all the World. *Repent, O ye Nations of the Earth, and live, lest I pluck you away, and there be none to deliver you!* Which brings us in the last Place to those practical Reflections and Resolutions this terrible Catastrophe should inspire, and this solemn Day of Humiliation must inculcate.

IV. AND first we cannot review this most tragical Event, the Overthrow of this great City, with the other fatal Effects attendant on so extensive an Earthquake, without perceiving in ourselves a sudden and awful Apprehension of that omnipotent  
Power

Power by whom it was brought to pass. We are struck with Horrour and Amaze at the Effect, which leads us to admire and reverence the Cause that produced it. The Greatness and Majesty of God, the Dread of his Anger, and the Terror of his Displeasure are set in Array before us: We see He can do whatsoever pleaseth Him in Heaven and in Earth; that all Nature is at his Command, every Element ready waiting to obey his Orders, and execute his Vengeance. Our Lives, our Fortunes, and whatsoever it is that may embolden Men to oppose His Will, are every Moment in his Hand, every Moment subject to his Visitation: And shall mortal Man then presume to struggle against an all-powerful God? Shall we venture to oppose our Will to his, and set his Laws at Defiance, who may, the next Minute, overwhelm us with irresistable Destruction? Shall any of us dare to awaken an Anger, which has Omnipotence ready to revenge the Insult? Dare you meet the Thunderbolts of Heaven, and provoke their Rage? What else are your Oaths and Profanations, your horrid Imprecations and Curses, your Contempt of his Word and Worship; what are they but as it were Challenges to Heaven to wreak its Fury on your unhallowed Heads? O ye foolish and unwise among the People, who see not the Terrors you so rashly encounter! “ For who  
 “ hath hardened himself against him and prospered? Who  
 “ would not fear Thee, O King of Nations? Thou even Thou  
 “ art to be feared; and who may stand in thy Sight when Thou  
 “ art angry?”

You have, secondly, an affecting Instance in this dreadful Disaster of the Instability of all earthly Things. Power, Riches, Pleasure, are the great Objects of worldly Desire and Adoration. Behold here these Idols broken, and their Worshipers

confounded. The Earth itself abideth not, but is removed out of its Place; and when the Foundation is cast down, what Reliance can you fix on any Thing that is placed upon it? The Time will come when Nature shall labour in more mighty Throws; and Earth shall tremble to her inmost Center: "When  
 " all the Bodies inclosed in her Womb shall be cast forth; when  
 " the Sea shall give up the Dead that are in it; and Death and  
 " Hell deliver up the Dead that are in them." This will be an Earthquake we can none of us escape, nor the awful Judgment to which it is the Prelude. How should our Hearts then be affected with the View of so tremendous an Event! and "seeing  
 " all these Things shall be dissolved, what Manner of Persons ought we to be in all holy Conversation and Godliness?" What can divert us from thinking on so interesting a Scene, in which every one of us must bear a Part? What prevents our Preparation for it? Can we have any Concern in this Life equal to that final Catastrophe; any temporal Interest so weighty as our everlasting Portion? "See then ye refuse not Him that  
 " speaketh, Whose Voice now indeed has shook the Earth, but  
 " who hath promised," saying, "yet once more I shake not the  
 " Earth only, but also Heaven;" whereby is signified the removing of those Things which are shaken, that those Things  
 " which cannot be shaken may remain." That we may therefore in the End of all receive a Kingdom which cannot be  
 " moved. Let us have Grace at present to serve God acceptably with Reverence and godly Fear: For our God is a consuming Fire."

THUS affected, lastly, Let us this Day, and this Moment, enter into Resolutions of repenting of our past Sins, and living for the future as becomes the Gospel of Christ. Let us humble

ourselves before Almighty God, who hath spared us when we deserved Punishment ; and only shook the Rod at us, by which others have been so severely smitten. Let the Riches of his Goodness, and Forbearance, and Long-suffering, have their natural Effect in leading us to Repentance. If we look backward, his Lenity should win us to Obedience : If we look forward, the Clouds gather and darken our Prospect ; and where the rising Storm may burst, and on whom the Ruin may fall, He only can tell who alone is able to avert it. This then is a Time, if ever there be a Time, for every one to be serious ; Let us not only humble our Bodies, by denying them their usual Gratifications of Food and Refreshment, which is an excellent Discipline, whereby to gain the Ascendency of our headstrong Lusts and Appetites, to mortify our Passions, and bring the Flesh into Subjection to the Spirit ; but let us enter into our Hearts, and examine our Lives by the Rule of God's Commandments : For all that we there find amiss let our Repentance be sincere ; let us lament and weep, that we should be so ungrateful to so good a God, that we should have been so unworthy of the Christian Name. Let us search and try our Ways, and turn unto the Lord our God. Is any Man a Drunkard ? let him renounce from this Moment the bewitching Cup, and resolve on a sober Life, without which he can neither be a religious, nor even a rational Creature. Has any of you been guilty of Lewdness and Debauchery ? abhor and loath yourselves now for your Filthiness and Uncleaness ; and put on a Purity of Thought and Manners becoming the Disciples of Christ. Let him that stole steal no more ; but rather let him labour, working with his Hands the Thing that is good, that he may have to give to him that needeth. You that have been used to curse and blaspheme, dread I beseech you the Terrors of that God whose

whose Name you have so insolently prophaned; and for the future bless and curse not. You that have despised, neglected at least, the publick Worship of your Maker, oh! for the Time to come be ashamed of your idle Excuses, and devoutly press into his Courts, and lift up your Hands in the Sanctuary, and praise the Lord. I mean not to go through a Catalogue of Sins: But whatever it be that your Examination discovers; whatever be the Sin that most easily besets you; whether Pride, or Malice, or Envy, or Vanity, or a selfish, covetous, and worldly Spirit; a want of Piety, or want of Charity, spare it not; but cast out the Root of Bitterness, for it is an accursed Thing. And not content with correcting this or that particular Fault; let your whole Conduct be conformed to the Gospel of Christ; your Faith sincere and sound, and your Practice suitably setting it forth in the Fruits of an upright and godly Life: Every one honestly and industriously applying himself to fulfil the Duties of that Station wherein he is placed; putting off, concerning your former Conversation, the old Man which is corrupt according to the deceitful Lusts; and putting on the new Man, which after God is created in Righteousness and true Holiness. Let us not be content with a cold Performance of outward Duties; but let our Hearts be touched with a lively Spirit of uniform and affectionate Piety: Let the same Mind be in us which was also in Christ Jesus our Lord. All which I most earnestly pray with you for God's Grace, to enable you to perform. May that divine Spirit who giveth us both to will and to do, of his good Pleasure, give these Resolutions their due Effect, in the sanctifying our Hearts and Affections, in reforming and improving our Lives, and making us all ready, *a People prepared for the Lord.* Prepared for whatever may await us in the Events

of War, which seem now at our Doors: That the Corruption of our Manners may no way obstruct that Blessing of divine Providence on our Fleets and Armies, which the Justice of our Cause may humbly claim from his Mercy and Goodness; but that we may be a People whom the Lord may delight to favour; and in spite of all the Attempts of a perfidious and ambitious Enemy, may for ever continue our happy Constitution in Church and State, a Name and a Praise in the Earth: *Prepared* at the same Time for whatever other Calamity may yet lie hid in the Womb of Futurity: *Prepared* above all for that important Day, “when Christ Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire; taking Vengeance on all them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord. But then blessed shall be every faithful Servant of Christ, every true and sincere Penitent, who shall lift up their Heads with Joy, and receive a Kingdom that cannot be shaken; a Crown of Glory that fadeth not away; eternal in the Heavens.” To which happy and peaceable Region; to which immoveable and everlasting State of Bliss and Glory, may the infinite Mercy of God, conduct us all safely through all the Changes and Chances, through all the Alarms and Dangers, through all Temptations and Trials, through every varying Scene of this our earthly Pilgrimage; and fix us for ever in his own Presence, where is Fullness of Joy, and at whose Right-hand is Pleasure for evermore.

*To God the Father, God the Son, and God the Holy Ghost, be ascribed all Glory, Might, Majesty and Adoration, now and for evermore.*

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