

1674

# The Cry of Sodom Enquired Into; Upon Occasion of the Arraignment and Condemnation of Benjamin Goad, for His Prodigious Villany. (1674) An Online Electronic Text Edition.

Samuel Danforth

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This is a well-known execution sermon from seventeenth-century Massachusetts, delivered on the occasion of the sentencing to death of a young man convicted of bestiality—specifically of copulation with a mare, in which he was discovered in the open in broad daylight. Samuel Danforth, who wrote and delivered the sermon, would have known the condemned young man very well. Benjamin Goad had been born into Danforth’s congregation at Roxbury and had grown up under his pastoral care. Danforth was also familiar with the anguish of a parent over the death of a child, having suffered the deaths of eight of his own children; he would himself be dead within the year.

Danforth’s discourse describes the various practices associated with the sins of Sodom and Gomorrah, including self-pollution (masturbation), whoredome (prostitution), adultery, fornication, incest, sodomy, buggery, and bestiality, and his text is replete with biblical examples. He defends the sentence of death as necessary for the preservation of the church and society. He applies the example made of the condemned to the need for general reformation among all the spectators, who share in man’s fallen and immoral nature: “The gross and flagitious practises of the worst of men, are but Comments upon our Nature. Who can say, I have made my heart clean ? The holiest man hath as vile and filthy a Nature, as the *Sodomites*, or the men of *Gibeah*.” (p. 14) The sins and abominations of “uncleanness” offer false promises of pleasure, secrecy, impunity, and the possibility of future repentance. As means of preservation, Danforth recommends the audience to beware of pride, gluttony, drunkenness, sloth and idleness, disobedience to parents and masters, evil company, irreligion, and profaneness.

The sermon is a fascinating and valuable document. Though the case of Benjamin Goad was by no means unique in colonial New England, Danforth’s open and public discussion provides illuminating insights into Puritan moral attitudes and social practices. The work is known largely by reputation; it is the first so-called “execution sermon” but has never been reprinted or anthologized. It has previously been available only on microfilm (of a partially defective copy) or in a facsimile compilation with limited distribution. This edition is an online full-text PDF version, with notes and bibliography. It can be printed out complete on 21 sheets of letter-size paper.

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THE  
Cry of Sodom

ENQUIRED INTO;

Upon Occasion of

The *Arraignment* and *Condemnation*

OF

*BENJAMIN GOAD,*

For his Prodigious Villany.

*Together with*

A Solemn Exhortation to Tremble at Gods Judgements,  
and to Abandon Youthful Lusts.

By S. D.

Isa. 26. 9. — *When thy Judgements are in the earth, the inhabitants of the world will learn righteousness.*

Psal. 119. 118. *Thou hast troden down all them that erre from thy statutes: for their deceit is falsehood.*

ver. 119. *Thou puttest away all the wicked of the earth like dross: therefore I love thy Testimonies.*

ver. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgements.*

1 Pet. 2. 11. *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

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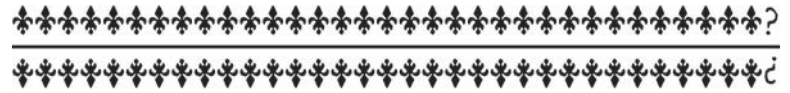
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Christian Reader,

**I** *T is a solemn Expression of the Kingly Prophet, the sweet Singer of Israel, Psal. 36.6. Thy Judgements (O Lord) are a great deep! too great a deep to be fathomed, without the help of Scripture-direction. Had not the Most High condescended to give us (poor silly worms) the Comment of his Word, upon the more abstruse and less discernable passages of his Works, how hard had it been for us to have found out, and understood the true sense and meaning of many his darker dispensations. Amongst many other, this might have been looked at as astonishingly strange, that the worst of sins should be perpetrated, in some, the best of Places and Societies; that Enormities not so much as named* <sup>1 Cor.</sup> *amongst Gentiles, should be found among Christians: had not the* <sup>5.1.</sup> *oracles of God unfolded, and laid open the Mystery of such (otherwise inscrutable) Secrets of his profound Providence. It was in the Sanctuary, that the distressed Psalmist saw a plain and easie way out of the perplexing Intricacies, of those sad Tentations, in which he had been so far bewildered, and well-nigh lost, Psal. 73. 16, 17. By Scripture-Light, in the forementioned case, we may easily discern, not onely that it is, but how it comes to pass; and be informed, That the holy and blessed God is never more gloriously Just, then when most dreadfully Severe against such as despise, and will not obey his Gospel. No Judgements are more direfull, and to be dreaded, then Spiritual; nor are any nearer such, then they who have, and improve not, but set light by, and abuse the Gospel and Grace of our Lord Jesus. The ground often rained upon, which yet brings forth nothing but thorns and briers, is rejected, and nigh to cursing, and its end is to be burned, Heb. 6. 7, 8. It was thus of old, Psal. 81. 10-12. Open thy mouth wide, and I will fill it. But my people would not hearken to my voice, and Israel would*

To the Christian Reader.

none of me : So I gave them up to their own hearts lusts, and they walked in their own counsels. *How unquestionably righteous the holy God is, in such Severity against his own people, will be abundantly evident, to all who shall consider, how tremendous his dealings have been with poor ignorant Heathen. If such, who have had and abused but that glimmering Star-light, which (to weak eyes) so dimly shineth from the Works of Creation and Providence, have been so terribly treated; that, as the Apostle expresseth, Rom. 1. 18, to the end of the Chapter, The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who imprison the truth in unrighteousness : So that because when they knew God, they did not glorifie him as God, He gave them up to uncleanness, to filthy practises, to vile affections, and at last to a reprobate minde : Of how much sorer punishment shall they be thought worthy, who have troden under foot the Son of God, continuing to sin under and against a far more glorious Light, then ever the Heathen had ? An awfull (and not to be forgotten) Instance of this, so formidably solemn a Truth, was the sad Occasion unto our Reverend Brother, the Pious and Judicious Author of the ensuing Discourse, to lift up his voice like a Trumpet. His eminent faithfulness in so doing, we cannot but approve. It's surely no season for Watchmen to be silent, when Heaven-daring sins are calling aloud for Vengeance. We willingly Commend it to the Press, and serious perusal of all, into whose hands it may come ; heartily praying, it may (by a blessing from above) become successfull unto all that good intended, and hoped for in making it thus publick.*

John Sherman.  
Urian Oakes.  
Thomas Shepard.



## The C R Y of S O D O M

Enquired into.

GEN. XVIII. 20, 21.

*And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me : and if not, I will know.*

**B**Ehold the solemn *Inquisition* which the Lord made concerning the abominable *filthiness* of the *Sodomites*, which cried unto Heaven for vengeance. In the description whereof observe,

1. The fearfull *Aggravation* of their wickedness. *The cry of Sodom and Gomorrah is great, and their sin is very grievous. Sodom and Gomorrah* were ancient Cities in the Land of *Canaan*, situate in the Vale of *Siddim*, bordering upon the Tribe of *Judah*. There were two other Cities, which perished with them, *viz. Admah and Zeboim*, Deut. 29. 23. but *Sodom and Gomorrah* are onely named in my Text, because as they were the most notable and famous for estate and greatness, so they were the most notorious and infamous for sin and lewdness. Ezek. 16. 46. *Sodom and her daughters*. The sins of *Sodom* were many and great, but that which was the most grievous of all, was their abominable *filthiness* in all manner of *Uncleanness*. Ezek. 16. 49, 50. *Behold, this was the iniquity of thy sister Sodom, Pride, fulness of bread, and abundance of Idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abomination before me.* This their wickedness *cried* unto Heaven for

vengeance. A figurative expression, holding forth the heinousness and notoriousness of their sin and wickedness. It made a clamorous noise in the ears of the Lord, so that he could not rest nor be quiet in Heaven by reason of the horrid cry of their horrible lewdness, which sounded continually in his ears.

2. The *Assertion* and *Vindication* of Divine Justice and Equity in the Judicial process against them. *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me : and if not, I will know.* These words are spoken after the manner of men, but are to be understood after the manner of God. Local descension is not compatible to the Omnipresent, nor external information to the Omniscient. The Lord is every-where present, and is not capable of any local motion ; nevertheless he is said to go down, in respect of the visible form and manner, wherein he revealed himself at this time, appearing in the shape and likeness of a man. The Lord seeth the most secret wickedness, and knoweth our thoughts afar off, and needeth not to make any search or enquiry : nevertheless, that he might clear up the Equity of his tremendous dispensation toward *Sodom*, and set an example unto Civil Judges, to take exact cognizance of the Cause, and after accurate Examination to proceed to Sentence and Judgement ; He condescendeth after the manner of men, to make Proof and Triall of the truth and weight of that horrid Cry, which came up to Heaven against the *filthy Sodomites*. *I will see whether they have done altogether, עָשׂוּ כְּדָרָה an fecerint consummationem,* whether they have made a full end, whether they have finished their sin, and filled up the measure of their iniquity ; and if they have, I will proceed to execute Vengeance upon them. Thus *Abraham* understood the Lords expression, as appeareth by his Intercession, *Wilt thou also destroy, &c. ver. 23.*

Doct. *Abominable Filthiness and Uncleaness is a Crying Sin, and grievous Wickedness in the account of God ; for which he maketh diligent Inquisition, and executeth dreadfull Vengeance.*

The *Sodomites* were extremely wicked, prodigiously unclean, monstrously profuse in all manner of lechery, obscenity and lasciviousness. *Gen. 13. 13. The men of Sodom were wicked, and sinners before the Lord exceedingly :* Wherefore the Lord visited them with the Sword, and brought them into servitude and bondage to their Enemies, to whom they continued in subjection twelve years, *Gen. 14. 1-4.* During this time, righteous *Lot* coming and dwelling amongst them, bare witness against their unclean and impious conversation, *2 Pet. 2. 7, 8.* but these shameless Miscreants, in stead of being bettered either by Affliction or Admonition, grew far worse, and added Perfidiousness and Rebellion to the rest of their wickedness ; wherefore the Lord whetted the Sword against them the second time, overthrew their Armies, sent the people into Captivity, and their goods became a prey to their Enemies, *Gen. 14. 10, 11.* Nevertheless, through the wonderful patience of God, they were rescued by the hand of *Abraham* for *Lots* sake, and the Lord spared them yet fifteen years longer. But in stead of being gained or reclaimed thereby, they increased and multiplied their wickedness, and filled up the measure of their sin, growing so impudent and outrageous in their Villany and Lewdness, that the Cry thereof went up to Heaven, and the *Lord* himself came down in the likeness and similitude of a man, accompanied with two of his holy *Angels*, to make search and diligent *Inquisition* concerning their clamorous and crying Wickedness ; and upon Triall, found it to be most prodigious. Witness their Beastly incivility and rage against those Heavenly Guests, the two holy *Angels*, which lodged in the house of righteous *Lot*, *Gen. 19. 4, 5.* wherefore the

Lord destroyed them with *Fire and Brimstone* from Heaven, ver. 24, 25. and turned the whole Country into a standing, stinking Lake.

Now that no man may plead ignorance, nor be able to say another day, that the Ministry did not acquaint them with the nature and heinousness of this Transgression, let us with holy modesty, in the fear of God, enquire,

Quest. 1. *What is that Abominable Uncleaness, which crieth in the ears of the Lord of Hosts, and hastneth divine Vengeance?*

Ans. It is expressed by and comprehended under those two terms, *Fornication*, and *going after strange flesh*, Jude ver. 7. *Fornication* being taken in a large sense, comprehends not onely *Whoredom* and *Self-pollution*, but also *Adultery*, Matt. 5. 32. and *Incest*, 1 Cor. 5. 1. *Going after strange flesh*, comprehends *Sodomy* and *Bestiality*. These are the severall sorts of Abominable Uncleaness, which cry for Vengeance.

1. *Self-pollution*, when a man practiseth uncleanness, and commits filthiness with his own body alone. This was the sin of *Onan* the second son of *Judah*, who out of envy and malignity against his Brother deceased, lest he should raise up seed to him, abhorred the lawful use of the Marriage-bed, and most impurely defiled himself. Which act of his, was so detestable in the sight of God, that he slew him by his immediate hand, and suffered not such a Villain to live upon the face of the earth, Gen. 38. 9, 10. Seducers are called *filthy dreamers that defile the flesh*, Jude ver. 8. Some learned Interpreters understand it properly of their defiling their bodies by nocturnal Pollutions. This is a hatefull and an odious sin, and usually the fruit and punishment of impure thoughts and fancies in the day-time. It seemeth that these Impostors were so addicted to lasciviousness, (as our *English* Annotators observe) that they did not onely practice it being awake, but also dreamed of it, and defiled themselves in their sleep. Yea, the truth is their Spiritual dreams (which I think are properly intended), viz. their Erroneous and He-

retical Opinions, were unclean *speculations*, turning the grace of God into lasciviousness, ver. 4. εἰς ἀσελγείαν into profuseness in Luxury and Uncleaness, and issued in all manner of carnal pollutions.

2. *Whoredome*, the vitiating of a single woman. Deut 23. 17, *There shall be no Whore of the daughters of Israel.* Lev. 19. 29 *Do not prostitute thy daughter, to cause her to be a Whore; lest the land fall to whoredome, and the land become full of wickedness.* Ephes. 5. 5. *This ye know, no Whoremonger, nor unclean person — hath any inheritance in the kingdome of Christ, and of God.*

3. *Adultery*, the violating of the Marriage bed. *This is a heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction,* Job 31. 11, 12. *The Adulterer and the Adulteress shall surely be put to death,* Lev. 20. 10. *Whoremongers and Adulterers God will judge,* Heb. 13. 4.

4. *Incest*, Uncleaness committed by parties that are near of Kin, between whom there is Consanguinity, or Affinity, within the degrees prohibited by the Law of God. Lev. 18.6. *None of you shall approach to any that is near of Kin to him, to uncover their nakedness: I am the Lord.* This was the sin of *Reuben*, for which he was degraded from his Dignity, and deprived of his Birthright, Gen. 49. 4. 1 Chron. 5. 1. *Ammon*, and *Absalom*, and *Herod the Tetrarch* were themselves infamous by this kinde of wickedness. The *Corinthians* were required by the Apostle to deliver the incestuous person to Satan, 1 Cor. 5. 4, 5.

5. *Sodomy*, filthiness committed between parties of the same Sex: when Males with Males, and Females with Females work wickedness. *If a man lieth with mankinde, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death, their blood shall be upon them,* Lev. 20. 13. This sin raged amongst the *Sodomites*, and to their perpetual Infamy, it is called *Sodomy*. Against this wickedness, no indignation is sufficient. The *Athenians* put such to death. *Theodosius* and *Arcadius* adjudged such to be Burnt. Amongst

the *Romans*, it was lawful for a man to kill him that made such an assault upon him.

6. *Bestiality*, or *Buggery*, when any prostitute themselves to a Beast. This is an *accursed* thing, *Deut.* 27. 21. *Cursed be he that lieth with any manner of Beast : and all the people shall say, Amen.* This is monstrous and horrible *Confusion* : it turneth a man into a brut Beast. He that joyneth himself to a Beast, is one flesh with a Beast. *Levit.* 18. 23. *Neither shalt thou lie with any Beast, to defile thy self therewith: neither shall any woman stand before a Beast to lie down thereto : it is confusion.* This horrid wickedness pollutes the very Beast, and makes it more unclean and beastly then it was, and unworthy to live among Beasts, and therefore the Lord to shew his detestation of such Villany, hath appointed the Beast it self to be slain. *Lev.* 20. 15, 16. *If a man lie with a Beast, he shall surely be put to death, and ye shall slay the Beast. And if a woman approach to any Beast, and lie down thereto, those shall kill the woman and the Beast : they shall surely be put to death, their blood shall be upon them.*

All these Abominations reigned amongst the ancient Inhabitants of *Canaan*, and caused their Land to vomit them out, *Lev.* 18. 24, 25. but the men of *Sodom* and *Gomorrah* were the most notorious therein : for they were *all* of them, both *young* and *old* addicted to such lewdness, and went through all sorts of uncleanness, *giving themselves over to fornication, and going after strange flesh*, and attained to a prodigious height, and hellish perfection therein ; and therefore *are set forth for an Example, suffering the Vengeance of eternal fire*, *Jude ver.* 7.

Quest. 2. *Why is Carnall Uncleanness said to be a Crying sin, and grievous wickedness, for which God maketh diligent Inquisition, and executeth dreadful Vengeance.*

Reas. 1. Because the sin of Uncleanness is a bold and presumptuous *Violation* of the holy *Law* and blessed *Commandment* of God. *1 Thess.* 4. 3, 4, 5. *This is the will of God, even your sanctification, that ye should abstain from fornication : that every*

*one of you should know how to possess his vessel in sanctification and honour : not in the lust of Concupiscence, even as the Gentiles which know not God.* *Lev.* 18. 24, 26, 30. *Defile not you your selves in any of these things. Ye shall keep my statutes and my judgements, and shall not commit any of these Abominations, &c.* Lewd and filthy persons thwart and cross the Sacred and Sovereign Will of God, preferring their base lusts, and the satisfaction thereof, before Gods Royal Commandment, and obedience thereunto.

Reas. 2. Because the sin of Uncleanness is a most *polluting* and *defiling* sin. It is most opposite to Holiness, and is properly called *Uncleanness*, *1 Thess.* 4. 7. It pollutes a mans *person*, *Mat.* 15. 19, 20. *Out of the heart proceed Evil thoughts. Murders, Adulteries, Fornications, &c. these are the things which defile a man.* It pollutes the *Body*, and turns the Temple of the holy Ghost into an Hog-stie, and a Dogs Kennel. *1 Cor.* 6. 18, 19. *He that committeth fornication sinneth against his own body. What, know ye not that your body is the Temple of the holy Ghost ? 1 Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* Such as wallow in the lusts of Uncleanness are *Dogs* and *Swine* : *2 Pet.* 2. 22. *The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the mire.* When *Abner* was charged with defiling *Rizpah*, he answereth, *Am I a Dogs head ? 2 Sam.* 3. 8. The hire of a *Whore* and the price of a *Dog* are put together, *Deut.* 23. 18. They are near of kin, even let them go together. It pollutes the Noble Faculties of the Soul, the *Minde* and the *Conscience*, *Tit.* 1. 15. It blinds the *Minde*, darkens the *Understanding*, extinguisheth the *Light of Nature*, and of *Common Grace*, and makes a man a *fool* ; as *Tamar* said to *Amnon*, *2 Sam.* 13. 13. *Thou shalt be as one of the fools in Israel.* *Solomon* tells us that a young *Wanton* is a *simple* man, and void of understanding, and goeth after the strange woman, as an *Ox* goeth to the slaughter, or as a *fool* to the correction of the Stocks, *Prov.* 7. 7, 22. This sin *besots* and *infatuates* the *Heart*, estrangeth it from God, and breeds



an hatred and loathing of Piety and Honesty. *Whoredome, and wine, and new wine, take away the heart*, Hos. 4. 11. The impure Gentiles, who gave themselves over to lasciviousness, were *alienated* from the life of God, *Ephes.* 4. 17, 18, 19. Seducers, which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, are *men of corrupt mindes, reprobate concerning the faith*, 2 Tim. 3. 6, 8. This sin makes men *haughty and scornfull*, so that they mock at Counsels and Warnings, and are enraged against wholesome Admonitions. The men of *Sodom* said to *Lot*, *Stand Back. This one fellow came in to sojourn, and he will needs be a Judge. Now will we deal worse with thee, then with them*, Gen. 19. 9. Lot admonished his Sons in Law to get out of that place, because the Lord would destroy it ; but he *seemed to them, as one that mocked*, ver. 14. This sin pollutes a mans *speech*, and makes his *Communication* rotten and unsavoury, *Eph.* 4. 29. It pollutes a mans *Course* and *Conversation*, and makes it filthy and loathsome, 2 Pet. 2. 7. It pollutes a mans *Name*, and makes it stink, *Prov.* 6. 33. *A wound and dishonour shall he get, and his reproach shall not be wiped away.* 2 Sam. 13. 13. *And I, whither shall I cause my shame to go ?* The unclean person is *Burnt in the Hand*, and *Branded on the Forehead*. Repentance it self cannot so thoroughly heal this *Wound*, but some *Scar* will remain in this world : as is evident in the *History of Samson, David, and Solomon*. This sin pollutes the *Company*, with whom such converse : They are *spots and blemishes* in *Christian Societies*, 2 Pet. 2. 13. Yea, it pollutes and defiles the *Land* where it is committed, and causeth it to spue out its *Inhabitants*. The *Earth* groaneth under the burthen of such horrible *Enormities*, and would willingly empty and cast up its gorge : yea, the Lord visiteth the *Land* with *Sword, Famine and Pestilence* for such *Abominations*, *Lev.* 18. 25, 27.

*Reas.* 3. Because the sin of Uncleaness is most *dishonourable* and *reproachful* to the Name of God. *Rom.* 2. 22, 23, 24. *Thou that sayest a man should not commit Adultery, dost thou com-*

*mit Adultery ? Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God ? For the Name of God is blasphemed amongst the Gentiles, through you.* What greater disgrace or infamy can be cast upon the Grace of God, then to turn it into lasciviousness ? What a reproach is this, that the Sons of God are become flesh, carnal, sensual, debauched ; that the Members of Christ are made the Members of an Harlot ; yea the members of a Beast : that the Temple of the holy Ghost is become a Stews, and Brothel-house, yea a Cage of unclean Birds, yea a very Hog-sty ! What horrid Profaneness, what hellish Sacrilege is this !

*Reas.* 4. Because the sin of Uncleaness is most *offensive* and *displeasing* to the holy Spirit of God. *Gen.* 6. 3. *The Lord said, My Spirit shall not alwayes strive with man, because he also is flesh :* and ver. 6. *It repented the Lord that he had made man on the earth, and it grieved him at his heart.* Corrupt Communication grieves the holy Spirit of God, *Ephes.* 4. 29, 30. They that are sensual, are destitute of the Spirit, *Jude* ver. 19. The stinking Lake of *Sodom* is not so unsavoury and loathsome to the Traveller that passeth by, as the lewd and filthy person is to the most holy God : Such are the *abhorred of the Lord*, *Prov.* 22. 14.

*Reas.* 5. Because the sin of Uncleaness *provokes God to indignation*, and augments his fierce wrath against vile sinners. *Jer.* 5. 9. *Shall I not visit for these things ? saith the Lord : and shall not my soul be avenged on such a Nation as this ?* *Ephes.* 5. 6. *Because of these things cometh the wrath of God upon the children of disobedience.* Where do the *Guests* of the strange woman lodge ? In such a Tavern or Ordinary ? nay, they lodge in the *depths of Hell*, *Prov.* 9. 18. Fornicators, Adulterers, unclean and effeminate persons, and Abusers of themselves with mankinde, have no inheritance in the Kingdome of God, but are shut out among the Dogs, and cast into the Lake which burneth with fire and brimstone : which is the second death, 1 Cor. 6. 9, 10. *Gal.* 5. 19, 21. *Eph.* 5. 5. *Rev.* 21. 8, 27. & 22. 15.

USE I. Of *Instruction*. This may serve to *Vindicate the holy Name of God*, and clear his Throne, in his dreadful *Severity* toward this vile and wicked *Youth*, in making him a Pattern and Monument of his fierce Wrath and Indignation. It may be some among us stand astonished and amazed at this fearfull and tremendous hand of God, in making such a *Youth*, a Childe of Religious Parents, and that in his tender years, such a Dreadful Example of Divine Vengeance. I pray consider,

1. The *heinous* and *atrocious* nature of his Sin and Transgression. It is a *Crying* sin ; it makes a clamorous noise in the ears of the holy God : it will not suffer God to rest in Heaven. It doth not onely trouble our *Israel*, but it troubles and disquiets the God of *Israel*. This his sin is *exceeding grievous* in the sight of God : it is an Abomination ; it is Confusion. It defiles the Land ; the Earth groans under the burthen of such Wickedness. You pity his Youth and tender years, but I pray pity the holy Law of God, which is shamefully violated ; pity the glorious Name of God, which is horribly profaned ; pity the Land, which is fearfully polluted and defiled.

2. Consider the *Equity* of Gods severe Dispensation towards this vile *Youth*. The Lord hath proceeded slowly and leisurely, and hath endured this wicked *Youth* with much long-suffering, untill his sin grew to this prodigious height, and cried for Vengeance. For, (as he himself confesseth) he lived in Disobedience to his Parents, in Lying, Stealing, Sabbath-breaking, and was wont to flee away from Catechism. He would not hearken to the Voice of God, and therefore he gave him up to his own hearts lust. He was extremely addicted to Sloth and Idleness ; which is a great breeder and cherisher of Uncleanness. The standing Pool gathers filth, and harbours Toads and filthy Vermine. Lust is usually warm and stirring in idle bosomes. He gave himself to Self-pollution, and other Sodomitical wicked-

ness. He often attempted Buggery with several Beasts, before God left him to commit it : at last God gave him over to it, and he continued in the frequent practise thereof for several Moneths. Being at length, by the good hand of God, brought under the Yoke of Government and Service, (which might have bridled and restrained him from such wickedness) he violently brake away from his Master, and with an high hand boldly and impudently, like a childe of *Belial*, shook off that Yoke of God, casting reproach and disgrace upon his Master. Having now obtained a licentious liberty, he grew so impudent in his wickedness, as to commit this horrid Villany in the sight of the Sun, and in the open field, even at Noon-day ; proclaiming his sin like *Sodom*. Though he be a Youth in respect of years, yet he is grown old in wickedness, and ripe for Vengeance. The Church cannot be cleansed, untill this wicked person be put away from among us. *Ishmael* stood in the same relation to the Church of God, was younger in years, yet being convict of a heinous Transgression, though far inferiour to this before us, was cast out, and that according to the Commandment of God, *Gen. 21. 9, 10, 11, 12*. If we will not pronounce such a Villain Accursed, we must be content to bear the Curse our selves. The Land cannot be cleansed, untill it hath spued out this Unclean Beast. The execution of Justice upon such a notorious Malefactor, is the onely way to turn away the wrath of God from us, and to consecrate our selves to the Lord, and obtain his Blessing upon us. *Numb. 25. 4. — Hang them up before the Lord against the Sun, that the fierce anger of the Lord may be turned away from Israel. Exod. 32. 29. Consecrate your selves today to the Lord, even every man upon his Son, and upon his Brother, that he may bestow upon you a blessing this day.*

USE II. Of *Exhortation* unto us all, To *sanctifie the Name of God* in this tremendous Dispensation, in making such an one amongst us a Sign and an Example of vengeance. When

*Nadab and Abihu* were burnt with fire, for offering strange fire before the Lord, *Moses* said unto *Aaron*, *This is that which the Lord spake, saying, I will be sanctified in them that come nigh to me, and before all the people I will be glorified*, Lev. 10. 3. This is the right interpretation and true improvement of such signal and judicial Strokes, *viz.* To sanctifie the Name of God according to his Word, and give him the honour and glory due unto his Name. *Psal.* 9. 16. *The Lord is known by the judgement which he executeth: the wicked is snared in the work of his own hands. Higgaiion, Selah.* This is a deep Meditation. Let us look upon this sad and woful Example with diligent Observation; let it sink down into our hearts, ponder and weigh it in the Causes, Circumstances and Aggravations thereof. Let our thoughts dwell upon this lasting Monument of Divine Wrath. Content we not our selves with transient thoughts, in contemplating such a permanent Sign and Example of Vengeance, lest God lose of that Honour and Glory which he expects from us, and we fail of that Spiritual fruit which we might and ought to reap thereby.

*Quest.* *How should we sanctifie the Name of God in this tremendous Dispensation?*

*Ans.* I. In general. *Fear and Tremble* before this holy Lord God. *Isa.* 8. 13. *Sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread.* The fearful Judgements of God executed upon the wicked, ought to strike a holy fear and dread of God into the hearts of the Hearers and Spectators thereof. *Rev.* 15. 4. *Who shall not fear thee, O Lord, and glorifie thy Name? For thou onely art holy: for all Nations shall come and worship before thee; for thy judgements are made manifest.* This is that which the Lord expects and looks for. When the Enticer to Idolatry is stoned to death, the Lord saith, *All Israel shall hear and fear, and shall do no more any such wickedness, as this is, amongst you*, Deut. 13. 11. When the presumptuous Contemner of the Sentence of the Supreme Council is put to death, the Lord saith, *All the people shall hear and fear, and*

*do no more presumptuously*, Deut. 17. 13. When the False Witness is punished according to his demerit, the Lord saith, *Those which remain shall hear and fear, and shall henceforth commit no more any such evil among you*, Deut. 19. 20. When the Stubborn and Rebellious Son is stoned to death, the Lord saith, *All Israel shall hear and fear*, Deut. 21. 21. When God cut off the Nations, made their Towers desolate, laid their streets waste, and destroyed their Cities, the Lord said to *Judah*, *Surely thou wilt fear me, thou wilt receive instruction*, *Zeph.* 3. 6, 7. It hath been the ancient manner, and commendable practise of the people of God, to tremble at the execution of Gods Judgements upon the wicked. When *Pharaoh* and all his host were drowned in the Red Sea, *Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses*, *Exod.* 14. 31. *Ananias* and *Sapphira*, being convict of horrible Hypocrisie and Dissimulation, of sacrilegious Fraud, and prodigious Lying, and presumptuous tempting of God, yea and of mutual Agreement and Conspiracy therein, were smitten by Gods immediate hand, and fell down dead at the Apostles feet, and *great fear came upon all the Church, and upon as many as heard these things*, *Acts* 5. 11. *Dauids* observation of the grievous mischief that ensued upon the vile and vicious courses of the wicked, how the Lord trod them down as the mire of the street, and put them away like dross, and cast them out to the dunghill, it made not onely his Soul, but also his *flesh*, even his whole man to tremble before God, and to be horribly afraid of the like sins, lest he or his should incur the like Wrath and Vengeance: *Psal.* 119. 120. *My flesh trembleth for fear of thee; and I am afraid of thy Judgements.* And indeed there are many and weighty Reasons, why the execution of Judgements upon the wicked, should make such awfull impressions upon the hearts of the Spectators. For,

1. There are sins with the Spectators, as well as with the Sufferers, which deserve the like Judgements, 2 *Chron.* 28. 10.

— *Are there not with you, even with you, sins against the Lord your God?* If we ransack our own hearts, and search and try our wayes, we shall finde such sins with us, as may justly provoke Divine Wrath and Vengeance. Our cursed Natures are prone and inclined to all manner of sins. Every imagination of the thoughts of the heart of man is onely evil continually, *Gen. 6. 5.* The heart is the Seed-plot of Murther, Adultery, Fornication, Lasciviousness, and of all manner of iniquity, *Mat. 15. 19, 20.* The gross and flagitious practises of the worst of men, are but Comments upon our Nature. Who can say, I have made my heart clean? The holiest man hath as vile and filthy a Nature, as the *Sodomites*, or the men of *Gi-beah*. Yea, there are many actual sins and transgressions with us, which if God should enter into judgement with us, would bring heavy wrath upon us. *In many things we all offend. There is not a just man upon earth, that doeth good and sinneth not.*

2. The holy and just God hateth sin where-ever he seeth it, and is impartial in the execution of Justice. *1 Pet. 1. 17. If ye call on the Father, who without respect of persons, judgeth according to every mans work, pass the time of your sojourning here in fear.* The Judgements that light upon some, are testimonies of the jealousy of God, and his severity against all sin. The Lord hates sin now, as much as ever he did formerly. Whoredome, Adultery, Self-pollution and Sodomy, are as odious and abominable in his sight now, as ever they were heretofore.

3. Gods End in inflicting remarkable Judgements upon some, is for Caution and Warning to all others. The *Sodomites* suffering the vengeance of eternal fire, are set forth for an Example, not of Imitation, but of Caution and Admonition, *Jude ver. 7. 2 Pet. 2. 6. Lots wife looking back, became a Pillar of Salt, to season after-generations, Luke 17. 32. Korah and his Company became a Sign, to warn all succeeding Ages to beware of Faction and Sedition, Numb. 26. 10.* The destructive Calamities that befell the *Israelites* in the Wilderness, happened for Ensamble, and are writ-

ten for our Admonition, *1 Cor. 10. 6, 11.* Christs Severity against *Jezebel* and her Paramours, is an Instruction to all the Churches, *Rev. 2. 22, 23. Behold, I will cast her into a bed, and them that commit Adultery with her into great Tribulation, except they repent of their deeds: and I will kill her Children with death; and all the Churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you, according to your works.*

4. Fearful Judgements do likewise abide all other impenitent sinners, as well as those that are made Examples. *Except ye repent, ye shall all likewise perish, Luke 13. 3, 5.* The particle [*likewise*] is to be understood of the certainty, not of the similitude of punishment. Perdition is the certain portion of every impenitent sinner. Without Repentance there is no escaping the Wrath of the Almighty.

5. The fear and dread of the Majesty of God, upon the sight of the Mischief that follows upon any sinful and wicked course, will make men wise and wary. *Smite a scorner, and the simple will beware, Prov. 19. 25. When the scorner is punished, the simple is made wise, Prov. 21. 11.* The fear of God will curb and restrain men from the like sins. *All Israel shall hear and fear, and shall do no more any such wickedness, as this is, among you, Deut. 13. 11. A wise man feareth, and departeth from evil, Prov. 14. 16.* The fear of God will reduce and recover such as are fallen into the like Snares and Temptations. *Jude ver. 23. Others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.* Bold and presumptuous sinners cannot be saved, except they be made afraid of the Wrath and Vengeance of God. If lewd and filthy persons be not scared and frightened out of their vile Haunts and lascivious Courses, by the Terrour of Wrath and Judgement, there is no hope of their Salvation.

All these Considerations are a sufficient Conviction of our duty in reference to this sad and woful Spectacle before us. Hath the Lord singled out one of our Congrega-

tion, Apprehended and Arraigned him for his Abominable Lewdness, cast him out of his Visible Kingdome, delivered him into the hand of Satan, made him an *Anathema*; yea, and cut him off by the hand of Justice, and swept him away as dung and filth from the face of the earth? Let no man insult over him, nor yet flatter himself in his sins, but let us all learn to fear and tremble before the Lord, who *walketh in the midst of the golden Candlesticks, having his eyes like unto a flame of fire, and his feet like fine brass, and will have all the Churches to know, that he searcheth the reins and hearts, and rendreth unto every man according to his works.* We have often heard the voice of the *Word*, and have neglected and despised it, now hearken to the *Voice of the Rqd*, and of him that hath appointed it. Such Judgements as these have a voice, a loud voice, a clamorous voice, a dreadful voice, calling to all *Israel*, to *Hear and fear, and do no more so wickedly.* The denunciations of Wrath against vicious and unclean persons, have for a long time sounded daily in our ears, and have not been believed nor regarded by many: behold now the Execution of Vengeance upon this lewd and wicked Youth, whom God hath Hanged up before the Sun, and made a Sign and an Example, an Instruction and Astonishment to all *New-England*; which is as a Divine Seal annexed to all the former Comminations.

Is there any root of bitterness among us, that beareth gall and wormwood, who hath not onely heard the words of the Curse pronounced, but hath also seen the Curse executed in this dreadful manner, and yet is not afraid to go on impenitently in the same sins, even in Idleness, in Stubbornness, in Lying, in Stealing, in Profaning the Lords-day, and in all manner of Carnal Uncleaness; but *blesseth himself in his heart, and saith, I shall have peace, though I walk in the imagination of mine heart, and adde drunkenness to thirst?* I shall have peace, though I live in Self-pollution, in Fornication, in Sodomy and Bestiality? Know, that your sin is inexcusable, and your destruction inevitable; *The Lord will not spare you, but the an-*

*ger of the Lord, and his jealousy shall smoke against you, and all the Curses that are written in this book, shall lie upon you, and the Lord shall blot out your name from under heaven, Deut. 29. 18, 19, 20. God shall wound the head of his enemies; and the hairy scalp of such an one, as goeth on still in his trespasses, Psa. 68. 21.* When the sight or report of Gods Judgements executed upon the wicked, doth not awe the heart, nor deter from the like ungodly practises, it is a great aggravation of sin, and provocation of wrath. Jer. 3. 8. *And I saw, when for all the causes whereby back-sliding Israel committed Adultery, I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also.* For any to go on in the sin of Uncleaness, after such a solemn Warning as this, it is to sin presumptuously; it is to sin in contempt of the Holiness of God, in contempt of the Jealousie of God, in contempt of the fierce Wrath and Indignation of the Almighty. He that will rush into the Gulf, and cast himself into the Whirlpool, where he hath seen his neighbour drowned before his eyes, he is a wilful Self-murderer.

Go to now, ye wanton and lascivious persons, go on in your Frolicks and mad Pranks, take your swinge in your lusts and vicious courses; *He that is unclean, let him be unclean still; he that is filthy, let him be filthy still:* He that is addicted to Self-pollution, let him continue therein still; he that is a Fornicator, let him be a Fornicator still; he that is a Sodomite, let him be a Sodomite still; he that is a Beast, let him be a Beast still. Make haste, and fill up your measure: run through all sorts of vile lusts; *work all uncleaness with greediness.* Justifie the poor Condemned Wretch in all his Villany: Be a Comfort to your lewd Predecessors, who are long since gone down to the lowest Hell, and lie in the nether parts of the bottomless Pit. There are your Voluptuous Fathers, the renowned *Epicures* that lived before the Flood: There is your Libidinous Mother *Jezabel*, with all her Paramours: There are your Filthy Sisters, *Sodom* and her Daughters: There

are your wicked Brethren, *Onan*, the unclean Son of *Judah*; *Hophni* and *Phinehas*, the Belial-sons of *Eli*; *Amnon* and *Ab-salom*, the Incestuous Sons of *David*: There are your Venerous Kinsmen, the *Nicolaitans*, the *Gnosticks*, the *Menandrians*, and innumerable others. Hasten you after your lecherous Kindred into the stinking Lake: sit down with your Brethren and Sisters in the depths of Hell. As you have partaken with them in their sordid Pleasures, partake with them also in their Plagues and Torments. Let thy lustful Body be everlasting Fuel for the unquenchable fire: Let thy lascivious Soul be eternal Food for the never-dying Worm. Let Indignation and Wrath, Tribulation and Anguish be thy portion world without end. Hell from beneath is moved to meet thee, and is ready to entertain thee. All your fellow-guests wait and long for your Company: *Your judgement of a long time lingreth not, and your damnation slumbereth not*. Shall it be more tolerable for *Sodom* and *Gomorrhah* in the day of Judgement, then for those that embrace not the Gospel? How terrible and dreadful then shall be the Condemnation of such, who notwithstanding their Profession of the Gospel, justify *Sodom* in all her Abominations?

II. In particular. Let me commend unto you these few Directions.

1. Let the awfull Apprehension of the Wrath of God, which hath lighted upon this Youth, be a Bridle to curb and restrain the rest of our Youth, and all others, from indulging themselves in any kinde of Carnal Uncleaness. God is mercifully willing to prevent the ruine of our lewd and vicious Youth, therefore hath he set before them this awfull Example for their Admonition and Caution. He hath cut off this rotten and putrid Member, that he might prevent the spreading of the Infection. In this tremendous Providence the Lord saith to all wanton and lascivious persons, as *Abner* said to *Asabel*, *Turn aside, lest I smite thee to the ground*. If after this solemn Warning, any shall refuse to turn aside

from the eager pursuit of their vile Lusts, they are worthy to be smitten, not onely to the ground, but even to the bottom of Hell. Wherefore in the fear of God, hearken to the Exhortation of the Apostle, *1 Pet. 2. 11: Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the Soul*. With youthful Lusts fight like the *Parthians*, flying. *2 Tim. 2. 22. Flee youthful Lusts*. This is an honourable Retreat, and a War-like Stratagem. *Flee Fornication, 1 Cor. 6. 18*. Is it safe standing near to a deep and narrow Pit? *A Whore is a deep ditch, and a strange woman is a narrow pit, Prov. 23. 27, 28. He that is abhorred of the Lord falls into it, Prov. 22. 14. He that committeth Adultery with a woman, lacketh understanding: He that doeth it, destroyeth his own Soul, Prov. 6. 32*. Abhor Self-pollution: the holy God detests and abhors it. The thing which *Onan* did, was evil in the sight of the Lord, and therefore he slew him, *Gen. 38. 10*. Can any man be so blinde and ignorant as to question whether it be a sin, to practise Uncleaness with his own Body alone, wherein he maketh himself both Bawd, and Whore, and Whoremaster! Know assuredly, that it is an impious, loathsome and detestable evil in Gods account, very offensive and provoking to the eyes of his glory. This is that sin which according to the opinion of many learned men, is properly called *ἀκαθαρσία*, *Uncleaness*; I am sure it is at least comprehended under it, *Col. 3. 5*. and it brings the wrath of God upon them that practise it, *ver. 6*. who are thought to be those whom the Apostle calls *μαλακοὶ*, *soft*, or *effeminate*, and they have no inheritance in the Kingdome of God, *1 Cor. 6. 9*. Detest and abominate the sin of *Sodom*. The Law of God is made for the Condemnation of such as abuse themselves with man-kinde, *1 Tim. 1. 9, 10*. 'Tis a fearful Judgement of God to be given up to this kinde of wickedness, *Rom. 1. 24-28*. 'Tis a Capital Crime, for which the parties guilty ought to be put to death, *Lev. 20. 13*. and except they repent, shall certainly be excluded from the Kingdome of God, *1 Cor. 6. 9*. Tremble at

the thoughts of that horrid and prodigious sin, of mingling thy self with a Beast ; which is abominable Confusion in the sight of God, *Exod.* 22. 19. *Lev.* 18.23. & 20. 15, 16.

Take heed and beware of those fond Conceits and *Imaginations*, whereby many are deceived, and led into the sin of Uncleaness. 'Tis not without cause that the Apostle in his discourses of this subject, so often inserts that Caution, *Be not deceived*, 1 *Cor.* 6. 9. & 15. 33. *Eph.* 5. 6. All sin is deceitful, but especially the sin of *Uncleaness*. It promises Pleasure, Secrecy, Impunity, and future Repentance : but all these flattering promises are meer deceits, lies and falsehoods.

Be not *deceived* with the bait of Carnal *pleasure* and delight. How canst thou take pleasure in that, which is so displeasing and offensive to thy Maker and Saviour ? *Gen.* 39.9. *How can I do this great wickedness, and sin against God ?* Shall that be delightful and pleasureable to thee, which is hateful and loathsome to the heart of God ? This pleasure is short, it lasteth but for a season, but it will be bitterness in the end. *Prov.* 5. 3, 4, 5. *The lips of a strange woman drop as an honey-comb, and her mouth is smoother then oyl : but her end is bitter as wormwood, sharp as a two-edged sword : Her feet go down to death ; her steps take hold on hell.* *Chap.* 9. 17, 18. *Stoln waters are sweet, and bread eaten in secret is pleasant ; but he knoweth not that the dead are there, and that her guests are in the depths of hell.* *Job* 20.12, 13, 14. *Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth ; yet his meat in his bowels is turned, it is the gall of Asps within him.* Yea, the more pleasure thou takest in sin, the more torment and sorrow shalt thou have hereafter, *Rev.* 18. 7.

Be not *deceived* with the hope of *Secrecy*. How canst thou say, No eye seeth me, there is no witness ? *Doth not he see thy wayes, and count all thy steps !* *Job* 31. 4. *His eyes are upon the wayes of man, and he seeth all his goings,* *Job* 34. 21. *The wayes of man are before the eyes of the Lord, and he pondereth all his goings,*

*Prov.* 5. 21. The more secret thy wickedness is, the more God looks upon it with abhorrence. 2 *Kings* 17. 9. *The children of Israel did secretly those things that were not right against the Lord their God.* Those sins which men commit in secret, make light of, forget, and cast behinde their backs, those the eye of God is alwayes upon, they stand before his face, he cannot look off from them, they stand in the light of his countenance. *Psal.* 90. 8. *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.* Is there no witness ? The Lord himself will be a witness, yea a swift witness against thee, *Mal.* 2. 14. & 3. 5.

Be not *deceived* with the hope of *Impunity*. *Is not destruction to the wicked, and strange punishment to the workers of iniquity ?* *Job* 31. 3. *This ye know, that no whoremonger, nor unclean person, hath any inheritance in the Kingdome of Christ and of God.* *Ephes.* 5. 5. The Lord knoweth how to plague you ; he watcheth a fit season to be avenged on you : The longer he defers, the greater wrath shall be poured out at last, 2 *Pet.* 2. 9, 10. *The Lord knoweth how to reserve the unjust unto the day of Judgement to be punished, but chiefly them that walk after the flesh, in the lust of uncleaness.*

Be not *deceived* with the hope of future *Repentance*. No sin hardens the heart more then the sin of *Uncleaness*. It stupifies and infatuates, and makes reprobate to every good work, *Hos.* 4. 11. *Tit.* 1. 16. Impudent and impenitent sinners are said to have a *Whores forehead*, *Jer.* 3. 3. *They are not ashamed, neither can they blush,* *Jer.* 6. 15. There are very few unclean persons that ever savingly repent and turn to God : *Prov.* 2. 19. *None that go unto her, return again, neither take they hold of the paths of life.*

If we would be preserved from the sin of *Uncleaness*, we must take heed and beware of the inlets, occasions, incentives and provocations thereunto.

1. Beware of *Pride* : This was one of the sins of *Sodom*, and it is a principal root of the sin of *Uncleaness*. For *Pride*

makes men despise the Commandment of God, and presumptuously parley with temptations, and expose themselves to snares. 2 Sam. 12. 9. *Wherefore hast thou despised the Commandment of the Lord, to do evil in his sight?* Pride makes men haughty, scornful, so as to cast off Instructions, Counsels, Admonitions, which might restrain them from such wickedness. Gen. 19. 9. *Stand back, &c.* Pride makes men despise the Ordinance of Marriage, the remedy which God hath provided for the quenching of such boyling and burning lusts. Pride breeds Jars and Breaches between married persons, so as to take no complacency or delight in each other; hence they thirst after stollen waters. Pride is the object of Gods special hatred and abhorrency: Prov. 16. 5. *Every one that is proud in heart, is an abomination to the Lord.* Pride provokes the Lord to withdraw his grace and Spirit, and plunge them into this filthy puddle. *God resisteth the proud,* Jam. 4. 6. *He that is abhorred of the Lord, shall fall into this deep pit,* Prov. 22. 14.

2. Beware of *Fulness of Bread*, i.e. Gluttony and Drunkenness. This was another of the sins of *Sodom*, and it is the very fodder and fuell of the sin of *Uncleanness*. Jer. 5. 7, 8. *When I had fed them to the full, then they committed Adultery, and assembled themselves by troops in the harlots houses. They were as fed horses in the morning: every one neighed after his neighbours wife.* 2 Pet. 2. 13, 14. *Sporting themselves with their own deceivings, while they feast with you; having eyes full of Adultery, and that cannot cease from sin.* The unclean Spirit findes no rest in dry places, in sober and temperate livers, but loves to wallow in the mire of Riot and Intemperance. The sensual and voluptuous *Epicure* is a fit Sty for the unclean Spirit to lodge in. Christ hath given us solemn warning to take heed of Excess: Luke 21. 34. *Take heed to your selves, lest any time your hearts be over-charged with surfetting, and drunkenness, and cares of this life, and so that day come upon you unawares.* 'Tis a lamentable thing to see Christians Belly-gods, Phil. 3. 18, 19.

3. Beware of *Sloth* and *Idleness*. This was another of *Sodom's* sins, and it is the Nurse and Fosterer of vile lusts. *Stow bellies* are usually *evil beasts*, Tit. 1. 12. When men are sluggish and slothful in the work which God calls them unto, the Devil will set them about his drudgery. The standing waters putrifie, and grow corrupt and noisome. The untilled ground is soon overgrown with stinking Weeds. The beginning of  *Davids* fall, was his sloth: He gave himself to carnal ease and rest, rolling himself upon his bed, when he should have been in the Field, fighting the Battels of the Lord; thereupon Satan assaulted him, and tempted him to uncleanness, 2 Sam. 11. 1, 2, 3. Of *Idleness* cometh no good. Laziness breeds Lewdness. *No business, debauchery.* By doing nothing, men learn to do evil. While the Oyster opens its shell to the Sun, the Crab thrusteth in its Claws, and devoureth the Oyster. Idle and slothful persons are easily made a prey by Satan. *Otia si tollas, &c.* If you would escape the darts of Lust, avoid *Idleness* and *Sloth*.

4. Beware of *Disobedience* to Parents and Masters in Families, and of casting off the Yoke of Government, which would check and restrain the Enormities of Youth. The younger Son, who would have his portion, and live at his own hand, grew riotous, debauched, devoured his substance with Harlots, Luke 15. 12, 30. The Sons of *Eli* were Sons of *Belial*, they cast off the yoke of government, and soon became Gluttons and Adulterers.

5. Beware of *evil Company*, the society of vicious and lascivious persons. A little Leaven leaveneth the whole lump. *A Companion of fools shall be destroyed,* Prov. 13. 20. *He that is a Companion of riotous men, shameth his father,* Prov. 28. 7. Wise-hearted *Joseph* fleeth his Mistresses company; he would not so much as be with her alone in the room. 'Tis dangerous bringing our Corruptions and Temptations to an interview. *Dinah* out of curiosity goes abroad into the City, to see the daughters of the Land, to observe their Persons, Habits,



Fashions and Behaviour, but she is more curiously viewed, and is taken and deflowered, *Gen.* 34. 1, 2. *Israels* tatling, and talking, and feasting with a company of lewd women, brought more mischief upon them, then all the Host of *Moab* and *Midian*, yea, then all the Enchantments of *Balaam* could do, *Numb.* 25. 1, 2, 3. & 31. 16. One root of bitterness may defile many. The strange woman increaseth transgressors among men, *Prov.* 23. 28.

6. Beware of *Irreligion* and *Profaneness*. *Israel* would not hearken to Gods voice, nor be content with the Lord alone for their Portion ; therefore he gave them over to their own hearts lusts : *Psal.* 81. 11, 12. The Gentiles *liked not to retain God in knowledge*, but *grew vain in their imaginations*, representing the true God by Images of Men and Beasts ; wherefore *God gave them over to vile affections, and to a minde void of judgement*, so that they ran mad into Sodomitical wickedness, *Rom.* 1. 18, 21, 24, 28. If men grieve away the holy Spirit of God, it is just with God to let loose the unclean Spirit, and give him a Commission to haunt them. A profane person may easily become a Fornicator, *Heb.* 12. 16. He that despiseth the holy Ordinances and Spiritual Priviledges, preferring the satisfaction of his sensual Appetite, above Gospel-mercies, may easily fall into the sin of Uncleaness. *The children of disobedience*, who cannot be perswaded to embrace the Gospel, and yield up themselves in professed subjection to Christ, they are usually addicted to vile lusts, *Col.* 3. 5, 6. *Eph.* 5. 5, 6.

Secondly, Let the fear and dread of God move and provoke such as are guilty of the sin of *Uncleaness*, timously to *Repent*, and turn to God, lest they also perish. *Luke* 13. 3, 5. *Except ye repent, ye shall all likewise perish*. If God hath not spared this lewd Youth, but made him an Example, how shall he spare thee, who art an old practitioner in Sodomitical wickedness ? Do not linger nor defer thy Repentance, but hasten out of *Sodom*, and flee to the Mountains, lest thou be consumed in this iniquity. Call to minde all

thy former lewdness, thine unclean Speculations, vile affections, unchaste desires, filthy jestings, dishonest and vicious practises, and lament and bewail them with bitterness and anguish of Soul. *Solomon* having applied his heart wisely to finde out his own wickedness, madness and folly, crieth out, *I finde more bitter then death, the woman, whose heart is snares and nets, and her hands as bands*, *Eccles.* 7. 26. Is the heart of the holy God broken with thy whorish heart, and shall not thy whorish heart be broken ? The onely Sacrifice which God requires of thee, is a *broken* and *contrite* heart : none other will he accept at thine hand, *Psal.* 51. 17. Imitable is the Example of that woman, in *Luke* 7. who had been infamous for Uncleaness, and became famous for Repentance. *She stood at Jesus feet behinde him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and annointed them with the Ointment*, ver. 38. She findes more bitterness in her lascivious Courses, then ever she found sweetness. Her eyes had been formerly full of Adultery, now they are filled with the salt Tears of Repentance. Her hair she was wont to plait, and adorn her self therewith to please her Paramours, but now she makes it a Towel to wipe the feet of Christ. Her lips which she formerly used to unclean and whorish kisses, she now applies to Christs feet. Her choice and precious Ointment, such as formerly she annointed her self and her bed withall for her Lovers, she pours out upon the feet of the Lord Jesus. Lament and bewail the filthiness of thy *Heart* and *Nature*, which is the Spring and Fountain, whence all the streams of *Uncleaness* flow. *Psal.* 51. 5. *Behold, I was shapen in iniquity : and in sin did my mother conceive me*. Cry unto the Lord to purge and cleanse thee from the guilt and filth of thy sin. *Psal.* 51. 7. *Purge me with hysop, and I shall be clean ; wash me, and I shall be whiter then the snow*. Your sin cries for Vengeance, do not you neglect to cry for Mercy. Wash in the Fountain of Grace opened in the Gospel : *Zech.* 13. 1. *In that day there*

shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. 1 Cor. 6. 11. *Such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus, and by the Spirit of our God.* 1 Joh. 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Labour through the grace and help of Christ, to mortifie thy lusts and crucifie the flesh : Coloss. 3. 5. *Mortifie your members which are upon the earth, Fornication, uncleanness, inordinate affection, evil concupiscence.* Rom. 8. 13. *If ye through the Spirit do mortifie the deeds of the body, ye shall live.* Take the Sword of the Spirit, and thrust it into the bowels of thy lusts, and let out their heart-blood. Deal with them as Samuel dealt with Agag, *Hew them in pieces before the Lord.* Hearken to the Counsel of the Lord Jesus, Matth. 5. 29, 30. *If thy right eye offend thee, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* If the eye or hand be infected, inflamed and gangrened, the whole Body is in danger : The gangrened part must be cut off, or the whole Body will perish. He that hath a lascivious eye, hath a Spiritual Gangrene in his eye ; he that hath an unchaste ear or hand, hath a Spiritual Gangrene in his ear or hand : either cut off the gangrened part, or Soul and Body shall be cast into hell fire, where the worm dieth not, and the fire is not quenched. Indulgence to thy Lusts is cruelty to thy Soul : Thy life shall go for their life. What a madness is this, for the satisfaction of a vile lust, to expose thy self to everlasting Torments ? Oh ! you purchase your pleasures at a dear rate ! you must suffer the vengeance of eternal fire. What, art thou a compleat Sensualist ? Thou withholdest thy heart from no carnal joy, or fleshly delight. Thou hast two eyes, and two hands, and two feet ; thou canst not endure to

maim and mangle the body of sin, and render thy self absurd and ridiculous to the world : Verily, thou hadst better go a Creeple to Heaven, then being a perfect Epicure to be cast into Hell, into the fire that never shall be quenched, Mark 9. 43-48. If once thou hast escaped out of Sodom, tremble to think of returning thither again. Job. 8. 11. *Jesus said unto her, Neither do I condemn thee, go and sin no more.* Nay, look not back, lest thou become a Pillar of Salt. *Remember Lots wife.* A man that hath been sick of a dangerous Disease, and is hopefully recovered, if he relapse through carelessness, his condition is far more dangerous then at the first. 2 Pet. 2. 20. *If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them then the beginning.* When the unclean Spirit is gone out of a man, he is restless untill he returneth again : he delighteth not so much to dwell any where, as in his old habitation ; he is resolved to assail and recover his former possession : He is not afraid of the length of the siege, or the strength of opposition. 'Tis no small encouragement unto him, that he findeth his house empty, *σχολάζοντα*, vacant, idle, unoccupied, swept and garnished, secure, living at ease, given to pleasure, fit and prepared to entertain such a guest : now he assaults with greater force and fierceness then at his first entrance, and his latter possession is far more dangerous and irrecoverable then his first, Mat. 12. 43, 44, 45.

Thirdly, Let the fear of God excite and quicken in all our hearts the *love of Holiness*, and due care to *preserve and maintain the purity of our persons*, 2 Cor. 7. 1. *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* The purity of our persons is an excellent and honourable thing, and that which God commands and requires, 1 Thess. 4. 3, 4, 5, 7. yea it disposeth and fitteth a man for the Presence, Worship and Service of God, Matth. 5. 8. 2 Tim. 2. 21. First, cleanse the Fountain ; *Wash thy heart*

from wickedness, Jer. 4. 14. *Purifie your heart*; Jam. 4. 8. Then, watch the motions of the heart, in its thoughts and affections, Prov. 4. 23. *Job* 31. 1. Look well to the doors and gates of the Senses: Keep thine Eye from gazing upon such objects as may be alluring and ensnaring, *Matth.* 5. 28. Stop thine Ears at filthy Jest, amorous Songs, corrupt communication. Abhor all lascivious Touches, unchaste Embracings. Restrain thine Appetite from excess in Meat and Drink, *Prov.* 23. 1, 2, 3, 31, 32, 33. Feed not, feast not without Fear, *Jude* ver. 12. Devote and consecrate thy self to the Lord. *Prov.* 23. 26. *My son, give me thy heart, and let thine eyes behold my wayes.* Harken to the Word of God, and meditate thereon with delight continually: *Prov.* 2. 10, 11, 16. *When wisdom entreth into thy heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the strange woman.* *Prov.* 6. 23, 24. *The Commandment is a lamp, and the Law is light, and Reproofs of instruction are the way of life, to keep thee from the evil woman, from the flattery of the tongue of a strange woman.* Be frequent and fervent in Prayer: *Psal.* 51. 10. *Create in me a clean heart, O God; and renew a right Spirit within me.* 1 *Thess.* 5. 23. *The very God of peace sanctifie you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* Let thy Speech be gracious and savoury, *Eph.* 4. 29. *Col.* 4. 6. Thy Behaviour modest and grave, *Tit.* 2. 2, 3, 4, 5, 6. 1 *Tim.* 2. 9. Thy Conversation ordered aright, according to the direction of the Word of God, *Psal.* 119. 9. Study how to please God, and be good and do good in his sight, and he will preserve thee from the snares and nets which the heart of the strange woman hath made, and her hands spread to catch and entangle poor sinners. *Eccles.* 7. 26. *Who-so pleaseth God, shall escape from her.*

Fourthly, In the fear of God let us carefully *Watch over our Children, Servants,* and all that are under our Care and Charge, lest they be stained and defiled. Wherefore did the

Lord acquaint *Abraham* with his Counsel and purpose concerning the destruction of the filthy *Sodomites*? because he knew that *Abraham* would charge his Children and Family to beware of the like wickedness, and Command them to live soberly, righteously and piously, *Genes.* 18. 17, 19. Holy *Job* was afraid lest his Sons in the midst of their mirth and good Cheer, had sinned against God, and therefore sent and called them, and sanctified them, and offered Sacrifices for them. Thus did *Job* continually, *Job* 1. 5. Great care and circumspection is here to be used, for the prevention and timous eradication of any root of bitterness that may trouble and defile us: *Heb.* 12. 15, 16. *Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and many be defiled: lest there be any Fornicator, or profane person.*

What Means are to be used?

1. Diligent Instruction. *Prov.* 22. 6. *Train up a Childe in the way he should go, and when he is old he will not depart from it.* Sow the Principles of Piety in tender years, 2 *Tim.* 3. 15.

2. Solemn Charges and Commands. *Solomon's* father taught him, and said unto him, *Let thy heart retain my words: Keep my Commandments and live, get wisdom, get understanding, forget it not, &c.* *Prov.* 4. 3, 4, 5. His Mother also taught him Chastity and Temperance, and with holy Precepts fore-armed him against the vicious inclination of his Nature, *Prov.* 31. 1, 2, 3, 4, 5. Yea, King *David* gave him (as his Successor in the Throne) a solemn Charge in the audience of all *Israel*, 1 *Chron.* 28. 9.

3. Serious *Reproofs* of Instruction: *Prov.* 6. 23, 24. *Save them with fear.* Fright and startle them out of their lewd Courses: *Pluck them as brands out of the fire,* *Jude* ver. 23.

4. Seasonable Correction for their folly and lewdness. *Prov.* 22. 15. *Foolishness is bound in the heart of a Childe: but the Rod of Correction shall drive it far from him.* *El's* lenity and indulgence to his wicked Sons, brought inevitable ruine upon his house.

5. *Faith and Prayer.* Is thy *Son* haunted by an unclean Spirit? follow the Example of the *father* of the *Lunatick*; Bring thy *Son* to Christ, affectionately spread his afflicted and distressed condition before him: He is able to cast out Satan, though he rage never so much, *Luke* 9. 38, 39, 42. Is thy *Daughter* haunted by an unclean Spirit? Follow the Example of the *Syrophænician* woman; Fall down at the feet of Christ, beseech him to cast forth the Devil out of thy *Daughter*, *Mark* 7. 25, 26. Be not offended nor discouraged by reason of any difficulty, objection or temptation which the Lord exerciseth you withall, but through the grace of Christ wrestle through all by Faith and Prayer, you shall certainly obtain your request, and that with advantage. There is a difference of evil Spirits, some are more wicked then others, *Mat.* 12. 45. but the worst kindes may be cast out by Fasting and Prayer, *Matth.* 17. 21. Faith is the Instrument, under God, that expels Satan out of his old possession. Fervent Prayer quickens Faith; and Religious Fasting is a special help and furtherance to fervent Prayer.

To conclude. Be pleased to account of this Doctrine, as of the Angels Message to *Lot*, to arise and depart out of *Sodom*, lest he should be consumed in the iniquity thereof; and look at these Instructions and Exhortations, as the Angels laying hold upon his hand, while he lingred, and upon the hand of his Wife and two Daughters, the Lord being merciful to him, and bringing him forth out of that cursed City. 'Tis an Angelical Service to pluck poor sinners out of the Snare of Lasciviousness.

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F I N I S.

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## Notes

Numbers refer to the page and line in the preceding document; the line count does not include running heads or hairlines. No note is made for Bible references and translations provided in the text.

- iii.7 *BENJAMIN GOAD* ] Samuel Sewall's diary for April 2, 1674, records the following: "Benjamin Gourd of Roxbury (being about 17 years of age) was executed for committing Bestiality with a Mare, which was first knocked in the head under the Gallows in his sight. *N.B.* He committed that filthines at noon day in an open yard. He after confessed that he had lived in that sin a year. The causes he alledged were, idlenes, not obeying parents, &c." (*The Diary of Samuel Sewall 1674-1729*, ed. M. Halsey Thomas [New York, 1973], p. 4.) Benjamin Goad was born September 7, 1656 in Roxbury, Massachusetts, the tenth and youngest child of Richard (1618-1683) and Phoebe Hawes Goad (1622-1678). Their previous child (born 1654, also named Benjamin) had died in infancy. Roxbury church records indicate that Benjamin was excommunicated on March 15, 1674. The name is sometimes spelled Goade, Goode, Gorde, Goarde, or Gourde. See James Savage, *A Genealogical Dictionary of the First Settlers of New England*. (Boston, 1860-1862), pg 263.
- iii.12 *S. D.* ] Samuel Danforth (1626-1674) was the associate pastor of the church at Roxbury. He had died on November 19, 1674. Danforth was born in Suffolk, England, the second child of Nicholas and Elizabeth Danforth (died 1629). He emigrated to Massachusetts in 1634 with his father, who died in 1638, and afterwards lived with Thomas Shepard, pastor of the church in Cambridge. He attended Harvard College, graduated in 1643, and remained as a tutor until 1650, when he went to Roxbury to become associate pastor under John Eliot. In 1651, he married Mary Wilson (1633-1713), daugh-

ter of the Rev. John Wilson of Boston, with whom he had twelve children. Three of these children died in infancy; three others died in December of 1659; and two more died in October 1672. Danforth's published works include three almanacs (1647-1649), with original poetry, a work on astronomy, and the election sermon for 1670. (For a complete list of his works, see the Bibliography *infra*). His brother Thomas Danforth (1623-1699) was treasurer of Harvard College, deputy governor, and justice of the colony's superior court. His sons John (1660-1730) and Samuel (1666-1727) were ministers at Dorchester and Taunton, respectively. In 1682, his widow Mary married Joseph Rock of Boston, who died the next year. Daughter Mary (1663-1734) married Edward Bromfield (1649-1734) in 1683. Daughter Abiel, born two months after her father's death, married Thomas Fitch in 1694 and, after his death, John Osborn in 1741; she died in or before 1745. For further biographical information, see Cotton Mather, *Magnalia Christi Americana*, v.2; Sibley's *Harvard Graduates*, v. 1; William Sprague, *Annals of the American Pulpit*, v. 1; *Dictionary of Literary Biography*, v.24, pp. 83-85, and A. W. Plumstead, *The Wall and the Garden*, pp. 47-52).

- vii.28 John Sherman ] (1618-1685) Pastor of the church in Watertown and a fellow of Harvard College.
- vii.29 Urian Oakes ] (c. 1631-1681) Minister of the church in Cambridge and a fellow of Harvard College.
- vii.30 Thomas Shepard ] (1635-1677) Assistant pastor of the church in Cambridge; son of the more renowned Thomas Shepard (1605-1649).
- 5.22-23 *Amnon*, and *Absalom*, and *Herod the Tetrarch* ] Amnon raped his half-sister Tamar (2 Samuel 13), in revenge for which his half-brother Absalom killed him. Herod took his brother's wife, Herodias, and killed John the Baptist for calling it unlawful (Matthew 14).

- 5.35 *Theodosius* and *Arcadius* ] Flavius Theodosius II (401-450) was Roman Emperor of the East 408-450. He promulgated the Codex Theodosianus in 438. His father, Flavius Arcadius (377-408) was Emperor in the Eastern Roman Empire from 395 until his death.
- 10.2 clear his Throne ] See Note on the Text, *infra*.
- 11.8-9 childe of *Belial* ] A reference to Eli's sons, the priests Hophni and Phinehas, in 1 Samuel 2: "Now the sons of Eli were sons of Belial; they knew not the Lord ... they lay with the women that assembled at the door of the tabernacle of the congregation." They also took meat from the sacrifices offered by the people. In Hebrew, "Belial" is literally "without a yoke," and the expression "sons of Belial" generally refers to non-Israelites.
- 12.10 *Higgaion*, *Selah*. ] "Higgaion" indicates a sound of the harp to accompany meditation, "Selah" indicates a musical pause.
- 14.13 *Gibeah* ] In Judges 19 & 20; the inhabitants of this town raped and killed the concubine of a travelling Levite, and were subsequently destroyed by the Israelites.
- 16.23 Comminations ] Threatenings of divine punishment or vengeance.
- 17.33 *Epicures* ] In this context, persons devoted to sensuous pleasure and luxurious living.
- 18.2 *Hophni* and *Phinehas* ] See note 11.8-9.
- 18.4 *Nicolaitans* ] Or Nicholaitans; they are condemned by name in Revelations 2.14-15. They appear to have been a first-century sect named after Nicholas, one of the first deacons, whom Hippolytus claimed "departed from correct doctrine, and was in the habit of inculcating indifference of food and life." Irenaeus ("Against Heresies") writes that they "lived lives of unrestrained indulgence." Clement of Alexandria wrote (*Stromata*, Bk. 3), "They abandon themselves to pleasure like goats ... leading a life of self-indul-

gence.” An eighteenth-century dictionary defined them: “Nicholaitans, *Hereticks who had their Wives in common &c.*” (Elisha Coles, *An English Dictionary* [London, 1724]). This may refer to the legend related by Clement that Nicholas was reproached by the Apostles for being jealous of his beautiful wife, and so brought her to an assembly and declared that any might “marry” her. Clement says this led his followers to “commit all Kind of Filthiness, without any Kind of Shame” (John Marchant, *An Exposition on the Books of the New Testament* [London, 1743], p. 851). Laurence Echard, *A General Ecclesiastical History*, 7th ed. (London, 1729), wrote of one of their branches (the Cainites), “They had abominable Opinions, and held that the Way to be saved, was to make Tryal of all manner of Things, and satisfy their Lusts with all wicked Actions.”

- 18.5 *Menandrians* ] Predecessors of the Gnostics, named for Menander, a disciple of Simon Magus, and a practitioner of magic arts. They seem to have been centered in Antioch, to have practiced a heretical form of baptism, and to have denied the corporal humanity of Jesus. Edward Ambrose Burgis, in *The Annals of the Church from the Death of Christ* (London, 1737-38), wrote that they “agreed in running down virginity, and giving a loose to the pleasures of the flesh” (v. 1, p. 96).
- 18.33-34 *Abner ... Asabel* ] In 2 Samuel 2, Abner wished to avoid killing Asabel in battle, for fear of alienating his brother Joab.
- 19.6-7 *Parthians* ] The Parthians of ancient Persia defeated several invading Roman armies. Their most effective forces were mounted archers who launched arrows while riding away from or around the enemy.
- 19.23 *ἀκαθαρσία* ] *ἀκαθαρσία*, uncleanness.
- 23.17 *Otia si tollas &c.* ] *Otia si tollas, periire cupidinis arcus.* Ovid (Publius Ovidius Naso), *Remedia Amoris*, 139: “If you avoid idleness, you will be immune to Cupid’s bow.”

- 23.24 *Sons of Eli* ] See note 11.8-9.
- 23.31 *Joseph ... his Mistresses* ] Potiphar’s wife, in Genesis 39.
- 24.28-29 *timously* ] Variant of “timishly” (*obs.*), meaning “in a timely fashion.”
- 26.13 *Samuel ... Agag* ] In 1 Samuel 15; Agag was the king of the Amalekites captured by Saul.
- 29.11 *timous* ] See note 24.28-29.

## Note on the Text

This online electronic text edition of *The Cry of Sodom Enquired Into* was transcribed from digital page images of a copy of the first edition held by the American Antiquarian Society and contained in the Early American Imprints, Series I. Evans (1639-1800). The transcription was collated against a printed facsimile copy (from an unidentified source) contained in *Execution Sermons*, Volume 5 of *A Library of American Puritan Writings: The Seventeenth Century*, ed. Sacvan Bercovitch (AMS Press: New York, 1994).

The collation revealed a handwritten correction made to one passage in the unidentified source of the facsimile (on page 10, line 2, in this edition): “clear on Throne” was altered to “clear his Throne” (see figure 1). For sake of clarity of sense, this reading has been adopted as an emendation to the text.

The design and layout of this edition are based on the Cambridge edition of 1674. The text typeface is IM Fell English, probably cut by Christoffel van Dijck (roman) and Robert Granjon (italic), and digitized and furnished by Iginò Marini (<http://iginomarini.com/fell.html>). Some accommodations have been made in the composition: in deference to modern readers, the long “s” (f) and its ligatures have not been used, nor have the ligatures for “ct”, “ff”, “ff”, “ff”, “ff”, and “ff”—in order to allow for more accurate searching and excerpting. The headpieces and ornaments are reconstructions of those in the first edition.

This edition retains the spelling, capitalization, italics, and punctuation of the 1674 first edition. No attempt has been made to standardize spellings or orthography. Some typographical errors have been corrected, and a list of emendations is given below, keyed to page and line number of the present edition (the line count includes chapter headings, but not running heads or hairlines):

<i>page.line</i>	<i>1674 edition</i>	<i>emended to</i>
4.13-14	Matt, 5. 32.	Matt. 5. 32.
4.22	fact	act
6.28	Jude <i>ver.</i> 7	Jude <i>ver.</i> 7
8.32	<i>Lev.</i> 18. 25 27	<i>Lev.</i> 18. 25, 27
10.2	in Throne	his Throne
26.6	<i>clean(e</i>	<i>cleanse</i> [i.e., <i>cleanse</i> ]
30.19	futherance	furtherance

USE I. Of Instruction. This may serve to Vindicate the holy Name of God, and clear in Throne, in his dreadful Severity toward this vile and wicked Tenth, in making him a Pattern and Monument of his fierce Wrath and Indignation. It may be some among us

AAS copy, page 8

USE I. Of Instruction. This may serve to Vindicate the holy Name of God, and clear hisThrone, in his dreadful Severity toward this vile and wicked Tenth, in making him a Pattern and Monument of his fierce Wrath and Indignation. It may be some among us

facsimile copy from *Execution Sermons*, Volume 5

clear in Throne,

AAS copy, page 8, detail

clear hisThrone,

facsimile copy, detail

clear hisThrone,

AAS copy (blue) overlay on facsimile copy (black)

Figure 1. Comparison of readings on page 8 of the 1674 edition: from the American Antiquarian Society copy and the facsimile copy (from an unidentified source) used in *Execution Sermons* (1994).

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