

# THE SODOMITES Shame and Doom,

Laid before them with great Grief and Compassion.

By a Minister of the Church of England.

**I**T is with Horror, *Poor-beguiled Creatures!* that I consider your dreadful *Sin* and *Shame*: For of all the whole Herd of the *Antian*, ye are some of the most *Noisome* and *Scandalous*; inasmuch that it does Violence to *Christian Modesty*, to Common Decency, to make mention of your odious and *monstrous Sin*. For it is a Sin against the Laws and Instinct of Nature, and ye exceed the very *Beasts* in Filthiness. And yet as *unnatural* as your Sin is, it is always *double*, and two Souls are thereby sunk at once into the very Borders of Hell.

For, what less than this, can be the End of continued *Debasement* and *Depravation* of your Nature, to vile Acts of Wickedness every Day than other, more and more *alienated from the Life of God*, and from his *Grace* and *Favour*; whilst the Chains of your *filthy Lusts* are also more straitly riveted upon you every Day than other, thro' continual Inobedience of those *filthy Lusts* which War against the Soul: And your *base Sin* of this kind will so waste and destroy all that is *virtuous* and *comely* in you, that other *Impiety* will be apt to be advanced to an unusual Height by it: as *R--by's prodigious Lusts* led him to *unparalleled Blasphemies*.

Oh that ye had Eyes to see your Sin, and Shame, and Danger: but I fear your Lusts have blinded you to such a desperate Degree, that you do not discern any thing of it (the strongest Circumstances being usually produced by the

Sin of *Uncleaness*) for otherwise you would be full of *Agony*, *Terror*, and *Astonishment*, to consider your dreadful Case.

But if ye are blinded by your *monstrous Sin*, others whose Minds are less polluted, cannot but stand amazed to see how widely you have wandered from the Paths of *Vertue*, and how deeply you are sunk beneath the noble Pitch of *Christian Purity*. This admirable and divine Grace disdains a filthy *Thought* or *Idea*, and will not allow an unchast *Desire* or *Look*. And thus that Noble and Angelick Creature, the *CHRISTIAN*, being sanctified by the *Holy Spirit* of God, lives a most sweet and comfortable Life, and possesses his Vessel in *Sanctification* and *Honour*, and is exempted from the *Perturbations* and *Pollutions* of inordinate and base Lusts. And instead of these *Beastly Inclinations* and *Disorders*, this Spiritual Man is *Partaker of the Divine Nature*, and feels his Soul more and more enlarged towards God, more like to him, and more delighted in his ways: His Breast is as a *Holy Altar* glowing with celestial Fire, and he *hates even the Garment spotted by the Flesh*: And being thus cleansed and fitted up, as a *Vessel of Honour*, he becomes meet to receive his Portion in the *undefiled Kingdom* of God for ever.

But ye, O *Shameful Creatures!* are the *Reverse* of all this. Your Souls are as *Stables* of *Unclean Beasts*, *defiled*, *deformed*, *destroyed* by the most execrable *Abominations*. Your Minds are polluted by the filthiest *Impurities*.

*Sions*, your Affections captivated by the basest *Objects*, and your Consciences wasted by the most *prodigious Sins*. You delight in things which the nastiest of Beasts abhor, and which all that deserve the Name of *MEN* cannot but nauseate to extremity. And you sink daily deeper and deeper into the *Mire*, and have no Mind or steady Resolution to try to extricate your selves; for indeed the *Pit* into which ye are fall'n, is both *deep* and *narrow*, (as *Solomon* describes it) so that, without some marvellous Work of God, ye are like to perish in it for ever. And the like may be said of all the ways of *Lasciviousness* and *Immolestity*; tho' they advance not to the utmost height of *Debauchery* in their kind, yet they are of a *debaasing, dosling* and *dammning* Nature.

And surely very few of the *damm'd* will have less to say for their Sin than you; for 'tis a Riddle to all virtuous Minds to find any Temptation in your odious Vice, that can be likely to bow a Man down to so *unnatural a Villany*: For it could not fill us with greater *Disdain*, to see a Man eating *Humane Excrements* with *Dogs*, or the most *stinking Carrion* with *Swine*, than to consider your most abhorred *Sin* and *Shame*.

And this is the reason why your hateful Sin is seldom reproved in *Sermons* or *Books*, namely, because the *Jakes* is so foul that it cannot be toucht without offending the Company by the intolerable Stench of it.

Ah poor Creatures! cheated of the Glory of Angels and the Joys of Heaven, by malicious Fiends and nasty Lusts; and the mighty Advantage you at present reap by it, is a most prodigious Nastiness which a very *Goat* or a *Dog* disdain.

And will you indeed sell your Souls for this? or will you be able to bear your own *Reflections* upon it in another World? where you will have a long and sad *Eternity* to consider, that you became as wretched as *Devils* by being more filthy than *Beasts*.

Your Sin took its Name from the accursed Inhabitants of Old *Sodom*, whose enormous Lusts pull'd on them a prodigious Destruction: For as their Sin began, so it ended in *Strange* *Evil*.

The like *monstrous* *depravities* are recorded of the *Romans*, when they lost the Honour and Virtue of their *Scipios*, and degenerated into the *Trojaner*. Concerning which *St. Paul* speaks in his Epistle to the *Christians*

there, mentioning some that were given up by God to a *reprobate Mind*, and to *vile Affections*, being filled with all *Unrighteousness*; insomuch that *Men burn'd with Lust one towards another*, &c. *Rom. i. 26, 27*. And when they sunk into these *Abominations*, their *Empire* declined as low as their *Virtue*, and they soon came to utter *Ruine*.

And thus has it been from the Beginning, and so will it be to the End of the World; whenever Men decline to the Paths of *Vice*, they dig their own *Graves*, and push themselves upon the Verge of the *Bottomless-Pit*. To prevent which, this Paper is charitably put into your Hands; for, to your Shame, many of your *Names* and *Places* of Abode are known: and tho' they are at present concealed, to see whether you will reform; some way may be taken to publish you to the World, that your *Scandalous Company* may be thun'd by all that regard their Reputation, if ye persist in your inhumane Filchiness. For your *Scandalous Haunts* are also known, and will (we hope) be visited by such as may bring your Crimes to just Punishment.

And when ye shall come to the Shame and Punishment of the *Gallows*, which our Laws have justly appointed to your Sin: Will ye not be the most wretched and the most unpitied of all *Malefactors*? For, to have any considerable tenderness for you, were to have too little Regard to the Honour of *Humane Nature*: So that tho' your dearest Friends may have some Pity towards you, yet their *Indignation* to your Sin cannot but give very great Abatements to their *Compassion*.

Thus do ye stand, O ye *Monsters of Impurity*, abhorred of the God that made you, loathed by all his *Glorious Angels*, and disdain'd by all that deserve the Name of *Men*. We cannot call you *Brethren*, either as *Christians* or as *Men*, for ye are fall'n both from the Principles of *Grace* and *Nature*, and so are *twice dead*, pluck'd up by the *Roots*. And as ye are every day nearer to *everlasting Vengeance*, ye are daily heaping up *Fuel* against that *Day of Wrath*; and it will be but a little while ere it come upon you *without Remedy*, except ye speedily and effectually repent: of which there is no great likelihood, because ye have by your monstrous Lusts not only *warr'd* against your Souls, but have spoiled them of their *Beauty*, *Strength*, and  *Armour*.

So that if ever so great a Blessing befall you,

as any serious Purposes of *Reformation*, (without which, you will be undone for ever,) you must set to it with extraordinary *Care*, *Zeal*, and *Industry*, or you can never (in the ordinary course of things) carry your Point.

But with God all things are possible, and there is sufficient *Grace* and *Mercy* for the greatest Sinner thro' our *Blessed Redeemer*: In which *Hope*, I pray you to observe these few *Directions* in order to eternal Life.

I. Humble your selves in the Dust before your offended God; saying (as *Psal.* 73. 22.) *I have been as a Beast before thee*, yea, more enormous than any Brute Creature appears to be. Oh! admire God's *Patience*, and provoke him no more, lest it be to your Confusion.

II. Pray to God continually to enlighten your Mind and purify your Heart by his *Holy Spirit*, that you may admire and love his *Laws*, and may hate every false way. This is the Essential part of your Cure, and all your other Endeavours must have an Eye to this, and be subservient to it.

III. Keep a strict Guard upon your *Thoughts* and *Inclinations*. Abstain from all *Ideas* of this Enormity; and when any such arise in your Heart, lift up your Soul in Prayer or Praise to God, or to some good *Meditation* or *Exercise*: remembering that to look back with-  
withhold toward *Sodom* is to relapse into the way of *Sin* and *Ruine*.

IV. Be sure to refrain from such *Persons* and *Places* as have led you to former Defilement. Do this, or you do nothing. For whatever the Pretence be, the same way tends still to the same End. And for this reason, you must discard all vain Books, such as *Play-Books*, *Romances*, and *Novels*; and all *unserious* and *debaucht* Company; because these tend to create an unchristian Levity in your Mind, and are apt to fill you with such a crowd of idle and vain Speculations as will expose you to sundry Temptations and carnal Impressions.

V. Betake your self seriously and awedly to God's *Holy Ordinances*, to know and experience his saving Grace and Impression upon your Soul, and to press after Spiritual Communion with him. And when once you have tasted how gracious our *Blessed Lord* is, and how pleasant his ways, and how rapturous the newly opened View and Prospect of his Kingdom. You will hate your former ways as

much as the *Prodigal* did his *Swines-meat* when he had tasted the Pleasures of his Fathers Entertainment and Embraces.

VI. Labour to heighten your *Resolution* for God, and *Indignation* against Sin, to your Life's end. In order to which, load your Sin frequently with its just Aggravations in your *Meditations* and *Confessions* before God. Bewail it mournfully and deeply, that you indulged a Vice so contrary to the *Light* of *Nature*, and to the Revelation of God's *Will*, and the *Vows* of *Religion*: A thing so destructive of God's *Fear* and *Love*: A Practice which so bemires, *infatuates*, and *destroys* the Soul, and so justly deserves both temporal and eternal Death.

'Tis certain, that both our Love to God, and Hatred of Sin, ought to be advanced to farther degrees to our dying Hour. For as God is an Object of *infinite Excellency*, our Love and Esteem of him ought to be daily more and more advanced; and our *Indignation* against every thing that is contrary to God, to be daily more and more heightened.

And for this Reason, All Faithful Lovers of God will do all that lawfully they may towards the Suppression of those *Publick Impieties* which tend to the great Dishonour of God in the World: And in particular, this *Sin of Sodom* can find no Quarter, except it be amongst such as neither love nor fear God: for both the *Laws of God* and *Mercy* have condemned it to *Capital Punishment*. And if they will not otherwise be broken from their filthy Practices, all Lovers of God and of *Virtue*, yea, all that wish well to their Country and Posterity, cannot but be diligent to trace them out, and bring them to condign Punishment; in order to prevent those heavy Judgments of God, which may otherwise most justly consume both the *Criminals* and their *Connivers*.

But because their *Repentance* is exceedingly more desirable than their *Destruction*, this Paper is in real *Christian Charity* put into their Hands; to which, I pray God vouchsafe his Blessing, for the Sake of our Lord and Saviour *Jesus-Christ*. Amen.

Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall inherit the Kingdom of God, 1 Cor. 6. 9.