

we be, were the reasonable and *Scriptural* injunctions of the following Proclamation of a CHRISTIAN KING scrupulously heeded both in letter and spirit.

BY THE KING.—A PROCLAMATION.

FOR THE ENCOURAGEMENT OF PIETY AND VIRTUE, AND FOR THE PREVENTING AND PUNISHING OF VICE, PROFANENESS AND IMMORALITY.

WILLIAM, R.

We most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery, and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which, if not timely remedied, may justly draw down the Divine vengeance on us and our kingdom; we also, humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom Kings reign, and on which we entirely rely) to make our reign happy and prosperous to ourself and our people, without a religious observance of God's holy laws; to the intent, therefore, that religion, piety and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our Royal purpose and resolution to discountenance and punish all manner of vice, profaneness, and immorality in all persons of whatsoever degree or quality within our realm, and particularly in such as are employed near our Royal person; and that for the encouragement of religion and morality, we will upon all occasions, distinguish persons of piety and virtue by marks of our Royal favour: and we expect and require that all persons of honor, or in place of authority will give good example, by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent: and we do hereby strictly enjoin and prohibit all our loving subjects of what degree or quality soever, from playing on the Lord's Day at dice, cards, or any other game whatsoever either in public or private houses or other place or places whatsoever; and we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law; and for the more effectual reforming all such persons, who by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day, or other dissolute, immoral or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and other lewd disorderly houses, and to put in execution the Statute made in the 29th year of the reign of the late King Charles the Second, intituled, "An act for the better observation of the Lord's day, commonly called Sunday;" and also so much of an act of Parliament made in the ninth year of the reign of the late King William the Third, intituled, "An act for the more effectual suppression of blasphemy and profaneness," as is now in force, and all other laws now in force, for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to remain in such their houses in the time of divine service on the Lord's day, as they will answer to Almighty God, and upon pain of our highest displeasure: And for the more effectual proceedings herein, we do hereby direct and command all our judges of assize and justices of

the peace to give strict charges at their respective assizes and sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty shall be remiss or negligent in putting the said laws in execution, and that they do, at their respective assizes and quarter sessions of the peace, cause this our Royal Proclamation to be publicly read in open court, immediately before the charge is given, and we do hereby further charge and command every minister in his respective parish church or chapel to read or cause to be read this our proclamation, at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness, and to the end that all vice and debauchery may be prevented, and religion and virtue practiced by all officers, private soldiers, mariners, and others who are employed in our service by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery and other immoralities, and that by their own good and virtuous lives and conversations, they do set good examples to all such as are under their care and authority, and likewise take care of and inspect the behaviour all of such as are under them, and punish all those who shall be guilty of any of the offences aforesaid as they will be answerable for the ill consequences of their neglect herein.—Given at our Court at St. James, this 28th day of June, one thousand eight hundred and thirty, in the first year of our reign.

FOR THE CHRISTIAN SENTINEL.

SCRIPTURE HISTORY.

THE DELUGE.—GENESIS VII.

As the polluted fountain cannot but send forth polluted streams, so the corrupted constitution of the first progenitors of mankind in consequence of the fall necessarily communicated to their offspring; and as the polluted stream, from the incidental defilements it necessarily contracts in its progress, becomes more and more impure the greater distance it runs from the fountain-head, so did the corrupted descendants of Adam become, in every succeeding generation, more corrupt from the addition of a thousand contingent pollutions to the fact of inherent disposition to wickedness—till "it repented the Lord that he had made man on the earth and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast and the creeping things and fowls of the air: for it repenteth me that I have made them."

There is however a particular incident, worthy of especial notice which seems to have provoked that dreadful determination. After the death of Abel, SETH is represented to have been born of our first parents, a person who seems to have possessed the mild virtues and description of his deceased brother, and whose descendants also seemed to possess a character and temper far removed from the ferocity of the sanguinary Cain and his offspring. For a great length of time, the posterity of these two sons of Adam seemed to have kept themselves quite distinct;—that of Seth were conspicuous for men who "walked with God," whilst the descendants of Cain were, like their atrocious father, abandoned to licentiousness and crime. But this prudent distinction of the respective descendants of Cain and Seth was at length confounded: "It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Many of the most judicious interpreters of Scripture suppose that unhalloved and imprudent intermarriages are here alluded to betwixt the posterity of the pious Seth, called the "Sons of God," and the female descendants of the wicked Cain, denominated the "daughters of men." "These sons of God" forgot the charms of piety and the graces of virtue in the seductive attractions of exterior beauty, and "loved the creature more than the Creator." They allied themselves with a fatal imprudence, to those daughters of men who could boast alone the transitory charms of personal loveliness, combining with fair looks the equally fugitive decorations furnished by those who were cunning "artificers in brass and iron," and the hollow accompaniments of attractions which he could impart who was "the father of all such as handle the harp and the organ."

From these unhallowed conjunctions, this indiscreet alliance of the "sons of God" with the "daughters of men," arose a progeny as