

Lib. W. H. by his Name, for when God made promise to Abraham because he could Swear by no greater he Swore by himself, for Men verily Swear by the greater & an Oath for Confirmation is to them an End of all Strife so therefore the swearing which I Deem Lawfull is that which is Sworn in and for Justice Sake, for if all swearing were Sinfull God would not have Sworn by himself as he did nor should We be Comanded as we are to Swear by his name. But that swearing which by the Laws of God is forbid and against which I earnestly move this honourable Assembly is, that (but too) frequent Blaspheming and taking the name of God in Vain upon every frivolous and light occasion not in truth and Justice but in passionate huff and hector in fuddling Shops and such like other places of Sottish behaviour as is also forbid that other most Damnable way of Swearing where under the Cloak of Justice and truth they swear the greatest falshoods to the often ruine of the People in their Lives and fortunes and this the Law Calls perjury and is indeed a Crime that We shall be answerable for before the Judgment Seat of God, if by making of wholesome Laws (whilst it is in Our power) we do not endeavour to Suppress so great and growing a Mischief, for that because of this Swearing the Land mourneth, and under it will also come into Consideration not only the perjury of false Witnesses at the Barr, and before Justice but also of false affidavit Swearers and Swearers of false Answers in Chancery, as also all false Jurors of both the Grand & petty Pannells who do not Act as they are Sworn to do nor proceed as they ought according to their Evidence the evil whereof will lye at Our Doors if as said We prevent it not.

p. 549 The fourth thing mentioned under the first and greatest head of Duty towards God is that of breaking the Sabbath by labouring and doing work therein not of Necessity to be done as also by Idle spending and passing that Day in Drinking tipling Gaming &c. all which unchristian practices will (I hope) by the prudent care of this Assembly be prevented as will also I hope all other publick and Scandalous Crimes now most in mode amongst the People. Thus having in the first place gone through these things which relate to Our Duty in reference to God, It will then become the Duty of this honourable Assembly to proceed on the Second part which is that we duely Consider of all such matters as by the Providence of God shall offer in Reference to Our Sovereign Lord the King.

Kings, Gentlemen, are the Lords Anointed and are by God appointed over us to Rule and (next under God) the King we are bound to fear and honour for that it is said fear thou the