THE SCOURGE:

IN VINDICATION

OF THE CHURCH of ENGLAND.

To which are added,

I. The Danger of the CHURCH-ESTABLISHMENT of England, from the Insolence of PROTESTANT DISSENTERS. Occasion'd by a Presentment of the Forty Second Paper of the SCOURGE at the King's Bench Bar, by the Grand Jury of the Hundred of Offuloson.

II. The ANATOMY of the Heretical Synod of DISSENTERS at SALTERS-HALL.

By T. Lewis

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TO

POSTERITY.

HIS Volume bears the lively Image of the lewd Times wherein it was writ, and consequently is not for the Palate of the present Age. To you therefore, Gentlemen of the following Generation, I have made choice to address my self and my Matters; not as if the World were likely to mend, or the People that come after us to be one jot wiser, juster, ho-nester, or better natur'd than those that went before; but all Passions
To Posterity.

Passions sleep in the Grave, and as there’s no Place for Envy, Partiality, or Imposture on the one hand, so there’s as little room for corrupt Interest, mercenary Design, or servile Flattery on the other.
THE

INTRODUCTION.

O recommend a Paper to the publick Favour, it is usual first to give an Account of its Design, and what is intended by the Continuance of it; I humbly desire therefore it might be observ'd, that the Inducement which encourag'd the Author to appear in this manner, was the kind Acceptance such short Entertainments have generally met with from the World, which gave him occasion to hope that if political Essays in Defence of the State, and Speculations intended only to correct some little Follies of the Age, were so universally receiv'd, this way of vindicating the Doctrine and Discipline of the Church of England, and the Characters and Privileges of her Clergy, will find a suitable Regard from all who are real Friends to our Establishment, and are unwilling to see extinguish'd those Remains of Piety that are yet among us.

Is there not Provocation sufficient to enter the Lists, and by Argument encounter the whole Legion of Sectarists that appear with the most open Insolence,
lence, and by their Writings affront us in the most formidable manner? When the very Foundations of our Church are disputed, and Dissenters of all sorts seem to triumph, as if our Establishment were just expiring: What is it that occasions that Remissness, that Spirit of Indifference in the Church of England, that she appears so perfectly unconcerned, and lies without Reply under those Loads of Scandal, Re-proach and Reflection that are daily thrown upon her? It cannot be because she wants the Arm of the Civil Power, or is not protected by the Sovereign, who has sacredly promised to be the Defender of her Faith, her Doctrine, and Discipline; who has no way improv'd the Prospects our Enemies seem to form from the present Government, which has only engag'd they shall have Leave to serve God in their own Way, and live quietly under the Defence of the Laws. But let them not en-croach upon us; are not we establish'd? Have we not the Royal Word and Practice for our Security and Example? Encouragements truly pious, and may they eternally be our Glory and Defence. If the Favourites of the Church express'd half the Industry for her Support, as her Enemies the Dissenters shew to accomplish her Ruin, she would have no occasion for Vindications of this nature. Have we not more Argument, more Authority, more Antiquity of our side? Are we not the Glo-ry, the Bulwark of the Reformation? Let us then insist upon our Privileges, and by the force of Reafon convince these Gainstayers, that we are not ignorant of their Devices, that we are neither ashamed nor afraid to assert the Honour of our Ecclesiatical Constitution, and then let the impartial World judge between us, when they peruse our several Pretences and the Nature of our Claims. Could we but once separate a Difenter from his Interest, and prevail upon
The Introduction.

upon him seriously to submit to Reason, to examine what we have to say, without Prejudice, and lay himself under a Possibility of being convinc'd, I am confident our Divisions would soon abate, and the Separation be quickly at an end.

I profess, I had always the most Christian Compassion for those deluded People, who are ignorantly led astray by the subtle Application of their Teachers, Men who seem to lie in wait to deceive; But I can assure them the most zealous of their Leaders know better things; They will confess, when they dare, that they have more in Prospect than the Salvation and Happiness of their Followers; that our Church has nothing frightful, nothing of Popery or Superstition belonging to her, and that our Liturgy is a primitive, a rational, a manly Service; and were the Eyes of the most violent Dissenter perfectly open'd and made acquainted out of what Views their Preachers foment Divisions in the Church, with what Art and Sophistry they impose upon the Consciences of the People, did he know what dismal Effects have always been the Consequences of their Doctrines, he would bless the happy Means which redeem'd him from his Mist of Ignorance, and enter into our Church with Zeal, Joy and Satisfaction.

The Design of this Essay is to contribute, if possible, to these happy Purposes, at least to prevent the falling away of any more of our Communion into those separate Assemblies. I shall observe a Christian Spirit and Temper through the whole course of this Undertaking, and offer nothing to the Publick, but what is attested by the most allowable Authority; I shall not any way take notice of the Affairs of State, or the Proceedings of the Government, because I always thought the Duty of a Christian was to obey the Supreme Powers, and not to trouble himself about the Sufficiency of their Titles, my Province being
being limited to the Defence of the Church and Clergy, and to expose the Frauds, the Policies, and the Intrigues of their Enemies.

Whoever therefore favours me with Encouragement shall be always sure of an Entertainment upon one of these Subjects; and if any Gentleman will honour me with his Correspondence upon this occasion, or will communicate any Information that will be proper to insert, it shall be recommended to the World with all possible Advantage, and the Favour shall be acknowledged with Gratitude.

I can hardly expect that any of the Dissenting Party will at first take notice of this Paper, but as they intermix publickly in Conversation, it may sometimes fall into their Hands, and perhaps may prevail upon some of the most ingenuous among them to peruse it with that charitable Regard, as will put them within the Power of Argument and Conviction; but however of this Use it will be, that when a Coffee-Room is infested by any noisy ignorant Separatist, who impudently rails at every thing sacred, or saucily harangues with the most envenom'd Reflections upon our Clergy, or any Branch of our Church Establishment, there will be a Scourge always at hand to chastise the Reprobate; and in Disputes among private Company, who are not so well able either to defend the Discipline of the Church, or to discover the Sophistry and Malice of her Enemies, in a short time, by encouraging of this Design, they may be sure to have a Magazine of Arguments, whereby they may not only act upon the defensive, but be able to provoke, to challenge the Adversary.
THE
SCOURGE,
IN
VINDICATION
OF THE
CHURCH OF ENGLAND, &c.

MONDAY February 4. 1717.

Who can stretch forth his hand against the Lord's Anointed and be guiltless? 1 Sam. xxvi. 9.

The Murder of King Charles the First, is a Transaction of such a Figure in History, as will for ever be a Stain upon the English Nation, and derive a Blemish upon us to remotest Ages: How hardly will Posterity be induc'd to believe that a Generation of Men, could so far ex-
tinguish the universal Light of Nature (which pronounces an inviolable Sanctity upon the Persons of Kings) and prostitute Religion in so audacious a Manner, as to wash their profane Hands in the Blood of their Sovereign, and in the Face of the Sun expose the headless Monarch to the Rabble, and even disturb the Body after Interment: So that the Royal Sepulchre (if he had any) remains undiscover'd to this Day. Horrible surely must be the Degeneracy and Impudence of an Age, that could perpetrate such a Prodigy of Villany, under the Shadow of Justice and Religion, and think they were doing God Service, when they were murdering his Anointed! Condemned may they for ever be in the Annals of the World, and branded with an eternal Mark of Infamy and Reprroach! May the memorable Day continue sacred in the Kalendar of the Church, as a perpetual Monument of Hypocrisy and Atheism, want of Principle, and popular Fury; and may the Wisdom of the State encourage the Veneration that belongs to it, as a standing Security to Crown'd-Heads, and a constant Guard to the Majesty of Princes.

Happy would it be for the People of England, if the Shame that attends that treasonable Act would be accepted by Heaven as an Atonement; but we justly fear there is a Portion of divine Vengeance unpoured out, and that the Guilt is yet unexpiated! The Presbyterians must certainly be apprehensive of this, when he labours so hard to vindicate himself from acting a part in the Tragedy, and would willingly shift the Sin at the Door of the Independent; but in Cases of Murder the Accessory becomes a Principal, and therefore we may fairly pronounce them both equally guilty; My Soul, come not thou into their Secret, for in their Anger they slew a Man! Cursed be their Anger.
Anger, for it was fierce, and their Wrath, for it was cruel.

Whoever consults the melancholy Records of those licentious Times, will find the Presbyterian drew up the Curtain, appear’d first upon the Stage, and under a Pretence of Reformation and a Purer Light, involv’d the State in Darkness and Confusion: 'Twas he that first sunk the Dignity of his Sovereign, strip’d him of his Majesty, and left his Person defenceless and unguarded! 'Twas he that poison’d the Loyalty of the People, somented the Spirit of Faction in the City, encourag’d the Out-cries of the Multitude, and led the impudent Rabble to the Gates of the Royal Palace it self! 'Twas he that sold his King, voted him a Prisoner, persuad’d him to Perjury, and to abolish Episcopacy, that he was bound by Oath to defend! 'Twas he that seiz’d the Patrimony of the Church, and the Revenues of the Crown, deliver’d Treason by Inspiration, made a mock of Sin, and for fear of Superstition, became guilty of Sacrilege! Who can ever asserf the Loyalty of a Presbyterian after such a black Catalogue of Faction and Disobedience? Who will ever believe him sincere in his Addressses to Heaven, when such amazing Wickedness was carried on under the solemn Professions of Piety and Conscience? Who can acquit him of the Guilt of this innocent Blood, when he impiously destroy’d his Prince in his political Capacity, and divest’d him of the fundamental Supports of his Throne, which would have been a Defence against the Fury of seditious Spirits, and protect’d him from the Madness of the People? In short, the Independent finish’d what the Presbyterian began; the first, I confess, cut off the Head of CHARLES STUART, when, the
other (to use their own wicked Distinction) had before murder'd the King.

A Distinction certainly inspir'd by the great Father of Rebellion, thus to divide the personal and political Capacity, to profess a Tenderness for the Safety of the King, and at the same time discharge Artillery against him, as if it was a Duty to destroy the Man to preserve the Prince!

I have often endeavour'd to believe that it was not at first the Design of the Faction to carry things to those fatal Extremities that follow'd; but when they had broken through the Inclosures of the Church, and let the wild Boar into the Vineyard, it is no wonder that the Beast lay about him so furiously, made such havoc of Decency and Order, and confounded all things Civil and Sacred. The least Encroachment upon Holy Ground, the least Rupture in the Holy Establishment, is a sensible Wound to Religion and the Safety of the State, and opens a Scene of endless Ruin and Desolation: For when a Man breaks the Communion, and leaps out of the Fold of the Church, 'tis a chance but he bids adieu to that Principle, which preserv'd his Loyalty to his Prince, as well as Piety to his God; and is in Danger of becoming a Traitor to the State, and an Atheist in Religion.

But whatever might be the View of the Presbyterian in improving the Misfortunes of his Country, I am at a loss to know the Cause of his resolv'd Aversion to Peace; why he retir'd from the most submissive Condescensions of his Sovereign, us'd him with the most irreconcilable Insolence, and treated him with all the Pride and Pertness imaginable; why his Acts of Grace were always most barbarously abus'd; he was never let alone 'till he had parted with all, had almost sacrifice'd his
his Honour and his Conscience, was pelted with Ordinances and Remonstrances, defam’d with Libels, affronted with Tumults, and hunted as a Patridge upon the Mountains, unless they had resolv’d to fulfil their Promise, and in the sublimest Sense, to make the Martyr a moft Glorious King.

I confess, the Assembly of Divines protested with Resentment, their Abhorrence of that Mockery of Justice, and endeavour’d in a very solemn Manner, to wash their Hands of the Guilt; but their Concern, we imagine, proceeded more from their Spleen against the Actors, (who had forc’d the Reins of Power out of their Hands) than from a Detestation of the Villany; and we have the greatest reason to believe, they still lov’d the Treason, tho’ they hated the Traytors.

It would perhaps be a very bold Advance to say, that the Principles of a Puritan are absolutely incompatible with the Constitution of the English State; but whoever looks into the Original of a Puritan, will find his Notions more properly suited to a popular Administration, than with the Scheme of Government in this Kingdom: Besides, he absolutely denies the Supremacy of the King in the Affairs of the Church, will take upon him to punish him with Ecclesiastical Censures, and can for the least Mismanagement, deliver the Monarch over to Satan to be buffeted. The greatest Honour the Presbytery can bestow upon the Sovereign is, to dignify him with the formal Office of a Lay-Elder, which the meanest Mechanic in the Kingdom may be equally capable to discharge.

But the Church of England is sincere, loyal, uniform, and generous in her Obedience; she has a just and sacred Esteem for Majesty, and disowns those wild and pernicious Opinions which cramp the Dignity and the Prerogative of Kings. And were
were I worthy to lay before a Prince a Method of Policy, that would be a perpetual Ornament to his Crown, and establish his Throne under him: This English Church is what, upon the pure score of Loyalty, I must in Conscience, with Humility recommend to him, it being impossible for one, who has a religious Regard for her Doctrine and Communion, ever to renounce his Subjection, or become a Rebel to his Prince.
I beseech you, Brethren, mark them which cause Divisions and Offences contrary to the Doctrines which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good Words, and fair Speeches, deceive the Hearts of the simple; Rom. xvi. 17, 18.

**Monday February 11. 1717.**

*Hoever* enquires into the State of the Church from its Original, will find that every Age has, in some measure, been infected with Schismaticks and Impostors; but perhaps none ever afforded such Swarms of Seducers as our unhappy Days; in which like the Flies of Egypt, they are still buzzing in the Ears of the People, and like the Frogs, croaking in all the Corners of the Land. The Church of Rome has been the constant Nurseries of these Caterpillars; and tho' they are always railing against Popery, and like ungodly Children, cursing their Mother that bore them; yet they exactly transcribe the Principles and Example of the Jesuit, who has not more Artifice to palliate the Frauds of the infallible Chair, than those Men make use of to disguise the Errors of their Conventicle.

Can we avoid observing in how many Dresses, and various Shapes those Sons of Craft appear in, to cover their Designs, and to delude the ignorant with
with the most *Sanctimonious* Pretences? Have they not for a long time put a Glos upon their Actions, by making Religion a Pandar to the greatest Sins? Do they not impose upon the Weakness of some, the Wilfulness of others, and the Discontents of all; and like *Spiritual Mountebanks*, cry up their infallible Medicines, their *Soul-saving, Heart-purging Doctrines*? They sufficiently know how to work upon the Giddiness and Instability of the Vulgar (who are govern'd more by their Passions than their Reason) and to lead captive *fily Women laden with their Lusts*. But alas! the Cloak that hath been so very serviceable, begins now to be worn out; long Use and frequent Brushing has made it threadbare, and the Hypocrisy appears through the Thinness of the Covering; such is the Inconsistency of Falshood, it must betray it self in the End; and when the Paint and Varnish are gone, nothing appears but the Deformity; and the Hypocrite, like the *strip'd Ass* in the Fable, becomes an Object of Scorn and Ridicule.

*The following LETTER (which is the first I receiv'd since the Publication of this Essay)* needs no Apology to recommend it to the World.

**SIR,**

MY Curiosity led me some time ago into a *Presbyterian Assembly*; and if you please, you may communicate my Remarks, and allow them a Place in your Paper.

You must then know that I was detained for some time at the Entrance, for I could not bear stopping at the Door, which I found almost cover'd with *Titles of Books* pasted over it.

*THE*
The first that I cast my Eye upon was, Self-Dedication, Personal and Sacramental, which without doubt, is a very excellent and intelligible Piece of Divinity, as the Title plainly and significantly sets forth; I perceived it had bore several Impressions, and met with suitable Encouragement. The next was, The Soul sunk in his Case, or a Comfort for the Backslider, with an Instance of a Man, who had gone backwards like a Crab for a long time, and only by making use of a Specifick, in the Book deliver'd at length, became as upright and as forward as any Person in the whole World: [Enquire at Pinner's-Hall and know farther.] At the end of this, by way of Application, were added, —— The comfortable and godly Sayings of a Female Child about thirteen Years old, as it spoke them itself, and delivered them to its own Mother; which without doubt were wonderfully wise and improving. There were many more dispersed up and down, but strangely defaced and obliterated, particularly The Validity of Presbyterian Ordination, which somebody had stigmatized with uncommon Renunciation, in a very opprobrious manner. I thought myself by this time sufficiently edified without Doors, and stepping in, found every thing hush'd, and in a profound Tranquility, only now and then a Volley of Sighs, which were always answer'd from one side of the Room to the other, and seem'd like the distant canonading of two Armies before a Battle. I soon discover'd the Preacher, a mighty grave Man, composed in a Posture of Devotion, with his Hands lifted up, and his Eyes fix'd upon a great Spider that happen'd to be pinching a Fly upon the Wall opposite to him; He continu'd so, 'till the Conqueror had tugg'd the Captive into his Hole, and then he smote upon
upon his Breath, open'd his Mouth, and said,

"Lord ---- We know, Lord ---- Ah, Lord, we
do! ---- that thou, Lord! ---- knowest, good
Lord! that we know nothing ---- make us ashamed
----- if it be possible. ----- I thought the Man
very submissive in his Address, and observ'd a
due Distance, as well between his Expressions as
between himself and the Object of his Worship.

But, believe me, he soon chang'd his Note,
and I was amaz'd to hear him resolve instantly to
lay violent Hands upon Christ, to have a wrestling
Bout with him, to tumble, to roll, and wallow
upon him, and not let him get up unless he would
yield; and then gives him leave to rise, and hires
him to be his Valet, to dress him and clean him
within and without; he commands him to go to
the Apothecaries for a Vomit, because his Sto-
mach had receiv'd all Uncleanliness with Greediness,
and not to forget a Box of Pills to purge and carry
off the Dregs of his Corruption; then he tells him
he is going a Volunteer in the Service of the King
of Kings; and charges him to get his Sword ready,
and his Buckler, and his Helmet, and particularly
his Breast-Plate, to stand by him when he is en-
gag'd, to clap him on the Back, to stop him if he
offers to fly, and to persuade him, if possible, to
look the Enemy in the Face. I could not imagine
what he was driving at, and concluded there
would be hot Work among them by and by; but
in the Conclusion, I perceiv'd he was but in jest,
was only casting a Figure, and design'd no more
than to fight in a safe metaphorical Way; and he
condescended to those familiar Terms of Art, on
purpose to be understood, and to convey himself
within the Capacities of his People: A sort of Fa-
miliarity that most scandalously trifles with sacred
things, and must of necessity bring Religion into
Contempt.
The Prayer ending at length, he open'd his Bible, shews it again to shew them that all was fair, and repeats a Part of the 13th Verse of the 7th Chapter of Joshua: Thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, thou canst not stand before thine Enemies, until ye take away the accursed thing from among you. Now this accursed thing was a goodly Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels, which Achan had stole and hid in the Earth in the midst of his Tent: I expected, and I thought with Reason, that the Subject of his Discourse would have been concerning the private Sins of some People, and that he would have invited his Audience to Repentance, in order to avert the impending Vengeance; but it seems there was a Mystery, and a Type in the Words, which, with the greatest Ease in the World, fell naturally asunder in this manner: The accursed Thing was the Common-Prayer, the Babylonish Garment the Surplice, the Wedge of Gold the Cross in Baptism, and the Shekels of Silver, the consecrated Vessels of the Altar. I had no Patience to hear the Holy Scripture perverted in so profane a manner, but immediately came away in as much haste as I now subscribe myself.

Your humble Servant.

P.S. I had almost forgot to acquaint you, that I chanc'd to have some Knowledge of three of the Congregation; a Prentice who had run away from his Master, a Woman that had eloped from her Husband, and a wicked Wretch who had been excommunicated for Blasphemy. The Convexicle I observe is the Sink of the Church, and those who are rejected as the greatest Sinners in the
the one, are receiv'd as the brightest Saints in the other.

I can hardly approve of the Curiosity of this Gentleman, tho' I perceive he is, in a great measure fortified against the Poison of those insinuating Seducers: But I would advise those Persons, who for the sake of Diversion will often go into a Differing Assembly, not wilfully to run into a Snare, for the Divine Goodness is not obliged to protect such as wantonly sport beyond the Limits of it. A learned Father of the Church has left us a Story, that may not improperly be translated upon this Occasion: 'There was a Woman at Rome, a Christian, who for her Pleasure, went into the Pagan Theatre, where very loose and profane Spectacles were shewn to the People; but before she came away, she was possessed by the Devil; she was brought to the Exorcist (whose Office was to dislodge those Spirits) who demanded of the Fiend how he durst presume to take Possession of a Christian? He instantly reply'd; What Business had she there? I found her upon my own Ground.
MONDAY February 18. 1717.

I will pray with the Spirit, and will pray with the Understanding also; 1 Cor. xiv. 15.

Among the many uncharitable Reflections our Enemies lay hold of to traduce the Service of our Church, it has been often said that the Behaviour of our Congregations is always very irregular and confus'd; some, they will tell us, are breaking in upon the Service of the Minister, others are sitting when they should stand, repeating when they should be silent, reading when they should hear, and altogether inconsistent with the Rubrick, which is pretended to be so very decent and exact, and for which, at other times, they seem to express the highest Veneration and Regard. From hence these good-natur'd Sophisters infer, that our Liturgy is abundantly too ceremonious, and is understood to be so by the greatest Part of the People, who make use of what Method and Posture they please in their Devotion, and most commonly in Opposition to the Rules so plainly laid down before them.

If there be any in our Communion who give a just Occasion for this Censure, it is for the sake of such that I entertain the Publick upon this Subject; and I am confident I exactly follow the Design
sign of this Undertaking, when I attempt to regulate any Failings or Neglects that may happen in our religious Assemblies, and endeavour that every thing might be done with Decency and in Order: I am ashamed that our comely and pious Establishment of Worship, should degenerate into Sloivenliness, Superstition, or Profaneness, or that a Stranger, by the rude and licentious Deportment of the Congregation, should be apt to conclude he was in a Conventicle rather than in an English Church.

What has occur'd to me upon this Occasion shall be offer'd with great Plainness of Expression, because I would be universally understood in a Matter of that Importance, upon which the Acceptance of our Prayers so entirely depends, and that prevents our offering before God the Sacrifice of Fools.

And in the first place, I fear it has been observ'd, that when the Minister is reading the Exhortation in the beginning of the Common Prayer, some Persons, with a very pious Design, think themselves oblig'd to repeat the Words after him, which is a very ignorant Mistake, and introduces a Confusion in our Worship; for the Business of the People at this time, is to listen with Respect and Reverence, that they may be prepar'd to join universally in the solemn Confession that follows: But it is a bold Usurpation of the Priest's Office, for any one to repeat the Absolution after the Minister, which a Deacon is not commission'd to do, much less any other Member of the Congregation: The Direction in the Rubrick is very plain, which enjoyns it to be said by the Priest alone, and the People being penitent, are to receive it upon their Knees, in a Posture of Submission and Repentance.

Our Custom of the Peoples joyn'ing in the reading of the Psalms, is perfectly Divine, and correc-
fponds with the primitive Practice of the Catho-
llick Church; and it is therefore a very false No-
tion, tho' very common, to imagine that the Clerk
represents the whole Congregation, and that he
alone is to repeat in his Turn with the Minister:
It is the Duty of every Member of the Assembly
to bear in part their Answer as the Clerk does, only
it is proper that they do it with an humble, and
he with a more audible Voice. The Posture,
when the Psalms are rehearsed or sung, should be
always standing, and herein we not only follow the
Example of the Jews, but the original Direction
of Nature it self; for there is a very strong Sym-
pathy between our inward Affections and the Ge-
tures of our Bodies, and we express a joyful Ele-
vation of the Soul, when we offer our Tribute of
Thanksgiving and Praise standing in the Courts of
the Lord.

The Lessons should always be heard with a de-
vout Attention; and tho' it be a Matter of Reli-
gion with some to read the Lesson silently with
the Minister, yet in my Opinion it is a Degree of
Zeal without Knowledge, because it is generally no
more than a Lip-labour; it hinders those pious
Meditations and Remarks which the Subject of the
Lesson may suggest, and makes it become no more
than a dead Letter.

The Confeffion of Faith in the Apostles Creed
is to be made by the whole Congregation, the Peo-
ple, every one in his own Person, repeating it after
the Minister. And for this Reason, let no one ima-
gine, that if the Minister recites the Creed, and
he says Amen at the Close, he has done his Duty;
because it is not sufficient for a Christian to believe
with his Heart, unless he confefses with his Lips,
and calls upon others to be publick Witnesses and
Profef tors of his Faith. At the Rehearsal of all
C 2 the
The Creeds, our Bodies should be standing, to intimate our Resolution to stand by and defend that Faith we are professing; and our Faces looking towards the Altar, as the most honourable Place in the Church, the Chair of State, and the Throne of God. And here I must not forget the primitive Custom among Christians of Bowing at the Name of Jesus, which tho' it be not commanded by the Rubrick, yet is positively enjoyn'd by the 18th Canon of our Church. 'When in the Time of Divine Service the Lord Jesus shall be mention'd, due and lowly Reverence shall be done by all Persons present.' Let not our Separatists charge us with Idolatry in this, for we follow the express Words of Scripture, which directs that at the Name of Jesus every Knee shall bow, and our Church gives this very excellent Reason for it; 'Because we testify by this outward Ceremony and Gesture, our due Acknowledgment that the Lord Jesus Christ, the true and only Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces and Promises of God to Mankind for this Life, and the Life to come, are fully compris'd.

The three short Sentences that follow the Apostles Creed, are address'd to the Three Persons in the Holy Trinity; and for that Reason let the Clerk of the Congregation by no means repeat a second time, Lord, have Mercy upon us, which is in effect to make the Trinity consist of four Persons. The second Verse only is to be answer'd by the People, the first and last belonging to the Minister.

The Custom of repeating the Prayers after the Minister is too common in our Congregations, and is a very great Disservice to the Worshipper, as well as Disorder to the Worship; but it is abundantly more proposterous to repeat the Prayers, and to say Amen.
Amen to them: This is inexcusable Ignorance in the People, who by this means are guilty of vain Repetitions, and with great Imprudence make Answer to themselves.

The Blessing that is pronounce'd at the end of the Service by the Priest or the Bishop, was so highly valu'd in the primitive Times of our Religion, that none durst go out of the Church till they had receiv'd it: The Congregation always receiv'd the Blessing upon their Knees, or with their Heads bowing down; and I wish that all who profess any regard for our Communion would copy after this devout Practice of Antiquity, and prevent, if possible, that Hurry and Disturbance that generally are in our Churches after the conclusion of the Sermon. The Priest has Authority from Heaven to bless the People, and upon the Sons of Peace shall his Blessing rest; but from such as prevent it by their Sins or Infidelity, shall his Blessing return to him again.

And here I cannot forbear wondering at the amazing Boldness of those Sectarists, who have the Assurance to asperse our excellent Liturgy, not considering how they provoke Authority in a very outrageous Manner, and very openly expose themselves to the Notice of the Laws; for the Act of Uniformity, which establish'd the Common Prayer, and which is still (and may it ever be) un repeal'd, has laid such profane Persons under the severe Penalties of Fines and Imprisonments, who presume to preach, declare, or speak any thing in Derogation, depraving, or despising the said Book, or any thing therein contain'd, or any Part thereof.

C3 Monday
I have spread out my Hands unto a Rebellious People, which say, stand by Thy self, come not near to me, for I am holier than Thou; These are a Smoke in my Nose, Isa. lxv. 2, 5.

Our Controversy with the Quaking Dissenters, I perceive, has not been perfued by the Church of England with that Zeal and Application, as that against the Presbyterians, and the other Branches of the Separation, because, I suppose, they were thought an inconsiderable People, who had not that Influence upon the publick Revolutions, which the others were the Occasion of, both in the Church and in the State: But their Numbers are of late prodigiously increas'd by being neglected, and their Principles are not only formidably dispers'd over these three Kingdoms, but they resolve to secure their Heresy to Posterity, by Erecting of Charity-Schools for the Education of their Children; an undeniable Evidence of their Obstinacy, that they design to keep open the Breach, and to propagate their Divisions to after Ages.

I was surprized the other Day, to see a young Generation of Schismaticks pass through a Street in
Num. 4.  The SCOURGE.  23

the Suburbs, who, upon Enquiry, I found were maintained by one of their Conventicles; I profess it griev'd me to find such a Number of Boys so inhumanly doom'd to Moroseness, Hypocrisy and Ill-nature; Qualities that already seem'd to appear in the very Lines of their Complexions. The poor Things mov'd slowly along with their Arms dangling by their Sides, Eyes upon the Ground, and stooping under a Hat of a very monstrous Circumference: God bless the Children! But such a Company of down-look'd, hard-favour'd Wights, I thought could not have been pick'd out of the British Dominions: I must own, at the first Sight, I concluded they were Palatines, or of Dutch Descent; for their Mein, their Features, their Dress, were perfectly foreign to the generous, the open, the unreserv'd Deportment of our English Youth; and most of them had something so crafty, so designing, so perverse in their Countenance, that I dread the Influence those Seminaries may have upon Religion and the State, if the Divine Providence, for our Sins, should let them loose among us.

The Religion of a Quaker seems to me to consist, in a great Measure, in his Way of Speaking, and in the Shape of his Clothes; and whoever attempts to make a Proselyte of him to the Church, must first prevail with him to wear a Button upon his Hat, and to talk like other Men, before he offers to examine into his Principles, or to reconcile him to our Communion: Upon this Account it was thought necessary to begin with the Arguments this See make use of in Defence of their Formality and ill Manners; and I tremble to find the Holy Scripture brought upon the Stage, which they pervert with as much Dexterity, as any Dissenter of them all, even to justify the most profane, the most preposterous Actions.
Upon the Restoration of King CHARLES the Second, these People were apprehensive of being suppressed; for their Notions and Behaviour were thought to be very pernicious to Religion, as well as to Society, and the common Decency of Mankind: But an eminent Leader among them, in Defiance of the Government, undertook to defend their Tenets and Practices, and publish’d several Reasons against Hat-Honour, Titular Respects, YOU to a single Person, gaudy Apparel and Recreations. A Specimen of his Religion and Philosophy shall be a Part of this Week’s Entertainment; and I question not but any Person of Sense will easily discover the Vanity and the Blasphemy of his Arguments, and conclude, that the Quakers are abundantly wiser in their Generation, as they are the Children of this World, than when they pretend so very much to be the Children of Light.

The Treatise was printed in Martins-le-Grand, and beginneth thus: Reader, Whether thou art a night-walking Nicodemus, or a scoffing Scribe; This know from the infallible Sense of the eternal Spirit, and from the eternal God do I declare, that to call each other Master, to bow, to greet with flattering Titles, to do thy fellow Creatures Homage, to spend thy Time and Estate to gratify thy wanton Mind, is but the Seed of the exalted Lucifer, and for these ensuing serious Reasons.

Honour, Friend, properly ascends, and not descends; yet the Hat, when the Head is uncover’d, descends, and therefore there can be no Honour in it. Besides, Honour was from the Beginning, but Hats are an Invention of a late Time, and consequently true Honour standeth not therein.

The Scripture, thou knowest, faith, that those that rule well shall have double Honour: Now is this
this double Honour, to put off two Hats, or to make two Bows, or to stand twice as long bare to such a one, as to him who only desires single Honour? No verily.

If Honour was to be paid by pulling off the Hat, since Persons are of divers Ranks, it is requisite that there should be a Law and Direction how low to bow, or to put off the Hat, which we find is no where done.

The Word Thou was first ascribed in way of Flattery to proud Popes and Emperors imitating the Heathen Homage to their Gods. Is it not very absurd, that Children should be whipt at School for missing Thou for You? Or, as having made false Latin, if they place one Number for another; yet that we must be club'd, or at least reproach'd and laugh'd at when we use the same Propriety of Speech? If Thou be improper or uncivil, Christ himself was rude and ill-bred.

The Practice of familiar greeting was reprehended by the Lord Jesus, and in old Time it was no Disrespect for Men and Women to be called by their own Names: Adam, tho' Lord of the whole World, was never called Master Adam; we never read of Noah Esquire, Lot Knight and Baronet, nor the Right Honourable Abraham, Viscount Mesopotamia, Baron of Carran; no, no, they were plain Men, honest Country Gangers, that took care of their Families and their Flocks. Moses was a great Prophet, and Aaron a Priest of the Lord; but we never read of the Reverend Moses, nor the Right Reverend Father in God, Aaron, by Divine Providence, Lord Arch-Bishop of Israel: Thou never sawest Madam Rebecca in the Bible, my Lady Rachel, nor Mary, tho' a Princess of the Blood, after the Death of Joseph, call'd the Princess Dowager of Nazareth;
Nazareth; no, plain Rebecca, Rachel, Mary, or the Widow Mary, or the like: It was no Incivility then to mention their naked Names as they were expressed.

But for the vain Apparel and Recreations of the Age, O miserable and wretched State indeed! It was Sin that brought the first Coat to cover Shame; but now Apparel is abused from its first Institution. What Buying and Selling, what Dealing and Chaffering, what Writing and Poffing is there about forbidden Ornaments? When Trade goeth low, the Seller presenteth the World with a new and more convenient Fashion, forsooth! And that perhaps before the former costly Habits should have done half their Service; which either must be given away, or new vamp'd in the Cut most A-la-mode: Alas! could it possibly be, that one from Palestine should bring us Father Adam's Girdle, and old Mother Eve's Apron to be shewn, what laughing, what fleering and tittering would there be at their Grand-Father's and Grand-Mother's homely Fashion? Their Taylor, believe me, would find but little Custom, tho' we hear it was God himself that few'd the Stitches. The like may be asked of all the other Vanities concerning the holy Men and Women, through all the Generations of Holy Writ: How many Pieces of Ribbon, Feathers, Lace-Bands, and the like, had Adam in Paradise, or out of it? What rich Embroideries, Silks and Points, had Abel, Enock, Noah, or good old Abraham? Did Eve, Sarah, Susannah, Elizabeth, and the Virgin Mary use to curl, powder, pomatum, patch, paint, wear false Locks, and false Teeth, Brocades, rich Trimmings, lac'd Gowns, embroider'd Petticoats, Shoes, and Slip-Shoes, lac'd with Silk or Silver-Lace, and ruffled like Pigeons Feet, with several Yards,
Yards, if not Pieces of Ribbon? Not an Inch, their Garments were Home-spun; they were good Housewives, and without doubt minded their Knitting. How many Plays did Jesus Christ and his Apostles recreate themselves at? What Poems, Romances, Comedies, and the like, did these holy Men and Women make, or use to pass the Time withal? None, Friends, none.

I am confident the Reader must be sufficiently tired with such a Collection of Blasphemy and Nonsense; but as wicked and trifling as it appears, I am assured, it is the Foundation of these Peoples Principles, and the Substance of all they can say in Defence of their Way of Speaking, their Dress, and their Deportment.

This Essay is humbly dedicated to an eminent Quaker, who is commonly a Chairman at a Coffee-House in Bre--d-street, and is thought to be a fitter Subject for his Conversation, than the Lives and Characters of the Clergy, which he uses upon all Occasions in a very unfriendly Manner: I am amazed that a Quaker, of all Men, should be an Enemy to the Church of England, since it is certain he lives more secure under her Establishment, than he can expect under any other; it being a Maxim with the Presbyterian particularly, and perhaps the truest he professes, that * A Toleration is putting of a Sword into a Mad-man's Hand; an appointing a City of Refuge in Mens Consciences for the Devil to fly to; a proclaiming Liberty to the Wolves to come into Christ's Fold, to prey upon the Lambs; it is Soul Murther (the greatest of all others) and for the establishing whereof, the damned Souls in Hell will eternally curse the Men upon the Earth.


Monday
The Priests of Zion do mourn, and she is in Bitterness; The Adversary hath spread out his Hand upon all her pleasant Things, for she has seen the Heathen enter into her Sanctuary, and the Lord hath called an Assembly against her, Lam. i. 4, 10, 15.

Mr. Scourger,

A very ancient Man, an old Cavalier, and have been an Eye-Witness of a great many Changes and Revolutions in this Kingdom: But the Distractions the poor Church of England lay under in the time of the Rebellion, methinks are as fresh in my Memory, as if they had happen'd but Yesterday: Would you believe what abominable Usage the most sacred and venerable Places met with in that wicked Age? Our Saviour condemns the Jews for making the Temple a Den of Thieves, and a House of Merchandise; but what would he have said to have seen it fill'd with Rebels, Dragoons and Murderers? My very Heart bled when I beheld St. Paul's in this City made a Stable for Horses, Beasts far less brutish than their Riders, who polluted that holy Structure in the most
most sacrilegious Manner: I shall never forget what work they made with the painted Windows, and what Encounters they had with Christ and his Apostles upon the Glass; whoever they met with there, were sure to suffer in Effigy, and truly they were as witty as their Successors, our present Effigy-Mongers, and observ’d as much Decorum in the Execution: St. Stephen they pelted with Stones, St. Matthew was knock’d to pieces with a Halbert, St. Thomas with a Lance; every Saint underwent the same Martyrdom he had suffer’d in the Flesh many Ages before.

Many a doughty Knight in Armour, was overthrown and kill’d over and over, after they had been dead some Ages, only because their superflitious Marbles were in the idolatrous Posture of kneeling, and, without doubt, praying to some popish Saint in the neighbouring Window: In vain they took Sanctuary in those holy Places, which then could afford no Protection to themselves; they broke open the very Graves and plunder’d the Dead; the Altar they burnt; the Font they turn’d into a watering Trough; and I was an Eye-Witness, when a Dragoon sprinkled his Horfe, sign’d him in the Forehead with a Cross, and call’d him Esau; for the Jeft’s fake, I suppose, because he was a hairy Beast. This gave Occasion to Foreigners to observe, that England was the most reform’d Nation under the Sun, for their very Horses went to Church.

But, Sir, all this it seems was done out of a Principle of pure Religion; it was no more than a destroying of Dagon, and the Whore of Babylon, which they were oblig’d to do; and I would not have you think there was no Preaching or Praying among them, for every one there had a particular Gift; and you could hear Election, Repro...
bation and Free-will, banded about as dexterously
by those Beasts of the People, as by the tallest
Casuist of the Tribe. Good God! The Blas-
phemy and Nonsense that I have heard in those
Days! One Fellow enquiring into the Place of
St. Paul's Education, very positively affirms it
to be at the Foot of Gamaliel, a great Mountain
in Judea; another mistake, in my Father's House
are many Mansions, for, in my Father's House are
many Manchetts, and from thence concludes what
fine Bread, even pretty little Manchetts there were
in God's House; and truly it is no wonder such
horrible Blunders flow'd from their profane Lips,
when the Preachers were no more than ordinary
Mechanicks, who had run away from their Ma-
fers into the Rebel Army, and there learnt the
Trade of War and Saintship, which at that time
were inseparably link'd together: It was a very
common thing to hear a Soldier Praying upon the
Drum's Head: They were all of them a sort of
spiritual Dragoons, that would serve either for
Horse or Foot, that could exercise a Troop in
martial Discipline, and in Rebellion too, and
fire a Pistol in their Prince's Face whilst they were
repeating the Fifth Commandment.

You must observe, Sir, that these were Fel-
lows that could preach and fight too, but there
were others that had not that Share of Courage,
and very zealously staid at Home to pray for their
Brethren that were Fighting the Lord's Battle a-
gainst the Mighty abroad; these, I assure you,
were very grave Men, and constant Hearers of
Sermons, which in those Days were call'd Exer-
cises, a laborious sort of Discipline for the Lungs,
but absolutely necessary for the Cause, to encou-
rage Villany, and justify Sedition: You must
know they never went to the Meetings without
their
The SCRouGE.

their Bible under their Arm, whether they could read or not; and those that were Scholars, and could write among them, had always Pen and Ink, and a large Pocket-Book; the distinguishing Mode of the Saints at that Time. The Scraps of holy Nonsense they brought off, were always sure to be produc'd at Home; and very often the Neighbourhood call'd in to partake of the Fragments, and to hear the Repetition of the Discourse.

WHY, Sir, Religion was as common among the Sectaries in those Days, as Impudence and Ignorance are now, and you could not stir but Texts of Scripture flew about your Ears like Hail-Shot: Every Cobbler was for dabbling in Divinity, and venturing beyond his Laft; your Baker could talk of nothing but the Old Leaven; the Blacksmith, with a Spark of Zeal in his Throat, would be hammering out Hobnails and Herefsy; and the Grocer was always retailing Religion. You could not buy an Ounce of Pepper but you had a Pound of Edification into the Bargain, and the Shopman would repeat you a Chapter while he was twisting his Packthread.

I knew a Trader in a Market-Town, who was very dexterous this way; when a Countryman came in he would weigh him his Ounce of Tobacco, and then (if the Shop was empty, otherwise his Religion always submitted to his Interest) invite him to sit and smoke a Pipe; in the Discourse he would not fail to acquaint him with the Accomplishments of his Minister, a faithful Labourer in the Lord, and persuade him to come and hear that powerful Man (for once only, and there could be no harm in that) who was as much beyond the Parson of his Parish, as------. The simple Rustic thanks him for his Love, and inno-
cently accepts his Kindness, blows out one Smoke, but sucks in another far more dangerous and in-
toxicating: He is persuaded, comes to the next
Meeting, hears and applauds what he does not
understand; goes Home, tells the fine Story to
his Neighbours, and draws them likewise into
the Tunnel.

I am forc'd to break off in this abrupt Man-
er, because my little Grandson, who writes
for me, begins to be tir'd; but you may expect
to receive a farther Account at a more conve-
nient Time, from,

Yours,

The Fanatrick Hater.

Instead of my own Remarks upon this Letter,
I shall beg Leave to subjoin a Speech of Archbi-
shop Whitgift to Queen Elizabeth, which appears
to be a direct Prophecy of those licentious Times:
This Princess it seems, upon the Request of her
Favourite the Earl of Leicester, was persuaded to
encroach upon the Church, and break in upon her
Privileges, which was so warmly resented by this
Prelate, that he bravely address'd himself in this
Manner.

I Befeech your Majesty to hear me patiently, and
believe that the Church's and your Safety are
dearer to me than my Life, but my Conscience
dearer than both; and therefore beg Leave to dis-
charge my Duty in telling you, That Princes are
instructed with Power to proteft the Church, and
therefore God forbid you should be so much as
Passive in her Ruin, when you may prevent it;
or that I should see it without Horror or Detesta-
tion
tion, or forbear to acquaint your Majesty with the Sin and Danger that attend it; Madam, there are such Sins as Profaneness and Sacrilege; and that as the laft is the greatest, so the Curse of God is due to it in a higher Degree. Your Majesty, like all your Predecessors, was sworn at your Coronation to protect the Church in all her Rights and Privileges; and it would be a great Crime in any that abhor Idols to commit Sacrilege. Let not what the Earl of Leicester objected against some few Clergymen prevail with your Majesty to prejudice Posterity. Let particular Men be punished for particular Errors; and not the Righteous made to suffer with the Wicked. I pretend not to prophecy, yet would have Posterity observe, that Church Lands added to an ancient Inheritance, have often consumed both. And tho' I forbear to speak reproachfully of your Father, King Henry the VIII. yet I beg you to take Notice, that part of the Churches Estate being added to the vast Treasure, left him by his Father, brought an inevitable Consumption upon both, notwithstanding all his Sedulity to preserve it. And your Majesty may please to consider, that after he had violated his Oath, with respect to Magna Charta, God so far deny'd him his restraining Grace, that he fell into greater Sins than I will mention. Madam, Religion is the Foundation and the Bond of humane Societies, and when they that minister at God's Altar shall be reduc'd to Poverty and Contempt, Religion will soon dwindle into nothing; and therefore as your Majesty is now endued with a Power to save or consume the Revenues of the Church, yet I beg you, for Jesus sake, the Good of your Kingdom, and the Peace of your own Conscience, to dispose of them according to the Intention of the Donors. Animate the Spirit of the Universities, and imitate the
the Example of Samuel, in whose Days the Schools of the Prophets flourish'd; even Saul himself, who did much Hurt among the People, yet when he came to the Schools of the Prophets, his Heart relented, he durst not violate their Rights, but put off his Robes and prophecy'd among them. Put a Stop, I beseech you, to the Ruin of the Church, as you expect Comfort in the great Day of the Lord, for Kings must be judg'd. Pardon this dutiful Plainness, my most dear Sovereign, continue me in your Favour, and the Lord continue you in His.
I will visit their Offences with the Rod, and their Sin with Scourges, Psal. lxxxix. 32.

AM sensible that whoever concerns himself with the Sectarists of this Age, puts his Hand into a Nest of Hornets, and had need be well guarded both with Law and Innocence, to escape their Stings and the Fury of their Resentments: As for the Laws, 'tis certain they are the Honour and Protection of our Establishment; and we justly glory that the Happiness of this Nation depends entirely upon the Church of England, whose Prosperity alone can derive a Blessing upon the State, and make us a pious and flourishing People: And the Author of the SCOURGE appeals to Heaven in Defence of his Innocence; he declares that he has no Inducements to publish his Thoughts in this Manner, but to satisfy the Importunities of his own Mind, and to discharge that Duty which he solemnly owes to God and his Religion; he engag'd at his Baptism to be a good Soldier, to fight manfully, and to contend earnestly for the Faith; and not only to stand firm in his Belief, but to quit himself like a Man and be strong; and he ab-
hors to be thought an Apostate, or a base Betrayer of his Profession; he resolves to prosecute the Cause he has undertaken, with Resolution and Courage; the Weapons he designs to use, will be Truth, Sincerity, and Reason, and the Laws of his Country are his Shield, to secure him from the inveterate Malice of his Enemies: He is no way apprehensive of Danger from the Arguments of his Adversaries, and he thinks himself above resenting their ill Language, their Reflections and Reproach: It makes him smile to be call'd a Papiff, a Jacobite, or some High-church Priest; and he is no way uneasy at that stupid Jef, of preparing a Rod for his own Back.

The most formidable Enemy of the Church of England, is the Presbyterian; an Enemy, subtil, secret and implacable, full of Stratagem, Resentment and Revenge, always crying, give, give, no Concession will make him easy, no Obligations bind him; to call him a Christian would be to flatter him, the Guilt of Schifm has cut him off from the Body of Christ, his very Creed is corrupted, and he denies the Communion of Saints by destroying the Unity of the Church. Were the Presbyterians only (as they would be thought to be) a quiet praying People of a tender Confcience, and a meek Spirit, no Man upon Earth could pity them more than my self; but some of the Kings of England have been fatally convinc'd that they are a fighting People likewise, eagerly grasping after Power, and reaching at an universal Tyranny over the Bodies, as well as over the Consciences of Mankind. Their Principles were at first usher'd into the World by Disobedience and Faction; and the Successors of Calvin, that Geneva Rebel, have made such a Figure in the English History, as will eternally satisfy Mankind what Spirit they are of, and that they
they can upon Occasion, be very free with their Superiors, overthrow Dominions, and speak Evil of Dignities.

Will these Men persuade us, that all this Noise, this Undermining, this Courting of the Populace, is only upon the Account of a few innocent Ceremonies in the Church? No, They seem to advance against us with the same Artillery that formerly blew up our Establishment; and the Engineers make use of the same Stratagems, which then so fatally blasted our Constitution, and made our Country a Scene of Blood, Confusion and Ruin. To prove the Equity of this Censure, let us adjust the Parallel, and take a short View of the first Springs that introduc'd those civil Calamities, and we shall find the same Causes very industriously at work by our Dissenters at this Time; and the same Causes, if not prevented, must be follow'd with the same Effects.

Episcopacy then was the first Grievance; it was a Popish Institution, worse than Egyptian Bondage, and an intolerable Yoke upon the People; and is not the Presb very constantly employ'd at this Time to blacken that primitive Order, as Romish and Antichristian? There is not a Week passes without some scandalous Libel in Defence of Ordination by Presbyters, an Imposture never to be found in the first Ages of the Church, and 'tis to be hop'd will never be establish'd in the Last. Does not our excellent Liturgy labour under the same infamous Characters? Are not our Prayers, our Ceremonies, our Altars, our Vestments, and the other Decencies of our Worship, traduc'd as Paganism and Idolatry? Are not our Clergy, the most learned, loyal, and inoffensive Body of Men under the Heavens, defam'd with the most opprobrious Titles, as a Jesuitical, turbulent, factious, scandalous Order,
and that by scoundrel atheistical Wretches, who support themselves with Impudence and Lyes, and are the Drudges of a Party, to disturb the Tranquility of our Church, and to expose the Ministry, if not to the Jealousy of the State, at least to the Hatred and Fury of the People? These were the Proceedings that made Way for the Overthrow of the Nation in the late Times; and I am sorry it is so easy to prove, they are now so indefatigably advance'd by our Sectarists, tho' perhaps upon more moderate Views, as if they could preserve the State, whilst they are attempting the Ruin and Destruction of the Church.

But what! Is the Church of England, the Glory and Support of the Reformation, the Purity of whose Faith has been so expressly declared, so illustriously attested and spoken of through all the World; is she become Popish at last? Is this Church, that has solemnly disown'd all the usurp'd Authority, and condemn'd all the false Doctrines of the Roman See, become Whorish and Antichristian? What a new Wonder must this be to the World, to hear a Church constituted by Cranmer and Ridley, accus'd of Popery; that Faith and Worship suspiected to be unreform'd, which was deliver'd down to us by those great Martyrs, and cemented by the Tears, the Sweat, and Blood of our Progenitors? Is this the Reward of a Church, whose Sons have given so loud a Testimony against the Roman, in their Lives, and by their Deaths, who have stiliorn the Burden and Heat of the Day; who have felt the fiercest Rage of the Enemy, and have return'd them the deadliest Wounds; who have been foremost in all Encounters, all along in the last Age, and in our own; the Famous and the Victorious Champions of the Protestant Cause? If this Church, and these Men, after the Declaration made in our Articles,
Articles, after repeated Subscriptions, and Abjurations, after all this zealous Opposition of Popery, must still lie under the Censure and the Suspicion of it; let us fairly give up our Reason, and pronounce the Pope himself to be a Protestant.

Must our Clergy be made obnoxious to the Resentment and the Odium of the State, who have given the most generous Assurances of their Affection, without Cant, Impudence and Hypocrisy, whose Loyalty is secour'd by the most solemn Engagements, and whose Principles oblige them to Duty and Submission for Conscience sake? Are those a scandalous Order of Men, who by the Piety of their Writings and Example, have kept alive that Spark of Religion that is yet among us, and by their Prayers have hitherto put by the Divine Vengeance, which the Impieties, the Blasphemy, and the Heresie of our Enemies, very justly demand upon our Heads?

Can it be thought Policy (tho' we have all imaginable Security to the contrary) to alter an Establishment to please a Party, or to admit a Faction into Power, who contend for the Independency of the Church, whose Opinions must divest the Prince of his Supremacy, and bring him upon the Level with his meanest Subjects? What a Figure would a Presbyterian make at the Communion-Table in an Elbow-Chair, or a Quaker with his Hat on? And what must be the Fate of the Church of England when these Wretches are Voting in Parliament, and have the Act of Uniformity at their Command.

Are not the Interests of the Church and State inseparably united? Are not Schism and Rebellion Twin-Sisters? Do they not imply one another? And how few are there who have been proselyted to a Sect, but have at the same time bid adieu to their Allegiance? Moses was perfectly convince'd of this,
when Korah and his Accomplices made a Disturbance in the Congregation; the Design of the Mutiny was pretended only against the Pontifical Dignity, and the Episcopalt Preheminence of Aaron; but the Prophet perceiv'd that they aim'd at the Civil Power through the Sides of the High Priest; and therefore, however they were cried up for the People of the Lord; he dealt with them as State-Rebels, fore-seeing what began in Schism would end in Rebellion, and that the Pretence of a Reformation in the Church was only to sanctify the Conspiracy; and when the Ten Tribes revolted from the House of David, the Defection began with some Grievances in the State; but the Villain, to make it impossible for the People to return again to their Obedience, strengthened his Rebellion by a Schismatical Separation from the Service of the Temple, for which Reason the Spirit of God has laid an indelible Reproach upon his Name, Jeroboam the Son of Nebat, who made Israel to sin.

In short, the Presbyterian Discipline was once permitted by God to triumph upon the Ruins of the Church; but even then, when they had the fairest Opportunities in their Hands, and had the Power of the Sword to support it, they could not raise it to any tolerable Settlement, it prov'd strangely disagreeable to the People of England (who are very tenacious of ancient Customs) and broke as it were into Fractions of Fractions: And can they hope to introduce themselves now, when we have tried their confounding disorderly Schemes, and have experience'd the Freedom they boast of to be perfect Slavery? When the whole Legislative Power, King, Lords and Commons, are professed Favourites of our Church, and are solemnly engaged in its Defence? These People have very whimsical Projects, but I would advise them to drop their Ambition,
Ambition, and quietly dream on within the indulgence of the Government, without spitting in the face of the Church: I declare I no way envy their repose, which may they eternally enjoy if it proves for the peace and happiness of our establishment, and the publick interest and tranquility of the English nation.

N. B. The letter sign'd T. D. was receiv'd; but the Author of the SCOURGE begs his pardon, his design being not to engage openly in a paper war, especially with such a scandalous adversary; but he promises to take notice of his complaints, at a convenient time, and he hopes in a more agreeable manner.
Monday March 18. 1717.

God forbid that I should Glory, save in the Cross of our Lord Jesus Christ; Gal. vi. 14.

HEN I first submitted the Design of this Essay to those Gentlemen, by whom it has been so honourably encourag’d, I promised to enter the Lists in Defence of our Church, in whatever manner She should be attack’d; and as in my last, I offer’d something in general, to vindicate her from the Imputation of Popery; so I shall from time to time take occasion to be more particular, and discover the Baseness of our Enemies, who reflect upon the decent Ceremonies of our Worship, as if they were exactly copied from the Practice of the Papist, and carried about them the same Superstition and Idolatry, that we justly charge upon the Church of Rome. It is impossible to examine the several Branches of this Calumny within the Compass of one Paper, and therefore I shall confine my self to that Part which relates to the Cross in Baptism, as the Subject of this Day’s Entertainment.

The Cross in Baptism, or rather after Baptism, is a Ceremony to be met with in the earliest Ages of the Church, made use of by the Primitive Christians upon several Occasions, in Defiance of the Heathen World, and in Token that they were not ashamed of
of a crucified Saviour: With this they put themselves in mind of the Sufferings of their Master, and with this they supported themselves under their own: It was the common Distinction of a Christian, under which Constantine, the Roman Emperor obtain'd those Victories that put an End to the Pagan Persecutions. Our first Reformers therefore observing the Cross to be very superstitiously apply'd by the Romans, and a great deal of imaginary Virtue and Adoration imputed to the Sign, and yet remembering withal, the devout Practice of the first and best Ages, as they abhor'd to countenance the one, so they were tender too of condemning the other; and for that Reason, after the Sacrament of Baptism is administered, and the Child perfectly baptiz'd, the Priest is order'd when he declares audibly the Admission of the Child into Christ's Flock, to declare visibly too by that blessed Sign, what that Shame is the Christian ought to despise; how he is openly, always, and as it were on his Forehead, to bear the Profession of his Faith; what that Banner is under which he is now lifted, and in what Warfare he stands engaged. The Sign of the Cross is no Part or Substance of the Sacrament, nor does it any way add to the Virtue or the Perfection of it; the Infant is absolutely received a Member of the Christian Faith without it; and that it might be impossible for any Stander by, how weak soever, to fall into any Superstition himself, or to suspect it in the Minister, he never uses this Action in a silent Manner, but proclaims the edifying Signification, and declares the direct Meaning in the most expressive Words. But if this will not justify this Ceremony from the Scandal of Popery; it is to be hop'd when the World is made acquainted with the Idolatry and Profaneness of the Roman, and with what Superstition he makes use of this Sign, upon a Comparison, the Church of
of England will be free from the Guilt, and recover that Part of her Character in this, which her Enemies allow her to deserve in other Cases, that she is the exact Picture of the Primitive and Apostolick Age. And that I may discharge my self of this in the most effectual Manner, I shall translate part of the Office for Baptism in the Church of Rome, into our own Language, and then submit the Cause to any unprejudic'd Reader, even our Enemies themselves being Judges.

But before I begin, I desire it might be observ'd, that wherever this \( \bigoplus \) is inserted, the Priest makes the Sign of the Cross upon the Infant.

To pass by a long Account of preparatory Prescriptions; the Priest being drest in a Surplice and a purple Robe, calls the Infant to be baptized by his Name, and says, What askest thou of the Church of God? The Godfather answers, Faith. The Priest says again, What shalt thou get by Faith? The Godfather replies, Eternal Life. Then adds the Priest, If therefore thou wilt enter into Life, keep the Commandments, Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self.

Next the Priest blows three gentle Puffs upon the Infant's Face, and says, Go out of him, O unclean Spirit, and give Place to the Holy Ghost, the Comforter. Then with his Thumb he makes the Sign of the Cross upon the Infant's Forehead and Breast, saying, Receive the Sign of the Cross, both in thy Forehead and in thy Heart, take the Faith of the heavenly Precepts, and be thy Manners such as may now become the Temple of God.

After this, follows a Paper, that God would always protect this his Elect One (calling him by his Name) that is sign'd with the Sign of the Cross; and the Priest laying his Hand upon the Infant's Head,
Num. 7. **The SCOURGE.**

Head, he blesses him with the Benediction of Salt, which is done in this Form.

*I exorcise (or conjure) thee, Creature of Salt, in the Name of God, the Father Almighty, and in the Love of our Lord Jesus Christ, and in the Power of the Holy Ghost, I conjure thee by the living God, by the true God, by the holy God, which created thee for the Safeguard of Mankind; and hath ordain’d that thou should’st be consecrated by his Servants, to the People entering into the Faith, that in the Name of the holy Trinity, thou should’st be made a holy Sacrament for the driving away of the Enemy. Moreover we pray thee, O Lord our God, that in sanctifying thou would’st sanctify this Creature of Salt, and in blessing thou would’st bless it, that it may be to all that receive it a perfect Medicine, remaining in their Bowels, in the Name of the same Jesus Christ our Lord, who is about to come to judge the Quick and the Dead, and the World, by Fire. Amen.

This idle and profane Form being recited, the Priest proceeds in his Work with the poor Infant, and putting a little of this holy Salt into his Mouth, he calls him by his Name, and says, *Take thou the Salt of Wisdom,* and adds most impioufly, *be it thy Propitiation unto eternal Life,* Amen; and then God Almighty is mock’d with a Prayer, *That the Infant, who had tasted this first Food of Salt, may not be suffer’d any more to hunger, but may be fill’d with celestial Food.*

Now follows another exorcising of the Devil, wherein he is conjur’d as before, and most wofully becall’d; and next the Priest signs the Infant again with his Thumb on the Forehead, saying, *And this Sign of the holy Cross, which we give to his Forehead, thou cursed Devil, never dare thou to violate, by the same Jesus Christ our Lord. Amen.*
And as if there was not fooling enough, the Priest blows thrice in the Child's Face, which is always done Cross-ways, and then crossing his Forehead, says, I sign thee in the Forehead in the Name of our Lord Jesus, that thou may'st trust in him; then he crossed his Eyes, saying, I bless thy Eyes that thou may'st see his Brightness; then his Ears, saying, I bless thy Ears that thou may'st hear the Words of his Truth; then his Nostrils, saying, I bless thy Nostrils that thou may'st smell his Sweetness; then his Breast, saying, I bless thy Breast that thou may'st believe in him; then his Shoulders, saying, I bless thy Shoulders that thou may'st bear the Yoke of his Service; then his Mouth, saying, I bless thy Mouth that thou may'st confess him who lives and reigns with God the Father; and then his Right-Hand, saying, I deliver thee the Sign of our Lord Jesus in thy Right-Hand, that thou may'st sign thy self, and drive away the Enemy on all Sides from thee, and may'st have eternal Life.

Here also the Priest lays his Robe upon the Child in the Figure of a Cross, and then pronounces over him this Benediction, The Blessing of God the Father Almighty, and of his Son, and Holy Ghost, descend and abide upon thee, and the Angel of the Lord keep thee.

This is a Specimen in what manner the Roman applies this Sign in Baptism; and now I defy the boldeft of our Adversaries to lay Idolatry, Superstition, or Popery upon us, as if we complied with the Papist, or borrow'd this Ceremony from him: It was a Veneration for Antiquity that first introduced the Use of the Cross into our Service, which the Church of England so highly esteems, as not to give up the minutest Branch of her Liturgy in Compliance with the new upstart Enthusiastic Notions of those, who by crying out Popery! Popery! take
take the readiest Method to bring it in; according to the old Maxim, that the Jesuit and the Dissenter go Hand in Hand.

And now I am engag'd upon this Subject, I think my self oblig'd to comply with my Correspondent, who with a true Christian Spirit, did me the Favour of the following Letter.

SIR,

I Desire you, by these few Lines, to satisfy the most scrupulous Members of the Church of England, that our calling the first Day of Lent by the Name of Ash-Wednesday, has nothing at all of Popery in it; but is done with regard to a Custom in the Ancient Church, when the Penitents cast Ashes upon their Heads, as a Token of Humiliation and Repentance: And that our saying Amen to the Curses taken out of the Scriptures and read upon that Day, does not mean that we either curse our selves, or those who are guilty of any of the Sins then mention'd; but we declare only that we believe the Truth of what God has reveal'd, who has assur'd us that whoever commits those Sins shall be under a Curfe; our saying Amen signifies no more than that we verily believe, that he whom God blesseth is blessed, and he whom God curseth is cursed.

Your humble Servant.

Your humble Servant.

Monday
Monday March 25. 1717.

As free, and not using your Liberty for a Cloak of Maliciousness; Pct. ii. 16.

T was the Advice of a Statesman to Augustus, upon his first Settlement of the Roman Empire, that he should follow constantly the Establish'd Religion of his Country; for all Innovations would foment Sedition in the State, and be a Means to subvert his Government: A Maxim that deserves to be distinguish'd in Golden Characters over the Throne, and perpetually stand before the Eyes of Princes! But we have a Set of Politicians in this Age, who pretend to be wiser than their Elders; and preposterously insinuate, that the way to advance the Happiness of the Nation is to break in upon the Constitution of the Church: They would persuade us to throw open our Inclosures, and spread our Arms wide to receive the Viper, whose Poison would soon taint our Vitals, and corrupt the Spirit of Religion itself.

Our Dissenters are sensible, that the Church of England is morally secure so long as she is defended by the Test, which is her Barrier, and makes it impossible for her Enemies to have it in their Power so absolutely to accomplish her Ruin; so long as the Receiving the Sacrament Kneeling is made a Qualification for Persons to be employ'd in the publick Offices.
Offices of the Kingdom, so long will our Establishment continue alive; and it must be Villany with a witness, for any who profess a Communion with us, to be in the least engag'd in our Destruction. This is so well understood by our false Friends, that they propose to have the Ceremony abolished, to receive at the Altar in their own slovenly Postures, or be admitted into Places of Trust and Honour in the Nation in common with the rest of their Fellow Subjects. A strange Infatuation this, that the whole Chain of these Mens Designs should be always for Opposing and Pulling down, as if Mischief and Wickedness were their particular Province; and the Way to merit Heaven were to confound all Order and Peace upon Earth! If a conscientious Liberty, and a free Exercise of their Religion, were the only Prospect before them, they have it to all Intents and Purposes imaginable: But to be dabbling in the Government, is as natural to them as Water to a Fish; and if they cannot command with Authority, and controul with Pleasure, the Current of Affairs will be always disturb'd, and never free from foul Weather and Tempefts. The only Argument I ever heard in Defence of this Project was, that the Dissenters are a numerous and wealthy People, which, if it has any Force, the formidable Party of Atheists, their own Offspring, may claim a Share in the Administration as well as they, since I fear they are as numerous and wealthy; our Experience affures us, that Atheism is the last Result of Fanatick Zeal, and when Men are over-heated in running the several Courses of Faction and Opinion, their Heads are giddy, at last they sit down when the Breeze is over, and center in a direct Apostacy.

But should such dangerous Enterprizes succeed, what End would there be of our Disorder and Confusion? God knows, the Understanding of these Men
Men are so small, their Prejudices so strong, and their Enthusiasms so vain, that they are perfectly unqualified for any thing that requires a generous and publick Spirit; they are properly weak Brethren, unable to search into the Reason of things, or resolve about them; besides, should the Sectarists be once admitted to shuffle among the Concerns of the Nation, be free to Vote and put in their Claim for the Employs and the Ministry of the State, what a Hodge-Podge must we expect in our Politicks! Their Industry, their Clamours, their Libels and Lies, will put a fatal Bias upon the publick Counsels, and 'tis as possible to silence the Raging of the Sea as the Madness of these People. No Man of Sense will attempt what is so very impracticable; for tho' they are divided among themselves in Doctrine, in Modes of Worship, and Forms of Government; Ephraim against Manasseh, and Manasseh against Ephraim; yet the Judah of the Church of England is the united Object of all their Spleen, and what they most implacably study to destroy: If we reflect how the Difsenters in a late Reign complied with a dispensing Power; what grateful Acknowledgments were made to the Prince, when their Friend Father Peters oblig'd them with a full Indulgence, how they superseded all those Laws that were made for above a hundred Years successively, to secure the Protestant Religion; there is no occasion (to use the Words of one of their Addressers at that Time) for a Window into their Breasts to discover the Reality of their Intentions: It is too evident that the Church of England is the only Popery they would supplant, and that they can confederate with the Papists themselves, to bring Misfortunes upon her.

The Wisdom of the Prince without Question will prevent those Consequences that must attend such
such pernicious Designs; and the general Interest of the Nation requires, that the Magistracy and the Posts of Honour should be always placed in those Hands, who have given the Church an Evidence of their Affection to her Doctrine and Discipline. Does not the King when he enters upon the Royal Office, solemnly assure the Church of his Protection and Defence; and with what Face will a Subject pretend to an Employment under him, without giving the same Security? What can more advance the Grandeur of a Kingdom, preserve the outward Decorum of Government, and defeat those continual Heats and Caballings, the several Factions will be always promoting the one against another, than to fix the ruling Power in one Persuasion, whose Business will be to take care of the whole, and to see the particular Parties enjoy their private Opinion, without the least Infraction upon the publick Peace? But what will be the Undecency? How preposterous must it appear to a Native or a Foreigner, to see the Sword of this City dance Attendance from one Place to another according to the Humour of the prevailing Faction; to see it this Year at Pinner's-Hall, the next set up at an Independent Conventicle, and the Third among the Quakers in Lombard-street? How unbecoming is this the Gravity of the English Nation, and of what desperate Importance? For whatever Pleas may be offer'd, or Protestations made, we know how things went when the weak Conscience had the strongest Sword; Dominion was then founded in Grace, and the appointed Time come for the Saints to inherit the Earth.

How will the ancient Glory and Hospitality of this City be extinguish'd, when the Magistracy is lodg'd in the Power of a stingy, poor-spirited D Dissenter? The Character which was given of Shimei, who
who first led the Van to Faction and Frugality, is true of all the rest; *Cool are their Kitchens, tho' their Brains are hot*; in short, a sneaking, single-soul'd Sectarist cannot exert himself to any thing that is Great or Munificent; *Gain* is his Godliness, and *Profit* his Preferment.

The Comparison of St. Paul, which he applies to the Church, will bear with Relation to the State; if the Head be a *Monarch*, and the Feet *Commonwealths Men*, the Eye a *Presbyterian*, and the Ear an *Independent*, with a whole Clan of maggoty Schismatics grumbling in the *Belly*, with what Convulsions and Agonies must the Body be disturb'd? What Medicines will it require to discharge such a Complication of Distempers, and reduce the Blood and Spirits to a right Temperament and Order?

Among the many pretty *Devices*, which in the *Low Countries* hang out for *Signs*, there is at Harlem, a *Barrel of Beer* between two *Dray-men*, turn'd *Back to Back*, and pulling two contrary *Ways*; and there is a Nation in the World that has stood in this unhappy Posture for many Years, with these aggravating *Circumstances*, that as there have been more than two *Pullers*, so they have pulled more than twenty several *Ways*; that the *Vessel* has been able to hold out thus long, is surprising; but when the Enemy comes to have *Authority*, to fasten to it his *Cords of Vanity*, and to tug as it were with *Cart-Ropes*, if it should not immediately burst, would be infinitely more to *Admiration*.

But the Reason that prevails most with me against admitting the *Sectarists* into the publick Offices of the Nation, is the Security of the *Monarch*, and the Interest of *Monarchy* it self; we may easily reflect how fatal it is when a Prince differs in his *Persuasion* from the *Establish'd Religion*; and one
one of that Persuasion is as little secure, if his Ministers, with inferior Officers and Dependents, are of different Sentiments and Inclinations; and whoever wears the Crown of England upon any other than the Old Church of England Principle, will find it very unseasie to his Temples; for notwithstanding the Complements and Vows which either Flattery and Interest may for some time oblige them to; yet there are many of the Faction, if they stand to their Principles, and could have their own Pleasure, who hate a Monarch, as much as Heaven abhors a wicked Republican. There is so strict and mutual a Dependence between the Crown and the Miter, that they must stand and fall together; and give me leave farther to add, that we can never expect a quiet State, or continued Peace, without supporting them both, as they are now by Divine Appointment settled among us.

Whenever a Nation is so unfortunate as to be divided within itself, to fall into Parties and Fac- tions, upon any Account either Ecclesiastical or Civil, as some Church-men will be so desperate as to make themselves, or so inconsiderate as to be persuaded to be Instruments of Disturbance, so the Church must expect to bear her Proportion in such Distractions; yet still, if the main Body keeps steady to it self, such a Reserve of Providence will constantly attend her, as though persecuted, she shall never be forsaken; cast down, but not destroy'd: But if she forsakes her self, folds her Arms in a careless Despair, or consults her Peace by uniting with Faction and Schism; if she pulls down her old Walls, her Confession of Doctrine, and Canons of Discipline, like the foolish Trojans, to let in a Comprehensive Horse, full of those very Enemies which have used all other Means to effect her Ruin; she may then properly be said to be her own Executioner;
he would then break through all the Rules of Wisdom and Government, which always thought it was necessary that the People should conform to the Laws of the Church, never that the Church should conform to the Humours of the People. Those of the Separation, who are willing to leave their Faults and their Passions behind them, to such we shall be glad to let our Gates wide open; yet we have no occasion to pull down our Walls; but if they bring their Errors and their Prejudices along with them, to admit such, would be to make them able to act more dangerously upon us, to suffer them to enter our Line at Pleasure, and to animate them to persue their Differences with the greater Violence: The Mercy of God receives none but upon Repentance and Amendment, and why His Church should do otherwise, I am yet to learn; if they will not be the same with us, let them be themselves, their Room is more acceptable than their Company; and therefore I always suspect the Fidelity of those, who pretend a Zeal for the Church, and yet court those Wolves because they appear in Sheeps Clothing; since Matter of Fact, and the continued Experience of a hundred Years, have most sadly assured us, that they could never be obliged by any Kindness, nor satisfied with any Condescension.
Monday April 1. 1717.

I have not sent these Prophets, yet they ran,
I have not spoken to them, yet they prophesy; Jer. xxiii. 21.

HAT Learning and Education are very useful to impose a Cheat and an Imposture upon the World, is so well known by the Presbyterian Faction, that in Defiance of the Laws, they settle a sort of scandalous Academies and Schools of Philosophy, to qualify Fellows for the Conventicle, and to preserve a Succession of Schismaticks to Posterity; they are sensible Dagon would fall, and that some smattering of Learning must be had, or pretended to, to give a Countenance to the Cause; and indeed a little of it, with a bold and impudent Address, will go a great way to deceive the Vulgar: But there are other Sects, who take no Care about the Education or Commission of their Preachers, they leave this Office entirely to their own invincible Assurance, and the prodigious Gifts and Endowments of Nature; Universities, and Books, and Studying, they suppose are so unnecessary to make a Minister of the Gospel, that any Lay-Man, or Mechanick, if he finds a Motion within him from the Spirit, may leap from behind the Counter, and in a few Minutes, without the super-
superstitious Method of sitting twenty Years in a College, by a powerful Inspiration spring up an Apostle, and go forth a Preacher of the Word of God.

To justify this Outrage upon the sacred Function, they very smartly produce to us Examples out of the Old Testament and the New: Do not you read, say they, that God call'd Elisha from the Plough to be a Prophet? Does not Amos tell you that he was a Herd-man, and a Gatherer of Sycamore Fruit? Pray, what were the Apostles? Were they not Fishermen, and call'd from mending their Nets, to preach the Gospel? Did Christ send for them from the University of Athens? Why then should you limit the free Spirit of God to Persons of Learning only? And why may not God, if he please, at this time, make choice of simple unletter'd Men, and call them from the Plough, the Stall, or the Shopboard, to be Ministers of his Word, and Teachers of his People?

The Bounds of my Paper will not permit me to give a very particular Reply to the Defence of these Impostures; but I have room enough to offer what will be a sufficient Confutation; neither would I be understood, as if my confining my self to the Men of this Persuasion, supposeth that I allow the Ordination of the Presbyterians to be lawful and valid, no; they are as fanatical, as much Intruders into the priestly Office, as much Perverters of Scripture as the others; but I must defer my Notice of them, to a more convenient Opportunity.

In answer therefore, I must confess, that the same divine Power as was able to make a Herd-man a Prophet, or a Fisher-man an Apostle, is as able in our Times also to make the meanest Mechanick one of the greatest Luminaries of the Church; but tho' in former Ages the Gifts of God were dispers'd
dispers'd without respect of Persons, yet whether he does this in ours, is very much to be question'd; or were I to argue this Controversy with one of those Invaders of the Function, I would ask him, what Commission he has to usurp upon the Office? Or who sign'd him his Patent? He will tell me perhaps, that he is call'd by the secret Instinct and Motion of the Holy Spirit; but then I must ask him farther, how he is assure'd himself? And what Testimonies and Signs he can shew to persuade others, that he is thus distinguish'd? Elipa had the Power to make Iron swim, and knew the private Discourses of Persons in a distant Country, which was Evidence sufficient that he was call'd to be a Prophet: The Apostles likewise had the Power of working Miracles, which infallibly prov'd the Divinity of their Commission. Now if any of these Men who pretend to the same Authority can make Iron swim, or like Elipa in another case, can tell what the King of Sweden says in his Bed-chamber; if, like St. Peter, they can cure Diseases by their Shadows passing over them; or like the rest of the Apostles, who were perfectly illiterate, on a sudden speak Greek and Latin, and all the Languages of the East, I pronounce the Controversy at an end.

And here I must once more repeat my former Question, and ask them, by what Signs of the Holy Spirit the World may be satisfy'd that they are so call'd? By what? Why do not you hear them preach, expound Scripture, unfold Prophecies, interpret Parables, and fetch Proofs out of the Revelations? Can any of your great Scholars, with all the Study of Philosophy, Fathers, Councils, Schoolmen, either hold your Congregations longer, or send them away more edify'd? Alas! It must be confess'd, to the Reproach of Religion, that these Men
Men are very familiar with the Mysteries of the holy Writings: But does the Spirit of God assist Men to give the Lye to himself? Does the Spirit of God assist Men to expound the Prophets and the Apostles into Rebellion, Enthusiasm, Murder and Heresy? Does the Spirit of God inspire Men with Villany, encourage them to stone us for our Vineyard, and urge Scripture for it; to commit Sacrilege with prophetical Texts in their Mouths, and with the Cant of Types and Antitypes, contrive the Overthrow of Churches and Nations? Has the Spirit of God any thing to do with Men, exactly represented by the Poets, under the Fiction of one of the infernal Furies, who ascends from Hell with a Fire-brand in her Hand, and Snakes on her Head, scatters War, Treason and Sedition as she passes; every Hair hurl'd among the People becomes a Mutiny and a Serpent, and every shaking of her Torch sets Villages, and Towns, and Cities, and Kingdoms, and Empires in a Combustion?

But if we should allow that these Usurpers have the inward Call of the Spirit of God, yet God is so much the God of Order, that unless they enter themselves into his Service, by submitting to the Rites of Consecration, which God has ordain'd in his Church as the standing Signs of their Calling, every Act of the Ministry they perform, is but a Sacrifice like theirs, who offer'd strange Fire before the Lord, and miserably perish'd by their own forbidden Censers. Was not Elisha the Prophet call'd by a visible Sign? Had not Elijah the Command of God to anoint Elisha the Son of Shaphat to be a Prophet in his room? If we look back upon the Levitical Law, we shall find a very great Care observ'd in the Ordination of Priests before they were receiv'd into the sacred Function; there were abundance of Sacrifices offer'd for them; they were wash'd
wash'd at the Door of the Tabernacle, then the Coat, the Ephod, the Breast-plate, and the Miter were put upon them; and in the last place follow'd the anointing Oil that was pour'd upon their Heads; this was the Consecration of the Priests of those Times.

The Ceremonies of Consecration in the New Testament were different, I confess, from those of the Old, but yet answerable to them; there was a publick Meeting of the Church, a Presentation of the Person to be ordained, solemn Supplications made, that he might become useful to the Church; and, as a Seal of the rest, the Imposition of the Bishop's Hands, assisted by the Presbyters.

But it may be said, What is this to the Vocation of the Apostles? Were not they without the Formality of laying on of Hands, without all this conveying of Orders, and the Holy Ghost by Fingers? What Imposition of Hands went to change St. Peter from a Fisher-man into an Apostle? In answer to this, it must be own'd that the Apostles were not consecrated to the Ministry by such Rites and Imposition of Hands, as was afterwards practis'd in the Church; yet something answerable went to their Consecration before they were invested with Authority to preach the Gospel to the World; for besides their first Vocation by their Lord, they were endued with Power by the Descent of the Holy Ghost; and how did he descend? In a soft, secret, invisible Persuasion of the Fancy? No, in a rushing mighty Wind, which was an audible Evidence to the Ear, and sat upon their Heads in the Shape of cloven Tongues of Fire, which was a visible Demonstration to the Eye likewise; so that the Difference between the Admission of the Apostles to the Ministry and others, was only this; In other Consecrations, the Bishop only granted the
the Power to preach, but bestow'd not the Gifts, but here the Holy Ghost bestow'd both. Let these Men now make it appear that the Holy Ghost has thus descended upon them, and furnish'd them with such excellent Accomplishments, I should think it the greatest Happiness of my Life to see them in our Pulpits, and I profess myself to be one of their constant Hearers.

In short, when I perceive the Holiness and Religion of these Preachers consist only in the devout Composure of their Looks and Deportment, when they choose their Text out of the Bible, but make the Sermon out of their own Fancy; when they rail at Popery, and bring Scripture with the Jesuits for the Butchery of Kings; when they startle at a dumb Picture in a Window, and preach all Discipline out of the Church; let their Countenance be ever so demure, or the Set of their Band ever so precise; let them never so devoutly bewail the Divisions of their Country, which they help to make miserable; or let them weep never so passionately over the Congregation which they have broken into Factions; how seemingly holy, how unprofane for ever their Behaviour be; tho' Scripture overflow in their Mouths, tho' they never eat, nor drink, nor speak, but with a whining sanctify'd Tone; yet they are still Cheats and Enthusiasts, a Scandal to Religion, and dangerous to Society; they break violently into the Sheepfold, and stand upon Record in the Book of God, as Hirelings, Thieves, and Robbers.
Monday April 8. 1717.

The Spirit speaketh expressly, that in the latter Days some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrify, having their Consciences fear'd with a hot Iron; 1 Tim. iv. 1, 2.

HEN the Loyalty of the Church of England had restor'd King Charles the Second to his Dominions, all the Benefices, and the whole Revenues of the Episcopal Clergy were in the Hands of the dissenting Faction; an abandon'd Party, that had destroy'd a most flourishing Kingdom, murder'd their Sovereign, sported with Oaths, and sanctify'd Treason and Villany with the most solemn and unheard of Perjuries! Yet such was the Tenderness of the Government to those religious Vermin, that they had the Privilege of continuing in their Preferments, if they would turn their Cloaks, and oblige themselves to conform to the Common-Prayer, and the Rites and Ceremonies of our Liturgy; a Condition so easy to most of them, that it was immediately embrac'd; and rather than relinquish their Interest, they pay'd an outward Submission to the Laws, subscrib'd to the Act of Uniformity, and comply'd generally with the Ser-
vice and the publick Form of our Worship. But the Leopard could never change his Spots; there was a Fanatick Canker at the Heart; and tho' these Caterpillars devour'd and liv'd upon the Patrimony of the Church, they endeavour'd to poison the Parent that fed them, and were always contriving the Dignity and Advancement of the Conventicle. There was a great many of this sort of Divines who still enjoy'd the Pulpits in this City, where they would often assemble to carry on the good old Cause, and hold private Meetings, in order to introduce again the fame Confusion of Affairs that just before had so fatally extinguish'd the Glory of the English Nation.

A Cavalier of those Days has oblig'd Posterity with an Account of the Proceedings that were usually transact'd in those close Committees, and left us, in a humorous Way, some of those Laws and Resolutions agreed upon in that Convention of Hypocrites, with a Design to let the World into the Secret of their Principles, to caution the People of their pious Frauds, and to beware of their Delusions.

It may not be unacceptable to transcribe a Part of them in the subsequent Order.

UPON the Twentieth of the sixth Month, commonly call'd August, it was order'd that the following Petition be presented to his Majesty.

WHEREAS we are many, and our Party is strong and considerable for their Interest with God and Man, as you would enjoy Peace and Tranquility in your Kingdoms, or any Quiet in your Throne, we must intreat you to let us do what we please, and to set your self under the Laws, and Us above them; and upon Condition we have what we desire, your Petitioners
titioners shall pray for you, or else you may e'en pray for your self.

ORDER'D,

That an officious Lye may be allowable for the Advancement of a holy Cause.

That when there is a holy Cheat to be carry'd on, it be done in the Phrase of Scripture, for the Cause of God must be always express'd in his own Word.

That the People be persuaded that any Place is as Holy as the Church, and that two or three met together in a private House will do as well as a thousand in the Congregation.

That private Schools be erected upon the common Charge, to instruct our Youth in our old Commonwealth Principles, and to oppose those scandalous Places call'd the Universities of this Land, which have been always fam'd for their Loyalty to Kings; for which Reason we farther ordain, That if any Member of our Academies mentions the word Monarch in a respectful Sense, he shall have his Cloak stript over his Ears, and be expell'd the Society.

That we, upon all Occasions, intreat the Lord to trust us with the Sword once more, and to unite all those that fear the Lord against the common Enemy, that is, the Church and the Government.

That we return our Thanks to the Honourable Women of this City, who have robbed their Husbands of their Plate and Money, and have promised to assist us with themselves and their Fortunes.

That the Sum of Twelve Thousand Pound be gather'd among the Brethren, to gratifie the Right Honourable and Well-affected, who own the Cause of
of God in Court and Parliament; and that it shall not be called a Bribe, but the humble Acknowledgment that the People of God make to the Honourable Personages that stand in the Breach at such a Time as this.

That no one be admitted a Lecturer into any of our Churches, unless he wears a black Cap, with a white one under it; unless he can whine a Quarter of an Hour before Sermon, without mentioning either King or Bishop, and has four Ab Lord's, and six Sighs in the Space of a Minute.

That any Anabaptist, Independent, Presbyterian Son of the Church, may have the Liberty of our Pulpits upon Demand.

That two active Persons be employ'd to observe all the Failings of the State, and report them to a Committee appointed to improve and aggravate them, especially by engaging the People in Conscience against the Government, and in Passion against the Governours.

That the Faithful may lawfully hear the Reading of the Common-Prayer, provided they think according to the Directory; that they may use what Posture they please; they may set down for the Ease of their tender Consciences when the Church commands them to stand; and while the Wicked are at their Devotion, they may feed upon the Crumbs of Comfort, or they may sleep, and say with the Spouse, I sleep, but my Heart waketh, 'till they are awaken'd by a Soul-searching, and Sinner-rousing Sermon.

That an Evening Lecture be founded, as an Acknowledgment to the holy Sisterhood of this City, who have promis'd to raise among themselves the Sum of one thousand, two hundred, fifty one Pounds, three Shillings and four Pence, without their Husbands Knowledge; besides other whole-
Num. 10. The SCOURGE.

some Tokens of their Love and Kindness; and that the holy Maids and faithful Widows be stirr'd up to marry the faithful Brethren now under Persecution, after the Example of the Apostles, who led about Sifters for their Wives.

That the following Table of Parish Duties be fix'd up in the Vestry of every Parish Church, as a standing Rule for the well-affected Inhabitants, and the Minister.

For every Funeral Sermon, to a godly and confiding Preacher, shall be given five Pounds, with a Cloak and Mourning, whether the Party can afford it or not.

To a Church of England Minister, for the Use of the Pulpit, ten Shillings in Brass half Crowns, with a Pair of Sheep-skin Gloves, sent by a Porter.

For every Burial without Common-Prayer, twenty Shillings.

For a Burial with Common-Prayer, a Shilling and a Sprig of Rosemary.

For baptizing without the superstitious Sign of the Cross, and without Godfathers and Godmothers, twenty Shillings, half a Dozen of white Gloves, and an Invitation to the Gossliping.

For the usual Baptism, nine Pence.

For churching a Woman after the Form of the Church, four Pence; but for giving Thanks for her Delivery in a long Prayer after Sermon, five Shillings, and a Sunday's Dinner.

To every moderate Minister, who will comply with the Tenderness of his People, and give them the Sacrament fitting, ten Shillings; but if he does not require them to come up to the Popish Rails, but wait upon them in their own Protestant Pews, twenty Shillings, and two Quarts of Tent.
For marrying without a Ring, a Mark, and a Pair of fring'd Gloves, with an Invitation to crave a Blessing upon the Wedding Dinner.

For a brotherly visiting of the Sick, or disturb'd either in Body or Mind, ten Shillings, and a Present to the Minister's Wife; but if the Episcopal Priest of the Parish will needs force himself upon the Brethren or Sisters, let him have a Glass of Wine, a Pipe of Tobacco, and a grinning God b'w'ye, good Mr. Parson.

Sign'd,

Adoniram Bifield, Clerk of the Committee.
**Num. II. The Scourge.**

**Monday April 15. 1717.**

*Fear God and the King, and meddle not with them that are given to change; Prov. xxiv. 21.*

It would be a Crime to conceal the following Letter that some kind Correspondent was pleas'd to send me: I can assure the World, it gives us a just Idea of the Principles and Pursuits of the Dissenting Faction; and the Style of it is so perfectly Christian and sincere, that it cannot fail to please and instruct the Reader. It was written in the Reign of King Charles II. by a Person of Quality who resided in France, and directed to a Presbyterian Teacher, to reclaim him, if possible, from his Hypocrisy, and to reconcile him to the Church.

**Sir,**

I cannot but freely confess, that I am, since my Travels, become ten times a greater Lover of our own Church, and as many times a greater Hater and Detester of the Romish Church, than I was before.

*And therefore I cannot here dissemble the hearty Grief I have conceiv'd, for the great Hopes you have that his Majesty will allow an universal Toleration,*
a Liberty which the Roman Catholicks (especially the Priests) do hope and wish for as well as you; they desire nothing more than such a Toleration, knowing it must needs tend to the Ruin of the Church of England, which is the principal Butt of all their Envy and Malice, as being the main Support and Credit of the Reform'd Religion every where, and the only Hedge against Popery it self, in our unfortunate British Isles.

WE meet with not a few Priests of several Orders, that have the Confidence (in our most familiar Conferences) to tell us, that by the just Judgment of God upon our Church, the Time of her Ruin is at hand: The Nation it self being overspread with Schism and Atheism, and the Hearts of the Faithful being disposed by the Spirit and Providence of God, to re-embrace the holy Catholick Truth: And therefore they freely confess, that this Time of Distraction is their Harvest; and withal express their Intentions and Zeal to transport themselves into England at the critical Time of Toleration, that they may be Fellow-Labourers with your selves in that Harvest. They seem to lament as much, and complain as fast, of the prodigious Increase of Schism and Atheism among us, as you are wont to do of the daily Growth of Atheism and Popery.

AND whilst you both complain alike, and in the Formality of your Complaints both alike reflect upon the Church of England, it is she only that is the Sufferer, and she only that truly laments the Growth, and at the same time sets up Banks to hinder the perfect Inundation of all the Three among us.

AS for Schism among Protestants, You were the first Fathers, and continue the chief Encouragers of it; all the inferior Sects having sprung from you, and dividing both from you, and one another, under Pretence of the same Reasons, for which you pro-
fess to divide from the Church. And'tis from you that even the Quakering Sect itself (the Dregs of Schism) have learn'd to talk of Illumination, and the Spirit. If the Reform'd Church of England (from which you wilfully divide, and to which, by your Divisions, you cause so much Scandal abroad, and Evil at Home) be not a Schismatical Church, that is, a Church which requires some sinful Conditions of Communion; in what a woful Condition will your unpeaceable seditious Spirits appear before the God of Peace? And how will you answer that at the Tribunal of his Wisdom and Justice, which neither your Fathers, nor you, could ever yet answer to those Instruments of his Glory, Judicious Hooker, and the Venerable Sanderfon?

BUT whether you are Schismatics, or whether you are not, the Separations, which you and your Brood have made from the Church, are the apparent Causes of the Growth of Popery; and both your Separations, and your superstitious enthusiasitical Way of worshiping that God, (whose People you emphatically pretend to be) are the true Causes of that abundant Atheifm, which at present makes England an Astonishment, and a Scandal to foreign Nations.

BUT besides the Schism and Enthusiasm; the bloody Wars, which you formerly made in the State, under Pretence of the Glory of God, and the Reformation of the Reform'd Religion, have given many inconsiderate Men occasion to suspect, that all Religion, like that of most of your Leaders, is but a politicke Engine, which Men use to make themselves popular and powerful; that they may afterwards act with good Colour whatsoever their Interest shall suggest.

AND furthermore to consider; That the great Pretenders of the Spirit, and Power of the Christian Religion (which, with respect to Magistrates, teach-
etb nothing but to obey or suffer) should notwithstanding preach up Rebellion against their lawful Prince; fight him from Field to Field; remove him from Prison to Prison, and at last most barbarously put him to Death; is such an Absurdity against the Principles of right Reason, so repugnant to the Laws of our own Nation, and so inconsistent with the peaceable Doctrine of the Gospel; that besides the Atheists it hath made, it hath, and ever will constrain Men of honest Principles and just Resentments, to prosecute you with Satyrs and Exclamations to the end of the World.

I am confident I do not unjustly charge you in any Particular, especially with the Murder of the King. For there were no Accesories in the Murder of that sacred Person; neither was it the last Stroke only that fell'd the Royal Oak; but you and the Independents, like the two sacrilegious Priests of Jupiter, are equally guilty of the Crime; the one for binding the direful Victim, and the other for putting the Knife to his Throat.

BUT to be short; where I am so unacceptable, I'll conclude my Argument with a Fable. A principal Ship, which for many Years had been Sovereign of the Seas, was at last attack'd by a tempestuous Wind, which the Devil rais'd; and notwithstanding all the Help that could be made to save her, was driven by the Force of that malignant Wind, and split upon a Rock. The very same Instant she dash'd upon the Rock, the Wind ceas'd; and being afterwards curs'd by the Sea-men, for the Wreck of the Royal Charles, (for so the capital Vessel was call'd) answer'd, You charge me most unjustly, my Friends; it was not I, but the Rock, as you saw, that split your Ship.

THE Moral of this Parable is very obvious; and if the Application thereof, or any thing else that I have
I have written, may conduce to awaken your Con-
sience, and reclaim you from Schism, I shall think
my Pains well bestowed. But if you and your sedi-
tious Brethren will still persevere to assault the
Church on one hand, as fast as the Roman Priest
do undermine her on the other, her Days are like to
be but few and evil; and except God incline the
Hearts of our Magistrates to put the Laws in Exe-
cution against them, and find some effectual Means
to reduce you, you may live to see her Ruin accom-
plish'd, which you both alike desire and expect.

How numerous you are, the World can guess;
and if the Account which we receive from the Fathers
of Intelligence in the Roman Church be credible,
there are a prodigious Number of Emisaries who find
Entertainment and Success in our Nation. But in
the mean time, 'till her Hour is come, she struggleth
against both, like her Saviour against the Pharisees,
whose true Disciples in part you both are: They re-
presenting those sworn Enemies of the Gospel, by their
ridiculous and impious Traditions; and you repre-
senting them in their Hypocrisy, Pride, Envy, Evil-
speaking, morose and cenfurous Dispositions; as
likewise in observing many Facts, and making long
Prayers, with Design not to serve God, but to de-
lude the People. And therefore I wonder not that
you are such malignant Enemies to the Church of
England, since that Pharisaical Spirit, which reign-
eth so much amongst you, is a wicked pusillanimous
Spirit, that affects to be seen in the Head of Parties,
and dictate amongst the Ignorant; and loves as much
to Rule as it hates to Obey.

But would you once be so sincere, as to subdue
your Pride; lay aside your Prejudice; inform your
Ignorance, and forsake your dearly belov'd Interest
for the Truth, it would not be long e'er we should
see you join with the Church of England, without
troubling
troubling our Senators to bring you in with any Act of Comprehension.

YOUR Pride appeareth in heading of Parties, and in the Pleasure you are seen to take in the Multitudes that run after you; and in your Boasting, that without you, the Souls of People would starve for want of Knowledge.

YOUR Prejudice is an Effect of your Pride, and discovers it self together with your Ignorance, in not submitting to those invincible Reasons which you cannot answer.

AND as for your Interest, the greatest Paradox of all, that is evident enough to me, who have so often heard many of you glorify your selves in the Number and Riches of your Followers, boast of their Affection to your sacred Persons, and brag of the great Sums you have collected in your Congregations; which makes the King's Chapels (as you arrogantly call your Conventicles) better Places than most of the Churches of which he is Patron. And therefore never complain that you live either worse, or at greater Uncertainties than you did before.

FOR by your Pretensions to Poverty and Sufferings, and by other unworthy Arts, you have wrought your selves into the Esteem of your Disciples, that few of them are either so covetous or so poor, but they will pinch at home to supply you.

THERE are several Orders of Franciscans here, who have got, like you, such fast hold on the Souls of the People, that they can easily make most of them dispose of their Children, castrate their Servants, and settle their Estates as they please; and by these Tricks do more effectually promote the Interest of Rome, than all the Parish Priests within the Pale of that Church.

AND really, when I consider what Influence these sanctimonious and self-denying Zealots have o'er all
all Families in all Places where they live, it makes
me often run the Parallel between you and them,
and think what a politic and gainful Pretence you
have got to renounce your Livings for to secure your
Consciences, and to preach the Word like the Pri-
mitive Apostles, when God knows 'tis not out of
Love to the People, but to your selves.

IN vain you complain of the Immorality, or the
loose Behaviour of the Episcopal Clergy; a wise
and sober Man would make no Inference from the
Mismanagement of particular Persons, but this, That
Corruptions will creep into Government, notwith-
standing all the Care that can be us'd to the contrary;
and that by the Favour of Princes (who bear with
other Mens Ears, and often receive undeserv'd Cha-
racters of Men) sometimes ambitious, sometimes ig-
norant, and sometimes slothful, imprudent, or de-
bauch'd Persons, will be preferr'd to the most honour-
able Dignities in the Church: But this, as often as
it happens, is the Misery of the Church of England,
which all true Church-men lament; though the Men
of the Short-Cloak take all such Occasions to expose
her to the Scorn of the common People, who judge
by Sense and not by Reason, and who are taught by
you to make no Distinction between the Clergy and
the Church.

BUT were all her Bishops the best Christians,
the best Scholars, and the best Governours in the
World; and should the Royal Hand place her Miters
on the Heads of none but Persons of the most illu-
srious Accomplishments, yet that unchristian Spirit
of Envy and Discontent, which informs the Bosom
of a Fanatic, would still fly upon her with open
Mouth, like Beasts upon the Saints of old condemn'd
to the Amphitheatre; and make her, as she hath al-
ready been for a great many Years, a Spectacle to
God, to Angels, and to Men.

THE
THE wicked Lives, or the loose Principles of scandalous Bishops and Priests, if there be any such, are the sad Misfortunes of our Church; but cannot justify the Schism you are guilty of, who are bound to bear even them, as much as the Jews were bound to bear the Scribes and Pharisees, those Hypocrites that sat in Moses's Chair.

If either this, or any thing else, a thousand times better than I am able to write, may prove effectual to reclaim you from Schism, I shall be as glad, as to see some of your own Persuasion reform'd from Drunkenness, Swearing, and Uncleanness, which are very grievous and dreadful Sins, but yet not more damnable in their Nature, nor more destructive to the Christian Religion, nor more deeply rooted in the Soul of Man, than that of Schism. From which I pray God by the Power of his Grace to preserve me, and reform you, through Jesus Christ our Lord, to whose Protection I commit you, and rest

Your most Affectionate Cousin,

and Humble Servant.
Monday April 22. 1717.

Beware of the Leaven of the Pharisees, which is Hypocrisy; Luke xii. 1.

If it be the fairest Method of Argument to reason from Effects to Causes, we want no other Evidence to assure us of the Dangers we are expos'd to by the Dissenting Rabble, than undeniable Matters of Fact, and the continu'd Proof of several Generations, who have been convince'd with a witness, what Confusion they carry in their Opinions, and how their Actions have been a constant Plague to Religion and the publick Security of Mankind. But above all, I am oblig'd to caution my Fellow Subjects against that Mystery of Sin, called Presbytery; a sanctified Crocodile, fish'd up, by an Apostate Rebel, out of the Lake of Geneva; carried through the greatest part of Europe over a Sea of Blood; transported at last into Scotland; and from thence, with a Cloak upon her Back, and a drawn Sword in her Hand, she came along with the Northern Army into England, and there discharged her Poison, and spent her Fury upon this distracted Kingdom. And here it may be proper to observe, that whenever the Sins of the
the old Hebrews were ripe for Destruction, they were always punished by a Nation fierce and scatter'd, that came from the North, as if the Almighty had fixed his Magazine of Vengeance in that Quarter of the Earth, and laid up his Divine Artillery there, as a Scourge for the other Divisions of the World.

This new Light of the Gospel, how bright forever it appear'd, hung over us as a Comet, that did not only presage, but most dreadfully produce Sedition, Murder and Sacrilege; which methinks were enough to make the greatest Fanatrick fall heartily to his Litany, and pray, Good Lord deliver us: If this be Religion, fit anima mea cum Philosophsis, let my Soul be among the Philosophers, those virtuous Heathen, who obey'd the Directions of Reason, and lived to what they knew: I make no question, but the Hell of the sober Indian will be far more tolerable than a Heaven of these Men can possibly be, without Reformation and Repentance.

Had some Ages past, since the late horrid Revolutions, one might imagine such specious and plausible Delusions might prevail again, and the conceal'd Mischief proceed undiscover'd: But when the Blood is scarce dry upon the Sand where the Royal Tragedy was acted; when the Scars of those intestine Wounds are red and visible, and the Ashes of our former Fires are still smoaking with glowing Embers, one can scarce tell how to judge otherwise, but that those Engineers, who pour on the same combustible Materials, must be desirous to re-kindле those devouring Flames, and design to repeat those unexampled Villainies that were carried on by the same gradual Progressions, the same Cant of Conscience and Religion, the same Expostulations with God, and Pleas of Providence,
Providence, as are now founded in the Ears of the People, and gilded over with the same solemn Protests. It is with the greatest Regret that I dwell upon so unpleasant a Subject, and could I answer it to my Country, I should avoid raking in such a Sink of Iniquity; but must Absalom be gently dealt with, because he was a sturdy Rebel? The Practices of the Sect are engraven in such Bloody Characters, and their present Pursuits so justly awaken our Fears, that we have the greatest Occasion to suspect they are Brewing a second Draught to intoxicate the People, to transform them again into Beasts of Prey, in order more effectually to worry our Establishment, to devour the Revenues of the Clergy, and gorge themselves with the very Vitals of our Church.

If Men were not in a Lethargy, and sung asleep by the Hypocrisy of those Seducers, it were impossible, but their Designs should perfectly be discovered: How Passionately do they wish that the Kingdom may be the Lord's, and the Saints may rule the World? How tenderly, and with what a feeling Kindness will they mention the Transactions of a late Age, which is still the Darling of their Memories? Oh the happy Days, when there was no King in Israel! but every Man had Liberty of Conscience, and did that which was right in his own Eyes! O that sweet and precious Day! that dear Liberty of Conscience, when there was no King, no Bishop, no Penal Laws, no Test, no Schism Acts, but the Gospel ran on courageously, Conquering and to conquer! that is, when Club-Law, and the Law of the Sword, put them out of danger of the Sword of the Law, and the Execution of Justice.

Let these Men now, with their usual Diffimulation, deny this Charge? let them pretend never so much
much Innocence, all the World shall not persuade me, 'till I am turned to Grass like a Brute, and have no more Reason than a Fanatick, but that they are the Children of those that killed the Prophets, by the great Zeal they express to build Monuments over them, that is, to bury the present Church and Establishment in everlasting Oblivion. Let the Government shine hot upon this seemingly harmless and frozen Snake, and it will immediately hiss in the very Face of it, and mortally sting the Bosom that warm'd her: Deliver up but the Reins of Power into the Hands of these weak Brethren, and they will grow strong in an instant, and never resign the Whip, 'till they have set the Axle-Tree of the State on Fire: Let the Lion draw in his Claws, and cover them with the softest Hair, I will still be upon my Guard; and however these Hypocrites may profess to abhor the Practice of their Ancestors, they may as well attempt to persuade me into a Conventicle, as to impose such a monstrous Absurdity upon my Faith: Those very Men said the same, and appeared all Holiness, and in the Simplicity of Angels, and their Posterity praise their Saying: Do we not observe the same Principles infill'd into the Populace, the same Schismatical Libels dispersed, and the Seeds of Division as plentifully sown among us? Which, without the Prevention of Providence, must ripen into a fatal Harvest, and overspread our Constitution; 'till at last, torn and divided, the Church of England becomes a ghastly Spectacle to all Beholders.

I dare not believe, I confess, that the whole Body of Difsenters, who are indulg'd a Freedom in our Nation, would willingly see the Confusion of their Native Country; nor do I think that the whole Party are manag'd by Interest, or guilty of Hypo-
Hypocrisy: I would rather suppose it to be an Incapacity to discover the Dangers that are closely conceal'd by the cunning Leaders of the Faction; but I can assure them, whilst they wonder and gaze at the Tinsel and painted Finery of these Impostors, they stand upon a Precipice, and vainly imagine their Shepherds are carefully leading them to the Pasture, when they are going directly with them to the Slaughter.

But however the deluded Multitude may be imposed upon, it is certain, that the Heads of the Separation have been ever observ'd to be subtle and designing Men: They have Learning enough to know, that Schism is a damning Sin, and Wickedness enough, with the most harden'd Impudence, to deny it; which makes me think sometimes, that the only Qualification for a Dissenting Minister of the Gospel, is to be a profound Atheist, to sacrifice his Conscience, and give up all the Principles of Religion and the Belief of a future World: How else can we account for such notorious Prevarications, when I dare be confident there is not a Preacher among them, but is sensible enough of his own Hypocrisy, and knows that every Pensively he seduces from the Church is the farther remov'd from the Way of Life, and bids fair for eternal Ruin.

It is the Pride of these Wretches which most fatally keeps open our Breaches: Ambition is a Vice as natural as Self-love, and Men take a secret Pleasure to be distinguish'd from the rest of their Fellow-Creatures. Had these Vagrant Divines been truly pious and obedient Sons of the Church, 'tis certain their Accomplishments would never have carried them above a very indifferent Share in her Performances; at least they must have gone along in the common Crowd, and it may be, never have
have been observ'd: But now one of these Bubbles fills a whole City or Country with his own Froth and Noise; barters his infected Breath for ready Money, draws Disciples after him, and makes them pay through the Nose for curing the Lethchery of their Ears. How far this Consideration may transport an ambitious Mind, let the Ephesian Villain testify, who for the sake of Fame burnt down the Temple of Diana, that was one of the Wonders of the World; and it were happy if the same Madness, or a far greater Impiety, did not possess these Men, who throw the Fire-brands of Dissention into our Church, the Temple of the Living God, founded by his only Son, and of which he himself is the over-shadowing Cupalo, and Corner-Stone.

It was the Glory of the LAST REIGN to curb the Insolence of this aspiring Faction, to vindicate the Honour of Religion from Design and Enthusiasm, to limit the End of our Divisions to the present Generation of Dissenters, and to prevent the Infection from taking hold of Posterity; and we are confident our present Governours will shine as bright in the Records of History, by following that Illustrious Example: But if Providence be resolv'd to visit us for our Sins, if such a mix'd Multitude should be only chained up for a Time, that they may gather Strength, and run more fiercely upon our Religion, Learning and Laws; such an Inundation of Ruin and Confusion must overspread the Land, as we shall resemble nothing but the Inhabitants of the Ark, in which only a few Men were permitted to reside among the Beasts.
Believe not every Spirit, but try the Spirits, whether they are of God: because many false Prophets are gone out into the World; John iv. 1.

The Presbyterian Dissenter in this Age is the exact Copy of the Old Donatist, a precise Schismatrick, who under a Pretence of Purity, and a more inspir'd Knowledge, divided from the Churches of Africa, and separated from them, as a Saint of a higher Form, and of a more raised and elevated Devotion; and is not our Modern Fanatick continually telling us of a more refined and heavenly Way, of purer Ordinances, and more Evangelical Administrations, branding our Liturgy, as a dead unedifying Letter, cloggd with Ceremonies, and mix'd and blended with the Inventions of Men? This is not the smallest Engine the Sectarist makes use of to undermine our Foundations, and to render the most solemn Service of our Church contemptible and ridiculous. The Establish'd Form of our Worship he reproaches as a flat and spiritless Devotion, tho' deriv'd from the Words of Scripture, and defended by the Practice of the Apostolick Age, and stamps the Authority of the Holy Ghost upon the wild Raptures of his own distracted Brain,
Brain, and calls the extempore Effusions of a disorder'd Fancy, by the sacred Names of the Inspirings of Heaven, and the most Divine Illuminations.

No Stratagem whatsoever has brought more Profelytes to the Dislenting Cause, than this Imposture of Praying by the Spirit; for how Soul-saving, how Sin-confounding must that Man be, who can hold you forth for Hours together off-hand, without the dull Method of Reading out of a Book, or having so much as an Inch of Paper before him, but fluently and floridly entertains his Audience, draws Tears from their Eyes, touches them to the very Heart, and dismisses them in the profoundest Silence, all over Sorrow, and in the most solemn Postures of Repentance?

But how great soever may be the Applause this blasphemous Apostle procures to himself by imposing upon the Ignorance of his People, I am persuaded, would any Man of his Congregation, who has but a moderate Share of Understanding, take upon him the Trouble to observe for a few Days the Déportment of the Preacher, and the Method of his Devotion, he will have abundant Reason to confess, that what the Wretch wickedly fathers upon the Assistance of the Spirit, depends entirely upon his own Artifice and Management; that his Actions are the most punctual and set, and his Prayer no more than a rude indigested Collection of Cant, Formality, and Impertinence.

Observe at his first stepping into the Pulpit, how he always fits the Cushion to the most commodious Posture for the Ease of his Elbows; and because he gets his Living by the Sweat of his Brows, pulls out a folded Handkerchief, which he gravely places upon his Right Hand; then he gives his Uncanical Cloak a twitch or two; or if the
Num. 13. The SCOURGE.

the Weather be hot he lays it aside, that he may not appear lazy by Threshing in his Cloak; and that his Audience may perceive he is beginning to begin, he rolls his Eyes about as if he was falling into a Trance, and at last gently recovers himself into his Prayer: Observe how faintly he enters with a low Voice, a languishing Tone, and a soft and deliberate Utterance, which advances higher, and higher, 'till at length his Zeal being throughly warm, like a Pot with too much Fire under it, the Scum of his Brains boils over, and he tumbles out his Thoughts with such Fury and Precipitation, that one Word treads upon the Heels of another: It is not material whether his Expressions be decent and significant, so long as they are passionate and vehement; and at every third or fourth Sentence (to help the Pump) as loud as he is able, an importunate Lord! Lord! at which the People are strangely melted into Groans and Tears, that are understood as the spiritual Hums and Plaudites of the Conventicle, and signify that the Man comes off very well in acting his Part upon that Religious Theatre.

And notwithstanding the pretended Aversion of this factious Divine, to pray by a Form, I must let the World into the Secret, and acquaint them that there is a little Book call'd the Gift of Prayer; by the Assistance of which he delivers himself in as much Form as it is possible; only now and then he cunningly transposes his Words, puts Almighty before Eternal, turns the Inside outward, and the Foreside backward; and that without the least new Invention of his own; and with the Help of a few Scriptural Expressions, thrown about at random, he plays upon the Simplicity of his Hearers, who firmly believe the Man inspired, and acted by the immediate Influence of the Spirit of God.
The SCOURGE. NUM. 13.

This is the great Mystery of Extempore Prayer, an Art very easily to be acquired, which any Fellow, by a little Application, and a competent Stock of Impudence, may arrive at, and grow prodigious in; and the easier will the Secret be obtained, the more Ignorance and Assurance the Practitioner is attended with; which is the true Reason why so many silly Mechanicks, who can hardly speak Sense in common Discourse, become such wonderful Proficients in the Trade; and the drawing this spiritual Inkle out of the Throat, is one of the neatest, as well as the most dangerous Pieces of Legerdemain these Jugglers in Religion apply, to seduce the Multitude, who are persuaded they bestow their Attention upon an Angel from Heaven, when they are led away by the false Fire of a crafty Hypocrite and Impostor.

But the more effectually to discover this popular Cheat, let us bring it to the Test, and try it by the infallible Standard of Scripture; there we are forbidden to speak much in our Devotion, and we are commanded to pray by a short Form; an Argument, I am afraid, of little Force with those who have so small regard for this sacred Rule, that they would laugh at the Formality of their Saviour, to hear him make use of his own Prayer.

If Extempore Prayer be always assisted by the Spirit of God, then those who have the Gift of it must be mov'd and inspir'd by the same Divine Spirit; which is such a Degree of Blasphemy, that makes me shrink and tremble. Look back into a Generation or two ago, and tell me whether Saint Oliver and his Army of Saints were act'd by the Impulse of Heaven; give me your Opinion of Saint Ireton and Saint Bradshaw, who were excellent in this Accomplishment; and what would you have said to have liv'd in those pious Times, when
when it was as fatal to meet a Bear robb'd of her Whelps, as a Colonel upon his Knees, and his praying Legions about him? It is certain that some of the vilest Persons, and the greatest Monsters of Impiety have been most famous for this Talent of Extempore Prayer. The History of Major Were is very common, who was actually in League with the Devil, and yet had such a Fluency this Way, that he was universally admir'd, but could be imitated by none that came near him; and will you ascribe the Prayers of such a Wretch, compounded of Villany and Witchcraft, to the Spirit of God? I could bring many Instances to the same Purpose, but I will only add one, so remarkable, as will sufficiently prove that the Faculty of Extempore Prayer may be so far from being the Gift of God, that it may be the Gift of Hell; and that such who are almost under an irreversible Sentence of Damnation, may have it even in Perfection.

The Story is thus.

At St. Ives in Huntingdon-shire, not many Years ago, there was a Woman whose Name I do not very well remember, tho' many in that Place very well do; she was one of those, who for Distinction were call'd Puritans, a great Follower of the Presbyterian Doctrine, a constant Frequenter of godly Meetings and religious Exercises; this Woman came to be so eminent, especially in the Gift of Prayer, that she was generally admir'd, and look'd upon as a Saint of the first Magnitude: The Noise of her Fame, and the Boasts of her Party, brought many Ministers in the adjacent Countries of Cambridge and Huntingdon to hear her pray; which she did in that ravishing Manner, that they never parted from her without an Ex-
cess of Admiration and Astonishment: After some time, for what reason I am not able to determine, this holy Sifter went over into New-England, as about the same time many others did for Liberty of Conscience; for a while she was there in the greatest Esteem and Height of Reputation, but the Devil ow’d her a Shame, and she became at last suspected and accus’d for a Witch, was brought to a Tryal, confess’d her Guilt, and that her Contract with the Devil was, that in Lieu of her Soul, which she made over to him, he should assist her with the Gift of Extempore Prayer; after which Confession, Sentence past upon her, and she was accordingly executed as a most abominable Sorceress.
These are Murmurers, Complainers, walking after their own Lusts, and their Mouth speaketh great swelling Words; having Mens Persons in Admiration because of Advantage. These be they who separate themselves, sensual, having not the Spirit; Epift. of Jude, ver. 16, 19.

AM surpris'd at the Effront'ry of the Dissenting Teachers, that they offer to draw up again their scatter'd Army of Quirk and Cavil, and make Head against Decency and Discipline, when they have been so often entirely routed, and beaten out of the Field. The old Warriors against Conformity carried on the Cause as far as Spleen and Sophism could push it; they drew out their Arguments in Battalia, muster'd up their Scruples, and rang'd their Grievances in the best Dres and Colours they could propose; yet when their Objections came to be answer'd at the Conferences at Hampton-Court, and the Savoy, they were forc'd to quit their. Fairy-Ground, and disappear like Sprites before the Day: The Abettors of our Liturgy bore down all Opposition; and Truth and Learning shone out with that Force and Vigour.
that their Enemies had nothing to retreat to but their everlasting Subterfuge of Sullenness and Obst
inacy. There was not a Person that undertook the Defence of the Established Church, but like the Heroes of Old Homer, singly, would have put an Host of their Opponents to the Flight. If then those Gigantick Sticklers for Schism and Faction were so shamefully baffled, I wonder how these modern Pigmies have the Assurance to enter the Lift. What! are their Opticks grown clearer? Have their private Academies dispens'd to them larger Funds of Knowledge? They are improv'd, 'tis true, but 'tis in Petulance and Singularity; and they have a double Portion of their Fathers Forwardness and Faction.

The first Knot of Scruple-mongers breath'd a more liberal Air of Literature than the present; they had all the Advantages in common with the Sons of the Prophets; and if they funk under all those Helps and Improvements, what can these Sons of Ignorance and Confusion expect?

They tell us, that our Rubrick is polluted, and that our Surplice and Ceremonies are abominable. Are the Cloak or Directory better? Can they plead for theirs the Antiquity and Practice of the Primitive Church, as we can for our Form of Prayer? Can they shew any sufficient Ground, why the Cloak should have the Preference of the Surplice? For tho' St. Paul us'd one, can they prove it was his constant Habit when he pray'd, or preach'd, or essential to his performing the Duties of Religion? If the Matter was really so, he scarce would have been so careless as to have left his Wrapper behind him at Troas.

Their Darling Calvin, that great Master of Mis-rule, and Patron of their Order, has branded them with a perpetual Mark of Infamy. He tells
the Lord Cromwel, in one of his Letters, that the Disciplinarians are Men of Whimfy and Enthusiasm, and would quickly confound all Order and publick Settlement; that they ought to feel the Weight of a severe Correction, and have the Sword drawn upon them. What cou'd the greatest perfecuting Jacobite High-flyer have said worse! This is a Moderation he thought due to them; and Calvin, by their own Confession, was a Man of great Judgment, and of a penetrating Genius. Nay, he is so far from indulging scrupulous Chimera's, or allowing Liberty of Conscience, that he recommends Rigour, requires Subscription to the Articles of our Religion, and that none should be admitted into an Ecclesiastical Function, without giving solemn Consent to the Doctrines receiv'd; he likewise approves the Common-Prayer, and esteems the Church-Catechism as a necessary Expedient.

I would feign be inform'd what foreign Church has condemn'd our Liturgy, as Sinful, Antichristian, or Popish? Le Moyne, Le Angle, and Mr. Claude, in their Letters to the late Bishop of London, and the Genevians in that to the University of Oxford, of a later Date, have entirely condemn'd them for breaking the Unity of the Church. When the Power had been usurp'd, and lodg'd in the Hands of the Presbytery, who exercis'd a more despotic and tyrannick Sway than themselves? They highly oppos'd the Toleration of the Independents, and those who formerly made the greatest Out-cry on Episcopacy, girt their own upstart Government the closest about the Consciences of others. But if the Laws require an Obedience and Conformity from them, what a Pother and a Dust do they raise with their threadbare Jargon of Impositions, Offences, and Yeaks upon their Christian Liberty?

Thus
Thus under the Cant of weak and tender Consciences, they seem to light the Beacons of Disorder, and I wish they do not fire the Kingdom with Distraction and Confusion. Good God! that Fancy and Prejudice should have such Prevalence! that the Cross, the Exultation of the Apostles, and the Glory of the Primitive Christians, should create a Schism in our Establish'd Church! that a white Vestment should be more terrible than a Spectre, and our Common-Prayer esteem'd worse than a Conjuring-Book!

I desire to be instructed by these Gentlemen of the Order of the Cloak, what Christian Church, for the first fifteen hundred Years, follow'd that Scheme of Worship they now practise? Or what Community of Christians, besides themselves, threw off the Episcopal Jurisdiction, usurp'd the sacred Offices, and turn'd Rebels to the Apostolical College? God knows, they are as it were, but of Yesterday, and of Calvin; nor had he himself either Scripture, Antiquity or Precedent to warrant the sacrilegious Attempt; and 'tis very apparent, the Commissions he gave out were forg'd, and the Presbytery is a Self-originated Ministry. They tell us indeed, they agree with us in all the Essentials of the Christian Religion; which, by the by, is a Mistake; and that they dissent from us in Matters, which, in their own Nature are purely indifferent. If the Rise of their Dissatisfaction be then of that small Importance, the more unreasonable and wilful are they, to break Christian Unity for Matters so minute and inconsiderable. But under favour, let them think as indifferent of our Rites and Ceremonies as they please, when they are constituted by a Legal Ecclesiastical Authority, ratify'd and enjoy'd by the Laws of the Land, that which was before indifferent, alters its Nature, and immediately
mediately commences Duty, and ties down to the strict Rules of Obedience, not only for Wrath, but Conscience sake.

As for objecting to us, that our Prayers and Ceremonies are of Popish Extraction, it is a frivolous and ridiculous Charge; for what is it we retain of them, let them tell us, besides their Antiquity? And he's no great Master in Logick, who despises every thing that is us'd by the Papists; for whatsoever is praiseworthy or commendable, I hope may be put in practice, let who will be the Inventor of it.

A separate Teacher, in short, is a spiritual Sloven, one that hates Order, and pukes at Decency; the Surplice, the Babylonish Ragg, gives him a pretended fit of the Epilepsy; and none but T--nd, one of Jeroboam's Calves, would have compar'd it to the Habit of the Priests of Isis. It was ordain'd by God to be wore under the Aaronical Priesthood, and I see no reason (unless they can produce one Text that contradicts the wearing of it) why it may not be us'd in the Christian Church; for sure to solemn Actions, suitable Ornaments are a Beauty; and the Primitive Fathers mention it as an Attire fit for the Clergy; 'tis a Garb the Angels have made use of, when they conveyed their Messages to Mankind, and is no imperfect Resemblance of the Glory beatified Spirits possess'd; and sure, none but blind Zealots would quarrel at the Parity of the Church Militant, with that Triumphant above. It is these ill-supported Scruples, this Misapplication of Zeal, that breaks the People into Parties, creates Misunderstanding, and renders the Church strangely Un-uniform and Party-colour'd; for they not only endeavour to decry, and disable the Rubrick, but they plant Discord and Confusion in the room of it; so fractious and wayward are they in their
their Tempers, that had our Governors enacted divine Service to have been officiated in a *black Cap*, and a *Cloak*, they would have been the Subject of their Contempt, as well as the *Surplice*.

These Warriors against Heaven, these everlasting Sons of Faction, are the true Representatives of the *old Race* of the *Israelites*; they are not to be pleas'd long, and will murmur and repine in the midst of their *Manna*: Nay, even at this time, they cannot be content, when they enjoy all the *Freedom* and *Ease* they but formerly wish'd for; but strive, with a restless Impatience, to demolish the *Out-works* of our Ecclesiastical Establishment, and beat down the *Barriers* that our wise Legislators and Patriots have fix'd for her Security.

What State can be secure that will unite with Men of such restless and volatile Dispositions? For should they be gratify'd with the *Repeal* of the *Test and Schism Acts*, we have the greatest Reason to believe they would still be edging farther and farther, 'till they had jockey'd their *Masters* out of the Saddle, and engross'd the Management to themselves. Sure we must stand upon a tottering Basis, when our Dependance is upon the Support of the *Dissenters*; such Assistance as they will afford us, will be like the Invitation of a second *Saxon* or *Danish Invasion*; or like *King John*'s calling in the *Mahometans* to his Aid: for cloath them with Power, they immediately grow uppish and insolent; and if their farther Demands be not satisfy'd, like sturdy *Beggars*, they'll *spurn* at their Benefactors, and fly in the Face of their Creators. I am sensible 'tis a popular Objection, that they are a rich, and a very considerable Body of People, and it is very impolitick to disoblige them. If their Allegiance, like a flying *Robe*, sets so loose upon them, that they must be brib'd to their *Duty*, by greater
greater Privileges and Places, or else they grow full, or strike out into Rebellion; I think there is very little of conscientious Loyalty to be expected from that Quarter.

But are the Favourites of the Church become so inconsiderable all of a sudden, so few in Number, as not to deserve the Protection, the Regard, the good Nature of the State? Look into our Assemblies, survey what a glorious Army of Christians encompass our Altars; we have no occasion to hire a licentious Rabble, to stand like Faggots in our Congregations, that we may appear formidable in the Eyes of our Superiors: What a Figure do we bear in the Nation, and what prodigious Conquests have we lately made over the Dissenting World; when our Governours express that Esteem for our Establishment as to build us Fifty new Churches out of the publick Revenue of the Kingdom? Upon the Whole, I shall eternally be of this Opinion, that whatever Privileges our wise Legislature shall bestow upon the Fanatick Crew, are design'd only to stop the Mouths of an ambitious Faction, that must be hir'd to be good Subjects, and whose Fidelity is always understood to be uncertain and precarious; and that whatever Discouragement they may at any time please to lay upon us, they well know how the Loyalty of the Church of England is always secure under the severest Pressures, that she serves her Prince as she does her God, upon Principle; and as no Terrors will shake the Foundations of her Faith, so no Frowns or Force of Power can make her stagger in her Allegiance.

Monday
The SCOURGE. Num. 15.

Monday May 13, 1717.

And King Rehoboam consulted with the Old Men that stood before Solomon his Father, and said, How do you advise that I may answer this People? And they spake unto him saying, If thou wilt speak good Words to them, then they will be thy Servants for ever; 1 Kings xii. 6, 7.

T is the hard Fate, it seems, of this Essay, to be distinguish'd by an unhappy Name, that has given Occasion for abundance of smart Wit and dangerous Raillery, since its first appearance in the World; and there are so many bloodily severe Jests depending upon the Title, that the Author had need have a good Share of Resolution and Innocence to keep up the Spirit of his Pen, and support himself in the future Prosecution of his Design.

Ask the Opinion of a Fanatick concerning the Scourge, and he'll shake his empty Nodle at you, and cry, A very dull Fellow, but let him alone, and he'll soon make a Rod for his own Back! And you shall hear a Wretch, who has no more Value for Religion than a Horse, inhumanly taking Advantage of the Word, and desiring the Scourger might fall, forsooth, under the Scourge of the Law, that is, be usher'd into Custody of the Black Rod, or, more
more probably, be *whipt* at a Cart's Tail: The Libertine calls him an *Ecclesiastical Bully,* and the Drudges in Politicks resolve to bring him *under the Lash,* and to make him *smart* for't. This is a Specimen in what manner the Dissenting Faction have thought fit to reply to this Weekly Entertainment, which induces the Modesty of the Author to hope, he has not very unhandsomely acquitted himself, when the mighty Objections that have constantly attended the Publication of his Paper, amount to no more than an insipid Collection of Punns, and a Childish Playing upon the Sound of Words.

The World must believe that I am not much concerned at these faint and ridiculous Sallies of Wit; and I would give the several Clans of the Separation to understand, that I despise their Threats with as much Scorn as I do their Arguments: What! Is the wise Administration of our Government become a Faction! That to contend against the Principles of a Dissenter, must be to fly in the Face of our Superiors? Is *he* one of our Superiors then? Is it Treason against the Prince to discover the Hypocrisy of a Fanatick? Is a Vindication of the Church become a *Watch-word to Rebellion,* and to be understood as a Libel upon the State? Is it a greater Crime to speak upon the Side of an Establishment, influenc'd and protected by the Laws, than outrageously to defy Authority, and censure the prudent Resolutions of a whole Nation? What sort of Administration would these Men persuade us we live under? What can be the Design of these desperate Insinuations, but to foment a Jealousy between the Ecclesiastical and Civil Powers, whose Interests are inseparable, and mutually depend upon a firm Friendship and Unanimity?

But how preposterous is it for a Separatist to compare
compare the Faction of his Conventicle to the Loyalty of the Church of England? A Presbyterian talk of his Loyalty! Let him mind his Whole-sale and Retail, and reserve the poor Stock of his Understanding for the Business of his Counter, or I assure him I shall chain up the History of Presbyterian in all the publick Places of the City, that the World may be convinc'd what a dear Lover he is of Monarchy, what a wondrous Skill he has in Politics, and what a glorious Figure he makes at a Council-Board. I should be glad to know what a Dissenter has to do in the State, any more than to submit to the Laws, and to express his Gratitude for the Protection of his Person and his Fortunes; his Integrity and Honour seem to me to stand suspected in the Eye of the Government, which has taken care to prevent his medling with the publick Affairs, and excluded him from the Civil Offices of the Nation; and how great soever his Opinion may be, of his Fidelity, I would have him forbear his boasts, 'till he has aton'd in some measure for the Mutiny of his Ancestors; and 'till he can prove there may not possibly be as good Subjects as himself: Give me an Instance of one Reign, or one Point of Time, wherein he has approved himself perfectly ease; wherein he has not been improperly craving either the Repeal of old Laws, or the Enacting of new? But We fit content with our Establishment; the Church of England has been always regular in her Conduct, when these Men seem to have a sort of State-Ague upon them; one while they burn with Duty and Zeal, and presently they grow as cold as Winter, and shake themselves perfectly out of their Allegiance.

If the Dissenting Body resolve to be Loyal in good Earnest, and to submit from a Principle of Conscience,
Conscience, I heartily congratulate the Happiness of the State upon so worthy an Addition to the Number of its Subjects; but why are they continually teasing their Superiors, and representing the Merit of their Services, as if there were no other way to reward their good Actions, but by depreciating and despising the Fidelity of others? What has a Submission for Conscience sake to do with the publick Offices and Employes of the Nation? Are they not obliged to serve their Prince without a Bribe? Does not Religion bind them to Subjection? What hard Usage is it they meet with? What Encroachment is there upon the Birth-right of the Subject? Is a Fanatick born a Lord-Mayor, or a Cornet of Horse? For shame, let them not abuse the World with Nonsense and Noise, and an inconsistent Multitude of Grievances, when they are used handsomely among us, and enjoy the most valuable Privileges, which no Separatists from any National Church upon Earth can boast of beside themselves; let them be as good Subjects as possibly they can, and I could with their present Deportment would draw a Veil over the Rebellion of their Fore-fathers: But how odd it looks for them to ingross the whole Sphere of Loyalty to themselves, as if the better Part of the Nation were actually in Arms against their Sovereign; as if they had run such Lengths in their Zeal, as were impossible to be out-gone. Does the Prince owe his Crown to them, that they are always Dunning, and giving him Notice of the Debt? What Hand had they in Limiting the Succession? Who made the Happy Settlement, supported and establish'd it? In short, the Church of England can make a Prince happy, and his Family Illustrious: The continued History of her Behaviour since the Reformation, is no more than
a successive Account of the most religious Allegiance, Affection and Loyalty; she has been a Guard to the Throne in the most perilous Agitations of the State, and has firmly held the Royal Diadem, when the bold Galileans forsook it and fled: And is she now become undutiful? Has she forgot the Primitive Doctrine of Passive Obedience; sacrificed all the Obligations of Honour and Conscience, and play'd the Hypocrite with her God as well as with her King? But turn me over the Annals of England, and shew me a Page that shines at all with an Encomium upon Dissenting Loyalty; how dark and seditious is the Character of the Schismatick? How evidently does it appear, that a Rebel to the Church was never a good Subject to the State? And will they persuade us a Prince will fasten his Security upon the Looseness of a Cloak Sleeve, when he may be supported by the Arm of God, and depend upon the Sincere and Sacred Assistance of the Miter?

I would give the Dissenting World to understand, that the Indulgence they enjoy among us, was not designed to oppose our Ecclesiastical Establishment, or to spirit up an aspiring Party against the Church; it was an Act perfectly Political; and whatever Encouragements it receives from the higher Powers, are no more than Policy and Management. The Legislative Body, who allow'd them those Liberties, were actually Members of the Church of England, and without doubt had a just Abhorrence of their Principles, when Reasons of State oblig'd them to shine obliquely upon them.

It was the Church of England, I observe again, that tenderly granted an Indulgence to weak Consciences, but the Returns of Gratitude she has receiv'd I cannot possibly observe: It would be happy
happy if the weak Consciences were always so; but if it once begins to make use of the Tincture of Steel, its Digestion may be strong enough to fret the very Church Walls, and the best cemented Pillars of the Constitution.

N. B. At the Request of several Dissenting Ladies of Quality, the Author of the Scourge has oblig'd himself, if living, or his Executors, Administrators, or Assigns, upon the first Monday in the Month of May, which shall be in the Year of our Lord One Thousand Seven Hundred and Fifty, to write one long Catholick Paper against the Nonjurors; provided he brings over to the Church of England, all the Presbyterians, Anabaptists, Deists, Quakers, and Atheists in this Kingdom; and provided also that he makes Converts of the Pope and the Great Turk, and brings in the Jews within that time; tho' he declares he would willingly be excused, because he has not the Vanity to think any thing he can say will signify much upon that Subject, when the GRAND PRESERVATIVE signify'd so little; and he has reason to believe his Executors will be very apt to be of the same Opinion.
Monday May 21, 1717.

I appeal unto Cæsar; Acts xxv. 11.

**OR** the Edification of the Publick, I think my self oblig'd to communicate the following Letter, which I receiv'd a few Days ago; the Moderation, the good Manners, the flowing Style, the Argument, ingenious Spelling, and meritorious Design of it, I make no question will render it very entertaining.

_Utopia_ Apr. 30, 1717. New Style.

To the Author of the Scourge.

_Sir,_

I lay hold of this occasion to acquaint you, that as well in my Opinion as in the Eye of every one (who don't weigh Things in the Ballance of Prejudice and Interest) You are a COXCOMB: I say a COXCOMB; an insolent, illeterate, medling COXCOMB: Or to speak more like your self (for I know you love Metaphor and Simile) You are the venemous Off-spring of that unparallel'd Phænix of Ignorance and Stupidity, the EXAMINDER. I am pretty sure that I shall be immediately with an Air of Contempt, sentenc'd for a PRESBYTERIAN RAS-

_Cal (for Men of your Principles are very famous for_
for drawing Conclusions) but I must acquaint you, Mr. PUPPY, that I am as firm, and I hope a more worthy Member of the Church of England as by Law Eſtablifh'd, AS your felf, or any of your Faction, but muſt I therefore make a Noise about the Danger of the Church? But pray what is the Reason that the Diffenters muſt not enjoy the Toleratión allow'd them? What Provocation have you receiued to be thus outrageous againſt them? Who gave you Authority to arraign the Indulgence of the Legislative? Dóth it flow merely from the Fountain of Malice or Revenge? Or (to be ingenious with you, Mr. BLOCKHEAD) do you write to fill your Belly? I am inclin'd to believe the latter: For by the boyish Affectation of Stile, foreign Arguments, forc'd and jejune Expressions, and that remarkable Spirit of Dulness which runs through the Whole, I am bold enough to conclude, that our Church-Censor can be nothing but a Grubstreet Commoner. I am fully satisfy'd that what you chiefly rely on is your Impudence and unexampled Effrontry: For what is the Scope of your Libellous Lucubrations? Don't you go to keep alive that pernicious and most unchristian Spirit of Popery and Sacheverelism? Upon the Whole, I wish you have not in effect made a Scourge for your own Back; and I would have you be advis'd by a Friend (or if you had rather a Foe, take me for which you will) to beware of your small Ribbs. A wholesome Flebotomy this Spring Time, (in my poor Judgment) would abundantly conduce to the cooling your Veins, and be a Sovereign Preservative against an High-Church Calinture. I have nothing else to add, but that I should not have been so warm on this Occasion, did I not perceive that you are an avow'd Enemy to Toleratión of all Kinds: and so, most illustrious LOGGERHEAD! adieu.

Philadelphus.

H 3

I must
I must confess myself unable to return the Complements of this Gentleman; and instead of an Answer in form, I desire he would accept of the following Collection of Divinity, transcrib'd from the Writings of his worthy Progenitors in England and Scotland: They consist of a few Prayers and devout Ejaculations, that were made use of upon the very same Design, for which the affectionate Philadelpus was pleas'd to do me the Honour of his Correspondence.

The Prayers!

O Lord, give us, good Lord; but, Lord, you will, may be, say to us, you are always troubling me, What shall I give you now? But, Lord, whatever thou sayest, we know that thou in thine Heart likest such Trouble; and now I'll tell thee what thou'shalt give us, Lord; I'll not be greedy or ill-manner'd; then only give us thy self in Earnest of better Things. Good Lord, what ha' ye been doing all this time; where ha' ye been this thirty Years? What Good ha' ye done to your poor Kirk in Scotland, that has been so many Years Spur-gall'd with Bishops riding her; she has been so long lying on her Back, and sadly defil'd; and many a good Lift have we lent her: O, how often have we put our Shoulders to Christ's Cause, when he could not stand without a Support? To be free with you, Lord, we have done many things for thee that never enter'd into thy Noddle, and yet we are content that thou take all the Glory, is not that fair and kind? O God, thou haft bidden us pray for Kings, and yet they have been always very troublesome to thy Kirk, and very troublesome Company: They say that this new King thou haft sent us takes the Sacrament kneeling, and
and from the Hand of a Bishop, and that’s black, that’s foul Work; Lord, deliver him from Papacy and Prelacy, and from a Dutch Conscience, and from the Hardheartedness of the STUART’s; and let us never be plagu’d again with the Bag and Baggage of the Family, the black Band of Bishops, to trouble and lord it over thy Church and Heritage; Good Lord! send back our Old King of poor Scotland, restore him to his Throne and Dignity, to his absolute Power and Supremacy, from which he has been so long and so unjustly banish’d; Lord, you ken what King I mean; I do not mean King JAMES, I do not mean him; I mean, Lord, you ken well enough what I mean, sweet King JESUS, that has been long kept out of this his own covenanted Kingdom, by the Bishops and godless Act of Supremacy. (a)

Good Lord, it is told us that thou knowest a proud Man by his Looks, as well as a Malignant by his Works: But, Lord, what wilt thou do with these Malignants? I’ll tell thee, Lord, what thou shalt do, e’en take them up by the Heels, and roast them in the Chimney of Hell: Lord, take the Pistol of thy Vengeance, and the Mortar-piece of thy Wrath, and make the Brains of these Malignants a Hodge-Podge; but for thy own Bairns, Lord, feed them with the Prunes and Raisins of thy Promises; give them the Boots of Hope, and the Spurs of Confidence. (b)

O God, O God, many are the Hands lift up against us, but there is one God, it is thou thy self, O Father, who do’st us more Mischief than them all. (c)

(a) Collect. of Scott. Serm. 1690.
(b) Mr. Anderson’s Serm. at Perib.
(c) Mr. Robinson at Southampton, Aug. 25. 1643.
If thou dost not finish the good Work thou hast begun in the Reformation of the Church, thou wilt shew thy self to be the God of Confusion, and such an one as by cunning Stratagems hast contriv'd the Destruction of thine own Children. (d)

Devout Ejaculations.

Beloved, we read in the Word that the Apostles went up together; one did not go before the other; there was no Precedency among them, Beloved, and therefore it is clear that there was no Prelacy in those Days. Archbishops and Bishops are unlawful, unnatural, false and bastardly Governors of the Church; a stinking Heap of Atheistical and Romish Rubbish, a rotten Rabble, miserable Guides, and counterfeit false Prophets, Sycophants, Trencher-Priests, Conscience-Brokers, sworn Soldiers of Antichrist, and the Ordinances of the Devil; like incarnate Devils, confining Knaves, that will lie like Dogs; proud, popish, profane, impudent, shameless, wainscot-fac'd Butchers, Horse-Leeches: Their Antichristian Courts are the Synagogue of Satan; the Beelzebub of Canterbury, the Canterbury Caiaphas! A curs'd, uncircumcis'd, and murdering Generation, a Troop of bloody Soul-Murderers, and sacrilegious Church-Robbers. (e)

The Church of England is a true Whorish Mother, and they that were of her were base begotten; and she neither is, nor ever was truly marry'd to Jesus Christ. The Communion Book is imperfect, pick'd out of the Popish Dunghil. The Sacraments are wickedly mangled and profan'd.

(d) Creffe at St. Mildred's in the Compter, July 6. 1643.
(e) Bancroft's Dangerous Positions.
Num. 16. The Scourge.

Their Rites and Ceremonies are carnal, beggarly, popish Fooleries, Pharisaical Vizards, a cursed Leaven of a cursed blasphemous Priesthood; they are worse than Louie. (f)

Episcopacy must not only be pull'd up, but the Bishops must be hang'd up before the Lord: The Laws maintaining the Archbishops are to be accounted of no more than the Laws maintaining the Stews. (g)

None ever defended the Hierarchy of Bishops to be lawful but Papists, and such as were infected with Popish Errors; all the Newgates and Oldgates, all the Tyburns in England are too little for such presumptuous Heads. The Bishops must be utterly extirpated, no less than the Romans rooted out the very Name of Tarquin: A Wind to fan or cleanse will not serve their Turn, but it must be a full mighty Wind, to root up and carry away the very Foundation of their Being. (h)

Go on as you have worthily begun, in purging the Lord's House in this Land; Cursed is he that spares when God saith strike: Let us not out of any worldly Respect of Estate, Wives, Children, Honour, good Nature, Justice, Compassion, Care of Trade, or of Laws, grow slack and lazy in our Undertakings; but let us proceed to shed the Blood of the Ungodly. (i)

I declare it is with the utmost Reluctancy that I open'd such a Scene of Persecution, Blasphemy and Scandal; but I thought my self oblig'd to

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(f) Lilburn.
(g) King's Scotch Declaration.
(h) Sion's Plea.
(i) Case before the House of Commons.
The SCOURGE, Num. 16.

expose the Villany of a Faction, whose Principles have ever been defended by Impudence, Reproach and Clamour, instead of Argument and Reason; and whose Zeal for the Reformation of Religion would never cool, 'till they had blotted out the very Name of the Church from under Heaven.
Monday May 27. 1717.

—His Words are smoother than Oil, and yet be they very Swords; Psal. lv. 22.

O be of some Religion is so much in the Nature of Mankind, that it is impossible the Atheist can ever hope for Encouragement in the World; and therefore in my Opinion, tho' perhaps it may seem strange to some others, the most fatal and dangerous Enemies to the Christian Faith, are such as pretend to it, but really undermine, corrupt and debauch it; when the Powers of Earth and Hell conspired to extirpate the Gospel, and the Rage of the Heathen Emperors made use of all Arts and Cruelties to destroy it, tho' it suffer'd in its Professors, it flourish'd in its Purity; the Fire of Persecution rather refin'd than hurt it; and it daily got ground in Spite of all the Malice and Machinations of its Enemies. So true proved that Observation of the Ancients, The Blood of the Martyrs is the Seed of the Church: But when all this would not do, and Christianity become a glorious Conqueror over all these Difficulties and Dangers, the Devil found a Way to raise a War in its own Bowels, which has done it more Mischief than the most fiery Trials of Persecution; for when the Professors of the Christian Religion be-
came infested with Schism and Heresie, then it was soon driven out of divers Countries, and forc'd to wander from Place to Place, 'till at this Day it seems difficult to find the Footsteps of it upon the Face of the Earth.

There was once in this Island a Church as well constituted, and as near the Primitive Pattern as any in the World; she was Apostolical in her Doctrine, Primitive in her Government, Decent in her Ceremonies, Grave and Pious in her Liturgy: She had the Scriptures, the Creeds, the Sacraments administered after the Innocence and Solemnity of the purest Times; she was redeemed from Superstition and Idolatry, and defended from Vanity and Enthusiasm; but thro' the Pride and Discontent of some, the Petulancy and Weakness of others, strange and destructive Opinions were introduced, and pernicious Sects arose, who in time grew to that Strength, that, with the Rebel Presbyterian in the Van, they durst openly oppose her Establishment, crying, Down with it, down with it, even to the Ground: And they were as good as their Word, for they thought they had left neither Root nor Branch, and the Land was over-run with such desperate and monstrous Opinions, that the Wretches themselves stood amazed to see it such a Sink of Sin, and sadly complained of it; but when these Men had wearied themselves with their own Wickedness, it pleased the Divine Providence to raise this Church as it were from the Dead, to make her a Comfort and Support to others, and once more to become the Envy and Terror of the Romanists, who before insulted, as having obtain'd an absolute Victory and Conquest.

One would think such a Deliverance were to be priz'd, and the greatest Care taken to preserve a Constitution in so wonderful a manner recover'd;
at least, that in the same Age, and whilst some who saw and felt the former Dissolutions, are still living, the Floodgates should not be open'd, that the Church might be swallowed up; but it looks as if it were her Destiny to suffer, the Sectarists let themselves loose upon her; and it were well if some of her Sons, or such as ought to be her Sons, did not conspire with them to betray their own Mother. It must be confessed that Villany in this Age is grown more refined, and the Proceedings and Pretences of the Faction are more smooth and plausible; but it is the old Game that is playing again, only the Methods are chang'd: Before they were for downright Knocking her upon the Head, but now she is to be hugg'd to Death.

The most fatal Enemies of the Church of England I shall always believe to be those, who would stupefy her with spiritual Opium, and lay her in a sound Sleep whilst they cut her Throat with a Feather; who pretend to enlarge her Borders, when they resolve to tear out her Bowels; who with fine healing comprehensive Designs, would over-run her with Confusion, that they might erect their own Idols upon her Ruins: But with what Prudence and Conscience can the Church admit those Serpents into her Bosom, whose Poison I fear is yet lurking within her Veins, whose Religion we find by Experience is Rebellion, and whose Faith is Faction! If Caligula suck'd Blood when an Infant, no wonder he proved a cruel Monster when a Man; and if this viperous Brood, when it was young and tender, could murder their Prince, imprison the Bishops, bloodily destroy the best Subjects, and careess the worst; what unheard of Villanies is it possible they may invent, should they ever again obtain a Superiority in these Kingdoms.
The Situation of the Church of England is between two dangerous Extremes, the Protestant and Popish Dissenters, being equally willing, tho’ not equally able, to destroy us: The latter, I confess, are no less apt than the former to promote their Superstition; but their Power is now so weak and inconsiderable, that whensoever they attempt our Ruin—they will but hasten their own; but the Protestant Separatists are really numerous, and of a very formidable Greatness; and a Man must be perfectly unacquainted with the Publick, who does not observe the unsupportable Insolence of these ambitious Conspirators, how they assemble in Fanatical Coffee-Houses, those Shops of Sedition, and cast their Censures upon the worst Part of our Representatives in Parliament: They are constantly boasting of their prodigious Interests among the Great; and they would make us believe they are supported by Persons, who by their Places, by their Oaths, and by their Allegiance, are solemnly bound with the Hazard of their Lives and Fortunes, to maintain the Prerogative of the Crown, and the Liberties of the English Church.

But will these Impostors persuade us that the City of London has drunk deep of their intoxicating Principles, and engag’d to join with them in their deep and unsearchable Designs! How incredible is it, that the Londoners, after their unsupportable Losses by the late Presbyterian Rebellion, should ever countenance those tumultuous Assemblies, which are understood as the Nurseries of more fatal Disturbances! Is it possible that this famous Metropolitan City should be insensible of all the Indignities they sustaine’d by those wicked Reformers, or forget what vast Sums of Money were daily squeeze’d out of their Purses, without any hopes
hopes of Payment! How many Thousands of their Children and Apprentices were press'd for Soldiers to fight against those very Persons to whom they ow'd their Being and Education! How can they digest the Remembrance of their Lord. Mayors being violently depos'd, their Aldermen and chief Citizens barbarously imprison'd by these hellish Incendiaries, without any Colour of Reason and Justice! Can any Length of Time wear out of their Memories the inhumane Butcheries committed upon their unarm'd Citizens in Easter, 1644. when Cromwel, the Arch-Rebel, cry'd to the Soldiers to kill Man, Woman and Child, and fire the City about their Ears! These, and many other Outrages cast upon this illustrious City, for imprudently adhering to this impious Faction, are so flagrant in my Judgment, that I could sooner believe so considerable a Number of Mankind, destitute of a common Share of Understanding, than inclined now to prostitute their Religion and Conscience to so treacherous a Party.

It is a common Saying, *If a Man imposes upon me once it is his Fault, but if he does so again it is my own; a Proverb, one would think, fit to be consider'd by such, who, under the deluding Promises of Reformation, have by Experience found themselves disappointed. The Stratagems of these fawning Hypocrites, it is certain, did once deceive us, and the Lord forgive them; but if they deceive us again, the Lord forgive us.*

In my Opinion therefore it seems to follow, that it is our Interest at this time of Day, so to beware of the plotting Papist, that we may have a vigilant Eye over the crafty Presbyterian; and I should be glad to vindicate the Honour of the Magistrate from the Censure of some judicious Persons, who admire what may be the Reason that so many
many scandalous and seditious Fellows are suffer'd
to poison the Religion of the Populace, by their
virulent and infectious Libels, and to inspire them
with insuperable Prejudices against the Establish-
ment of our Church: And melancholy it is to ob-
serve, that the Press never, with Impunity, dis-
charg'd such Torrents of Infidelity, Blasphemy
and Schism, as at this Day, to the infinite Re-
proach of the Christian Faith, and the eminent
Hazard of the Three Kingdoms. It was a pru-
dent Saying of a Roman Statesman, The Difference
is very small whether a Consul disturbs the Common-
wealth himself, by tumultuous and profane Speeches,
or permits others to do it. And it seems a Scandal
to Government, that such an unlimited Liberty
should be allow'd to dispute any Doctrines in Re-
ligion wherein all Christians are agreed, much
more to connive at such Tracts as reject all Reve-
elation, and by their Consequences very often deny
the Being of a God: But highly criminal is the
Impudence of those Wretches, and worthy of the
severest Notice, who flatter themselves with the
Favour of their Superiors, as a Protection for the
most abominable Principles; who think they may
safely fly in the Face of Heaven, if they sprinkle a
few Words in favour of the State; imagine that
an outward Profession of Loyalty, and a Satyr up-
on the Court at Avignon, will justify the most
villanous Notions, and under the Shelter of some
popular Schemes in Politicks and Religion, strike
at the Being of Christianity, and undermine the ve-
ry Foundation of Piety and Virtue.

Monday
A Bishop must be blameless as the Steward of God, not Self-willed; for there are many unruly and vain Talkers, whose Mouths must be stopped; Epist. to Titus, Chap. i. 7, 10, 11.

The Apostolical Institution of Episcopacy has been so venerably receiv'd in the English Nation, that it must be strangely disagreeable to hear the Character of a Bishop become the Scorn and Ridicule of a whole Kingdom, and made the Subject of the most vulgar and licentious Conversation: But more shocking is the Reflection, when a Prelate has so far abdicated the Dignity of his sacred Office, as to expose his Integrity to the universal Odium of Mankind, to give up the Rights of his holy Function; and, to all Appearance, approve himself an Apostate to his own Orders.

The Lower House of Convocation have bravely asserted the Honour of Religion, and of our Ecclesiastical Establishment; and his Lordship of Bangor, by this time, I suppose, is convinc'd how singular he is in his Opinions; and that it is not the general Belief of the Clergy of England, that our Liturgy is no more than superstitious Folly, our Rubrick a Rule of Art; and that Repentance and a godly
agedly Sorrow depend only upon Custom or Constitution, and are unnecessary Terms of our Acceptance with God: For my own Part, I humbly hope his Lordship will permit me, without Censure, to join in the common Service of our Church, 'till he is pleas'd to fulfil his Promise, and oblige us with a New Form of Prayer of his own composing, which his Lordship, because I presume our Established Form is criminal and deficient, imagines he has now a just Occasion to trouble the World with. I humbly beg likewise, that notwithstanding his Lordship has told me, that no Man is either more or less sensible of his Sins for shedding or not shedding Tears, I may, if it should please God to afflict me with any dangerous Sickness, be allow'd to have the Office for the Visitatation of the Sick read to me, wherein the Priest implores the Divine Mercy to consider my Contrition, and accept my Tears; and this Favour I have some Assurance of, because his Lordship has been pleas'd to confess, that he endeavours to interpret the Doctrines of Christ, without the Thought that all who hear him are indispenably oblig'd to receive his Interpretation.

In a late Reign I find several Discourses publish'd under the Titles of, The Reasonableness of Conformity to the Church of England; A Persuasive to Lay-Conformity; A Defence of Episcopal Ordination, and, A Reply to Mr. Calamy, a Dissenting Teacher, by Benjamin Hoadley, M. A. Rector of St. Peters Poor; and I have been often told, that this Divine was some time ago advanc'd to the See of Bangor, and preach'd before the King at St. James's upon the 31st of March; but I have some Reason to believe, that my Information was a Mistake, and that his present Lordship of Bangor, and the late Rector of St. Peters are not the Same; their Schemes of Religion and Government
ment are so widely distant, that if I follow the
Instructions of Mr. Hoadley, I may, if I please, be
a tolerable good Subject, and be persuaded that it
is my Duty to conform to the Discipline and Do-
ctrines of the Church; but if I am directed by his
Lordship, I may lawfully think my self free from
all Obedience to my Superiors; I may believe the
Church of Christ to be a State of Anarchy and
Confusion, that every Man is left to do what is
right in his own Eyes, and I may absolutely deny
the Supremacy of my Sovereign; it must be ex-
cusable therefore, when I appear in Vindication
of honest Mr. Hoadley, and redeem his Character
from that Infamy and Reproach, that have fallen
upon the Principles of the Bishop: And to set
this Matter in the clearest Light, I shall fairly pro-
duce a short Specimen in their own Words, and
refer it to the Arbitration of all reasonable Men,
whether it is possible that the same Person could
ever be so loft to his Memory and Religion, as to
be guilty of such contrary Positions, such mon-
strous and scandalous Contradictions.

The Reverend Mr.
Hoadley.

'I Cannot answer to
my own Consci-
ence any Attempt which
naturally tends to per-
petuate our Divisions,
to open our Wounds
a-new, to raise the Pas-
sions, and cast a Cloud
before the Judgment of
the Reader. Preface
to the Ref. of Conf.'

The Reverend Bishop
of Bangor.

'I Am far from saying
'I will answer for
every Sentence in every
Book of mine written
long ago; worldly Gran-
deur, great Power and
Riches, naturally tend
to take off Mens Minds
from true Religion, and
the true Motives of it.
Anf. to D. Snape, p. 45, 49.
I 2 'Bishops
Bishops have Authority to prescribe for the better and more decent Administration of the Offices of Religion, for the Beauty and Advantage of that Christian Society in which they preside; this Power I lodge in the Hands of the Bishops, because in the first Ages of the Gospel, no Power in any Affairs relating to the Church, could be in any Hands but those of Ecclesiastical Officers; all Civil Magistrates being professed Enemies to the Christian Name. Reply to Mr. Calamy, pag. 493.

Surely it must be true, that the present Governors of the Church succeed the Apostles in all that Power which is at present necessary to the well-being of it. Reply, 496.

AS the Church of Christ is the Kingdom of Christ, he himself is King; he is the sole Law-giver, and sole Judge of his Subjects, in all Points relating to the Favour or Displeasure of Almighty God; and all his Subjects, in what Station soever they be, are equally Subjects to him; and no one of them any more than another, hath Authority either to make new Laws for Christ’s Subjects, or to impose a Sense upon the old ones, which is the same thing, in Matters relating purely to Conscience or Salvation. Serm. 31st of March, p. 11, 15, 16.

CHRIST hath left behind him no visible humane Authority, who can be said properly to supply his Place; no Interpreters upon whom his Subjects are absolutely to depend; no Judges over the Consciences or Religion of his People. Serm. p. 11.
It is ever agreeable to God's Will, whether declar'd in an express Text of Scripture or not, that such Things should be order'd and comply'd with, as are truly for the Interest of Religion, and the decent Celebration of the Office of Religion. Reply, 496.

OCCASIONAL
Communion prevents none of the evil Consequences of Separation, and removes not the Occasion of the unchristian Behaviour among us. Reply, p. 553.

I desire that a general Uniformity may be thought an Advantage to a Christian Nation, and that it may not be judg'd an unchristian or unfriendly Office, to endeavour to promote it in the Way of fair and serious Reasoning. Reply, 521.

NO one of Christ's Subjects is Law-giver and Judge over others in Matters relating to Salvation, but he alone. Serm. p. 25.

I do not think any Man's Religion, consider'd in itself, an Argument why he should be deprived of any of the common Rites of Society in this World. Anfw. p. 35.

MEN ought not to suffer in their common Rights, for the sake of any meer Difference of Opinion in Religion, consider'd as such. Anfw. p. 47.

IF I have express'd too much Concern for the True, Legal, and Christian Liberty of the World about us, I hope they will at least pardon me so great an Injury. Anfw. p. 4.
Who could think that when we are requir'd to declare our Assent and Consent to the Use of all things contain'd in the Book of Common-Prayer, that it should be thought a Difficulty that they should be sincere and unfeign'd, unless there be any who could solemnly declare them without Sincerity or Intention of regarding such a Declaration? Defence of the Reaf. of Conf. p. 226, 227.

It concerns us all, as much as the Favour of Almighty God concerns us, to have a sacred and constant regard to publick Peace and Unity. Persu. Lay-Con. p. 289.

It is an Obligation upon every Christian to conform himself to what is establish'd, unless you will lay all Establishments open to infinite

HUMANE Absolutions, humane Benedictions, humane Denunciations, humane Excommunications have nothing to do with the Favour or Anger of God; they are humane Engines, permitted to work for a time (like other Evils) by Providence, meer Outcries of humane Terror, vain Words! Pref. p. 99, 101.

EVERYone may find it in his own Conduct to be true, that his Title to God's Favour cannot depend upon his actual being or continuing in any particular Method, but upon his real Sincerity in the Conduct of his Science. Preferv. p. 90.

FOR one Christian Divine to be told by another Christian Divine, that he contradicts Acts of Parliament, and Laws made by Men, Divi-
The SCOURGE.

I 19

' Divisions, and frustrate the very End for which alone they are design'd. Persu. Lay-Con. p. 294.

' In Theory it signifies little what a Man says, he may make what Ecclesiastical Utopia's he pleases, and indulge his own peculiar Judgment and Genius to the utmost. Reply, p. 524.

' has a very odd Appearance. Answ. p. 36.

' CHRIST himself is King, and has left no Vicegerents who can be said properly to supply his Place: My Practice is all that Zeal, Duty and Submission, which can result from the sincerest Affection to King George. Serm. p. 11. Answ. p. 50.
Jubal was the Father of all such as handle the Organ; Gen. iv. 21.

Sir,

"One would think that the Testimony of the Reformed Abroad, and the Encomiums they bestow upon the Decency of our Church Ceremonies, should be an unanswerable Argument of her Purity in Worship, and silence any Intimation of Popery or Superstition that Ignorance or Calumny may urge against Her: But it seems the greatest of our Enemies have always been within her own Bowels, and still they pursue their Resentments in so unfair, so unchristian a Manner, that you are sensible there is infinitely more Application requir'd to discover the insinuating Fraud and Design, than to overthrow the Force of their Reasons and Objections.

The Burning of the French Chapel some time ago, if you remember, was generally imputed to a Fire intended to dry the Paint of a new Organ; and this Report, tho' absolutely false, I find so unhandsomely improv'd by our good Friends, the Dissenters, that publickly, not long since, I heard one
one of their Teachers blasphemously pronounce it to be a judgment from Heaven upon the Congregation, for Receiving that superstitious Engine, that Popish Piece of Foppery, as he call’d it, into their Holy Assemblies; because, forsooth, the Service of the Heart is all, and God is no way affected with such Pageantry, such fantastical Devotion.

This wicked Insinuation, I confess, surprized me, and I had hardly, at that time, a command of Temper sufficient to prevent my exposing the Villany of the Wretch before the Company about us; but considering with what Impudence and Noise those Fellows engage in Disputes, and from a Principle of good Manners to the Conversation of the Coffee-Room, I chose rather to express my Thoughts in this manner, which, if you please, you are very welcome to communicate to the World.

And by way of Satisfaction to such unharmonious Souls, I would have them believe, that the Governours of our Church will always profess that Regard to the whole Body of Protestants Abroad, as not to gratify the Sullenness of a discontented Party at Home, by removing Instrumental Musick from our Publick Worship, since the Organ is almost universally made use of in all Protestant Churches; not only those that reformed from Luther, but that followed the Scheme of that four, melancholy Man, John Calvin himself; but to make it appear, that the Church of England has more to defend her in the Use of the Organ, than her Agreement with the Reformation Abroad, I shall endeavour to search into its Original History, and see what Authority she has for admitting into her Service, this Noble, this Melodious Branch of Instrumental Musick.

The
The SCOURGE. Num. 19.

The first Account we meet with of the Organ, is in Genesis, where Jubal is recorded to have been its first Inventer; and to justify our Translation, we must observe, that the Septuagint express it by the Word Psaltery, which Tremilus, a Native Jew, who perfectly understood the Propriety of the Hebrew Language, translated Organ in his Latin Version, whose Opinion is followed in all our Bibles. To preserve this Instrument from the Destruction of Fire and Water, Jubal inscrib'd his Art upon two Pillars, the one of Marble, the other of Brick, which should secure it to Posterity from the Rage of those two devouring Elements; and accordingly it remained as a noble Advantage to Divine Worship, 'till the time of David, who made very great Improvements, and composed Hymns, and had them sung by his Musicians to the Sound of the Organ: And here it may be proper to observe, that my introducing the Example of David does not at all prove the Use of the Organ to be part of the Ceremonial Law; for it may be noted, that this Instrument appears to be far more ancient than the Tabernacle or the Temple of the Jews, and seems to flow from the common Reason of Mankind, and to be the pure Effect of Natural Religion.

The Psaltery or Organ was always made use of in the Service of the Temple, 'till the Time of our Saviour; and about two hundred Years after his Resurrection, we find Clemens of Alexandria, a Presbyter of great Piety and Learning, advising his Flock to mix Instrumental Musick with their Devotion: If you can play upon the Harp I commend you, for you imitate that Righteous Hebrew Prince, whose Service was acceptable to God. St. Hilary tell us, that the Singing of a Psalm is when the Organ leads, and the emulous Voice of the Choir follows
follows it; for David prophesied upon an Organ, which in the Greek is called a Psaltery, the most excellent of all Musical Instruments. St. Basil says, that a Psalm is a Musical Speech when it is tunably play’d upon an Organ, after the exact Rule of Musical Conform; and is not this Authority enough to skreen the Organ from the Censures of these morose People, who have the Ignorance to call it a Remain of Popery, when it evidently appears to have been in use before there was any such thing as Popery in the World? I had almost forgot to instance an Injunction of Queen Elizabeth, where she orders a Hymn to be sung at the Beginning, or the End of the Common-Prayers, in the best sort of Melody and Musick that may be conveniently devised: An Argument of little Force, I am afraid, with those who seem to oppose the Ceremonies of our Church, for no other reason than their being confirmed and commanded by the Supreme Power.

But one would think the Nature and Reasonableness of the Thing itself would sufficiently justify the Organ in Divine Worship, without the Recommendation of Antiquity; for there is such a Sympathy between Sounds and Passions, that they are by Turns the natural Effects and Causes of each other; and true Devotional Musick very divinely opens the Affections of the Soul, composes the Thoughts, and calms the Mind; and the Organ has something in it so Sweet, so Solemn, so Angelical, that it is pity God should lose the Honour and Glory of it in his Service, or Man be deprived of what ravishes his Soul, and invigorates his Piety in the most sublime, the most seraphick Manner.

I confess there are some Dangers and Inconveniencies that may attend the Use of Instrumental
mental Musick; and I would advise all the Members of our Church not to fix their Senses with too much Intention, or so much regard the Melody of the Sound, as to be drawn off from the Matter and the Business they are upon; this seems to be the Design of our Church, by appointing, that whatever is sung should be expressed in the common Language, and the Musick intended only to raise and moderate the Song, and inspire the Devotion: And therefore the Gentlemen who handle our Organs will pardon me, when I advise them not so much to regard the Sweetness of the Notes, or the Delight of the Ear, as what becomes the Majesty and Solemnity of Divine Worship: For to use the Words of a great Critick in Church Musick; The Form of Tune ought to be such, that it hinders not the understanding of the Matter, but may rather help it, and which from the Understanding of the Words, joined with Sweetness, may delight the Mind rather than the Sense or Ears; for an over Nicety in mincing of the Air, either by Ostentation, or Art, lulls too much the outward Sense, and leaves spiritual Faculty untouch'd; whereas a sober Mediocrity, and grave Mixture of Time and Ditty, rocks the very Soul, and carries it into Extafies; and for a time seems to cleave and sunder it from the Body, elevating the Heart inexpressibly, and resembling in some Proportion the Hallelujahs above, the Choir and Unity which is in Heaven.

And I dare be confident, would the most jarring Differenter frequent our publick Assemblies for a little time, and make himself acquainted with the Divine Harmony of the Organ, his Soul would be soften'd into the most generous Sentiments of our Publick Service, and his Spirit of
of Opposition and Bitterness against Instrumental Musick be charm'd away; for it came to pass, when the Evil Spirit was upon Saul, that David took an Harp, and played with his Hand, so Saul was refreshed, and was well, and the Evil Spirit departed from him.

I am, Sir,

Your most humble Servant.
Monday June 17, 1717.

Give me leave, and I will slay this Dragon without Sword or Staff. History of Bell and the Dragon, ver. 26.

It is impossible to be in the Streets without observing what a Multitude of Quakers appear among us all of a sudden; and they affect to stalk along by Couples, in so slow and sullen a Manner, that they force the gay and active Part of the World into the Kennels, and perfectly make a Stoppage in the publick Passages of the City: I am inform'd the Fraternity of Porters are drawing up a Petition to the Magistrate, humbly submitting the Matter to his Consideration, either to turn them into the Coach-way, or to retrench the Circumference of their Hats and Cloaks, which are a great Offence to his Majesty's Leige People, whose Livelihood depends upon Speed, and a quick and nimble Dispatch of Business: Not that I charge the whole Sect with giving this Offence and Obstruction to their Fellow-Subjects; for I confess, there are many very dapper and mercurial Youths, who cock up their Hats close, cannot spare you an Inch out of a whole Coat.
Coat, and slip by you with all the Ease and Agility imaginable.

The Religion of a Quaker has a great deal of Judaism intermix'd with it, and they always observe an Annual Rendezvous in this City to celebrate the Feast of Pentecost, the Divinity of the Holy Ghost being an Article of Faith they absolutely deny: Hither every Congregation of them in the Kingdom send up their Emissaries, to give Account of the Proceedings of the Conventicle; and here they sit in Convocation to make Canons, decide Controversies, to excommunicate, and to establish a Sett of Principles that shall be a Standard for the Year following.

When Matters of Importance are dispatch'd, there is a Committee appointed to examine into the Apparel and Habit of the Assembly, who make a Report of the Indecencies and Superfluities they observe, and agree upon the Fashion of the Garments, the Form of the Plaits, and the Number of Buttons that shall be universally follow'd and made use of: Then they proceed to rectify any Abuses that have been introduc'd in their Dialect and Way of Speaking, and invent new Words, stiff and formal, and in direct Opposition to the common Sense and good Manners of the whole Kingdom: I had almost forget to take Notice of a select Company of Matrons, who survey the Dress of their own Sex, and resolve upon the Attire, the Lockets, the Hoop-Petticoats, and Decorations the pretty Schismaticks shall, for the future, distinguish themselves by.

The first Quaker that ever sprung up in England was GEORGE FOX, an ignorant illiterate Mechanick, whose highest Preferment was to be a Journeyman to a Shoe-maker in Mansfield, a Fellow that could neither write nor speak English.
of no natural Accomplishments, but a wild dıffraeted Enthusiast, yeť of that Esteem with his Followers, that they preserve his Tools and Instruments, as the most sacred Relicks, and adore them with more than Popish Superstition. His Awls, his Boots, his Hammock, and old Trundle Bedstead, are kept by his Executors with the highest Veneration; and they profess that Esteem for his Memory, as to maintain his Relations handsomely upon the publick Charge. His last Will is now to be seen in the Prerogative-Office under his own Hand, and will give us a very exact Idea of the Principles and the Abilities of this Apocryphal Religion-Broker; the Style of it is more like a Mahometan than a Christian, and very suitable to the Genius of the Wretch, who is mighty particular in disposing of his Lumber and Glitter-Pipe, without any Regard to a future State, or the Resurrection of his Body, which he believ'd nothing of: I shall entertain the World with the Testament of this Apostate, with this Assurance to the Reader, that were I to transcribe it literally, the Spelling is so barbarous, that it would be almost unintelligible; I must therefore use the Freedom to correct the Faults of the Pen, in order to make it understood; otherwise I offer it abroad in his own Words, and in its genuine Nonsense, Stupidity and Profaneness.

George Fox's last Will and Testament, written with his own Hand.

I DO give to Thomas Lower my Saddle, they are at John Nelfons; and Bridle, and Spurs, and Boots, inward Leathers, and the New-Eng-
land Indian Bible, and my great Book of the signifying of Names, and my Book of the New-
Testament
The Testament of eight Languages, and all my Physical Things, that came from beyond the Sea, with the Outlandish Cup; and that Thing that the People do give Glitters with, and my two Dials; the one is an Equinoctial Dial, and all my overplus Books, to be divided among my four Sons in Law; and also all my other Books, and my Hammock, I do give to Thomas Lower that is at Benjamin Antrobus his Closet; and Rachel may take that which is at Strathmor, and Thomas Lower may have my Walnut Equinoctial Dial; and if he can, he may get one cut by it, which will be hard to do; and he shall have one of my Prospect Glasses in my Trunk at London, and a Pair of my Gloves, and my Seal and the Flaming Sword to Nat. Mead; and Thomas Laier shall have my Spanish Leather Hood; S. Mead shall have my Magnifying Glass, and the Tortoise-Shell Comb and the Case.

And all that I have written concerning what I do give to my Relations, either Money or otherways, John Loft may put it up in my Trunk at John Elfenes, and write all things down in a Paper, and make a Paper out of all my Papers, how I have order'd things for them; and John Loft may send all things down by Powlesworth Carrier, in the Trunk, to John Fox at Powlesworth in Warwick-shire, and let John Fox send John Loft a full Receipt his Discharge; and in this Matter none of you may be concern'd but John Loft only.

And my other little Trunk, that standeth in Benjamin Antrobus's Closet, with the Outlandish Things, Thomas Lower shall have; and if it be order'd in any other Papers to any other, that must not stand so, but as now I order.
And Sarah, thou may'st give Sarah Frickenfield half a Guinea, for she hath been serviceable to me, a honest careful young Woman.

Make no Noise of these things, but do them to the Life as I have order'd them; and when all is done and clear'd, what remains, to the Printing my Books.

Benjamin Antrobus hath 100l. of mine, take no Ufe for it when you do receive it; and in my Chest in Benjamin Antrobus's Chamber, there is a little Gilt Box with some Gold in it. Sarah Mead may take it, and let it do Services among the rest, as far as it will go; the Box is seal'd up.

And let Thomas Docker, that knoweth many of my Epiftles and written Books which he did write, come up to London, to affift Friends in sorting of my Epiftles and other Writings, and I give him a Guinea; this to be put up among the seal'd-up Papers in the Pocket that Sarah Mead hath.

I do order W. and S. Mead, and J. Lower, to take care of all my Books, and Epiftles, and Papers that be at Benjamin Antrobus's, and those that come from Strathmor, and my Journal of my Life, and the Passages and Travels of Friends, and to take them all into their Hands, and all the Overplus of them they may have, and keep together as a Library when they have gather'd them together, which is to be parted.

And for them to take charge of all my Money, and defray all as I have order'd in my other Papers, and any thing of mine they may take, and God will andhall be their Reward.

Thomas Lower and Thomas Rous may affift you, and all the Passages and Travels, and Sufferings of Friends in the Beginning of the Spreading of the Truth, which I have kept together, will
will make a FINE HISTORY, and they may
be had at Strathmoor, with my other Books; and
if they come to London with the Papers, then
they may be had either at W. M. or Ben. An-
trobus’s Closet; for it is a fine thing to know
the Beginning of the Spreading of the Gospel,
after so long Night of Apostacy since the Apo-
tles Days, that now Christ reigns, as he did in
the Hearts of his People. Glory to the Lord
for ever. Amen.

G. F. The 8th. Month, 1688.

Endors’d thus:

For G. F. to be laid in the Trunk at
W. M. the 8 Mo. 1688.
Monday June 24. 1717.

—His Bishoprick let Another take. Acts i. 20.

A LETTER to Benjamin, by the Divine Providence, Lord Bishop of Bangor.

My Lord,

Among the many Adversaries of the Church of England, with whom I have the unhappiness to engage, I lament the occasion of introducing your Lordship as the great Disturber of Unity, and the most fatal Subverter of our Establishment: The Sectarist, my Lord, contends with us only upon the account of Ceremonies, and things Indifferent, but your Lordship disputes away the very Foundations of Faith, and resolves to unhinge us at once: To question whether the Sacred Institutions of Christ be any more than Human Inventions; whether the Exercise of all Power Ecclesiastical or Civil, be any more than Tyranny and Usurpation; whether the Church be a Regular Society, or a Chaos of Confusion; whether there be any effectual Provision made under the influence of Providence to maintain Truth, and to preserve Peace and Order; or whether the Subjects of Christ's Kingdom are left at liberty to think, speak, and act as they please, without
out any Coercion or Restraint, are Scruples becoming the Madness of an Enthusiast, but an indelible Reproach to the Episcopal Character, directly opposite to the Being of the Sacred Function, and advanced to establish Heresies, Libertinism, Infidelity and Atheism, upon the Ruins of Christianity itself.

I assure you, my Lord, I have neither Leisure nor Inclination to enter upon a particular Detail of your Lordship's Principles, the World I am confident believes they have been abundantly Confuted and Exposed; but I have time at command, to inform your Lordship how the Publick Conversation of the Town is entirely employed with remarking upon your Lordship's Conduct, not forgetting that Perjury and Apostacy, that Breach of Oaths and Subscriptions, that Forfeiture of the Rights of Priesthood, that violating of the most solemn Obligations and Ties of Conscience, the most eminent Caufuits of our Church have already charg'd upon your Lordship, and with impatience wait for the Royal Summons to make good.

The Cenfure of Disloyalty to the State, which your Lordship so terribly thunders against all who undertake the Defence of our Constitution, I humbly give your Lordship to understand, has no manner of Force with the Author of this Letter; But, my Lord, is Disaffection a Word to be play'd with? And is Jacobitism a Name for every Thing and Person your Lordship does not approve of? Lay your Hand to your Heart, my Lord, lay it close, and let it tell you, how often you have used this Reproach to serve your Purposes; how frequently you have given vent to your own Indignation and Spleen, by sacrificing the Character and Esteem of Men, as worthy as yourself.

My Lord, the National Synod have done you Justice; and notwithstanding the Reflections of the Quakers
Quakers and Fifth-Monarchy-Men, who side in with your Lordship, it was but equitable that your Lordship so notoriously distinguishing your self, should be as notoriously distinguished. The Design of this Address is to represent to your Lordship at one view, that it was not Prejudice or Personal Sentiment that induced the inferior Clergy to proceed in Convocation upon your Lordship's Principles, but the great Concern of our Church and our Religion: It was time to be jealous of the Honour of our Establishment, when our Canons and Articles were denied and exposed, and by a Bishop who had sworn to espouse the Cause of the Church, of which he is now become, I am afraid, an unworthy Member.

I beg leave to intimate likewise, that the World expects a Recantation from your Lordship, or a due Execution of Discipline from the Church; and if your Lordship persists in the Errors you have lately advance'd, I must intercede for your Security, that your Lordship would implore the Benefit of the Act of Grace, left some of the Engines of this World should be dispatch'd with a Writ de Excommunicamento capiendo, which the following Collection will demonstrate you have very just reason to be afraid of.

The Canons, Articles, and Rubrick of the Church of England.

Whosoever shall affirm that the King's Majesty hath not the same Authority in Causes Ecclesiastical, that the Godly Kings had amongst the Jews and the

If any Man upon Earth have a Right to increase the Number of Christ's Laws, or alter the Nature of the Rewards and Punishments of his Subjects, they are so far Christian
Christians Emperors of the Primitive Church, or impeach any Part of his Regal Supremacy, Let him be excommunicated ipso facto. Canons of the Church 2.

Whoever shall affirm that any of the Thirty Nine Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord God, One thousand five hundred sixty two, for avoiding Diversities of Opinions, and for the Establishing of Consent, touching true Religion, are Superstitious and Erroneous, Let him be excommunicated ipso facto. Can. of the Church 5.

Whoever shall affirm that the Sacred Synod of this Nation in the Name of Christ, and by the King's Authority assembled, is not the True Church of England. Kings in his stead, and reign in their own Kingdom and not in his. Sermon Bishop of Bang. pag. 14.

ALL the Subjects of Christ, in what Station soever they may be, are equally Subjects to him; no one of them has any more Authority than another to make new Laws for Christ's Subjects, or to impose a Sense upon the Old Ones, which is the same thing, or to judge, censure, or punish the Servants of another Master in Matters relating purely to Conscience or Salvation. Sermon. p. 15.

WHEN any Men upon Earth make any of their own Declarations or Decisions to concern and affect the State of Christ's Subjects, with regard to the Favour of K. 4.
**The SCOURGE.**

**NUM. 21:**

God; this is so far the taking of Christ's Kingdom out of his hands, and placing it in their own. Sermon p. 14.

**THE Favour of God cannot depend upon a Man's actual Being or Continuing in any particular Method, but upon his real Sincerity in the Conduct of his Conscience, and of his own Actions under it. Pref. p. 90.

**HUMAN Excommunications and Denunciations have nothing to do with the Favour or Anger of God. It is impossible for Men to unchristian, unchurch, or to declare out of God's Favour any of their Fellow Creatures.** Pref. p. 85. & 101.

**THERE are some professed Christians** who contend openly for such an Authority, as indifferently obliges all around them to Unity of Profession; these divest Jesus Christ of his Empire in his own Kingdom, and

**Priests**

**THEY are to be had accursed that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law. Articles of Rel. 18.**

**That Person which by open Denunciation of the Church is rightly Excommunicated, ought to be taken of the Faithful as an Heathen, until he be receive'd into the Church by a Judge, that hath Authority thereunto. Articles of Rel. 33.**

**An Act for the Uniformity of Publick Prayers and Administration of Sacraments, and other Rites and Ceremonies, and for establishing the Form of making, ordaining and consecrating Bishops,**

*land, Let him be excommunicated. Canons of the Church. 139.*

*They are to be had accursed that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law. Articles of Rel. 18.*

*That Person which by open Denunciation of the Church is rightly Excommunicated, ought to be taken of the Faithful as an Heathen, until he be receive'd into the Church by a Judge, that hath Authority thereunto. Articles of Rel. 33.*

*An Act for the Uniformity of Publick Prayers and Administration of Sacraments, and other Rites and Ceremonies, and for establishing the Form of making, ordaining and consecrating Bishops,*
Priests and Deacons in the Church of England. Printed before the Common Prayer.

The Priest, or Bishop, if present, shall let the Congregation depart with this Blessing, The Peace of God, &c. The Rubrick.

Our Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners, who truly repent and believe in him, of his great Mercy forgive thee thine Offences. Office for the Visit. of the Sick.

It is evident unto all Men, that from the Apostles Times, there have been these Orders of Christ's Church, Bishops, Priests and Deacons; no Man shall be suffered to execute any of the said Functions, except he be admitted by Episcopal Ordination. The Rubrick before the Form of making Deacons.

teach his subjects to pro-
stitute their Consciences to the Feet of others, who have no right in such a manner to trample upon them. Sermon p. 29.

HUMAN Benedi-
cotions are Human En-
gines, permitted to work for a time (like other Evils) by Providence. Pref. 101.

HUMAN Absolu-
tions are meer out-cries of Human Terror, vain Words. Pref. p. 98.

A Succession of the Ministry, and regular Ordinations, are Trifles, Niceties, Dreams, Inven-

I am, My Lord,

Your Lordships, &c.

Monday
Monday July 1. 1717.

The Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, having their Conscience sear'd with a hot Iron, 1 Tim. iv. 1, 2.

Here has nothing made a greater Noise for some Years past in this English World, than the loud Clamours and Outcries about Matters of Conscience, Liberty of Conscience, Toleration, and Indulgence to tender Consciences; Nor is it less obvious how grossly and notoriously Conscience has by some People been abus'd: Upon this Foundation the several Parties among us lay the Pile of their Religion, and from the Dictates of this suppos'd Infallible Guide it is, that they receive their Principles, and to which they conform their Practice: Ask an Enthusiast why he will shew no Reverence to his Superiors; demand of the Anabaptist why he denies to Infants under the Gospel the same Privileges they enjoy'd under the Law; enquire of a Presbyterian why he starts at a Ceremony, or any Sect, why they separate from the Communion of the Church? Shew them all Advantages of Unity, both as to Religion and Policy; demonstrate the Dangers and Inconveniences of Separation,
tion, and yet for all you can say, when they find themselves beaten from one intrenchment to another, and straiten'd by the prevailing strength of Argument and Reason, the Result of all shall be, It may be so as you say for ought I know, but it is against my Conscience, and therefore I must ask your Pardon.

When Men are resolv'd to erect such an universal Empire of Conscience in their Breasts, it is no Wonder they strive so violently for the Enlargement of its Dominion, and contend for an absolute Sway and uncontrollable Liberty, that the Tyrant may rule with Arbitrary Power, according to the Dictates of his own unbounded Will and Pleasure; and to this inordinate Defire of Liberty, which of late Years has been claim'd among us, we may reasonably impute all the Miseries and Distractions that now obscure the Luster of our Church, and the Beauty of our Establishment: When Men are encourag'd to chuse what Doctrines, Persuasions or Opinions their own Fancy or Interest incline them to profess, when the Ecclesiastical Discipline is relax'd, and the Boundaries of Religion are thrown down, they immediately grow arrogant and aspiring, and by having leave to dissent from the Publick Profession of the Church, they become wild and outrageous with the Rein upon their Necks, and bid fair for a State of Atheism and Infidelity.

The People of England are observ'd to be full of Fury, Animosity, and Spirit; extremely vain, and fond of new Fashions in all things, but more particularly in the Case of Religion; and this Humour of Change and Variety, has not only betray'd them into some lesser Whimsies and Extravagancies, but has introduce'd the most desperate Corruptions of Mind and Manners, subverted every thing that is decent and orderly, and all this un-
under the Notion of enjoying whatever Liberty they please to assume to themselves, under the Name and Colour of Religion. These Libertines have very different Sentiments of a Religious Freedom, from what were receiv’d in the Apostolick Age; the Primitive Fathers of Christianity had no other Regard for a Liberty of Conscience than was consistent with Uniformity and Ecclesiastical Obedience: The true Christian Liberty in those pious Times was always attended with Charity, Humility and Modesty; was inspir’d with Harmony in Worship, and a regular Subjection to their Spiritual Superiors; the Subjects of Christ’s Kingdom abhor’d the least Tendencies to Schism, Novelty, or Ambition, and in all Respects observ’d the exact Temper, Order, and Decorum of a Christian; but of late the World seems to be directed by new Lights, and more especial Inspirations; every Man pretends to Instinct within him to determine in Matters of Faith, and to interpret the Scriptures; the Laity by a New Art, resolve Cases of Conscience, and take care to resolve the whole into the Service and Interest of their own particular Parties and Factions: This Method of advancing the Kingdom of Christ was never heard of in the first Centuries of the Gospel; for which reason the dutiful Clergy of our Church will no more admit such desperate and pernicious Schemes, than they will canonize for Saints, Hereticks and Apostates, who defer the Catholick Faith and Tradition, that are founded upon the Rule of Scripture, and conform to the Apostolick Practice and Example.

I always had a great Veneration for that Command of the Apostle, who lays a Charge upon Christians mutually to bear with, and to forbear one another, in Matters of private Difference either in Opinion.
nion or Practice; and there is a great Latitude of Charity to be exercis’d among particular Churches, with regard to the several Genius’s, and the different Rights of People: I willingly allow to all Men, much more to Christians, all that Liberty, Natural, Civil, and Religious, that consists with Scripture and Reason, which is as much as I desire to use or enjoy myself: I admire the excellent Temper of Constantine the Great, who profess’d he would not have Men Cudgeled, but Convinced to be Christians; that Religion was a Matter of Choice, not of Constraint; that no Tyranny, no Rape, no Violence is more detestable than that which is committed upon the Consciences of Man-kind, when once they come to be Masters of so much Reason as to chuse for themselves, and understand those Principles upon which they laid the Foundation of their Faith. This was the Sense of that great Emperor, who never interpos’d his Imperial Power to alter or to innovate, to judge or decide in Matters of Religion, but left that to the Piety and Prudence of those Holy Bishops, who by their Unanimity in Doctrine and Practice, surmounted the Terrors of Persecution, and carried on the Cause of the Gospel, with such Splendor and Authority, that few Christians had the Impudence to dispute, much less to dissent from, that exquisite Harmony and publick Order they dy’d Martyrs to establish.

And consistent with this Primitive Notion of Church Unity and Forbearance, has been the Practice of all Nations, where Christianity has been receiv’d: It was soon observ’d to be the most fatal Neglect, to leave Religion so loose and dissolute, as to have no Hedge about the Vineyard, to impose no Limits or Restraints upon the Perversels and Obstinacy of such base and refractory Spirits,
rits, who under the name of Liberty, and the pretence of Conscience, oppos'd themselves to the Publick Settlement, and therefore it was thought fit there should be every where some Grand universal Establishment, as should be the publick Measure and Standard of Religion, with Reference to Doctrine, Worship, and Government: This was always recommended to the People, and enjoyn'd by the Authority of the State, which very seldom made use of the Sword to enforce Obedience, yet always took care to suppress Schism and Disputation, that the Dissenter should modestly offer his Objections to an Ecclesiastical Assembly, who examin'd faithfully into his Pretences, and to whose Determinations he was oblig'd to submit.

It was an Institution in the very Infancy of the Gospel, to appoint Persons of the most eminent Piety, Wisdom, and Learning, to be, as it were, the Guardians and Conservators of Religion: The Power they exercis'd was originally of Divine Right, and from our Saviour descended upon the Apostles and their Successors, to whom, in case of Difference and Dispute, Address was made, not only for their Counsel and Judgment, but with a Design to obey their Decisions and Decrees, which bound every Man to receive no other Doctrine in Opposition to what that venerable Consiistory deliver'd to the Churches.

This Precedent of the Apostolick Age, induc'd the Times that follow'd to convene Ecclesiastical Councils, to oversee the Concernments of Religion in their respective Districts and Provinces, whose Office was to try and examine any Novel Doctrine, and whose Authority prohibited the dispersing of New Opinions, 'till they were propounded to the Council, with the Reasons why the Dissenter thought fit to add to, or to differ from the Profession
The SCOURGE: 143

Profession of the Publick: If the Pious Convocation admitted of his Arguments, he had Liberty of declaring them to the World, otherwise, it was Excommunication to propagate his Doctrines, to reflect upon the Wisdom of the Synod, or to violate the Unity of the Church: This was the only Liberty of Conscience allow'd of, in the pure Ages of Christianity, when it was thought to be a Principle of Disorder and Confusion, for every one to do what the Spirit mov'd him to believe to be right in his own Eyes.

It is certain, that private and modest Differences very safely may, and very charitably ought to be borne with Tenderness, and a compassionate Forbearance; but it would be the Pest of every Thing Sacred, to establish Iniquity by Law, I mean, to tolerate the Ignorance and Impudence of proud and ambitious Minds, out of fear of encroaching upon the conscientious Liberty of a Christian; for I shall always be of this Opinion, that when once Men come to be free to profess what Religion they please, they will soon take the Liberty to be of no Religion at all.

N. B. Whereas the Lord Bishop of Bangor has invented a New Method of answering Controversies by way of Advertisement in the Publick Prints; these are to represent to his Lordship, that the Company of Comedians, acting at the Theatre Royal in Drury-lane, by an undeniable Right, have always had the Honour of the first Advertisement; and it is humbly hop'd his Lordship, for the Future, will condescend to have his Letters inserted immediately before the celebrated Anodyne Necklace, recommended by Dr. Chamberlain, where they will appear to equal Advantage.
If there arise among you a Dreamer of Dreams, Thou shalt not hearken unto the Dreamer of Dreams, for the Lord your God proveth you to know, whether you love the Lord your God with all your Heart, and with all your Soul; Deut. xiii. 1, 3.

The ingenious Mr. Joseph Smith has so very handsomely acquitted himself in the Defence of the Clergy of England, that he has scarce left any thing unsaid upon that Subject; I shall transcribe a few Paragraphs as a Specimen of the Zeal, Learning, and Integrity, of this Young Gentleman: His Compositions are really excellent, and express'd in a Style so much like a Christian, and a Scholar, that they carry a wonderful Delight as well as Conviction along with them. What I now take the Freedom to borrow from him, is to be found in the Second Part of a Treatise which he calls, Modern Pleas for Schism and Infidelity review'd: The Book is printed for Mr. Rivington at the Bible and Crown in St. Paul's Church-yard, and wants no manner of Apology to recommend it to the World.

Wherever the Notion of a God, or Religion has obtain'd, the Priesthood has always been treated with Reverence and Respect; and,
NUM. 23. The SCOURGE.

and, indeed, these are the necessary Consequences of each other, and have always appear'd so, even to the Light of Nature. There is no Nation under Heaven, I believe, in this, so brutish as ours: If Priests of all Religions are the same, it may be expected reasonable the Laity may be so too; and then surely what has been so universal a Dictate of Reason, would not be thought inconsistent with Wit and good Manners, even in this Age. But the scandalous Licence of this kind, is not only a Dishonour to Christianity, but a Reproach to our very Nation, and must give all wise Foreigners as ill Impressions of the Manners, as the Religion of the English. What! can we find no Body to throw Stones at but the Prophets? Is the Christian Priesthood less honourable than all others? O tell it not in Gath, publish it not in the Streets of Ascalon, left our Island flink, and stand a lasting Monument of Reproach to all the sober World.

I wish it were peculiar to Libertines, Men that are their profess'd Enemies, only to defame and revile the Sacred Order; but we of the Church of England are the most infatuated People, in this, under Heaven; we seem particularly fond to expose our own Clergy, aggravate all their little Misdemeanours, and join the Enemy and Blasphemer to sink the Credit of their Function. Unhappy Gentlemen! Are they not beset with Enemies enough from without, but they must find us such even in their own Bosoms? But let us not upbraid them, and add fresh weight to their Afflictions, but rather let us endeavour to encourage and strengthen them in the discharge of their Duty: This would not only skreen them from that unparallel'd Contempt, they at present labour under, but animate them to acquit themselves becoming their Function, and ease them of innumerable Difficulties; But when
when they find themselves loaded with Reproaches from all Sides, and their very Flocks ready on all Occasions to slander and traduce them, Who is? Who can be sufficient for these things? The Clergy are Men, Men with Elias, of like Passions as we are; let us therefore treat them as such, and not like Stocks and Stones, that have no Sense of Injuries.

Gladly would I make a Period here, and cease all farther Aggravations; but there are yet one sort of Men, and of the Holy Order too, that we cannot be sufficiently warn'd against; Men! that prostitute the most venerable and sacred Office in the World, to the vile Purposes of Heresy and Perfidiousness. O that they had taken the same care, not to have made this Guilt publick to the World, as I would to conceal it, were it not necessary every Body should be caution'd to avoid, both them and the horrid Enormity! But alas! Iniquity, even of this kind, stares us in the Face, and the Priesthood, the pure Apostolick Priesthood of the Church of England, is in too many Instances stain'd with this abominable Pollution. The solemnest Attestations, and Subscriptions, are not in this Age, either Proofs of the Christian or the Churchman; and our holy Mother may take up the Complaint of the Psalmist, and say, That it is not an open Enemy that has done me this Dishonour; but even thou, my Companion, my Guide, and my own familiar Friend! Thou! that hast liv'd and wax'd fat on my Revenues. Thou! that hast been rais'd to the distinguisht Orbs of my Glory, and hadst both Opportunity and Abilities to have spread the Divine Rays of my Truth around thee! Even thou hast betray'd me, commented away my Articles, artfully insinuated Doubts of my sacred Records, funk into the meanest Cant and Enthusiasm, to deceive my
my genuine Offspring, and omitted no Method, either of open Violence, or secret Treachery, to destroy my Faith, and set at naught my Discipline.

Let not any base and disingenuous Wretch, whose own Conscience accuses him, imagine these Papers are levell’d at any but at the Guilty. Those who by their Writings, and general Conversation, make these things no longer a Secret; ’tis those, and only those, do I charge with any thing of this Nature; personal Reflections, and secret Calumny, is what I abhor; and such is the Reverence, as well as Charity, I have for the Clergy in general, that I would not be thought so much as to insinuate a Thing, that bore so much as a Doubt in the Persons that stand culpable. ’Tis not to sink the Credit and Reputation of the Gown, that I mention these Things; no! all that know me, or any thing of me, must know I detest any thing of this Nature; Let them that rule well, be counted worthy of double Honour; but it is to warn all to avoid such Apostates, and Scandals to the Gown, as they would Rocks and Quicksands, left their Faith be shipwreck’d by them. How many secretly encourage such as these, God, and their own Consciences can best tell, I will not, I dare not pretend to guess; but this I will be very peremptory in, that whoever, of the Clergy especially, either openly opposes, or secretly undermines, or abets and encourages those that do, any of the Doctrines of the Gospel, or, which is all one, of the Church of England, he shall be accounted the least in the Kingdom of Heaven; though through the Degeneracy of the Age, such Practices may swell him a little on Earth. But when the Guilt is yet farther aggravated, and the Attempt strikes even at the first and most important Principles of our Faith; when the Gravity of the Priest joins the

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Impudence of the Infidel, and their united Force seem, as 'twere, to storm Heaven by Violence; when we see him unsay all he has said before, and argue down his own best former Reasonings, this must strike the Soul with such a circling Horror, fright it around with such black Images of things, as if the World were wholly sunk to Atheism, and burning Vengeance already was prepar'd, to burst the Skies in Pieces, and deluge all in universal Ruin!

A Clergyman! a Clergyman of the Church of England! revile his holy Mother, and trample under Foot the Son of God; tear and rend in Pieces the sacred Garments of the one, and blaspheme or write against the Doctrines of the other; 'tis such a complicated Piece of Guilt, something so sunk into the Depths of Wickedness, as speaks the impious Wretch that has plung'd himself therein, not only a Judas, the Son of Perdition, but the First-born of the Devil! Charity herself, that bright, that Heaven-born Virgin, who draws, as 'twere, a modest Veil o'er every Humane Ill, and will put some kind Sense on all, stands pale and speechless, viewing of the Monster, and only sighs out sad desponding Hopes of his Conversion. His Ignorance she cannot for him plead, no! his laborious, his diligent Searches to defend his Errors, too plainly prove the contrary: No, no, she too well knows the Springs that move him. Actions so open speak themselves; and tho' she's candid, she's not foolish, and therefore cannot destroy the Reason and Nature of things, nor put Sweet for Bitter, nor Bitter for Sweet, in a Complement. The Lust of the Flesh, the Lust of the Eye, and the Pride of the Life, are the three grand Fountains from whence flow all our Corruptions; and therefore, as the Bent of Appetite, the Desire to be Rich, and appear above
above the common Bulk, are not easy to be gratify'd by the common and honest Methods of his Duty, his Saviour, his Church, and all that's dear and sacred, must be given up to their Satisfaction. 'Tis not easy to appear considerable in the plain Road of Orthodoxy; no, some darling Monster must be conceiv'd, to speak the Man of Parts; and a Birth of this Nature, is sure to make the Father known, and talk'd of: Let it be never so absurd and ridiculous, still 'tis new; and nothing, for that Reason, must stand in Competition with it.

However, 'tis a very melancholy Consideration, to find the most important Truths of our Holy Religion, thus moulded to every extravagant and sickly Fancy; and that those who are so bold to do so, should find any Encouragement in the World. Can Men find nothing but Religion for Philosophy to sport with? And must that be the first thing that is given up to every idle Wretch, who imagines he has made some new Discovery? Is England turn'd another Athens, and is no body to be regarded, but who sets forth some new Doctrine? Let us for shame return to the old Paths, the good Way our honest Forefathers trod before us; and not be the Derision of all the discerning World, for our Absurdities, as well as Impieties. Let us not only inwardly detest and abhor such Practices, but use all possible Endeavours to hinder their Credit and Influence in the World. Let us speak of them as publick Nuisances, and what ought not so much as to be mention'd, but with Detestation. Pride is the very Life and Soul of an Heretick, and let him once be as contemptible as he is impious, and he cannot live. 'Tis his very Food to be talk'd of, and be thought to have Understanding above the common Size; and would all but concur to treat him with that Contempt and Disdain he deserves, the World would probably hear no more of him.
Who is this uncircumcised Philistine, that he should defy the Armies of the Living God?
1 Sam. xvii. 26.

Man must be very little in Conversation, without having his Opinion ask'd in the Great Controversy now in Debate among us; and the Case appears to me in so intricate a Light, that it is difficult to pronounce with any certainty upon that Subject. I confess, I no way envy my Lord of Bangor in his Transports of an untouch'd and unsoiled Reputation; for me it shall shine in the same Meridian Glory wherein I found it; for it really is of so delicate and tender a Complexion, that the least Breath, this Hot Season, would be apt to render it suspected and unwholesome. His Lordship, to his eternal Applause, has in this important Dispute acquitted himself as a perfect Master in the Noble Science of Defence; and his way of Address would persuade us, that a Protestant Bishop was become one of the greatest Prize-fighters in Europe. The Champion knew that there was no Fence against a Flail, and lay about him in so wild a manner, that it was hardly possible to ward off the Blow. His Management through the whole,
is as uncommon as his Thoughts, and has just the same effect upon the World as his Arguments; and his Lordship has given us but a very low Idea of a Welsh Bishop's Prikick, when he is reduc'd to send Challenges to his Adversaries by a Half-penny-post.

To do Justice indeed to his Lordship, he has shew'd some tolerable Prudence in the Encounter, and has acted the Part of a Politick Commander; for when he found himself beset, and pressed home with undeniable Evidence, and the Power of Reason, he raises the Siege of his Sermon, and by the Stratagem hopes to pass off in the Dust undiscovered. I wonder that his Lordship, a Person of those nice Principles of Honour and Religion, did not use the Doctor with the same Healing Expedient he propos'd to the Bishop: A verbal Conference, or a private Message, would have cleared up the whole at once, and put a stop to those solemn Affeerations and Appeals, which are made the Jest and sportive Theme of the Sectaries and Infidels at home, and the growing Hopes of the Papists abroad.

I was agreeably surpriz'd at the Close of his Lordship's first Attack, to find him in so Serene and Christian a Temper; and I had some Thoughts that a Ray of Grace had for once broken in upon him: He prays God (but coolly I am afraid) to put a stop to such Behaviour; he forgives from the Bottom of his Soul, and shews himself in a Frame so calm and undisturb'd, that you would conclude him nodding at his Devotions; but he soon lays aside the Bishop, enters the Lifts like a Combatant, challenges, insists and demands, and pushes on his Claims, as far as the most severe Words, and the bitterest Resentment would reach. Such Methods of uniting and making up the Quarrel appear as preposterous to me, and must be attended with the same Success.
Success, as if a Prelate, who was sent to propagate the Gospel in North-Wales, should immediately, by way of Qualification, admit a Jesuit into his Family to teach him French.

If the Lord of Bangor would have quitted the Masquerade, the Controversy would never have swell'd to this compass: A fair Author always writes to be understood, and the universal Acceptation of Mankind is properly a Judge of him. And tho' his Lordship lays so great a stress upon his own Honour and Reputation, and pres'ses so hard for Reparation and Justice, he seems insensible of the high Wrongs, and scandalous Abuses, he has fixed in a sublimer Nature: He has stript the Church of all Order and Authority, and has flabb'd his Redeemer through the Bosom of his Spouse, and yet relentless and unrepenting, drives on with a high hand, without offering Satisfaction.

Notwithstanding the Proof this Prelate has given the World of his regard to plain and open speaking; yet 'tis no great vindication of his Sincerity, or embellishment to his Order, to Preach one thing and Publish another. And if my Lord of Carlisle be in the right, he may be as sincere as he pleases in his Prayers, he is otherwise in his Practice. Who cou'd have supposed a Person of his undoubted Loyalty and strict Allegiance, wou'd at this rate have imposed upon his Sovereign to deliver one thing to Him, and hand out another quite different to the World! But the Dean, it seems, in Consultation with the Bishop, has found out a Master Key, that will unlock all Difficulties, and answer all Purposes: The Absolutely's and Properly's have been so nicely contriv'd, that, like false Dice, they can run them as high and as low as they please.
His Lordship very daringly affirms, the Doctrine be taught in his Sermon, was the same he found in the New Testament; which is an unparallel’d Violation of Truth, and an Arraignment of the sacred Text. Our God is a God of Order, and his Laws and Institutes are pure and peaceable: But his Lordship’s Scheme is all Darkness, Chaos, and Confusion: His Church (may I complement him with that Name?) is strip’d of all Spiritual Ornaments, his Priests useless, and without Power; and yet, by a peculiar Figure of his own, he has given a Sanction for every one to play the Priest for himself. The Sectarians of all Ages and Climes will rise up in Judgment against him; the Disciplinarians of Scotland, the Anabaptists of Munster, and the whole Posse of our Dissenters at Home (except his Dearly Beloved Brethren the Quakers) carry some Lineaments and Face of Authority, tho’ their Models be extremely irregular, and their Foundations laid upon the Sand. But the Bishop has entirely defaced all Discipline, has eraced the Beauty and Harmony of Order, and resolved all Religion into feint Trance and Lethargy. I hope his Lordship will give satisfaction to the World before it be too late, and not trust too far to the Dean’s Notion of Repentance, which I am afraid will prove very uncomfortable, both at the Hour of Death, and in the Day of Judgment.

When his Lordship’s Life shall be handed down to latest Posterity in the Annals of our Church, it will be much to his untouch’d and unsoiled Reputation, if it be believed that with a Dean, and a Jesuit, he made up the Concording Triumvirate, to destroy the Rites and Privileges of that Church, that he had sworn so often, and so sacredly to protect.
Whatever good Opinion the Bishop may have entertained of the Dean's Testimony, it will not much recommend either him or that to the World; and I beg leave to say, my Lord Carlisle's Narrative of the Fact, is Genuine, Natural and Easy. Methinks I see him in the Study, and the Dean, in an affected Fleer, a drolling out, I furnished his Lordship of Bangor with those Fastnesses, of Absolutely's and Properly's; the Idea I have of it this very minute, works so strongly upon my Mind, that I cannot refuse my Assent, without a force upon my Reason. To put off my Lord Carlisle with so feint and trifling a Plea, that variety of Company, and multiplicity of Business he engaged in, well may occasion a failure of Memory in some particular Names or Things, is to affront him with downright Idiocy and Folly.

The Two Letters are confummate Originals, and shew the Dean to be as intimate with the Jesuit, as the Bishop; and 'tis pity, but that they should be fill'd in the Vatican, for the Instruction of that Religious Order. What his Lordship of Carlisle is most to be charged with, in this affair, is that he should lay so much stress upon the Dean's Christian Courage and Integrity; that he should know him so long, and know him no better, and put the point of his Honour upon so slender an Expedient. Yet I make no question, but in the Consciences of the fair and unprejudic'd World, his Lordship will be acquitted, and the Blame and Infamy of the Christian Name rest where in Justice it ought: It is certain that greater Personages than his Lordship, have been given up and betrayed, and some may believe Innuendo's can be drawn from other Places besides Altar-pieces. In short, let this matter fall where it will, my Lord of Bangor began this War, and as indefatigably pursues it:
it: His good Purposes of the Forgiveness he talks on, are quickly laid aside, and instead of healing the Gashes, he's widening the Wounds he has given already, and most vigorously prepares for another Onset.

WHERE will this unhappy Difference at last center, but upon the Bosom of the Church, and in the very Vitals of Religion! A Malignant Comet hovers over our Heads, and is ready to spout Destruction around us: The Plague is already begun, and a Lying Spirit gone out in the Mouth of our Prophets, and nothing can stop the raging of the Contagion, but the immediate Interposition of Authority. Upon the Magistrate therefore we call, we conjure him by the Eyes of Christianity, by the sacred Regard to Truth, and the flowing Tears of the poor distracted Church of England, that he will put some Stop to these Divisions, and not give the Enemies of the Lord thus Occasion to blaspheme.

To the Author of the Scourge.

I Desire you would make the World acquainted with the Familiarity of these two remarkable Men.

MAHOMET. The Bishop of Bangor.

'It is said, that none but Jews and Christians shall enter into Paradise, but it is a false Invention: Say unto them, he that is a just, good, and sincere Man, shall be recompens'd by

'THE Favour of God cannot depend upon a Man's actual Being or Continuing in any particular Method, but upon his real Sincerity in the Conduct of his own Conscience, and of his the
SCOURGE. Num. 25.

the Divine Majesty; he 'Actions under it. Pref.
' shall not be tormented p. 90.
' in the Fire of Hell. Alc.
ch. 2. Eng. Trans.

Yours, &c.

MONDAY July 22. 1717.

Kings shall bethy Nursing Fathers, Isa. xlix. 23.

In the Reign of Constantine the Emperor, there arose a Dispute between a Christian Bishop and a Presbyter, of the same fatal Influence upon Religion with that strange Controversy, which is canvass'd at present among the contending Divines in our English Church. The Persons concern'd in this Debate were Alexander, Bishop of Alexandria, and Arius a Priest; but here the Prelate was Orthodox, and the Presbyter the Schismatick. The Subject of the Controversy was upon some mysterious Points in the Holy Trinity; but the Method of Prosecution was base and scandalous on both Sides, loaded with the most invidious Reflections, and attended with such desperate Consequences, that the Reputation of both Parties became perfectly ridiculous, and the very Christian Names suffer'd by the implacable Fury and Resentment of its Professors; for the History of that Age informs us, that the Infidels upon that Occasion, introduc'd some Branches of our Scripture upon their Profane Theatres,
Theatres, as Publick Spectacles of Infamy, Derision and Falshood.

The Report of this Distention soon reach’d the Ears of the Emperor, who had that sacred Regard for the Honour of his Holy Faith, and the Dignity of the Priesthood, that he resolv’d to interpose and heal up this unnatural Quarrel; for the whole Order began to be infected, and distinguish’d into Factions: The Prelate invited the Bishops of other Provinces to espouse his Side, and the Presbyter was equally busy to propagate his Principles, and recommend himself to the Esteem of the Inferior Clergy. These violent Practices the Great Constantine soon perceiv’d to be of the most pernicious Importance, and therefore he immediately sends his Imperial Letter to Alexander and Arius. This Epistle I shall translate from the Original, and offer it to the World (if they please to understand it so) as a Scourge for this Degenerate Age. Here you may view Religion rooted in the very Heart of a Prince, who could not bear that the Episcopal and Priestly Characters should be made the Jest of Courtiers and Buffoons; but mov’d with a Holy Indignation, purposes to reconcile the Disputants in the following Manner.

The Victorious, High and Mighty Constantine,
to Alexander and Arius.

I Call God himself to witness, my Helper and Defender in all my Designs, that the whole Actions of my Life were principally directed, that I might reduce all Nations into one Opinion about the Concerns of Religion, and restore the decay’d Constitution of the World into a State of perfect Health and Vigour: And when I was resolv’d upon these Considerations, I thought to effect the One
One by Persuasion and Counsel, and to perform the Other by Military Strength, and the Power of Arms; for I suppos'd that if I could unite all the Professors of Divine Worship, and establish an universal Bond of Amity and Peace, our Citizens at home would soon be reform'd by the Example.

Moreover, when certain Mad and Enthusiastic Opinions had over-spread all Africa, arising from the vain Levity of some Persons, who desir'd to break the Unity of Religion into SETTS and HERESIES, I could find no other Remedy to be apply'd to this Schismatical Disease, than to send some Religious Men of your Sacred Order, to reconcile those Factious Spirits, that this envious Disagreement in Matters of Religion, which is the Common Enemy of the whole World, and disturbs the good Success of our Holy Synods, and Councils, might effectually be restrain'd and extinguish'd.

And because the Sun and the Light of Religion, by the Divine Providence first broke out in the Parts of the East, and so by his illustrious Beams has illuminated the whole World; therefore, not without Cause, I endeavour'd to find out you who profess that Religion, that you might be as Guides to bring the Gentiles to the Knowledge of God; for when I had subdued the Enemy by my victorious Arms, it was my Ambition to promote their Happiness, and to have them instructed in the Christian Faith.

But O the Great and Divine Providence of God! How much was I grieved when I heard that a Division was sprung up among you, which was a very great Addition to my Sorrows, especially when I found the Professors of your Church, who ought to cure the Failings and Infidelity of others, were corrupted and grown distracted themselves;
felves; and when I considered the Cause of these Innovations in Matters of Opinion, I perceiv'd they were very weak, and far unworthy to be the Occasion of so great Disturbance; for which reason I was forced to interpose with this Epistle, to decide and moderate your mutual Disfentions, and to establish an universal Peace; and I persuade my self my Endeavours will be followed with Success, tho' the Difference were much greater, if possible, than it is.

The Occasion of this present Controversy, I understand to be this; Thou, Alexander, didst demand of the Presbyters the Interpretation of a certain Place in Scripture; and thou, Arius, didst inconsiderately give an Opinion thou oughtest to have concealed; from whence Discord arose amongst you, the Ecclesiastical Convocation was disturb'd, and the Populace were divided into Factions, fell away and forsook the Universal Church: Therefore let both of you forgive one another; let neither of you ask Questions concerning such Matters, nor make any Replies if such Questions should be propounded: For Enquiries of this Nature, which are prescribed by no Ecclesiastical Law, are no more than Cobwebs of Contention, spun out by curious Wits; and though they serve to exercise the strength of Reason, and the sharpness of Understanding, yet they ought to be suppress'd, and not be disputed before the Vulgar; to distract the People, and inspire them with Principles of Faction; for who is able either accurately to discover or to distinguish such hidden Mysteries? Or if any one presumes upon his own Abilities, how few of his Hearers can he bring to understand his Meaning? Or who in the managing such curious Questions can avoid falling into Error and Mistake? Wherefore such Disputes must be restrain'd, since Matters
Matters that are neither prov'd nor explain'd, or not understood by the dull Capacities of the People, do but encourage the Vulgar to blaspheme: Neither ought you to take occasion to contend about any Part of the Sacred Scriptures, or to introduce any New Notions in Religion, but to be of the same Faith, and to strive for the Publick Unity of the Church. But that I may persuade you by an Example; you remember, I suppose, that the Philosophers did all agree in the Chief Parts of their Doctrines, and yet maintain'd some different Opinions; and tho' they divided sometimes in Matters of Discipline, yet they harmoniously consented in one Profession: And therefore is it not much more convenient, that we who are the Servants of one God, should be unanimous in the Religion we profess? Ought you to doubt, whether it be convenient that Brethren should strive with Brethren in a vain and idle Contention about Words, and separate about some unnecessary Points, to the Disturbance of Universal Peace? These are vulgar and childish Quarrels, unworthy of the Character of Wise Men, and reflecting upon the Gravity of the Priesthood.

We think it meet therefore, to avoid these Diabolical Contentions: And since the Great God, the Preserver of all things, has afforded us the common Light of his Grace, I intreat you, that you will permit me to prevail with you, that I may propagate this Light with Success, and by my Persuasion and Advice, induce his People to embrace Concord and Unity: And since you profess one Faith and one Law, which are the Sinews of the Church, and preserve it in Peace, and in the Bond of Love, since your Contentions no way concern the main Structure of Religion, I insist that you would be reconcil'd and become Friends; for tho'
tho' you dissent in Opinion about Matters of small Importance, yet Amity and Love may be secur'd amongst Men, who are of one Faith, and believe in one God.

And tho' you contend about Words, and dispute subtly, and with Passion, about curious Questions, and tho' after such Disputations you still differ in Opinion, yet you ought to suppress your own Fancies, to hide your Principles within your own Breasts, that the Bond of Common Friendship, the True Faith, the Divine Worship, and the Observation of the Law may still be maintain'd by you: Agree therefore, and let there be mutual Concord between you, that the People may live in Peace and Unity: Banish, I intreat you, all Contentions, and be ye mutually reconcil'd; for when Enemies become Friends, that Friendship is the most sweet and lasting.

Suffer me therefore to spend my Days without Care and Trouble, that I may enjoy the Happiness of a quiet and a peaceable Reign; but as long as Faction and Disputes continue among you, how is it possible my Mind should be at rest? I had a Design at this time to undertake a Journey towards the East, but the receiving of your Letters stop'd me upon the Road: By your Concord and Agreement therefore, open me a Passage into the East, from whence your Dissentions have shut me out, and let me see Love between your selves, and Unity among the People, that all of us may be reconcil'd together, and praise and glorify the Divine Goodness.
Sirs, I know that by this Craft we have our Wealth. Acts xix. 25.

It would be no very improper Demand, to enquire of the Dissenting Body, whether it be pure Conscience, and a sincere Zeal for the Honour of Religion, and not a peevish, discontented Spirit, Interest, or Trade, that principally occasions that invincible Prejudice of theirs against the Communion of our Church; and there is the more Reason to put Men upon this Enquiry, not only because secular Ends are very apt to shelter themselves under the Shadow of Religion, but because this has been an Old Artifice, made use of to promote Separation, since its first Appearance in the World. The History of the Primitive Times inform us, that the Donatists convin’d all Acts of Benevolence and Civility to those of their own Sect, and upheld their Division from the Catholick Church by the Artifice of Trade; for they would admit no one into their Service, but such as absolutely gave themselves up into their Opinions, and so supported the Character of the Party, by an entire Circulation of Business within themselves.
Whoever looks into the Trading Part of this City, and indeed of the whole Nation, must needs be a very careless Observer, if he does not take Notice in what Manner Interests are form’d, and by what Methods Factions and Parties are kept up: Has not Interest and Trade had a great Share in our Divisions, and that fatal Device been made use of to carry on the most desperate Practices? How many Thousands of poor simple Fanaticks depend upon this or that Man for their Work and Subsistence, and are forc’d to go Moping into Conventicles, and pawn their very Souls to find Encouragement in the way of Dealing and Business? And what hard Usage an honest Man finds from them, who once defeits the Cause, and returns to the Service of our Church! How industrious are these Wretches to advance their own Clan into Places of Trust and Honour! how dexterous are they in Match-making within their own Tribe, not only to keep up the Old Stock, but to breed a New Race of Dissenting Vermin, to confound Mankind, and keep Things in a perpetual Flame and Confusion!

Now, Interest being the great Wheel that puts the World in Motion, it is no Wonder, that what sets the Springs a going, meets with many Followers: There were some, we know, who attended their Saviour only for the Loaves, and espous’d his Doctrine to get Bread; and there are many still of the same Persuasion, who seemingly enter into a Religious Company, to draw Custom to a Shop, and to thrive the better in their Profession. The Fanatrick-Teacher likewise finds his Account in advancing the Interest of his Followers, and labours hard to promote Trade, that he may have the richer Prize; and you need not doubt but he will still be coining New Doctrines for his Disciples,
if he has any Prospect at the same time of coining New Money for himself.

But does Christianity allow the restraining of our Charity to a Sect or Party? Is not this the most effectual Method to extinguish all good Nature and Humanity in the World? Does not Experience shew us that Differences in Religion four the Temper, and alienate the Affections, even of intimate Friends? And how easy is it to prove, that when Men separate in Trade, they soon come to separate in their Communion; and such as cannot meet together in the House of God, will seldom meet together in their own?

There is another Argument to persuade me that Interest is at the Bottom of the Separation, because the most rigid of the Dissenting Party are the immediate Descendants of those who in the Great Rebellion, by Murder and Violence, divided among themselves the Revenues of the Church, and the Patrimony of the Crown, and I am afraid do still indulge themselves with their Titles to them: And if so, what Wonder if such Men look upon themselves oblig'd, in point of Interest, to widen Breaches, foment Divisions, increase Factions, and all this to overthrow the Foundations of our Church? being affir'd they can never hope, but over the Ruins of this Church, to fix themselves in those sweet Possessions of their Ancestors.

Nor has the Principle of Interest, in my Opinion, a greater Share in dividing our Church, than that Spirit of Peevishness and Discontent, that generally prevails in Persons of a Waspish and Cholerick Constitution. It is certain there are many in the World of such perverse and unhappy Tempers, that they are inflam'd upon every slight Occasion, and like Tinder catch Fire at every Spark: But how preposterous is it, upon every Disappointment
pointment or Offence, immediately to fly off into Separation, as if there was no Way to do themselves Justice, but by revenging themselves upon the Church, and crowding themselves into Conventicles? the fittest Place, I confess, to drown their Resentments in Peals of Nonsense and Noise, and to take off the Sense of Sufferings by Stupifying the Understanding. It is certain that all ignorant, willful, and discontented Persons run in among the Dissenting Herd, as into a Common Sewer: A Malecontent in the State will soon become a Schismatick in the Church, and his Religion shall receive a Tincture from the Bitterness of his Spleen: Thus is the Conventicle the very Sink of the Church, where the Refuse and Off-scouring of the one, runs and empties it self into the other.

This must certainly be a vile and dangerous Stratagem, that leaves such an Outlet and Encouragement to all Manner of Vice: Must not this take away all the Terrors of Discipline and Church Cenfures, to have such an easy Way to be rid of the Fear and Trouble of both? What Check or Restraint can be put upon Immorality and Prophaneness, when there is such an Artificial Method of evading the Shame and Punishment they deserve? This is a Matter well worthy of the Consideration of Superiors, to stop these Provocations to Impiety, and to shut the Door that opens so wide to Atheism and Confusion. It would be no Wonder to me, if the desperate Consequences of Separation and Schism, that we have already experienced, should make it necessary for the Government to apply all just and lawful Expedients, for preventing the same terrible Evils for the time to come: it is certain that Men first began to be dissatisfy'd with the Rites and Orders of our Church, then discontented that they were not presently gratify'd
with an Alteration; Discontent introduc'd Sedition, Sedition Rebellion, and Rebellion the Ruin of the Church and State: And what Surprize would it be if the Laws should bear a little hard there, where there are the same Appearances, and where there seem to be the same Tendencies and Inclinations to act over the same Tragedy again? Whoever considers by what Ways the most flourishing Kingdom in the World, and the best Church that ever was since the Primitive Times, were miserably harrass'd and destroy'd, cannot think that those who sit at the Helm, and are concern'd in the Administration of Affairs, should be content to have them ruin'd again, in the same Traiterous and Sacrilegious Manner.

What a Character now must we entertain of those Church-men who pretend to be in Communion with us, and yet upon every Opportunity fall in with the Schemes of these Sectarists; plead their Cause, and celebrate their Praises? The DISSENTERS! upon all Occasions: PROTESTANT DISSENTERS! Those Names with them are Sacred, and there is a kind of Charm in the Sound of the Words; nothing can be said or offer'd in Defence of our Establishment, but the Toleration must be in danger, and Persecution bel low'd out among the People: The Church by all means must be New-modell'd, that is, Confounded, that the Dissenters may not be disoblig'd. Nothing in the World, in my Opinion, has contributed more to the Growth of our Distempers, than the monstrous and preposterous Schemes of Healing, that have been lately started among us: But is Confusion the Way to Peace? And is a Constitution to be strengthen'd by the Admission of its Enemies into its Bowels? Surely I cannot consult my Health by receiving Poyson into my Veins,
Veins, and to cherish and nurse a Fever is a most improper Method of curing it. Shall we offer to comprehend, and inclose these Serpents within our Bosom? Cursed be that absurd, that wicked Scheme, a Comprehension! which whenever it takes effect, (as I trust in God it never will) cannot fail to finish the Destruction of the purest Church in Christendom.

As yet the purest Church in Christendom, how long it will continue so, God only knows; because I doubt the Principles of its professed Members grow less and less Pure every Day: I speak not only of those who attack it from without, but those that betray it from within. A gradual Relaxation of its Doctrine and Discipline, can never be attended with good Consequences: I fear Heresy and Infidelity gain Ground upon us, as well as Schism, and some think we must be very tender to all Three, that we may give sufficient Proofs of our being good Protestants. We have long since discarded all the Errors of the Church of Rome; but are there no Errors besides those of Popery? And must we put our selves upon a Level with Schismaticks, Hereticks, Mahometans, and Pagans, in order to prove our selves good Protestants? What can be greater Glory to Popery than this? And what a greater Reproach and Scandal to the Reformation? If to be a Protestant be no more than not to be a Papist, the Jews, Turks, and Indians are Protestants as well as we.
MONDAY August 5. 1717.

Shall Vain Words have an End? Or what emboldeneth thee, that thou answerest? Job xvi. 3.

IN CE the Publication of the Act of Grace, we are let into this important Secret, that the Number of the Lord of Bangor's Friends increases daily; and that nothing might be wanting to the Consummation of his Lordship's Glory, not many Days after, the truly Pious, and indefatigable Mr. John Dunton openly declares himself in his Favour: And now the Christians in England were induc'd to believe that the Controversy, upon the Point of Reputation among our Divines, had been entirely finish'd; a Debate, introduc'd upon the Stage by a Bishop, and seconded by all the Deists, Infidels, and Madmen in the Kingdom: But alas! the Wounds are rip'd open afresh, a new Supply of Oyl is thrown into the Flame, and the Chantor of Salisbury offers himself in Defence of a Sett of Principles that are a publick Nuisance to Religion, and afford us the most perfect Idea of Apostacy in the World: His remarkable Letter would very well admit of a Paraphrase with Annotations, and a small Trouble.
Trouble would serve to prove it the most silly Performance that has appear'd in Vindication of that wicked and desperate Cause: It would be favourable to call it the easy and natural Effect of Spleen and Dotage, empty of Reason and common Sense, the Off-spring of an ill-natur'd, sleepy, founder'd Genius, and to say it carries nothing of Conviction with it, but of the Pride, Passion, and Baseness of the Author; the Propositions he glories in are scandalously borrow'd from a profligate Hackney Newspaper, and all the Wit and Archness he pretends to, is wretchedly vulgar and childish: I know a Man that shall be nameless! What more boyish? Thousands of Christians as good as he will be ever able to produce! What more Impious and Uncharitable? Who but the Doctor had the Impudence! What more Sawcy? Yes, saith S. No, saith C. What more mean, insulting and ridiculous?

The Champion of Wales may now look down with Pleasure from his Triumphal Carr, upon the Spoils he has won in Controversy; the Number of his Captives, the vast Force of his Auxiliaries, and the long Series of Pomp and Pageantry, that struck such uncommon Lustre upon our Weekly News-Papers, and fill'd them with Immortal Paragraphs, and never-dying Advertisements: Had I the Art of an Historian, I would recite the most illustrious Successes of this Campaign, draw the Plan of our Hero's Acquisitions, and describe his Battel Pieces in Half a Sheet; too narrow a Compass, I confess, for such extensive Prowess, tho' it be the exact Measure of that Field, over which he has so often pranc'd, with Slaughter in his Front, and Victory in his Rear. What remains but that his Lordship should now turn his Arms to New Conquests: There is a World beyond this narrow Ganges, where he may offer at more Glorious Triumphs,
umphs, and weild his Pen to much nobler Purposes; Sherlock and Snape, Trap and Law, are as yet unfubdu'd; they are intrench'd behind many Works and Fastnesses that are yet unforc'd; They have certainly Corrected and Chasit'd his Sermon since it was Printed, and this Load of real Infamy is not yet taken off.

In the Authority of the Church be not Absolute, let this lame Casuist shew us where lies the Appeal; if to the Scriptures, who shall interpret? If to Christ, when will he interpose? Let him shew the Common Sense of the Laity, how they may be infinitely concern'd about finite Estates, Bodies, Children, and Posterity; let him instruct them how to answer the vain Attacks of Adversaries, if the Attack be from Scripture; let him try to Excommunicate the Devil, after granting him the Privilege of Church-Membership; let him shew us what sort of Government he has left in the Church, when he takes upon him to declare that Christ must reign alone, or not at all; let him correct the Text, Behold I have set before you Life and Death, if his Opinion be infallible, that there can be no Free-choice wherever there are Rewards; and let him shut up Hell-Gates by virtue of that Indulgence, which takes away all Pains upon the Account of Conscience; let him engrave SINCERITY upon a Badge, and when Jews, Turks, Christians, Barbarians, Indians, Abarrins, and Hotentots have fix'd it upon their Breasts, let him deny if he can, that they all belong to the same Religious Household.

When this Church Romance is finish'd, let him then take to his Lance and Helmet, and buckling on his Armour, prepare to encounter those Windmills in the State, which his Fancy has erected, and his Breath puts into Motion; let him tell us what he means by writing a Book against the Non-jurors,
J urors, in which he pretends not to convince them, or those misled by them; let him explain himself as to his giving up the Point of the Pretender's Legitimacy, and justify that extraordinary Concession, that it is most honourable to be faithful to Authority de Jure; let him account for his opposing what is Right and Fitting to the Constitution in Fact, and then let him produce that Right of Possession he speaks of, which is as evident as the Eternal Law of God: These are bold Undertakings and Assumptions, that any other Writer would hardly be allow'd Time to work up into a Demonstration. Who will inform the Secular Power of this, and forestal him in that Refuge he so often takes to, when he is press'd hard, and the Hunter is close upon his Heels?

But his Lordship is the Truly Protestant Pillar, the British Noailles, the Great Comprehender and Reconciler, born to correct the Triflers of Antiquity, the Saints, Martyrs, and Primitive Fathers of the Church, to set those Story-Tellers, and Ceremonymongers of the Reformation right; who has a Genius equal to those Things, and will no doubt, when he takes the Field, erect such a Spiritual Ba-bel, as will render the Fifty New Churches perfectly Useless and Solitary.

It is not enough for a great Conqueror to go on with Success, and finish a Campaign with Glory, but he must also approve himself to be a Man of Virtue, and clear in his private Character; But who can tell RAY for RAY, or drop STAR for STAR, with his Lordship, when we turn this Bright Part of him to Publick View? Is he call'd upon to answer before a proper Judicatory? He says, He can forgive his being Villify'd and Expos'd; a concise Way this, of pleading to Indictments, Impeachments, and Representations! How resign'd is that,
Use me as you please? But meddle with me if you dare, upon Pain of Disaffection: How Brave and Courageous? How Kind and Tender is it, to avoid any mean or infamous Way of carrying on a Controversy among the Clergy; and yet how Heroick to cry out, Meet me in the Daily Courant? Alas! I have taught nothing but what I found in Scripture; a most Evangelical Profession! But who shall confute me out of Scripture, since Man is no Judge, and I have an Engine against every Attack of that Kind? I am for Universal Candour! a most excellent Virtue; a Scheme that sets Christians and Infidels upon the same Foundation; I profess an unbounded Sincerity! What then are those who sincerely confute, censure, and condemn me? Such is the Power and Force of Latitude, Extent, and Comprehension in Virtues, as well as Principles! They who own Limitations and Exceptions, can never come up to this Standard, and must fall short of him, whose Right of Private Judgment makes all Errors True, and his unbounded Sincerity swallows up all Faults and Vices in a New State of Innocence and Perfection.

It is impossible but the most stubborn Prejudices must in Time yield to such a Reconciling Temper; and hence we may account for that Number and Variety of Friends, which His Lordship’s unlimited Charity has procur’d him. If he has lost his Saviour and his God, and abdicated the Apostles, the Fathers, the Bishops, Presbyters, Reformers, and Professors of every Christian Church upon Earth, he has, in their stead, drawn over to his Party, and made his Seconds in this Glorious Cause, one Atheist, two Libertines, as many Lying News-Writers, one Free-Thinker and a Half, two Deists, three or four Presbyterians, one Chantor, a Sham Quaker, and a Mad-Man. The Atheist and Deist write
write for Him, who professes to write from Scripture: The Free-Thinker is on His Side, who lays down one Great Universal Rule: The Libertine takes part with the strict Moralist; and the News-Writer with that Man whose sole Judge is Truth itself: The Quaker leaves his chosen Tribe, and assists in pulling down the Pale, with the Fleshly Arm of Comprehension and Latitude: The rigid Presbyterian applauds the Opposer of all Church-Discipline: The Chantor of a Cathedral, defends one who says there is no Visible Church upon Earth: And the Mad-Man tamely submits to the Head and Guide of the sober Party. What Wonders are here! What Concord! What Unity! These are the Blessed Effects of Universal Charity; and when could the Ordinary Peace-makers of the World have made so fair a Push for bringing in the Fulness of the Gentiles!

I confess his Lordship does not own these Faggots and Volunteers, nor takes upon him to answer for this Rabble of Seconds and Auxiliaries: But let him either Discipline or Dismiss them; and it were better for him to Disband this Crew, or Disperse them, than to correct the Muster-roll of his Absolutelies and Properties. He is enough concern'd for his Reputation, and such Company must touch his Bulky Character, and lay a greater Load of Infamy upon it, than his Crutch of a Dean will put him into a Condition of supporting. I do not hear the Jesuit has yet openly declar'd himself. These Wretches may buoy him up so long as he is able to make a Plunge against the Church; but could he once get our Establishment under Water, they would soon rise and devour him; and then it would be melancholy if he should fare as the Reprobate does in the other World, according to the Jewish account of that State, as fast as one Devil sets him together, another pulls him to Pieces.

Monday
He (the Lord Jesus) has an Unchangeable Priesthood. Heb. vii. 24.

HEN Christianity was in her Infant State, it was impossible she should ever be supported, or find any Reception in the World, without some Form and Regularity of Discipline, by which the Affairs of Religion should be directed, and to which those who were converted to the Faith should Conform and pay their Obedience: It may not be amiss therefore to enquire what Method of Government was admitted in the Primitive Church, and who those Persons were, that were peculiarly set apart to preside in Ecclesiastical Affairs, and to attend upon the Publick Offices and Ministrations: And the more Occasion we have for this Enquiry, to justify our own Excellent Constitution, which so exactly suits with the Apostolick Pattern, and to expose the wicked Insinuations of our Enemies, who upbraid our Establishment, as flowing from the very Dregs of Popery, when we can prove it to be of a Divine Original, and descending thro' many Centuries to us in a clear and unpolluted Stream, and in the same Purity, which adorned the first, and the most uncorrupted Ages of the Gospel.

A small
A small Acquaintance with Antiquity, will prove the principal Officer in the Church was the President or Bishop, and he usually chosen out of the Presbyters. This Holy Order was always believ'd to be of Divine Institution, and the most Learned Defenders of Presbytery confess, that it was of the Highest Dignity in the Age succeeding the Apostles: The Office of a Bishop was to teach and instruct the People; to Administer the Sacraments; to Absolve Penitents; to Eject and Excommunicate obdurate and incorrigible Offenders; to Preside in the Assemblies of the Clergy; to urge the Observation of the Laws, and to appoint such indifferent Rites, as advanced the Beauty of Religion, and promoted the Decent and Orderly Administration of Divine Worship. These and many more were the unquestionable Privileges of the Episopcal Office, which because it was very difficult and laborious for one Man to discharge, especially where the Diocese was of a large Extent, it was thought convenient, upon the multiplying of Country Churches, to take in a Subordinate sort of Bishops, which we distinguish by the Title of Suffragans, whose Business was to inspect the Churches in the Country that lay more remote from the City where the Episcopcal See was, and which the Bishop could not always attend upon and oversee in his own Person. These were anciently call'd the Deputies of the Bishop, elected out of Persons of the most consummate Gravity and Experience, in Imitation of the Seventy Disciples, whom our Lord made choice of to send abroad into remote Countries for the Propagation of the Gospel. The Authority of these Suffragans was much greater than that of the Presbyters, and yet much inferior to the Bishop; Bishops really they were, tho' their Power was confin'd within narrow Limits; they were not
not allow'd to Ordain either Presbyters or Deacons, unless peculiarly Licens'd to it by the Bishop of the Diocese. They were to assist the Bishop, to be present at Synods and Councils, and had Power to give Letters of Peace, whereby the Bishop of one Diocese was us'd to recommend any of his Clergy to the Bishop of another; a Privilege expressly deny'd to any Presbyter whatsoever.

As Christianity increas'd and prevail'd, more particularly in the Cities of the Roman Empire, it was found necessary yet farther to enlarge the Episcopal Office; and as there was commonly a Bishop in every Great City, so in the Metropolis, or Mother City of every Province (wherein the Courts of Judicature were held) there was an Archbishop or Metropolitan, who had Ecclesiastical Jurisdiction over all the Churches within that Province; he was Superior to all the Bishops within those Limits; to him it belong'd to Ordain or to Ratify the Ordinations of all the Bishops within his Province, so that without his Confirmation they were look'd upon as Null and Void: Once at least within the Year he was to summon the Bishops under him to a Synod, to enquire into, and direct the Ecclesiastical Affairs within that Province, to inspect the Lives and Manners, the Opinions and Principles of his Bishops, to admonish, reprove, and suspend them that were Disorderly and Irregular; to have the Hearing and Determination of Controversies, and to regulate the Behaviour and Deportment of the Clergy. The Original of the Metropolitical Office seems to have been partly to comply with the Occasions of the People, who often resorted to the Metropolis for the Dispatch of their Affairs, and so might fitly discharge their Ecclesiastical and Civil Concerns at once; and because partly of the great Confluence of the People that
that City, that the Bishop of it might have pre-
heminence above the rest, and the Honour of the
Church bear some Proportion to the Dignity of the
State.

After this there arose another Branch of the
Episcopal Office, as much superior to that of Met-
ropolitan, as theirs was to Ordinary Bishops: These
were call’d Primates and Patriarchs, and exercis’d
a Jurisdiction over many Provinces: To him be-
long’d the last Determination of all Appeals from
all the Provinces in Differences of the Clergy; he
had a whole Diocese under his Inspection, which,
according to the old Roman Notion of that Word,
consist’d of many Provinces. He Ordain’d all the
Metropolitans under him, summon’d them to Coun-
cils, correct’d and reform’d the Misdemeanors they
were guilty of, and from his Judgment and Sen-
tence, in things properly within his own Cogni-
zance, there lay no Appeal. The Patriarchs, tho’
not Superior to Primates in Jurisdiction and Power,
were always esteem’d more Honourable, by reason
of the Dignity of those Cities wherein their Sees
were fix’d, as at Rome, Constantinople, Alexandria,
Antioch, and Jerusalem, a Title and Dignity which
they retain to this Day.

The next Office to Bishops was that of Presby-
ters, whose Duty was to Preach to the People, to
Administer Baptism, Consecrate the Eucharist, and
in some Measure, to assist the Bishop in Publick
Ministrations, and in dispatching the Affairs of the
Church; and tho’ by their Ordination they had a
Power conferr’d upon them to administer Holy
Things, yet when the Church came to be settled
upon the Foundation of Regularity and Order, they
were not admitted to exercise this Power without
a License from the Bishop of the Diocese.
After these came Deacons, who were immediately Ordain'd by the Apostles to attend upon, and take the Charge of those daily Provisions that were made for poor and indigent Christians, and were oblig'd to a peculiar Service at the Altar at the Administration of the Sacrament. It was the Duty of a Deacon to distribute the Money that was given for Maintenance of the Poor, and to wait upon the Celebration of the Eucharist, which being consecrated by the Bishop or Presbyter, he deliver'd the Sacramental Elements to the People. Besides this, the Deacons were admitted to Preach and to Baptize, and were employ'd in many Parts of the Publick Service, especially in Guiding and Directing the Congregations. The Number of them in any one Place was usually restrain'd to Seven, this being the Number originally instituted by the Apostles; they were appointed to assist the Presbyters, to behave themselves with all becoming Reverence and Respect, and not to sit down before them, without a particular Leave and Command.

Out of the Body of these Deacons, there was usually one chosen to over-look the rest, the Archdeacon, an Office very ancient, and of that Authority in the Church, that the Person by way of Distinction was call'd, the Eye of the Bishop, and his Duty was to inspect the Department of the Deacons, and to take care of the several Parts and Places of the Diocese.

This is a small Sketch of the Government of the Primitive Church, sufficient to demonstrate the Divine Right of Episcopacy, and the Distinction of the Three Orders of Bishops, Priests, and Deacons. The Christians of the earliest Ages believ'd, that their Clergy receiv'd their Commission from Heaven; and had that just Regard for the Divinity of their Titles,
that they us'd them with Veneration and Reverence, as if they had been more than Mortal: No Respect, no Submission was thought great enough, they would kiss their Hands, and embrace their Feet, wait upon them on the Road, and always receive and dismiss them with the Universal Confluence of the People: The Roman Emperors would entertain them at their own Tables, tho' in the meanest and most despicable Habit; they seldom went a Journey without the Company of a Bishop, and so infinitely tender were they of the Dignity of the Priesthood, that one of them profess'd he would cover their Infirmities with his Imperial Robe.

Let this be an Immortal Example before the Eyes of Princes, who can never acquit themselves as Defenders of the Faith, without Defending and Aggrandizing the Privileges of the Clergy. Episcopacy was the Original Government of the Church, as Monarchy of the State; and may they both eternally Flourish, and may it be equally Criminal, may the same Capital Punishments, the same Degrees of Vengeance and Publick Infamy pursue the Promoters of Presbytery in the one, as follow the Traitor who would Murder his Sovereign to establish a Common-wealth in the other.
Monday August 19. 1717.

Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye. Acts iv. 19.

The Bravery of the Theban Legion, which formerly made so illustrious a Figure among the Martyrs of the Church, the Author of the SCOURGE humbly recommends to the modern Gentlemen of the Sword, to inspire them, if possible, with some Sentiments of Piety and Christian Honour, and to recover the Profession of a Soldier from those base and impious Complaints, that make his Character appear perfectly infamous, and induce him, out of a servile Fear to displease his General, at once to renounce his Faith and become Apostate to his God. The History that follows is a Proof likewise to Demonstration, how sacredly the un-fashionable Doctrine of Passive Obedience was esteem’d in the first and purest Ages, when a whole Legion, whose Employment must strongly incline them to resist, chose rather to submit to the Discipline of War, and be cut to Pieces, when it was in their Power to make a gallant Defence, and to escape with their Lives.

Maximi-
MAXIMINIANUS CAESAR, a wicked Man, and a severe Persecutor of the Christians, was sent into France to suppress a Mutiny and Rebellion; and to strengthen his Army, there was added to it a Band of Christians, call’d the Theban Legion, consisting, according to the Manner of the Romans, of six Thousand, six Hundred sixty six faithful, expert, and resolute Soldiers. Coming to Octodurus (a Place in Savoy) and being ready to offer Sacrifice to the Gods, he causes his Army to meet, and commands them, under a great Penalty, to swear by the Altars of their Gods, that they would unanimously fight against their Enemies, and persecute the Christians as Enemies to the Gods; which the Theban Legion no sooner understood, but they presently withdrew to Agaunum, a Place eight Miles off, to avoid, if it might be, the wicked and sacrilegious Command, and to refresh themselves, tired with so long a March; but the Emperor taking Notice of the Army as they came to swear, quickly mis’d the Legion, and being angry, sent Officers to them to require them immediately to do it; who enquiring what it was that they were commanded to do, were told by the Messengers, That all the Soldiers had offer’d Sacrifices, and had taken the foremention’d Oath, and that Caesar commanded them to return presently and do the same: To whom the Heads of the Legion mildly answer’d, That for this Reason they left Octodurus, because they had heard they should be forc’d to sacrifice; that being Christians, and that they might not be defil’d with the Altars of Devils, they thought themselves oblig’d to worship the Living God, and to keep that Religion which they had entertain’d in the East, to the last Hour of their Lives; that as they were a Legion, they were ready to any Service of the War; but
but to return to him to commit Sacrilege, as he com-
manded, they could not yield.

With this Answer the Messengers return'd, and
told the Emperor, that they were resolv'd not to
obey his Commands; who being transported with
Anger, began thus to vent his Passion: Do my Sol-
diers think thus to slight my Royal Orders, and the
Holy Rites of my Religion? Had they only despis'd
the Imperial Majesty, it would have call'd for pub-
llick Vengeance, but together with the Contempt of
me, an Affront is offer'd to Heaven, and the Roman
Religion is as much despis'd as I am. Let the obsti-
nate Soldiers know, that I am not only able to vin-
dicate myself, but to revenge the Quarrel of my Gods.
Let my faithful Servants make haste, and dispatch
every tenth Man, according as the fatal Lot shall fall
upon him: By this equal Death let those whose Lot
it shall be to die first, know, how able Maximinian
is, severely to revenge both himself and his Gods.
With that the Command is given, the Executioners
sent, the Emperor's Pleasure made known, and e-
very tenth Man is made a Sacrifice, who cheer-
fully offer'd their Necks to the Executioners, and
the only Contention amongst them, was, who should
first undergo that glorious Death. This done, the
Legion is commanded to return to the rest of the
Army. Whereupon Mauritius the General of the
Legion, calling it a little aside, thus bespake them:
' I congratulate (most excellent Fellow-Soldiers)
your Courage and Valour, that for the Love of
Religion, the Command of Cæsar has made no
Impression upon you; you have seen your Fel-
low-Soldiers, with Minds full of Joy, undergo-
ing a glorious Death; how much afraid was I,
left being arm'd (and how easy is it for such to
do so) you should, under a Pretence of defending
them, have endeavour'd to hinder their happy
Funerals.
Funerals. ---- See, I am encompass'd round with the Bodies of my Fellow-Soldiers, whom the dismal Executioner has torn from my Side; I am besprinkled with the Blood of the Saints, my Clothes dy'd with the Relicks of their sacred Blood; and shall I doubt to follow their Death, whose Example I so much congratulate and admire? I remember we once took this Military Oath, that with the utmost Hazard of our Lives we would defend the Common-wealth; this we then engag'd to the Emperors, tho' no Heavenly Kingdom was promis'd to us; and if we could promise this out of Devotion to a Military Service, what then is to be done, when Christ promises so much to them that engage with him? Let us willingly expose our Lives to this most precious Death; let us shew a masculine Courage, and an unviolated Faith. Methinks I see those blessed Souls standing before Christ's Tribunal, whom the Emperor's Officer just now banish'd out of their Bodies; that's the true Glory which will recompence the Shortness of this Life with a blessed Eternity: Let us, by the Messengers, unanimously return this Answer to the Emperor; We acknowledge, Cæsar, that we are your Soldiers, and took up Arms for the Defence of the Empire; nor did we ever basely betray our Trust, or forsake our Station, or deserve that the Brand either of Fear or Cowardice should be set upon us; nor should we stick now to obey your Commands, did not the Laws of Christianity, wherein we have been instructed, forbid us to worship Devils, and approach the polluted Altars of the Gods. We understand you are resolv'd, either to defile us with sacrilegious Worship, or to terrify us with a Decimation: Spare any farther Search concerning us, know we are all Christians, our Bo-
The SCOURGE. Num. 29.

dies we yield subject to your Power, but our Souls we reserve entire for Christ, the Author and the Saviour of them.

This was no sooner spoken, and universally agreed to by the Legion, but it was carry'd to the Emperor, who, exasperated with such a generous Resolution, commanded a second Decimation, which was immediately executed, and the rest, as before, commanded to return to Oesodurus; hereupon Exsuperius the Ensign, catching up his Colours, thus address'd himself to them:

You see me, most excellent Fellow-Soldiers, holding these Ensigns of Secular Warfare; but these are not the Arms that I call you to, these are not the Wars to which I excite your Courage and Valour; 'tis another kind of fighting that we are to chuse; they are not these Swords that must make our Way into the Heavenly Kingdom; we stand in need of an undaunted Mind, an invincible Defence, a maintaining the Faith which we have given to God, to the very last. Let the dismal Executioner go and carry this Message to his bloody Master, and tell him thus: We are, O Emperor, your Soldiers, but withal (which we freely confess) the Servants of God; to you we owe military Service, to him Innocency; from you we have receiv'd Wages for our Labours, from him we had our very Lives and Beings; we cannot herein obey the Emperor, so as to deny God, the Author of our Lives, and of yours too, whether you will or no. Nor is it, Sir, any Despair (which is always stoutest in the greatest Straits) that makes us thus resolute against you; we have, you see, Arms, and yet make no Resistance, chusing rather to die than to overcome, and desirous rather to perish innocent, than to live rebellious and revengeful: If you have a Mind
Mind to appoint us to any greater and severer Torments, we are ready for them. Christians we are, and therefore cannot persecute those that are so. You must needs acknowledge the unconquerable Courage of this Legion; we throw down our Arms, your Officer will find our right Hands naked, but our Breasts arm'd with a true Catholick Faith; kill us, and trample on us, we undauntedly yield our Necks to the Executioner's Sword; these Things are the most pleasant to us, while setting light by your sacrilegious Attempts, we hasten apace to the Heavenly Crown.

_MAXIMIANUS_ being told this, and despairing now to break their Constancy, commands his whole Army to fall upon them and cut them off, which they did accordingly, without any DefERENCE of Age or Person, mangleing their Bodies, and then taking the Spoils; the Emperor having so appointed, that whoever kill'd any of the Legion, should have the Spoils of him whom he kill'd. And thus they died with their Swords in their Hands, when they might have preserv'd their Lives (especially in a Place so advantageous) by force of Arms, or to be sure have sold them at the dearest Rate.
Monday August 26. 1717.

Son of Man, be not afraid of them, neither be afraid of their Words, though Briers and Thorns be with thee, and thou dost dwell among Scorpions; Be not afraid of their Words, nor be dismay'd at their Looks, tho' they be a Rebellious House. Ezek. ii. 6.

That Son must in vain pretend to a Reward for his Obedience, who can see a beautiful and most indulgent Mother prostituted to the barbarous Rage of an Enemy, plunging the murdering Steel into her Bosom, and at the same time stand gazing and unconcern'd, or languish in fruitless Sobs and Lamentations, when he ought to be inspir'd with Resentment, and immediately fly to the Redress of Innocence: This Reflection was the first Inducement that made Way for this weekly Appeal to the Publick: It was difficult to observe the malicious Enterprizes of the Dissenting Faction; it was impossible (for the Author of this Entertainment at least) to sit down with folded Arms and weeping Eyes, when such a Scene of Desolation was before him, without offering to the utmost to wrest the fatal Dagger out of the Hands of those, whose Doctrines provoke them to sheath it in the Bowels
Bowels of the *Church of England*, and to pour her sacred Blood upon the Earth as Water.

In the Prosecution of this Design, it would be Vanity in me to exceed the Limits of a private Person; it would be Presumption to prescribe Measures to my Superiors in the Management of this important Affair; but within my own Sphere, I cannot but think my self under an indispensable Obligation, I pronounce it the Duty of every particular Man within the Bounds of Decency and Submission, to oppose the impetuous Torrent of those wicked and unpeaceful Opinions, which once drowned this Nation in Misery and Ruin, and now alarm us with continual Apprehensions of the same cruel and dreadful Inundation. I think my self in Conscience bound, by the Fidelity I owe my Sovereign, and the Regard I entertain for my Country, to suppress the Growth of such dangerous Principles, which drive Men headlong, under the Pretences of Religion, into the most desperate Extremities, and force them upon the horrid Precipice of Damnation it self; that my Fellow-Subjects may at once have a Prospect of the Guilt and the Danger, and so far consult their own and the Good of Posterity, as to secure the Happiness of the present and future Ages.

And I esteem my self justifi'd in this, by the Example of the Fanatick Rabble themselves, since the Diligence and restless Industry, to a single Man of the Party, by which they pursue their wicked Designs, make it absolutely the Duty, as well as Interest, of all *true Englishmen*, unanimously to make head against them, and endeavour to crush the Cockatrice in the Egg, which otherwise will most certainly disclose a fiery flying Serpent.
The Method I have follow'd since my first Appearance, I still conceive to be the most successful Expedient; I shall therefore expose the Hypocrites naked, and strip'd of their artificial Beauties; I shall take off those false Jewels of Piety and Innocence, which strike with so much Lustre, and so fatally impose upon the Minds of credulous and easy People; I shall offer them to be survey'd by the Light of Nature, Reason and Religion, and with the most impartial Justice, represent them to the World in the Glasses of their own making; and if they do not approve of the Figures and Images they reflect, they must lay the Blame upon their own Deformities, which will always afford them a Shape no less terrible and monstrous; and I am verily persuaded, were the Commonalty of this Nation throughly instructed (by those whose Duty it is to perform that charitable Office) in the black Consequences, that naturally follow the Principles of the Separatist, were it possible to convince the deluded Vulgar, that under all those sanctimonious Appearances, this whining about Gospel-Liberty, and Persecution of Conscience, this pukey at Ceremonies, this bellowing against Popery, there lay once conceal'd the Ruin of their Country, the Subversion of Government, Slavery, Infamy and Rebellion; it would be Infatuation with a Vengeance, to believe the Delusion would again be swallow'd; even Nature and Humanity would inspire Men with Indignation, to abandon those helish Incendiaries, as the Plagues of human Kind, and the most dangerous Impostors.

Whatever was the true Cause, whether a mistaken Charity, or a Principle of Cowardice, I have observ'd, that most of what has been lately advance'd against the Schismatick Clan, has been lately handled with the same Caution and Tenderness as a Man takes
The SCOURGE.

Num. 30.

takes hold of a Bramble with a naked Hand; but I cannot but believe that the concealing some necessary Truths from the Populace, the want of exposing the Consequences of some fatal Opinions, and displaying the Influence they formerly had upon the publick Tranquility, have contributed too much to increase the Number of Sectaries among the inferior Part of the English Nation.

And truly this Undertaking is so easy to be discharged, and we have the Evidence of so many undeniable Matters of Fact, that there is no Occasion to use the Flourishes of Oratory, to move either the Passions or the Reason of Mankind to the utmost Abhorrence against such destructive Principles: The Sins of Rebellion, Perjury, Sacrilege, and Oppression, are such uncontestable Truths, and so justly chargeable upon these Armies of Saints, that were they plainly expos'd before the Eyes of the World, the People would soon look through the Veil, and be convin'd, that a Separation which begins in Canting at a Conventicle, in the End advances into the open Field; led on with the loud Arguments of Trumpets and Drums, and supported with the infallible Rhetorick of Mortar-pieces and Canon.

I am sensible, the Freedom I shall use in surveying the Deportment of these Men, will expose me to the Rage, and give me a Title to the Revenge of the whole Party; and if I offer to abuse their Character, or represent them in false Colours, I beg no Quarter, I expect no Mercy: But it would be criminal in me to fear when I contend for the Truth, which to their eternal Confusion will stand the Test, and abide the Tryal; and let the most violent of the Faction, soberly and in retir'd Thoughts, state their Actions and Principles, I persuade my self they would soon shew their Gratitude.
titude for the Information: But be that as it will, by this means, I wash my Hands of all the Miseries and Misfortunes that may fall upon my Country for want of Precaution, and I shall except my self out of the Number of those Fools and Cowards, whose Destiny may be to perish by their Silence.

And here I would desire the Separatift to observe, that whatever Severity of Expression may fall from me in exposing the Falshood and Impiety of his Doctrines, I shall always entertain the most Christian Charity for his Person: I abhor the Thoughts of Persecution; I scorn that base Way of answerling Arguments by exasperating the Government against my Adversary: I profess that Esteem for the Moderation of the Church of England, that I would not blemish her unspotted and virgin Tenderness with the least Sprinklings of Blood or Cruelty: It is my Abhorrence of those violent Methods, that provokes me to contend so importunately against the Infection of some Opinions, which, if not suppress'd, may open the Veins of these distracted Nations: It is against the immortal Mischiefs of the Principles, and not the mortal Lives or Fortunes of the Professors, that I level all my Artillery; and that Posterity may learn Wisdom from the Sufferings of their Ancestors; that they may distinguish the eternal Blessings of Monarchy from the Confusion of Usurpation; that they may discover the Truly Apostolical, Loyal and Obedient Church of England, from the false, schismatical, True Protestant Conventicle; and that they may understand the Difference between those glorious Stars, the Angels of the Churches, the Bishops, and those New Lights, those Wandring Meteors, the Layelders, for whom is reserv'd the Blackness of Darkness for ever.

SIR,
SIR,

THE different Characters of Whig and Tory, bear so considerable a part in the last Century of our English History, and are so extensive in their present Influence, that the whole Body of the Nation, however otherways distinguish’d, come under one of these Denominations.

The original Meaning and Foundation of the Words, had no other Ground than what Fancy and Malice gave Birth to, and so deserve no farther Regard than Sounds without Meaning, fit only to swell the Throats of the Mob, and keep up the Huzza of a Bonefire. But as in their Application, they are so remarkably distinguish’d in the Genius and Temper of those that avow them, that one would think it impossible they should breath the same common Air, and live together under the same Clime; the following Story I presume may not improperly be presented, to give some feint Ideas of the Difference between them.

In the Course of the Great Rebellion, when the People were dreadfully deluded to believe, they could not set up the Kingdom of Christ, without pulling down that of their Sovereign; among other Transactions, we are told of an Officer belonging to the Rebels, who, after some Skirmish, being taken Prisoner, with his Party, by the Royalty, was modestly ask’d by one of them, How it came to pass, that a Gentleman of his seemingly good Sense and Education, could be induc’d to engage in a Cause so very unjust? His reply was, He had not so strictly examin’d the Merit of the Cause, as now he was convinc’d he ought; but one thing he could not but mention, that had prejudic’d him,
(and he believ'd a great many more against his Majesty's Service) was the Licence taken among the Cavaliers of Swearing and Drinking. The Answer to this was, Admitting the Charge were true, it was highly unpardonable, so excellent a Prince as his Majesty should suffer for the Irregularities of his Soldiers; and besides, he ought farther to have consider'd, the Crimes be mention'd were entirely Personal, and the Vices of Men; whereas the Malice, Treachery, Hypocrisy, and several other unparallel'd Vices, which made up the very Essence of His Cause, were the Vices of Devils.

Yours, Sir, &c.
Monday September 2. 1717.

O full of all Subtilty, and all Mischief, thou Child of the Devil! Acts xiii. 10.

T has been the constant Unhappiness of the English Nation to suffer the most terrible Convulsions, and to lie in a fatal Posture of Confusion and Disorder upon the Account of Religion. The original Enemy of our Church is the Papist, he appear'd in the Infancy of the Reformation, and ever since has been invincibly industrious to ruin the happy Establishment, being persuaded, that the Papal Power and Obedience must sink low in the Opinion of Mankind, so long as the Realms of Great Britain, that bear so considerable a Figure in the Christian World, continue in a Revolt from the Faith, and keep wide so desperate a Breach in the Roman Communion.

The Church of England has been always justly esteem'd the only Battion of the Protestant Interest, and has produc'd so illustrious a Succession of able Champions for the Truth, as in all human Prospect, will in Time convince the World of the Apostacy of Rome from the Christianity of the purest Ages, and induce them to file off the Shackles of blind Homage and Submission, which Ignorance
and the Romish Artifice have fastened upon the Hands of all Princes and Potentates under the Papal Jurisdiction; and whatsoever some People may imagine, there is nothing at all formidable to Rome in those little Seeds and Separatists, who by their own eternally subdividing Principles, will, like the Sheaf of Arrows in the Fable, be severally broken, without any Difficulty; but the Church of England is a compact Body, firm and well set together; she wears so much of the Apostolick Innocence and Antiquity, both in Doctrine and Discipline, that St. Peter's Sword can never hope for an universal Monarchy, without undermining the Foundations of our Constitution; to accomplish which glorious Design, the Enemy inspires himself and all his Engines, with all possible Application and diligence.

And since the Roman Statesmen have long despaired by Force and military Violence to recover these Kingdoms under the Dominion of the Holy See, they betake themselves to Stratagem, and artfully attempt to subvert that Reformation by Divisions, which they were unable to overthrow by a more open Assault; it being a Maxim in the Conclave, That there is no other Way to prevent People from turning Hereticks, and for the Recovery of others again to the Mother Church, than by a Diversity of Doctrines.

Among all the Religious Orders of Rome, the Jesuits were soon distinguish'd as a Body of Men, subtil, enterprising, and audacious, acted by invincible Resentments against the English Settlement, and accordingly were ordain'd to manage in this meritorious Undertaking, and dispatch'd very early to create Schisms and Separations in this reform'd Church: Their Commission gave them full Powers to revive the most infamous Heresies, to profess the
the most abominable Principles, to swear and forswear, to appear in whatever Disguise, so that the Populace might be inflam'd against the Establishment, and fix'd at an irreconcilable Distance from the lawful Communion: And these Emissaries in a short Time, became Masters in this execrable Policy; they insinuated themselves into the Conventicles of the Puritans; could bellow loudly, and cry out Popery upon the Ceremonies of our Church; revile his Holiness himself, and were so eminent in the Gift of Extemporary Devotion, that the People were quickly pray'd out of their Religion and Allegiance; they press'd them to throw off the Tyranny of Bishops, to insist upon a Liberty of Conscience, to pull down Babylon, and took hold of all Occasions to run them into open Hostilities and Rebellion against the Civil and Ecclesiastical Powers, and all this in hopes to destroy us with our own Weapons, and erect the Roman Trophies upon the Ruin of the Church of England, the only Bulwark of the Protestant Faith.

To give the clearer Light to these Discoveries, let us look back a few Ages ago, and we shall find a very remarkable History in the Reign of Queen Elizabeth, of one Faithful Commin, a Roman Divine, who came over into England, and was generally reputed as a very zealous Protestant; his seeming Piety procur'd him a very great Character with the inferior People, who were more particularly pleased with him for his severe Raillery against the Church of Rome, and his bitter Invectives against the Pope himself: This Impostor was at last detected, but by an Escape avoided the Hands of Justice, and return'd to Rome. The Pope immediately imprison'd him for the Abuses he had spread about him in England; but Commin writ to his Holiness, and acquainted him, that he had some-
thing of Importance to communicate to him, if he could have the Honour to be admitted into his Presence: The Pope sent for him next Day, and as soon as he saw him, Sir, said he, I have heard the Character you have bestow'd upon me, and my Predecessors, among your Hereticks in England, by reviling my Person, and exposing my Church: Commin reply'd, I confess my Lips have utter'd what my Heart never thought; but your Holiness little imagines the considerable Service I have done you: To which the Pope return'd, How, in the Name of Jesus, Mary, and all the Saints, hast thou done so? Sir, said Commin, I preach'd against set Forms of Prayer, and I call'd the English Liturgy, a Translation of the Mafs Book; I have made the People fond of Extempore Prayer, and by that means, the Church of England is become as odious to my Proselytes, as Mafs is to the Church of England, and this will be a Stumbling-Block to that Church while it is a Church: Upon which the Pope commended him, and gave him a Reward of two thousand Ducats for his good Service.

Let the Separatist now with Confusion blush, and no more stretch his Mouth with the Outcries of Popery against the Ceremonies of our Church; let him observe, how this Arrow originally came out of the Romish Quiver, and be ashamed to sharpen his Sword at the Forges of the Philistines; let him suffer himself to be disabus'd, and pull away the Scales from his Eyes, which obstruct his Prospect into the Danger of Separation, that naturally introduces Popery, tho' without Design, and makes way for that Mystery of Iniquity, that cost his Forefathers so much Blood and Treasure to call out.

Would the Limits of my Province permit me, I could instance the Perjury of Heth, a Jesuit in
the same Reign, who swore by the Holy God, that he had renounced all the Errors of the Church of Rome, when at the same Time he was in the Interest of the Pope, and an eminent Preacher among the English Dissenters. I could inform you of the Confession of a Jesuit at St. Omers, who declar'd, They were twenty Years hammering out the Sect of the Quakers; I could relate how many of that Order bore Commissions in the Rebel Army at Edghill, and were present in their military Habits at the Murder of King Charles the Martyr; I could discover how late Reigns have been infested with these Roman Engineers; but I spare these severe Truths, and recommend this Advice to our Enemies of the Separation, that they would search with Caution into the Credentials of their Teachers, since the Jesuit naturally Earths himself in a Conventicle, and assumes all Disguises to promote Divisions, and advance the Interest of the Roman See.

The Laws of England, it must be own'd, have provided with abundance of Wisdom to discover and punish these Religious Vermin; but the most exact Laws being subject to Evasions, the Politick Fraternity, we perceive, will still venture their Manhood in this Island, and under the Cant of Persecution, of renouncing and becoming Protestants, insinuate themselves into the Families of our Nobility, and very plentifully diffuse the loosest Principles under the Sanction of the greatest Patronage: But I am confident, Posterity will stand amaz'd to observe, how affectionately a Prelate of the Church, who values himself for his extraordinary Service against the Popish Cause, affords his venerable Protection to a Member of this scandalous Order, and Sacrifices the sacred Character of the whole English Clergy, to justify the Conduct of a Wretch, who could
could not but confess of himself, that * he got Applause in his Profession by the mere Dint of Impudence: What an Embellishment will it be to his Lordship's Life, that he appears in Vindication of a converted Jesuit, and at the same time declares, that † there are no Words nor Oaths for which he cannot find an evasive Interpretation, even whilst he takes them. I must beg leave to say, that My Lord of Bangor, in the Stream of his late Conduct, is even and consistent: His Courtefy and good Nature are really admirable, when he chooses to break through the most sacred Ties of Religion, and give up the Reputation of his own Order, rather than violate the common Laws of Hospitality, or be thought not to act like a Gentleman; but to palm upon us the Recantation of a Jesuit, who by the Rules of his Profession has a Licence to Lye, Cant, and Recant, tramples upon the Laws of God and Man by Authority, trifes with the most solemn Appeals and Protestations, and esteems Perjury meritorious! Sure, his Lordship puts hard upon the Ignorance of the present Age, and thinks us but meanly read in the History of our own Nation. The Protestant Name of Ben. Bangor, may perhaps skreen this Fellow from the Notice of the civil Magistrate, but we presume his Lordship will remember the Great Charter of Nature, and give every private Person leave to judge of his Sincerity for himself.

To give the greater Evidence to what I have said upon this Subject, I shall, for the Benefit of the English Reader, translate a Copy of that Publick Instrument, a Jesuit receives from the Pope, when he is sent as an Emisrary to advance the Interest of Rome in any of the Reform'd Churches.

* Pag. 6. † Pref. Pag. 9
WHEREAS We (the Pope) have found and daily find Heresies increasing in several Colonies, Principalities, Realms and Countries, subject to the sacred See of St. Peter our Predecessor, and they deserting our Jurisdiction with their blasphemous and railing Writings against Us, Our Ceremonies, and Apostolick Privileges, granted unto Us, and Our Successors from God, and formerly generally acknowledg'd by Emperors, Kings, and Princes to be Ours, and Our Predecessors Due and Right.

We therefore, in the Name of the Holy Trinity, of the Blessed Mother of God, the Virgin Mary, of St. Peter and St. Paul, in the Name of the Holy Host of Heaven, of the Arch-Angels and Angels of the Holy Apostles, Saints, and Blessed Martyrs, do Will and Authorise the Wise and Learned of our Clergy, expert in Divine Service, to labour, endeavour, and devise all Manner of Devices to be devised, to abate and confound those Heresies repugnant to our sacred Laws, that thereby these Hereticks might be either recall'd to confess their Errors and acknowledge Our Jurisdiction, or that a total Infamy may be brought upon them and their Posterities, by a perpetual Discord and Contention among themselves, by which means they may either speedily perish by God's Wrath, or continue in eternal Difference to the Reproach of Jew, Turk, Heathen, may to the very Devils themselves.
The Philistines cursed him by his Gods. 1 Sam. xvii. 43.

The Experience of the best of Men too fatally confirms this Melancholy Truth, that there are few so happily retir’d as not often to be offended with the Blasphemies of Rakes and Atheists, under pretence of exposing the several Factions in Religion: This is no such News, but that we are always lamenting the Occasion, and bewail the thriving of Profaneness, by the Countenance it receives from our Divisions; yet for all this how few abate any thing of their Fierceness? How few will sacrifice even the most disingenuous Arts of Contention, Calumny, and Railing, to the Safety and Honour of our common Faith?

The two following Letters naturally led me into these Reflections: There you may view Debauchery and Atheism in Triumph, insulting upon the Ruins of every thing Good and Sacred, and wounding the Christian Name through the unguarded Sides of its Professors: And certainly, there was never any other Age in which serious Things have been so impudently assaulted by Drolls and Buffoons, who
who have been the Contempt of all wise Times, but are the Darlings and Wits of these. The exquisite Invention of our Modern Youth! It is but laughing gracefully at the Fops, the Grave, the Learned, the Religious Fops, and a Man instantly springs up a Wit in spite of Ignorance and Impertinence: Away with the Pedantry and dull Formalities of former Days! We are wise upon Terms more easy and generous! Our Age has more Spirit and Flame; our Conversation, yes! our virtuous Conversation, has wonderfully refin'd and improv'd us!

Thus far we are come, and the Infection spreads, so that there is scarce a little vain Thing that has a mind to be moflb, but sets up for a Derider of God and of Religion.

But if Religion be an Imposture, it is hardly so thin and transparent as to be immediately look'd through by every swilling Sot or whistling Bully: They find the Folly and Falshood of Religion! Let them invent new Fashions and new Oaths, (things suitable to their Genius) but for shame, let them not talk of Discoveries about Religion; or if they must be meddling here, let them first learn their Catechisms, and know what Religion is; and when they understand what they scoff at, let them scoff on if they can.

To the Author of the Scourge.

Sir, Aug. 28.

EVERY Monday Morning am I fogg'd to Death with your damn'd Scourges, my good Mother reads your Godly Meditations, and makes me fetch the Great Bible, and double down the Text; then Sister Betty expounds upon it for an Hour together, and there am I forc'd to sit and lift
lift up my Eyes as grave as any Country Parson: When Lecture is over, Sister presently falls upon my Bones, and plagues me out of my very Life; she calls me Heretic, Schismatick, Fanatick, and the Devil knows what: I give her her Way; I tell her I am no Papist, I agree in Fundamentals, I am for King George, I am a Gentleman, and a true Protestant: She answers me, so is the King of Morocco, and will have it to be nothing to the Purpose: I put it off with an Air, and say, I can't help that, the wisest Men of the Age use the same Arguments, and I must be rul'd by the Learned: I confess, I love to tease the Girl, but she is generally too hard for me, and then to be reveng'd, I send for the Warming Pan, and call her Jacobite; this makes her mad, and sets her a crying, and so the whole Family goes together by the Ears.

Now, Sir, I take this Opportunity to let Sister know, that I do not think myself concern'd at all in the Controversy, and write what you will, it does not at all affect me, as I can find; for to tell you the Truth, it's all a Bite, Religion is a mere Trade, in my Mind, there's little in't: And where's the Schismatick now? I confess, it is necessary for Old Folks to believe something on't, it chains them up two or three Hours in a Day agreeably enough, so that a body is not plagu'd with their nonsensical hum-drum Advice; but for Young Gentlemen, and the gay World, it flattens Conversation strangely, and perfectly stifles the natural Vivacity of our Genius.

My Ancestors, Sir, I'd have you observe, were always distinguish'd by their extraordinary Zeal for what you call the Establishment of the Church of England, they were plain, downright, harmless Christians, of very little Penetration, and so drudg'd on in the beaten Road; and as far as I can discover, I may
I may claim it as a peculiar Honour, that I am the first Atheist of the Family; indeed the Secret cost me a pretty deal of Pains, and some Money; I was forc'd to spend high, and keep the best of Company, but now I have found it, I think I may depend upon it, and acquiesce in it: My Younger Brother I shall take under my own Care, and possess him early with the politest Principles: The little Dog I think improves; he is not above Six, and he begins to make Mouths at the Chaplain already, and spits thro' the Key-hole very prettily at Sister, when she says her Prayers; I design him for a Seaman, and if he be manageable as he grows up, I'll engage to provide for him, and qualify him for a brisk Officer, either by Sea or Land.

It was by Accident, I assure you, that I succeeded so well in these manly Discoveries; and had my Father liv'd, he would always have made me follow him to Church; and then it would have been difficult to over-rule the Prejudice of Education; I must have gone along with the superstitious Herd, and lain under the Necessity of receiving something of Religion: But when Mamma once let me lay behind to play with the Coachman, I could drop in at any time of the Prayers; all that she expected was to bring home the Text, and for a Penny I could have the Proofs into the Bargain: I must own, I was a little uneasy at first, for I had heard so many dismal Stories about Heaven, Hell, and Judgment, that I could not at once forego those strong and early Impressions, but my Acquaintance with the Young Templers, and raking upon Sundays, soon wore off those terrible Ideas; I could laugh at Religion as a Maukin of Clouts fit to scare Children and Old Women; Gentlemen of Taste, I perceiv'd, could see thro' the Cheat, and would not suffer themselves to be preach'd out of their Reason.

I can't
I can't deny, but I go to Church sometimes still; I pop my Head within the Door, and if I meet with a gentle Reader, I convey my self into a Back-Pew, and take a Nap with all the Comfort and Convenience in the World; but when Sermon begins, I am generally rous'd, and forc'd to flour off, unless I have a mind to stay, and have a little Funn by fretting the old Women in the Middle Isle. I must needs say, the sweetest Place for composing one's self after Dinner, is among the Quakers at a silent Meeting; but those Presbyterians are the noisiest Dogs under the Sun, there is such a bawling and crying, and thumping and stamping, that one might as well sleep in a Paper-Mill.

We Atheists, Sir, live the easiest, merriest, happiest Life in the World; if there be no God, I am certainly safe; let me indulge and riot in the softest Pleasures, Death will come sooner or later, and makes an End of me at once: If there should be one, I am safe then too, for I am taught, that Salvation does not depend upon my being of any particular Religion, but upon the Sincerity of my Conduct; and I can venture to profess, that tho' mistaken, I am as sincere an Atheist, as any in the Kingdom. We have nothing to do with your Controversies, but to laugh at them; indeed, we take it for a Rule always to Vote against the Church, and reason good, for they are always exposing and hampering us in the Commons; but the Dissenters receive us with open Arms, we are welcome to them at all times, we lye snug there among Protestants, they hate Persecution, and plead for a full and universal Liberty. We are Men of Honour; there's no appealing to Heaven, no protesting, no calling upon God the righteous Judge, among us; no, our Words are sacred: Let Christians, let Priests...
Priests lye and scold, and make Profelytes to our glorious Cause; they befriend us heartily, we thrive upon it: Religion is here, says one; no, but it is here, says another, and a third gives the Lye to both! We'll laugh at you eternally, and 'till you can agree among your selves, not a Priest in England shall ride.

Yours,

Ens Rationis.

Button's, Sunday Sept. 1:

You Scourger!

You won't leave off then 'till you are hang'd!

By G----d, if I could find you out, I'd soon spoil your Satyr; You Scoundrel, You set up for a Wit? You were ne'er at Button's in your Life. You have heard of one Parson Paul, take warning, that Dog made a glorious Figure; I was drunk all that Day, the most decent Execution one of them, as ever Mortal saw; there was Benefit of the Clergy, there was High Church for You. Well, I shall live to be reveng'd of all the Chimney Sweepers in England, and only for Charles Lamb, I do love that dear Fellow, I did not care if they were all hang'd and damn'd. A parcel of Logger-heads, empty pragmatical Fellows; sneering Curs, nothing of the Sublime about them! Time was, I made a Bow, and gave the Wall forsooth, to the Doctor, but, God forgive me, it was my ignorance, I knew no better; Lord, what could you expect from a Boy just come from his Grand-mother? but now I see my Folly. This Town improves a young Fellow wonderfully, I am more of the Gentleman, I can shoulder Divinity now, in the Kennel with them, curse them genteely, and cane the sturdy Priest devoutly.

PRINCE
PRINCE EUGENE has beat the Turks, he has, You Tory Dog! The Son of a Whore of a Vizier got off with the Chest, but who can help that? I am a Presbyterian, and what then, Sirrah! I'll stand to't. Who the Devil cut You out for a Writer? You Papist, pitiful Rascal! I have drank Damnation to You forty Times; I should be glad to see You in Hell, and You shall never know my Name 'till then.

Monday
Ye are Cursed with a Curse, for ye have robbed me, even this whole Nation, Mala. iii. 9.

The Canters, Whinners, and Sniffers of the old Puritanical Consort in Forty-One, among other Entertainments in Recitativo, did very often tune their Noses, and run Divisions at their Opera-Houses, upon the following Strains and Notes.

Proud, Lordly, Popish Prelacy! Antichrist! High-Places! The Man of Sin! Babylon! The Beast, and its Rider! The He-Whore in Scarlet! A Table-Serving, Land-Devouring, Tyth-gathering Clergy! Preachers for Loaves, handfuls of Barley, and bits of Bread! Priests of Bell and the Dragon! Fat, stabled Deans and Prebendaries! Lazy, sowish Rectors! Tenths and Offerings, the Wages of Sin, the Portion of the Hirelings! Glebes, Donatives, Temporalities, the Pope's Inventory; the Toys, Trinkets and Rubbish of Rome's Ware-house, and the Devices and Abomination of Simon Magus.

These were the Ravings of the Spirit, that were then let loose among us; and thus the Viper vented its Foam the moment after it was hatch'd; and by this Charm of Words, the spiritualiz'd
tualiz’d Weaver, the self-denying Cobbler, and the World-renouncing Tinker, whole Call was pure and unmixt, without the least Ingredient of Learning, Study, or Common Sense, prevail’d against the Angels of our Church, and reduc’d the whole Body of the Clergy (the Ornaments of the Age and Glory of the Reformation) to the same State of Poverty, Misery, and Persecution, which themselves had made to be the only Mark of a True Church, and the Standard Qualifications of an Apostolical and Gospel Ministry. Here the Farce began to open, and the pious Juggle was made manifest: When they had dispossession the Canaanite and the Hivite, they scrupled not to keep fast hold of those very Lands, upon which they had brought so ill a Report. The Silver and Gold Trinkets, which they had rail’d at, upon the Backs of the Egyptians, they made no Bones of borrowing and keeping; and the Riches, Poms, and Vanities they had renounc’d, nay, the Earth it self became their own, their Right and Inheritance, as having been promis’d to the Meek, who could subsist no longer upon Types and Shadows, and the visionary Prospect from Mount Pisgah.

At the Restoration, they lost all again: Only some few kept possession, by a seasonable Compliance; at what time Occasional Conformity was first dubb’d a Virtue, and enroll’d among the Duties of Practical Christianity. But the old Stagers return’d to their first Cant, and in defiance of Twelve Years Experience, which had branded them for Hypocrites, set up once more for Eleemosynary Divinity, and a Free-Trade in the Gospel. They bellow’d as heartily against Church-Revenues, as they parted with them unwillingly, and the Bears contended, that the Ox was to be muzzled. Religion
gion was represented as a bad Bargain, that ought to come cheap; and the Gospel must be sold, as the Boy sold his Topp, for nothing. When the Ladder was taken away, they had just the same Stomach to spiritual Honours, Titles and Income, as the Fox had to the Grapes; and the most they could accept of, was a Dram of the Bottle, or a Sunday's Dinner. But the Times mending upon their Hands, and having by Degrees crept to the sunny Side of the Hedge, they have now forgot their first Works and Profession, and all these self-denying Topicks are long since bury'd in Silence and Oblivion. They now swarm and nestle in the richest and most populous Parts of the Kingdom, have purchas'd an Interest in the several trading Societies, and can influence an Election; they are making their Approaches at Court, and know too well the Advantage of being us'd as the Tools of State-Policy, and the Allies of a Party: This is a warm Season, and a rich Harvest for them: No more Gospel then for God's-ake; not a Word more of Primitive Poverty and Self-denial. Their Stock rises, and they can now comply with the Church in many indifferent Things, which they once exploded; they can follow the Mode of those Poms and Vanities, which their Fore-fathers abhorrd; and 'till they can again succeed in seizing the Spoils of the Clergy, they are content to drive a separate Trade; and if they dare not yet over-turn the Church, they will at least rival her, in her outward Ornaments and Glory.

A common Observer may see as many Presbyterian Parsons lolling in their Coaches, as there are Bishops in England; whose Ancestors would allow no Minister to be Apostolical, that did not propagate the Faith on Foot. Thus they carry with them the unsanctify'd Infirmities of Ease and Lu-

xury,
xury, to some stately and well-furnished Country-Seat, or House of Pleasure, such as a Welch Prelate would be glad to reside in; and forget the Stall, the Shop, and travelling Pack, of their meek and humble Predecessors. As for their inferior Divines, (however 'til'd Co-ordinate) we meet them strutting behind the double Chin of an Abbot, and lugging the Popish Paunch of a Cardinal before them. They appear Ruddy and Fresh-colour'd, a Completion, that was once reckon'd the sure Mark of Reprobacy. Their Dress is gay and fashionable, and the Canonical Leather Jerkin, and Orthodox Blue Apron, have long since been laid aside. Instead of the picked Handkerchief, they are content to take up with the modish Turnover, or the clear-starch'd Band, that was once look'd on as a Rag of the Whore of Babylon's Night-rail: Their old greasy slouching Hat, alamode de Roundhead, is converted to a shinning Beaver, cock'd en Cavalier; and the sparkish powder'd Bobb dangles behind, in the Room of the black Scull-Cap, and Double-Quilt, that were formerly recommended as the only Limbeck and Receptacle for the In-dwellings of the Spirit.

Speak of, or enquire after them by their Titles, and you will no longer find them to be Hereticks in Heraldry, Gospel-Levellers, and of the Number of those, who affect not Greetings, Salutations, and the Titles of Master or Rabbi; for instead of a Preacher of the Word, Minister of the Gospel, and the like, some of them can write themselves, A. M. and D. D. with as much Pomp and Osten 
tation, as the most Lordly Prelate ever allum'd. The Reverend, and Reverend Sir, are common Forms of Address given and taken amongst them, who are the Descendants of Stephen Nye, and Praise-God Barebones. One of them here in England
land did not stick to affect the Name of Bishop; and another in Scotland was no less pleas'd with the Name of Cardinal; and yet the New Puritans have made them Saints in spite of the Old Ones. They have their Schools, their Academies, and Mock-Universities, in open Defiance of the Statute, where they proceed and take Degrees upon a Principle of Parity and Co-ordination; where they do Exercise in that, which was once call'd the Language of the Beast; and are train'd to the same Philosophy, that was formerly deem'd Pagan and Heathenish.

Follow them to their Conventicles, and instead of a Barn or a Hovel, they'll carry you to a fine Edifice, richly set off, and adorn'd with stately Pillars, painted Pews, fretted Ceiling, Galleries handsomely lin'd, and beautify'd with Carving; a Pulpit well contriv'd, instead of a Tub, with Desk and Sounding-board. Here they are attended by their Clerks, with their proper Formalities; have their Bench of Elders, their Door-holders, and Sextons, for the Preservation of Decency and Order in all its Under-parts. Their Rectors claim the Convenience of a Lecturer, and of a Curate, Vicar, or Assistant, where the People can afford it; not minding what their Fore-fathers us'd to say of this scandalous Order of Hirelings. When they mount, on goes the Cloak; whereas the Old Puritans us'd to strip upon these Occasions, and would often preach themselves into their Shirt and Drawers. They can now keep to a Form of Prayer, for a whole Hour together; and a Form, it must be, tho' of their own making; whilst their Ancestors preferr'd Extempore Non-sense before it: And they can preach by Note, which was once call'd flinting the Spirit.

PURE Gospel, and Soul-saving Truth, was all they heretofore contended for; but now they are
Ministers of a State-Gospel, and divide the Hour-Glass between Divinity and Politicks. I have a huge Bundle of their Preachments by me, which are all to many carnal Libels and Pamphlets; and yet if any one else meddles with the State, who so ready as they to complain of them as Busy-Bodies, and Common Disturbers. Their late Notions of Monarchy, Prerogative, and Obedience, are the greatest Novelties and Rarities in Nature. They can Canonize, and have made more Saints than the Pope. Any Day in the Week is their Sunday, as well as the First, which was once held to be so remarkably Sacred. State-Holidays, formerly an Abomination, are now (according to their Date) in high Esteem with them; tho' upon this Occasion their Sermons and Addresses are all of a Piece: And the Quaker, Independent, Anabaptists, and other Sects (not forgetting the moderate or indifferent Churchmen) whom their Fore-fathers never could endure, nor would on any Terms indulge, are now on a sudden become their special Friends and Confidants, their good Allies and Confederates.

As to their Discipline, I appeal for that to those who have felt it, and to their Books, and Forms of Proceeding, where they are, or have been establisht'd. What is the Tyranny of a Bishop's Court, to their Presbyteries? An Apparitor, to a Kirk-Treasurer? What are their Trons, Stools of Repentance, Incarcerations and Forfeits, without any Relief from a secular Court, but Chips of the Romish Toak, and Samples of Purgatory and the Inquisition? How pompous are their Ordinations, which are a Call of so many Divines, instead of the Spirit? How solemn are their Visitations from Country to Country? And how tender are they of the Sin of Schism, which was once call'd Liberty of Conscience?
Num. 33. The SCOURGE.

science; when they will not suffer a Communicant to be a Sermon-hunter, or to go from one Presbyterian Parson to another, without Letters Dissimmary, under pain of Damnation?

Their Income is not flinted, nor are their Revenues, as formerly, precarious. They will not settle any where, nor open a Conventicle, but upon good Security of being paid for it, and with as fair a Prospect, as a Man opens a Shop. They have their constant Salary, and their growing Subsistence; and besides, they get more by friendly Visits than the Parish Minister does by Visits, ex Officio; more at Groanings and Christening Dinners, than the Parson has for Baptizing and Churching; more by making Wills, and putting themselves in, than the Bishop gets by the Probate; more by Funeral Sermons, than the Curate by the Mortuary; and more by making Matches, and disposing of Fortunes (always reserving a Fat Lamb of the Flock for their own use) than the Metropolitan has for the Licence, or the Parish Priest for performing the Ceremony. By these means, they are grown great and flourishing; their Widows and Daughters are become the common Game of our Fortune-hunters, and their Sons considerable in Trade, Governours of Corporations, or Candidates at Court; whilst about two thirds of the Established Clergy are far inferior to them in Temporals, and were it not for a charitable Society, which the Dissenters have sometimes nibbled at, their Wives and Children might fare as ill as their Grand-fathers and Great Grand-fathers did, under the Administration of Committee-men, and Sequestrators.

Read Baxter's Cases over, and you'll find, that the Jesuits themselves do not surpass these Men, in the Art of ingratiating themselves into private Families, and the Power they gain over them. They
are Bankers, Agents, Brokers, Trustees, Executors; and all Bargains, Contracts, Law-Suits, References, Marriages, Wills and Testaments, are very much under their Cognizance and Direction. Thus they devour Widows Houses, and lead silly Women captive. Now the Method is, to entail Estates upon the Conventicle, and to procure Settlements for the Support of Schism, which I think are as fit to be resum’d as those given to superflitious Uses. In fact, we have seen these Men formerly suing in our Courts, for their spiritual Dues by Contract, whose Ancestors accounted him a Martyr, who stood out in Defence of a Tythe Pig, and thought it Tyranny and Persecution to be call’d to an account for a Nest of Eggs, or a Basket of Apples.
Monday September 23, 1717.

—Behold whom ye Worship!
Hist. of Bell and the Dragon, ver. 27.

To the Author of the Scourge.

Sir,

Oxon. Sept. 16.

The true Value I have for you and your Abilities, and my hearty Affection to the glorious Cause you are asserting, make me believe that what I have sent you, will by this means be introduc'd to the World.

I shall offer no more of Apology for the present Trouble, but directly confess my Surprise, that among all our Publick Challenges, the Protestant Lord of Bangor is not yet call'd upon to discharge his Promise, and to oblige us with his Manual of Private Devotion, collected for the Use of his own Closet, and which out of his Comprehensive Charity, he has engag'd to publish for the universal Good of his Fellow-Christians.

I must confess, it is possible, it is an easy Matter for his Lordship, who, by the good Providence of God, lives at Ease in his Possessions, enjoys in Peace
and Quiet all the Supports of good Preferment, and flourish'd in the Sun-shine of this World, to be very cold in Affairs of so mean Importance; but I beg leave to acquaint his Lordship, that this will afford but small Satisfaction to the fondest of his Admirers, who, I am inform'd, have perfectly intermitted the Formality of Praying, the whole Summer Season, for fear of being over-heated and thrown into a Fever; but now, the Dog-days being over, presume the Weather may be sufficiently cool, and therefore imagine, they have a Right to insist upon his Lordship's Word, if it be only, as he is a Person of Sincerity, a Man of Honour, and a Gentleman.

But whatever may be the Occasion of his Lordship's Delay in this Case, it seems absolutely necessary to me, that the Christian Laity should be instructed, and therefore to supply the Defect, I have drawn up a few Rules and Dispositions as exact as possible to his Lordship's Scheme, and which I recommend under the Name of a Directory. My Undertaking I conceive to be no way impertinent, because there is at present a lamentable Scarcity of Books of Devotion, there not being, upon a moderate Computation, above two Thousand five Hundred several Editions already extant upon that Subject.

You observe, Sir, I have intimated, that the Summer Solstice should be wholly exempt from the Drudgery of Prayer; and my Reason is, because the unavoidable Sweating of the Body is of itself a Fatigue, which must be fatal and unsupportable, if the Spirits happen to be likewise inflam'd. This appears to me to be the Cause of his Lordship's professing himself so violently against Heat and Flame; for I abhor the Thoughts of that vulgar Scandal among the Colliers, as if his Enmity to fervent Prayer, had a View of lessening the Demand
mand of Coals, and to prevent the building of the New Churches, to whose Good, all the World knows, his Lordship is most sacredly attach'd: Had there been any thing of this Nature in Prospect, his Lordship might have said no more but, Go, get you to your Prayers, and catch your selves Heat.

The Winter then you perceive is the most proper Season for Devotion, and therefore from a Principle of Humanity, I must let my Country-men into the Secret, That if they have the Happiness of dreaming quietly, they may be allow'd to lie o' Bed in the Morning, and say their Prayers in their sleep; for indeed this comes nighest the Standard, and at that time you will be apt to be most Calm and Undisturb'd; but if Nature has not bless'd you with that Faculty, up you must get, slip on your Night-Gown, and begin, but not in a hurry, as it were thus.

A Form to be said over a Dish of Tea, or playing with a Lap-Dog.

Be in a good Humour.

Hang your Head carelessly on one Side.

Rub one Eye;

Then the other.

Yawn.

Stretch.

O Give me Grace, it is Grace I want; Grant me a City House and a Country House: May I always live Absolutely and Properly, in such a Manner, and to such a Degree: May my Lot fall in the Southern Parts of Great-Britain, where the Air is moderate; and may I never be forced (God bless his Royal Highness) into the Principality of North Wales. I confess I am
Call for your Shoes and the Tea-Kettle.

Tye your Garters.

Loll over the Back of a Chair.

Turn your Wigg on one side.

Call for a Dram, and Tobacco,

and the Flying Post.

Fill your Pipe.

Brush your Hat.

Draw up the Glass.

Set your Wigg.

Sneeze, if occasion,

and spit, but not

I am unworthy of these Blessings, and so I have always been: Let me always escape my Deserts, and give me what I do not deserve, for the sake of my self, my Wife and Children, Amen.

For the Church of England, to be said in a Coffee-Room.

LET the Church of England flourish, that is, all the different Methods of Religion in this Island; for as the Church of Christ is the Kingdom of Christ, so the Church of England is the Kingdom of England: May she ascribe all her Glory to a Parliamentary Right, more than to her Purity and Innocence, either in Doctrine or Discipline. I am an Occasional Member, and perhaps may be saved in her Bosom: But for fear, I have Charity, I have Tenderness for other Communions, which I believe as Pure as she, because they stand upon the same Foot, and are established by Law. I will Unchurch none, they are all within the Pale, save
with Vehemence.

Sit down Calmly,

call for a Candle

and light your Pipe.

Have a care of falling upon your Knees.

Call for your Night-cap and Slippers.

Undress.

See the Fire be safe.

Put out the Candle.

Doze.

Nodd.


I pray not for the Prelates, but for the Bishops, the Superintendents, the Overseers of the Flock, and in them for the Presbyters and the Presbyterians too. Give them Money to make them Hospitable to poor converted Sinners: Give them Grace not to Lord it over the Presbyters their Equals: Give them Humility, that they may remember the Poor, the Meek, the Despised Fishermen and Tent-Makers, from whom they...
they pretend to descend; and that they may stand more upon Moderation and Charity, than upon a long-winded Welsh Pedigree of uninterrupted Succession from Lord Almighty knows who; Make all thy People Priests and Prophets, that our Young Men may see Visions, and our Old Men dream Dreams, Amen.

Grace Before Meat.

Give us Strength to eat that which is before us; but when thou givest us no Meat, we pray Thee give us no Stomachs, Amen.

Grace After Meat.

Have eat heartily, I wish it agrees with me, Amen.

This is a Specimen of Devotion, which how ludicrous forer it appears, I am confident comes up to the Pattern, and is (pardon the Expression) to the Life. His Lordship tells us, that Prayer is an Address calm and undisturb'd, without any Heat, or Flame, or Vehemence, or Importunity; observe my Directory, and there you find the Suppliant Easy, Quiet and Composed, in no manner of Transport or Rapture, free from Sorrow, Shame, or Contrition, under no Fervour or Agitation, but saying his Prayers without Head or Tail, sedately, serenely,
serenely, and unconcernedly: His Passions, you see, are asleep, his Soul is dormant, and his Reason becalmed; and whatsoever Disguise his Lordship may put upon it, I am almost assur'd he must make use of some of my Prescriptions, it being as impossible, but by such Means to describe the Temper and Disposition of the Mind, as it is for a Limner to express in Colours the Picture of the Soul.

Upon the whole, I desire I might have leave to explain my self upon one Point, and to profess that this Form before you is not established by Act of Parliament, which perhaps might have been an Objection; and therefore there is no manner of Design upon Christian Liberty, but it may be used or omitted as a Thing indifferent.

And now, Sir, I take this opportunity to return my Thanks for the agreeable Entertainment you constantly give the better Part of our University; I confess your Enterprize is hazardous and bold, but we observe with Pleasure, the Christian Fortitude that bears you thro' all Difficulties, and that just regard to Truth, that sets you out of the reach of Danger. I assure you, you have made some Converts here, and you have very much confirm'd,

Your most humble Servant.
Every Beast loveth his Like. Ecclus. xiii. 6.

Never cast my Eye upon a Mountebank in Smithfield, but immediately fancy my self in East-Cheap at an Evening Lecture; for the Empirick, and the Quack Divine, seem to me so nearly related, that the mistake is very pardonable, and one cannot without Difficulty make any remarkable Distinction between them: The Embroider'd Bully upon the Stage you observe amusing the Gaping Crowd with Folly, Nonsense, and Noise, bawling till he is Black in the Face, and forcing his Lungs upon the Stretch to applaud his Art, and recommend his Medicines; he offers you a Cure for all Dis TEM pers from the Foot to the Crown: His Balsamick Plaisier, his Box of Pills, his never failing Cordial are infallible: The Presbyterian Gospel Monger harangues you in the very same Cant; He has his Crums of Comfort, his Salve for the Soul, his Cleanser and Strengthner, his Balm of Gilead, to draw the Fire out of a seared Con- science, and profanely attempts to set you a Broken Spirit as dextrously as the other sets broken Bones.
Bones; the one whips you out a Tooth in an instant, without giving any Pain, the other insensibly steals all the Teeth out of your Head: The Physician has his Rope Dancers and merry Andrews, to wind the multitude about him, he produces his Credentials from the most eminent Cities and Corporations in England, tells you of his Estate at Doncastler, that no worldly Views engage him to appear upon a Stage, but a Principle of Charity and Humanity, and a Concern for the good of Mankind; it is for the Benefit of the Poor, who are unable to bear the Charge of expensive Remedies, and therefore he, out of mere Pity, as he is a Man himself, and cast in the same Mould with the meanest Wretch, as he must die in a little Time, and then will be incapable of assisting his sickly languishing Fellow Christians; for these Reasons, and, as he hopes to be saved, for no other, he exposes his Person in a Publick Manner, and is willing to suffer the Reflections of the Great and Rich, so that he acquits himself in preserving the Lives and Limbs of the Poor, the Miserable and Distressed.

The Doctor of the Conventicle makes use of the same Arts, to poison the Soul, as these abandon'd Fellows apply to ruin the Body; He mounts his Stage with equal Impudence, and instead of Fiddlers and Pickled Herrings, he turns you up the Whites of his Eyes, Sobs, Sighs and Laments, and throws his Snivel heartily about him, which are wonderful Charms to draw Custom, and fix the Attention of his Hearers; when he has a full House, out comes a parcel of old cancell'd Deeds, which he tells his Learned Audience are his Testimonials sign'd by the University of Aberdeen in Scotland, yes! in Scotland! where, tho' he says it, his Family live handsomely in Reputation, and from whence,
whence, it is well known, he had no occasion to remove for a Maintenance; but would you have him fight against God? He had a Call, and a loud Call, to come into England, wicked England! to save Millions of sinful perishing Souls, and preserve a Nation from Ruin; and therefore, Woe be unto him if he preach not the Gospel: This melts the tender-hearted Assembly into Tears; Alas! poor Man, to come so far for our Sakes, to leave his Family and Relations, and fling himself upon Providence, to travel so many hundred Miles o’ Foot, with a heavy Pack upon his Shoulders, and all for to save us vile Dust and Ashes; it would make a Heart of Flint relent, let us have some Pity, let us enlarge our Bowels, and endeavour to reward his Godly Labours; and then, like the tossing of Handkerchiefs upon the Stage, the old White Rags and Sheep-skin Purses are lugg’d out, and not a Basketwoman but claps a Piece into her Glove, to convey it readily into the Plate, for the Benefit of the poor Lecturer.

But not to pursue this Comparison any farther, give me leave to survey our Fanatick Pulpit, and shew you a Prospect of him in a more open Light; I shall excuse myself the Trouble at this Time, and present his Character as it was drawn by a very able Hand many Years ago; the Worthy Gentleman did me the Honour to communicate his Manuscript, and I engag’d to give it a Place among the Animadversions of this Day.

'Shew me, says he, such a Picture of Judas, as the Canting Presbyterian, a Griping, False, Reforming Brother, who curses the Arm that feeds him, and repines at the Waste of Oyl, spent upon the Anointing of his Sovereign; a pitiful Levite made up of Atoms, whose Parts are imperceptible;
of a Posterorn Teacher, that has the Vill-  
dan to intoxicate whole Kingdoms, as a Man  
sometimes grows drunk by a Glifter!

The best Way to hold him is (as King Ri-
chard bound the King of Cyprus) in Silver Chains.
He loves to discourse of the New Jerusalem, be-
cause her Streets are of fine Gold, and yet could
like London as well, were Cheapside pav’d with
the Philosopher's Stone; nay, he would say his
Prayers with Beads, if he had a Sett made all
with Diamonds: This, This it is, which tempts
him to inveigh so bitterly against the Loyal Cler-
gy, whom he dresses as he would make them ap-
pear, just as the Ballad of Doctor Faustus intro-
duces the Devil in a Fryar's Weed: The Mor-
tification of these Gentlemen must certainly be the
greater, by being harrafs'd by such dull Instru-
ments, as the Prophet Isaiah was sawn to Pieces
with a wooden Saw.

The Presbyterian can drink the Tears of the
Widow, tho' the Husband be alive, and if the
Doctrine of Paracelsus were true, that to eat
Creatures alive, would perpetuate the Life of
Man, this Cannibal would be immortal, for he
swallows quick Men, Wives and Children, and
devours Lives, as well as Livings, as if he were
born in that Pagan Province, where none were
allowed to marry till he had kill'd twelve Christians.
It would have surpriz'd you to have seen these
blinking Visitors Reforming our Universities,
where they left the Scholars so poor, that they
had scarce Rags to make Paper: One would have
thought that the Parliament had design'd to
transport the Universities, when they loaded Asses
with the Revenues of Colleges. Their Divinity
Disputations were always with Women and Shop-
keepers; the only Subject they went upon was
the
The SCOURGE. Num. 35.

c. the Question of Episcopacy; and the only Argument against it was, that there were Scribes and Pharisees, Priests and Elders before the Apostles.

c. The Dress of this Divine you must observe, was in those Days wonderfully Curt and Precise, and his shortest Things were his Hair and his Cloak; his Hair is cut to the Figure of 3. Two high Cliffs run up his Temples, whose Cape of born Hair shoots down his Forehead, with Creeks indented, where his Ears ride at Anchor: Had this false Prophet been carried with Habukuk, the Angel had caught him fast hold of his Ears, and led him as he leads his Auditory. He has two Mouths, his Nose is one, for he speaks thro' both: His Doublet and Hose were of dark Blue, but of late he is in Black, since the Loyal Clergy were persecuted into Colours: His two longest Things are his Nails and his Prayer, but the cleanest Thing about him is his Pulpit Cushion, for he is always beating the Dust out of it.

c. If his Pulpit be large, he walks his Round, and speaks, as from a Garison: When he first enters his Prayer, he Winks and Gasps, and Gasps and Winks, as if he prepar'd to preach in another World: He seems in a Slumber, then in a Dream, then Rumbles a while, at last he sounds forth, and throws such Dirt and Nonsense toward Heaven, as he durst not offer to a Member of Parliament. His whole Prayer is such an irrational Bleating, that without a Metaphor, it is the Calves of his Lips; and commonly you have it larded with fine new Words, as Savingable, Muchly, Christ-Jesusness, and yet he has the Face to preach against Prayer in an unknown Tongue. Sometimes he is founderd, and then there is such hideous Coughing! But that's very seldom.
flood, for he can glibly run over Nonsense, as
an empty Cart trundles down a Hill; but if he
chance to tire, he refreshes himself with the Peo-
oples Humm, as a Collar of Bells cheer up a Pack-
horse.

He tears the Liturgy, because, forsooth, it
shakes the Spirit; and if He sees the Book of
Common-Prayer, the Fire sees it next, as sure
as the Bishops were burn'd who compiled it;
yet he has Mercy upon Hopkins and Sternhold,
because their Meters are sung without Authority,
and, like himself, first crept into private Houses,
and then into Churches.

His Prayer ended, he then looks round to
observe the Sex of his Congregation, and ac-
cordingly turns the Apostle's Men, Brethren and
Fathers, into dear Brethren and Sisters, for his
usual Auditory is most part Female, and as many
Sisters flock to him, as at Paris upon St. Mar-
garet's Day, when all come to Church that hope
to be with Child that Year; He divides the Text
as he did the Kingdom, and makes one Part fight
against the other, or as Burges divided the Dean
of Paul's House, not into Parts, but Tenements,
that is, so as it would yield most Money, and thus
his Text is rather Let out than Divided; His Ser-
mon and Prayer grin at each other, and let his
Doctrine and Reason be what they will, his Use
is still the same to augment his Lecture.

He has a rare simpering Way of Expression,
and hates a personal Conference, unless with a
Sister. He calls a marry'd Couple, Saints that
enjoy the Mystery, and a Man drunk, is a Bro-
ther full of the Creature; yet at Wedding Sermons
he is very familiar, and like that Picture at the
Church of Leyden, shews Adam and Eve with-
out Fig-leaves; at a Funeral he gives infallible

Q 2
The SCOURGE.  Num. 33.

Signs that the Party is gone to Heaven, but his chief Mark of a Child of God, is to be good to God's Ministers, and from hence it is that he calls his Preaching Manna, fitted not to the Necessity, but to the Palate of his Hearers.

But of all Mortals, I admire the Short-hand Men, who have the Patience to write from his Mouth; had they the Art to shorten it into Sense, they might write his whole Sermon upon the Back of their Nail: He preaches indeed both in Season and out of Season, for he rails at Popery, when the Land is almost lost in Presbytery, and would cry out Fire, Fire, in Noah's Flood. It is pleasant to observe how finely these Fellows plaid into each others Hands: Marshall procur'd Thanks to be given to Sedgwick, for his great Pains, and Sedgwick obtain'd as much for Marshall, and so they all Pimp one for another.

These Seducers must needs smile, and laugh in their Sleeve when they meet over a Bottle; for the dullest amongst them must know, that they are no more than Cheats and Shop-lifters in Religion, such gross low Impostors, that the People die the Death of the Emperor Claudius, poison'd by Mushrooms. The old Hereticks were illustrious Cheats, and had Skill and Learning; but these are Wretches, whose very Brains are stuffed with Chaff; they read little, and preach much, are always weeding of Authors, picking up refuse Notes, and retire in their Study to catch Flies.

The Presbyterian has fuck'd Blood ever since he lay in the Butchers Sheets, and now has a Shamble in his Countenance, so crimson and torrid, that you may read there how St. Lawrence died, and think the three Children were deliver'd from his Face: His Solemn League and Covenant was his God, by which he strove to damn or beggar.
beggar the whole Kingdom, out-doing the Devil, who only persuades, but he forc’d us either to Perjury or Starving.

Monday October 7. 1717.

Fear God, Honour the King. 1 Pct. ii. 17.

It gives me some Pleasure, I confess, to observe, how impatiently the Dissenting Brotherhood behave themselves under the Correction of my SCOURGES. Every Lash cuts deeply, lays the Wound open to the Air, and leaves such sensible Impressions behind, that the most sanctify’d Artist will never be able to take off the Scars.

Their Resentments, I perceive, run high; they rage like a wild Bull in a Net, and the Revenge they can never hope for by the Power of Argument, they resolve to satiate with the most barbarous Outrages; and sacrifice their ador’d Maxims of Charity and Forbearance, to a Spirit of Persecution, and more than Roman Cruelty.

But alas! this we always find to be the Refuge of an abandon’d Cause! A Villain that is beset, soon grows desperate, and when he is beaten from his Retreats, and the Vizard forc’d from him, Distraction gets the Ascendant of his Reason, and he fixes it as a standing Principle to die hard.

Q3
Let me except but the two Words, Sedition and Rebellion out of the English Language, the poor Drudges of the Party must at once be silent, and I defy the utmost Efforts of Fanatick Malice, to raise the least Blemish upon this unanswerable Undertaking; but in these their Strength lies, this is the Artillery they play against me; exactly transcribing the Example of the old Incendiaries, who branded the belt of Subjects with the same Characters, and thought no Man could be a Rebel, but the brave Cavalier, who ventur'd Life and Fortune in the Defence of his Prince: For my own Part, I claim it as a peculiar Distinction of this Paper, to inspire my Country-men with Religion and Loyalty; and whoever are pleased to profess themselves my Admirers, I humbly charge it upon them, to express their Esteem for the Establishment of the Church, by a constant Allegiance, and an unshaken Fidelity to the Crown; otherwise, I assure them they are very much mistaken in the Design of this Essay: But whatever Sense the World may impose upon my Writings, I am perfectly easy in my own Breast, and have the Satisfaction within myself to lay out my Abilities in such a Manner, as, I presume, will be as great a Support to the Throne, as the most powerful Army, and may be as firm a Security to the Person of my Sovereign, as his Body-Guards.

The common Way of pronouncing upon the Goodness of a Cause, is by the Figure and Reputation of those Persons who undertake in its Defence; and if this Observation be just, never was there a Party of Mankind so wretchedly infamous as the Schismatics of Great-Britain, who retain the most scandalous Advocates, and, to the immortal Renown of the Conventicle, are glad to be protected by the prostituted Pens of Libertines and Atheists: Much
Much wiser in their Generation were the old Preritans, who cover'd over their Treacheries with the Face of Learning, and always employ'd such as were great Masters in the Art of being Religious; but their Posterity of the present Age, rejoice and plume themselves under the Shadow of Pagans, and care's the debauch'd Principles of an Infidel, so long as he has any Poyson in his Gums, and taints, with his infected Breath, the Doctrine, and the Discipline, and the Clergy of our Church.

And all this, my fellow Subjects, is offer'd as a Compliment to the Government: They are the only Friends! They the only Protestant Supporters of the State! As if it advanc'd the Honour of a Prince to be flatter'd by Fellows who have been often under the Hands of Justice, for Libels and Scandal; and to qualify a Man for Admission into the Presence Chamber, he must expose that very Establishment, that his Sovereign, whom he addresses, has most inviolably bound himself to protect. And if the Principles of these Men be true, if it be indisputable, that the Monarchy of England subsists upon a Contract between the Prince and the People, our Kings have no Title to the Supremacy of these Realms, any longer than they discharge the Coronation Covenant, and acquit themselves as Defenders of the Constitution of the Church; which ought to be an Evidence with those of the Separation, of the Indignities they throw upon the Royal Diadem, when they revile the Ecclesiastical Settlement, or lay a Charge upon it of Superstition or Idolatry; which is in Effect to accuse their King as a Papist or Enthusiast, and is, what he must either solemnly Assert, or be involv'd under the Guilt of Perjury.

I am no Way induc'd to represent this from any Distrust of the Protection of the Royal Arm; but
to inform the Diffenting Clans, what rude Com-
pliments they offer to the Throne, when they tra-
duce any Branch of our Divine Worship, or ima-
gine they are acceptable at Court, by aspersing the
Characters of our Episcopal Clergy; I would make
them sensible, what unwelcome Access such Insinu-
ations must find in the Heart of a Prince, who well
understands the Religion of an Oath, and must be
uneasy to hear the Insults of a Faction, only in-
dulging in his Dominions; when they encroach up-
on the Privileges of an Establishment, which, he
is most solemnly obliged by Oath to defend.

And this, I presume, may be one very remark-
able Occasion of the Disappointments our soliciting
Fanaticks have lately met with, from the Legisla-
tive Body of the Kingdom; I would desire them
to look a few Months backwards, and observe
with what Scorn their Enterprizes miscarried, with
what Indignation their confounding Schemes were
thrown out, notwithstanding the false Artifice of
Addressing, and the united Application and Indus-
try of the whole Faction: Let them be war’d by
these Defeats to retire within their own Circle,
and be satisfied that an English Parliament knows
more of the Value of the Church of England than
to give up the minutest Part of her Constitution,
or sacrifice her Honour and Interest to the most
political Pretences of a Party, who by their gra-
dual Encroachments may in time make themselves
unworthy of those very handsome Liberties, that at
present they enjoy under her.

When I first offer’d my self to the Publick in
this Appeal, I resolved to avoid all Reflection up-
on the Personal Characters of my Enemies; I laid
it down as a Rule, that my Zeal for the best Church
in the World, should never transport me beyond
the Limits of Modesty and Good Manners; and to

guard
guard me from any Violence and Indecency of Expression, I place before my Eyes a Sentence of the sacred Writings, to awe me into a reverential Regard to Truth, and to repel the Temptation of unchristian Satyr, which would have reflected upon the Justice of my Cause, and perhaps might flow from the Pen when it moves upon Principle, and one has nothing in View but the Satisfaction of Conscience, and the universal Benefit of ones Country: But how different is the Conduct of those profligate Wretches, who sin for Bread in the Service of my Adversaries? whose Fortunes, grown desperate by Extravagance, and whose Principles, corrupted by Debaucheries, engage them to rake in the very Sink of Scandal and Profaneness, and prevail with them wantonly to chequer their publick Libels with the Text of Scripture, among False News, New-Market Horse-Races, Mug-house Riots, and secret Remedies for the gentle Discontents.

I assure the Dissenters, that it is much beneath my Temper, and my Education likewise, to make use of ungenerous Arts to set off any Controversy I shall engage in: But I am forc'd to complain that I have receiv'd Provocation, that will justify me in taking all Advantages; and I am afraid, the Importunity of my Friends will at last prevail with me to descend into the private Lives, and the retir'd Department of the Faction: I would very willingly be excus'd so ungrateful a Task; I am tender of the personal Reputation of my greatest Enemies; but who can be undisturb'd, when those Slaves of the Press are encourag'd to impose Libels upon the Publick, and to convey, with unexampled Impunity the most infamous Characters of the best Men? When the Domefick Concerns of Families are expos'd in the falsest Colours, and the giddy Transactions of select Vestries are basely represented,
presented, to give a plausible Air to Party-Rage, and the most scandalous Resentments?

But I chastise with Moderation, tho' they are perfectly at my Mercy; I scorn to insult, but I would have them know, that I am abundantly supply'd with Materials by the most worthy Correspondents; and there is scarce a Dissenting Teacher in England, but shall stain this Paper with his Loose-ness and Debauchery, unless instantly there be an Embargo laid upon private Scandal. I shall no longer stifle my Intelligence from Glover's-Hall in this City; their Brother Deodat shall be rebuk'd by the universal Testimony of the Company; and the Yorkshire Impostor shall be as publickly expos'd, as he expos'd himself, when he sold Pills upon the Stage one Day, and canted in the Conventicle upon the next.
Monday October 14. 1717.

Woe unto them that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter; Isa. v. 20.

HERE is no Enchantment in the Magick Art of so bewitching a Nature, as that fatal and intoxicating Charm, which almost universally locks up the Reason of Mankind, by the Virtue only and the Sound of Words; and there is scarce any Passion in the Soul of Man, but take it while it is a-float, and in the critical Height, and humour it with some lucky or unlucky Word, and you may as certainly over-rule it to your own Purpose, as a Spark of Fire falling upon Gunpowder will infallibly blow it up. The common People are more particularly observ'd to be imposition'd upon by this Artifice, and to be manage'd dextrously by any Noise or Cry, that their Drivers shall use to ring in their Ears: Make Choice only of two or three popular, empty Words, that chime full and round, and you may whistle the Multitude backwards and forwards, upwards and downwards, 'till you are weary, and then if you please, get upon their Backs and ride.
The Church of England has been a deplorable Sufferer by this Cant and Imposture, and under the venomous Gibberish of a few paltry Phrases, has been once ruin’d by a Clan of designing Hypocrites, who believ’d not one Tittle of what they said, and laugh’d heartily within themselves at those who did; and this Church must inevitably sink again under the same Delusion, if the Providence of Heaven, and the Prudence of Man, do not timely interpose between her and the villainous Arts of such Incendiaries. The narrow Limits of my Paper oblige me to be as concise as possible, and therefore I shall directly offer my Observations upon this Subject: The first Word I shall introduce, as being most scandalously perverted and misapply’d, is, that Matier-piece of Falsehood and Impudence, by which the Apostolical Purity of the Church of England is traduc’d under the Name of POPERY, a Word that sounds High and Bullying in the Mouths of Mug-house Men, and Porters on a Fifth of November; but the most bare-fac’d and senseless Calumny that ever was inspir’d by the Father of Lies, or deliver’d by any of his Sons; and I could wish myself but as secure of my own Salvation, as I am, that those Wretches stand condemn’d in their own Consciences, while they are charging this upon us: A very hard Fate! The Papists would burn us for being Protestants, and the Fanaticks would cut our Throats for being Papists! The Church of Rome has more Policy than to curse and destroy the English Reformers, if she understood them as her Friends: Fire and Faggot, Racks and Gibbets, are but strange sort of Love-Tokens, yet such the Inquisitions have always bestow’d upon the Members of our Church: The Authors and Compilers of our Liturgy and Book of Homilies paid down their Lives for these Books
Books at the Stake, and will the virulent unconscionable Fanaticks charge and reproach these Books as Papists, when the Makers and Asserterers of them were butcher'd by the Papists for their being so?

As the Schismatick Faction are very fond of distinguishing us by the Name of Papists, so they are very forward in bestowing upon themselves the Title of Protestants, which is another Word I take notice of as being infamously abus'd; but are these Men, who have thus dubb'd themselves Protestants, in good Earnest such mortal Enemies to Popery as they pretend themselves to be? Pray how came the old Puritans and Fanaticks to be so impudent and troublesome to the Government, at the very sametime when the Spanish Armado, which was full charg'd with Popery, was hovering upon our Coasts? How came they to be so rude and confident, and make such extravagant Demands upon the Government, just at the time when the Papists were destroying the whole Realm by Gun-powder?

If the Papists and the Fanaticks are really so opposite one to the other, how came it to pass, that while they fate in Parliament together, they constantly voted upon the same Side, and were always conspiring to weaken and subvert the Establishment of the Church? If these two Parties are so extremely contrary as they pretend to be, what is the reason that they always visit one another with peculiar Friendship and Intimacy, inomuch, that it is generally observ'd in the Country, that none are so gracious and so sweet upon one another, as the rankest Papists and the most noted Fanaticks? Of which I will not pretend to know the Reason, tho' I doubt not but they do.

I would gladly know what can be alledged, why the Papists never write against the Dissenters, un-
...it be, that they are unwilling to disoblige their Friends? And if Popery and Fanaticism are so irreconcileable, how come we by that extraordinary Discovery, that these true Protestants have made of late Years, that King Charles the Martyr was murder'd by the Papists? If the Case were so, the Dissenters must certainly be the Papists, for we all know who they were who cut off the King, and we are now at last beholden to the Faction for telling us also what they were: However, it seems, many were engag'd in this Murder under Masks and Vizards, besides the Executioner.

And one thing more I cannot but observe upon these Protestants, as what ought to be laid in their Dish forever, viz. That if any Branch of the Royal Family did unhappily drink in any thing of the Popish Contagion, these, who call themselves true Protestants, are, of all Men breathing, the most improper to revile, or so much as to open their Mouths against any such Person upon that Account; for they must thank themselves for it, who violently pluck'd the Children out of the Bosom of the best Father and the firmest Protestant in the World, and sent them into foreign Countries, to converse with Snares and Traps, and to support their Lives with the Hazard of their Faith, flying from such Protestants for Safety and Shelter among the Papists. But had that blessed Prince been suffer'd to spin out the Thread of his Life in Peace and Prosperity, not one had issu'd from his Royal Loins, but what he would have instructed himself, and bred up to such a Knowledge of, and Adherence to the Church of England, that it should not have been in the Power of all the Papists and Jesuits under Heaven to have shook them in their Religion; so that the great Seducers were the villainous Fanaticks, who by banishing the Royal Family,
cast them into the very Jaws of Popery, and not only led them, but drove them into Temptation. And now will these Fellows plunge Men over Head and Ears into a Ditch, and then knock out their Brains for having a Spot upon their Clothes? Kindle a Flame round about them, and then with tragical Outcries, reproach them for being singed? The Equity, Reason, and Humanity of a true Protestant Fanatick Zeal! much according to the Devil's Method, first to draw Men into Sin, and then to damn and destroy them for it! Upon the whole, we are eternally bound to thank the Dissenting Faction, for any of the Royal Family that have been perverted into the Popish Faith; and so I leave these Wretches to make good their Claim to this New distinguishing Title, and after this, to persuade us, if they can, that they alone are the true Protestants.

Another Word which our Enemies have made use of to ruin our Church, is that canting Title of Reformation; a Word (how plausible soever in the Sound) that has rais'd such a War in the State, and caus'd such a Schism in the Church, as no Age or Place can parallel. A Word, which has cost this Kingdom above a hundred Thousand Lives, that has pull'd down the Sovereignty, levell'd the Nobility, destroy'd the Hierarchy, fill'd all things with Blood, Rapine and Confusion, and reform'd the best of Monarchies into an Anarchy, and the happiest of Islands into an Acedama; and doubtless this must be a blessed Seed, that can thrive in no Soil 'till plow'd up with War and Desolation, and water'd with the Blood of its Inhabitants. But to give you a remarkable Instance of the Religion of these Reformers, let me prevail upon you to take Notice of the following Story; 'In the Course of the great Rebellion, that infamous Wretch, Hugh Peters, in a Conference with his Master Cromwell,
The SCOURGE. Num. 37.

Cromwell, advis'd him not to despair of his Pros-
spects, but to pursue his Hopes with all imagina-
ble Application; and if the Soldiery were obsti-
nate, and would not comply with his Command,
he told him the best Way was, to proceed as he
began, and to Fox them a little more with Reli-
gion, and he need not question but he would carry
his Point.

A Fourth abus'd Word, by which the Faction
is every Day practising upon the Church, is mis-
calling the Execution of the Laws by the odious
Name of Persecution: Now since the Ten Perse-
cutions by the Heathen Emperors in the first Ages
of Christianity, the Word Persecution is become
of a very infamous and offensive Character, and
therefore without any more ado, our Fanaticks
clap this vile Word, like a Fireship upon the Go-
vernment and the Laws, and the Artifice has gone
very far with the brutish Rabble: The great Di-
sturbers of the Church by this Sophistry passing for
Innocent, and the Laws themselves being made the
only Malesfactors.

But setting aside Noise and Partiality, I would
gladly know, why such as suffer capitally by the
Hand of Justice at Tyburn, should not be as loud
in their Clamours against Persecution as these Men?
If you say, that those Persons suffer for Felony, but
these for their Conscience; I answer, that there is as
much Reason for a Man to plead Conscience for the
Breach of one Law, as for the Breach of another;
and possibly the Highway-Man will tell you, that
he cannot in Conscience suffer himself to starve,
which he must necessarily do, if he did not set out
and take a Purse. But now if you look upon this
as a very unsatisfactory Reason before a Judge, as
no doubt but it is a very insolent and a very sense-
less one, I am sure upon the same Grounds, all the
Pleas
Pleas and Apologies that our Schismaticks can possibly offer, are every whit as senseless and irrational.

And now, when both Sense and Experience, as broad as Day-light, have shewn us what the Party means by Popery, what by Protestantism, what by Reformation and Persecution; Is this a time of day for any who profess and own themselves of the Church of England to trim and prevaricate with the Church, by new Schemes and Amendments, in Favour of a restless, implacable Faction, that breaths nothing less than Death and Destruction? A Faction, which nothing can win, nothing oblige, and will be sure to requite such a Favour once done them, by turning to the utter Reproach and Ruin of those who did it: To innovate or alter any thing of our Establishment, is in plain Terms nothing else but to establish a Schism in the Church by Law, and so bring a Plague into the very Bowels of it, which is more than sufficiently endanger'd already, by having one in its Neighbourhood; A Plague, which shall eat in the very Heart and Soul, and consume the Vitals and Spirits of it; and this to such a Degree, that in the Compass of a few Years, it shall scarce have any visible Being or Subsistence, or so much as the Face of a National Church to be known by.
Fools die for want of Wisdom. Prov. x. 21.

AM oblig'd to the Good-will of my Correspondents for the Ease they have given me in the furnishing out an Entertainment for this Week: The Three Letters that follow, I presume, are Unexceptionable, and upon the Account of their Modesty, Learning and good Sense, must be read with a particular Pleasure.

To the Author of the Scourge.

SIR,

The Church of England, in my Opinion, has receiv'd sufficient Security from the Throne, that she is in no Danger, but will be defended and protected as far as possible, from all Attempts of private or professed Enemies; and believe me, this Assurance must be very comfortable, at a Time, when she is persecuted with the utmost Violence, by Tongues set on fire of Hell, who throw out their Venom against her, in an Army daily recruited, of the most virulent Libels, that any Age ever saw, to render her the Contem
The scourge.

tempt and Aversion of the whole Kingdom: An Example, that has not a Precedent in any Age or Nation in the World, where a Church, while she was establisht by the Laws of the Land, was so openly and furiously attack'd!

But, tho' it must be confess'd, that the Guarantee of the Government be of very great Importance to make her safe, yet, I desire it to be allow'd, that it is no small Prejudice to her, to have the Hearts of the common People thus stolen from her, and she made the jest and Proverb of the whole Realm: She is now vilify'd and aspers'd without any Ceremony, the Flag of Defiance is openly hung out, and Batteries above Ground are rais'd against her; and if we believe what these Incendiaries boast of themselves, that their Scandal is well receiv'd by Men of the greatest Interest and Sense in the Nation, then the Poison has spread farther; and by the Multitude of those Libels that are dispos'd of, it is evident they have Encouragement somewhere, and it is visible what Effects a continual Battery of Falseness may have, where so much Dirt is thrown some must stick.

But the Danger of these Enemies among our selves, looks much more terrible, when we consider that they act in concert with, and directly serve the Purposes of the Presbyterian Establishment in Scotland; which is the same Corner from whence the Hand-breadth of a Cloud once before came, which soon darken'd the whole Heavens of these Three Kingdoms, and fill'd them with unspeakable Misery and Blood-shed.

The Episcopal Church of Scotland was ruin'd by her Indolence, and by her securely despising the Efforts of her Enemies: She knew she had a Prince upon the Throne, who was educated
in her Communion, was a learned Defender, and resolute Protector of her Honour; but alas! she trusted too much to this, and what was the Issue? By letting Things go too far, and overlooking the Malice of her Enemies, she found her self in a Moment undone, and the Affections of the People beguiled from her, by the undermining Libels that were so industriously dispers'd within, and beyond her Borders; and had the lamentable Comfort to see her King dye a Martyr for that Church, when, by his Concessions to Rebels and Traytors, he had put it out of his Power any longer to protect her.

I am,

Yours,

T. G.

Sir,

THE Charge of Priestcraft upon the Clergy of England, is so very common in the Mouths of Presbyterians and Atheists, that a Foreigner would be apt to conclude, our Laity were no more than Beasts of Burden, and the Clergy a Parcel of Tyrants and Impostors; but a little Experience will serve to wipe off this Calumny, and lay it at the Door of the Conventicle Preachers, who are known to rule with the most absolute Sway over the Consciences of their deluded People. As an Instance of which, I beg you would publish the following Bill, that in the Times of the Usurpation was openly read in the Church of St. Martins in the Fields: Which perhaps the Reader may apply, by way of Answer, to the uncharitable Reflections that were lately thrown up.
on those, whose Religion influenc'd them to pray for the unfortunate Gentlemen under Sentence of Death.

These are to desire you to take into your Christian Consideration, the Grief and Sorrow of one Mistress Beal of Westminster, whose Son, Francis Beal, a poor Worm, and no Man, is fall'n away from Grace, and serves the King in his Wars: Wherefore, the most humbly befoeceth the Prayers of this Congregation, that he may return and be converted.

Yours.

Sir,

I HAVE here sent you the Art of Political Preaching, which, if your Scourge should happen to fall short of its proper Dimensions, may, without much Difficulty, be fasten'd to the End of it. It is highly proper, that a Work of so great Importance, should not make its Appearance in the World, without the necessary Ornament of a Preface, which I have taken care to provide the gentle Reader with. But whether it bears any Relation to, or is in any wise fit to introduce the subsequent Discourse, I, for my own Part, shall not positively affirm: But this every Body must allow, that it is a Preface.

The PREFACE.

Sacred and Profane Writings have this in common, that they are both liable to have their Sense misapply'd, and sometimes invert-
ed, by Persons who give themselves up too much to Sophistry. Homer and Virgil have not seldom appeared in a Quotation, with an Air and Aspect quite different from what they carry in their own Writings. Nor have the Holy Scriptures met with better Treatment; for they have been handled deceitfully by Time-serving Men; Men who make use of the Scriptures to speak their own Sense through them.

The Clergy of the Church of England, have for a long Train of Years been so honestly industrious in delivering the pure Word of God to the People, in its true and genuine Meaning, that it now seems proper and convenient to some, to go out of this old beaten Track, and to preach up, instead of the true Doctrine, a Sett of Opinions that may prove more useful and profitable to themselves, and, as they think, more diverting and entertaining to the People, as if, because it may seem dull and heavy always to tell the Truth, it were allowable to tell Lies for Variety.

And now, having with great Pleasure and Satisfaction gone quite through my Preface, and with no less Emolument, I hope, to the Courteous Reader; I shall just give him a Specimen of my Art, and so drop the Pen.

The ART then is contain'd in these Three Propositions.

I. To make any Text, speak to any Purpose, tho' never so widely different from its true Design.

II. To make an obscure Harangue upon it, that has no Reference to the Text, either in its natural or forc'd Meaning.

III. To say any Thing, right or wrong, to serve the End you propose.

I shall
I shall only instance in my first Proposition, because that being duly explain'd, the other Two will soon be obvious to every considering Reader. The most suitable Text I can pitch upon to illustrate my first Proposition, is this:

My Kingdom is not of this World. Joh. xvii. 18.

The true Meaning and Import of which is, that neither Caesar or the Jews had any just Grounds or Reason to be jealous of our Saviour's aiming at, or affecting a temporal Kingdom; for my Kingdom (says our Saviour) is not of this World: And to prove that it is not of this World, he gives them this very cogent and convincing Reason; if my Kingdom was of this World, then would my Servants fight, that I should not be deliver'd to the Jews; and concludes, but now is my Kingdom not from hence.

Now by putting a Monosyllable in the Place of that Dissyllable, Kingdom, (tho' I must confess it will take somewhat from the Beauty and easy Run of the Sentence, as making it to consist of all Monosyllables) yet seeing what a considerable Point we shall gain by it, I think we may safely venture upon this small Alteration, in spight of all the Criticks, who are commonly above reading the Scriptures, and therefore the Monosyllable is in a fair Way to lye quiet and unmolested.

By this little Alteration, or rather Emendation, we may without much Pains draw a Meaning from the Words quite different from that our Saviour spoke them in. The Text then will run thus; My Church is not of this World; and so by changing Kingdom into Church, the Argument will
will proceed thus; If my Church were of this World, then would my Servants fight, that I should not be deliver'd to the Jews; but now is my Church not from hence. By this we may, with great Shew of Modesty and Argument, prove that Christ has no Church Militant upon Earth; and at one Blow knock down not only the Church of England, but likewise all the Churches in Christendom.

Yours, J. B.
Can a Man take Fire into his Bosom, and his Cloaths not be burnt? Prov. vi. 27.

That there has been from the Days of Queen Elizabeth, a restless and implacable Faction, who by the Artifice of the Jesuit, has endeavour'd the Destruction of the Church of England, is a Truth too notorious to be deny'd, and therefore has no occasion to be much insisted upon; A Party so indefatigable in Mischief, so sharp and eager in the Pursuit of it, that no Disappointments can discourage, no Laws oblige, no Punishments restrain; they follow their Game thro' all Difficulties, they pursu'd it quite thro' the Reign of Two Princes, and brought it to Perfection in the Third! A Story in all its Circumstances so black and ghastly, so horrid and dismal, that no Age, no Place can parallel from the beginning of the World; 'tis an Original of Villany, and will for ever be inimitable by all Posterity, except by themselves!

And when we have heard with our Ears, have seen with our Eyes, have fresh in our Memory, such tragick and terrible Instances acted by this very Party; can we want Incitements to awaken our Suspicion.
Suspicion and Jealousy, to make us always ready upon our Guard, to arm our selves with the utmost Vigilance and Caution, that Prudence and the Submission of a Subject can inspire? Is it not the Duty, the Interest, of all who profess a Value for our Establishment, to exert the utmost of their Power, Skill and Stratagem, to countermine their desperate Designs, and to preserve the Establishment? An Establishment that bears a mighty Figure in the Government, is inseparably blended with its Constitution, the invaluable Concern of the State, of the Laws, and of all good Men! Look into the Party, survey the Tendency of their Principles, and see if they are not advancing with the same Spirit that so fatally glow'd in the Bosom of their Ancestors; and if you are pleas'd to draw the Comparison, you may find in the present Age, a Parallel for all the renown'd Heroes of Faction that went before, and that the Church of England stands exactly upon the same Terms with them, as it did with their Fathers. Open your Eyes upon North Britain, and there you shall see a flourishing Episcopal Church rabbled and insulted, and the old Doctrine of Root and Branch most barbarously reviv'd: And is it possible to believe, that the Presbyterians in England, are other Things from the Presbyterians in Scotland? That those who on the other Side of the Tweed are Wolves and Tygers, on this Side are Doves and Lambs? If any Man will flatter himself thus, let him renounce human Nature, and herd among the most stupid of Animals, who apprehend no Danger, 'till they are bound up for the Slaughter, and the Knife pointing at their Throats.

The old Way of attacking the Church of England was by Mobs, and Bullies, and hard Names, by calling Whore and Babylon upon our Worship and Liturgy, and kicking out our Clergy as Dumb-Dogs;
Dogs; but now they have other Irons in the Fire; a new Engine is set up under the Cloak and Disguise of Temper, Unity, Comprehension, and the Protestant Religion: Their Business now is not to storm the Church, but to lull it asleep; to make us relax our Care, quit our Defences, and neglect our Safety. And these the Terms of Art that are pitch'd upon, to work us into this State of Stupidity; these they dress up with all the artificial Ornaments their little Eloquences can reach to; these are Prescriptions that will make the Church lay violent Hands upon herself, and when she has eat up her own Bowels, pull'd down her Pillars, and thrown open her Defences, the Enemy has nothing to do but to rush in, and prepare himself for the Plunder. These are the Politicks of their Popish Fathers; when they had try'd all other Artifices, they at last resolv'd to sow Schism and Division in the Church; and from thence sprang up this very Generation, who by a fine Stratagem endeavour'd to set us one against the other, and they gather up the Stakes: Hence the Distinction of High and Low-Church, and hence it is, that they are stralking some (whether Fools or Knaves) under the Character of Men of Charity, and slanc Supporters of the Protestant Cause: Hitherto the Device has taken, and if this Method goes on with the same Success that it has had of late Years, the Church must fall into their Hands, and the Establishment be dissolv'd.

For what can we expect should be the Event, when there is a strong Party without carrying on the Assault, and a Party within ready to lay open the Gates? When those who should guard the Avenues, should set the Watch, and govern the Fortress, are themselves tampering and treating with the Enemy, are actually upon Terms with them, own
own them, and have the Confidence to appear in publick for them? How desperate is our Cafe, when Men of Quality and Eminence divide their Principles between the Church and the Conventicle? who cast a favourable Eye upon the Schism, and frown dreadfully upon the Church, of which they pretend to be Members; who enter into our Communion for the Sake of our Revenues and Preferments, and at the fame time hate our Constitution, which they attempt to render defenceless and unguarded? How melancholy is our Fate, when Men trifle with Oaths, subscribe and swear to our Canons, our Articles and Homilies, and even in the very Article of Swearing and Subscribing, approve very little of the Matter, and expose the rest? When our Creeds are recited with a Design to interpret them into Heresy, and our Articles treated upon to be explain'd into Schism? This is directly the State of the Church of England; and she had long since been a Vagabond upon the Earth, had not the generous as well as vigorous Opposition of the worthy Lay-Gentlemen of our Communion, and some few of the Superior Clergy, bravely interpos'd and prevented the Blow.

The Calamities which the Schismatics of old brought upon the Church, must be confess'd to be dreadful and almost insupportable; but those affected only the Grandeur, the Splendor, the Revenues, and the Establishment; Whatever was outward in the Church, fell fatally within their Gripe, and under the Violence of their Hands; but the best Part, the Principles of the Church were still entire: But here is a Device, under the false Notions of Unity, to poison us at the Fountain, to corrupt our Vitals, and make us rotten at the Heart: And I beg leave to observe, that how loud and noisy soever may be the Cry, Preferment is still the Game;
Game; if every Thing in Controversy were deliver'd up, except they can share the Revenues, and divide the Spoil, their Consciences are so tender as not to be satisfy'd: 'Tis a mighty Mistake to think that the Weakness of our Brethren consists in boggling at a Ceremony; Alas! their Tenderness is made up of Envy, of Ambition and Sacrilege; and to see the Profits of the Church enjoy'd by any but themselves, is a Fundamental Scruple, and can never be over-rul'd.

The Dissenting Cause in Point of Argument, it is certain has been long since abandon'd, and the Question upon the Side of the Church, has been manag'd by many learned and excellent Pens, and the Arguments are invincible; they never yet have, they never can, they never will be able to answer them; they do at this Time, and always will stick in their Teeth; and therefore by a fine Dexterity they are persuading the Church to a base Surrender, and to stop the Mouths of her own Artillery: But alas! they are tender and weak, any thing strong may surfeit them, and put them into a Ferment, and therefore have a care of saying any thing in your own Defence, lest you make them fretful and impatient, and four their Tempers: This is a Charm given us to make us quit our own Reasonings, and to divest our selves of those Arguments they never yet could wrest from us; they have attack'd the Church by Force and Famine; they have disputed with us and starved us, but they never yet could conquer our Reasons; and now they are upon a new Stratagem, sowing Hemlock and Nightshade in the Church, to poison and stupify the Watchmen, that they may surprize the Fortresses while they are aslepp: But let us remember, the Things in Controversy between us are weighty and of the last Importance; no less than the Divine Institution of the Christian
Christian Church, the Authority of that Church upon Earth, the Decency and Order of God's Worship, and Obedience to our Ecclesiastical Superiors; these, I conceive, are not such Trifles to be mangled, or given up, to humour any Party under the Sun, how formidable soever in their Numbers, or how powerful in their Interest; they are sacred Deposita and Tracts which the Church can never part with, without betraying the Cause of God, and the Concerns of Religion; and whensoever, or by whomsoever they are attack'd, those Sons of Schism must be repuls'd by Argument, with Vigour and Constancy, and every Man ought, every honest Man will oppose them to the utmost; if ever there was a Season for Zeal and Fortitude, now is the time, now, when Separation grows rampant, tugs with us for Divinity and Power, is struggling with the Church for the Establishment, is abusing the Indulgence, and because they are forborne by a Secular Act, have the Impudence to call themselves the Church of England established by Law.

In the Name of God, of Conscience, of Modesty and good Sense, what are these Vultures gaping after? Are they not tolerated? Have they any Penal Laws to be afraid of? Are they not as free in their Worship as the Church itself? Are they not every Way cary, except what arises from the Uneasiness of their own Temper? But it is impossible to oblige them, every fresh Concession is made a Motive to new Encroachments; they are as inasiable as the Grave, and will never give over their Demands 'till they have swallow'd all you have; and here, if we are not stark blind, we may view the Retirements of their very Souls, when they abuse our Favours with the most horrible Ingratitude, and under the Shade of the Advantages they enjoy under us, pelt us with the most infamous Characters, and are more impudent
dent in their Reproaches, than when the whole Discipline of the Laws was let loose upon them: Any Man who is acquainted with their present Motions would be apt to believe, that the Toleration has lower'd their Tempers, inflam'd their Passions, and provok'd them with a Vengeance; for when they are reaping the Fruits of most profuse Favours, and the most kind Indulgences, they are crying out for Liberty and Forbearance, as if this terrible hard-hearted Church was roasting their Carcasses upon St. Laurence's Gridiron. A Toleration, especially one so large and full, one would have thought, should have melted their Hearts, and have produc'd a Calmness of Temper, Respect and Gratitude; at least should have stopp'd their Moths, and silenc'd their Pens: But the Effect has been quite the Reverse; since the Act of Indulgence, the Church has been persecuted with more virulent and pestilent Scandals, than in thrice the time before; and the Toleration, instead of softning their Spirits, has only rais'd their Expectations, and they take it as an Earnest of somewhat more to come. By this you may see what a craving and voracious Thing a tender Conscience is, which nothing can satisfy but Power and Pre-eminence, to get Dominion into its Hands, and the Church under its Feet.
Cry aloud, spare not. Isa. lviii.

E hear of nothing more frequently in the Mouths of some Gentlemen of Moderation, than that A Parson, forsooth, has nothing to do with Affairs of State, and that he vastly exceeds the Province and the Bounds of a Divine, when he grows pert, and troubles himself with Politicks: This Notion is become very popular of late, and is artfully insinuated with a Design to screen the Schismatics among us, from the just Censures of the Pulpit; whose Business they would persuade us ought to be confin'd to Discourses of Practice and Morality, and not profan'd with railing at the Dissenters, which they impudently pronounce to be meddling with the Concerns of Government: An Artifice, how ridiculous soever in itself, that has a great Influence upon vulgar Minds; who never hear a Sermon upon the Subject of Separation, Rebellion, or Fanaticism, but immediately the Loyalty of the Preacher is disputed, and he is in danger of being traduc'd with the odious Distinction of a disaffected Person and a Jacobite!
Far be it from me to prescribe Rules for the Department of so learned a Body as the Clergy of England; whose Fate, however, I must lament, when every silly, insolent Mechanick has the Confidence to talk Magisterially about Canons, Articles, and Discipline, and at the same time it must be fatal, and of the last Importance, for Gentlemen of Education and Estate, to deliver themselves upon the Circumstances of their Country, in whose Interest their private Fortune is concern'd, to whose Support they contribute cheerfully, and are often inhumanly rack'd above the Proportion of their Fellow-Subjects.

But tho', perhaps, it may be above the Sphere of a Clergyman to dive into the Cabinet of Princes, to declare loudly and popularly upon their Titles, or to direct those whom he is call'd upon to obey; yet it must be confess'd to be his Duty to assist the Magistrate, by exposing the Villany of those turbulent Spirits who murmur at the Laws, and offer to disturb the publick Peace; to denounce the Vengeance of Heaven against Faction and Schism, and by all the Spiritual Artillery of the Gospel, to prosecute those outrageous Principles, wherein Eternity is concern'd, and which consign Men irreversibly into a State of Damnation: It is unquestionably the Office and Business of a Divine, to protest against Crimes of so high and clamorous a Guilt, wheresoever he finds them; since the same Commission which commands him to instruct, equally empowers him to reprove: This is the proper Post in which every Clergyman is oblig'd to serve his Country; and how despicable soever the Sacred Order may now appear, I am confident no Profession of Men are able to serve or distress it more: The infamous Pulpits between the Years Forty and Sixty, being too convincing an Evidence of the One, and the
the *Loyal Clergy* ever since *Sixty*, as effectual a Proof of the Other.

St. *Paul*, had he shewed himself in this *scrupulous* Age, no question would have incurred the Censure of our *Dissenting Casuists*, for what he said to the *Romans* upon *Submission* and *Obedience*: Would not such as the Clergy have now to deal with, have cry’d out against the *great Apostle*? What ails this *pragmatical Pulpiteer*, thus to harangue about Government and Submission to *Ecclesiastical Superiors*? Shall he pretend to teach the *Commons of Rome*? Does he understand their Privileges, which *pass all Understanding* but *their own*? Mortify him, away with him into *Custody*, and bring him upon *his Knees*; declare him a *Reproach* and a *Scandal* to his *Profession*, that he may learn for the future to *preach*, and *say nothing*? What has he to do to talk of *Submission* and *Passive Obedience* before a *Free-born People*, when for *Reasons of State*, the *Wisdom of the Nation* shall think fit to take their *Prince* by the Throat with one Hand, and to wrest his *Scepter* from him with the other?

*Miserable* certainly must be the *Posture of Affairs*, where a Company of saucy, *illiterate* Fellows, whose *Ignorance* justly excludes them the *Preferments* of the *Church*, are outrageously let loose to *poison* and *inflame* the Minds of the *Populace*; and those who are qualify’d by the *Accomplishments* of *Nature* and *Education*, whose *Office*, whose *Duty* is to inform, to undeceive, and disabuse, must be villainously aspers’d for defending an *Establishment*, asserting the *Obligation* of the *Laws*, and *contending* for the *Honour* of their *Sovereign*, and the *Emolument* of the *Kingdom*. But no *Clergyman* of the *Church of England*, I hope, will ever so far prostitute and debate the *Dignity* of his *Order*, as to want either *Courage* or *Conscience* to serve his *Country*,
Country, and to testify bravely against any daring, domineering Faction, that would disturb its Repose, tho’ never so much in favour with it.

But Pulpit-railery is uncharitable! Why such Alarms upon the Subject of Rebellion now? Dissenters are now loyal, leave off the old threadbare Story of Forty One, we are now heartily attached to Monarchy; let us not for ever suffer for the Sins of our Fathers.

Alas! Can the Æthiopian change his Skin, or the Leopard his Spots? The true Brood and Spawn of the same Republican Cabal, we suspect, is still alive, scattering the Infection of the most desperate Principles, and ensnaring unwary Minds with the most beguiling Insinuations. A loyal Fanatick! where, and in what Climate does he dwell? Open your Eyes, my Fellow-Subjects, and judge by your Senses; turn me over all the Pages of the Schismatical Chronicle, and shew me a Presbyterian Martyr, that gallantly fell a Sacrifice for the Safety of his Country. Whenever you hear a Dissenter lamenting his Misfortune, that he is incapable to serve his Prince, that his Hands are ty’d, and the Laws restrain him from taking care of the Publick, how endearing soever may be the Fable, private Interest is still the Moral; the Design is not so much to preserve the Constitution, as to prefer himself; and all his hectoring Bustle for his Country, is to get himself into the Court. Our Protestant Schismatics will boldly enough hold up their Heads to see what the Government would bid for them, and like sturdy Beggars inlarge plentifully upon the Merit of their Zeal, and the Value of their Services; but the Pretence is generally too old and stale to be marketable, and we still find them retreat with all the Ignominy and Contempt, which are justly the Reward of a baffled Cause, and a discover’d Impostor.

Nothing,
NOTHING, in my Opinion, has contributed more to the undermining of the Church and Monarchy, and confirming the Hands of the Faction, than the general Discouragements of the Clergy upon all Occasions, from giving the late villainous Times and Practices, and the guilty Actors in them, boldly and impartially, their own: A Tenderness here becomes a Crime, and the Party by never hearing of their Guilt, usurp the Confidence which belongs only to the Innocent; for what can a Villain desire more, than when he has robb’d you, to carry off his Booty undisturb’d, and to observe your Tongue ty’d, and deny’d the Privilege of crying, Stop Thief? But notwithstanding the fallacious Misfits that perplex our Eyes, such Restraints must sink the Spirits of the Church of England, who supports the Monarchy upon Principle, whose Integrity and Honour will forever shine bright upon the Throne, and whose Character is well able to deliver down an illustrious Succession of Protestant Kings to our latest Posterity.

They are my Sentiments therefore, that the Transactions of that rebellious, sanctify’d Age, can never be too frequently, too severely, too bitterly inveigh’d against, and reflected upon: All the Pulpits in the King’s Dominions ought to ring of it: The Clergy in their Sermons, the Judges in their Charges, and the Justices in their lower Administrations of Justice, ought to inculcate the horrible Impiety of those Proceedings, and the execrable Principles from whence they flow’d; otherwise the Brethren will dare deny the Sin and the Guilt, and by Degrees abjure the History, and the very Being of the Facts themselves: And this we have great Reason to expect from the Confidence of a Party, who already have the Face to extenuate and shift off the Murder of the King upon the Papists.
Papists; and in the Compass of a few Years to come, may fairly deny that ever there was any such Villainy in the World.

And now, my Fellow-Subjects, would you be unwilling to see your Children grow up into Rebels, Schismatics, Presbyterians, Anabaptists, Quakers, the blessed Offspring of the late Reforming Times? Would you preserve them loyal and untainted? Then leave off trimming it, and impartially expose the Hypocrisy of that Saintish Age; infuse into them, with all imaginable concern of Conscience, the generous Principles of Religion, and a just Obedience, the glorious Characteristic of the Church of England! Possess their tender Minds with an implacable Hatred of those Twin Plagues of Christendom, Fanaticism and Rebellion; describe the tragical History of that unnatural War, begun without the least Shadow of Right, and rais'd upon the Noise of Grievances, while the Subject swam in greater Plenty than had ever been known in these Islands before; Relate the barbarous Imprisonments, and the Massacre of Heaven's Vicegerent, by Drunkards, Draymen, and Whore-mongers; Read before them the horrid Oaths, the Perjuries, the Covenants of a shameless Generation, who destroy'd the purest Church upon Earth, under a Cloak of Sanctity, and made tremendous Appeals to the great God while they were spitting in his Face; Discover the Harmony between the Conclave and the Conventicle; and let them buzzja joyfully round to morrow's Bonesfire, where they may see a Calvinist compliment the Pope, by throwing him into the Fire with the same Hands, that make it Religion to burn his own Saviour in Effigy.
Surely in vain is the Net spread in the Sight of any Bird. Prov. i. 17.

Hat Posterity, some Ages to come, may understand the meaning of that importunate Outcry for Moderation; in this, I think it my Duty to forearm Mankind, left Generations that follow us should suffer by the Abuse of so lovely a Virtue, which is so much the Ornament of human Reason, and so much the Beauty of the Christian Name.

But the Moderation of the present Times comes infinitely short of this illustrious Character; we have it recommended indeed in the specious Attire of Charity and Innocence, but Poyson lurks within: They are false and fatal Charms to manage and infatuate the Rabble, and to suppress those Laws which are the Mounds and Guardians of our Church.

One would think it the peculiar Province of our English Schismaticks, to abuse the most sacred Words to the most infamous Purposes: Religion overflows from their Lips, but the Application is treacherous and mortal: To rebel, is to help the Lord against the Mighty; and to plunder, is to do the Work of the Lord faithfully. A hard Heart is called a tender
a tender Conscience; and the most violent Party upon Earth, are distinguish'd by the Name of weak Brethren. These Affronts upon our Language, might possibly have pass'd in the Days of Queen Elizabeth; but when we have seen and felt their Fierceness, when the whole Nation has terribly smarted under their Fury, to call upon us for Moderation now, is not only to lead us away with the Sound of a Word, but to impose upon the common Sense of the whole Kingdom. It is a strange thing, that these Men will not allow us the Wit that we have bought so dear, and that, if the burnt Child dreads the Fire, they should think us so below that Infant Policy, as to permit them not only to raise the same Combustions and Flames, but that we must be such stark Fools, as to leap into them upon their Persuasions, that we shall not be burnt.

And yet this must happen, if ever we are stript of those Laws, which are the present Security of our Establishment: I am unwilling to charge the Separatists with Designs so desperate; and I am pleas'd that they have Encouragement to be so easy among us: But I am more than commonly surpris'd, to see the Faction humbly offer their Political Addresses to a Prince, whose Genius, without consulting the Stars, a Man may presume to guess, will not incline him to repeal any Laws that are absolutely necessary to secure the State; and who will take care, that Men of corrupted Principles shall have no Liberty to abuse Authority, or to influence the publick Councils, tho' they are never so artfully trimm'd in the Habit of Conscience, and in the Dress of Religion: To me, it is the most affronting Confidence in the World, that these Dissenting People should build their Hopes upon the good Affection of the Sovereign; who, without question, values their outward Profession of Loyalty, but upon a Review of
Some Transactions that are past, may answer them, as the wife Solomon did his foolish Brother, Let them ask the Kingdom also: However, they have very warm Thoughts about their Hearts, and are very sanguine in their Prospects; but if Men will hope against Reason, they must be contented to set down with Disappointment, which is the natural Effect of that pleasing Flattery.

I confess, I am not positive that the Fanatick Party are fomenting those horrid Stratagems just now, at least not in so open, so outrageous a Manner: No, This is not a Season for Threats and Thunder; the good old Cause has neither Generals nor Armies, nor a House of Commons to support it: It would reflect highly upon the Policy of their Ancestors, to shew their Teeth in such a Posture as this, and to bellow distinctly against the Establishment, Down with it, down with it. These you must obvolve are Occasional Doctrines, to be us'd only when the Time serves: When they want Power they are weak Brethren: The Affair must be done decently, and dextrously, in a creeping, whining, sanctify'd Dialect, not by too loud Alarms upon the Government, by telling it plainly and roundly what they would be at; The Villainy would be too flagrant to cry out abruptly upon the Church; Away with your superflitious Liturgy; we will have no stinging of the Spirit: Away with your Popish Canons and Articles; we are a Free-born People, and must have our Liberty as we are Men, and as we are Christians: Away with your Gowns, Hoods, and Surplices, and all your Rags and Trumpery of the Whore of Babylon: Down with the Bishops and Archbishops, Deans and Chapters; we will have nothing of them, but their Lands: Repeal, abrogate your Laws, that are a Thorn in the Sides of God's Elect,
the Sober, the Industrious, the Trading Part of the Nation; Gentlemen of the Church of England, will you please to dismount, if not, look you, here are so many Barrels of tender Conscience, ready, upon the Touch, to take Fire; so that there is but this Choice, to comply or perish.

A Declaration of this Nature, I say, would be too open a Discovery; the Party has always observ’d this Prudence, never to cry out ’till there be Strength to bring forth; and therefore instead of these boisterous Assualts, the very same Views may be more hopefully carry’d on in a softer Strain.

Pray use Moderation, Gentlemen, Moderation is the Virtue of Virtues! Moderation is a Mark of Regeneration! It is a Healing, Unitng, Protestant, Reconciling Grace; and therefore, since by our good Will, we would neither obey the Laws, nor suffer for disobeying them, dear Gentlemen, let us beg of you, above all things, use Moderation; Let us prevail with you to unite with us in a Protestant Cause; This will heal our Breaches, strengthen the Establishment, and give you Favour in the Eyes of the Dissenters; and if the Church will but put on this white Robe of Moderation; it will make her like the Sun, bright and glorious, too refined to dwell upon the Earth, but immediately qualify her to be translated.

These are the Pageants that so fatally hold our Eyes! these the gilded Prescriptions, that, how wholesome soever to Appearance, are in Effect, the very Shirt of Hercules, that was no sooner put on, but it poyson’d the Body, and fill’d it with incredible Torments, which nothing but Death and the Fire could put an end to! They may celebrate the Praise of Moderation as much as they please, but Experience will soon prove that they do not believe one Word of it themselves: And is it not very
very odd, that those who are always for loading the Church with the blackest Calumnies and Reproaches, should, all of a sudden, become so very tender of her Reputation and Honour, that when they have in their Hands one of the brightest Virtues, the most shining Graces, should deny it their own People, and freely bestow it upon their old Friend, the Church of England? We have an Example before us; They once promis'd to make King Charles the First a most glorious King, and they were as good as their Words; but it was by his Martyrdom: Their Wickedness and Disloyalty made him glorious, and not their Duty and Allegiance; and if they have any Glory in store for this poor Church, we may be sure it will be of the same Nature and Quality.

To hear a snivelling Fanatick sneer out his awkward Compliments upon the Church of England, is to me, like an Atheist teaching Religion, or a Libertine, Virtue; just like the rude Courtier, who thought it became him to say something to his Mistress, and therefore he accosted her thus:

Madam, you enjoy all the Excellencies and Perfections that Men are apt to admire in Persons of your Sex, tho' not in the same Manner with other beautiful Women; You have that delicate and fine complexion'd Red, not in your Cheeks indeed, but highly, and to the full in your Nose; I see the pure white Ivory, not in your Teeth, but being so very near, it has flipp'd into your Lips; You have the sparkling Blackness, not in your Eyes, but with greater Proportion in your Teeth; You have no want of the flaming Yellow, not in your Hair, but Nature has diffus'd it all over your Skin; You have two lovely Prominences and Protuberances, not before, but transplanted and mounted behind upon your Shoulders; so that
that you have every Thing for which the Wits and the Poets commend their Mistresses; all the Lillies, the Roses, the Ivory, the Alabaster, the Gold and Amber, in short, all the Elegancies and Ornaments in which the most celebrated Beauties pride themselves; and as to the Place, that is but a Circumstance, and signifies not much, so long as you possess all these Accomplishments in Substance and Reality.

It is a little surprizing, and will certainly be so to any Man, who is acquainted with the Dissenting Schemes, how it comes to pass, that among all the Virtues, the Schismaticks could pitch upon Moderation to bestow their Encomiums upon; a Virtue as contrary to their Principles, as Darkness and Light; a most severe Invective upon their own Practice, and a Libel upon the whole Party: It is to lay out their Talent in writing Panegyricks upon Wildfire and Gunpowder, upon Spirits that inflame the World, and turn it upside down: I confess, those mercenary Scribes have the Topicks in their own Hands, and they have a large Field of Matter before them; They have the History of Great Britain for eighteen Years together, to shew of what Temper their Moderation is; Theirs is the Moderation of Rebellion and King-killing, of Schism and Sacrilege; In short, it is the Moderation of the Inquisition, and of the Bow-string, Arbitrary, Fierce, Cruel, and Inhumane: Their Design is to moderate away the very Being of our Church; and a Man of Moderation is no more than a Dissenter in Masquerade, who has the Church in his Mouth, and the Conventicle in his Belly.
Monday November 18. 1717.

O, Thou that art waxen Old in Wickedness, now thy Sins which thou hast committed aforetime are come to Light. The History of Susanna, ver. 52.

F ever a Nation under Heaven deserves the Pity and the Prayers of Christendom, the poor Laity of Scotland have the justest Claim; a People grown giddy with Presbytery, distemper'd with the Frenzy of Religion, Priest-ridden to Perfection, and manag'd desperately by the Craft of their Teachers; who instead of impressing upon them the Image of God, thrive infinitely better by introducing their own!

I shall wonder no more at the prodigious Progress of the Alcoran over the Eastern World, when Experience gives me Conviction enough, how fondly an Imposture is receiv'd at home; how tenderly the subtil Presbyter is embrac'd, who lays wide open the Gates of a sensual Paradise; fooths you in all your favourite Vices, indulges the Libertine and the secret Sinner, and abandons all the Mysteries of his Faith, rather than lose the Advantage of a Convert: He covers the hardeft Villainies with the softeft Names; Perjury with him is meritorious,
ritorious, if it advances the old Cause; and Murder an Accomplishment, if the Work of the Covenant be concern'd: The Virtues of a Christian are no more than Morality, dry Morality! with him: There is no Way to be saved, but by the Sands of his Hourglass; his Religion lies in his Fists, and in the Strength of his Lungs; and he knows well how to play upon the Rabble with broken and smother'd Words, who fatally mistake the Impulse of Heaven for such canting and preposterous Holiness, and are taught to torture the Scriptures to prove Damnation upon themselves.

A right Scots Engineer, if he can whine dexterously, will make a whole Congregation of them weep with an Ode of Horace, or an Eclogue of Virgil, especially if he foams lustily at the Lips, and labours hard at the Delivery: This is the Soul-ravishing Spiritualist, who lets off Nonsense with a wry Mouth, and recommends Blasphemy with a Grace-pouring-down-Countenance: The Snuffling and Twang of the Nose, pasles for the Gospel-found; and the distorted Throwings of the Face, for the Motions of the Spirit: The whole Nation almost is over-run with a Spiritual Itch, and the Holy Sisterhood, the Daughter of Sion, forsooth, and the Matrons of the New Jerusalem, are deepest in the Infection: These bring with them Ignorance and Itching in abundance; and the Holderforth equals them in the one, and gratifies them in the other: Whatever Doctrine he is upon, his Application is on the surest Side; he knows the Art of plowing with the Heifer, and is sensible if he pleases the Wife, he never fails to preach the Husband into his Pocket. This is the Cement of the Presbyterian Cause, and for this Reason, the Leaders of the Party make use of the most scandalous Arts to acquire an ungodly Reputation among the Multitude;
Multitude; and the one is not more ready to lead than the other to follow; the People love to be deceiv’d, and place their Abuses among their Blessings, and their Guides glory in the Cheat; it is their Delight, their Honour, and their Crown.

It is a Maxim among the Scots Divines, that God sees no Sin in his covenanted People; and therefore, you London Rakes, be no more a Scandal to the Church of England, but away over the Tweed, where Bastards and Debauchery are infallible Symptoms of Election; because where Sin abounds, the Grace of God much more abounds. The Lambs of Christ may sometimes sport together; St. Paul, you know, had a Law in his Members, and a Man can never be a true Saint ’till he has had a sound Fall, such as David’s upon Bathsheba.

Never were the Pagan Theatres, or an English MASQUERADE, entertain’d with more luscious obscene Harangues, than are daily flowing from the Pulpits of these Northern Schismaticks; a four, unsociable Tribe, with Faces grim as their horrid Decree of Reprobation, but, like old Lechers, chequering their Nonsense with the lewdest Similes, and indulging their wanton Fancies, when they persuade People they are preaching in Parables: When they speak of Christ, they represent him sometimes as a Gallant, courting, kissing, toying upon the Breasts of his Mistress; sometimes they introduce him as a lovely Boy, and immediately desire to rowl upon him, and to have their fill of Love. Thus are the Mysteries of the Canticles profan’d, and the Morals of the People insensibly debauch’d, who instead of being supported in their Spiritual Life, are only supply’d with Meat for their Lusts.

A Modest Englishman would admire, that Persons of such base and brutish Ideas, should ever so prevail
prevail upon the Ingenuity of a whole Nation, as to obtain an Establishment, and erect an absolute Dominion over the Souls and Bodies of the People: That a Set of illiterate, unedifying Laymen, should tyrannize with the most rigid Discipline, and trample upon the Ruins of an Episcopal Church, which was once the Glory and the Defence of the reform'd World: A ConSpicuosity of Presbyters, are like a Gang of Night Robbers, strip'd of the common Sentiments of Humanity, desperate and untractable: Their Souls are cast in a Mould different from all Christians under Heaven: There is no Church but they separate from, both in Worship and Practice; and there is no Government upon Earth could bear with them, if they behaved themselves in other Nations as they have done in Scotland: Confusion is inseparable from Presbytery, and the Cause has been constantly held up by Muskets and Bibles, Psalm-Books and rusty Swords; always flying in the Face of Authority, encouraging the most formidable Rebellions, making a League with Death, and a Covenant with Hell.

Ask a Scots Cameronian, What Opinion he has of the Lord's Prayer, and he will tell you it is a foolish Bawble, a Rattle for Children, the Popish Badge of a Prelate; that he could make a better himself; that Christ was a mere Boy, at least, that he was but young when he compos'd it, and would heartily be ashamed of it, if ever he appear'd upon the Earth again: The Ten Commandments are a childish Ordinance, and insipid Institution; and the Apostles Creed is an old rotten Wheel-barrow, to carry Souls to Hell.

The reading of the Scriptures is entirely banish'd from the Kirk Assemblies, and succeeded by an empty unintelligible Cant, dress'd up in the most silly ridiculous Expressions, unbecoming the Gravity of Preaching,
Preaching, and the Solemnity of divine Worship: Their Sermons are a heap of stiff, nonsensical Rhapsodies, stuffed generally with familiar and immodest Dialogues between the Devil and the Preacher. Baptism is no more than making the Child a Presbyterian, and to be qualify'd for the Communion, is to be in a deep Despair. Self-murder is call'd a wholesome Disease; and to be out of ones Wits, is to be under Exercise. The Sacrament of the Lord's Supper is turn'd into a Farce, and made a pompous Shew of Devotion; when a whole County meet together in the Fields, and one is hungry, and another is drunken, Bartholomew Fair is a Scene of Order, compard with the Hurry and Confusion of this Christian Feast: The consecrated Elements, and Cakes and Ale are under the same Roof: The Preacher stands upon the Barrel-head, whilst the People, intoxicated with Geneva, are swilling at the Tap below, and washing away their Sins in Tears of the Tankard, and in Bumpers of Strong Beer: Thus they spend the Day in Riot and Luxury, strolling from one Booth to another; and at Night the Young Men and Maidens prophesy under Hedges and Trees, and often qualify themselves for a Suit of Sackcloth and the Stool of Repentance.

But it is unaccountable to observe, what Prejudices are infus'd into the Rabble by these Zealots against the Episcopal Party, and the Establishment of the Church of England: They are taught to believe, that the Romish Mass and the English Liturgy are the same, equally profane and idolatrous; and therefore the Bishops are to be smitten Hip and Thigh, because the Law says, all Idolaters are to be stow'd to Death: The Presbyterian Commonalty will venture their whole Fortune that the Bishops are Cloven-footed, and not shaped like other Men.
Men, and their Teachers persuade them, that they have no Shadows, because the Devil has taken away the Shadow, as an Earnest of the Substance, for their opposing the Work of the Covenant in the Land. So inveterate is the Prejudice of the Laity against that Sacred Order, that they frequently scratch the Word out of their Bibles, and alter the Expression of St. Peter, by reading instead of Christ the Bishop, Christ the Presbyteri
can of our Souls.

To hear an Orthodox Minister with them, is a greater Crime than Murder and Adultery; and to converse with the cursed Curates (the regular Divines) is the Sin against the Holy Ghost: The People are forbid to relieve the poor ejected Clergy upon the Pain of Damnation, who are reduced to the last Extremities, and meet with a different Fate from the Presbyterian Gospellers, who always grow fat under Confinement, and may justly boast that they are sure of Crowns for their Sufferings, and that Angels come to visit them in their Troubles.

Nor are their Compliments upon the Crown more gentle than those they bestow upon the Miter; it is common with them to call their Dogs by the Name of their King, to excommunicate their Prince, to call his Supremacy Erastianism, and an Encroachment upon the Privileges of Christ: They deny his Jurisdiction in Ecclesiastical Matters; they convene Synods without his Royal Writ, and it is a standing Maxim, that no King but King Jesus, has a Power to adjourn their general Assemblies: Happy therefore was it for my Lord of Bangor, that he fell into the Hands of an English Convocation, where he may be screen’d eternally, by the Interposition of the Regal Power; but a Consistory of Presbyters would scorn
scorn to be prorogu’d, they would pursue him with a Vengeance, and make him glad to sign his Recantation with Drops of his Blood.

N. B. THIS small Essay, is humbly offer’d to the Christian Consideration of Mr. Thomas Bradbury; to be inserted by way of Appendix to his inimitable Sermon, preach’d Nov. 5. upon the Precedent of Priestcraft.
Monday November 25. 1717.

Hearken to the Sound of the Trumpet; but they said, We will not hearken. Jer. vi. 17.

SIR,

OUR old Friend, the Fanatich Hater, is still alive, and if the Infirmitie of a very great Age would have given him leave, you should have heard from him long before now. In the great Rebellion, we had just such a Man as you are, and I would persuade myself you are the Descendant, in an Hereditary Line, of Mercurius Civicus, a very brave Fellow, that formerly would speak Truth, and let us into the secret Histories of those Villanies, that quite extinguish'd the Honour of the British Island, and almost exceeded the Belief of those, under whose Eyes they were transacted: Forgive therefore the Fondness of an old Cavalier, and let me congratulate you upon the great Character that Posterity will bestow upon your Memory; for it cannot be, but the indefatigable Industry, and the Integrity that give a Sanction to your Writings now, will make you valuable by all the Lovers of Old England for ever.

Long Life, you know, is of itself a Disease; but it would be supportable to me, if I could avoid one melancholy Reflection that makes me fancy my
scourge. num. 43.

self grown young again; there is something in the Department of the present Age, that gives me some Ideas of that wicked Generation that were a Plague to my younger Years: But what are the Pursuits of the Faction at this Time, I leave to your Sagacity and Resolution to represent; what I shall attempt will be to describe, tho' in imperfect Characters, in what Posture were the Affairs of the Publick, when Presbytery sat at the Council-Board, Independency voted in our Parliaments, and Fanaticism had the Reins of Power in its own Hands.

And, believe me, Sir, the Distresses of the Church were such, that whoever had a Respect for Conscience, for Religion, for a God, could not but lament with Tears, to see what Infamy and Reproach attended upon every thing that had but the Appearance of Good and Sacred. The Sufferings of the Church began with the Troubles of the King, and increas'd as they did: The Traytors saw that the Doctrine and the Discipline of the Establishment were such steady Pillars of the State, that it was impossible to reach the Crown, but by stepping first upon the Ruins of Prelacy, and the Orders of the Church; and excuse me for observing, that the Primate first, and four Years after, the King of England, were both murder'd in the same Month, the one upon the Tenth of January, and the other upon the Thirtieth; Monarchy follow'd Episcopacy to the Grave, and Religion, that was the Mourner, dropt in at last. Good God! What Variety of Sects had we, and all ingender'd and encourag'd by Rebels, who by dividing the Nation into infinite inferior Parties, strengthen'd their own Usurpations, and made each Party unable to rise or to mutter under the common Oppressions. We had the Independent, the Anabaptist, the Fifth Monarchist, the Quaker, the Seeker, the Ranter, the Adamite,
Adamite, the very Atheist himself for Company, and all these the natural Spawn of the Presbyterian, that prolific and unruly Leviathan, that not content to take his Pastime in the Leman Lake, has troubled the Waters in all the Parts of the Christian World. So many Sects as there were, so many Plagues we had in this little Island, and what could we expect would be the Issue of this Complication of Misfortunes, but that the Interest of Religion would be weaken'd, and its Reputation contemptible? Especially when we had so many bare-fac'd Enemies, that were licens'd to fall foul upon the Church, and outstrip'd, if possible, that infamous Example that was given them by a most unconscionable Parliament.

Our Bishops were ready to be torn to Pieces as the Limbs of Anti-christ; and Multitudes of the Clergy had no Reward for their Fidelity and good Principles, but the most barbarous and savage Cruelties that exceeded the Tyranny of a Grand-Seignior. The Liturgy, which they protested only to reform, was soon cast out to make room for Blasphemy and Enthusiasm: The Churches, that were adorn'd by Gentlemen of Honour and Education, were made the trading Places of Mechanicks and the basest of the People; and the only Qualification for the Pulpit was, to be able to make one.

A glorious and a blessed Reformation!

But the Church did not suffer alone, nor was Religion the only bleeding Sacrifice; the State was a Partner with the Church in its Losses, and we soon saw what it was to want a King, whose Loysns were not half so heavy as the little Finger of that Tyrant who usurp'd his Throne, and was such a harden'd Reprobate, as first to kill, and then to take Possession: Liberty, the Darling of the Nation, the Blessing of Kings, but the Engine of Traytors: Liberty,
berty, that Fools never think secure, 'till they sue for it in the Field, tho' they have it in Possession, and no one questions their Title: Liberty, that was us'd to pursue and destroy Prerogative, was at last confin'd within the narrow Compass of a Goal and a Dungeon; nor did it fare better with Property neither, for no Man enjoy'd so much of that as the Beggar and the Bankrupt, that had little to be robb'd of but the Latchet of his Shoe: Sequestrations, Plunders, Loans, Taxes, and vast Offerings to the publick Faith, devour'd all that was either Inheritance or Purchase; and we could call nothing our own, but our Sins and Follies, that had made us miserable; Violence and Rapine was the great Trade of those Times, and what a mercenary Soldier left, a rapacious Committee-man would be sure to take, unless a Man would barter away his Honour and his Eternity, by giving up his Conscience as a Ransom for his Estate.

And the Reason of all this was, because the whole Kingdom was plunder'd of its Birth-right, the Laws; which, so long as they were in the Hands of the King, were every ones Security, from the Peer to the meanest Subject: But when once Usurpation was the Regent, in the Parliament first, and afterwards in the King's Palace, we had no Law but the Pleasure and Lust of Tyrants, whose Oppressions were unsupportable, because their Power was arbitrary, and their Tyranny boundless. What was Magna Charta worth, when it hung at the Hilt of the Sword? And what was the import of the Laws, when Votes were too hard for Statutes; when Tryals were remov'd from Westminster to the Camp, and Sentence was given at the Mouth of the Canon?

Nor that this was the Fate only of the honest Royalist, tho' his Miseries were beyond Measure
intolerable; but the whole Nation began now to be sensible, what a miserable Bargain was made by the unhappy Change of the best Establishment upon Earth, for Atheism, Hypocrisy, and Confusion: The Prince indeed got two Crowns for one; a Crown of Martyrdom, and a Crown of Glory, for a Diadem of Thorns; but what his Enemies gain'd, besides Infamy and a Curse, and a fear'd tender Conscience, they themselves will find at the great Day of Retribution; and what the Nation lost, we may reckon a little now: We lost a Prince, too good for us to keep, and, good God! too sacred to be destroy'd: We lost our Laws too; and when our Monarchy, our Religion, our Liberties and Properties were all gone, Vengeance went at last out of the Field to the very Parliament-House, where all our Miseries had been form'd, to invade Privileges too; and to let those Butchers of the World fee, how little even they should get by first beheading the whole Parliament, that others might be able to behead the King.

But what Respect did this illustrious City meet with, after all its Friendships, its Tumults, its Riots, and unheard of Impieties for a damn'd Cause? Why, there were Orders given to kill Man, Woman, and Child, and to set it o' fire: There were Speeches made in the House to take off the Heads of the most wealthy Citizens; the Posts and Chains were pull'd up, and the great Metropolis left to visible Dangers of a Massacre: Was not the Tower seiz'd, the Fortifications about the Town demolish'd, the Militia voted out of the City Hands, and every House expos'd to the Mercies of an outrageous Enemy, that was cloath'd with Plunder, and fed with Blood? Did not an insolent General ride with his Army through the Streets, for no other Reason but to treat Fools, at least with Contumely and Reproach,
Reproach, and to triumph over those who had affixed so effectually to ruin the Constitution both in Church and State? These were the Insults thrown upon this famous Body; tho' they were sensible enough by this time, of their past Follies, they were forc'd tamely to submit; a powerful and veteran Army lying near the Gates, to hold them by the Throats, while their Friends at Westminster carry'd off their Plate, and pick'd their Pockets. Strange Returns one would think, for a confiding City, after all her Perjuries, to receive! ---- And to add all the Infamy and Disgrace that was possible to our Miseries, this abandon'd Faction was compos'd of the very Scum of Mankind; Fellows of debauch'd Lives, of impure Consciences, of savage Minds, of such base and desperate Fortunes, that they were not only the Plague, but the Vermin of the Nation: These were the Honourable, the Right Honourable, his Highness, his Excellency, and such Filth of false Heraldry, that they were a Reproach and Blemish to Christianity, to Honesty, to the Kingdom shall I say? Nay, a Dishonour to the Hangman, a Stain and Disgrace to the very Gallows.

And now, my Country-men, be for once advis'd by an old Man; beware in time, and not venture upon the sad Accounts of a late Repentance: There is nothing that makes the English more ridiculous abroad, and unfortunate at home, than a natural Vanity to try Conclusions, and to enterprise upon fresh Experiments still, tho' they have smarted severely for their silly Attempts, and have so often try'd things to very miserable Purposes: To alter an Establishment, believe me, has nothing certain but Misery; and whoever attempts to introduce Novelties among us, and to tear up Foundations, I am confident will perish under the Ruins of the Buildings: We are now happy if we knew it: It
is not enough to say, we intend only to go thus far, we would take away this Rafter, remove this Beam, and abolish this Ceremony, that is such an Eyefore to us; for when Men begin to mend a Constitution, by taking it to Pieces, God knows how far others may be tempted to proceed by their Example and Encouragement: Have a Care therefore, and lend not so much as a Finger, lest the least Assistance should be fatal, lest we should again fall into Distractions and Outrages by the Artifices of designing Men, who lead us like Fools to the Correction of the Stocks, and make us Wretches and Infidels beyond all Possibilities of Redemption.

If I have the Honour to do you any Service with this short History, I shall think it a Happiness that it was in my Power, once more, to do what has been always in my Inclinations.

I am yours, &c.

The Fanatick-Hater.
THE
DANGER
OF THE
Church-Establishment
OF ENGLAND,
From the Insolence of
Protestant Dissenters.

Wherein it appears from their late Writings,
That they have attempted to subvert the Liturgy,
the Canons, Articles, and the whole Discipline
of the Church of England; To ruin the Reputation
of the Universities and the Episcopal Clergy,
and to inflame the Minds of the People against
the Established Form of Church-Government in
this Kingdom.

Occasion'd by a Presumption of the Forty second
Paper of the Scourge at the King's Bench Bar,
by the Grand Jury of the Hundred of Ophulston.

In a Letter to Sir John Smith, Foreman of
the Jury.

LONDON:
Printed for Charles Rivington, 1720.
THE CONTENTS.

CHAP. I.

W

Herein the Author modestly Vindicates himself from the Charge of Sedition.
Page 287.

CHAP. II.

Reflections of the Protestant Dissenters upon the Church of England in general; upon the Clergy and Laity; more particularly upon the Honourable and Right Honourable who are employ'd in the Civil Offices of the Nation: Publish'd within these last two Years.

p. 299.

CHAP. III.

Reflections of the Protestant Dissenters upon the Orthodox Clergy of the Church of England.

p. 305.

CHAP.
The CONTENTS.

CHAP. IV.
Reflections of the Protestant Dissenters upon the Discipline, the Canons, Articles, and Ceremonies of the Church of England. p. 316.

CHAP. V.
Reflections of the Protestant Dissenters upon the Universities of Oxford and Cambridge. p. 331.

CHAP. VI.

CHAP. VII.
Reflections upon the Royal Progenitors of his present Majesty: Published since his Accession to the Throne. p. 345.

CHAP. VIII.

The Conclusion. p. 354.
THE DANGER OF THE CHURCH-ESTABLISHMENT, &c.

CHAP. I.

Wherein the Author modestly vindicates himself from the Charge of Sedition.

Worshipful Sir,

The Indignation with which you were lately pleas’d to inform against the Author of the Scourge, at the King’s-Bench Bar, has been the Occasion of the Trouble this very long Letter may give you; which, I flatter myself, you would do me the Honour once to look over, if I could hope that any thing from a private Hand had Power to arrest your Thoughts from the Affairs of the Publick Weal,

The Danger of the Weal, or from those profound Speculations in Policy and Government, which have been always the Distinction of your shining Character, and will make your Memory for ever respected.

It is impossible, Worshipful Sir, but you must have been told, that the weekly Performance you were pleas'd to present, was written by a Clergyman of the Church of England; and I modestly use this Opportunity, to assure you that the Report was, in some Measure, certain; and tho' I abhor to swagger under the Umbraige of that illustrious Title, yet pardon me for gloying in it. But concern'd am I, and it would be the great Misfortune of my Life, if the sacred Reputation of the Priesthood should receive a Blemish from any Deportment of mine; if I should add to that horrible Load of Infamy and Scandal, which in the present Age, God knows, lye insupportably heavy upon the holy Order, or should contribute to expose that divine Profession, when it has been the utmost of my Care to wipe off those blasphemous Aspersions of the Dissenter and the Infidel, that are receiv'd with so much Applause by Persons of wild and unsanctify'd Principles, and must inevitably terminate (if God never interposes) in the utter Extirpation of all Religion and moral Honour upon Earth.

And yet, Worshipful Sir, thus profane, thus desperate must have been the Design of my Writings, thus must I have renounc'd the Obligation
Obligation of my own Orders, if I deserved justly the Censures of so weighty a Body as that honourable Grand Jury; if I felt within my self the Guilt of that dreadful Charge of Blasphemy and Sedition, of being a Libeller, an Incendiary, an Embroiler of the Nation, which were the hard Words that, I am informed, so ornamentally follow'd the Presentment, and so impomptunately demanded a Prosecution. For the sake therefore of the Church of England, into which I was baptiz'd, and in whose Offices I delight to serve, for the Satisfaction of my Friends, and the Conviction of my Enemies, and to relieve my own Character, how worthless soever, I shall take upon me, with all imaginable Deference to my Superiors, to defend my self against these reproachful Imputations; and I chuse under your great Name, to introduce my self to the World, that I may give a Testimony how much I think my self oblig'd to mollify the Resentment of a Gentleman, whose Zeal has been so remarkably active against me; and whose Knowledge in the Nature of Religion and Loyalty, and in the Constitution of the Church of England, would, if any thing could disturb the Serenity of a good Conscience, make a very Innocent almost suspect himself guilty.

And pardon me, Sir, when I declare with Solemnity, after the strictest Scrutiny into the Recesses of my own Mind, That how severe soever may be the Construction of my Designs, I can
can to my own Conscience acquit my self of those pernicious Consequences, that some have conspire'd to extort from the Animadversions I deliver'd to the Publick; neither can I possibly charge my self with any Views, thro' the whole Course of that Undertaking, but what were justly consistent with the Piety of a good Christian, and the Loyalty of a good Subject: More insupportable therefore to me must be the Reflection to consider, that what was so sincerely propos'd to advance the Cause of God and Virtue, to defend the glorious Establishment of my Country, and to assert the Honour and Justice of the Administration, should unfortunately labour under the Disgrace of Faction, Rebellion and Blasphemy; and that there should be so wide a Difference between the Cause and the Effect, as to lay me open to a Prosecution from those Laws, under whose Protection I confidently enter'd the Lists, and which I believ'd would still shine bright upon me, and be my impregnable Security.

To vindicate the Rights of the Church of England, I presum'd with Modesty, would never be objected as a Crime to a Clergyman, who by the Ties of his sacred Order, and the most invincible Engagements, is bound to stand firm, when the Adversary daringly displays his Banners, and threatens to storm the Bulwarks of her Constitution: And how could I discharge my self in this, without counter-
mining the Stratagems of the Enemy, and exposing as well the Injustice of his Cause, as the Desperateness of his Attempts; unless I shew'd a Bravery in Defence of our Intrenchments, and convince'd him that the Powers of Heaven and Earth are for us? It could be no Arrogance in me, to exert my self with Courage and Intrepidity, when I had an Establishment to defend, that has been the Glory of the English Nation for a whole Century and a half, and whose Branches are inoculated into the very Foundations of the State! An Establishment that has been so honourably mention'd by the reform'd World, and has made the Kings of England rise higher in the Lifts of Fame, than the remotest Conquests, or the most pompous Triumphs! that has shaken terribly the triple Diadem of Rome, and struck such a Confnteration into the Antichristian Conclave, as will never be forgotten or forgiven! An Establishment surrounded by the insuperable Barrier of so many Acts of Parliament, that embraces the Legislative Body of the Kingdom in her Communion; that (and none but she) has introduce'd a Protestant Succession of Kings into the British Throne; and as a Recompence, is kept alive, under the immediate Protection of a Prince, whose Choice would lead him to be a Defender of her Discipline, as well as of her Faith! Add to this, the Orthodox Piety of their Royal Highnesses, who kneel at our Altars.
tars with a Zeal that exceeds (if possible) the Sovereign Pattern, and gives us glorious Assurances that the Church of England will be as immortal as their own illustrious Characters!

Give me leave therefore, Sir, to unresolve your self, and to pity the Insinuations of my Enemies, as if I ran away with the Cry of the Church, to palliate seditious Purposes, or to inflame the Populace against the Ministry of the State; when I thought I could in nothing contribute more to the Repose of my Country, than by engaging to support those Principles that are solemnly receiv'd by all the Managers of the Government, who, I will never be convince'd, but by Sufferings, have any thing more at Heart than the Honour and Prosperity of the Church of England.

And yet, notwithstanding the Assurance I have of this Security of the Church, I lament the Occasion, but I must pronounce her unsafe from another Quarter; the Proof of this, I make no question to demonstrate a few Pages hence, which I hope will excuse, if not justify any Asperity of Expression that may perhaps embitter some Lines in my weekly Collections: In the mean time admit me to observe, that nothing has more improv'd the Infelicity of the British Islands, than that villainous Notion (started by Knaves) That whoever acquits himself in Vindication of the Church, contends strenuously for her Discipline, and is too wise
wife to swallow the gilded Poyson of Dissenting Prescriptions, is immediately abandon'd to the Cause of Popery, has Views before him of a foreign Power, is a Non-juror, forsooth, and a Traytor. This Jesuitical Artifice is follow'd by a very natural Consequence, and Persons of narrow Capacities will be apt to conclude that the Government is an Enemy to the Establishment, will make a Breach in her Constitution, and encourage a Party of the most implacable Resentments against the very Foundations of our Church: This I apprehend to be the Source of all our Calamities; from hence proceed tender Jealousies on one side, and the most harden'd Outrages on the other: From hence the Atheist hugs himself in his want of Faith, and under a scandalous Profession of Loyalty, exposes every thing sacred, and laughs heartily at the first Principles of Religion: The Dissenter from hence insults triumphantly over us, assumes an Air of Grandeur in his Looks, and when the poor Wretch has no other Way to refute our Arguments, he calls pitifully upon the State, Help, Masters, else we perish. They dress us up in the Shape of Rebels, to blast the irresistible Force of our Reasonings; and then, as the Jews represented our Saviour, they cry out like good Subjects, These Men are not Cæsar's Friends; for whoever opens his Lips against us, speaketh against Cæsar.

But very insecure, in my Opinion, would be the Protestant Settlement of these Crowns,
The Danger of the

if the most unalterable Friends of the Church were absolutely in another Interest; if the Legislative and Executive Powers of the Nation, who all communicate with her, were secret Underminers of the Succession, and privately design'd to bring a Popish Establishment upon us. What greater Indignity can be offer'd against the Lords Spiritual and Temporal, and the Representatives of the People, who are inviably bound to perpetuate the Privileges of the Church, than to insinuate, that at the same time they are in Confederacy against the State? From whence had the Sweden Encouragement to invade us, but from this scandalous Insinuation, that the Friends of the Church, who make an infinite Majority, were disaffected to the Crown? And from whence arose the Insurrections at home, but from the Consequence of this vile Notion, that the Government was against the Church?

I dare not offer to suspect, Worshipful Sir, that a Gentleman of your searching Wisdom could be seduce'd by so shallow an Artifice as this; but I must believe that some of that Honourable Grand Jury had something of this Mistake upon them, when they prevail'd upon their Foreman to charge Sedition upon my weekly Reprehensions; for I am bold to hope that it is difficult to make good the Charge but by Consequence, as if my Disaffection to a Conventicle, must unavoidably imply Sedition against the State: So little have I endeav...
your'd to deserve the least Part of this Imputation, that I have constantly inculcated upon the Publick, a most dutiful Submission to the Prince; upon whose illustrious House I have deliver'd my self with as much Respect as the Principles of the Church of England oblige the most Loyal Subject to express; and therefore, when the Laws of England will judge it Sedition for a Clergyman to defend his own Order from Usurpers, to recommend Obedience to his Superiors, and to expose the Pretences of those who are branded with Schism by a Statute of the Realm; forgive my Boldness, but I confess it will be my Glory to plead guilty.

I am sensible enough, that I have bestow'd very remarkable Characters upon the Dissenting Brotherhood through the Course of my Writings; I have vilify'd their Worship, because I believe it to be treacherous and false; and expos'd their Prospects, which I shall uncontestably prove to be desperate; but where have I cenfur'd the Loyalty of the Gentlemen? Where have I attempted to pervert them from their Obedience? The Notice I have taken of their Principles relates only to the Proportion of Danger they lay upon the Church, which I make to affect the State only by Consequence, from the strict Union between the Ecclesiastical and Civil Powers; and I shall eternally be of this Opinion, that whoever is outrageously a Foe to the Church of England, is in Effect a falle
The Danger of the

1 a false Friend to his Country, and an Enemy to
the Crown and Dignity of the King.

That the Dissenting Body have stain'd themselves with those black Colours I have shewn them in, that I have justly entertain'd a Jealousy of their Designs, and have done no more than my Duty, in cautioning my Fellow-Subjects to beware of the Danger, you remember, Sir, I have promis'd to make good: And here I shall open such a Scene as will set my Countrymen upon the Gaze, to observe the Insolence of a Party only tolerated among us, commit such Outrages upon a national Church, as no Age, no Place can Parallel; and if I demonstrate their Schemes and Pursuits directly tend to overturn the fundamental Pillars of our Ecclesiastical Polity, that they attempt to inflame the Populace, to halloo the Mob upon our Clergy, to ridicule our Worship, and explode our Discipline, that they represent the most honourable Part of our Communion, the Magistracy and the Ministry, who adorn the Places of Trust, of Profit and Honour in the State, as Idolaters, as Rakes and Atheists; I bespeak the Voice of the Nation on my side, and the Thanks of most, when I pronounce them Enemies to the Church and Glory of England; and I shall then be acquitted of the heavy Charge of Sedition, even with the Applause of that Honourable Grand Jury, whose Displeasure I now unfortunately suffer: Then will it appear before the Sun, that those Flights of Compliment they sometimes fling upon our Establish-
Establishment, are no more than Decoys and false Fires, to charm us into a State of Dotage and Lethargy, to have our Locks wherein our Strength lies, that they may be able to bind us, and bring in the Philistines, that is, themselves, upon us.

And this I shall discover to the World, without searching our Annals for the Transactions of some Ages that are past, without Raking, as they call it, into the old Threadbare History of Forty-one; but I shall charge it immediately upon them, and look no farther backward than a Year or two, which will serve my Purpose with a Witness.

You are in Pain; Worshipful Sir, I am confident, to find so formidable an Indictment drawn expressly against those quiet charitable People the Protestant Dissenters, who are so heartily attach'd to the Interest of the Crown, and have approv'd themselves upon all Occasions as the best of Subjects; but I shall surprise you more, to acquaint you, that under the Shelter of Loyalty, they bespatter us in the most insolent Manner; and because they enjoy a Liberty of Conscience, resolve to make no Conscience of their Liberty; as if they had no other Way to recommend themselves to the Throne, than by aspersing the Church, that Church of which the Prince is the great Defender upon Oath, and who knows well that his Royal Honour rises or falls with the Grandeur or the Decays of the Church of England.

Yet
Yet all this will look like Scandal and Harangue, without Evidence to support it; and here I shall behave my self to the Party with the same Respect of Justice as I desire to experience my self; I shall not accuse them with a long Train of Innuendo's and Surmises, with Consequences fetch'd, as it were, from a foreign Land, or with Meanings that possibly with hard Labour might be rack'd from their Principles; but I shall fairly turn their own Artillery upon them, charge them with their own Words, direct visibly where they are to be found, and use so much Honour in the producing of them, that for this I depend upon the Applause of my very Enemies.

But before I enter upon this unthankful Office, I beg leave to premise, that I do not pretend, in this small Compass, to make a perfect Collection of Dissenting Compliments, as if I had drain'd the Subject, and torture'd every Page to squeeze out this extravagant Miscellany of good Breeding. Alas! this is but a Specimen of their Courtesy; should I have ransack'd every Libel, follow'd them through every Kennel, and stirr'd in all the Dregs of Fanatick Rage, I might have appear'd in Folio, and given a Surfeit to every Reader, as well as to my self. One Half-sheet (happy in escaping the Presentment of Grand Juries) that thrice a Week in such an Emolument to the Publick, would have been to me an inexhaustible Mine of Villainy, Atheism, and Profaneness: But that Wretch I despise,
Church-Establishment, &c. 299

piece, I have higher Views, and will delineate the Sentiments of the Party from those who go in and out before them, and fight their Battles, who are Men of Figure and of Letters among them, the Champions and Oracles of the Cause.

CHAP. II.

Reflections of the Protestant Dissectors upon the Church of England in general; upon the Clergy and Laity; more particularly upon the Honourable, and Right Honourable who are employ'd in the Civil Offices of the Nation: Publish'd within these last two Years.

Where I to frame my Opinion of the Church, from the Practice of some amongst us, I should renounce her Communion to Morrow. Zeal of the Tories, Page 17.

The Church of England has hang'd, Jail'd, sin'd, and ruin'd many Families for Nonconformity, not complying with Ceremonies, which the Church call'd indifferent. Reasons for an Union, p. 10.

Bishop Hooper was for a thorough Reforma-
tion without the Ceremonies, as at present. p. 13.

The Tories and High-Church, notwithstanding their Pretences to Loyalty, will be found by their Actions to be the greatest Rebels in Nature. p. 20.

The Church Party who are for the King, is but a small Number to the rest. p. 21.

Horrible have been the Abuses of the Test,
to the damning of Souls, as well as Disservice to the State. p. 22.

High-Church can occasionally conform with Oaths of Allegiance, Abjuration-Oaths, or any Oaths, and spue them all up again. How many pretended Church-men are there who hardly ever enter’d into a Church in their Lives, or scarcely ever took the Sacrament for any other Motive than as a Qualification for their Places? Are not these Occasional Conformists? And should not such a Law be repeal’d, that heaps Damnation upon Men? p. 24.

In the late King James’s Time the Tythe-Pig squeek’d. p. ibid.

The Dissenters are generally much better Liv- ers than those of the Church of England: They do not give themselves such a Loose in those reigning and flagrant Vices of profane Swearing, Drinking, Whoring, and breaking the Sabbath. p. 38.

Our common People of the High-Church are as ignorant in Matters of Religion as the bigot- ted Papists, which gives great Advantage to our Jacobite and Tory Priests to lead them where they please, or to mould them into what Shapes they please. p. 39.

The People had better have no Religion, pro- vided they are subject to the Law of Nature, than to be posses’d with it in the Circumstances it is in with us. Christianity no Creature of State. p. 19.

There is Witchcraft in the very Name of the Church. Reasons for enabling Protestant Dissen- ters, &c. p. 20.

The Interest of the Dissenters, if properly ex- er ted, is greater than that of any other Body of Men amongst us. p. 22.

These
These high and fierce Zealots are for Terms of Communion of their own Establishment, without Scripture. Enty's Sermon at Plymouth. p. 13.

The Cross in Baptism; God-fathers and God-mothers; a Liturgy; the Authority of Bishops, and their Courts, are not things of Christ's Institution, but tend to the Prejudice of his Cause and Kingdom. p. 14.

The true Church of England rather complies with, and suffers the Forms and Ceremonies, than approves. Toryism the worst of the Two. p. 8.

There's not a Man of them that would not vote for more Ceremonies, out of mere Spite to Fanaticism. p. 9.

It is well known there are many that pass for Protestants, and zealous Church-men too, that would leave no Stone unturn'd, by which the Overthrow of our present Settlement might be promoted. The Repeal of the Act against Occasional Conformity. p. 10.

The Clergy of the Church of England have been forc'd to administer the solemn Ordinance of the Lord's Supper to Persons of known scandalous Lives, and debauch'd Practices, when they have demanded it as a Qualification for a Place of Profit or Honour. The Removal of the Sacramental Test. p. 17.

The Church broke our most solemn Engagements and Alliances; the Church betray'd our Confederates, and made a Sacrifice of the Distressed in our Protection; the Church divided a victorious Army; the Church huddled up an ignominious Peace; and the Church, for our lasting Security, after all these glorious Exploits, binds in Fetters half the Subjects in the Kingdom. An Equal Capacity, &c. p. 24.

The Church of England as by Law Establish'd, upon
upon that Foot, has nothing to claim of superior Merit before the Dissenters. p. 30.

None but God himself is to determine the Methods of his own Worship. Bradbury's Sermon on the 5th of November. p. 11.

That the Civil Magistrate has any Right to direct his Subjects what Religion they shall choose, or punish them for differing from him in such Matters, has not yet been made appear. Peirce's Letter to Dr. Snape. p. 34.

The Concerns of Earth and Heaven are to be kept asunder; we must not bring the Hire of a Whore, and the Price of a Dog into the House of the Lord. Men should not take Sacraments because they are Officers, but because they are Christians; or think that eating the Body and Blood of the Lord is any Preparation for eating the Bread of the Government. Such Profanations as these are their Livelihood; the Money they get for Administrations and Testimonials, makes them silent to one of the greatest Impieties that ever was committed in the World. Bradbury's Sermon on the 5th of Nov. p. 17.

To establish the Common-Prayer Book by the Laws of the Land, is not to promote the Duty, but the Book; it is not Prayer it self they are rewarding or assifting, but a Compliment paid to their own Insufficiencies. p. 18.

They have not only, declar'd against the Church of England's being a Belle Feme, but they have gone farther, and will not allow her to be an authoritative old Woman. They declare against her Threats as Chimera's, that she has no Rods over the Chimney, and that her angry Words are mere Air. Having scrupled her Being, and set at nought her Railing and Censures, they seem not to value her Blessings and Favour much more, but
but boldly assert her fair Words will butter no Partnips; that her specious Pretexts are mere Shams, and that she has not Interest enough to keep off a Beating. But allowing her to be a Lady, she can by no Means be excellent and holy, inasmuch as she is acknowledg'd to have led a bad Life, and been so far from having legitimate Heirs enjoying her Estates regularly, that she has had several By-blows, run away with Strangers, and disown'd her Children born in Wedlock. Church-Anatomy, the Dedication.

Many who receive the Sacrament, live very wicked Lives; swear, and are drunk the same Night. Plain Reasons for Dissenting. p. 17.

The Church of England teaches her Disciples, that there is not one Soul goes to Hell that has the good Luck to have Christiant Burial. p. 18.

Many warm Church-men are more careful to avoid the Worship of the Dissenters, than they are to avoid the Sins of Murder and Adultery. p. 22.

If Ministers preach poorly, and Ministers and People generally live loosely, vainly and profanely, like Atheists; for our Souls sake we should go where there is better Preaching and Living. We can safely speak it to God as well as to Men, this is one great End of our Dissenting from the Church of England. p. 26.

It is plain that the Sin of Schism lies at the Church of England's Door. p. 29.

A Sett of Men, by their intemperate Zeal for the Shell of Religion, beyond any Concern for the Substance of it, and their rigorous Imposition of an impracticable Uniformity, have outflown the true Intention of the Church. We do not voluntarily leave the Church, but are driven out. Plain Dealing, the Preface.

The Grievance is, not to let any officiate in private

These are the Characters, Worshipful Sir, with which the Protestant Dissenters have stigmatiz'd the Church-Etablissement of England, and the most honourable Part of our Community; with a Design not only to bring about a Revolution among the Officers of State, and to make us infamous to the present Age, but to blast our Memory eternally, and deliver us down, with these odious Blemishes upon us, to Posterity.

To give you a Summary of these Reflections in a few Words: If we are to believe these Gentlemen, the Church of England (that has not Power to touch a Hair of their Heads) is a cruel persecuting Church; she is schismatical, imposes an impracticable Uniformity: She is a metaphorical old Woman, a loose Jade, a Scold and a Whore, and has the Common-Prayers establish'd, not for the Service of her Communion, but to encourage the Paper-Manufacture, and for the Benefit of the King's Bookseller. The greatest Part of her Members are Swearers, For-swearers, Drunkards, Whoremongers, Murderers, Adulterers, Sabbath-breakers, Atheists and Rebels: The Ministry of the Government who receive the Sacrament at her Altars, are Hypocrites, and in a state of Damnation, Persons of scandalous Lives and debauch'd Practices, who bring the Hire of a Whore into the House of the Lord. Behold the Charity and Moderation of the Protestant Dissenters!

CHAP.
CHAP. III.

Reflections of the Protestant Dissenters upon the Orthodox Clergy of the Church of England.

These Priests of Baal are many, and this may be said of Ninety nine in a Hundred of them, and I am apt to think every one will find it true in his own Acquaintance, that their Doctrine is not more pernicious to the Peace and Welfare of the Kingdom, than their Lives are a Scandal and Disgrace to their sacred Function; and I may venture to say, there is scarce one who has preach'd up the Danger of the Church, since the King's Accession to the Throne, that has not been oftner drunk in a private House, than sober in a Pulpit. The Zeal of the Tories, &c. p. 8.

Let any one consider the Character of our Father Francis, and find out in the Church of Rome any Cardinal, Jesuit, or Priest, that equals him in Ambition, Cruelty, and all Manner of Wickederness: There are innumerable Heroes of this kind that are not to be match'd in any other Church whatsoever. Ibid. p. 11.

All the Miseries the Nation feels or fears, are owing to the Instrumentality of the Clergy, and to that religious Wildfire you have scatter'd all the Nation over. Ibid. p. 15.

There are some Church-men that have Consciences like Ostriches Stomachs, that will digest Iron; for no Oath or Test is too hard for their Calleharden'd Consciences, which can easily dispense with all, to serve a Turn. Reasons for an Union. p. 8.

Dr. Firebrand of Holbourn, that wicked Priest and Incendiary, has compass'd his chief Ends, the Loaves and Fishes; and let his Church be in never so much Danger now, he will be no Martyr for it, or
The Danger of the Hazard of the

or hazard his fat Benefice for any Cause, good or bad, except the Devil owes him a Shame, and outwits him, and leaves him in the Lurch at last. p. 14. The black-mouth’d Doctor of St. Andrew’s Holbourn. p. 27.

There are too many such sort of Priests, who truly endanger the Church and all the Protestants throughout Europe; you may know them by this Mark, they are generally the most ignorant, lewd, and debauch’d Part of the Clergy, and the Majority of their Followers and Disciples are the very Scum and Dregs of Mankind. p. 17, 18.

Dissenting Ministers would have the Preference to our loose, high-flying, careless, lazy Clergy, except they keep a better Guard upon their Lives and Conversations than they usually do now. p. 18.

What confounded and confounding Work the Priests make about Excommunication and Schismatics? p. 25.

The ignorant People are so generally poyson’d by the high-flying Priests, that the Government suffers in many Places. p. 31.

People were not only robb’d by the Priests of all their Religion or Charity, but of their Humanity, turn’d into brute Beasts or worse: Rare Priests, who pretend to be of the purest Church in the World, that can transform Men into Devils incarnate! p. 36.

Nothing but the Pride, Ambition and Covetousness of a certain Body of Reverends and their Adherents, can stand in the way of a glorious Reformation. Christianity no Creature of State. p. 4.

I must forbear, lest I should offend the reverend Possè of my Country.--- Whether this be owing to their Folly, or Knavery, or both, I submit to Judgment, tho’ ’tis easy to determine to which, if you converse with the Men and their Works. p. 12.
If our Clergy could but deviate into Honesty,
then the sober Part of Mankind will have Reason
to conclude, that they themselves believe the
If the Prince should presume to chufe his Serv-
ants without the Priest's Leave, then they exert
their Authority, and make dismal Lamentations
about the Business of their Religion; when God
knows, the whole of the Design is nothing but
State Interest; hence it is that they have fir'd the
ignorant Mob, spirited 'em into Riots and Rebellion,
and persuaded 'em, that to cut their innocent
Neighbours Throats, is doing God good Service.
In short, all the Blood that has been spilt in the late
unnatural Rebellion, may be very justly laid at the
Doors of the High-Church Clergy. p. 16.
It is but just, that the Parfons should be the
common Subject of Banter, whilst their Practice
and Tongues so much differ: They call it our holy
Religion, our holy Mother the Church, and
yet constantly prostitute them. p. 19.
The Parfons may rail themselves out of Breath,
no Body will mind 'em, consequently they'll be
tir'd, because their Billingsgate Eloquence will an-
swer no End. p. 24.
The Priest, who generally is as ignorant as the
People, is contented with the Knowledge of that
Part of the Church which concerns himself, the
receiving of his Dues, and the Government of his
Parish: This is not singular to one or two, but
general, scarce one or two in a County has any
other care for Religion. I do not enter into Proofs,
tis as well known as that there are Priests and Cur-
rates; and yet these blind Teachers, by the Help
of weak Arguments and strong October, have stript
Popery of all that was terrible about her, and re-
concil'd the Minds of their Parishioners to Super-
fition and Idolatry, Faction in Power. p. 5.
I could
I could wish that the Dissenters were not depriv'd of their Birthrights, to humour a Parcel of proud illiterate Priests, who have generally Closets without Books, Cures without Religion, and Zeal without Knowledge. p. 49.

Among the inferior Clergy, Men are found whose Principles and Practices are a Scandal to the Church, and whose Reformation, 'tis fear'd, must now be the Work, not of private, but of publick Justice. The Parsons are not only become the Subject of Satyr and just Sarcasm among the Men of Wit, but even the Tale and Jest of the common People; their Winter-Evening and Fire-side Conversation are fill'd up with ridiculing and exposing the Clergy; and the very Office grows into Contempt, by the scandalous Conduct of some of those earthen Vessels that officiate. Reasons for Visiting the Universityes. p. 4.

The Church of England can never be restor'd to her original Lustre, 'till the unexampled Wickedness of a Sett of Men, who are disguis'd among, and wear the Habit of our Clergy, are purg'd out. p. 7.

There are a sort of Men among the Clergy, who ought, and I hope will be purg'd out of the Church; I say, I trust they will also, because their Iniquities seem to be come to the full Height, and to call aloud for that Vengeance, as well from the Civil Authority, as from Heaven. They seem now to have fill'd up the Measure, and to have awaken'd Justice against them, which with its leaden Wings has been too slow in resenting the Insults it has receiv'd, and has forbore them so long, 'till they begin to persuade themselves into a ridiculous Notion of their being formidable to the Government, and that they dare not, because they do not, strike. How long shall Justice be with-held by the Royal Clemency to its own Hurt?
Hurt? How long shall the King spare thus the Vipers that would sting him? p. 12.

They cannot but sincerely wish to see that horrid Race of Men we are speaking of expung'd, their Wolves Skins expos'd, their Shepherds Cloathing pull'd over their Ears; now that Time seems to be come; Judgment is now going to begin at the House of God. p. 14.

Vicious Clergymen are found effectually dispers'd over the whole Face of this Church, and almost in every Corner of the Nation, who spread Vice like a Contagion through the Country, and dreadfully debauch the Morals of the People. p. 28.

An excellent Description of the Protestant Clergy! that not a Man among them but is perjur'd over and over even in his very Education, in the Infancy of his Learning, and before he knows either his Right Hand or his Left in the Matter of his Studies! p. 39.

There is not a Clergyman now in England who has been educated at Oxford or Cambridge, or a Student now in any of our Universities, but what is actually guilty of premeditated Perjury. p. 40.

Oaths are Trifles with them; they are not to be ty'd by the common Obligations which bind Christian Subjects; nay, the Bond that would secure the Allegiance of a Mahometan, will not bind them. p. 42.

The Observation extends to the whole Body of the Clergy throughout England, where you will find the profane, the lewd, drunken, profligate Clergymen. p. 63.

We see what the Tory Priesthood were made of in Queen Elizabeth's Time, that they were ignorant, lewd, and seditious; and it must be said of 'em, that they are true to the Stuff still. Toryism the worst of the Two. p. 21.
The Salvation of Souls is not the Thing they aim at; our Church's Danger is no farther their Care than as it is posleft of the Temporalities handed down to her by our Popish Ancestors.

The Church and the Queen were Words the Clergy were not only zealous for, but very often very drunk over. p. 25.

Whatever Appearances they put on of Church and Church Things, their Bottom is foul and rotten; and Pride, Avarice, Hatred, and Malice are the Bias that turns them. p. 27.

I cannot but think a great many of the Clergy have lost their Reputation of late Years, in confining themselves so much to the unedifying Subjects of Politicks and Schism, or in managing more important Subjects in so cold and lifeless a Manner as they have done, or in running so much from the Articles of the Church of England. A Letter to Dr. Bisse. p. 38.

A Pack or Party of scandalous, wicked, and profane Men, who appropriate to themselves the Name of High-Church, (but may more properly be said to be Jesuits or Papists in Masquerade,) do take Liberty to teach, preach, and print publicly and privately, Sedition, Contentions, and Divisions among the Protestants of this Kingdom. Motives to Union. p. 1.

With what Pleasure do the Clergy thunder out their severe Censures and bitter Imprecations against their innocent Neighbours? And did they scatter their Fire-brands, Arrows, and Death only when they were in Sport, and over their profane Cups, and in their merry Meetings, their Impiety would be far less than it is, when they attempt to sanctify their Malice, by bringing it into their Worship, and venting it in the Name of God himself. Peirce's Sermon, Jan. 30. p. 6.

To
To that noble Stand that was then made in the
Days of our Fore-fathers (the Rebellion in 41) we
are indebted, that we their Pofterity are not a Ge-
neration of Slaves, to the Loss of such a vicious
fawning Clergy, as then carry'd all before them.
We have a sort of Protestant Clergy in our own
Times, that are not to be bound by Oaths, and
much less by Promises and Subscriptions. Convoca-
tion-Craft. p. 40.
There are several painful Preachers in this Ci-
ty, who are not doubted to understand Flesh and
Blood well, and too frequently impress the Phrases,
Our most Holy, or most excellent Mother, to leave
Persons ignorant, of the Church of England's be-
ing of the Feminine Gender. Church Anatomy,
the Dedication.
Nothing has more encourag'd the Laity in
their Vices, or sunk the Credit of our Clergy, than
the scandalous Lives of some of the Function:
'Tis no Wonder that the Lives of flagitious Cler-
gymen bring in more Proselytes to Wickedness
and Vice, than ever their Preaching will make
Votaries to Religion and Virtue. They may long
enough commend Virtue, and declaim against
Vice; but how shou'd the People believe them,
when they do not live as if they believ'd them-
selves? And while so many of our Clergy make no
great Scruple of Conscience to drink and whore,
and swear and game, and droll on the Bible, and
profane the Sunday, and negle& the most impor-
tant Duties of their pastoral Charge, 'tis no Won-
der if the Laity think themselves authorised to take
the same Liberty. p. 44.
We cannot but commend the great Care of the
Church, in its Injunctions to the Deans, who must
providently see that the Petty-Canons and Vicars
have a Latin as well as English Testament: We
suppose
suppose this Caution was, left the lazy Fellows
should forget all they had learn'd at School; and
Greek, it seems, is as little expected from them, as
Syriack and Arabick. p. 51.
There are several secret Ways of purchasing
a Benefice, which some Patrons oblige the Cler-
y to, without making a downright Bargain, and
we would not have so much as the courting of an
Abigail to be the Price of it. p. 54.
The Behaviour of the Clergy is so vile, 'twould
be Indiscretion with a Witness, should we load
them with any Reflections which they have not
If Looseness and Debauchery, Unthankfulness
to God and Man for the greatest Deliverances, the
sowing Strife and Contention, the stirring up to
Sedition, Rapine and Sacrilege, the encouraging
Rebellion against the best of Kings, and the pre-
varicating with God and Man, in Subscriptions,
Prayers, and the most plain, express, and solemn
Oaths; if these are not Fruits bad enough to prove
Men false Prophets, I can't conceive what Use
our Saviour's Rule can be of. That this Guilt is
notorious, cannot with any Modesty be deny'd.
p. 30.
Several B------s, without any Scruple, drink
the Pretender's Health. Two Questions of present
Importance. p. 8.
You have the Picture of the Clergy drawn to
the Life, and it would even affright a Christian to
O rare Hectors! Are those the Men that lead
our Gentry, as well as the common People, by the
Nose? It would be the Nation's Mercy to have a
due Sense of this Disease. p. 8.
All have their Prayers made for them, and ma-
many of them their Sermons too: Befure that God
disapproves of such a lazy Practice. p. 9.
I have
I have heard Parfons drink the Dissenters Damnation. p. 35.

If a Patron presents a Person, and he gets Institution and Induction, let him be who or what he will, sober or scandalous, qualify'd or unqualify'd---- Lay Noncon. Justify'd. p. 7.

As far as I can learn, a stricter Enquiry is made into Mens Qualifications for the Ministry by the Dissenters, than by those who have usually the Management of that Affair among you. p. 14.

Until the Clergy have more Christian Moderation in their Tempers, and a more speedy Method is found out to oblige such of them as walk disorderly, to reform what is amiss in their Conversations, our Parishes are not like to be better provided for. p. 20.

It's dubious whether the Ordainers have Power to confer the Spirit, as the Apostles had; but if they have, it's past doubt, that many of the Ordain'd don't carry it away with them. Plain Dealing. p. 18.

The Clergy are remarkable for their Schismatical Dissent from the human Rules and Constitutions of the Church. p. 27.

Multitudes of the Clergy dissent from the Establish'd Church in Principle. p. 29.

Are such Men fit to wear the Livery of a Reform'd Church, or indeed of any Christian Church? Even a Pagan, who has any Notion of common Honesty, might be tempted to say, Are these thy Priests, Oh Jesus! Vind. of Plain Dealing. p. 3.


The Bulk of the King's Enemies consists of inferior
The Danger of the


Father Francis, the Ring-leader of our Protestant Jesuits, and whom you properly stile the Convocation Boutefeu, has no less aspiring Notions, nor had he less dangerous Views, ’till blasted by the Hanover Family’s taking place, than old Laud himself, or any other rampant High-Priest ever entertain’d. p. 35.

Parsons turn Captain Tom’s at Elections, perfect Hectors and Bullies, no Rakes more warmly promoting seditious Healths in full Bumpers than they. p. 37.

A Reformation of Universities and Pulpits is no less expected from the Parliament. p. 40.

That trusty bully-beef Priest Higgins. p. 51.

The Archbishop of A-----g, much better acquainted with the Mothers than the Fathers ------

p. 52.

This Opinion is kept alive in the Minds of a vicious Mob, by seditious and licentious Priests. p. 62.

A Parcel of perjur’d Shepherds, set their silly Sheep a madding, by their lead Harangues. p. 66.

Nothing is more scandalously neglected, than a strict Examination into the Abilities of Candidates for the Ministry. p. 77.

Be astonish’d, O ye Heavens, at this! The persecuting Heathen must rise up in Judgment with the Men of this Generation, and condemn them; for they drest up our Primitive Fathers in the Skins of Beasts only, but here we their Successors are cloath’d in the Attire of Devils. Never was there a Character drawn of the most villainous Profession of Men under the Sun, in Colours
Church Establishment, &c. 315

Colours so dark and horrid, as these wherein the charitable Protestant Dissenters expose the Clergy of the Church of England; and if there could be Evidence produc’d to fix the least Part of this Charge upon them, it would be meritorious to rid the Earth of such Plagues as are a Reproach not only to the Religion they profess, but to the Species they are distinguish’d by. But alas, instead of a Demonstration of the Facts, they play upon us from these Batteries of Scandal, and draw out their Artillery against us, with a Design, most certainly, to mark us out to the Fury and Resentments of the Mob, and the Rage of the Soldiery, to be insulted, stript, and worried. If there be not some Relief found to stop the Mouths of such wicked Incendiaries, it must in a little time be unsafe for a Clergyman to appear abroad at Noon-day, without a Guard of the Militia to defend his Person from the Madness of the Populace, who are already most artfully encourag’d upon all Occasions to insult his Character.

I am confident, Worshipful Sir, these Magazines of Sedition never yet fell into the Hands of the Honourable Grand Jury for the Hundred of Offulton; because they would have been long before now distinguish’d by the severest Justice, which could not bear to observe the whole Body of the English Clergy traduc’d in so infamous a Manner, a Manner much more infamous than was ever us’d by the Scourge towards the Ministry of Scotland. But instead of triumphing in these Reprisals of mine upon the Protestant
The Danger of the

tant Dissenters, believe me, Sir, it is to me a Matter of the greatest Sorrow, left I should be
thought to copy after so infamous an Example; tho' in this I must be allow'd to fall short of the
Original, who cry out for Justice and Slaughter
upon the English Priesthood, under the very
Nose, and within the Reach of Episcopal Dis-\n
cipline; whereas my Libel was planted at a great
Distance, and, if it had any Force, must still be
confess'd to stand without the Rules of the Pres-
bytery.

CHAP. IV.

Reflections of the Protestant Dissenters upon
the Discipline and the Canons, Articles and
Ceremonies of the Church of England.

If any of these spiritual Princes, the Clergy,
happen to quarrel with their Neighbours,
it may be, for nothing but because they cannot ex-
actly quadrate with their Principles, strait they
have them into their Inquisition: This is the most
horrid Hypocrify imaginable, and a downright
giving the Lie to the New Testament. Christianity
no State Creature. p. 17.

The spiritual Courts are possesst of their old
Thunders, and arm'd with new ones, Occasional,
and Schifmatical; their Excommunications, not
paying Tythes, for Scolding, for not paying
Church-Rates, and Poor-Rates, are still in full
Force; and whoever is acquainted with the Pro-
cesses of those Courts, knows that Tythes, and
calling Names, and Parish-Rates, bring much
more Grift to their Mills, than Immorality and
Profaneness. Now that the Thunder of the Vatican is become almost impotent, are our High-Church Priests preaching Lessons of the Power of their Excommunications. Every little Vicar or Curate puts in his Claim to his Prerogative; and how vexatious it is in the Country Places, where twenty or thirty Families are to be maintain'd by the Fees of them, I need not repeat. Toryism in the worst of the Two. p. 25.

The Reason why you are given to Satan, is, because you will not give yourselves to him, and therefore others are so zealous as to do it for you. Bradbury's Serm. on the 5th of Nov. p. 19.

What a smutty Story is that in the 6th, 7th, and 8th Chapters of Tobit, appointed for Lessons, which is enough to make a Man laugh 'till he bursts. Church-Anatomy. p. 9.

We could with the severe Clauses in the Athanasian Creed were expung'd; for we think it no more becomes us to damn Folks in the Church, than in the Streets. p. 7.

The scandalous Abuses of Excommunication, in these latter Days, have made it so contemptible, that Sinners do no more value it than Men do the threatening Predictions of a common Almanack-maker concerning Thunder and Lightning. p. 21.

'Tis a greater Piece of Sacrilege for these Thieves, Chancellors, Officials, &c. to steal and run away with the Keys of the Church, than for any to carry off the Communion Plate. p. 25.

Thus the Rooks give check to the King, and the Lay-Chancellor in the Court proves too hard for the Bishop, as the Devil in the Sign of a Tavern doth for St. Dunstan. p. 27.

Unless at his own Peril, the Parth Minister must no more examine the Equity of the Sentence, than a Hangman does, but must do his Office; he must give
give Fire when the Word of Command is given, just as the two nimble iron Sparks on the Outside of St. Dunstan's Church, when mov'd by the Wyres within, briskly turn about, and give a Thump on the Bell, that all may know what Quarter of the Hour it is. p. 29.

In David's Time the Sparrows were allow'd a Place near God's Altar; in our Days whole Herds of Swine have the same Privilege, and no one will or dare drive them out. But if a Man trip in a Ceremony, out comes the sacred two-edg'd Sword immediately, and they are cut off by Dozens. We have known a well-meaning, but stubborn Fanatick, sent to the Devil for an Easter Offering, because he would not give his Parson One and Two-pence half-peny. p. 30.

If any one do not obey the Decree, then there is Death in the Pot, and they have no other way to punish but by Excommunication. p. 32.

If you will not buckle, out comes the two-handled Rod and bloody Pail, to fright the stubborn Children into Obedience. p. 34.

We do not see one in twenty of our unclean leprous Priests, whose notorious Vices make too publick a Noise to be unobserv'd, was ever Excommunicated. p. 47.

Instead of imposing suitable Penance, Money shall be extorted by a Body of Men, who have already shew'd us, that they can set Indulgences to sale; and that they are willing Men should ruin their own Souls, and go very quickly to Hell, provided they will pay them Toll for their Passages. p. 56.

All the Discipline the Church of England has, seems to be more to get Money, than to bring Sinners to Repentance. Plain Reasons for Differing. p. 20.

Great Sins are never enquir'd into, as the Parson
Parson or Curate's being drunk two or three times a Week, or swearing at every other Sentence.

p. 21.

"Some of the best Ministers in the Church have confess'd, that after forty Years preaching in their Parish, they knew not of one Soul converted in all that time." p. 25.

"The Singing-Men and Boys in Cathedrals, as soon as they have done Acting there, are also Actors in the Play-houses." p. 34.

"Forms seem to have been introduced in a time of Degeneracy, when Mens Devotion was languishing, and Ministers, either because of their Ignorance or Indifference, were not capable of making Prayers of their own. Lay Nonconformity justified." p. 22.

"After a great deal of Money and Time have been spent in prosecuting an Offender, it is but for him to say he repents, and pay his Fees, and he comes home." p. 38.

"The Canons that will be mounted against me, I esteem as Powder without Ball. The Portrait of King James I. and King Charles I.

"What can a Man of Sense believe, when he shall see a Priest at the Altar acting an Holy Part, bowing and cringing, approaching the Bread and Wine, as tho' the Popish Notion of Transubstantiation was true? Christianity no State Creature." p. 13.

"'Tis an Invasion upon the Rights of Mankind, to be determin'd by the Canons of the Church, until they be ratify'd by Parliament. Convocation Craft." p. 58.

"We can foresee no better Apology for the Convocation that fram'd these Canons, than this, that they seem only to have design'd them for the old rusty Armour of our Church, to hang up for Terror, rather than to be us'd for Execution; and therefore..."
therefore were we of the Laity worthy to offer our Advice to a Convocation, we should recommend it to them to cashier these ill-natur'd Canons, for they are a standing Reproach to our Church.

Church Anat. p. 16.

If the Convocation think fit to keep up these Canons still, it were very great Charity to clap Padlocks on the Tongues of the People, to prevent their running into the Devil's Clutches, by prating too freely against the Orders of our Church. p. 20.

Where-ever you find an ignorant Bigot, observe him at Church, see how zealous he is in the Outsides of Devotion, watch how he faces to the East when he says the Creed, how he distinguishes himself by the lowest Obeysance at the Word Jesu, what a Scrape he has for the Altar as he passes by it, how loud in the Responses, which however he repeats like a Parrot. Toryism the worst of the Two. p. 8.

Kneeling at the Sacrament was never known till the Papacy of Honorius: The Surplice was brought into the Church by Pope Adrian; and this Badge of that barbarous Age was borrow'd from the Pagan Priesthood; yet some of our inferior illiterate Clergy, to colour the Filthiness of their Morals, affect mightily this Purity of Habit. Their bowing at the Altar is an Innovation of the Romish Church. p. 9.

The Church-Musick of the Papists is certainly very efficacious in moving the Passions: But such, for the Generality, are our Organs and Organists, our Church-Musick and Musicians, that the Noise strikes Horror, instead of inflaming Zeal. The Tones of the Instruments, the Insufficiency of the Performers, and the Yell of the Singers, are enough to deafen a delicate Ear, and frighten a Person of good Judgment. p. 8.

Their
Their Observation of Festivals, and in a particular Manner the 30th of January, is as superstitious as the Observation of Popish Feasts: The Church of England complies with these Things for Peace sake. p. 11.

Shall we fall out about Ceremonies, about Postures and Gestures, about Hat and Knee, about Garbs and Garments, about Modes and Fashions, and Things which are very far from the Heart? Motives to Union. p. 28.

To talk of Mitres, and Priests, and Sacrifices, and Altars, and Holy Days, and New Moons, was right enough in the Jewish Dispensation; but to continue the Language now, is a practical Suspicion that this is not the Christ. Bradbury's Serm. Nov. 5. p. 14.

We have a long while been clouded by Confusions in the Church, by a loose Priesthood, who have not only brought in an innumerable Number of Pagan Rites, and Jewish Ceremonies, but by their hellish Skill have just broke through our Constitution, and almost reduc'd her to the Obedience of Rome. The Rebel's Doom. p. 42.

All that the Committee and others have wrote and said against the Bishop of Bangor, is but a Confirmation of what he has advanc'd against the Encroachments of a certain Sett of Priests. A Second Letter to Dr. Bische. p. 17.

The Report of the Committee is become an officious Libel, to say no worse of it, thrown into the World as a Bone of Strife, farther to embroil Mankind. The Report Reported. p. 8.

What is said, will sufficiently shew how empty and trifling, as well as unjust and injurious, this Proceeding of the Lower House hath been. p. 38.

I am glad when I see Men seek to govern their Faith and Practice, not by the great Names of Men, Churches, Councils, Convocations, or
The Danger of the Assemblies; I rejoice to see the Foundations shaken, and the Fabrick sinking, as we never doubted but it would some time or other. Peirce's Letter to Dr. Snape. p. 29, 30.

They may call themselves the true Church as long as they please, and value the Method they are in from its Correspondence with Antiquity; but Cain, Balaam, and Corah are the Fathers from whom they deduce their Character. Indeed, their Way and Notions have been of a long standing, but they are never the more venerable for that, we have no Esteem for an ancient Wickedness. They may carry their Pedigree higher than the first Centuries of Christianity, they are as early as the first Century of the World, and the first of the Jewish Nation, for they have gone in the Way of Cain, they ran greedily after the Error of Balaam for a Reward, and perish'd in the Gain-saying of Corah. Bradbury's Serm. on the 5th of Nov. p. 9.

Can we think that Religion is now put into the Hands of Men? Had Men carry'd their Authority no farther than recommending the Gospel in its Simplicity, unexplain'd and unimprov'd, we should not have groan'd under the Weight of Penal Laws. --- He is a Heretick that contrives a new Article of Faith, he is a Schismatick that imposes new Terms of Communion. Thus they have gone in the Way of Cain, first entertaining Fancies of their own, and then imposing them upon others; as if the Decency and Order of God's Worship had no better Rules, than what must be taken from the Conceits of a whimsical Priest.

No Disturbance upon the Account of Religion has been so unnatural, as that of late caus'd by the inferior Clergy, in their Reflections and Lies upon the Reverend Bishops of the Church of England: These
These Men glory in their being Members of the High-Church, (Popish Appellation, and therefore they are the more fond of that;) but these pretended Sons are become her Persecutors, and they exercise their Spite and Lies both on the Living and the Dead. *The Snake in the Grass brought to Light.* p. 8.

There can be no doubt that the greatest Numbers in some Ecclesiastical Assemblies, instead of serving the Interest of Truth, have had something else principally in View. *The Duty of Christians with respect to Human Interpretation.* p. 9.

I have made a short Inquisition into the Power of our present Convocations, which may be of use to inform the People how illegally that Party, which arrogated to itself the Title of the only true Churchmen, has acted in the Case of the Lord Bishop of Bangor. *Convocation Craft, Preface.*

We may see how closely our present High-flyers pursue the Steps of their Popish Predecessors, in reckoning those who dispute the usurp’d Power of the Church to be Hereticks, Schismatics, or what else they please. *p. 30.*

The Report of the Committee is publish’d in a very insolent Manner, and that it may bear the greater Authority, and have more Effect to inflame the Minds of the Populace, who are too much debauch’d already from their Loyalty, by the seditious Arts of the High-Church Faction, it is publish’d as the Vote of the Lower House, *Nemine Contradicente.* This gives too much Ground to suspect, that the Publishers at least did this with a seditious View, to pose the Nation with an Opinion that the Church is in Danger to be overturn’d by his Majesty, since the Sermon was publish’d by his Majesty’s special Command. *p. 34.*
The Danger of the Gentlemen of the late Committee of Convocation, you are fully expos'd to the Eye of the World, and I cannot but lament your bullying your selves in an Affair which has turn'd so much to your Dishonour----One or other of you might have found out some Beauty-Wash to have cover'd these Decays which are so evident in the Constitution of our holy Mother. Church Anatomy, the Dedication.

My Remarks, Worshipful Sir, upon this inflaming Miscellany of Scandal you have just now read, will be only to observe, that the very same Methods are taken by the Protestant Dissenters at this time, to subvert the Establishment, as were us'd with Success by their Reforming Ancestors, who introduc'd a new Model of Government upon her Ruins; with this Difference only, that their hopeful Posterity, in this Age, outstrip, if possible, the Impudence of their Forefathers.

And here I beg leave to complain, That the Church of England, notwithstanding the Protection she enjoys from publick Authority, has the Misfortune to be left destitute and unregarded under these Volleys of Reproaches; and lies now more forsaken by those who pretend to be her Friends, than she did in those Times of Confusion, when her Overthrow was absolutely determin'd: What I mean, is (and I speak it without Reflection) that not one of her Sons attempts to apply to the higher Powers to relieve her in her Sufferings, or to prevent the fatal Impressions that Libels must unavoidably fix upon the
the Minds of the People: Her Enemies disperse their Poyson with Impunity; and infuse the Malignity of their Principles without Control; not one Magistrate, not one Grand Jury, not one Borough or County in England, has mov'd for a Redress against these open Violations of so many Acts of Parliament, against such daring Outrages upon our Laws both Ecclesiastical and Civil.

In that Age of Rebellion, when the Dissenters were (as they are now) infecting the whole Nation with their Licentious Doctrines, and reviling the Constitution of the Church, there was scarce a County in the Kingdom but whose Nobility, Clergy, Gentry, and Freeholders, presented the insulting and scandalous Deportment of the Party, in Addresses to the Parliament; and there is one Petition from the County Palatine of Chester, which is so apposite to the Circumstances of the present Age, that I humbly offer it as a Pattern to our noble Patriots, to inspire them with that dutiful Zeal that glow'd so warmly in the Bosom of their Progenitors, when the Honour of the Church of England lay bleeding of the same Wounds by which her Enemies would now rejoice to see her expiring.
A Petition delivered in to the Lords Spiritual and Temporal, by Sir Thomas Afton Baronet, from the County Palatine of Chester, subscribed by the Nobility, Knights, Ministers, Gentry, and Freeholders, &c.

Whereas divers Petitions have been lately carry'd about this County, against the present Form of Church Government, and the Hands of many Persons of ordinary Quality solicited to the same, with Pretence to be presented to this honourable Assembly; which we conceiving not so much to aim at Reformation, as absolute Innovation of Government, and such as must give a great Advantage to the Adversaries of our Religion, we held it our Duty to disavow them all.

When we consider, that Bishops were instituted in the time of the Apostles; that they were the great Lights of the Church in all the first general Councils; that so many of them sow'd the Seeds of Religion in their Bloods, and rescu'd Christianity from utter Extermination in the primitive Heathen Persecutions; that to them we owe the Redemption of the Purity of the Gospel we now profess, from Romish Corruption; that many of them, for the Propagation of the Truth, became such glorious Martyrs; that divers of them lately, and yet living with us, have been so great Assertors of our Religion, against its common Enemy
Enemy of Rome, and that their Government hath been so long and oft approv'd by the Common and Statute Law of this Kingdom, and as yet nothing in their Doctrine generally taught, distant from the Word of God, or the Articles ratify'd by Law: In this Case, to call their Government a Vassalage, an intolerable Bondage, to pray the present Removal of them, or, as in some of their Petitions, to seek the utter Ruin and Dissolution of their Offices, as Anti-christian, we cannot conceive to relish of Justice or Charity, nor can we join with them.

But on the contrary, when we consider the Tenor of such Writings as are spread among the common People, the Tenets preach'd publickly in Pulpits, and the Contents of many printed Pamphlets swarming among us, all of them dangerously exciting Disobedience to the establish'd Form of Government, and their several Intimations of their Desire of the Keys, and that their Congregations may execute Ecclesiastical Censures within themselves; we cannot but express our just Fears, that their Desire is to introduce an Absolute Innovation of Presbyterial Government, whereby we, who are now govern'd by the Canon and Civil Laws dispers'd by twenty-six Ordinaries, easily responsal to Parliaments for any Deviation from the Rule of Law, conceive we should become expos'd to the mere Arbitrary Government of a numerous Presbytery, who, together with their ruling
The Danger of the ruling Elders, will arise to near four Thousand Church Governours, must needs bear to great a Sway in the Commonwealth, that if future Inconveniencies shall be found in that Government, we humbly offer to Consideration, how these shall be reducible by Parliaments, how consistent with a Monarchy, and how dangerously conducible to an Anarchy, which we have just Cause to pray against, as fearing the Consequences would prove the utter loss of Learning and Laws, which must necessarily produce an Extermination of Nobility, Gentry, and Order, if not of Religion.

With what Vehemency of Spirit these Things are prosecuted, and how plausibly such popular Infusions spread, as incline to a Party, we held it our Duty to represent to this Honourable Assembly, and humbly pray, that some such present Course may be taken as in your Wisdom shall be thought fit, to suppress the future dispersing of such dangerous Discontents among the common People: We having great Cause to fear, that of all the Distempers that at present threaten the Welfare of the State, there is none more worthy the mature and grave Consideration of this Honourable Assembly, than to stop the Torrent of such Spirits, before they swell beyond the Bounds of Government. Then we doubt not but his Majesty, persevering in his gracious Inclination to hear the Complaints, and relieve the Grievances of his Subjects in frequent Parlia-
Church-Establishment, &c. 329

Parliaments, it will so unite the Head and Body, so indissolubly cement the Affections of his People to our Royal Sovereign, that without any other Change of Government, He can never want Revenue, nor we Justice.

We have presum'd to annex a Copy of a Petition or Libel dispers'd in this County, which we conceive implies Matter of dangerous Consequence to the Peace of the Church and State, which we humbly submit to your great Judgments, praying it may be read: And we shall ever pray.

The Petition which was spread abroad in the County of Chester, among the common People, by some private Persons, to procure Hands, but was conceal'd from the Gentry,

Sheweth,

That our Miseries are such as are Ecclesiastical, and that in regard of the usurping Prelates, their lawless dependent Officers, and their irregular manner of worshiping God, prescrib'd unto, and cruelly impos'd upon us by them; for as touching the Prelates themselves, we conceive them to be the Pope's Substitutes, per Accidens at the least, if not by solemn covenanted Allegiance, as it may appear by their lording it over the Lord's Heritage, both Pastors and People, and assuming the Power of the Keys only.
The Danger of the

only to themselves, contrary to God's sacred

Word.

Therefore we humbly petition you, this
Honourable Assembly, as you tender the Glo-

ry of God, the King's Prerogative, the Sub-
jects Liberty, the Purity of God's sacred Or-

dinances, and the Welfare of Posterity, or

with the Downfal of Antichrist and his Ad-

herents, to stir up the Zeal and Strength

wherewith the Lord hath endued you, and

courageously proceed, unto your immortal

Praise, against these his mighty Enemies, and

secret Underminers of the good Estate of our

Church and Commonwealth, and utterly
dissolve their Offices, which give Life to the
most superstitious Practices in the Worship
of God; and so, together with the utter Ruin
of their Antichristian Offices and Govern-
ment, we also humbly pray may fall to the
Ground their impious Courts, with all their
dependent Officers, even from the Chancel-

lors to the Parators, their corrupt Canons,

Book of Articles, the English refin'd Mass-

Book of Common Prayer, with all their Po-
pish insignificant Ceremonies therein contain'd;

the strict imposing whereof, hath driven out
of this our English Nation many of our most
able and Godly Ministers, and other his Ma-

jesty's most Loyal Subjects, able both for Per-
son and Estate to have done Service to God,
our King, and Country.
This Libel is so exact a Transcript of Dissenting Zeal, that I have no Occasion to proceed any farther with my Observations upon this Subject.

CHAP. V.

Reflections of the Protestant Dissenters upon the Universities of Oxford and Cambridge.

The Clergy of the Church of England never shew'd themselves in so fair a point of View as lately, when a Seminary of Learning and Religion was turn'd into an Asylum for Rebels and Traytors, and when a Gang of the most vile and profligate Papists were conceal'd and protect-ed at Oxford; and I must say this to the Honour of that Foundation of Learning, that it seems to have laid aside the Sin of Hypocrify, for now the whole Study and Labour of too many of its Members, are openly employ'd to promote Popery and Rebellion; nay, such is their Zeal for so glorious a Cause, that they seem desirous to suffer for it; and therefore I heartily wish that those who have it in their Power, will be so good as to gra-tify them in that Particular. Zeal of the Tories. p. 12.

No young Pedant or Boutefeau that came reek-ing from either of the Universities, but as soon as he mounted the Pulpit, all his little Stock of Eloquence, and less of Divinity, was laid out in ly-ing against the Dissenters. Reasons for an Union. p. 36.
The Danger of the

'Tis a pretty thing, for a young Fellow that has been perhaps a Servitor in a College, just come from running of Errands, to be all at once made a Spiritual Prince. This Conceit makes the poor young Fellow strut, and look haughty, contemn the Laity, and treat all Mankind in such an inhuman Way, as none could do but a petulant Priest.

Christianity no State Creature. p. 16.

These furious Blades of the Universities, when they come to Country Corporations, have the Direction of the Magistrates Consciences, are their Confessors and Companions, and breathe into them their Academical Heat and Passion, which breaks out into Faction and Disloyalty:

Wherefore 'tis plain, if any Places ought to be visited, the Work should be begun at Oxford and Cambridge. Faction in Power. p. 54.

One would think that the pert Sophists that are sent from thence on Tory Missions, were rather postles'd than inspir'd; and that instead of a Genius, they were each acted by a Daemon.

p. 56.

The great Original of the Immorality and scandalous Lives of those Wretches who call themselves at this time the Clergy, is the present degenerate State of the Universities where they are bred, and where they imbibe Principles of Levity and Profaneness, instead of Piety and Learning. Reasons for visiting the Universities.

p. 7.

What Wonder will it be that the inferior Clergy are debauch'd in Morals, disloyal in Politics, heretical in Principles, profane in Conversation when we shall trace them back to their Erudition, and find that they were bred up in all these at the Colleges, where they suck in Vice instead of Virtue, profligate Manners instead of Modesty and Sobriety, and Profaneness instead of Piety?

There
There they learn'd to trifle with Oaths, swallow them carelessly, observe them negligently, and construe them Jesuitically. p. 15.

The Diligence of the inferior and dignify'd Clergy in debauching the Minds and Morals of the Country, the Encouragement they give by their wicked Examples to all manner of Vice and Immorality; whence are we to derive this, but from the Practice of our Universities, that are now become Schools of Debauchery, and Harbourers of all sorts of Vice? The Heads of Houses, Proctors, Vice-chancellors, &c. are too visible Men not of like Passions only, but of like Vices with other Men. p. 23.

The Tutors are in many Colleges negligent of the Morals of their Pupils, nay, rather Promoters than Restainers of their Vices, and only careful to instil disloyal Principles into them. p. 24.

Under such Tutors the Youth have grown up to a Degree of Wickedness past Recovery; from hence we see a dreadful Defection of Morals, even in every Corner of the Nation, among those who serve at the Altar, and administer in Holy Things, to the abominable Scandal of the whole Body, and to the Increase of Vice and Profaneness. p. 25, 26.

Do we not every Day see that young Gentlemen come from the Universities, honour'd with the usual Degrees, furnish'd with holy Orders; but as to their Heads and Hearts empty of Literature, void of serious Religion, or of any thing gravely inclin'd to the Search after it; rather finish'd in a Capacity of being superlatively wicked, than furnish'd with Principles of Virtue, or inured to a modest and religious Life? Do we not see them run out to all kinds of Liberties, and legitimating to others, by their wicked Example, the Practice of those things of which they ought to shew...
The Danger of the

threw an Abhorrence? We see them perfected in
vicious Practices by a long Series of Liberty, and
only acting and behaving abroad what they were
naturaliz’d to before, by the constant Usage of the
Universities, and the utter Negligence of Tutors
and Governors. p. 28.

The Impressions which the ill Government of
the Universities permits an early Habit of Wick-
edness to make in the Minds of the Students, is the
Reason of propagating the like Vices, and living
in the like wicked Practices in the several Parishes
where the Students happen to settle. p. 30.

Such of the Clergy who daily issue out of the
Schools, and are planted as Opportunity and their
private Interests guide them, are as so many Missi-
onaries sent abroad to plant Jacobitism and Disloy-
alty through the Kingdom. Oxford and Cam-
bridge, instead of being Seminaries of Learning and
Piety, are really Nurseries of Rebellion and Treas-
son, Disobedience and dangerous Practices. p. 33.

It is evident, that the Universities at this time
are over-run with Faction and Principles of Rebel-
lion, and that the Enemies of the Government re-
ceive Encouragement from thence, to carry on and
support the same Disaffection in other Parts of the
Nation. p. 43.

Thus the Universities, those Neests or Cages of
unclean Birds, would be effectually cleans’d. p. 64.

The Streams of a neighbouring University
have run so foul, and corrupted our Youth to Po-
perty, that our gracious Sovereign was forc’d to be
at the Expence of Part of an Army to cohabit there
for some time to quiet those graceless Babes. The
Snake in the Grass brought to Light. p. 21.

What a blessed and happy Nation had we been
by this time, if the Learning and Eloquence of
our Universities and Clergy had been employ’d in
promoting true Piety, instead of Persecution, and
the private Interest of Priests, under the Name of the Church! Miller's Account, &c. p. 196.


Little other Discipline is regarded, except as to the wearing of Habits, Capping Masters and Fellows, with I know not what Fooleries besides.

Nor can you easily perceive the senseless Pride and Don Quixotism of Oxford, where nothing is so common in their Mouths, than that they can at any time turn the Nation as they please, and that therefore no King dares disoblige them. p. 73.

When Barbarism and Ignorance, Turbulency and Sedition are banish'd out of that delicious Spot.----p. 74.

What a Figure must the Nobility and Gentry of England bear in the Eyes of Chri$tendom, when the Universities, which had the forming of their Educations, are represented reeking with such Debaucheries about them, as would be almost a Scandal to fix upon the publick Brothels? What Indignities, Worshipful Sir, are here thrown upon your own Character, who, I presume, finish'd your Studies in one of these renown'd Bodies? What a Reproach to our Nation and to our Laws will it be, when a Foreigner has Authority in plain English to relate abroad, that Whoredom and Drunkenness, Vice, and the most execrable Villainies are maintain'd in Great Britain by publick Salaries, by the Donation of Kings, and the Benefaction.
faction of Bishops? That Professors of Atheism and Profaneness are supported by Stipends and Exhibitions, and our Youth train'd up in a State of Perjury and Licentiousness, on purpose to qualify them to taint the Morals of the People, and spread the cursed Infection over the whole Kingdom?

The Design of the Protestant Dissenters, in branding these magnificent Foundations with such reproachful Characters, proceeds undoubtedly from that Aversion they constantly profess against human Learning; and to skreen from the Censures of the World their own stinking Academies, that openly bid Defiance to our Laws, and whose loose and lantring Discipline much more justly deserves such Ignominious Descriptions.

I have only one Thing more to add, and by way of Request to you, great Men, you who are Persons of Honour, Power, and Interest in the Government; and I hope will shew to what great and good Purposes you are so; and it is, That you would employ the utmost of this your Power and Interest both with the King and Parliament, to suppress, utterly to suppress and extinguish those private, blind, conventicling Schools or Academies of Grammar and Philosophy, set up and taught secretly by Fanaticks, here and there all the Kingdom over. A Practice, which I will undertake to prove, looks with a more

* Dr. South upon the Education of Youth. p. 44.
threatening Aspect upon the Government, than any one Fanatical or Republican Encroach-
ment made upon it besides. For this is the direct and certain Way to bring up, and per-
petuate a Race of mortal Enemies both to Church and State. To derive, propagate, and immortalize the Principles and Practices of Forty One to Posterity, is Schism and Se-
dition for ever, Faction and Rebellion in Saecula seculorum; which I am sure no ho-
nest English Heart will ever say Amen to.
We have, I own, Laws against Conventicles; but believe it, it would be but Labour in vain to go about to suppress them, while these Nurseries of Disobedience are suffer'd to continue. For those first and early Aver-
sions to the Government, which these shall infuse into the Minds of Children, will be too strong for the clearest After-Convictions which can pass upon them when they are Men. So that what these under-ground Workers have once planted a Brier, let no Governor think, that by all the Arts of Cle-
mency and Condescension, or any other Cul-
tivation whatsoever, he shall be able to change into a Rose. Our Ancestors, to their great Honour, rid the Nation of Wolves, and it were well, if (notwithstanding their Sheeps Cloathing) the Church could be rid of them too; but that neither will, nor can ever be, so long as they shall be suffer'd to breed up their Litters amongst us. Good God! Can all History shew us any Church or State since
The Danger of the Creation, that has been able to settle or support itself by such Methods? I can; I thank God (looking both Him and my Con-
science in the Face) solemnly and seriously affirm, that I abhor every thing like Cruelty
to Mens Persons, as much as any Man breathing does, or can; but for all that, the Go-

ternment must not be ruin'd, nor private Interests serv'd to the Detriment of the Pub-
lick, though upon the most plausible Pre-
tences whatsoever. And therefore it will
certainly concern the whole Nobility, Gen-
try, and all the sober Commonalty of the Nation, for the sake of God, their Prince,
their Country, and their own dear Posterity, to lay this important Matter to Heart. For
unless these lurking subterraneous Nefts of Disloyalty and Schism be utterly broken up
and dismantled, all that the Power and Wit of Man can do to secure the Government
against that Faction which once destroy'd it, will signify just nothing. It will be but as
the pumping of a leaky Vessel, which will be sure to sink for all that, when the devour-
ing Element is still soaking, and working in an hundred undiscern'd Holes, while it is cast out only at one.
CHAP. VI.

Reflections upon the Discipline, Clergy, and Laity of the Church of England: Extracted wholly from Mr. Peirce's Vindication of the Dissenters.

The Church of England has so surfeited me with Impositions, that I am utterly averse to them. Preface.

This confirms me in my Persuasion, that the Dissenting Cause shall triumph over the Malice of its Enemies; that it shall be own'd and applauded, when human Inventions in the Worship of God shall be utterly abolish'd. Preface.

The King may ordain, if he please, or appoint whom he will, Presbyters or Lay-men, to perform that Office, and can, when he has a Mind, resume that Power, which he delegated to any of them. p. 8.

The Papists have triumph'd over the Church of England, and I think justly. p. 13.

The Precepts of the Pharisees and our Gentlemen of the Hierarchy, are both built upon the same Foundation, and deserve equal Respect and Obedience.---We have seen Drunkards, Whoremongers, profane Swearers and Cursers (who, in Imitation of the Jews, have been continually crying, The Church, The Church) fondly cared by the Gentlemen of the Hierarchy. p. 17.

Trifling Impertinencies are the chief things about which the Government of the Church of England is concern'd. p. 32.

The Canons of 1603 denounce a great many
Excommunications against Persons that are far from deserving them.  p. 91.

Convocations are not much to be regarded.  p. 164.

Our Adversaries are most restless in their Endeavours to obtrude their Hierarchy and Ceremonies; they are never satisfy'd while they cannot by Force or Fraud engage others to restore those Remnants of Popery which they have retain'd themselves.  p. 166.

If we may judge of the Canons by the Practice of the Church, they were never design'd against gaming, drinking Ministers, but against such as would be hardy enough to dispute their Power and Authority.  p. 174.

The Clergy us'd to regard their own Interest more than the Merits of any Cause.  p. 185.

The Ceremonies of the Church of England are dear, at the Price of one single Half-peny.  p. 211.

It is notorious, all manner of Wickedness (the worst Heresy) which was much discourag'd and suppress'd in the Interregnum, came in like a Flood together with the Hierarchy.  p. 219.

The Bishops, however rugged they have shewn themselves to the Dissenters, yet they can be as tame and pliable as may be to a Court, when they have any Ends to serve by it.  p. 227.

It is worth while to shew the base Arts, whereby our Adversaries procur'd that inhuman Act (the Act of Uniformity) to be pass'd in Parliament.

Archbishop Sheldon and Bishop Ward were eager Sticklers for the Act of Uniformity, with all its notorious Cruelty and Wickedness.  p. 239.

Now can I see any Reason why an absolute Liberty in Matters of Religion should not be granted to all good Subjects.  p. 272.

No
No Terms of Union are ever to be expected
from a Convocation. p. 273.

Let the whole Christian World judge, whether the moderate and peaceable Churchmen
should not alter their Measures, forsaking the
Communion of Schismatiques (the Church of Eng-
land) and come over to us. p. 275.

Our Clergymen frequently appear so little
Friends to the trading Part of the Nation, that
they can hardly speak of them without Contempt.
p. 277.

If it had been said, what is pretended, that very
many of the Leaders of the Church, have little else
to distinguish them from Heathens, or to persuade
a Belief of their Christianity, but an empty Name,
and a blind Zeal for what they call the Church;
there are a very great many Clergymen, who take
care to make the Words good: There have been
many Heathens who would have blusht'd at the
Looseness, Debauchery, and Perjury with which
the whole Nation is sensible they are chargeable.
p. 280.

If our Clergy did not gape after great Honours
and fat Benefices, they would rather employ them-
selves in persuading our Rulers to restore Peace,
than in reviling Brethren, and resting the Words
of ancient and modern Authors, to put the better
Colour upon their Cause. But what will not the
Love of Money do? p. 2. Part II.

The Episcopal Clergy, out of a dread of Schism,
do not see they are guilty of it. p. 2. Part II.

We have always affirm'd the Ceremonies pre-
scrib'd by the Liturgy favour'd of Superstition.
p. 9. Part II.

The same Relicks of Popery are now retain'd.
p. 10. Part II.

Let the Church of England be ashamed, which
commits to many thousand Souls in England and
both
The Danger of the
both the Indies, to the single Care of the Bishop of London. p. 46. Part III.
If any Singing, with its Appurtenance of Choiristers, and Singing-men, should spread itself into our Parochial Churches, we may bid adieu to Religion and Pienty. p. 94. Part III.
The Clergy belonging to Cathedrals cannot make Amends, by their Preaching, for the Mischief done in these Cathedrals, Towns and Cities, by the Tribe of Singing-men, Organists, and such-like Fellows. p. 95. Part III.
It is the Temper of our Adversaries fondly to dote upon, and extremely to admire all the many Impertinencies of their Constitution. p. 271. Part III.
The Clergy often endeavour to refute, in their Sermons, the Doctrine they have subscrib’d in the Homilies and Articles. p. 260. Part III.
Ignorant Fellows, if they are but Rich, often get the fattest Benefices. Our Nation abounds with dissolute Clergymen, the Shame of their Country and the holy Function. p. 275. Part III.
The Laws of the Church serve to advance bitter Envying and Strife. p. 280. Part III.

The Reason, Worshipful Sir, that induc’d me to dispose of the preceding Collection by itself, was, because the charitable Mr. Peirce is a Gentleman of Figure, of the most Apostolick Moderation, of the most Christian Temper, and is esteem’d as the Evangelical Doctor of the Presbyterians in this Kingdom: He is a Man of Letters, can make Latin Epistles, and has his Name prefix’d to a large Book in that Antichristian Language: He is the Champion of the Cause, enters the Lists confidently, and what-
whatever he offers to the Publick, is receiv'd as the general Sentiments of the whole Party.

And here, admit me to observe, that this Vindication of the Dissenters, from whence I have drawn out this Academy of Compliments, is dedicated in a very grave Manner to the Ministers of Scotland; equally great therefore, I fear, will be the Crime of this Dissenting Leader, for defaming the Establishment and the Clergy of England in such black Colours, and offering them as a Present to the Church of Scotland, with mine, for reflecting upon the Scots Establishment, and presenting it to the People of England. What his Views were, by throwing so much Dirt upon the English Establishment, are best known to his own Breast; but if it should be my Misfortune to be charg'd with Sedition, for traducing the Establishment of Scotland, an Incendiary of the same Rank in my Opinion, is That Dissenter, who has expos'd the Establishment of England in as reproachful a Manner; for it would be inconceivable to suppose that the English Establishment is not as essential to the Union of the two Kingdoms, as that of Scotland; or that the Security of one Establishment is not at least as sacred in the Eyes of the Government as the Repose of the other.

But the Insolence of this Separatist advances much farther in this Treatise; he not only publishes his Book by several Impressions in the Metropolis of this Kingdom, in Opposi-
tion to the present Establishment of the Church, but directs it to the whole Body of the reform'd Religion abroad, with a Design eternally to stigmatize the Constitution and the Clergy, and to make them look scandalous forever in the Eyes of all the reform'd Churches.

I shall not trouble you, Worshipful Sir, by drawing the Parallel any farther, between the Writings of this Gentleman and my own; tho' I presume it is impossible that my Reflections upon the Church of Scotland, printed at a great Distance, and perhaps unread by any one Person in the whole Kingdom, can be of so fatal Importance to that Establishment, as the Characters of this Author, that have born several Impressions, here, within our own Bowels, are dedicated to the Clergy of Scotland, and directed to the Divines of all the reform'd Churches, must be allow'd to be, to the Security and Honour of the Church of England.

This, Sir, I offer as my own private Opinion, which I shall be ready, upon all Occasions, to sacrifice to the much wiser Determination of my Superiors.
CHAP. VII.

Reflections upon the Royal Progenitors of His present Majesty: Publish'd since his Accession to the Throne.

The following Sheets may serve as a Looking-Glass, wherein may be seen the Hypocrisy, Inconstancy, and Perfidiousness of King James I. Charles the Ist. and IId. and James the IIId. Preface to the Reader of the Pourtraiitue of King James the Ist. and King Charles the Ist. Printed 1717.

King James the Ist. was begot by the Pope of Rome, on the Body of the Church of Rome; and if the Church of Rome be a Spiritual or Ecclesiastical Whore, and she is his Mother, I'll say no more, but, Ergo.-----p. 5.

Put King James the Ist. and King Charles the IIId. the Father and Son together; viz. their Actions, Dealings, Swearings, &c. in a Sack, and shake them well, and then you'll see whether is the greater Papist, or the greater------p. 14.

Having open'd this Natural and Spiritual Mongrel King James the Ist. and seen his Papistical Heart and Papist Intrails, I think, for a while, to lay him aside; but at present being weary with raking in such Rubbish, I will now, for my Refreshment, disscrt the Son, whereby you will see he is a Chip of the old Block, and no Bastard, but Dad's n'own Child. p. 22.

King Charles the IIId, after his Father's Death, fled into Holland, France, &c. where still, under the Education of his Mother, he was nurs'd up in the Roman Religion: He staid twelve Years with her, a Papist still; at his Return he was a Papist,
Papist, and so continu'd under a Protestant Mask 'till he dy'd. His whole Reign he employ'd for the Destruction of his Protestant Subjects. p. 35.

King Charles the Ist. if he dy'd a Martyr, it was in the Cause of Popery, for he espous'd no other Religion. p. 38.

It has been, and still is, a Matter of Astonishment to me, to see Men so sadly bewitched about the Death of King Charles the Ist. in canonizing him for a Martyr. p. 39.

I protest I have turn'd over all manner of Texts relating to the Causes of Sufferings of Death by the Martyrs, but not under one of 'em can I find C. R. so that I am afraid he is either no Martyr, or has lost his Title-Ticket. The Scripture, in this Case, cannot be read for his Benefit without an extraordinary Pair of Spectacles, the getting of which I despair of. p. 40, 41.

He dy'd as a Criminal who had committed High-Treason, and other high Crimes against the known and fundamental Laws of the Kingdom, to which he was subject as well as any of his Subjects: Now to canonize the King for a Martyr, who suffer'd Death by the Laws of the Land, (he being liable to the Lash and Penalty of the fame, as well as others) I cannot unfold. p. 45.

The Charge accuses him, and he cannot acqwit himself thereof; and since he could not acqwit himself, the Court condemns him as guilty of the Charge. p. 46.

I wonder how it came about that his Name was inserted in the Calendar, having no Example or Authority for it, unless it was by the Means of his Father, the Pope. Example there is none, for he is the first King canoniz'd as a Martyr for suffering as a Criminal; and Authority there is not any. Now, Gentlemen, endeavour after a hearty Repentance for the Idolatry you have been guilty
guilty of, to blot him out of the Calendar of your Hearts, and out of your common Calendar, for you find he has nothing to do to fit there. p. 347

In that thoughtless wanton Reign of King Charles the Hid. when the Wealth and Strength of the Nation was draining off as fast as possible, to support the Extravagancies of a debauch'd Court. An Equal Capacity in the Subjects of Great-Britain for Civil Employments. p. 23.

The Thirtieth of January is little more than the Shibboleth of a Party, the Word of Battle, a Subject for young Declaimers to whet their Wits upon, and an Opportunity (may I not say) to mock God, and to rail on their Fellow-Subjects? On all these Accounts, I say, 'tis our Opinion, the Nation would suffer nothing, if that pretended Fault were no more heard of. Grove's Sermon on the 5th of Nov. p. 29.

In bar to the Twenty-ninth of May, we have this to observe, that if it saw the Restoration of a King (whole personal Character I meddle not with,) it saw Vice and Profaneness restor'd with him. ibid.

The Family of the Stuarts always begun their Reign with Persecution in some Degree or other, either in Acts of Uniformity, or Acts to prevent Occasional Conformity; so that long before this time they had promis'd themselves that the Nation would neither have Law nor Gospel, but as the Court was pleas'd to give them. Bradbury's Sermon, Nov. 5. p. 26.

I never could see Reason to think the Sin of the Thirtieth of January was a National one, that should oblige us to fast yearly so long a time after it. Peirce's Sermon on the 30th of January, the Preface.

Every
Every one of the Stuarts either favour'd, or profess'd, or promoted Popery, the late incomparable Queen Mary excepted. State-Anatomy, Part I. p. 5.

King James I. of his Subjects had small Care; our Honour was almost annihilated by the luxurious flattering Department of Charles II. p. 60.

Whether it can be for the Honour of a Prince to descend from the Line of such inglorious Ancestors, or whether it advances the Dignity of the Protestant Succession, to have the Royal Fountains of the Family discharge so corrupted a Stream of Popery, Tyranny, and Lewdness, I leave to you, Sir, who are the nicest Judge of Honour, to pronounce: But, forgive me one Remark upon the Insolence of these Republican Incendiaries, who have the Front to distinguish those Crimes by the Names of Innocence and Justice, that stand condemn'd by our Laws for Murder and Rebellion, and impudently think, by aspersing the Royal Race of our Protestant Monarchs, they make their Court to the Prince upon the Throne; when the whole Kingdom, upon the Anniversary of his Accession, are commanded to magnify the divine Goodness for fixing his present Majesty upon the Throne of his Ancestors.
SOME General Remarks upon the foregoing Reflections: With a Specimen of the Lord Bishop of Bangor's late Treatment of the Church of England.

Thus, Worshipful Sir, I have brought to a Conclusion a Specimen of the Reflections that the Protestant Dissenters have thought fit to fix upon the Establishment and the Clergy of the Church of England; which, I assure you, for me, had been eternally forgotten, if I thought I could do Justice to my own Character, without making the Discovery: I presume, by this time, there wants no Evidence to support whatever Designs I charg'd upon these Separating Brethren, in my Weekly Writings; and that I was too justly alarm'd with Apprehensions of approaching Danger, when I observ'd how indefatigably these Desperate Insluations were instill'd into the Populace, and how greedily they were receiv'd. Who could sit lazy and lamenting, when Christianity in all its Principles was insulted, vilify'd and buffoon'd, its Orders and Ordinances expos'd, and the whole Body of the English Clergy loaded with such enormous Villainies as would make a Mahometan tremble? In the Name of God, Sir, what must honest Men think? What must thinking Men fear? And what must Men of Integrity do? Muft
The Danger of the

MUST they fold their Arms, and sleep upon a Precipice? MUST no Notice be given to the Ignorant and Unwary of such Men, such Practices, and such Books? And MUST it be criminal to lament, that there is not an effectual Stop put to such growing Mischiefs?

From whence the Protestant Dissenters receive their Assurance to cry out in so audacious a manner against a National Church, or under what Protection they flatter themselves with Impunity in discharging such Vollies of Infamy and Lies, I confess I am unable absolutely to decide; but I am induc'd to believe that the Falshood and Reproaches, the open Indignities, and the more fatal Treacheries of a Party who are bred within the Bowels of the Church of England, in a great Measure contribute to give a Lustre to the Separation, and to foment the Religious Differences in this Kingdom: The unbounded License that a few rambling Divines assume to themselves, in sinking the Dignity and the Privileges of our Establishment, and siding (contrary to the most solemn Obligations of Subscriptions and Oaths) with the Dissenting Cause, must certainly give a Spirit and a Shelter to those profane Libeliers, who grow harden'd in their Scandal, under the Protection of so great Examples; and imagine themselves safe in their Villainy, when they meet with Encouragements that not only applaud, but give a Sanction to their licentious Principles.

I could,
I could, if it were consistent with the Limits of my Design, present you with a large Collection of the Opinions of these Latitudinarian Gentlemen, who nestle themselves, and grow fat by the Revenues of the Church, and yet with the most sandify'd Ingratitude, are infinitely more severe in their Invevives upon her than the most foul-mouth'd Dissenter, or the wildest Libertine; but I spare you the Fatigue of looking over all the unnatural Instances of Barbarity, by which these graceless Sons have so flagrantly distinguish'd themselves: I entreat your Patience, only to cast an Eye upon some few of those respectful Characters that a very extraordinary Prelate has lately taken upon him to bestow upon the Church of England; as well to discover to you the Patron of some of the above-mention'd Reflections, as to justify the Notice I have taken of the Principles of this Protestant Bishop in the Course of my late Writings.

The Sentiments of the Lord Bishop of Bangor, upon the Establishment and the Discipline of the Church of England.

I must presume to declare it as my Judgment, that an Establishment without Liberty, (and such was the genuine Establishment of the Church of England) tho' at first an Establishment of a Method of Worship, Government and Discipline very good and blameless in itself, yet would procure and at last end in just such a Peace, Stupidity, and Lethargy, as is not only seen but felt in too many
many other Countries: They that will may call it a Blessing, and magnify the Indolence and Ease that are enjoy'd under it; and they may appeal to Spain, to Italy, to Sweden, as Testimonies to it: But others who look to the Issue of Things, and have call'd up the whole of the Account, and have obser'ved how effectually it has depopulated Nations, and laid waste flourishing Countries, and destroy'd the very Vitalis of Civil Society, have not doubted to esteem and call a Devastation by Goths and Vandals, the greater Blessing of the two. Nay, this Latter has sometimes prov'd a Blessing, when it has rous'd up the Spirit of a dead People, and left behind it excellent Models of Government.

But the Former, the more secure and the more undisturb'd it is, the more ignominious and the more desperate is the Condition of those, who are chain'd and fetter'd in it. It is a Devastation that consumes in silence without Mercy and without End. Answer to the Conv. Represent. p. 268.

Alas! this proceeds from our poor worldly Notions of Order, Decency, Rule, Subordination, Superiority and Inferiority, as disagreeable generally to the Will and Design of God and of Christ, as the World itself, from which they are all taken. And when the Fancy of Men has indulg'd itself upon this Head, it is found to be infinite, without Bounds and without End. In some Places, for Instance, if all Christians do not say Prayers at the same particular Minute, whenever that Warning is given them, whatever their Employment or Disposition at that time be; if all do not fast and abtain from Flesh, at the same time of the Year; and upon the same Days of the Week; if some Congregations of Christians commemorate the Nativity or Resurrection of Christ, or the Martyrdom or good Actions of any Saint, on a Day different from others; or if some Christians kneel when
when others stand, or stand when others kneel, or are so weak to scruple any thing, that others of a stronger Make, can swallow and digest without Feeling: All this, in all the infinite Variety of it, is call’d and judg’d as an heinous and unpar-
donable Breach of the Order of Christ’s Church. p. 282.

It is plain, that Christ guards against no external Confusion, which is the Effect of the Integrity, Honesty, and Sincerity of his Subjects. p. 289.

They who so frequently appeal to the Direction of St. Paul, concerning Decency and Order in the Assemblies of Christians, to argue for Sub-
misson to every thing order’d by frail Men for the Decency and Beauty, or outward Pomp of Circum-
stances relating to the Manner or Form of wor-
shiping God, and this in such a Manner as not to leave it to their own Judgments and their own Consciences, may be sure that they both forget the Points to which he apply’d his Rule, and grossly err both from the Design and the Spirit of the Apostle. p. 291.

In these few Paragraphs may be seen at one View, the Sentiments of an English Bishop upon an Establishment, which he has bound him-
self by all the Ties of Honour and of Conscience to defend; not but that he has interspers’d the same Tenets among the rest of his worthy Lab-
bours with which he has lately so fatigu’d the Publick; But here you have the Quintessence of his Principles drawn out in a very narrow Compass, and may at once express your Indig-
nation at the Consequences that naturally arise from such inflaming Doctrines. I presume, Sir, you now forgive me the Methods I have made
made use of, to censure the dangerous Positions of this Overseer of our Church, and would pardon much more severe Rebukes than I have apply'd to confute or to chastise his Opinions.

The Conclusion.

I have no longer, Worshipful Sir, a Desire to employ your Patience upon this Occasion, but while I congratulate the good Fortune of the Presbytery of Scotland, whose Honour, I perceive, has been held sacred and inviolable by some Gentlemen of the English Communion, when at the same time, the very Vitals of that Church wherein they expect to be saved, lay breathless and expiring: However, I am far from despairing to be a living Evidence, when the Affairs of Religion in this Kingdom shall appear to some Persons in a juster Light; and when it shall be equally criminal (modestly speaking) to insult an Estament on this side the Tweed as on the other: But for fear of giving Offence, I forbear indulging my self in the comfortable Prospects I have of the Stability of the Church of England; who, in my Opinion, is daily acquiring fresh Vigour under the Administration of the present Powers, and will soon be in a State, wherein she will be as able to despise, as she will be always ready to forgive, the Outrages of her Enemies.

I am
I am afraid, that whatever Apologies I may offer, I shall never be able to soften the Resentments of some, whose Bigotry to the Presbyterian Discipline will accept of no Atonement for the Characters I have given of the Scots Establishment; nor will it avail me any thing to say, that I was led into those Reflections by the Information of Histories that speak of the Constitution of that Church, and the Conduct of her Teachers; since they may deny me the Authority of my Historians, and require of me a Method of Evidence, wherein the Distance of Place makes it impossible for me to acquit myself. But as I am resolv'd, upon a Review, never to justify any unchristian Bitterness of Expression I may be guilty of; so, I ingenuously own, that the Northern Kirk had been, for me, for ever undisturb'd, if she had kept her Solemn League and Covenant within the Bounds of her own Jurisdiction, and not offer'd to infect the present Establishment of England with the Poison of it. Whatever the Design may be, it is most certain, that the Scots Covenant has been publickly and indefatigably

The Danger of the dispers'd of late all England over, and every Year there has been a Demand for new Impressions.

Upon what Foot the Security of the Church of England depends, upon this Account, I leave to the Reason of the unbiass'd World to judge; especially when it is observ'd, that the Dissenting Ministry subscribe to this Holy Covenant when they are ordain'd; and, if I can believe my Histories, it is made a Condition of Baptism in the Church of Scotland, which obliges every Parent at this Day, to engage that he will bring up his Child in the Doctrines of it.

I shall be so bold as to borrow a Paragraph or two, and let the unprejudic'd Part of Mankind make the Application.

We, &c. with our Hands lifted up to the most high God, do swear, That we shall sincerely, really and constantly, through the Grace of God, endeavour, in our several Places and Callings, the Preservation of the Reform'd Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common Enemies: The Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the Example of the best Reform'd Churches; and shall endeavour to bring the Churches of God in the three Kingdoms to the nearest Conjunction, and Uniformity in Religion, Confession of Faith, Form of Church,
Church-Government, Directory for Worship, and Catechizing: That we, and our Posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

That we shall in like manner, without Respect of Persons, endeavour the Extirpation of Popery, Prelacy, (that is, Church-Government by Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresy, Schism, Profaneness, and whatsoever shall be found contrary to sound Doctrine and the Power of Godliness; lest we partake in other Mens Sins; and thereby be in Danger to receive of their Plagues, and that the Lord may be One, and his Name One, in the three Kingdoms.

Upon the whole; the Cause, in whose Defence I have offer'd my self to the Publick, I trust in God, will never make me ashamed; and I am perfectly satisfy'd in my own Breast, that I never design'd the Advancement of this glorious Cause, but by the strictest Rules of Loyalty and Religion: If I have been so unfortunate as by a Quickness of Zeal, or by the Urgency of Provocations, to bring my self within the Compass of the Laws, I lament the Hastiness of my Temper, and hope, from the good Nature of Englishmen, that * an involuntary and undesign'd Injury will be easily forgiven.

† In Defence of any Doctrines or Positions against Objections, every Writer in the World,
always claims the common Right of interpreting his own Sentences or Expressions; and we find all Men constantly complaining, when they imagine themselves not to be treated even with Equity and Allowance in the Interpretations of their own Words. I hope therefore a Right of a lesser Nature, which may be claim'd in strict Justice, will not be deny'd to me; the Right of knowing my own Principles, and my own Designs, better than any one else.

I am, SIR,

Your most humble Servant,

Tho. Lewis.
The Self-Same Thing they will abhor; one way, and long another for. As if Religion was intended for nothing else but to be mended.
THE ANATOMY OF THE HERETICAL SYNOD OF DISSENTERS AT SALTERS-HALL.

Wherein is Represented,

I. The Moderation and Christian Temper of an Assembly of Divines.
II. The Gravity and Candor of their Debates.
III. The Language and Civility they use in Religious Controversy.
IV. The Reverence they profess for the Divinity of Christ, for Creeds, Canons, &c.

Collected from their late BLASPHEMOUS Writings for the Information of Posterity; With short Remarks.

In a Letter to a Country Friend. J. Lewis.

LONDON: Printed for CHARLES RIVINGTON, 1720.
THE
ANATOMY
OF THE
HERETICAL SYNOD
AT
SALTERS-HALL.

SIR,
OU are alarm'd, I perceive, in the Country, at the present Disputes among our Dissenters concerning the Doctrine of the Trinity; and you desire me to inform you of the State of the Case, and of the Method of their Proceedings upon that Subject: A difficult Task you must believe, when very few of the Parties contending (if we judge by their own Accounts) know more of the Controversy, than what qualifies them to bring a Scandal upon the Christian Religion, to curse and confound all who think differently from themselves, to ruin the Trade and Reputation of their Fellow-Labourers,
The Anatomy of the

Labourers, in Conventicling, and to draw away the
Grift of their Neighbours to their own Mills.

The Original of this Dispute is laid at the Door
of Mr. Peirce of Exeter, the great Champion of
the Dissenting Cause, and a mighty Nimrod in Con-
trovery; who is charg'd with * using great Vio-
ence and Artifice in carrying on his Attempts against
the ever blessed Trinity, and making a very strange
Progress in perverting the Youth of that City. He
could not, it seems, make a satisfactory Defence
to this Charge, which induc'd the Proprietors of
his Conventicle, with the Assistance of some neigh-
bouring Ministers, who acted in the Nature of Vi-
sitors, to turn him out: And accordingly Mr. Pierce
is ejected with the utmost Scorn and Indignation
of the best Part of his Hearers, and turn'd adrift.
The Manner of his Ejection he has publish'd to
the World in his Case; a few Paragraphs whereof
I shall transcribe, and offer you some short Remarks
upon them.

I was above five Years ago chosen by the three
Congregations, *Nemine contradicente*, whose
Choice was seconded by the Desire of the whole
Assembly that meets here; and I was brought
from a most loving People, who made me a hand-
some Allowance.

And who has been more violent than Mr. Peirce
to reflect upon the Church-Clergy for removing
from one Benefice to another, to load them with
Covetousness and the Love of Riches? As if it were
spiritual Adultery, and a Violation of the conjugal
Tye between a Pastor and his Flock, to leave his
Charge for the most valuable Promotion upon Earth.
Hear him railing, * If the Clergy did not gape after great Honour, and fat Benefices, they would rather employ themselves in persuading our Rulers to restore Peace, than in reviling Brethren, and wresting the Words of ancient and modern Authors to put the better Colour upon their Cause; but what will not the love of Money do? What indeed? And yet this Primitive, Self-denying Teacher could leave a very loving People, who made him a handsome Allowance, to come to Exeter to a more loving People; that is, who made him an Allowance much more handsome; for these Pastors always value the Love of their People by the Weight of their Contributions.

This Declaration of Mr. Peirce lets us fairly into the whole Mystery of Conventicling, and proves, that the Body of our Dissenters are only a few crafty People to a great many simple, some to contrive and lead, and others to execute. Their Cause is upheld by nothing but Boldness and Ignorance, and driven on by no other Interest, and defended by no other Weapons, than popular Zeal in the Body, and something worse in the Heads of the Party. The People are not so mad of themselves as to run upon a Precipice, but they are urg'd on by their Teachers; and what they call the Conscience of their Congregation, is no more than the Trade of their Leaders, whose Business it is to spirit away People from the Church, to fill their own Pockets; where, instead of sound and profitable Doctrines, they are fed and fool'd with Wind and Illusion.

* It was put to me, whether I own'd, that the Son of God was one God with the Father; I urg'd them not to be hasty, I desir'd I might have Time

The Anatomy of the

to give my Answer, but was told, I must do it prently. Here an Inquisition was as truly set up as ever there was any in Portugal or Spain.

This poor ejected Gentleman forgets what an Inquisition his Fore-fathers set up, when they introduc'd their own Discipline upon the Ruins of the Established Church; when no Clergyman could keep his Living without the Hazard of his Soul, and many Thousand regular Divines were ejected without hearing, and reduc'd to beg, because they would not covenant; and yet these are become the mighty Champions of Christian Freedom!

Was there ever so reproachful a Slavery as the servile Condition of the English Nation, under those hypocritical Sticklers for Liberty? When the Talmud found better Quarters than the Liturgy, and the Doctrine of the Alcoran was treated with more Reverence than that of the Gospel? Was ever Tyranny so barbarous as what these People exercis'd over the Consciences of their Fellow-Subjects? I would the whole Nation might but once dream of such a Whipping, as when these Reverences got the Law into their own Hands, their Bounty would bestow upon them; they would use no other Terror to their Children, than the Presbyterians are coming. Were't not a blessed Reformation, to have a Presbyter shaking his Rod over every Parish, and to have a whole Nation turning up their Tails to a Pack of Pedants? What did these Pretenders then for the Good of the Church, but share the Booty, and exercise a Power themselves ten thousand times more Turkish, than even they call'd that they had abolish'd? In short, the young Lady of Geneva is every jot as tyrannical as her Mother the old Whore of Babylon, as dogmatical in her Sentences, as cruel and inexorable in her Executions, as infallible and unaccountable in her Claims, and
and as imperial in her Decrees: She values a King no more than a Cobler upon a Stall; and Creeds, Canons, and Councils, are no more in the Hands of an Assembly of Divines, than an Egg-shell in a Storm upon the Bay of Biscay.

I then own'd that Christ and the Father were one, because he said so; they ask'd if I would own they were one God; I answer'd, if they would turn to the Text where 'twas said so, I would own it, but I would subscribe no Religious Texts at all that were not express'd in Scripture Words.

This Declaration has a very taking Sound with the common People, who must be dealt with as we do with Children; if you shew them the Mixture and the Composition of a Pill, they will keck, but you must make it gay and golden if you would have them swallow it. Under the Umbrage of the Bible Mr. Peirce lies snug, and hatches Heresy out of the Words of Scripture it self; and by this Means he fobbs the Oracles of Hell upon his Audience, instead of the Doctrine of Christ and his Apostles, and Texts his Congregation with Chapter and Verse, into the Ways of Destruction: He baits his Traps with the Parings of Scripture, and the Fragments of Religion, and uses the Word of God as Men do their Tobacco, he chews it without the Grace of Digestion, and spits it out again.

I have often wonder'd to hear with what Veneration these Men will speak of the Holy Scriptures, and observe how constantly they retreat to them, as the only indifferent Judges and Arbiters of all Controversies in Religion; how zealously they ply the People with the great Duty of searching the Scriptures; and yet all the World cannot persuade them to believe or hear those Scriptures, tho' speaking never so directly against their own Opinions.
The Anatomy of the Opinions. The Words of Scripture, it seems, are the only Rule of human Actions, we must not eat, sleep, or move without a Text for it. Upon this ridiculous Assertion, the Mysteries of the Christian Faith are undermin'd, when yet the Practice of all Christian Churches hitherto extant, makes against them. Has not mistaken or perverted Scripture been the Foundation of all Heresy in the Christian Church? Councils may err, they say, and may not. Presbyterians? How comes this Party to be more infallible than their Neighbours? They tell us, they will be try'd by the Word of God; not considering how that again is to be try'd by them; so that in the Issue their own private Interpretation of the Scriptures must pass for a Law.

This Principle of Mr. Peirce; That no Religious Law is to be subscrib'd to, but what is express'd in the Words of Scripture, is what, as long as Men lye under its Power, will never want a just Pretence for all the Violence and Disturbance in the World; when once it was let loose against the Church of England in the great Rebellion, it worry'd every thing that stood in its Way, and turn'd its Fury alike upon every Party that pretended to Peace and Settlement. It was merciless as the Rage and Lust of its Espousers, and spav'd nothing that Sacrilege could devour: And as by this Principle the Presbyterians assaulted and ruin'd the Church, so when they sub-divided among themselves, and moulder'd into new Churches and Factions, it was still the offensive Weapon of every aspiring Party; with it the Independents vanquish'd the Presbyterians, with it the Anabaptists attempted the Independents, and with it all the Under-Setts set up against the Anabaptists; and with it, as soon as they were born, like the Dragon's Teeth, they fell foul upon each other; and had they crumbled into a thousand farther Divisions (for nothing is
Heretical Synod at Salters-Hall.

so endless as Fanatrick Innovations) it would have equally serv'd both for and against all. Dismal always have been the Effects of this Principle, nor can any other be expected, when every several Conscience has a several Religion; and every Religion a peculiar God; and every profligate Miscreant ranges himself under what Form of Dissent he pleases; for the Skin of a true Protestant, falsly so call'd, is as fit for the Shoulders of an Atheist as if it were made for him; and the Corruption of a Man that has no Religion at all, is the Generation of one that has more than he knows what to do with.

The worst Mischiefs have been done to the Church of God by imposing unscriptural Creeds, and that now God hath stir'd up a noble Spirit in Men to plead against Impositions, I can not in Conscience give up the Liberty they are so bravely defending.

This is a right levelling Independent Principle; and I congratulate the Bishop of B--------- and his Admirers upon the Compliment, as the Patrons and Promoters of it. A Freedom from Impositions and an universal Liberty was formerly the Cry; and what was the Event, but such a Spawn of rank detestable Heresies, such scandalous Immorality, such a Complication of horrid Villainies, that were quite unheard of before? Mr. Peirce has always declar'd himself an Advocate for an absolute unlimited Toleration, which has been ever the Cant when the Party is rising, but no Toleration when the Party are up; for that very Liberty which they cry'd up at first for christian and necessary, was always preach'd down again as most intolerable. The Freedom that these licentious Preachers are contending for, is a Notion that includes all the Sects and Out-
Outrages in the World; for set Mens Consciences at Liberty once to think what they please, their Hands will not long be restrain'd from executing those Thinkings: Never was a general Freedom demanded, but for a particular Design; nor was it ever granted, but the next Proposition was Equality. The next Step from Liberty of Conscience, is Liberty of Estate, and from a Liberty of Thought they proceed to Action: A Freedom from Impostitions extends to any thing Men will call Conscience, and then what Crimes shall not pass for Virtues, when every Malefactor is his own Judge?

' I am revil'd as an Arian, tho' I disown the peculiar Opinions of Arius.

That is, he is an Eusebian, a Follower of Eusebius, Bishop of Nicomedia, who was so far from being eminent for any good Qualities, that he was a very Prodigy of Vice and Wickedness. When Constantine embrac'd Christianity, he came into the Church, not for Religion, but for Preferment; and he invaded that so greedily, as not to stick at the most scandalous Violation of the Canons: Neither was he so much a Bishop as a Courtier, insinuating himself into the Favour of great Men, and fawning upon the Emperor himself; by which Methods he got Power and Opportunity of doing so much Mischief in the Christian Church: He deny'd the Consubstantiality of the Son, and by Consequence put him upon the same Foot of common created Beings; and so great a Friend was he of Arius, that contrary to all the Laws of the Church, he receiv'd him into Communion, after he was excommunicated, and protected him against the Censure of his own Metropolitan.

The rest of Mr. Peirce's Case is only a sad Complaint against the Proprietors of his Conventicle, for
for turning him out without the least Notice; implying that he ought to have had Warning or Wages, and laying a heavy Doom upon any one who shall appear in his Pulpit before he was justly disposessed of it; and to humour the Farse, the Printer has clap'd a pretty Device at the End, of a Boy between a Pair of Kettle-Drums, beating up to Arms.

The Dissenting Ministers in London, you may believe, were soon acquainted with this Riot at Exeter, and left they should give Occasion to the Enemies of the Lord (that is, to the Church of England) to blaspheme; they summon an Assembly of Divines to heal this Breach that was likely to bring so foul a Scandal upon the Dissenting Name. The Synod was compos'd of the Dissenters of three Denominations, Presbyterians, Independents, and Anabaptists, who met at Salters-Hall; and after they had fought the Lord by Prayer and Meditation, it was carry'd by a Majority for Mr. Peirce, That the Bible only in the Letter thereof was to be made the Standard of Faith, and that all Religious Tests were to be express'd in the very Words of Scripture; and so the Trinity in Unity, and the three Christian Creeds were voted away. It must be confess'd, there was a pretty strong Opposition made by Mr. Bradbury, and some others, that were for a Declaration of Faith to be subscrib'd by the whole Dissenting Ministry, in the Words of the First Article of the Church of England, and the Fifth and Sixth Answers in the Assembly's Catechism; but this Scheme was his'd out of the Synod, and reject'd with the greatest Scorn.

However, one would think that an Assembly of Presbyters could meet and debate without that Heat and Intemperance of Expression, which they are so apt to charge upon the Church-Clergy, that they behav'd in their Disputes with the most Christian Temper,
Temper, and mutual Amity, avoiding every thing immoderate and rude, and declaring their Opinions with the most condescending Modesty and Respect. The World has been oblig'd with two Accounts of the Proceedings of this Assembly; The first, suppos'd to be written by Dr. Gale, in Defence of Mr. Peirce and his Espliers; which is answer'd by Mr. Bradbury, (who has an inimitable Way of applying Scripture) in Behalf of himself and those who subscrib'd with him to the Doctrine of the Trinity. Their own Words, I presume, are the most candid Way of representing the Case, which are as follow.

Dr. G. ' I need not observe how natural it is to expect Warmth, Heat, and a Behaviour that deserves worse Appellations from such a Convention of Clergy; but such Indecencies of Zeal and Warmth, serve only to expose the Actors to Ridicule or Compassion, such Conduct is not to be reflected upon without Concern. An Account of the late Proceedings. p. 7.

Mr. B. ' You will be amaz'd how many Lies are crowded in this one Paragraph, as if the Man had all Truth at Defiance. An Answer to the Reproaches. p. 11.

Dr. G. ' Their Zeal, Pride, or Impatience in Contradiction, threw all our Regards into Neglect, and with a very indecent Haughtiness did Mr. Bradbury in particular demand, Whether the Assembly was to be directed by the Laity? With the same ungovern'd Passion did another also ask, Whether they came there to be contradicted by Anabaptist Teachers? And that Person was seconded by an equal Ebullition of Wrath and Indecency, but they were retorted upon with a just Resentment, by one who was affected by the invidious Distinction. After a great deal of Bustle, Heat, Invective, and overbearing Treatment, the Question
Question was with great Difficulty put and carry'd against unscriptural Impositions, which Vote was to be made a Part of those Articles of Advice they were met to agree to.

Mr. B. 'We run as uncertainly, we walk in Darkness, and disquiet our selves in vain, heaping up Advices, and cannot tell who should gather them.' p. 13.

Dr. G. 'The Affirmatives went out of all Patience and Decency, and their forward Leader, Mr. Bradbury, thought fit in his great Modesty, to call them the Scandalous Majority: The other, as far as could be permitted for Clamour and Contradiction, went on in Form upon other Matters, which by Wranglings were drawn out into a needless Length.' p. 11.

Mr. B. 'This Author has a goodly Way of telling a Story: In some Writers, a Lie must be dilated, and 'tis as much as a Man can do to work it off in two or three Pages; but here's a Master of his Trade, who has a conciser Way of doing it, and given us Seven large ones in the Space of Fourteen Lines; what a vast Number would he afford to sell in the Streets for the small Price of a Half-pen'y?' p. 13.

Dr. G. 'I purposely omit mentioning any Persons by Name, unless the Sprightly, the facetious, and the Orthodox Mr. Bradbury: A Person of Mr. Bradbury's Forwardness for Distinction, might perhaps be piqu'd at, being lost in a Crowd, and hip'd in not being remarkable, tho' to his own Shame.' p. 12.

Mr. B. 'If the Accusation is true, I shall deserve to be call'd that vile, foolish, inconsistent Creature which I'm reprefented to be by thofe Advocates for Peace, and Forbearance, and mutual Charity: But instead of being receiv'd with a Temper owing to a Matter of this Importance, I was
I was interrupted by an ungodly Sneer. p. 16, 30.

Dr. G. ' The most wonderful Circumstance of this Affair is, that Mr. Bradbury too should be amongst the Prophets, and become a New Revelation-Maker; there seems to be no manner of Connexion between a flaming Loyalty, and the Calenture of Orthodoxy, hallowing for King George in the Streets, and voting for Slavery within Doors; the Huzzas of a Mob, and the Decrees of a Synod; the Mirth of a Song, and the Severity of a Creed; and yet so it is, this merry Soneteer is become a most Orthodox Father; who can account for it? There was indeed some Affinity between being a facetious Companion, and a witty Preacher, between the Levity of a Jest, and whipt Cream Divinity, and it may be accounted for how the Laugh of Conversation should froth over again, and trifle pleasantly in a Pulpit. How agreeably pretty was an Expression of this Gentleman concerning the Athanasian Creed, that it was a Twirl of Words fitter for a Chymist than a Christian. Who at that Time could have thought it, that he himself should set up for a Twirlisher, and practice the Chymist upon his Neighbours, who had been so unsufferably witty against Imposture? I desire your Excuse for this Levity, the Mirth of the Subject is catching, and there is no speaking of Mr. Bradbury in any other Turn. p. 37.

Mr. B. ' In this Assembly I was his'd, the first Instance, I believe, and the last, I hope, of such a Rudeness. I have Reason to think there was a Run to be made upon my Reputation; The Cue was given, some Stories were contriv'd, unguarded Expressions aggravated, Persons went about as Whisperers to separate me from very Friends; thumping Lies, and perverted Facts were improv'd to make me odious; and all this, I trust, without
Mr. Bradbury has another Antagonist, who calls his Treatise the *Synod*: He has answer'd it with the same Christian Temper and Condescension. These Authors have discover'd a strange Vein of Compliments, a Specimen whereof I shall transcribe in their own Words, to instruct those Novices in Controversy, who are unacquainted with the Address that is requir'd in *Polemic* Writings, particularly when the Articles of the Christian Faith are in Dispute.

SYNOD. *I am as much astonish'd at the odd Behaviour of a very great Part of the Gentlemen of the Assembly at Salters-Hall, as I am pleas'd at the generous Management of the other Party.* p. 6.

Mr. B. *Those Ministers whom you admire for their generous Management, did openly call you a Rascal and a Villain. Answer to the Reproaches.* p. 5.

SYNOD. *I love to be free in my Faith.* p. 5.

Mr. B. *But you are not free of it; for if your Faith runs in the common Stream, you must believe yourself to be a Coxcomb.* p. 5.

SYNOD. *Several of the Church Clergy are busy to pick up Invectives against a truly Reverend Prelate, the Bishop of Bangor.* p. 7.

Mr. B. *What has my Lord of Bangor done to deserve the Flatteries of a stupid Atheist?* p. 5.

SYNOD. *Tho. Bradbury was not appointed to draw*
draw up an Address, the Assembly was making, to
a certain great Lunar Emperor. p. 12.
Mr. B. 'You write this with a Contempt of
our Glorious Redeemer, whom you represent as
only fit to govern a World in the Moon: When
Blasphemers despise us, 'tis a Sign we have done
something to put the Devil out of Humour. You
are a Dog, fit for nothing but to bark at the Moon.
p. 6.

Surely such a Bear-Garden Synod was never
heard of! I think my self bound to give the De-
bates of these Reverend Divines all possible Advan-
tage, and therefore I shall collect the most beauti-
ful and edifying Part of their Speeches, and present
them at one View. We may then very reasona-
bly suppose Doctor Gale to begin thus.

TOM. 'Thou art a warm, hot, fiery, ridicu-
ulous Zealot; I pity thee; thou art proud, im-
patient of Contradiction, indecent, haughty, and
of an ungovern'd Passion; thou boilest over with
Wrath, out of Patience and Decency; and yet
thou art a Sprightly, Facetious, Orthodox Fel-
low, a Soneteer, a midnight Companion, a Lover
of the Bottle, an Huzzaer at Bonfires, a Zealot
for King George, a Twirlster, and a Chymist;
you froth up your Sermons in the Pulpit, and
make your Sermons no more than whipt Cream.

Mr. Bradbury replies;

'GALE, You amaze me with your Lies, you
have Seven of them in fourteen Lines; you are
an ungodly sneering Fellow, a thumping Liar,
and I am no more a Tippler than your self; in
short, you are a Dog, a stupid Atheist, a Cox-
comb, a Rascal, and a Villain.' And to wind up
the Conference, Mr. Bradbury very Christianly ex-
postulates;
What a Scandal is brought upon the whole Name of Dissengers? That we should be the only Society of Ministers who are incapable of meeting without Indecencies that never before were heard of! p. 36.

You are no Stranger, Sir, I am confident, to an old Observation that has been made upon our English Sectaries, That they are the true Spawn of the Donatists, those stiff turbulent Schismatics in the Primitive Church, whom no Indulgence could oblige, and nothing but the strict Execution of Penal Laws was able to suppress; and in no Instance that I can think of, have they prov'd their Legitimacy, more than by siding with our modern Arians at this Juncture; as Donatus and his Party did with those old Heretics against the Catholic Christians; for to this End he wrote a Tract, De Spiritu Saneto, agreeable to the Arian Doctrine; and others of the Faction join'd with the Macedonian Heretics, and blotted out of their Bibles these Words of St. John; God is a Spirit. But what was the Issue? They at length fall out among themselves, divide and sub-divide, make Decrees, and throw out Anathema's against each other; and what is most of all disingenuous, they stir up the Civil Magistrate to put the same Imperial Laws that were made against themselves, in Execution against their Brethren; and what but the other Day was Tyranny and Persecution in the Catholicks, is in themselves Law and Justice: And so they go on, loading one another with all the foul Stories, and ill Language they us'd to bestow upon the Catholicks; and their Sentences of Excommunication are more fierce and heavy, than any that were ever denounce'd by any other Party of Christians. Thus they proceed cursing and damning each other, 'till every Sect spawn'd a new Lit-
ter of Vipers to eat out its own Bowels, and so they crumbled on, 'till they had made the Church no bigger than it was at first, a small Grain of Mustard-seed, for every Party confin'd the Kingdom of Heaven to its own Conventicle.

Here you have an Epitome of the Controversy now depending among the Dissenters; for what those wild Schismatics acted above thirteen hundred Years since, has been so exactly copy'd by the Moderns, that they have been the very same Men, they could not have behav'd more like themselves. The Twins that were so like, that their own Mother could not distinguish them, were not more so than these two Schisms, tho' born at so great a Distance of Time and Place.

O Imitatores, servum Pecus! ut mibi sape Bilem, sape focum vestri movere tumultus!

And now, Sir, I am come to the most melancholy Part of my Letter; what has hitherto pass'd, has been no more than Farce, but what follows, I assure you, is deep Tragedy, so shocking and full of Horror, that I tremble at the repeating of it; but I am oblig'd to follow them through all their Kennels, more particularly for the sake of our common Saviour in this, where I shall display such a Scene of Blasphemy and Profaneness, as was never before publickly own'd by the most profligate and abandon'd Heretics of the Christian Church. It is still my Rule to produce their own Words to support whatever Charge I have against them, and I shall look no farther than into two or three Pamphlets that have been publish'd by Dissenters themselves, since the starting of this Controversy, who have espous'd and justify'd the Conduct of the Majority at Salters-Hall, near sixty London Preachers, that refus'd to subscribe the Doctrine of the Trinity;
Heretical Synod at Salters-Hall.

ity; and no question they have receiv'd the Thanks of the said Majority, as expressing the Sentiments and Opinions of the whole Body of them.

'I hate a Prison for my Body, and Creeds for my Mind. (Synod. p. 5.) I am inform'd that the Synod at Salters-Hall come thither with an Intent to settle a Correspondence with the Convocation of Divines in the Moon, there being in that Orb, a Collection of all the Souls of the deceas'd Creed-Makers, who have at various Times infected the Christian Church; and for the Benefit of Astronomers, I inform them, that the Spot they find in the Moon, and imagine to be some Bottomless Pit, is only a sort of a Convocation House. p. 9.

'They are come there to settle a Correspondence with this Reverend Assembly, in order to be furnish'd from thence with a Supply of what Creeds, Articles, or Catechisms the Churches may at any time stand in need of, to promote Uniformity; but upon the Emperor of Great-Britain's Accession to the Throne of that Island, those Commodities go not off so well as before. p. 10.

'What need you trouble your selves what your Ministers Notions are? If, for Instance, his Worship is directed to the Father, thro' the Son, by the Holy Ghost, what Occasion can you have to stick at joining with any Part of it? 'Tis easy to observe, that the Prayers of Protestants do generally run in this Strain. A Letter to a Diftrenter in Exeter. p. 6.

'Nor can I yet tell how to satisfy myself to be present at the reading of a certain Creed, which I cannot believe (because I can't understand it) and that too when 'tis read as the Belief of all present; and 'tis expected I should testify my Assent
The Anatomy of the

Assent by standing. But Difsenters are at liberty
to order their Worship at Discretion, and have
at this time a good Advantage for strengthening
their Interest, if they will but keep to their own

My Wonder is yet more rais’d, when I con-
sider upon what fliight Grounds they build their
confident Affertion, that to believe in the Trinity,
is a fundamental Article of the Christian Faith.
God has made the Articles of Faith plain and
obvious to the meanest Capacity. p. 9.

The Father is the One God, in Contradiction
to Jesus Chrift. (p. 11.) When St. Paul says,
there is but One God, and that One God is the
Father, does he not as fully exclude the Son and
Holy Ghost from being that One God as Words
can do it? Can any one think that St. Paul
would express himself thus, if he meant that Jesus
Chrift was not distinct from that One God, or if
he apprehended that Chrift was a Mediator be-
tween himself and them? The Godhead is attri-
buted peculiarly to the Father, and he, as dis-
tinguished from the other Persons, is said to be
the One God. If the Father be the only true God,
how can Chrift be the only true God also? Is it
possible there should be Two, who should each
of them be the only true God? p. 12.

I cannot conceive how ’twas possible for the
Word, if he had been originally equal to the Fa-
ther, to have humbled himself so as to become

The Spirit is subordinate to the Father and
Son, and consequently he is not equal to the Fa-
ther or Son. p. 16.

Why should we fix upon such an Unity as is
unintelligible? Why should it not be enough to
say, that these Persons are One by Consent and

Agree-
Agreement in their Testimony, or in their Design, and the Exercise of their Power? p. 19.

Is not that God who was the Word plainly distinguished from the God with whom, in the Beginning, he was? Was God the Word, the same with him with whom he was? Does the Evangelist design to tell us, that the Word was with himself? Whoever talks after that Rate?

p. 24.

Is not this a sufficient Caution to us not to apprehend, that he is equal or co-ordinate with the Father? God the Word was antecedently to his Incarnation, subject to the Will of his Father, and consequently was not equal to him. p. 25.

That Christ made the World by a Power which he did not derive from his Father, is what they ought to prove. Christ is only as a Son over God's House; and how this agrees with Equality let such consider who assert it. p. 26.

CHRIST had no rational Soul distinct from the Word, which may well be understood to supply the Place of a human Soul. p. 28.

The Meaning of the Baptismal Form, In the Name of the Father, and of the Son, and of the Holy Ghost, is, that Persons are enter'd into the Christian Religion, of which the Father is the Supreme Author, the Son the Publisher, and the Holy Ghost the great Confrimer. p. 30.

Ought not all our Prayers and Praises to be offer'd to God through Christ Jesus our Lord?

Sincere Thoughts of a private Christian. p. 24.

I am yet to seek for Precept and Example to worship Christ as God. p. 35.

JESUS CHRIST is only Eternally, not Originally God. p. 36.

I don't propose Christ to you as an Object of Divine Worship. (p. 39.) Man-Worship is Idolatry,
The Anatomy of the

try, our Saviour is a Man, and consequently not
titled to Divine Worship. p. 40.

If these Notions are true, Is not great Part
of the Church of Christ immersed into Idolatry,
and hath been so for many hundred Years? p. 41;
They who worship Christ as God are Idola-
ters, and notwithstanding any other Professions
of theirs, annul and make void all Hopes of Sal-
vation. p. 49.

I think it now no greater Absurdity, nor yet
a stranger Form of Baptism to be baptiz’d into
a Man, than it was heretofore to be baptiz’d
into Moses who was a Man. p. 61.

Think you that God ever had his Fellow? Or
in Propriety of Speech, hath, or ever had, or
can have an Equal, or any like him? p. 69.

If the National Church may not impose Creeds
and Articles of Faith upon them, why should
they do it themselves upon their Brethren? Ac-
count of late Proceedings. p. 17.

Let it be examin’d a little from what Sources
this Creed-making, Church-paling Humour must
arise; three Causes very readily occur to my Ap-
prehension, viz. Pride, Knavery or Priestcraft,
and Enthusiasm. p. 18.

ENTHUSIASM gives a great deal of Room
to a Faith-maker, without bearing too hard up-
on his Integrity. p. 20.

None but the Enthusiast then can be allow’d
to be a Faith-maker with any Constency. p. 21.

A Man may flatter himself with what Distinc-
tions he pleases, but if he maintains the Essential
of Popery, as every Creed-maker does, he shall
ever be in my Account a Papist. p. 22.

Why may not every Man in disputable Matters
(such as the Doctrine of the Trinity) be suffer’d
to enjoy his own Persuasion, without Molesta-
tion and Disturbance? (Peirce at the Opening of
a New Meeting-House.) p. 20.
The City of Exeter began to be pester'd with blasphemous Pamphlets, allitering, That to affirm a Trinity of Persons, was to deny the Unity of the Godhead; that the Father, Son and Holy Ghost are Three distinct Beings; that the Lord Christ was the Chief of all subordinate Power; that the Unity of the Godhead was only in the Father; disputing away every Perfection of the Lord Jesus Christ, and likewise questioning the Deity of the Holy Ghost, is, among other Things, telling us, that it was never yet prov'd that Jesus Christ had a human Soul, but that the Logos or Word may well be suppos'd to supply the Place of a human Soul; and that it was not necessary to Faith or Salvation to believe the true Sense of the Scripture. These horrible Pamphlets were industriously spread by the New Party; several of whom declar'd, the Holy Ghost was not God at all: And one of them in particular said, That it was no Sin to say that Jesus Christ is a Creature: (An Account of the Reasons of withdrawing from the Ministry of Mr. Peirce.) p. 7.

It had long been the Custom of our Congregations, at the Close of the Psalm or Hymn, to give Glory to the Father, Son, and Holy Ghost, as One God: About this Time Mr. Peirce directs the Clerk what Psalms he should sing, and gives positive Orders that they sing there without Additions; which when complain'd of to Mr. Peirce, what he offer'd was to this Purpose, As if this Doxology was not Scripture. And while he himself forbore to give Glory to the Holy Ghost, he tax'd another Minister for doing it. (Mr. Peirce declar'd for the Subordination of the Son.) p. 8, 9.

What the Christian Religion has to fear from the Propagation of such Doctrines, is too obvious to be long insisted upon; and there is no Man that has the
the least Jealousy for the Honour of his Saviour, whose Ears must not tingle, and his Blood thrill in his Veins, to find such Principles espous'd and publicly debated; when the Lawyes open against these Hereticks, and it is in the Power of Justice to lay hold of them. They have put themselves out of the Protection of the Indulgence-Act, which obliges them to subscribe to the Doctrine of the TRINITY, and therefore their Conventicles are no more, in my Opinion, than an Assembly of Rioters, which any Constable has Authority enough to disperse.

And now I appeal to any Man, who knows upon what sober Grounds and Principles the Church of England stands, and how its Doctrines and Forms are not only countenanc'd by the best and purest Times of Christianity, but establish'd by the fundamental Laws of the Land, whether he can so perfectly charm and stupify his Passions, as not to be chafed into some Heat and Briskness upon such Occasions! When he seriously considers, that this Church, so rightly constituted, and so duly authoris'd, should be so savagely worry'd by a wild Fanatick Rabble; that this Church so soberly model'd, so warrantably reform'd, and so handomely settled, should be so perpetually beleaguer'd, and not yet out of all Danger of being rifled, if not utterly demolish'd by Heresy and Ignorance; that the publick Peace and Settlement of a Nation should be so wofully discompos'd by a Sett of stiff Enthusiasts, and so lamentably embroil'd by the Pride and Insolence of a Clan of peevish, ignorant, and haughty Zealots; And lastly, that these Brain-sick People, if not prevented by some speedy and effectual Remedy, may in a little Time grow to that Power and Confidence, as not easily to be suppress'd: Let the Reader consider all this as throughly and seriously as I have done, and be a Stoick if he can. But
But besides this, let any Man that is acquainted with the Wisdom and Sobriety of true Religion, tell me how 'tis possible not to be provoked to Scorn and Indignation, against such proud, ignorant, and supercilious Hypocrites, who, tho' they utterly defeat all the main Designs of Religion, and stab it to the very Heart, yet boast themselves its only Friends and Patrons; signalize their Party by distinguishing Titles and Characters of Godliness, and brand all others howsoever Pious and Peaceable, with bad Names, and worse Suspicions? Who, I say, that loves and adores the Spirit of true Religion, can forbear to be sharp and severe to such thick and fulsome Abuses? For whilst Folly and Hypocrisy appear under the Vizor of Holiness, it makes that seem as ridiculous as it self.

Now, to lash these morose and insolent Heretics with smart Satyr, is so far from being a criminal Passion, that 'tis a Zeal of Meekness and Charity, and a Prosecution of the grand and diffusive Duty of Humanity, which obliges us to maintain the common Love and Amity of Mankind. And tho' good Manners oblige us to treat all other Sorts of People with gentle and civil Language, yet when we have to do with proud and turbulent Spirits, we must point our Reproof with sharp Invectives, we must discover them to themselves, to humble them; we must lance their Tumour, and take out the Core of their proud Flesh, before we can cure them. Anodynes and softer Medicines make no Impression upon them; soft and tender Words do but tempt their Disdain, and soothe up their Vanity; they think you flatter and fawn upon them when you speak them fair; your Civility they will interpret Respect, and a forc'd Esteem and Approbation of their Principles. And to think to argue a Sett of rude and boistrous Libertines out of their Folly, meerly by the Strength of calm and sober Reason, is as likely a Mat-
a Matter as to endeavour by fair Words to persuade the Northern Wind into a Western Point. If you will ever silence them, you must be as vehement as they; nothing but Zeal can encounter Zeal; and he that will oppose a Fanatick, must do it with his Eagerness, tho' not his Malice; Clamour and Confidence make stronger Impressions upon the common People, than Strength of Reason; and the Rabble ever runs to that Party that raises the biggest Noise: And therefore since we of the Church of England are not so ill bred as to oppose Clamour to Clamour, we must supply our want of Noise and Throat, by Sharpness and Severity; and tho' there is but little Ground to hope that the keenest Reasons should be able to pierce their thick and inveterate Prejudices, yet however, the sharper Edge they have, the deeper they will stick in the Minds of them whose Concern and Interest it is to correct and punish them; for I am not so vain as to design or expect their own Conviction, as good attempt the Removal of Mountains. What I propos'd, was to represent these Hereticks in their own Colours, to awaken Authority to beware of its worst and most dangerous Enemies, and to force them to that Modesty and Orthodoxy by Severity of Laws, to which all the Strength of Reason in the World can never persuade them.

I am pretty sure what Reception this Letter will meet with among the Party; for if any Man impudently belies Religion, and I expose him for it, it is but telling me I rai!, and I am answer'd.

I am, SIR,

Your most Humble Servant,

T. L.
THE INDEX.

Ablution in the Common Prayer not to be repeated by the common People. 18.
Act of Uniformity very severe against such as preach or speak against the Common Prayer.

Address. A Fanatical Address. 62.
Advertisement concerning the Bishop of Bangor. 143
Archbishop Whitgift's Speech to Queen Elizabeth.

Archdeacon, his Office. 178.
Ash-Wednesday, nothing of Popery in it. 47.
Assembly of Divines approv'd of the Murder of King Charles I. 9.
Atheism encourag'd by the Division of Protestants. 200.

Bangor the Bishop oppos'd to Mr. Hoadley. 114. guilty of Perjury, Apostacy, &c. 133. opposes the Canons,
The INDEX.


Baptism in the Roman Church describ'd. 44, 45, 46.
Bishop: His Character sacred. 113. His Office 175.
Blasphemous Prayers. 102.
Blasphemy of Dissenters: 377, &c.
Blessings of the Bishop or Priest to be highly valu'd. 21.
Blood of the Martyrs, the Seed of the Church. 107.
Bowing at the Name of Jesus enjoin'd by the 10th Canon. 20. Not us'd by the Quakers, and why.

Bradbury subscrib'd to the Trinity. 369. His Dialogue with Dr. Gale. 370. and with the Author of the Synod. 373.

C

Calvin, a Geneva Rebel, the Founder of the Presbyterian. 36. His Censure of them. 88.
Carlisle, the Bishop, abus'd by the Dean of P. 152.
Chantor of Salisbury, his Character. 169.
Charles the First, his Murder a Prodigy. 5, 6. His Acts of Grace abus'd. 8. Made a Glorious King. 9. Murder'd by the Presbyterians. 70. Compared to a Ship. ibid.
Chester: A Petition from the County Palatine of Chester. 326.
The Church to be protected by the Prince. 33.
The Popery of the Dissenters. 50. Under the Care of Providence. 53. Willing to receive all true Penitents. 54. Her Character. 108. Situated between two Extremes. 110. Her Character given by Dissenters.
The INDEX.

Dissenters. 304. Her Canons, Articles, and Discipline reflected upon. 316. &c.

Church of England-men remiss in the Defence of the Church. 2. Are a numerous Party. 93.

Clergy of the Church of England learned and loyal. 37. Champions of the Protestant Cause. 38. No scandalous Order. 39. The Faults of Particulars not to be charg'd on the Order. 73. Their Business to Cry aloud. 256. To shew their Courage and Constancy. 258. Oblig'd to defend their own Order. 295. Their Character given them by Dissenters. 305.

Coblers dabble in Divinity. 31.

Comm'm faithful: A Story of him. 195.

Committee: The Proceedings of a Fanatical Committee. 63.


Consecration of Priests in the Old Testament and the New. 59.

Constantine his Imperial Letter to Alexander and Arius. 156.

Conventicle the Sink of the Church. 15. The Officers belonging to it. 213.

Convocations not to be overborn by private Persons. 143. Reflected upon by Dissenters. 321, &c.

Correspondents, their Favour gratefully acknowledged. 4.

Covenant: The solemn League and Covenant still dispers'd. 355. The Form of it. 356.

Councils; their Method of proceeding. 142.

Countymen easily deluded. 31.

Creeds in the Common Prayer to be said standing. 20. Ridicul'd by Dissenters. 377. C C 2 Cross
The INDEX.

Crofs in Baptifm, not Popery. 43.
Curiosity of going into a Conventicle not to be indulg'd. 16.

D

Deacon; his Office. 178.
Diocfe; of what Extent in the primitive Church. 175.
Discipline of the Church of England Primitive. 174.
Difflenter not to be separated from his Interest. 2.
Reads nothing against his own Party. 4. Is carrying on the old Cause of Forty one. 37. Complimented the Papifts. 50. Stingy and poor spirited.
Difflenting Teachers impose upon their Followers. 3.
Diflinction of personal and political Capacity of Princes, wicked and devilish. 8.
Dominion founded in Grace. 51.
Donatifts; their Principles reviv'd by the Presbyte-rians. 81. Their Practices follow'd by the Synod of Difflenters at Salters-Hall. 373.
Dunton John, one of the Bishop of Bangor's Seconds. 168.

E

Ejaculations of Fanaticks. 104, 105.
Emiffaries of Rome find Entertainment among Difflenters in England. 71. The Form of their In-structions. 199.
Epifcopacy traduc'd as Popery. 37.
Eftablifhment not to be alter'd. 8. to humour a Par-ty. 39. The King sworn to defend it. 231, 232.
The Character of the English Establishment. 250.
Exhortation in the Common Prayer not to be repeated by the People. 18.
Extempore Prayer, the Art and Mystery of it. 85, 86.
The INDEX.

F

Fanaticism the Mother of Atheism. 49.
Foreign Churches, their Opinion of the Church of England. 89.
Forty one, the Principles of it encourag'd. 78. The Villainy of that Age to be eternally remember'd. 260.
Fox, George, The Founder of the Quakers. 127. His last Will and Testament. 128, 129, 130, 131.

G

King George's Progenitors reflected upon. 345.
Greeting not us'd by the Quakers, and why. 24.
Grocers retail Religion. 31.

H

Hat not pull'd off by the Quakers, and why. 24.
Henry the 8th's Treasure consumed by his Sacrilege. 33.
Herely; Pride the Foundation of it. 149.
Horses going to Church. 29.
Hypocrify; Dissenters guilty of it. 75.

I

January the 30th, a perpetual Monument of Dissenting Hypocrisy. 6.
The INDEX.

Independent cut off the Head of Charles Stuart. 7.
Indulgence of Dissenters, a political Act. 98.
Interest at the Bottom of the Separation. 164.
Jury; the Grand Jury mistaken in presenting the Author of the Scourge. 294.

K

The King swears to protect the Church. 51. Is safe on the old Church of England Principle. 53.
Kneeling at the Sacrament a Qualification for publick Posts in the Government. 48.

L

Learning decry'd by the Separatists. 55.
Letter to the Author. 100. From an Atheist. 201.
From a Presbyterian Rake. 205. Concerning the Church of Scotland. 242. Priestcraft. 244. The Art of Preaching. 245. From the Fanatick-Hater.

London, how abus'd by the Sectarists. 111.
Loyalty, a Cloak for Atheists, &c. 293.

M

Mahomet compar'd with the Bishop of Bangor. 155.
Mechanicks not to thrust themselves into the Ministry. 56.
Metropolitan Bishop, his Office. 176.
Moderation; the Meaning of the Word, and to what villainous Purposes us'd. 262, &c.

O

Ordination by Presbyters, a thing of Yesterday. 90.
Organ; the use of it and its Antiquity explain'd. 121, 122, 123, 124.

Pagans
The INDEX.

Pagans may be true Protestants. 167.
Papists never write against the Dissenters. 237.
Parliament; an English Parliament knows the value of the Church. 232.
Patriarch; his Office. 177.
St. Paul's Church made a Stable. 28, 29.
Peculiness, a Principle among the Dissenters. 164.
People of England rude to their Clergy. 145.
Persecution cry'd out by Dissenters. 240.
Father Peters oblig'd the Dissenters. 50.
Places of Trust to be in the Hands of Churchmen. 51.
Popery, the Nursery of Schismatics. 11. A Word of great Service to the Dissenters. 236.
Praying by the Spirit, what. 82.
Preaching; the Method of it among the Dissenters. 14. 30.
Prejudice; Dissenters guilty of it. 72.
Presbyter; his Office. 177.
The INDEX.


Pride; Dissenting Teachers guilty of it. 72.

Priesthood; The Character of the Christian Priesthood. 144. Abus’d by its own Sons. 146.

Primate; his Office. 177.

Protestant Dissenters; the Meaning of that Title. 166, 167. A Word of great Service to the Dissenters. 237.

Psalms to be read and sung standing. 19.

Puritans; their Cant and foul Language. 207. Their Way of Preaching and Praying. 208, 209.

Q.

Quack Doctors and Presbyterian Parsons alike. 222, 223.

Quakers erect Charity Schools. 22. Their Youth down look’d, hard favou’rd, and make Religion to consist in speaking, and in the Shape of their Clothes. 23. Call People by their Names only, and why. 25. Against fine Clothes, Plays, and Romances. 26, 27.

R.

Reflections of Dissenters upon the Church of England, the Clergy and Laity. 299, &c.

Reformation; a Word of great Service to the Dissenters. 239.

Revenues of the Church not to be alienated. 33.

S.

Sacrament; how administer’d in Scotland. 272.

Sacrilege a damnable Sin. 33.
The INDEX.

Salters-Hall; a Synod held by the Dissenters. 369.
Schißm, the Presbyterian's guilty of it, 36. and Rebellion Twin Sisters. 39. Presbyterian's the first Fathers of Schißm among Protestants. 68.
Schißm; its Repeal will not satisfy the Dissenters. 92.
Scotland; the Laity Priest-ridden. 268.
Scots Prayers. 103. Scots Clergy; their Way of Praying and Preaching. 269, 270, 271.
His Design to defend the King. 230. Not willing to search into Personal Characters. 232. Defends himself against the Charge of Sedition. 288, &c. Ought to have Liberty of interpreting his own Words. 357.
Sectarists; their Insolence. 2. A Nest of Hornets. 35. Unable to manage Affairs of State; divided among themselves. 50. Not to be trusted with Government. 53. Angry with the Bishop of Bangor. 153.
Shopkeepers turn Preachers. 31.
Sincerity the Meaning of it. 170, 171, 172.
Smith, Sir John presented the Scourge at the King's Bench Bar. 287.
Souldiers turn'd Preachers. 30.
South; Dr. South's Character of Dissenting Academies. 336.
Spirit; the Spirit not to be made a Pretence by Mechanicks. 57, 58.
Suffragan Bishops their Office. 175.
Surplice; a Primitive Habit. 91.

Teachers
The INDEX

T.

Teachers among Dissenters; their Way of Praying and Preaching. 13, 14, 15.
Texts of Scripture not to be produced to justify Villany. 60.
Thebean Legion; their History. 181.
Toleration not allow'd by the Presbyterians. 27.
Wish'd for by the Roman Catholicks. 68.
Trade; Dissenters Trade among themselves. 162, 163.
Trinity; the Disputes about it among the Dissenters. 361. Not subscrib'd to by Sixty Dissenting Preachers. 376. Ridicul'd and Blasphem'd by Dissenters, 377.

U.

Universities to be Encouraged. 34. Their Characters given by the Dissenters. 331, &c.

W.

Wars the Effect of Schism. 69.
Whig and Tory their Characters. 191.
Words; the Charm of them of great Service to the Dissenters. 235.

Y.

You not said by the Quakers, and why. 25.