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Rev. Mr. Robinson

T H E
C O I N - A C T.
By WAY of DIALOGUE.

Designed for the USE of EVERY ONE that has
ANY THING AT ALL to do with MONEY;

And who do not desire to be
Imposed on in most IMPORTANT MATTERS.

Wherein is pointed out,
The BEST Method of Discovering all COUNTERFEITS;
and of proving and ascertaining the Value of
TRUE and LAWFUL COIN.

By J. C. *Lark, Ironbridge*

GRAVITY, SINCERITY, Tit. ii. 7.

— *Quid non mortalia pectora cogis*
Auri sacra fames?

V I R G.

L O N D O N,

Printed for the AUTHOR; and Sold by
Messieurs VALLANCE and SIMMONS, Bookfellers and
Stationers, N^o 120, Cheapside.

M DCC LXXV.

[Price Threepence.]

#121740-12

Courteous READER,

*H*AST thou been convinced of the absolute Importance of the One Thing needful? Thou wilt then be glad of every Help to teach thee to spiritualize all Things to the Improvement of this One Thing: Read, therefore, this little Gospel-Drama with Attention; it is the Production of a most dear Brother beloved in the Ministry, meant as an Improvement on the late Money-Aët. If the Style and Manner do not please thee, sure the Piece itself cannot offend thee. Remember, that it is recorded of the great LORD of all faithful Ministers, that without a Parable spake he not unto the People*. Some are benefited one way, some another. The Matter contained in this little Traët is both searching and sound; and whatever may be the Judgment of some concerning the Mode of Expression, I own that I myself was not a little pleased with it. Reader, see if thou canst not find, as thou readest, thy Character somewhere described; and if the dear LORD be pleased to smile upon this Attempt for thy Good, in making it profitable to thy Soul, give God the Glory, recommend it to thy Neighbours, pray for the Author, and one that at all Times loves to subscribe himself,

Thine sincerely for CHRIST'S Sake,

Tottenham-Court Chapel,
Jan. 5, 1775.

ROWLAND HILL.

* Matt. xiii. 34.

P R E F A C E.

Kind READER,

I Have ever esteemed it best to take Men in their Humour. *Weighing Money* is at present, a necessary Branch of Employment, and a principal Topic of Conversation amongst all Ranks of People; well were it for them if while they are thus engaged, they reflected on that unavoidable and ever-hastening Day, when *themselves* will be laid in the impartial *Scale* of unrelenting Justice:—To promote which is the Scope of this little Publication. But before Men will submit to a *weighing*, I must expect the *Balances* will be examined. *First*, I hope, the Matter of this DIALOGUE will be found consonant to the great Standard of all Truth, the Bible. *Secondly*, If the Manner be objected to; I own I was fearful of too much Levity, but the Nature of the Subject led me to hope for a *Grain* of Allowance. And *Thirdly*, If any object to the Subject itself; I send them for an Answer to the best of TEACHERS, who dealt copiously in Parables, and did not disdain to read an instructive Lecture, even over a *Cæsar's Denarium*†. To Him I commend Thee, Reader, and am for his Sake thine.

EXACTOR.

† Matt. xxii. 19—21.

T H E
C O I N - A C T.

BY an Act passed in the Reign of our Sovereign Lord EMANUEL, King of Heaven and Earth, of blessed Memory; for the better preventing Frauds amongst his loving Subjects, and securing the Glory of his Kingdom, it was resolved, That no Gospel-Coin deficient in its *Weight*, or adulterated in its *Quality*, should be any longer current within his Majesty's Dominions.

Wherefore his most excellent Majesty has thought fit to issue forth his royal Proclamation, willing and commanding *all* his loving Subjects whom it may concern (more especially the *Officers of his Revenues, and Collectors of his Customs*) strictly to prove every Piece of Coin that shall be tendered unto them; and not in anywise to receive, but forthwith to deface, and to their Power destroy the same; unless it be found, according to the Statute in this Case made and provided.

All Gentlemen Professors, therefore, who owe any Duty to their Sovereign the King, or are willing to have their Coin proved and regulated; are desired to attend his Majesty's faithful *Receivers* and *Collectors*, appointed through Town and Country, at their several Offices, within the Term of the *present Life*; or at their general Meeting held at the Mercy-Seat, Redcross-Street, *Neo-theopolis**: And they are hereby required to take Notice, that no Coin found any way deficient,
and

* *Neo-theopolis*, The new City of God.

6 THE COIN - ACT.

and which has not passed through the proper Regulations, will be accepted by his Majesty's Receiver General, at his last awful Sitting for that Purpose; but every Person, who shall then presume to tender any such unlawful Money, will be branded with an everlasting *Tekel* *.

As I am one who am honoured by my King with this important Post, and am desirous to my utmost to further his royal Pleasure; I have accordingly brought my Balances of his Two TESTAMENTS, *exactly* corresponding to each other, and true to the Weight of a thousandth Part of a Grain: They were made by his Majesty's Appointment, and stamp'd with the Sanctuary Mark.—Imagining therefore you Gentlemen Professors present are attending for *this* Purpose, I give you to understand, that I am ready heartily to receive his Majesty's Tribute.

PROFESSORS. You judge right, Mr OFFICER, we are glad of an Opportunity of approving our Loyalty to our Prince: Pray how much is your Demand?

OFFICER. The Duty that *each of you* owe to our Lord the King, is a *sound Faith*, and a *sincere Obedience*.

Here, SIR, I apprehend you will find this *Money* right.

OFF. Very well. Shall I ask your Name, SIR?

My Name is MORALITY; I thought you could not but know me, SIR; as perhaps there is nobody more *universally* acknowledged and commended than I am †.

OFF. Indeed, my Friend, I have *heard* much of you, and I have an intimate Acquaintance with one *Christian Morality*, and an honest Man he is; but your Complexions are so vastly different, I cannot really imagine you are any way related.

MORAL. We claim Kindred, SIR, though it is at some *Distance*; but however, a more loyal Subject his Majesty

* Dan. v. 25—27.

† Luke vi. 26. *Who unto you when all Men shall speak well of you.*

THE COIN - ACT. 7

Majesty has not in all his Dominions than I am; and better Money I am certain never was coined.

OFF. That remains to be *proved*, SIR.—Please to let me see it.

MORAL. First, My Belief is this: That no Man need fear to obtain the Favour of his Maker, and be happy when he dies; if he does but studiously and sincerely endeavour to behave justly and uprightly towards every body; and withal, does not forget to be kind and charitable to his poor, *necessitous* Neighbours.

OFF. Oh, Mr MORALITY, this will never do! It is entirely a foreign Coin, sent from *Rome*, and stamp'd in the Mint of Nature: I don't discover CHRIST's Name *once* upon it; and I'd have you know, SIR, I don't take *any* but the *genuine* Coinage of *his* Kingdom. We need not weigh it. Do pray, SIR, seek for somewhat better than this. Is not that Mr FORMALITY just by you? Will you please to give me *your's*, SIR?

FORM. Very readily. I really cannot say, I *ever* imagined my good Neighbour MORALITY's Faith would pass; and I have frequently told him, that I thought *Honesty* without *Piety* was not sufficient; and therefore I have taken care, SIR, to *superadd* to my Neighbour's good Morals a strict Regard for *religious Exercises*; have been very *constant* in attending on good Duties, hearing and reading Sermons, praying, fasting; and I never choose to miss being at the Sacrament *every* Month; and indeed, should I at any Time *happen* to omit any of these in their proper Order, I severely chide myself, and rigidly *double* the Task for it next Time.

OFF. Truly this Piece seems to have a better *Appearance* than that of Mr MORALITY; but yet I think I discover a Flaw in the Edge of it, which gives me a strong Suspicion it is cased over. Will you permit me

8 THE COIN - ACT.

me just to try it with the Point of this *Graver**? You say, SIR, you double your Task upon any casual Omifions: Then I'm afraid you place *some* Dependence on these Duties, as though they *helped* to gain you God's Favour, and so consequently Heaven.

FORM. O dear, SIR, I believe if it was not for the *gaining* of Heaven, *very few* would take the Trouble to be religious!

OFF. Look you there! I was afraid your's was base Metal, destitute of the Love of God at the Bottom; and now the Casing is off, it appears I was not *out* in my Conjecture. Indeed, SIR, this must be cut asunder. Pray have you not a *near* Neighbour called HYPOCRISY?

FORM. Here is an Acquaintance who came with me, whom some *ensorious* Mopes call by that Name; but he seldom chooses to answer to it; for he saith his *proper* Name is GOOD POLICY. Neighbour POLICY, the Gentleman speaks to you.

OFF. It is the self *same* Man I mean, and as to the Difference of the *Names*, it is but small; they are *both* derived from the *same* Origin, *viz.* Love of the World, or Fear of Man.

HYP. Here am I at your Service, SIR, and I have brought you as good a Piece of Money as ever pass'd through Hands.

OFF. O brave! Pray let us see it.

HYP. Truly, SIR, I have greatly pitied *these* my mistaken Neighbours; who can think it enough to have a little *decent Behaviour*, or to be constant in a Round of *religious Duties*: (yet neither do I think myself wholly destitute even of *these*.) But besides *all this*, SIR, I entertain a just Notion of all the Doctrines of the Bible, and from a Child could repeat most of the Confessions of Faith that are extant by Heart; I have submitted

* *Graver*, Sharp Examination.

THE COIN - ACT. 9

submitted to all CHRIST's Ordinances, and am at this Time actually joined to a Society of judicious and sincere Believers; And nobody ever yet disputed my being a Christian.

OFF. This Piece has, indeed, a good Face, and looks charming bright; and you seem *not a little* confident; yet I cannot say I am perfectly satisfied about it: Don't you think it *seems* to have a whitish Cast with it?

HYP. Why, SIR, I have shewn it to a great many, and nobody has ever suspected it: I cannot see why *you* should.

OFF. If it be good, honest Friend, so much the better; I am sure I should be very glad to have it so: However it cannot hurt, *just* to touch it on the Stone; you know we are exhorted to examine ourselves. Mr IMPARTIALITY bring hither the Bible.

HYP. Really, Mr OFFICER, you are mighty scrupulous; I don't choose to have my Money spoilt, and render'd impassible, as you have made Mr FORMALITY's. If you don't choose to take it, give it me again. I can make it go I'll warrant you.

OFF. Indeed, Friend, it stands me *much* upon it to be careful what I take; for when I am call'd to render up my Account, whatever is not found *entirely* GOOD will be return'd on my Hands. Beside, the King's strict Orders are not to suffer *any* Coin that is suspicious to reach our Hands, without examining it. And *your Fear* to have it tried, renders it *doubly* so: Therefore don't be offended, I do but my Duty.—But here comes Mr IMPARTIALITY with the Touch-stone.—Here, SIR, is a Part of this Stone, which if *rightly* applied, will soon discover what it is. *Though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing**.

B

HYP.

* 1 Cor. xiii. 2.

10 THE COIN - ACT.

HYP. This I readily grant, SIR: But I have Charity (I don't mean those *vulgar* Notions of it, *viz.* Alms-giving, or thinking well of every one) but that Love of God and our Neighbour, which is undoubtedly there intended.

OFF. If so, I know not what to say. *So far* it looks like Gold; but there is a *certain* Thing will soon prove that. My Master keeps an Aquafortis*, with which he tries all his *true* Specie; touch it a little with this, and if it remains unaltered it is a good Sign; but if it fumes, bubbles, changes colour, and evaporates, as all inferior Metals will; it is certainly dubious. Pray how agrees this Aquafortis with your Piece?

HYP. I don't understand you, SIR; I never had it tried.

OFF. How like you Prison, and Fire, and Sword, and Death, for the Sake of your Profession?

HYP. Alas! SIR, you almost startle me to talk at this Rate! No such Things as *these* are to be expected in our Days. These were peculiar to the *Apostles* Age, and *Mary's* cruel Reign: Christianity is *now* almost universally embraced; and Protestantism is the established Religion of our Land.

OFF. Indeed by God's Blessing on a mild and propitious Government, such *outward* Extremities are seldom felt in these happy Kingdoms: But believe me, my Friend, the *Spirit* of Persecution *still* exists; and as in former Times, *he that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now* †.—But pray what say you then to Losses and Crosses, Scoffs and Jeers, Shame and Contempt for CHRIST?

HYP.

* *Aquafortis*, or strong Water, that dissolves all Metals but Gold; and therefore fitly represents the Afflictions of the Godly.

† Gal. iv. 29.

THE COIN - ACT. 11

HYP. Why, SIR, to be plain; I think it my wisest Way to avoid them if I can; nor do I imagine that Religion requires any Man to be singular, and expose himself to *needleless* Ridicule. The great Author of Christianity *himself* is witnessed to have grown in *Favour* at the same Time with God and Man. And even the Law of *Nature* obliges us to take Care of our Health, Wealth and Fame.

OFF. Oh dear, SIR! I plainly perceive the Charity you boasted of is but a false Glare, and your whole Profession but a Deceit: If it is not willing to undergo a *slight* Inconvenience, a *small Sprinkle* of Contempt for CHRIST; how had it liked, think you, to have been plunged into a *Sea* of Fire and Blood for his Name? Your Money is not Gold: I cannot take it. Let some one else bring theirs.

TRA. Here is mine, SIR. My Name is TRADITION.

OFF. Put your Piece in the Scale, SIR.

TRA. "I believe in God the Father Almighty
"Maker of Heaven and Earth, and in JESUS CHRIST
"his only Son, our LORD," &c. &c.

OFF. Hold, SIR, I make no doubt but this is excellent good *Gold*, yet really you see it will not go down.

TRA. O dear! I never doubted but the Money was good: It is true, I never tried it before, and indeed why need I? It has been in our Family Time out of Mind. My *Mother* gave it me for a *Pocket-piece* when I was very young, and I have often heard her say it was her Father's and Grandfather's, &c. and was always *much* esteem'd in the Family.

OFF. So then I see this Stir has brought forth some of the old-fashion'd Pocket-pieces to Light. 'Tis Pity there should be so much *boarded* Religion in the World,

12 THE COIN-ACT.

of no service to *any Body*.—But, young Man, how came you not to prove it *before*?

TRA. I don't know, SIR, that I should have brought it now, but that my Mother overpersuaded me, and *she* assured me it was full Weight when *she* received it.

OFF. That may be, SIR, but you know *all Things* wear out in Time; and perhaps receiving it *so* young, you might make a Plaything of it, and then no wonder it has lost its Weight with you. Religion *seldom* keeps its Gravity more than one or two Generations.—I have but little Opinion of keeping Family-pieces in *this* Way, unless every Proprietor (when capable) try it for themselves, and if they find it deficient, carry it to the Gospel Mint to be recoin'd. This, SIR, *you* must do before I can receive it.—But does not that *Lady* advance forward? I think I have some little Notion of *her*; Is it not Mrs ENTHUSIASM?

ENTHU. Yes, SIR, so Men are pleased to call me.

OFF. I think, MADAM, I seldom observe you to be present on such public Occasions as *these*.

ENTHU. You mean at Sermons, Sacraments, and such like, I suppose? Why, SIR, I am *now* advanced too far in Religion to attend on *these* first Principles, those beggarly Elements, and leave them to Novices and weak Christians.

OFF. Ah dear Madam! And is *this* your Opinion? And pray how *long* has it been so?

ENTHU. O, SIR, I shall never forget the Day, nor the Hour! 'Twas a *peculiar* Manifestation I had from Heaven! O how was I enraptur'd! Methought I was surrounded with *Myriads* of Angels!—and I was as bright as *any* of them! O I could have lived eternally there! I remember I did not stir out of my Room all Day!

OFF. What then became of your *worldly* Concerns? who managed the Business of the Family, gave Di-

rections

THE COIN-ACT. 13

rections to the Servants; and other Things of *that* Kind?

ENTHU. O *worldly* Business; don't tell me of *worldly* Business: I don't think it worth my while to attend to Things of *that* Sort:—I leave that to *carnal* Folks.

OFF. But surely *that* must be an unreasonable Religion, that leads a Person to neglect, or despise *any* sacred, or civil Duty.

ENTHU. *Reason*, SIR, I have done with *Reason*: Faith is *above* Reason.

OFF. I grant that Reason ought to be held in *proper* Subordination to Faith.—But I'm afraid you are not posselt of *either*: On what is your Hope of Happiness *hereafter* founded?

ENTHU. SIR, you may think of me as you please; I have no *doubt* of going to Heaven; otherwise God would not have made me *so* happy *already*, by giving me such wonderful Revelations and Manifestations.

OFF. But you'll give *me* Liberty to doubt it. And I doubt that Happiness you talk about proceeds not from God. For, *1st*, It leads you to flight *his* Ordinances. *2^{dly}*, It is far from producing *Humility* in you; and *3^{dly}*, It does not appear to be derived from *Faith* in JESUS CHRIST, but from some Fancies, Raptures, and Visions of your *own*. Therefore it is so palpably light, that it is not worth the *while* to lay it in the Scale. Pray take it away.

O your humble Servant, Mr RATIONALITY! I am glad to see you, SIR. Will you please to favour us with *your* Piece?

RAT. That I will, SIR, with all my Heart, and I think, SIR, you must acknowledge what I shall produce to be *fully* consonant to solid and substantial Reason.

OFF. The highest Exercise of our Reason, worthy SIR, is to believe what the all-wise God hath reveal'd; and

14 THE COIN - ACT.

and if your Faith shall be agreeable to *that*, I shall be glad to receive it.

RAT. I believe one GOD, the Maker of all Things; and that there can be none *besides* him, or equal *with* him. And I believe in JESUS CHRIST, the Saviour of Mankind, by teaching them the right Way to obtain GOD's Favour, and leaving a perfect Pattern in his own most holy Life, and patient Death.

OFF. SIR, you seem very wary in giving up your Faith; and I think I discover something quite *unusual* in it: Is there not some Alteration in the Supercription? I think I never saw an Original Coin but the King's Title was spelt 'Ομοούσιος, (*Homooousios*) whereas *your's*, I perceive, is 'Ομοιούσιος, (*Homoiousios*).

RAT. Good SIR, I cannot say I have any *great* Acquaintance with the Languages.

OFF. Then, SIR, will you permit me to explain it to you? It is usual you know to express the Titles of Sovereigns in some foreign Language: Now, SIR, as I observ'd, the *proper* Title of JESUS CHRIST is 'Ομοούσιος, (*Homooousios*) that is, of the *same* Essence, or Substance with GOD the Father. Yours I perceive is written, 'Ομοιούσιος, (*Homoiousios*) *like* GOD the Father, or having *one Will* with him. The Difference, it's true, between those two Greek Words seems but *small in Sound*; but it is *infinite in Sense*. The *latter* may be applied even to Angels and good Men. The *former* is *only* applicable to the glorious Redeemer, who is GOD *over all* blessed for evermore.

RAT. SIR, I cannot but acknowledge CHRIST to be GOD (otherwise I know I must contradict the express Words of Scripture) but after a *certain Sort*.

OFF. Mr RATIONALITY, without any Equivocations or Evasions, do you acknowledge him to be 'Ομοούσιος, (*Homooousios*) of the *same* Substance, or in *all* Respects equal with the Father?

2

RAT.

THE COIN - ACT. 15

RAT. No truly, SIR, *Reason* will not suffer me to do *that*! I allow him to be higher than the *highest* Angel, and *next* in Dignity to GOD himself; and pray of what great Consequence can one Letter be?

OFF. The Consequence is *no less*, SIR, than that your Piece is hereby proved to be a Counterfeit, and *that* you know (however good the Metal may be) effectually destroys its Currency. But I can assure you further, that I never met with *one* of that Stamp yet, but was also *otherwise* defective: For it is certain that all which are coin'd in the Gospel Mint are so perfect, that no Room is left for any Amendment; so that if any Person would strike out a new Coinage of their *own*, they must be *obliged* to adulterate it one Way or other to make any Advantage of it.

RAT. I cannot but approve of your Reasoning in the *main*: But, SIR, how prove you that *this* has not on it all the Marks of true and lawful Coin?

OFF. Only please, SIR, to compare it with *this* which was coin'd in the Days of *Athanasius**, and here is another *more* ancient which was struck in the City of *Nice*†, as *early* as the Year 325: And if you dispute the Authenticity of *these*, I have the original Dye *itself* by me: Here, SIR, you see it is written, *He thought it not Robbery to be* (ἵσα ἐσθῆ,) *equal with* GOD †.

RAT. Indeed, I cannot but acknowledge they are not quite alike: But pray what Date does *that of mine* bear?

OFF. It bears Date about *Anno Domini* 1574. The *first* Mold that was form'd for *this* Sort of Counterfeit was the Creed of *Arius*, and among *many* other material Defects, he unluckily foisted *this* Letter into the King's Name: This, after a while, became so palpably gross, that it wou'd by no Means pass among many

scrupulous

* The Athanasian Creed.

† The Nicene Creed.

‡ Phil. ii. 6.

16 THE COIN - ACT.

scrupulous Consciences ; therefore some Years after one *Fauftus Socinus* some how or other met with this Mold, and was not a little pleased with it ; but finding it so very exceptionable among Christians in general, he touch'd it over afresh ; but instead of correcting it, he made it worfe than before ; and though many Attempts have been *since* made to mend it, and render it passible, it is *still* discoverable to every *sagacious Person* to be just what it was.

RAT. O SIR ! I could not imagine so inconsiderable a Trifle as *one Letter* wou'd have been *so* material.

OFF. It may seem inconsiderable to *some*, and therefore such Counterfeits pass from Hand to Hand *well enough* amongst Professors, who *either* have not spiritual Discernment to spy it out, or care not *what* they take ; but I do assure you 'twill be thought material in the King's Court of Exchequer, where there is the *narrowest* Inspection ; so that the Matter is not *so trivial* as you imagine. Now, SIR, I will point out to you an *unerring* Criterion, by which every *such* Counterfeit may be easily discovered from the *true* Impression. The *latter* has a Glory surrounding the King's Bust which *no* Art can imitate : So that, Mr RATIONALITY, *your's* is plainly sophisticated, as you shall see better by and by.

But, who is he that holds forth his Money with such a *trembling* Hand ? What my honest Friend SINCERITY ! Why so *fearful*, Man, to give up your Duty to your Prince ?

SIN. O, SIR, I fear I shall share the *same* Fate with the rest. Will you please to try my poor *batter'd* Piece ?

OFF. I like it never the worfe for its being *batter'd* : It is rather a Sign it has not been hoarded, but had a *free* Circulation, and been *usefully* employ'd. And for your Encouragement I can tell you, my Friend, though to some it may appear a Paradox, I have usually found

those

THE COIN - ACT. 17

those Pieces that have been *most* batter'd to have the *most* Gravity.

SIN. Kind SIR, indeed it is not *worthy* my LORD's Acceptance. O he has been so wonderfully gracious, in ransoming my captive Soul from the *intolerable* Bondage of the Prince of Darkness, to whom I had wickedly revolted : and has paid a most *astounding* Price for me, no less than his *own* most precious Blood : He has freely restor'd to me *all* my forfeited Privileges and Immunities, and has furthermore promised to bear *all* my Expences back to his Kingdom again ! O dear SIR ! what is my poor Pittance ! If I had *Thousands* of Gold and Silver ; yea, all the Riches of *universal* Nature, it would be but a Trifle, He shou'd be heartily welcome to it *all*.

OFF. This is *full* Weight, I see plain enough : However we'll try its *Sincerity* by and by. My worthy Friend, how think you it will bear the *Touchstone*, and the *Aquafortis* ?

SIN. As to the *Touchstone* ; I keep one always *by* me, and am frequently giving it a Rub upon it ; sometimes I own 'tis to my *Suspicion*, but yet often to my *Satisfaction*. And as to the *Aquafortis*, SIR, I have often had it *touched* with it ; and I perceive it to prey on the Dirt, and other *heterogeneous* * Particles which cleave to it, but I could never discover *any* Loss of the Gold thereby ; but, on the Contrary, it is rather cleans'd and brighten'd. Indeed one Thing may be, *my* Aquafortis has been but weak, and the Trial as *yet* but slight : — I am sometimes afraid, should our jealous Prince see good to plunge it *deep* into some *sharper Menstruum* †, (such as

C

were

* *Heterogeneous Particles* ; all that are of a base or different Nature.

† *Menstruum* ; those Liquors that have a Property of dissolving Metals, and other hard Substances.

18 THE COIN - ACT.

were some of his fav'rite Pieces of old,) it would but *ill* bear the Trial.

OFF. Well, be thankful to your Prince that you have stood the Trial *hitherto*, and leave the *future* to his royal Pleasure.—We'll reserve your Piece (if you please) to another Experiment, *which* we shall make presently.

SIN. With all my Heart, SIR; it cannot be *too much* scrutiniz'd into: I should be loth to be deceiv'd at *last*. But, SIR, here is a Friend of mine who has a Piece much *like* mine, only a *vast deal* clearer and brighter. His Name is ORTHODOXY. Will you please to take his?

OFF. Indeed I will gladly.—Mr ORTHODOXY, please to give it me.

ORTH. I believe, SIR, that there is one GOD, Maker of all Things: That he created Man *at first* perfect, but that by their disobeying his Will they are fallen into Sin and Wretchedness: That they are *all* born in Sin, and have neither Will or Power to recover themselves, and do any Thing that is good in GOD's Sight. I believe that GOD from all Eternity gave a Number unto his Son to redeem, which was accomplish'd by his taking their Nature, and obeying and suffering in their Stead: And that *this* is applied to their Consciences in his *due* Time by his Holy Spirit, and receiv'd by Faith. I believe that CHRIST is coeternal and coequal with the Father and Holy Ghost, &c. &c.

OFF. Hold, SIR, it is *full* Weight! It goes down smartly. Put it by till we prove it *further*.—I think I observe *one* Person more here. Pray what is your Name, SIR?

SIMP. My Name is SIMPLICITY, though *many* call me OBSCURITY.

OFF.

THE COIN - ACT. 19

OFF. Let me see what you have Mr SIMPLICITY.

SIMP. O SIR, I understand *but little*, and can say *less*: If I had but *half* the Knowledge of Mr ORTHODOXY I shou'd be glad: However I know I am a Sinner *great* enough, and I am told CHRIST is an *all-sufficient* Saviour, and I hope I depend on him; I wou'd *wish* to do it.

OFF. I see your Piece does but *just* break down; however our LORD has authoriz'd us to make one *Grain* of Allowance: If it prove to be genuine Gold I think I may *venture* to take it.—Now, Mr IMPARTIALITY, please to fetch us the Hydrostatic Balance.

Here, Gentlemen, is an *Hydrostatic Balance*, by which the specific † or comparative Gravity of each Piece may be *exactly* known, by alternately weighing it in Air and Water, and comparing the Difference: By this Means its intrinsic § Value may be *strictly* ascertained, and many Impositions detected. The Rule by which it acts is laid down in *Matt. vii. 20. By their Fruits ye shall know them.* Now, Gentlemen, if you require further Satisfaction, I am ready to grant you *whatever* is reasonable. What say you, Mr HYPOCRISY?

HYP. Truly, SIR, I have had trying *enough*: I hope *every* one is not so scrupulous as *you*: I can make it *pass* well enough, I dare say.

MOR. SIR, I am willing to have *mine* tried further; for though you scrupled it as being a *foreign* Coin, I can warrant the *Metal* to be good.

C 2 OFF.

† *Specific Gravity*; that which is peculiar to one Sort of Bodies, and distinguishes them from others. Of all Metals Gold has the greatest specific Gravity.

§ *Intrinsic Value*; is that which is real, in contradistinction to that which is only apparent or seeming.

20 THE COIN - ACT.

OFF. Indeed, SIR, it weighs well enough in *Air*, and and wou'd deceive many an *ignorant* Person: But, SIR, please to put it between these Pincers, and I hope *soon* to convince you; and give you a *true* Description of your Coin. First, SIR, your moral Conduct (however *specious*) is intended *only* to gain the Applause of Men. Here is at *least* one third of Tin, and *that* of the *basest* Sort. Secondly, You dare to hope by your good Works to merit God's Favour. Alas, Mr MORALITY, what an *astounding* Sight of Brass! And then in the *Third* Place, If at any Time you are sorry for your Sins, it is *only* for Fear of Hell-fire. What can we call *this* but a Metal, if possible, baser than them both. Therefore I dare pronounce, SIR, there is not *one Grain* of genuine Gold in *all* your Religion. Mr FORMALITY, shall I try *your's*?

FOR. SIR, That's but of little Service; you have utterly spoil'd its *Currency* by razing up the *Casing*: Yet, if you please, I would know what Metal is *underneath*?

OFF. As to the *Casing* that may be Gold for ought I know; though 'tis spread on but *very thinly*.—The *other* is a strange Kind of mixt Composition, that it is difficult to determine *exactly* what it is. Now for *your's*, Mr RATIONALITY.

RAT. It is at your Service, SIR.

OFF. Really, SIR, *your* Coin appears to differ *very little*, if *any*, from Mr MORALITY's. I told you *before*, I was afraid it was defective *more Ways* than *one*: And indeed how is it possible to be *otherwise*? For your not acknowledging the proper Deity of CHRIST, utterly disqualifies him to be *either* your Justifier, or Sanctifier: Your Dependence therefore must be *still* on your *own* Morality for the *one*, and on your *own* Strength for the *other*;

THE COIN - ACT. 21

other; and then no Wonder you come short in *both*. This essential Error of your's leads you into *others*, in order to make your Scheme *consistent* with itself. Thence you deny the original Corruption of Man's Nature, the Freeness of God's Grace, and the Imputation of CHRIST's Righteousness. In short, you *talk* of Christianity; but are really on the very *same* Footing as the Follower of MAHOMET, with this *only* Advantage, or Aggravation rather; That *your* Prophet has set you a far *more excellent* Example than *his*, but has not empower'd you *better* to follow it. Mr SINCERITY, I hope we shall find *your's* of a different Kind.

SIN. SIR, I have nothing to boast of beyond *any* of these my Neighbours, and if there be *any* Difference, 'tis entirely by Grace. I find numberless Imperfections; yet this I *must* say, that were it *possible* I would not offend against my best Friend and Saviour in Thought, Word, or Deed; but, alas! when I have done *all* I can, I must acknowledge myself a *very* unprofitable Servant!

OFF. I'm glad to find your's is true Gold *throughout*. Your LORD accepts it with Pleasure. I wish I could say the *same* of the rest.

SIN. O dear, SIR, my LORD does me *too* great an Honour:—I bring him nothing but what I *first* receiv'd from him; I was a poor needy Beggar, a vile rebellious Sinner. All the Glory is due to my LORD *alone* for ever and ever.

OFF. I heartily add *Amen*, SIR. Mr ORTHODOXY, now for *your's*.

ORTH. SIR, I think the *main* Point is to be establish'd in a *sound* Belief; nor do I see any Necessity of being so rigid and overscrupulous upon every Trifle; but let us use the Liberty CHRIST has purchased for us, and not give way to a Spirit of Bondage and Legality.

22 THE COIN-ACT.

For *my* Part, SIR, I can join in the harmless Pleasures and Amusements of Life, and be *cheerful* with a merry Friend or two, and not think any Harm in it! 'Tis true *some* Professors tell me my Life is too lax and offensive; but that's to themselves, if they *will* be offended. I shall never think myself oblig'd to refrain from innocent Matters to please a *few over-nice* pharisaical Professors.

OFF. Depend on it, SIR, *this* is not the Thing: However we'll try it a little *more* minutely.—I wou'd fain know what *those* Things are which you call *innocent*? Can you allow yourself in immoderate Dress?

ORTH. SIR, I choose to conform a *little* to the Fashion of the Times, and not render myself *ridiculously singular*.

OFF. I cannot say this is satisfactory. I think we read, *Be not conformed to this World* †. Now, SIR, we'll slip the Index *one* Division forwarder, and see how *that* will do. You mention Diversions: Can you frequent Plays, Balls, Cards, Horse-Races, &c. &c.

ORTH. I see no Harm in some of the more innocent of these, if *properly conducted*, and the *Heart* be not taken up with them.

OFF. That's the *Question*, SIR: But I cannot conceive how any who frequent *these* Places can acquit themselves of *this*; and if they could, we are expressly prohibited to have *any Fellowship with the unfruitful Works of Darkness, but rather to reprove them* §. And now, SIR, for your Conversation; Can you indulge Levity, Jestings, Frothiness, &c. or be witness to it in *others*, and not reprove it?

ORTH. As to harmless Mirth, and good Humour; 'twas made to cheer and enliven us. I hope nobody can accuse me of *profane Swearing*; and if others do it, I'm

† Rom. xii. 2.

§ Eph. v. 11.

THE COIN-ACT. 23

I'm not accountable for *them*; nor do I think it *my* Business to intrude into *their* Consciences.

OFF. Oh, SIR, worse and worse! How agrees this with *that* Precept, *Neither foolish Talking, nor Jestings, which are not convenient* *? And that mentioned before? *Rather reprove them*. Remember then not only *Fools themselves*, but a *Companion of Fools shall be destroyed* †. But I'm willing to give you a fair Chance, and therefore we'll try it *one* Division more. How stands your Heart affected towards the World? Can you indulge an immoderate Thirst after it, so as to withdraw your Desires from heavenly Things; thrust religious Duties out of the Way, or up into a Corner; yea, even infringe upon the Sabbath *itself*? What say you to this?

ORTH. Why, SIR, you know we have a *Body* as well as a *Soul*; and the *One* must be minded as well as the *Other*; and besides, I have a *Family*, and the Scriptures, you know, say, that *he who provideth not for his own House, hath denied the Faith, and is worse than an Infidel*.

OFF. Well, Mr ORTHODOXY, I should be loth to pronounce *positively*; but I assure you I have a *great* Suspicion that your Piece will be rejected by my LORD: However good it may be as to the *Matter* of it, you have so diminish'd and defac'd it, that very little of *his* glorious Image is to be seen upon it. However, I shall not choose to take it at *present*, but leave it to *that* decisive Day, which will prove *every* Man's Work of what Sort it is. As for Mr SIMPLICITY; your's I find is *better* than it looks for: Mr TRADITION's is good *Gold*, but it must be melted down and recoin'd, a Grain or two of his *own proper* Faith added to it, and deliver'd in, in his *own* Name; for our King loves to have a
Man's

* Eph. v. 4.

† Prov. xiii. 20.

24 THE COIN-ACT.

Man's *own* Act and Deed: And as for Mrs ENTHUSIASM, her's is fit only to be nail'd down to the Counter.

And now, Gentlemen, let me advise you *all* to provide Yourselfs in Time, as our dread Sovereign will very shortly come in *Person*; from whose Judgment there can be *no* Appeal. And if you complain of *Indigency*; for your Encouragement I can assure you, that he keeps an Office in Cross-Alley, directly opposite to the Broad-Street of spiritual Pride, in the City of Free-Grace; where light Money is exchange'd, or new Money bestow'd *gratis*.

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