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The Wolf Stript ¹⁷⁰⁴

OF

His Shepherd's Cloathing.

In Answer to a Late Celebrated Book Intituled

MODERATION a VERTUE;

WHEREIN

The Designs of the DISSENTERS against
the Church: And their Behaviour towards Her
MAJESTY both in England and Scotland are laid open.

With the Cafe of

OCCASIONAL CONFORMITY

CONSIDERED.

Humbly offer'd to the Consideration of

HER MAJESTY,

And Her THREE ESTATES of

PARLIAMENT.

By One Call'd *M^r Charles Lofley*

An HIGH-CHURCH-MAN.

With my Service to Dr. D'AVENANT.

Sold by the Bookfellers of London and Westminster. 1704.

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THe Faction finding themselves worsted in Argument, think to Oppress us with their Numbers. It wou'd be the work of a Society of Writers, such as they have, to Answer every one of that Multitude of Pamphlets, which, now more than ever, come out Thick and Threefold upon us every Day, to Propagate their Abhor'd Principles of Schism and Rebellion; and to put these Nations, once more, if they can, into a Flame.

Therefore, because it is endless to Answer every one of them Particularly, I have taken the Top and Chief of them, wrote by the most Masterly Pen among them, this call'd Moderation a Vertue, into Consideration, Quoting some others only Occasionally as they come in my Way.

This Treatise of Moderation has Gain'd a mighty Vogue about the Town. The Faction Boast of it, as Un-Answerable, all Demonstration, Convincing, &c. And it is Handed about Indefatigably by them. Abstracts and Epitomes of it are put into our very News-Papers.

This made others think it Necessary that it shou'd be Answer'd very Particularly, Chapter by Chapter; as being the Joint Force, and utmost Effort of the Party.

As to the Author who put it together, I pretend not to guess at him. For it is not Material Who says, but What is said. Yet I find him a Notorious Plagiary, and that he has had the Impudence to Borrow from and Abuse a Speech made by some Noble Lord, at their Conference with the Commons, about the Bill of Occasional Conformity, which is Printed in the Lords Account of it. And this Author not only often Quotes it, but whoever will be at the Pains to compare them, will find, that this Book is taken wholly out of it, not only as to all the Topicks and Heads of his Discourse, but even as to the very Words, which he perverts to his own Purpose. So that this Book indeed is nothing else, but that Speech Enlarg'd, and, as I said, Abus'd!

Since I had finish'd the following Answer to this, there is another come out, I suppose by the same Hand, call'd Moderation Pursued, which on the Title Page tells of the unexpected acceptance which this of Moderation a Vertue hath met with, at this time. This encourages them to Pursue the Subject. They ply us with warm Cloaths. In this of Moderation Pursu'd, there is Re-printed with Additions, a former Pamphlet Intitul'd, A sober Caution to the Members of this New Parliament, written, and put out against their Sitting. Oct. 20. 1702. This has been Answer'd. But no notice is taken of that in this New Edition. This is their Method. Not to mind any Answers, but to Repeat and Repeat their own Objections in Infinitum! Every body will not know that they have been

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already *Confuted*! This is the *Pamphlet* wherein that notable *Distinction* is set up of *Local* and *Mental* Communion, to Justifie *Occasional Conformity*. But I will not Repeat what has been said to it. Only here observe, that it is very likely that *Pamphlet* was by the same *Author* of this, since it is now *Reprinted* among his *Works*. And they are all of a piece.

These *Pamphlets* are directed to the *Parliament*, provided against every *Session*, to Influence the *Members*.

And tho' I admire not that Method, yet since it is permitted, I hope no offence will be taken that I Presume upon the same,

Or that I venture, for it's a *Venture* at this time, to own the Name of an *High-Church-Man*. No Man thinks it a Disparagement to be *High*, that is, *Zealous* in any good thing, in our *Duty to God*, in our *Love to our Country*, or to our *Friend*. To be called, *Low*, that is, *Indifferent* in such things, is the greatest *Reflection* we can put upon any Body. How then can the Name of a *Low-Church-man* be *Honourable*, when the Name of a *Low-Friend* is so contemptible? To have a *Low* Regard for the *Church*, or to wish her *Low*! In what Sense can this be *Justified*? Or the other *Condemned*, of being an *High-Church-man*? When *Love* begins to run *Low*, then comes *Indifferency*, and generally after that an *Aversion*!

But how can we *Love* one, and *Hate* another, for the self same thing? To cry out upon the *Papists*, and yet justify the *Dissenters* for the same *Doctrines*? To have no Mercy upon *James Lainez*, the *General* of the *Jesuits* for his *Speech* at the *Council of Trent*, against the *Divine Right* of *Episcopacy*: And yet to *Justify* the *Dissenters*, and make it the *Honourable* Character of a *Low-Church-Man*, to repeat over his *Arguments*? The *Presbyterians* have borrow'd all their *Arguments* against *Episcopacy* from the *Jesuits* and the *Regulars* of the *Church of Rome*, who are nothing else but *Popish Presbyterians*; and the *Presbyterians* are *Protestant Jesuits*. For what is *Presbytery*, but *Presbyters* without *Bishops*? And such are the *Regulars*.

This is as to the *Church*. Then for the *State*, the *Deposing* Doctrine, and placing the *Power* in the *People*, is but the *Spittle* of the *Papists* and *Jesuits*, which our *Whigs* and *Dissenters* have *Lick't* up (which is well observ'd by the *Lord Bishop of Sarum*, See hereafter) p. 55. Concerning their Agreement in this, and many other *Popish* *Doctrines*, see *Lysimachus Nicanor*, Printed 1640. In answer to the many *Treasonable Pamphlets* then spread abroad, as *Preparatives* for the *Rebellion* that did follow. And when the like *Pamphlets* came Abroad again, in the years 1681, and 1682, to make way for the *Rye-house Conspiracy* (as hereafter is observ'd) then this of their Agreement with the *Papists* in these *Treasonable* Tenets was again expos'd, as by *Dugdale* in his *Short View of the late Troubles in England*, Printed, 1681. p. 16, 17, &c. by *Dr. Pelling* in his *Apostat Protestant*, Printed 1682. and Re-printed, 1685. And by others, in Answer to these *Wicked Pamphlets* sent forth to sow *Sedition*. And have not been *Reply'd* to by the *Dissenters*, for

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they Cannot. It is *Matter of Fact*, as Plain as the *Sun* at *Noon-Day*! Yet all this hinders not their re-printing the same their *Hellish* *Doctrines*, now at this time, more vehemently, and in greater *Numbers* than ever. For what End, may be guess'd at by what follows. *Principles* produce *Practises*, as the *Cause* does its *Effect*.

Yet there is a *Difference* to be made, as of different *Soils*, which produce not the same *Crop*, tho' sow'd with the same *Seed*. Some are *Evil Natures*, which drink in the *Diabolical Seed* with *Greediness*; and bring forth *Fruit of Blood*, *Massacre*, and all *Wickedness*. Others again are of *Good and Gentle Natures*, who may be drawn in by *Company*, *Education*, or *Weakness* of *Judgment*, not fore-seeing the *Consequence* of such *Principles*, and carry'd away with the *Fair Pretences* and *Specious Colours* that are put upon them. But when they come to see the *Dismal* *Effects*, are struck with *Horror*, and give back! And then are *Prosecuted* by their own *Party* worse than their open and avow'd *Enemies*. See hereafter, p.

These are Men for whom we have great *Tenderness* and *Compassion*, and endeavour to pluck them out of the *Fire*, by a *Fair* and *Free* Representation of the *Fallacies* of those *Principles* they have Imbib'd! And of the former wicked *Practises* of that *Faction* in which they are Engag'd, and never yet fail'd to *Execute*, when it was in their *Power*.

This is the Method which the *High-Church-Men* do use, towards reclaiming of these *well-meaning*, but *mis-led* People. And this is the Reason why that *Opprobrious* Name (as some think it) is given to them, because they Represent things *Highly*, that is, *Fully* true. They *Abate* not, nor *Moderate*, nor *Mollify*, that is, they will not *Lye*.—— First, to strengthen the *Hands* of the *Wicked* and *Designing* of the *Faction*; and to put us from off our *Guard* against them: And, in the next Place, to give the as yet *Innocent* and *Deluded* among them, a less *Abhorrent* Notion of them, and to sow *Pillows* under their *Arms*; which is the Method taken by the *Low-Church* to Reclaim them! And this they call *Moderation*.

But they go farther. They Re-present the *Dissenters* as a *Conscientious* and *Loyal* People, that have no ill *Designs* either against the *Church* or the *Monarchy*.

On the other hand, They draw such a *Picture* of the *High-Church*, as to *Fright* all Mankind from Coming near them! They make them the most *Profligate* *Villains* that ever the Earth bore, Men of *Debauch'd* *Consciences*, of the *Grossest* *Im-Moralities*, &c. as you will see in what follows, p. 17, 18.

They Profess themselves Ready to joyn with the *Dissenters* in *Confederacy* against the *High-Church*, that is, They have done it already!

They think *Episcopacy* an *Indifferent* thing, and only a *State-point* amongst Us.

They have no Notion of *God's* having Appointed any *Order* of Men to Represent Him, to *Transact* betwixt Him, and the *People*, to

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Sign and Seal His Covenants with them, and to Bless in His Name. Or, they think, That any One may take this Honour to Himself, or be Impower'd thereunto by the People, by any the Vilest of them! They think that this can be Confer'd without Episcopal Ordination, which has been from the Apostles Days the Way of the Whole Earth; And the first who Broach'd the Contrary, Aerius an Ambitious Presbyter in the Fourth Century, was Condemn'd as an Heretic. Whose Herese is Now Reviv'd among Us.

They think the Christian Priesthood is not so Sacred a thing as was that of the Levitical. And that the Sin of Korah cannot be Re-Acted under the Gospel, tho' St. Jude Speaks of those who Perish in it; And all the Fathers after who wrote of Schism.

They have Reduc'd every thing in the Church, both as to her Government, Lyturgie, and all Holy Offices, all Outward Institutions, to a Wild Enthusiasm, to what they Call the Life of God in the Soul, to the QUAKER Light Within, to all the Extravagancies of the POPISH Mysticks.

They have left no one Stone upon another in the Church, as an Outward Visible Society. Which cannot be without Government. And that fix'd and Settled. Where the Government is Precarious, that Society must be in a Tottering Condition. But these Men make nothing of Christianity but a Sect, like that of an Epicurean, a Stoick, or an Academick among the Philosophers, to which there go's no More than to be of this or that Opinion; and they might Change from One to Another, ten times a Day, or, as a Man may Change his Lawyer or Physician, without any Hazard or Penalty; So this Book of Moderation says (as you will see hereafter) a Man may Change Churches, and go from One to Another, Provided only that Christianity be Taught, that is indeed, They know nothing of a Church, as a Society, with Authority of Admitting or Excluding; for who can Excommunicate me from my own Thoughts! And if I Believe the General Doctrines of Christianity, I am of the Church, in these Mens Opinion, tho' I stand Excommunicated from all the Churches in the World, and that for my Open Contempt of their Authority, and setting up what Schismatical Congregations I please, in Opposition to them; And thinking that I and my Fellows can Constitute a Church by our selves, as well as any of them.

These are the Men of Moderation! Of Large Thoughts! Of Universal and Comprehensive Charity!

But if any one talks of the Church, of any Authority Committed to Her by Christ, of any Governours or Government Settld by Him, and Deduc'd through the whole Christian World, all the way down from the Days of the Apostles; or speaks of any Schism made against this Church, or Disobedience to her, all such are call'd High-Church-Men, Incendiaries, Enemies to Peace and Union, and not fit to Live upon the Earth! And as such they are Treated in this Book of Moderation!

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But the High-Church, notwithstanding of all the Scandals cast upon them, are far from the Men they are Represented to be; There are None more Desirous of the Reconciliation of the Dissenters, because None are so Sensible of the Dangerous State that they are in, by their Schism from Episcopacy, which is, from the Catholick-Church, of all Ages. And they would go as far as Possible to Purchase their Union with the Church upon any Terms that wou'd not Throw our selves out of it with them; that wou'd Leave any Notion of a Church in being. And it is the Labours of the High-Church which have, with the Good Blessing of God, brought over so many of them to the Church, by Representing their Errors to them. But Soothing them where they are, is not the Way to do it. It is the greatest Hindrance can be to them, by making them Believe that they are in a Safe Condition; whythen shou'd they Change? Indeed the Apparent Designs of the Low-Church are to being Us to Them, not Them to Us.

If not, Why will they not let Us know the Terms upon which this so much talk'd of Reconciliation is to be Purchas'd? Are they Asham'd or Afraid to own them? Or, is it a Seceret? If so, Why do they tell us so much of it? Why Amuse Us with the Grand Project on foot, which is hereafter Quoted p. 39 &c. Nay give Us just Cause of Suspicion, by such Dubious Expressions, as That it will not be Perfectly in our Way. That their Affection to the Church of England was neither Blind nor Partial, and that she wanted Finishings. That they wou'd Serve her in her Truest Interests, and the like? But why wou'd you not let her Judge of her own Interest? Why was this put into the hands of a few Men Pick'd out, to Prepare and Model it; And Nothing left to the Convocation, but to Grant it, or Refuse? And why are We whom you call of the High, that is, the Old-Church, Why are We thus Branded, as the Wickedest Men upon Earth, for the Hindering of this Union? Wherein have we Hinder'd it? What Propositions or Terms of Reconciliation have we Refus'd? What of this Sort has been Offer'd to Us? We have often Desir'd it, and still do; But the Dissenters will not Gratifie Us so far, to let Us know what Concessions on our Part will Reconcile them; yet Roar against Us for not Granting of them! Have they made any Propositions to you of the New-Low-Church? We Desire you wou'd, if they will not, make them known to Us. Let them give it in to the Convocation. But this you keep up as a Secret among your Selves, since your late Confederation! What Reason then can you Give for Using Us so Barbarously, so Inhumanly as you do Dayly, to Represent Us as perfect Miscreants as Monsters to all the World? We Challenge you to shew any other Cause, if you can, but what is Included in that Name which you have Reproachfully (as you think) given Us, but of which we are not Asham'd, that of High-Church-Men; And which Carries along with it, the Greatest Concern for the Souls of all Dissenters, with the Utmost Zeal to Retrieve them; even to the Giving them our very Eyes, our Lives, but not the Truth; for that

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that wou'd not *Retrieve*, but *Rivet* them in their *Sin*; and bring Us to *Partake* of it with them. And to you our *Brethren*, who Delight in the Name of the *Low-Church*, we Earnestly Recommend to Consider the *Designs* and Examin the *Principles* of this *Faction*; and not to follow them, as some did *Absalom*, in the *Simplicity* of their *Hearts*, knowing Nothing.

For, as we have made a *Distinction* of the *Dissenters*, so must we of the *Low-Church-Men*. All are not Equally *Involv'd*. Some, and I hope the Greatest part, are Carry'd away with the fair *Shew* of *Moderation*, and a *Temperate* Spirit. To Understand which Aright; and to shew them, That it is not found among those who Now make such a Noise with it, is what is Propos'd in the following Sheets.

A D V E R T I S E M E N T.

I Put this here, by it self, that it may be the more taken Notice of, tho' it is mention'd in the following Discourse; and that whoever shall undertake to make any Reply to this, may speak to it Particularly, and not Pass it over in the Crowd.

The Dissenters make a Heavy Noise, That the Church will not Purchase their Reconciliation, with the giving up only of a few Indifferent things which Offend their Tender Consciences.

And the Low-Church lay the Blame upon the High-Church (with very severe Reflections) That they are the Obstructors of this Blessed Union.

Now let none of these be Judge in their own Cause. Therefore, let the Dissenters give in to the Present Convocation a List of such Indifferent things, which, if Granted, they will Promise to Conform, and Heal the Schism. The Scruples are Theirs. Therefore, they must make the Proposal. None others can tell what will Satisfie them.

If they will not do this, Let them stop their Clamours, and Never more say, That nothing will be Granted them! And that the Church of England has no mind to Heal the Schism!

But if they will do this, Then it will Appear Whether the High or the Low-Church will go Farthest, to Purchase this Desir'd Reconciliation; and which of them do, in good earnest, Wish it, and not rather to keep open the Breach, to serve other Designs!

Next let those of the Convocation, who were formerly Employ'd in this Grand Project of Reconciliation, (of which they have made such Boasts) lay before the House the Grounds and the Terms of it; That it may Appear they were None but Indifferent things, which were to be Given up to the Dissenters! Otherwise, let Them too Cease their Railing at the High-Church, as Men of Violent Spirits, &c. for Obstructing their Designs! or, for Suspecting what they were!

The High-Church Desire, That they, and the Low-Church, and the Dissenters too may be Try'd by their Actions, and not by the Clamours on either Side. And that they may be Heard Publickly, in the Face of the World, by the Method Propos'd.

And Whoever Refuse this. And cannot Propose a more Rational and Convincing way, for the Clearing of Themselves; let Them be Guilty.

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T H E
W O L F
S T R I P T, &c.

IT is said of *Socrates*, That he wish'd *Aesop* had wrote one Fable more upon this Moral, of the near Resemblance of ^{The Qu} *Virtue* and *Vice*, infomuch that one is often taken for the ^{tion Sta} *other*; And yet that there is so vast a *Distance* in their *Nature*, as that no things upon the Earth are more *Opposite*.

Thus we see *Covetousness* Cloak it self under the Name of *Frugality*, and *Revenge* under that of *Justice*, &c.

And, to come to our present Purpose, that *LAODICEAN* Latitude and Indifferency in Religion, which God Abhors, and Declares that He will Spue such a Lukewarm Church out of His Mouth, (*Rev. iii. 16.*) Recommends it self to Us at this Day, under the Specious Name of *MODERATION*!

Therefore it is necessary for Us to inquire what sort of *Moderation* is a *Virtue*, and what sort is *Vice*, seeing the Name of *Moderation* may be Apply'd to Both.

This word is found but once in all our Bible, and there it is Mis-translated. It is in *Phil. iv. 5.* Let your *Moderation* be known unto all Men. Where the word ἐμενέ, there render'd *Moderation*, means plainly, by the *Con-text*, a Patient and Cheerful Suffering of Afflictions, with full Relyance and Trust in God in all Distresses. The words before in the *Fourth Verse*, are Rejoice in the Lord alway, and the words following *Ver. 6.* are, Be careful for nothing;

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thing; but in every thing by Prayer and Supplication with Thanksgiving; let your Requests be made known unto God. In the *Vulg. Lat.* this word is here Translated *Modestia*, Let your Modesty or Humility be known unto all Men. That is your Chearful and Modest Suffering, not with Reviling and Impatience. This same Greek word is render'd by our Translators, *Patience*, 1 *Tim.* iii. 3. And *Gentleness*, 2 *Cor.* x. 1. and *Clemency*, *Act.* xxiv. 4. And as to the word *Moderation*, I have no Quarrel to it, it is a good word. But in the Text, *Phil.* iv. 5. And in the sense that is screw'd from it, of *Moderation*, that is, *Indifferency* as to Religion, there is nothing of that Meant or Intended in that Text, which speaks wholly upon another Subject. So that the *Dissenters* must look elsewhere for a Text to favour that *Moderation* they Plead for towards Themselves at this time; but never yet did Practise it to Others, when the Power was in their own hands.

Moderation is Generally understood as the Opposite to *Zeal*. But, in this sense, it must be a *Vice*, and as Great a one, as *Zeal* is a most *Necessary* and *Heroical* Christian *Virtue*. Therefore to make *Moderation* a *Virtue*, we must take it in such a sense as not to be Inconsistent with *Zeal*.

1. Not with *Zeal* for the Faith; for we are Commanded to Contend earnestly for the Faith which was once deliver'd to the Saints, *Jude*, ver. 3.

2. Not with *Zeal* for the Church, and her Unity. Without which, all Faith, and all Knowledge, giving all my Goods to the Poor, and my very Body to be Burned, profiteth me Nothing, 1 *Cor.* xiii. 1, 2, 3. Which is the Conclusion drawn from the foregoing Chap. xii. Wherein the Unity of the Church, which is the *Mystical* Body of Christ, is largely Exemplify'd by the Unity of the Members in a *Natural* Body. Hence the Sin of *Schism* is call'd by no less Dreadful a Name, than the Tearing of Christ's Body in pieces! And the Apostle here, upon the Occasion of that first *Schism* at *Corinth*, as the after Fathers of the Church, upon following *Schisms* that arose, shew'd no less *Zeal*, than in Contending even for the Faith. And with good Reason, since Faith, even to Remove Mountains, will Profit Nothing, without that Love and Charity to the Body, as to Hinder it, all we can, from being

being Rent asunder by *Schisms* and *Divisions*. And he must be an Enemy to the Head, who seeks to Dis-Member the Body, tho' he speak with the Tongue of Men and Angels.

But this so *Heinous* a Sin of *Schism* makes no Impression at all upon the Church of *Laodicea*, where *Moderation* is a *Virtue*! Which, p. 27. is very Angry with those who mention this Sin, or hinder their Flocks from straying into what *Schismatical* Congregations they please. And therefore (says it) they will neither hear the *Dissenters* themselves, nor suffer any of their Flocks to straggle into strange Folds, if they can help it. Some of them are so solicitous in this matter, that they Surfeit their Hearers with Fulsom and repeated Declamations against *Schism*. One wou'd have Expected, that upon this Occasion something shou'd have been said, either to shew that *Schism* was no Sin; or that the *Dissenters* were not Guilty of it. But there is not a word. There is no more said of it, throughout this whole Elaborate Treatise. It is Fulsom and Surfeiting to talk of it at all! And there is an End of it!

Thus the Main and Chief point is got over, with Great Ease. For we shou'd have little Quarrel with the *Dissenters*, about all the Objections they make as to Habits, Ceremonies, Liturgy, and even the Grand Point of Ordination by *Presbyters*, in case of Necessity, and where a *Bishop* cou'd not be had, if it were not for that Fulsom word *Schism*! If they did not gather Separate Congregations, and set them up in Opposition to the Church, and so Form a *Schism*, they wou'd be no *Dissenters*, notwithstanding their Different Sentiments as to the Points before mention'd. For there are those in the Communion of the Church, who may Differ in Opinion about these things, and may Reason and Argue them over with one another, without any Breach of Charity, or of the Unity of the Church; which Requires not that all Men shou'd be Exactly of the same Opinion, in Matters of Discipline, and not of Faith; but of one Communion. This preserves the Unity of the Church. And who so Forsake the Publick Assemblies, as the Manner of some is, it was taken for a Forsaking of the Faith, and they may Read their Sentence, where this is mention'd, *Heb.* x. 25, &c.

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Having thus far Explain'd *Moderation* in respect of *Faith*, and *Communion*; That these *Necessary* things be not Hurt by it; I will go as far as any in *Extending Moderation* to other *Matters* and *Persons*. For Example, To bear with a weak Brother, in any *Private Opinions* he may have, such as those mention'd, *Rom. xiv. One believeth he may Eat all things; Another who is weak Eateth Herbs*—*One Man esteemeth one Day above another; another esteemeth every Day alike, &c.* These were *Private Scruples* of Men of the same *Communion*, in things left at *Liberty*, and not *Enjoyn'd* by the *Church*, and was spoke of *Common Days* not set *Apart* by the *Church*, as the *Observation of The Lord's Day* was. And I suppose, That none will Interpret that of *Esteeming every Day alike*, to *Extend* to that *Day*, or to *Excuse* any who shou'd *Refuse* to *Observe* it, and, on that *Account*, shou'd *Forsake* the *Publick Assemblies* upon that *Day*.

In the next place, as to *Persons*, let all the *Moderation* be shew'd that is *Consistent* with the *Security* of the *Faith*, and of the *Peace* of the *Church*; by *Reasoning* with them in the *Spirit* of *Meekness*, and bearing *Long* with them, taking all *Methods* of *Love* and *Charity*. And to *Distinguish* amongst them, the best we can, of those who are led astray through *Ignorance*, from those who *Offend* of *Malicious Wickedness*, as *St. Jude* directs, *ver. 22. Of some have Compassion, making a Difference: And others save with Fear, pulling them out of the Fire.* But there are others, who are *Evil Beasts*, *alway Lyars*, who must be *Rebuked Sharply*, *Tit. i. 12, 13.* And we must give *Great heed* to that earnest *Exhortation* of the *Apostle*, *Rom. xvi. 17. Now I beseech you, Brethren, Mark them who cause Divisions and Offences, and avoid them: And he tells, ver. 18. how they make these Divisions viz. By good Words, and Fair speeches they deceive the Hearts of the Simple.* And he pronounces plainly of such, *That they serve not our Lord Jesus Christ.* None can do so, who wou'd *Divide His Body*.

I will say but one thing more; *ad hominem*, to these Men who now *Plead* so *Furiously* for *Moderation*, and that is, to *Consider* how they themselves take it, when any of their own *Party* go off, and make *Schisms*, and *Divisions* among them. None take

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take it more *Impatiently*, and bestow worse *Names* upon such. And if the *Occasion* be but *small*, they make their *Offence* the *Greater*. According to the true saying, *He Loves me but Little, that leaves me for Nought.* This may help these men to *Understand* what *Love* they had to that *Church* which they have *Left*. The *Apostle* says that *Charity beareth all things*, but they wou'd *Bear* nothing from the *Church* their *Mother*. They *Quarrel* with her for the *Colour* of her *Cloths*, for her *Gestures*, *Habit*, and every thing, for her very *Looks*!

And they make the *Difference* so *small* now, to *Justifie* their *Occasional Conformity* to her. Yet they will not *Return* to her *House*, and *Live* with her and become *Part* of her *Family* again! No. But for a *Visit* or so, To get a good *Meal* of *Meat*, some *Profitable Place* or *Employment* under her. They wou'd be her *Stewards*, if she please, and *Receive* her *Rents*! They plead their *Right*, as her *Children*, to have their *Share* in the *Management* of her *Family*, tho' they own themselves not to be of it, and to have *Adopted* a new *Mother*, whom they *Declare* they *Love* better; and who, they say, has the *Right* to her *House*; And who more than once before this, has got it from her, *Turn'd* her out of *Doors*, and *Dash'd* her *Children* against the *Stones*; who is, at present, at *Law* with her for it; and has already got *Possession* of a great *Part* of it, of all beyond the *River*; And uses her *Children* there with the utmost *Rigor*, refusing them *Leave* even to say their *Prayers*; Call her *Publicly* and *Openly* an *Old Whore*, and a *Witch*, and that they must have her *Destroy'd*; And have *Enter'd* into a *Solemn Oath* and *Covenant* to do it. Therefore that it is her best way to shew *Moderation* to her *Children* that have gone over to this *New Mother*, to let them *Come* now and then into her *House*, lest they *Forsake* her *Quite*; to give them good *Employments*, and *Trust* them with the *Management* of her *Affairs*, who have done it so *Dexterously* before.

But before we *Condemn* Men, let us hear them. Let us go over this *New Celebrated Book*, *Chapter* by *Chapter*, and see the utmost can be said in *Defence* of this *Occasional Conformity*.

And

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And first, for the Title, which is, *Moderation a Virtue, or, Occasional Conformity Justifi'd from the Imputation of Hypocrisy.* It had been more Proper, in my poor Opinion, to have stated it Problematically; And as a Preliminary, to have first Inquir'd, Whether there was any such Sin as *Hypocrisy*? And, if so, What it is? For I believe it will be very Hard to give any Definition of it, which will not Answer, in every Point, to *Occasional Conformity.* Few Readers but, at first view, think them the very same, And *Occasional Conformity* to be as *Determinate* and *Solemn* a Profession of *Hypocrisy* as ever was or can be given. But let us go on, and see what can be Advanc'd in favour of this *Paradox*, passing by the *Flourishes* of his *Introduction.*

His Chap. 1. begins at p. 7. And bears this Title, *I will Prove that Occasional Conformity is no New thing, but is Warranted, in some Cases, by the most Sacred and Uncontestable Precedents.*

They pretend now that they never conform for places.

He enters with a *Caveat*, That he does not *Justifie any that Conform meerly for a Place, if there be any such,* says he, He calls such *Occasional Conformity, a Scandalous Practice, a Reproach to Religion, and Offensive to all good Christians.* This is Entering into the *Hearts* of Men. And there he thinks he is safe, for there are no *Witnesses* there. And thus Men may *Conform* as they will. Who can Prove it was *Meerly* for a *Place*? But this do's not solve the *Reproach* and *Scandal* to *Religion,* of which he speaks. For Men must Judge by *Actions.* No *Hypocrite* can be otherwise *Discover'd.* And an *Honest Casuist* would have Guarded severely against this. This is Prompting Men to *Act* the *Hypocrite* securely, and say, that none shall see them. Now if any Man's *Constant Communion* was with the *Dissenters,* and who Never came to *Church* before he was call'd to it by a good *Place,* can any Man Judge otherwise, than that he was brought to it for that Reason? And if he Return afterwards to the *Dissenters* again, and Rail as much at the *Church* as he did before, and Embrace all Interests in Opposition to her, tho' he go now and then to *Church,* for Form, to have it to say, and that he did it not *Meerly* for a *Place,* can any

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any Judge him not guilty of *Hypocrisy*? Do's any man alive think the King of *Poland* a true *Convert,* who got his Light immediately upon the Dazling of a *Crown,* tho he keeps still to the same *Communion,* for the same Reason. There is no way to wipe off this *Scandal* of *Hypocrisy* but for these *Occasional Conformists,* to Refuse *Places*; at least for some Decent time after their *Conforming*: Unless they will speak the Truth as it is, and say, That they value good *Places,* in order to the carrying on of the *Good old Cause,* more than giving the *Greatest Scandal* to *Religion.* Their *Cause* was never yet otherwise carry'd on.

Their just Pretence was Meerly for Places

But in the Next place, this Pretence which they set up now for their *Occasional Conformity* makes perfect *Rogues* of their former *Saints,* who broke the Ice, and began this *Trade.* They Open'd the Scene, and Began it, in the years 1681, and 1682. Just before the Design'd *Execution,* and happy *Discovery* of their Hellish *Plot* to have *Murther'd* King *Charles II.* and the *Duke* his Royal Brother, at *Rye-House*; and having serv'd them, as they did their Father, then to have overturn'd both *Church* and *State,* by filling the Nations with *Blood* and *Confusion,* as they had done before. This their Curfed Contrivance being Ripen'd just Ready for the Perpetration, they found it necessary to have as many as they cou'd of their *Party* in *Places* of *Power,* especially to be *Sheriffs* of *London,* to Head the *Insurrection* there, and to serve them with *Ignoramus Juries,* in Case of Need, whereby they thought themselves secur'd against all the *Law;* even tho' their *Plot* shou'd be Discover'd. But then the *Sacramental Test* stood in their way: And having suffer'd *Persecution* (as they call'd it) formerly rather than *Conform* to it, tho but *Occasionally,* once a *Month* or so, as being a Breach upon their *Consciences* tender! They knew not with what Face to Swallow it then, *Meerly* to *Qualifie* themselves for *Places.* At last their *Rabbies* (rather than the *Good Cause* shou'd Sink for such *Punctilios*) found out a way, by Vertue of this *Distinction*; That what was not Lawful, in *Ordinary* Cases, to do; yet in *Extream Necessity,* might be done. Then they order'd them to Raise the Cry, That all their *Throats* were just going to be *Cut!* And Determin'd the Cause, That,

That, for *Self-Preservation*, they might *Conform*, but only *Occasionally*, to enable them for their own *Defence*; but by no means in other *Cases*. This *Doctrine* they *Printed*, and threw about in *Pamphlets*; And *Compar'd* their *Case* to that of *Matthias* the Father of *Judas Maccabeus*, fighting on the *Sabbath*:

Then the *Road* was open. And *Shute*, *Bethel*, and *Cornish* came in to be *Sheriffs* of *London*; and *Rich. Goodenough* the Blackest of these *Furies*, who was to have *Murthred* the *King*, with his own hand, was *Under-Sheriff* to *Bethel* and *Cornish*.

This was the *Beginning*, and these were the *Reasons* of the first *Occasional Conformity* for *Places*. And it was *Meerly* for *Places*. They *Declar'd* it to be *Unlawful* otherwise.

Yet, to see how *Error* and *False-Principles* are never *True* to *Themselves*, They are now *Forc'd* (to serve another *Turn*) to *Declare* this *Practice* to be *Scandalous*, a *Reproach* to *Religion*, and *Offensive* to all good *Christians*; that is, Till they have another *Occasion* of taking it up again!

The Meaning of their Out-Cry of Persecution intended, and for Self-Preservation.

Let me here *Observe*, That it has been the never-failing *Practice* of these *Saints*, when they have any *Horrid* and *Nefarious Wickedness* a *Hatching*, then to *Cry out* of *Persecutions* Intended against them, and what ought to be done for *Self-Preservation*. This is a sure *Mark*, that they are then upon some *Mischief*. And the less *Reason* they have for such *Pretences*, it is so much the *Surer* that it is done out of an *Evil* Design. Thus it was in all their *Bellowings* against *K. Charles I.* and the *II.* Two of the most *Merciful Princes* that ever *Sate* on the *English Throne*, or, perhaps on any other.

And their *Roarings* of the *Danger* they are in at *Present*, and *Designs* of *Persecution* against them, (with which their *Pamphlets* make a fearful *Noise*) are *Certain fore-Runners* of some *Design*, some *Damn'd Design* which they have in hand. Of which I hope to give some plain *Indications* before I have done. But first, let us go through their *Arguments*, in this their *Peerless Book*, for their present *Practice* of *Occasional Conformity*.

And

And first, in this *Chapter*, there is not so much as any *Argument* or *Reason*, even offer'd at. Which one wou'd have *Expected*, in so *Important* a *Cause*, but there is nothing of that; only some *Precedents*, which they say are *Uncontestable*. And yet at the same time, they shew their *Suspicion* of them, that they will not fit their *Turn*; For they say they will *Prove* that *Occasional Conformity* is *Warranted* in some *Cases*. What then? Is it *Warranted* in *Their Case*? Are the *Cases* they bring the same with *Their Case*? They *Dare* not say that! They know the *Contrary* full well. Then why are they brought? O! For very good *Purpose*, for if *Occasional Conformity* be *Lawful* in *Any Case*, then the *Mobb* will run away with it, That it is *Lawful* in *their Case*, without further *Examining*. And this in good *Truth*, is the whole *End* and *Design* of bringing these *Precedents*: A modern *Topick*, that serves in many *Cases*, to carry that off with *Noise* of *Precedents*, which are *Easily Mistaken* or *Mis-apply'd*; where there is no *Room* or *pretence* for *Reason*, or the *Justice* of the *Cause*. But let us *Examine* their *Precedents*.

They bring in our *Blessed Saviour* as a *Precedent* for *Occasional Conformity*. How so? Because he taught in *Private Houses*, on *Mountains*, and in the *Wilderness*. Had he not *Authority* so to do? An *Authority* Superiour to that of the *Jewish Establishment*? Which if he had over-turn'd in a *Moment*, and *Dissolv'd* their whole *Oeconomy*, might he not have done it? And can our *Dissenters* *Plead* an *Authority* over that *Church* which *Christ* hath *Establish'd*, as great as he had over that which was settl'd by *Moses*? *Blessed God!* What *Christian Ears* can bear it, to hear such *Hideous Blasphemy!*

The Precedent of our Blessed Saviour for Occasional Conformity, Exam'd.

Korah and his *Company* were swallow'd up quick into *Hell*, for opposing that *Priesthood* which *Moses* had set up, tho' they differ'd from *Aaron*, in no other *Point*, either of *Doctrine* or *Worship*.

And these *Wretches* think it but a slight matter to *Oppose*, to *Vilifie*, and *Ridicule* that *Priesthood* which *Christ* himself has *Ordained!* They *Laugh* at the *Objection* of *Schism*, and call it *Falsome* stuff!

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They plead the Example of *Christ*, in his setting up a *New Church*, different from that of *Moses*; as a *Precedent* for them, to set up *New Churches*, in Opposition to that which *Christ* has Established!

But they observ'd not that *Regard*, or to use their own word, that *Moderation* towards the *Church* of *Christ*, which he did to the *Church* of *Moses*. He never *Dissented* from their *Publick Worship*, but was a *Constant* not an *Occasional Conformist* to it. He confirm'd the *Authority* of those who sat in *Moses* Seat, tho' very *Wicked Men*, a *Generation* of *Vipers* and Commanded his own *Disciples*, as well as the other *Jews*, to Obey them in *Whatsoever they bid them observe*, tho' not to follow their *Evil Works*, Matth. xxiii. 1, 2, 3. He sent the *Lepers* whom he healed to the *Priests*, to Offer what *Moses* had Commanded. He himself Submitted to all their *Institutions*, to *Circumcision*, and being Presented in the *Temple*, &c. He Observ'd not only, their *Passovers*, and *Feasts* Ordained in the *Law*, but afforded his Presence at their *Feast of Dedication*, Joh. x. 22. Which was purely of their *Church Authority*, and Instituted by the *Maccabees*. 1. Mac. iv. 59. So that he was, in all things, an *Intire* and *Constant Conformist*. Tho', if he had been otherwise, it had been far from being a *Precedent* to our *Occasional Conformists*, as has been said.

The Precedents of St. John Baptist, and the Apostles.

Having clear'd this *Precedent* of our *Blessed Saviour*, there needs the less be said as to the other two *Precedents*, which are Produc'd of *St. John Baptist*, and the *Apostles*; Because if they had, by our *Blessed Saviour's* Command, quite broke off *Communion* with the *Temple*, it had been no *Precedent* to the *Dissenters*.

But they did not. For tho' *John* was sent of *God* to *Baptize*, and *Preach* the *Doctrin* of *Repentance*; yet he never did *Separate* from the *Communion* of the *Temple*, or Taught Men so to do. He set up no *Opposite Communion*, but was in all things, a *Constant*, and not an *Occasional Conformist*.

So were the *Apostles*, and the *Jewish Converts*, but this was not Impos'd upon the *Gentile Converts*, in whom the new *Peculium* was to be Erected. That Decree of the *Council* at *Jerusalem*

Jerusalem, Act. xv. Respected only the *Gentile Converts*, therefore *St. Paul* did *Circumcise Timothy*, because his *Mother* was a *Jewish Convert*. Act. xvi. 1. But wou'd not *Circumcise Titus* being a *Greek*, Gal. 2. 3. Therefore *St. Paul*, by the Advice and Consent of *St. James* Bishop of *Jerusalem*, and the *Elders* there, did *Purifie* himself in the *Temple*, and Offer'd, according to the *Law*, to shew, That it was a false Report that had been spread of him, as if he had perswaded the *Jewish Converts* to Forsake the *Law*, and not to, *Circumcise* their *Children* Act. xxi. 21. But as for the *Gentile Converts*, they were Commanded to observe no such thing. ver. 25. Thus the *Jewish Church* was suffer'd to Die away of it self; And the *Gentile Christian Church* to come in its Place, after the *Romans* had Destroy'd the *Temple*; And consequently the Stated *Worship*, which was Confin'd to that Place, was brought to an End; by the *Sword* of *Enemies*, not by the *Apostles*, or any *Violence* of the *Christians*. For which one of the *Fathers* gave this Reason, *Ut cum Honore Mater Synagoga Sepeliretur*. That the *Synagogue*, which was the *Mother* of the *Church*, might be *Bury'd* with *Honour*, without any *Indignity* or *Violence* offer'd to her by the *Church*. Thus carefull was *Christ* to preserve the *Dignity* of His own *Institution* in that *Church*, which he had Decreed to *Supersede*. But our *Furious Fanaticks* are for Pulling down His *Church* all at once, and have Pursu'd her with *Fire* and *Sword*. And have the *Impudence* and *Blasphemy* to Quote *Him* for their *Precedent*! And willfully (who can think otherwise) *Burlesque* the *Holy Apostles*. They gave their Reason, why they *Circumcis'd Timothy*, and not *Titus*, viz. Because the one was a *Jew*, the other a *Greek*. Now see how this Author turns it. They *Circumcis'd Timothy*, says he, p. 8. to shew the *Lawfulness* of *Occasional Conformity*; And not *Titus*, to shew the *Unlawfulness* of *Constant Conformity*.

He comes next, p. 9. to *Rom. xiv. 3*. Of some who *Eat all things*, others *Eat Herbs*; some observ'd *Days*, others did not. This is answer'd before, That these Cases were of *Privat Opinions*, among Brethren of the same constant *Communion*, in things

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things which were not Determin'd by the Church: And in such Cafes, we ought not to Judge one Another.

But he mentions (*Ibid*) the Apostles Decree about Eating of Blood and things Strangled. These are call'd Necessary things, *Act. xv. 28*. Now I wou'd Ask him, How these things became Necessary to the Gentiles, who never were under the Law of Moses, and are Exempted from being put under it by this same Decree? Are these things Necessary in their own Nature? Then they are Obligatory upon Us still. How otherwise then were they made Necessary, than by the Decree of the Church? Can the Church then make those things Necessary to Us, which are Indifferent in their own Nature? Let the Dissenters look to this, who Quarrel at things they own to be Indifferent, meerly because they are Enjoyn'd by the Church.

These are all the Precedents he brings; and Reasons None! But he Exults in these with Great Triumph! By these several Instances (says he) it Appears, that Occasional Communion in some Cafes may be Lawful; where constant Communion wou'd be a Sin. How this Appears, I leave to the Reader; Nay I dare leave it to this Author himself. For his next words shew a great Doubting in the Case: *I am not concern'd* (says he) *to Prove the case of our Dissenters to be Parellel with these before us.* No? To what Purpose then are they brought? He says, *It is sufficient to Vindicate them from the Imputation of Hypocrisy and Atheism, that they Think so.* This is good Casuistry! And this Author has taken all the Pains he can to make them Think so. To Lead them into it. Good Man! At the same time that he seems to Believe, nay, do's as Good as Confess, that the Arguments he brings are not Conclusive, as to Them. Wou'd he say otherwise, That he is not Concern'd to shew that the Instances he has brought are Parallel with the Case of our Occasional Conformists? But if he can make them Believe so, that is all he is Concern'd for. That is, to Believe a Lye! An Excellent Director of Conscience! And Strong are these Motives, to Induce a Favourable Opinion of Occasional Conformity! But whatever they think of themselves, it will be Hard to Perswade other Men, that there is not a Deep Hypocrisy at the Bottom; And a sort of Atheism too,

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too, thus to Mock and Play with Divine things. Especially, when they make a *Worldly Advantage* of it.

But suppose there was neither Hypocrisie, nor Atheism in it, wou'd it Cease therefore to be a Sin, meerly because they Thought so? Our blessed Saviour told His Disciples, That the Times were a Coming, when *They that Kill'd them, shou'd Think they did God service*: And we have seen it in our Times, when our Fiery Zealots, for the Glory of God! Pull'd down His Church, Murther'd their King, and Fill'd Three Nations, with Blood and Desolation!

But our Author Closes this Chapter with a Notable Stroke. He, to shew his Skill in Antiquity, Quotes several Authors to Prove, that there had been Sacrifices and Supplications offer'd in the Temple of Jerusalem for Heathen Kings. And thence Inferrs, That this was Occasional Conformity of the Heathen with the Jews. But it wou'd have been more to his Purpose, if he cou'd have Prov'd, that the Jews held Occasional Conformity with the Heathen, and cou'd have Justify'd the Practice; But since he cou'd find no Precedents among Christians, he go's to the Heathen, and Proposes their Example to Us, to Justify Occasional Conformity; But after all, is Desiring the Prayers of Another, a Conforming to his Worship and Religion? Or, is Praying for Another, any sort of Encouragement to Occasional Conformity? We Pray for all Men. Do we therefore Conform Occasionally with them, or they with Us? This is the Strength, and All that he says in Justification of it And so I think we may Dismiss his first Chapter.

The Second bears this Title, *The Principles of the Conscientious Occasional Conformist are Christian and Catholick; and therefore are such as will Justifie him before God and Man.*

This Chapter begins p. 11. And is nothing but Harangue, without any thing like Argument in it, and is False in Fact, from one End to the other: Thus he Starts, in Praise of his Occasional Conformist, *He acts not from a Mercenary Spirit, or any Sinister Intention towards the Establish'd Church,* that is, if you will Believe him, and not Measure him, by what he has done Already, and never Fail'd of doing, when it was in his Power.

They who have Try'd him, can Determine.

Then

Then follows, for Two Pages together, a bitter *Invective* against the *Church of England*, her *Discipline*, *Ceremonies*, and *Liturgy*; by way of telling the Reasons why the *Occasional Conformist* cannot keep *Constant Communion* with her. And at last, p. 12. shews what strict Notions he has of a *Church*, and of the *Authority* left with her by *Christ*, by making it Equal, what *Church* or *Communion* we go to, as to what *Lawyer* or *Physician*; And this he Calls a *Catholick Spirit*, and keeping up the *Communion of Saints*. Thus every three or four that Pleases may set up a *Church* by Themselves, and Invest their *Haranguer* with the *Priestly Authority* of Transacting betwixt *God* and Them, as His *Minister*, to Bless them in His Name, and Sign and Seal His *Covenants* with them; But they know Nothing of all this Matter, either what a *Priest* is, or a *Church*: They know Nothing of what belongs to the *Office* of a *Priest*, but what they think is Deriv'd from Themselves: And which they can take away again, as Easily as Change their *Lawyer* or *Physician*. And if there were 1000 different *Sects* in the Nation, they think that there is no Breach of *Unity* in all this; or any *Schism*, but in talking of *Schism*, that *Fulsome* stuff, that is, That there is no such *Sin* as *Schism*!

Then he tells, p. 13. That *Baxter*, *Bates*, and others were for *Occasional Conformity*; and we know that the *Generality* of their *Party* did Battle them for it. What *Arguments* are these?

He says, p. 14. That some have us'd *Occasional Conformity*, and not for *Places*. What? For *Curiosity*; or, out of an *Indifference* to all *Religion*? There are too many such!

He Concludes, That the *Occasional Conformists* are Born to serve their *Queen* and *Country*, and other Men. But they have not serv'd them like other Men. He says, They are as well Affected to her *Majesty's Government*, as the most *Loyal* of her *Episcopal Subjects*. And if you will not take that for an *Argument*, and full *Proof*, there is no more in this Chapter.

Chap. 3. An *Occasional Conformist* is not so *Formidable* a Creature, when we consider that the *Difference* between a *Church-Man*, and a *Moderate Dissenter*, is very little.

They

They are the more *Formidable* for that; because then it is Plain, it cannot be *Conscience* that Troubles them; for it must be a strange sort of a *Conscience*, that will *Embroyl* a *Nation*, and keep up *Divisions* in it, (not to Name now *Schism* in the *Church*) and all this for nothing, or for very *Little*! Therefore there must be some other *Designs* on foot.

This indeed is the Heart of the Cause, and we are come to Receive full satisfaction in it, p. 16. Where the Objection is put, *If there be so Great an Agreement between them and the Church, how came they to Separate from it?* The Answer is in these words, *It is none of my Business to Enquire into the Reasons of their Separation here, that has been done by other Hands, particularly by Mr. Baxter, in his Pleas, and English Non-Conformity; and Lately by Mr. Calamy in his Abridgement of Mr. Baxter's Life; and the Defence of the Tenth Chapter containing the Reasons of Non-Conformity.* This is every Word of the Answer, that is, you may go look for it. And you may Look long enough, before you find any thing like an Answer, in any of these *Lean*, *Flashy*, *Tedious* *Scribles* to which you are Referr'd. *Baxter* has been Answer'd over and over, and *Calamy* is utterly Defeated by *Mr. Hoadly*. Yet they must be Trumpt up again: They make the *Difference* *Vast* and *Great*, when they Justifie their *Non-Conformity*. For they cannot do it otherwise. What! Make *Schism* in the *Church*, and *Divisions* in the *State*, for *Small* matters, for *Very little*! This will not go down with any Man of *Common sense*, with any who have the least *Regard* for the *Welfare* either of *Church* or *State*, either with a *Christian*, or an *English-Man*. Their *Non-Conformity* must suppose *Great* matters in *Difference*: And their *Occasional Conformity* must suppose *Very little*. If any man can Reconcile these, he must make *Great* and *Little* to mean the same thing!

The rest of this Chapter is spent in Leading you quite off the Purpose, as p. 17. shewing wherein the *Church of England* and the *Dissenters* Agree. p. 18. wherein they Differ, And from thence to the End of the Chapter. p. 24. he runs Riot against the *Church of England*, exposing the *Differences* he says, are among her *Members*, as to several *Opinions* and *Practices*. Which he *Magnifies*.

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nises, and wou'd make Greater than all the Differences betwixt the Church and the Dissenters. Wherein he tells Abominable Un-truths, and false Scandals, some of which I will name just now. But if they were all true, it makes against him. For if the Members of the Church of England, notwithstanding of their Greater Differences in Opinion or Practice, yet have that Regard to the Peace of the Church, as to keep in her Communion; and not make every Difference in Opinion the Foundation of a Schism: How much more ought the Dissenters not to make Schisms, for their Lesser Differences with her?

He first Instances, p. 20. the Difference of Opinion in the Convocation about Adjournments. And he may find the like in other Assemblies as well Civil as Ecclesiastical. And among none so much as among the Dissenters who are not only Divided into various Sects, flatly Opposite to one Another; but each within themselves are Sub-Divided, sometimes even to Daggers-drawing. The Honorable Houses of Lords and Commons may differ in Opinion with each other; or the same House be Divided in it self, as they are upon every Vote that do's not Pass *Nemine Contradicente*; yet here is no Breach, while they go on in the due Parliamentary Form. Why then shou'd a Blow be reach'd at the Convocation, for the like Humane Infirmities? And there is more to be said on their behalf, than any other; Because their Meetings have been so long Interrupted, that they cannot but be at a loss for Precedents, and former Rules. But no matter! Here is a Difference among the Clergy of the Church of England!

The next he Instances is, that some of them do Subscribe the 39. Articles, as *Articles of Peace*; Others he says, as *Articles of Faith*. Why did he not Name one of these Latter sort? For, barely upon his word, I shall not believe, that there is a Clergy Man in England so Ignorant. The 39 Articles are not made so much as *Articles of Communion*, far less of *Faith*. They are Requir'd from no *Lay-Man*, or any other but the Clergy who are in Office; That there may be an Uniformity, in the Doctrine, Publicly Preached. How can he make an Instance of this, when he sees, that even a Bishop may Publish Expositions of these Articles,

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articles, which others of the Clergy have oppos'd. as not Sound, nor Agreeing with the Doctrine of the Church of England? If he says, that this is a Neglect of Discipline, I leave that to the Wisdom of our Superiors.

Then he comes to Private Opinions, That some are Calvinistical, others Arminian, &c. And are there not Differences of this sort too among the Dissenters? Is not their Famous *How an Arminian*? Is there not the like among all sorts of Men? Why then this laid upon the Church of England? Why? But to Blacken! To Blacken! Let the Dissenters then Learn this Lesson from the Members of the Church of England, not to make Schisms in the Church, for these their Private Opinions.

But now he puts forth All his Force, and shews his Loving Inclinations towards the Church of England, p. 21. First he falls upon the poor Non-jurants, for their Passive-Obedience Doctrine, and their *Jus Divinum* of Monarchy. But these are not worth the Stroke of such an Hero. Alas! Let them Dye in their Holes. They are Trod under foot, and Crush'd to Nothing. They Trouble no Body now.

Well then, he Turns to Nobler Game, even the Complying Clergy, the *de Facto* and the *de Fure* Men. The High Church and the Low Church. He makes Jacobites of all the Former. But proposes an Union betwixt the Latter and the Dissenters. Of the Foundation and Progress of which I have something to say by and by. I have somewhat like a *Secret History* to tell you of that. But I will not Interrupt, till I have stag'd over this mighty (Little) Book. I have now only to observe his Moderation towards those he calls the High Church. He says, *They are the most Dangerous Enemies of the English Nation — by Calumniating the Low Church and Peaceable Dissenters, who are the Governments best Friends, and whose Union they have Reason to Fear — That none can Effectually Ruine the Church but these Secret Enemies of the State, who are the more dangerous, because in the Church's Bosome.* (This is a good Simile, if Bayes knew how to Apply it, but he go's on) *That having Debauch'd their Consciences by the grossest Immoralities have lost the true sense of Religion, and have no Principles left, except it be — a strong disposition to Receive the Romish Religion,*

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The Picture of Moderation.

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which Indulges them in Damnable Lusts, &c. This is a Moderate Account of the High Church! These are the Men that Plead for Moderation! And Accuse others of Calumniating! We now see what they mean by all their Out-Crie about Moderation! Not that they wou'd shew any to others; But that others shou'd be Moderate to Them, at the same time that they are Working the Destruction of those others, (if they can Perswade them to be Moderate!) and Sewing them in Bears Skins, to set the Dogs about their Ears; Representing them as Enemies to the Government, Men of Debauch'd Consciences, Guilty of the Gross'est Immoralities, and Popishly Affected, that they may be Indulg'd in their Damnable Lusts! What then Remains, but to set the Mob upon them? This is Marking them out for the Mob, besides rendering them Obnoxious to the Government. But the Government will Require Proof. Therefore the Mob-way is the Better. Slander is enough for them! And here is true Pains taken for that Purpose! And Arguments very Convincing to Perswade the High-Church to Moderation! But who are the High-Church? Even whom they Please! It is but saying the Word, and the Work is done! Let Black-Cassocks have a Care how they walk the Streets when once this Work of Moderation is Begun! But are They only in Danger? No, No, They have Friends and Abettors, of whom 150 of the House of Commons, Men of the Best Estates and Interest in that House have been already Markt out in a Black List. And they must go with the Black Cassocks. And with them All that were for the Bill against Occasional Conformity. And all that had a mind to be so; all whom they suspect, that is, all who do not Joyn heartily with them in the Work. Curse ye Meroz— must go out against all Neuters; They will have no Neuters. As it was Agreed in their Plot of Rye-House, That Neuters shou'd be treated as ill as their most avowed Enemies. This Moderation is for Thorough-work, as it has always Prov'd; and now shews its Teeth in the Grin of a Lyon, Acting the Lamb: But the Ass cannot Hide his Ears; and the Cloven-foot will Appear: But we shall have more Occasion to speak of this Hereafter.

True Account of the Horrid Conspiracy. p. 61.

This Author is against Occasional Conformity.

Only, for the Present, let me take Notice, That this Author is as much against Occasional Conformity, as he is for it. That is, he is against allowing it to any others, but to Themselves: He says (*ibid*) of the High Church, whose Occasional

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Occasional Conformity to the present Government, and Appearance of Zeal for the Church, do put them in a Papacity to betray both. This is exactly the Case of another sort of Folks; but have the High Church-men only an Appearance of Zeal for the Church? Then they ill deserve the Name of the High-Church. But if they had only such an Appearance, then, Sir, you wou'd not be so Angry with them. But all your Fear is that they are, in good Earnest Zealous for the Church, and will not suffer her to be Tamely deliver'd up into the Hands of her Enemies. The Low-Church do Pretend (do they not?) a Zeal for the Church. Why then are you not Displeas'd with them?— You know Why! But the Occasional Conformity of this High-Church to the present Government, is that which Troubles your Spirits. Why? Is not a State Occasional Conformity as Good, or as Bad (which you Please) as an Ecclesiastical? Especially where there are Places to be got by it? And may they not say, that they do it not Meerly for Places? No. But as some body else that I know, for an Opportunity of Betraying! You know the old saying, *What is Sauce for a Goose*— What! will you give no body Leave to Betray but your selves? Indeed you have the most Right to it, and are better us'd to it. And you wou'd not have others Learn, lest they serve you, some time or other, in your own Coyn! Well then, you shall Keep it, and Monopolize it. This Flaile is handled Clumsily by new Beginners. They may beat out their own Brains with it. But upon the whole, whether is it the High-Church; or the Low-Church and the Dissenters (since you will have them Join'd) that have the most Reason to wish the Long-life, and Prosperity of her Majesty? And which of them is it, who propose to themselves the Greatest Advantage by the next Change? This Case is so Plain, that I am afraid, it is the Complainants will be found the Occasional Conformists to her Government. But no more of that, at this time, lest I shou'd Provoke your Moderation.

Yet I will not let you go, till you give an Account of a most Malicious and Jesuitical LYE, by way of Innuendo, which you Slide in p 23. Where giving in your Master-Roll of the Grand Divisions that there are among the Clergy of the Church of England, as that in some Churches the Communion-Table is Rail'd in, in
 A Notorious Malignant Representation, in Favour of the Dissenters.
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others it is not. (I thought you wou'd not be Offended at that.) Some oblige the Communicants to Kneel at the Rails; others give them the Lord's Supper in their Seats. Some Read all the Prayers; others more or less, as occasion requires. Some Read the Prayers themselves, others depute their Curats — And such like Perilous things! It is a Justification of our Church, when you bring in these for her Divisions, which are none of Hers, but of those who do not observe the Rules that She has laid down; Besides this is what you have always Pleaded for, to leave a Liberty in such Indifferent things. But among the Rest you say, *Some Administer the Lord's Supper once a Month, in Imitation of the Dissenters.* This, this, Sir, is the Lye, the Horrid Lye with which I Charge you. For the Direct Contrary is the Truth. *viz.* That the Dissenters in London, since the Restoration, 1660, have taken up this Custom of Monthly Sacraments, meerly because it was Practis'd in the Episcopal Churches, lest they might seem to their own Party, less Devout than the others. For it is well known, what a slight esteem they have of the Sacraments. And indeed were Wearing them out of Doors, by almost a Total neglect of them, while they had the Government; in so much that even at Oxford, the Sacrament was not once Administred in the whole University, from the time that Episcopacy was thrown out, in the year 1648, to the Restoration 1660. as the *Antiq. Oxon.* inform us. And the like was in many Parishes and Places in England, the like was in Ireland, as you may see in the Present Arch-Bishop of Dublin his Discourse concerning the Inventions of Men in the Worship of God. And the like in Scotland then, and even now since the late Establishment of Presbytery, where at the Old Town of Aberdeen (for Example) the Seat of an University, the Sacrament had not been Administred at Easter last, since the Revolution; and they Banish'd an Episcopal Minister there, for giving it, at that time, in his Meeting House. They are desir'd to shew, where else in England besides London, they have Monthly Sacraments? And whether ever this was their Practice, when they had the Power, either in London, or any where else? yet now it must Impudently be said, that the Church of England took up this, in Imitation of the Dissenters. This too is an Effect of their Moderation!

Chap.

Chap. 4 That the Implying of Moderate Dissenters, or Occasional Conformists, in Publick Trusts, is so far from being Prejudicial to the Church, that it really Strengthens it.

This is Prov'd by Two Topicks. The first is, p. 25. Because several of them were in the Societies for Reformation. The second is, p. 26. Because they are better than Atheists and Publick Debauchees. This is all that is said to Prove the Contents of this Chapter; And so I leave it. There is nothing remarkable in it, but that he says, with great Gravity, *The Difference between these, and the Church being so Small, And their Deference for it so Great, she hath nothing to Fear from them.* p. 24. And again, p. 25 *They are Real Friends to the Church.* What Friendship and Deference they have for her, is shew'd before in the Picture they have given of their Moderation. This is only a Piece of their Modest Assurance!

But it is ask'd, p. 24. *What hurt they have done to the Church, in the late Reigns of King Charles II. King James II. and King William, when several of them were in Power? Do's He mean, when Shute, Bethel, Cornish, &c. were in Power? Or, when Episcopacy was Abolish'd in Scotland? But what hurt have they done? Even all that was in their Power. They were in Two open Rebellions against King Charles II. in Scotland. And in several Plots (that were known) to have Murther'd him in England, in order to Destroy and Root up the Church. They began before the King was well settl'd on his Throne, the very next year after his Restoration. That Commonly call'd Praise-God Bare-bone's Plot, was in the year 1661. wherein Major Wildman was one; who is Nam'd in *The Account of the Rye-House Plot*, p. 73. as one of the Conspirators.*

The Fifth Monarchy-Men, under Venner fought it out obstinately. In year 1662 there was another Plot of these Dissenters to have Murther'd the King, the Duke of York, the Duke of Albe-marle, and Generally the Bishops, Nobility, Gentry, and Commonalty that were not of their Party, and Assisted them not, says Heath in his *Chronicles* p. 512. The Nenters go to Pot, in all their Conspiracies! For this Plot several of them were Hang'd. And the rest Pardon'd, to Plot again!

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The next year 1663, they had another Plot in Ireland, to have Murther'd the Duke of Ormond, then Lord Lieutenant, and overturn the Government. For this, some of them were Executed, and among them one Lackey a Presbyterian Preacher, another Chambers, Fled, Confess'd, and was Pardon'd.

The same year there were several Plots in the North of England, in Yorkshire, the Bishoprick, also at Ipswich in Suffolk and other Counties. An Oath of Secresie was taken, and Agents Employ'd at London, and in the West of England for Assistance. For some of them were Actually in Arms, taken and Executed for it.

Pamphlets were Published, calling all to Arms, and to shew the Righteousness of the Cause, for which a Printer was Hang'd and others Pillory'd and Fined. Heath Chron. p. 520, 521.

This and the Plot in Ireland were concerted to go on at the same time.

In the year, 1664, another Plot broke out in the North of England, for which several were Executed. Heath, p. 526.

But these shou'd not be call'd several Plots. For they were all indeed but the Prosecution of the same Plot, which they ever had, and ever will have against the Church and the Crown.

It appear'd again, in a Devilish manner, in the year 1666, which Heath tells, p. 549. And you will find it in the London Gazetts. Num. 47, 48, 49. from April, 26. to April 30. 1666. And they were to have Burn'd London too, and in all Appearance did do it, it being Burn'd the same Day 5 Months after, which was prov'd upon them to be the Day agreed on to do it, by a Council of their Great ones that Sat at London, who Receiv'd their Directions from another in Holland, who Sat with the States. These are the words of the Gazette, where you may see it more at Large. The same Year they took Arms, and Fought it at Pentland Hills in Scotland. And again at Bothwell-Bridge, in the Year 1679. Usher'd in with the most Barbarous Assassination of the Lord Arch-Bishop of St. Andrew's, just before; and the Assassimators were the Chief Commanders in their Rebel-Army. I pass the further Steps and Movements of this Plot, to the year, 1683. when it was call'd, the Rye-House Plot. Of which an Excellent Account is Printed, with the Vouchers, past all Possibility of denial, and yet, *What Harm did they*

they do, in the Reign of King Charles II? And as to King James II. It is their Glory now, how finely they Betray'd him; and how Instrumental they were in the Revolution. But what will they say to all their Flattering Addresses to him, wherein they Vow'd perpetual Loyalty to him, and took God to Witness the Sincerity of their Hearts? And that for the very same Declaration of Indulgence, for which they Hosanna'd him Then, even to Blasphemy, calling him the Restorer of God to his Empire, and that he held a Place in there Hearts, Divided with God: But Afterwards (when he was gone!) they laid Load upon him for that same Declaration, making it an Arbitrary and Tyrannical Act, for which he had justly Forfeited his Crown. Will they Reconcile this too, with Sincerity and Fair Dealing? And say, *What Harm have we done? Phugh!* He that stands upon such Punctilioes, will never do Business! Their Good Cause was never yet Carry'd on, but by Wicked Means: That is the Fault of their Cause, not *Theirs!* Did they not serve his Father the same way? And Profess'd their Loyalty and Good Intentions towards him; and still took God to Witness; at the same time that they were Sharpening their Knives to Cut his Throat! What do you talk of these things? These are small matters with them!

And as to the Reign of King William, It is pretty well known in England, how they Manag'd Affairs, when they were in Power, and whither we were a going, of which more Presently.

But how did they manage in Scotland? Did they not Rabble the Episcopal Clergy, with a Barbarity, beyond the French Dra-gooning! And having got Episcopacy it self Abolish'd, did they not Tyrannize over them, and do to this day? Denying them that Toleration, and far Less, than what they Claim as their Due in England! Even to make it Treason to Speak or Write in Defence of Episcopacy! Yet they can Wipe their Mouths, and say, *What Harm have we done to the Church, in the Reign of K. William? &c.*

But why do they Stint their Loyalty, their so Great DEFE-RENCE, and True FRIENDSHIP to the Church, within the Compass of Three Reigns? How came they to Miss the Reign of K. Charles I? What need! That is well enough known. Well then; They might have gone to the Reign of K. James I. Whom they Teaz'd, and sometimes Imprison'd, before he came into

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into England: That he had almost as good have been one of the Kings of Branford. They were Troublesome too, to their Power with Q. Elizabeth: But she took the Right Course with them; and put them under the Statutes of Recusancy, equally with the Papists; nay more, for the Popish Recusants were Exempted from Abjuring the Realm, which was put upon the Sectaries. 35. Eliz. c. 1. n. 12. who were not then Permitted to Disgrace the Name of Protestant, by having it Allow'd to them: But there was then an Arch-Bishop (as Camden tells, (Hist. Eliz. l. 3. ad fin.) who was as fully Moderate as Wise, and to shew his Good Nature, he Interpos'd in Favour of these Puritans and their Abettors: By which means, they have Increas'd since, to do what they have done, and to be what they now are! That is, Wise Men! Who finding how much they have Thriven by Toleration and Indulgence, will not afford that Diet to those they intend to keep under; and therefore have now in Scotland, as they did before in England, Declar'd all Toleration to be the Establishing Iniquity by a Law.

Well: But here is a great Authority Quoted for them: No less, than *The Proceedings of the Lords about Occasional Conformity*, which says, *That in the greatest Extremity of the Church* (that is, under K. James, puts he) *they Joyn'd with her*: Wherein did they Joyn with her? Except their Running to see the Bishops in the Tower—in odium tertii—Because they were then under the King's Displeasure: And they wou'd have taken up any other Stone they cou'd have found, to have Thrown at him: But were these Bishops of the High Church or of the Low Church? We may Easily know by the Dissenters Quitting them so soon; and ever since Railing at them: And if of the High Church, then they were Men of Debauch'd Consciences, Popishly Affected, &c.

However here follows, in the very next words, what will wash the Dissenters Clean from all spots of Dirt, p 25. *It cannot be deny'd, but they have Zealously Oppos'd Popery*. What! In K. James's time? It is one of the Greatest Blots in their Scutcheon, that they were then Generally Silent upon that Point, and left the Church of England to stand in the Gap. I mean, till the King was Run down; and then they fell unmercifully upon his Rear. But

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while he look'd them in the Face, they are so very Gratefull for his Toleration, that they wou'd by no means, Affront his Religion: And it was taken Notice of by all the Nation; But they came in with the First for their share of the Spoil.

Perhaps they wou'd Join with the Church against the Turk or the Pope, if they should invade the Land. But what is this to a Dispute betwixt Them and the Church, which of Them shall have the Power? Whether the Church or the Dissenters shou'd be Establish'd by Law? Is there a Dissenter so Modest, so Moderate to be found in all England, as to say, That he wou'd not Wish and Endeavour his own Church shou'd be Uppermost? He cou'd not be in Earnest with his Religion, if he did not. To bring all others into the way, which he thought Right. Wou'd not they who oppose Episcopacy in England, desire it were taken out of the Way, as it is in Scotland? And the Liturgy, Ceremonies, and all too, which they say Offend their Conscience here? If this be Impossible to be otherwise, how then is it Advisable for a Legally Establish'd Episcopal Church, to let those into the Legislature, who are Oblig'd in Conscience, to pull her down, and give their Votes for the Legal Establishment of Another? To let in those, who, as the Commons say, in their Account of the Proceedings about Occasional Conformity, (and likewise in their Address to her Majesty) Never wanted the Will; when they had the Power to Destroy the Church and State. To which a Certain Peer, in an Huge Long Speech he made at the Conference, gave the Answer before Quoted, *That in the Greatest Extremity of the Church &c*. But how was it in their Power then, to have Destroy'd the Church, otherwise than they did? Did they not do it, as soon as they Cou'd, Effectually in Scotland; And, as far as they Cou'd, in England? And how much farther they Intended to go, and of the Schemes laid down for that Purpose, I am to Inform you. Have they not Rais'd up here the Distinction of High Church and Low Church, to Divide and Blacken the best part of our English Clergy? And do they not every day Blow the Coals? Of their Moderation towards those they call the High-Church (by which they mean the far Greatest part of the English Clergy) I have spoke before.

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fore. This is the *Burden of the Song*, in all their *Conversation*, in the *Multitude* of their *Pamphlets*, and in their *Weekly Observators*, that the Nation may not Forget it. Nay they cannot Restrain their *Rage* against the *Poor Distress'd*, and now *Starving Episcopal Clergy* in *Scotland*; whom they have put under Greater Hardships than in all the *Last Reign* (except the first *Rabbling*, which was Begun before that *Reign* began in *Scotland*, and *Continu'd* afterwards; And *Justifying* by those who ought to have *Punish'd* them for it) they are not Content with Denying them even the most Limited *Toleration* there (as you will see by the Draught of it, hereunto Annex'd.) And some of them have been *Imprison'd* since, (Mr. *Adam Peacock* (for Instance) at *Sterling*, last *August*, 1703.) For no other *Crime*, but saying their *Prayers*, in which they had some sort of *Connivence* in the latter end of the last *Reign*; but must not *Now*, because the *Queen* desir'd it, and they think that she has some *Compassion* or *Favour* towards them. Therefore they have been made the Subject of several of our *Observers* here in *London*, (which are the *Mouth of Party*) wherein they are *Cursed*, in the most *Opprobrious Language*; and the *Devil* bid to *Break their Necks*, &c. Now how much farther cou'd they have gone, or can they go at this time, towards the *Destroying of Episcopacy*, both in *England* and *Scotland*? How much farther they *Intended* to have gone I shall shew you. But let us first get Rid of the Remaining part of this *Precious book*, since that must be done.

Chap. 5. *Occasional Conformity is an Advantage to the Church and weakens the Dissenters,*

The Proof of this is, That *Occasional Conformity* may bring Men at last to *Constant Conformity*. That may be, therefore we Shut not our *Church-Doors* against them; Nay, we *Invite* them and *Encourage* them, by all the ways we can think of, to come in.

But what has this to do with their being put into Places of *Trust* and *Power*? O yes, says he, p. 29, 30. For *if their Moderation*

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deration towards the National Church shou'd be interpreted a *Crime* in them, and prove the *Occasion of new Hardships* to them, it may *Tempt* them to a *Total Separation* from the *Church*. Who thinks their *Moderation* (except Sir, such a sort of *Moderation* as you have *Express'd*) towards the *National Church* to be a *Crime*? I wish they had more of it. They wou'd, if they understood it better. And their coming to *Church*, to Inform themselves of the *Tenor* of our *Preaching*, and to see and Consider the *Manner* and *Decency* of our *Worship*, is no *Crime*, it is not so much as *Occasional Conformity*. I suppose, Sir, you had no *Scruple* in your *Travels*, to hear a *Popish Sermon*. Was this *Occasional Conformity* with *Popery*? Indeed I wou'd not have a *Dissenter* come to the *Holy Sacrament* with us, till he were fully *Satisfy'd* in his own *Mind*. And then, I think, he ought not to leave Us. For that is formally entering into *Communion* with Us. But if he thinks that to be an *Indifferent* thing; and that he may be, at one and the same time, of *Different* and *Opposite Communion*s, this is the *Occasional Conformity* we speak against. For that is *Dissolving* the very *Notion* and *Being* of a *Church*. There is but one *Church*, and one *Episcopate* (as *St. Cyprian* speaks) through the whole *World*; and there ought to be but one *Communion*. And whoever *Break* this, are *Guilty of Schism*. Now the *Dissenters* set up *Communion*s, not only *Different*, but *Opposite* to the *Communion* of the whole *Catholick Church*, for they have *Thrown off* the very *Episcopate* it self. Which is, and ever was thought in the *Primitive Church* to be the *Principle of Unity*, as in each *Church*, with their own proper *Bishop*, so in the *Numerous Agreement* of many *Bishops* with one another, the *Centre* and *Ground* of the same *Catholick Communion* among them all. This *Catholick Communion* is *Broke* by the *Church of Rome*, in the *Usurpation* of her *Bishop* over all the *Rest* of his *Fellow-Bishops*, and *Confining* the *Catholick Church* to his own *Communion*. (Of which notion the *Donatists* were the first *Inventers*.) Therefore we call him the *Grand Schismatick*, But if the *Usurpation* of one *Bishop*, be a *Schism*; what is abandoning of the *Episcopate* it self, and setting up against all the *Bishops*, that is, all the *Churches* in the *World*? For Sir, whatever you, or the *Dissenters*

senters think, we must still insist upon the *Divine Right of Episcopacy*; wherein we have the Concurrence of all the Churches in the World, from the Days of the *Apostles*, to *John Calvin*. But that is not our Subject now.

You next speak of *Hardships* which may Frighten the *Occasional Conformists* into a Total Separation from the Church. Pray Sir, what are these *Hardships*? You pretend not to speak in Favour of *Occasional Conformists* for Places. And what *Hardship* has been so much as Propos'd to be put upon any other?

You often Quote the *Proceedings of the Lords about Occasional Conformity*; And the Man among all their *Managers* at that Conference, whom I believe you love best, says, p. 23. *They (the Lords) are willing to make it Impossible for such Men (Occasional Conformists) to keep in Places, because Hypocrites wou'd make use of such a Liberty.* This Excludes them, one and All. And no more is Contended for. Where then is the Difference? Why truly, in this, That in that Long *Speech*, as in this *Book*, there is going *Backward* and *Forward* (*Peculiar to some Authors*) speaking *For* and *Against*, in the same Breath; tho' in the Main, it was Plain enough, That he was on the side of *Occasional-Conformity*, as the *Commons* word it, in their *Account of these Proceedings*, p. 28. *That some of the Lords Arguments had been so Irregular, as to Defend Occasional Conformity; And that your Managers were Surprised to hear a Prelate speak in Defence of such a Practice.* This Paragraph is left out by him who was Intrusted with the Supervising of the *Lords Account*, tho' the Paragraphs both before and after it are set down, as you may see, p. 25.

Of the like Consistency with himself, you have another Specimen in this Chapter. Where p. 28. he says, *The Dissenters allow the Church Assemblies to be Lawful.* Whereas the Page before, he tells of those of them, the far Greatest part, who Judge it *Sinful* to Join in them, though only *Occasionally*. And in the Page following, that is, p. 29. where he is Justifying the *Dissenters* for their *Non Conformity*, he says, *The Purity of Divine Ordinances, the Exercise of Spiritual Discipline, the Testimony which their Ministers bear against Sinful Impositions, and their*

own

own Edification, are no Indifferent things with them. Here the *Impositions* of the Church are *Sinfull*. How then are their *Assemblies Lawfull*? Yet, in the same Place he go's on, and says further, *These things Determine many Consciencious Christians for Non-Conformity; who yet Dare not totally Separate from the Church of England.* How! Not Separate from *Impositions* that are *Sinfull*! Not to Dare to do this! Why? Because their *Assemblies* are *Lawfull*, notwithstanding the *Sinfull*. Well, if they are *Lawfull*, And that the *Dissenters* do own the Church of England as a *True Church*, as this Author says, And therefore Dare not totally Separate from her; Then they will keep on in their *Occasional Conformity*, Tho they do it not for Places, which *Themselves* own to be *Scandalous* and *Hypocritical*. And so the Danger which this Author propos'd, of their being Tempted to a total Separation, if we did not give them Places, is *Totally* over.

Chap. 6. *That the late Bill against Occasional Conformity, wou'd have been highly Prejudicial to the Church of England.*

I. His first Reason for this, is, p. 30. That it might have Driven the *Moderate Dissenters* to a total Separation: This is Answer'd just before, That it cou'd not have Disoblig'd the *Conscientious Occasional Conformists*; and the other sort he himself Condemns.

But he makes a *Discovery* in the same Place, which will Help us to understand his Meaning the better. He says, That if this Bill had Pass'd, *There had been no further Prospect of Comprehension*: Now it is out! *Comprehension* is the Business! This is the Bottom of all their *Pleas* for *Occasional Conformity*; and this is a sufficient Warning to the Church of England; and an *Un-Answerable Reason* for the Passing that Bill. Since a *Comprehension* wou'd, *ipso facto*, Dissolve the Church of England, and Melt her down into all the various *Sects* in the Nation. And it seems the *Faction* were sensible, That this Bill was the only way to prevent it. This was one of their *Designs* in the last Reign. But of that Hereafter.

II.

II. His second Reason is, *It had given the Protestant Dissenters occasion to Complain, that there was no Difference made between Them and the Papists, as there had been all along since the Reformation.*

Ans. 1. It has not been all along since the Reformation: For, as I told you before, the Dissenters, then call'd Puritans, were Involv'd equally with the Papists, under the same Name and Penalty of Recusants; in the Reign of Q. Elizabeth; and, in some Cases put under Greater Penalties than even the Popish Recusants.

2. There are Acts making it High-Treason for any Popish Priest to come into England; upon which some of them have suffer'd Death; or, for any to be Converted to the Romish Religion. If there were such Acts against the other Dissenters, they wou'd not Complain so much of Persecution as they do. Not to Name the late Act (because made since the Revolution) which Hinders them from Inheriting, &c.

3. As Dangers Threaten, Provisions are made. If the Papists were more Formidable in Q. Elizabeth's time, there was more Reason then for making Sanguinary Laws against Them, than against the Puritans; Tho' they were Design'd more, in Terrorem, than to be put in Execution, except in Case of Extreme Necessity.

But in all the Reigns following, as it Cannot be Deny'd, that other Dissenters, have done much more Mischief to this Nation than the Papists; so, are they, at this Day, many Degrees more Formidable, because more Powerful; and therefore, if Greater Caution were taken as to Them, than even as to the Papists themselves, it would be pursuant to all the Rules of Humane Prudence: Nor cou'd they have any Just Reason to Complain.

III. His Third Reason is, p. 21. *It would have brought the Church of England under the Invidious Imputation of Persecution.*

What! Not to put the Sword into the Hands of her Enemies? Is it Persecution, because you will not make me Lord Treasurer, or Constable of the Tower? Or, not to give me a Vote in the making of your Laws; not to Give it to Them, who wou'd Turn the Laws against You, and for Themselves? Or, to Debarr such Men from the Choosing of Representatives, who may so Vote?

Then

Then they Cry, their Liberties! And Birth-right! To which I will give the Answer of the Lords, in their Account before mention'd, p. 18. *The Lords look on the fixing of Qualifications for Places of Trust, to be a thing so Intirely Lodged with the Legislature, that without giving any Reason for it, upon any Apprehension of Danger, how Remote soever, every Government may put such Rules, Restraints, or Conditions, on All who serve in any Place of Trust, as they shall see cause for; And that they saw Cause in the Present Case, they Declare, in the same p. 18. The Lords are of Opinion——to Allow neither Dissenters, nor Occasional Conformists any Share in the Government.* The Difference betwixt Them and the Commons, was only about the Penalties; which was Manag'd with so much Dexterity, by some, as to Occasion the Dropping of that Bill; And to shew to us, How Dangerous a thing it is, to have any in our Legislature, who are not Intire Friends to the Church, and to the State. Their Occasional Conformity signifies nothing. The Church-Papists, and the Church Whiggs are the worst. And while the Dissenters have Votes in Choosing Parliament-Men, they will find Enough of these, who will be willing (for a valuable Consideration) to Under-Mine both Church and State. The daily Struggle that the Friends of the Church, and of the Crown find with These, in all our Assemblies and Affairs, is a full Proof of this.

IV. His fourth Reason is only as to the Wording of some Particular Clauses in the Bill. Which is not worth the while to Argue here. Because all those things will be Consider'd, when it is thought fit that a New Bill shou'd be brought in.

V. His fifth and Last Reason is, p. 34. *This Bill wou'd widen our Breaches, at a very Un-seasonable Juncture.* He means the Present War. And gives this Argument for it, out of Tacitus, *That, While the several Factions were striving for Dominion among Themselves, the Romans enslav'd them all.* Which is indeed a very Instructive Lesson, especially, at this time of day. But Who are they that Strive for Dominion? Is it the Establish'd Church, or the Dissenters? The Church is Establish'd in the Dominion, or shou'd be. Then all the Striving that she can make

is only to Preserve the *Laws* which have *Establish'd* her. But the *Striving* of the *Dissenters* must be to *Over-turn* those *Laws*, in Order to get the *Dominion* to Themselves. And the *Remedy* is but One of Two; Either to let the *Church* and the *Laws* be *Over-turn'd*, and Give the *Dominion* to the *Dissenters*: Or, otherwise to *Exclude* them *Intirely*, not only out of the *Legislature* but from having that *Great Influence* upon it in their *Votes* to *Chuse* its *Members*. And in the mean time, to Keep them out of all *Places* of *Power* or *Trust*, whereby they may be *Enabl'd* to Gain that *Dominion* they *Strive* for. And, Pray, what is it they *Strive* for but the *Dominion*, in all that *Violent Struggle* they make at the *Elections* for *Parliament* (wherein there is no *Honest Advantage*, but an *Expence*) *Elections* in the *City*, and to get of their *Party* into *Power*, by all Manner of *Means*?

What sort of *Peace* or *Security* wou'd they have in *Holland*, especially in this *Time* of *War*, if all the *Dissenters* from the *Establish'd Church* there, were Permitted to *Strive* for the *Dominion*, to have their *Votes* in the *Election* of the *States General*, and were *Capable* of *Sitting* there *Themselves*? Let us then follow the *Example* of those *Wise* People, Who, tho they allow *Toleratation* to the *Full*, yet do *Absolutely Debarr* and *Exclude* all *Dissenters* whatsoever from the *Establish'd Church*, to have any *Manner* of *Access* to the *Legislature*, either by *Themselves*, or in *Voting* for any who *Compose* that *Body*. And, Notwithstanding of this, There is, no *Cry* there of *Persecution*, so much as *Intended*! Or of the *Wrong* done to their *Birth-rights*, and *Liberty*, as *Free-born Subjects*; Or, of the *Injury* done to the *Publick* in *Depriving* the *Government* of the *Assistance* and *Advice* of so many *Wise* and *Usefull* Men in their *Councils*! And they *Distinguish* not their *Dissenters* there, by *Oaths* and *Tests*, for *Fear* of *Temptation*: Nor, by their *Occasional*, but their *Constant Conformity*.

It is observable here, That our *Dissenters* Reckon no more of the *Church*, than of one of the *Contending Factions*, than of a *Party* (as this *Author* here, and in p. 13.) upon the same *Level* with the *Dissenters*. And so make it *Equal*, either as to *Con-*
science,

science, or the *Publick Security*, to be of the *One* or the *Other* *Interest*. But what *Government* did ever yet *Endure* to be call'd a *Party*? What *Church* to be thought a *Faction*? These are *Factions* and *Parties*, who Differ from the *Establishment*. I am sure they thought so, and do still, where they are *Established*. How gravely do they call the *Church*, *Dissenters* in *Scotland*!

Chap. 7. That *Dissenters* from the *Established Religion*, have been *Employ'd* in most *Nations* and *Governments*.

This he takes *Great Pains* to *Prove*; Or, rather to shew his *Skill* in *Ancient History*. He Instances in *Joseph*, *Daniel*, *Ezra*, *Nehemiah*, and *Mordecai*, *Abundance* of *Heathen Authors*, And, at last in the *Present French King*, who once *Employ'd* some of the *Hugonots*. And what of all this? Whoever *Deny'd*, but that *Dissenters* from the *Established Religion* might be *Employ'd* by the *State*? But will you not let the *State* be *Judge* when to *Employ* them? Can the *Dissenters* among us *Plead* such *Loyalty* to their *Prince*, such *Benefit* to the *Country* where they *Liv'd*, as *Joseph*, *Daniel* &c? Did these stand upon their *Right* to be put into *Places*? Did they not come in by the *Meer Grace* and *Favour* of their *Kings*? Did they *Embroid* the *Nation*, and keep a *Fearful Hubbub*, because they were not *Employ'd*? Had they cut the *King's Throat*? And *Preach'd* up the *Doctrin* of *Resistance*, and the *Lawfullness* of *Deposing* their *Kings*? Did they *Publish* *Weekly Observators*, which *Maintain'd* these *Principles*, even at *Shushan* the *King's Palace* at his very *Doors*! Were they a *People* that never wou'd be *Quiet*? That never came into any *Country*, without *Blood* and *Rebellion*? That had been in *Open Arms* against the *King*? And *Detected* in several *Conspiracies* to *Assasinate* him? And yet for all that, wou'd neither let him, nor his *Government* be at *Rest*, unless they were of his *Council*, and at the *Dead* of his *Affairs*? What sort of *Preferment* do you think they wou'd have got, if this had bin their *Case*?

And as for the *French King's* *Employing* of the *Hugonots*, he *kaew* when it was time to give over. And we know which

of their *Ministers* it was that Printed a *Book*, Address'd to the *Dauphine*, to Perfwade him to *Depose* the *King* his Father. I believe he had rather the *Sevennois* were with those that are Fled, than that they were with the *Sevennois*; who, I am afraid, have given him no very good Argument, to Repent his being Rid of the Rest, tho' it has Turn'd to our Advantage, at Present.

But I cannot Omit one Instance this Author gives, p. 42. Of the Emperor *Constantius Chlorus* a Pagan, who told the *Christian Non Conformists* of his Court, That unless they wou'd Sacrifice to his Gods, they shou'd lose their *Places*. Upon which, some did, and some did not. And that, he doing this only as a Tryal of their *Sincerity*, Continu'd those who did not; And Discarded the *Occasional Conformists*, as Men that wou'd never be True to him, who were false to their God. How this serves the Cause of *Occasional Conformity* (for which it is Brought) our Author will tell us in his Next. But it is a Pretty Story. And Pity it should be Lost! It is all one, whether We cut down *Friends* or *Foes*; 'tis *Conquering* still! Whether we speak *Truth* or *Falshood*, it will be Believ'd still, as it serves the Cause!

And where *Argument* fails, a *Suppose* will do the Business, Modestly brought in, and with *Assurance*! Thus this Author Easily solves that Grand Dispute betwixt the *Dissenters* and Us, about *Episcopal Ordination*, p. 18. by supposing, First, that it is Agreed, on Both sides, that *Ordination by Presbyters is Lawful in Cases of necessity*. But he must Guess again. For that Opinion is so very *Singular* in the *Church of England*, That it has given *Offence* Generally to All, when Admitted but by One, that I know, of *Figure* or *Learning*. He Supposes, 2ly. That the *Church Allows the Ordinations of the Reformed Churches beyond Sea to be valid, tho' Perform'd by Presbyters without Bishops*. Why then will not the *Church* Admit any of their *Presbyters* without *Re-Ordination*? And how came it to be so Requir'd in the *Act of Uniformity*? To that he says, Well! But it was not so, before the *Act of Uniformity*. That is, It was not Enacted, as a *Law*, till it was Enacted! But that *Act* do's not Pretend to make it so, by their *Authority*: Only Supposes it as an *Established Truth*, and Adds the *Sanction* of the *Temporal Law* to it. For was

was it not *Practis'd* before that *Act*? Yes, he Allows that: But, he says, *Not before Arch-Bishop Laud's time*. That is Another *Suppose*! And he cares not for *Arch-Bishop Laud*, he was a *High Church-Man*! But if it was *Practis'd* ever since that time, and likewise *Established by Law*; How can he say *Now*, That the *Church* Allows it? When the *Church* do's not Allow it, but the *Direct Contrary*? He shou'd have said, That the *Church* did Once Allow it, tho' not *Now*. But he cannot Prove that neither, tho' he Offers at it, He says, *Ordination by Presbyters is Allow'd by the Statute of Reformation, 13. Eliz. Cap. 12. Which Admits Subscription to the Articles of Religion, as a Sufficient Qualification for Church-Preferments, without Re-Ordination*. These are not the words of the *Statute* (which some of his Readers may think) but his *Inference* from it. There is not a Word in that *Statute* either of *Presbyters*, or, *Without Re-Ordination*. The *Statute* was made upon quite Another *View*, that is, of the *Church of Rome*. For in the former part of *Q. Elizabeth's* Reign the *Papists* did Generally come to our *Church*, till the *Pope* forbade it by his *Bull*. And several of their *Priests* came into the *Church*, and were *Benefic'd*. Therefore, That the *Church* might be serv'd with *pastors of sound Religion*, as the *Preamble* of that *Act* runs, it was Unacted, That every Person who did pretend to be a *Priest*, or *Minister of God's holy Word*, by Reason of any other Form of *Institution, Consecration or Ordering than the Form set forth by Parliament*, that is, they who had Receiv'd *Popish Ordination*, Should *Subscribe the Articles, &c.* Here is not a Word of *Ordination by Presbyters*, or of *Admitting such without Re-Ordination*, as this Author (*Genteely*) Represents it.

Pray, what *Form* of *Ordination* had they? They Declar'd against *Settled Forms*. And the Name of *Priests*. And at that time of *Q. Elizabeth's* Reign Which of their *Ministers*, or *Priests*, were *Benefic'd* in the *Church of England*? Or, did she Admit any such to *Benefices*, in all her *Reign*? Was it their *Benefices* then that were Declar'd *Void*, by this *Act*, without *Subscription* of the *Articles*? This Author is too well Skilled in *The History of the Reformation*, not to have known this exactly well. We are oblig'd then to his usual

Sincerity; the Church of England is much Oblig'd to him, for this Handsome Turn in Favour of the Dissenters!

'Tis true I wish my Friend the Juster side,
But in th' Unjust my Friendship more is Try'd.

From *Supposes*, he comes to *Presumptions*, his Courage begins to Flagg, he says (*ibid.*) And it is Presum'd they (the Church of England) Will not Condemn the Ordinations of the present Church of Scotland, which has no Bishops. This is Bribing Us, if Arguments will not do! He Tempts our Generosity, to make Grateful Returns, for all the Favours that Episcopacy, and Particularly the Church of England, have receiv'd from their Dear Presbyterian Brethren in Scotland, since the Revolution! They Pray heartily for the Church of England, in all their Churches, that God wou'd Recover her from her Idolatry and Superstition, Meaning her Liturgy and Ceremonies. They call her Episcopacy a Ragg of the Whore. And they have Promis'd, and Enter'd into new Solemn Leagues and Covenants, not to Leave her one Ragg of it, as soon as it is in their Power, by the help of their Good Brethren in England! Yet notwithstanding of all this; We must not, Sir, out of a too Tender Regard to these, or others of our few Friends beyond the Seas, cut our selves off from the Catholick Church of Christ upon the whole Earth; which are All (except these) Episcopal, and ever have been, since they first Receiv'd Christianity. And therefore we must beg your Pardon, if we cannot Allow of the Ordinations now in Scotland, not only without, but in Direct Opposition and Contempt of their Bishops now among them. And it would be a greater Kindness to them and more Episcopal, to Exhort them to Return from their Schism against their own Bishops, and the Churches of Christ all over the World, now and in all former Ages; than to Sow Pillows under their Arms, and set them to Sleep in their Sins: And to turn your Arms against your Mother the Church, by Vilifying of her, as you have done; and taking Part with her most Bitter and Ir-Reconcilable Enemies; by Justifying that Hypocrisy in them, which you know some that have long Acted it in themselves, and for the same Ends that they do.

How

How come you, to Brand the Low-Church, your Friends, by saying p. 28. *The High-Church Condemns the Dissenters Meetings as Schismatical*? Do not the Low-Church the same? Will you make the World believe, that we have Bishops, or other Clergy-Men, who have quite forsaken the Doctrin of the Church of England? Who think that to be no Schism now, which has been the Subject of so many Learned Labours of our former Divines? Either the World, or our Heads are turn'd Round! How shall we after this believe any thing that is Said or Wrote in the Church of England? I hope this Undertaker will not find one of the Clergy in all England, who will own himself a Low-Church-Man at this Rate. What! No Schism in any of our Dissenters? Was there then any Schism ever in the World? Or, is it Possible that there ever can be? Then indeed it is Fulsome stuff to Talk of it!

In order to which, this Gentleman solves the Schism of the Donatists too. And says, in the same Place, p. 28. *That the Catholicks acknowledg'd the Churches of the Donatists, to be True Churches.* Did they so? Why then did they Quarrel with them? But when did the Catholicks Acknowledge them? Was it till after the Schism was Heal'd? Our Author forgot that!

But if the Dissenters are not Guilty of Schism, what are they Guilty of? For my part, I wou'd not contend, to the Value of a Shilling, whether a Man lik'd a Surplice, or an Organ, if he made no Disturbance about it. Let every Man Enjoy his own Fancy.

But here is News told us, p. 16. For this Author says of the Dissenters (whom we must suppose he knows very well, before he undertook to be their Advocate) And I know none of them (says he) that Scruple a Moderate Episcopacy. I wish he had told us, what this Moderate Episcopacy was? Or whether it were any Episcopacy at all? I will set down here the Answer which a Moderate Dissenter, I think in the Right sense, for he speaks Honestly, gives to this, in his Book call'd, *The Sincerity of the Dissenters Vindicated from the Scandal of Occasional Conformity: with some Considerations on a late Book Entitled, Moderation a Vertue,*

Vertue, Printed 1703. There, p. 17. He comes to this Passage, and says fairly, *If the English Dissenters do not Scruple Episcopacy, then I confess I am at a Loss to know why we Dissent. But then we are led to this Argument by the word, Moderate Dissenter, and Moderate Episcopacy; either this Moderate Dissenter, is no Dissenter, Or this Moderate Episcopacy, is no Episcopacy.* And that is the Truth of the Matter, as I shall shew more fully, when I come to that *Scheme and Model of Episcopacy* which was Design'd to be set up in the *Last Reign*, to which I hasten. Having now gone thro' all this Celebrated Book, from End to End. Not that there was any Necessity for it, from the strength of *Argument* in it, of which the Reader is Judge: But because so much stress was laid upon it by the *Party*; And some others have been taken with the *Harangue* of it.

Of the Moderate Episcopacy, which was design'd to have been set up in the Last Reign.

Some Notices that were given of it.

Before we come to see what it was, let Us first take Notice of the Broad Hints that were Given of its *Approach*. For it was not Likely to go down all at once. But first I must tell you, That as King *William* was Acquainted with it, so it was thought Necessary, that his *Queen*, of a Soft and Tender Nature, shou'd be brought into it; because of her Interest in the *Church of England*, and the *Security* they Promis'd themselves in her Protection; Therefore great *Pains* was taken, by some *Divines*, to give her fair Impressions of it, under all the Colours of the Good of *Religion*, and Advancement of *Piety*. And it was to have been Carry'd on, as Her Act Principally; to Avoid that *Suspicion* and *Jealousy* which might otherwise have Arisen. But her Sudden and Untimely *Death*, broke all those *Measures*, and put them to Begin again. Which Great *Disappointment* they Cou'd not, or *Would* not conceal: but Express'd it Plentifully, in their *Orations* upon her *Death*, by way of the Just *Praises* belonging to her, not only for her own Exemplary *Piety*; but for the Noble and Christian *Designs* she had on foot, for the Greater *Glory* of *Religion*, &c. Of these I will Present you with a Few.

Dr.

Dr. *Sherlock*, in his *Sermon* at the *Temple-Church*, December 30. 1694. Which was but two Days after her *Death*, says thus, p. 16. 'The Promoting of true Religion and the Service of the Church of *England* [the Greatest and Best Nursery of it, since the Apostolick Age] was her Constant and Natural Care. This her thoughts were full of. And she had Formed Great and Noble *Designs*, had she out liv'd the Difficulties and Expences of War; and been at Leisure to Attend the Peaceful Arts of Government. I have Reason to say this, from those frequent Intimations I have had from our late Admirable Primate; who had Great *Designs* himself, to serve the Christian Religion, and the Church of *England*, in its Truest Interest; and had Inspir'd their Majesties, and Particularly the Queen, who had more Leisure for such Thoughts, with the same Great and Pious *Designs*. It may be, no Church-Men ever had, I am sure not more Deservedly, a greater Interest in his Prince's Favour. And the Great Use he made of it was, to do Publick Service to Religion; and, whatever some Men might Suspect, to the Church of *England*, tho' it may be, not perfectly in their way.

That may be! But let us go on, The next I produce is a Man of Greater *Figure*, and more Acquainted with *Designs*. The Reverend and Learned Bishop of *Sarum*, Dr. *Burnet*; who in his *Essay on the Memory of the Late Queen* p. 111. 112. says, 'The last thing she had settled with our Blessed Primate, was a Scheme of such Rules as our present Circumstances cou'd Bear— She had a Generous and Sublime Idea of the Christian Religion, and a particular Affection to the Church of *England*. But an Affection that was neither Blind, nor Partial, she saw what Finishings we still wanted, &c.

And there was a *Finishing* stroak indeed coming, which I am next to shew you. But let me first give one Specimen more of this *Design*, in the *Funeral Sermon* of this same worthy *Prelate*, on the *Death* of the said *Primate*. which was Preach'd December 30 1694. for he Dy'd the month before the *Queen*, viz. in *November* 1694. Both which *Deaths* coming so close together, put a stop at that time, to the Perfecting of those *Designs*. The chief *Conrivers* first, and then the *Person* whose

Name.

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Name was to be made use of in the *Management*, being both taken away, as it were with one Blow. But in the said *Funeral Sermon*, after telling of the Great Favour the *Primate* was in, both with King *William* and Queen *Mary*, and how ready they were, to Concurr in all such Good *Designs*, he says of them p. 36.

‘That God seemed to have a Great Work to do; and they seemed to be Proper Instruments for it. This did Animate him (the *Primate*) to cast about and Project a Great variety of *Designs*. Every one of which was always Graciously Received and well Entertained.

What that Moderate Episcopacy was, which was Design'd to have been set up in England.

Now let us see what Light we can get, to Penetrate into these *Designs*, and I offer the following *Persumptions*, at least, that it was even this *Moderate Episcopacy* we have been speaking of, by which (if Consented to) we shou'd not only have been all one at home, I mean as to the Point of *Episcopacy*; but might have Join'd with all the *Dissenters* from *Episcopacy* in *Holland*, and every where else. And was not this a Glorious *Design*, sufficient to Inveigle a Piously inclin'd, but not over Penetrating a Princess!

This *Design* being Calculated chiefly for *Holland*, we cannot suppose them Ignorant of it. There is more reason to think that it came from Thence, however they were exceeding Busy at this very Juncture, the same year, 1694. in *Cutting* and *Carving*, and *Modelling* this new *Design* of *Moderate Episcopacy*. And they thinking the Execution of it so near at hand, as not to be Prevented (they did not fore-see the so suddain taking off of their Chariot Wheels) they made no Secret of it. But Printed it, and their *Consultations* about it, in a Book Intituled, *Les Devoirs des Ambassadeurs de Christ, par Pierre Baudan de Vestric. A Delf MDC XC IV.* By way of *Expedients* for *Reconciling* the Church of *England* and the *Dissenters*. Let me give you a Taste of the *Notions*, *Preliminaries* and *Principles* upon which these *French Ministers* in *Holland*, who Appear'd in the thing, did Proceed in the said Book. And you will see what *Conditions* were made for *Episcopacy*; and what a Venerable Esteem they had for our *English Bishops*, and *Clergy*. 1. ‘We

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1. ‘We are told in the first *Letter*, Dated *July*, 16. 1693. p. 5. That this was Design'd to have been *Preached* in *London*.

2. ‘That there is nothing Essential in the Difference betwixt the *Episcopalians* and *Presbyterians* in *England*, And that perhaps which hinders the Accommodation is nothing but *Point of Honour*. p. 104.

‘That *Episcopacy* is Maintained in *England* more for Reason of *State*, than upon the Account of *Religion*. And that the *English Bishops* ought to take care that the Eminence of their Dignity which Dazels their Eyes, is not the Cause, more than the *Glory* of God, why they yield nothing to the *Presbyterians*, p. 105.

But they not only make nothing Essential betwixt *Episcopacy* and *Presbytery*, but not betwixt *Presbytery*, and any other *Church-Government*, or no *Church-Government* at all. Or that there is any thing Essential even in *Ordination*. For,

3. ‘They allow *Lay-Men*, without any *Ordination* of any sort, not only to *Preach*, but to *Administer* the *Sacraments*, by an *Extraordinary Call*, that is, when they are Transported with a Fit of *Zeal*. And they say, It is *Certain* that he is a *Lawful Pastor*, whom the *People* shall Choose, upon any *Pressing Occasion*, or who shall of himself take upon him the *Ministerial Function*, without any *Imposition* of *Hands*, p. 18, 19.

But it is not all the *Church* of *England* with whom they Propose an *Union*, even upon these *Principles*. For they say,

4. ‘That nothing in the World shall ever Oblige them to Publish *Peace* to them with whom there is to be no *Peace*, p. 48.

Who these are they tell from hence all the way, to p. 55. In the most Bitter *Invective* that ever I read against the *Church* of *England*.

‘All the *Bishops*, *Ministers*, *Chaplains*, &c. who Submitted to *Idolatrous*, or *Impious Princes*, p. 50.

‘All *Deans*, *Dignitaries*, and *Ministers* who came into their Places by *Mean Compliances*, and *Flattering Dedications*, and (as they call it) by all sorts of *Baseness*, *ibid*.

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' All who Amass Riches, and Aggrandize themselves, and Cheat the World with a Shew of Piety, p. 51.

' All Bishops and Clergy men who in their Discourse or Writings, do Injury to the Dissenters, and hinder the Union of Christian Society, *ibid.*

' These they Represent, as Slaves to their Passions, Drown'd in Luxury, Drunkenness, perfect Libertines, Traytors, Perjur'd, &c. p. 52.

This is Just such a Picture of the High-Church as our Author of Moderation has given! He seems to have taken it from hence. Or else Good Wits Jump! As they do likewise with him, in his Representation of the Divisions among the Members of the Church of England. For,

' They bring in the Dissentions in our Chapters, Consistories, and Universities, p. 53.

These All are Excluded from the Proposed Union. But they go on, and to make a good Round Summ at once, they make a Comprehensive Article, p. 54. Of those who Teach for Doctrines the Commandments of Men. This is their Great Text against our Ceremonies and Liturgy, and even Episcopacy it self, which they make but a Commandment of Men. But will not their Presbyterian Government appear much more so? The Notion of which was never Broach'd in the Church before Aerius a Condemn'd Heretick in the Fourth Century: But never was in Fact in any Constituted Church upon the Face of the Earth, till our Late Corrupted times, in the Sixteenth Century; and that but among a very Few in our Part of the World, here in the West; Few indeed! Not the Proportion of a Mole-Hill to a Mountain, in Comparison of all the other Churches in the Universe, which are, and ever have been Episcopal.

Yet they Preach up this their Presbyterian Government now, as a Doctrin, that is, as the Commandment and Institution of God!

And their Condemning our Ceremonies and Liturgy, as Unlawful, is Plainly a Teaching of this their Commandment, as a Doctrin, as Forbidden by the Law of God: Whereas our Church do's not Teach them as Doctrines, but only as Commandments of Men, and, as such, Alterable by the Church, as she shall see Cause. So that this

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Text which they bring against our Ceremonies and Liturgy Operates Directly against Themselves, and in Justification of the Church.

But under this Head are Included all the true Sons of the Church of England, who think her Ceremonies and Liturgy to be Lawful things; and that the Church has Authority to Enjoyn them.

Now let Us see how these Moderate Men, and Reconcilers do Treat all such.

' They say, That they have in Horror, and cannot Mention without Indignation, all those Bishops and Clergy, who Teach for Doctrins the Commandments of Men. They call them all by the very Name of Infidels, that they Corrupt the Word of God, and are Sway'd by Interest, Passion, and Pride, that they are Pensioners of Rome, who being Possess'd with the Spirit of Judas, not only Run Headlong to Apostacy, but now even in our Days, have Betray'd and Sold their Master, and have Received his price, *ibid.* p. 54. Therefore, in order to a Reconciliation,

5. They Require; That the Church of England should Consent to the Abolishing of those Ceremonies which most Offend the Non-Conformists. And that the Bishops of themselves should Moderate their Authority, p. 173.

It seems they knew who were Ready to do it! And they say,

' That now under the Reign of so Religious and wise a Prince as William III, there is more Reason to Hope than ever, that every thing will be taken out of the English Liturgy, and also be Temper'd and Qualify'd in the Episcopal Government that most Disgusts the Non-Conformists, p. 115.

' They propose that the Words Priest and Altar, and several others should be taken away among the Reformed, and left to the Church of Rome, p. 125. Among these others that of Bishops was one, as we may see by the Objections made against taking away that Name, by one of them, p. 144, 145. But he Consents with the Rest to take away the thing, by making Bishops and Priests the same, for which he Quotes St. Jerom, but falsely: But that is not the business now.

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The same is Propos'd in an Horrid Pamphlet come out since I Began this, call'd, *The Principle of the Protestant Reformation Explain'd*, Printed, 1704. Which wou'd not only have the Words *Priest* and *Altar* expung'd, but, p. 12. the Words *Religion* and *Communion*, as tending only to *Promote the Interest of Parties, and particularly, the Dominion of the Clergy over the People*. And p. 10. That there is no Part of *Church-Communion*, which may not be Perform'd by a *Woman*, as well as a *Man*, even the *Celebration of the Lord's Supper*. p. 11.

And I suppose that our Religious *French, or Dutch Reconcilers* will not Exclude *Women* from *Zeal*; And so, by Vertue of an *Extraordinary call*, mentioned before *Num. 3*. They too may Perform all *Priestly Functions*, without *Ordination*!

And the way that is taken to hinder *Dissentions* about *Communion*, is to have no *Communion* at all, as *Obligations upon Conscience*; but *Indifferent* which *Church* or *Communion* we go to, as to which *Lawyer* or *Physician*, as I have before Quoted this our Pamphlet of *Moderation*. All run together upon the same Strain. So that now we see the *Concurrent Sence and Design* of the whole *Party*, and the *Terms* of *Reconciliation* which they propose!

And these are so far from being *Terms* of *Accommodation* with the *Church of England*, or any *Episcopal Churches*, that these only are *Excepted* from any *Terms* of *Accommodation* whatsoever. They are *Infidels, Judases, &c.* And to be had in the *Utmost* *Horror* and *Detestation*!

And it is *Observable*, That these *Les Devoirs*, Reckoning up all those with whom this *Union* was to be made, Names the *Protestants* of *Germany, Holland, England, Scotland, and Ireland*, p. 127.

But why not *Denmark* and *Sweden*? These too are *Protestants*, as Good as the *German Princes*, that is, *Lutherans*. No matter for that! They have *Bishops*. And it is likely will not Part with their *Episcopacy* so Easily as these Gentlemen hope for in *England*. But the *German Princes* are *Presbyterian Lutherans*. And tho' their *Con-Substantiation* is in a manner as *Adverse* to us, as *Trans-Substantiation*; yet no *Difference* in *Doctrine* shall *Hinder*, provided they can get *Aid* of *Episcopacy*! That is the *Grand Enemy*! Any thing to put that out of the way! And

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And to shew their *Respect*, and what they Intended to *Reduce* our *Bishops* to, they give them not the Title of *Lords* but of plain *Masters* through all this Book. The same *Stile* with which they *Treat* one another.

6. We have now seen what sort of *Episcopacy* these *Reconcilers* wou'd have; And their *Terms* for *Healing the Breaches* of *Communion*. And this may help Us to *Understand* what they say of the *Grand Project* of *Reconciliation*, which they tell Us that *Their Prince*, as they call him, and his *Illustrious Q. Mary* had in *Design*.

' They say, that nothing was so near their Heart, as the ' *Establishing* of *Our Religion* (say they) in their *Kingdom*. Whence all *Bigotry*, and *Vanity*, and may be both together ' were to be *Banished*. p. 85.

This is *Exactly* the *Account* before Quoted, of *Queen Mary's* *Affection* to the *Church of England*, which was neither *Blind* nor *Partial*, and that she saw what *Finisings* were still wanting.

7. ' They tells us, that *K. William* did *Design* to have the ' same *Church-Government* in all his *Three Kingdoms* p. 174.

If they meant *Episcopacy*, there was no *Occasion* for any *Design*, for he found *Episcopacy* *Established* in all the *Three Kingdoms*.

But by what they saw done in *Scotland*, it is *Obvious* what the *Design* was, which they meant.

8. ' They tell us, *ibid.* that an *English Divine* wrote to Mr. ' *Baudan*, that *Many* in *England*, did desire this with great *Earnestness*. And they add, that considering the *Prudence* and *Zeal* ' of *King William*: And the *Piety* and *Moderation* of the *Bishops* ' and the *Presbyterians*, they did not *Despair* of seeing this *Effect* ' in their days.

' They say, p. 115. That they had heard of the *Project* to ' this end, of the *Late Arch-Bishop* of *Canterbury* (*Doctor Tillotson*) and from that *Illustrious Bishop*, *Doctor Burnet*, in his ' *Essay on the Memory of the Late Queen*, p. 74. 102. That ' *Mary* the *Second* of *Glorious Memory*, did earnestly desire, that ' the *Differences* of *Religion* among her *Subjects* might be ta- ' ken

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ken away : And that the *Church of England* might hold strict
Communion with all the *Foreign Protestants*.

This was a very Good and Pious design, and much to be wish'd by all true *Christians*, if it cou'd have been done, without the Ruin of *Episcopacy*, and the making of us all *Schismatics* together. If they wou'd have come in, to Embrace *Episcopacy*; and not that we shou'd give up our *Episcopacy*, or turn it to a *No-Episcopacy* at all, to gratify them.

As to the Difference of time, there seems to be in what is Mention'd in this Book, with the Printing of it, which is set down, 1694. and they begin their year at *January*; And Queen *Mary* Dy'd *December 28, 1694* And *Bishop Burnet's Essay* here likewise Quoted, was Printed, 1695. And one of these *Ministers Letters*, p. 151. is dated *April 1696*. and several of them in 1695. It cannot be Reconcil'd, it must be then, that this Book was Printed afterwards, and Ante-dated. for what Reason themselves best know.

But there is another thing will help to Reconcile some other Passages in this Book, which is, that this Book was Printed before This said to be Printed 1694. is a *Second Edition Enlarg'd*, and speaks of the *Former*. Hence we may understand what is told us p. 39. of the *Method* Propos'd towards this *Reconciliation*, which is,

That King *William*, by his own *Royal Authority*, shou'd Choose the *Persons*, who were to Revise our *Liturgy*, and take out from thence, every thing that offended tender *Consciences*; and whatsoever the *Non-Conformists* alledg'd, with any Colour of Reason against it. Then that the *Arch-Bishops* and *Bishops*, with the consent of the *King*; and then the *Parliament* shou'd Abolish those *Ceremonies* which offend the *Dissenters*.

This *Method* had been Exactly Pursu'd, a *Commission* was granted to this same *Illustre Eveque* with others, for Revising of the *Common Prayer Book*. And to fit and prepare it, for the *Convocation* Ensuing; with what other *Models* of this *Moderate Episcopacy* they Judg'd best. And the late *Blessed Primate*, then Doctor *Tillotson*, was to have been *Prolocuter* of the *Lower House*. But when the *House* met, they neither Lik'd the *Prolocutor*, nor the

Anticipating

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Anticipating of their Work, by a *Certain Number* of *Commissioners*. And proving Resty were sent Home again, and a more favourable *Juncture* waited for; after they shou'd have been by *Piece-Meal*, wrought over to a better Opinion of the *Project*, which thinking they had gain'd in 1694, they made Preparati- on for it again in the manner before told. And were again Disappointed, by the two unfortunate *Deaths* we have spoke of. But yet the *Design* is never to be let fall. For this *Book* was Re- Printed, since that time, and they have us'd the utmost *Industry*, in *Pamphlets* and *Speeches*, to draw Men into it, by a Fair Re- prehension of the *Dissenters*, and Branding those that are Averse with the Name and *Character* of *High Church Men*, which they have Endeavour'd to render as *Odious* as possible, of which you have a *Specimen* before, in what this *Pamphlet* we have confi- der'd says of them.

And by what has hitherto appear'd of this *Moderate Epi- copacy*, which was (and is still) design'd to be set up, it is what the *Honest Dissenter* befor Quoted truly calls it, a *No-Episcopacy* at all. And they had Reason to say of their *Project*, that tho' it was Design'd for the Good of the *Church of England*, yet may be (that might have been left out) *Not perfectly in their way!*

Why else will they not tell us, what it is that they mean by it? How and in *What* they wou'd have our *Episcopacy* to be Moderated? No, that wou'd be to tell All. The *Plot* is always Reserv'd to the Last *Act* of the *Play*, but in the mean time, they wou'd Incline and Amuse us into it, by *General Declama- tions* of *Moderation!*

Was not *Episcopacy* made *Moderate* enough in *Scotland*, since the *Restoration 1660*? Where the *Bishop* was little more than *Moderator*. And instead of *Reforming* the *Liturgy*, *Ceremonies*, &c They were taken quite away? What more cou'd have been done, to Gratify the *Dissenters* there? But were they Gra- tify'd? Were they Pleas'd? Did they not *Rebell*, take *Arms*, and twice *Fought* it out in the *Open-Field*, against this *Moderate Episcopacy*, withour any *Liturgy*, *Ceremonies*, or *Habits*, with which they Quarrel here?

These

These *Moderate-Men*, at least the *Managers*, know full well, that nothing will *Please* the *Dissenters*, but the *Destroying* of *Episcopacy*, Root and Branch, which is the *Maxim* given them in their *Private Academies* which they have throughout *England*, to *make Root and Branch-work with Episcopacy*; as we are told by a *Clergy-Man* Bread in one of them, in a very Particular account he gives of them, in *A Letter from a Country Divine to his Friend in London, concerning the Education of the Dissenters in their Private Academies, in several Parts of this Nation*. Printed for R Clavel at the *Peacock* in *St. Pauls-Church-yard*. 1703. Where p. 12. you will find this *Root and Branch work with Episcopacy*. And of the Arts they us'd to make themselves be believ'd the most *Considerable* part of *England*; and, that they soon wou'd have All. Yet they can put on a *Face*, as if they were *Oppressed*, and desirous to be *Reconcil'd* with us; and cry, Why will not the *Church* yield to us in *Indifferent* things? Why not give up the *Surplice, Cross, Organs, and Lawn-Sleeves*, to *Ease Tender Consciences*, heal so *Great a Schism*, and *Reconcile* all the *Dissenters*? But if you ask the *Dissenters* (as I have many of them) if all these things, were *Granted*, wou'd you *Comply*, and *Heal* the *Schism*? Will you submit to *Episcopacy*? They will say, No. But however, you ought to go as far as you can, and *Abolish* all those things, which you your selves own to be *Indifferent*, in their own *Nature*; And try how far that will *Please* us! But where all this has been *Try'd*, as in *Scotland*, it has not *Pleas'd* you. And as to the *Dissenters* in *England*, it has been *Offer'd* to them, that if they wou'd *Agree* among themselves, and set down a *List* of such *Indifferent* things, which if *Granted*, they wou'd *Comply*, and come in to the *Church*, it wou'd be *Granted* to them. And herein wou'd be a *Proper Subject* to *Exercise Moderation*. But to *Deform* our own *Worship*, and *Scandalize* the best part of those in our own *Communion*, who find themselves greatly *Edify'd* and their *Devotion* much *Rais'd* and *Enliven'd*, in the *Excellent Composure* of our *Liturgy*, and the *Decency* of our *Ceremonies*; and perhaps, dispose them to be *Dissenters*, or run over to the *Church of Rome*; and all this to *Gain No Body!* To make our selves

only a *fest* to the *Dissenters*! This is what they wou'd be at. But as we are not to give any just *Offence* to those that are *Without*; so neither to the *Churches of Christ*. We are not to *Disgust* the *Members* of our own *Church*, meerly to *Gratify* the *Petulant* humour of the *Dissenters*; and yet not to *Reconcile* them! Indeed it wou'd be to *Strengthen* them, and exceedingly to *Weaken* our selves. The true Method of gaining the *Conscientious*, but *Mis-inform'd Dissenters*, is to *Preserve* and keep up the full *Beauty* and *Uniformity* of our *Liturgy*. The *Deforming* of it is not likely to take with them. *Great Offence* has been given to them, by the *Slubbering* over the *Publick Service, Curtailing* and *Mangling* of it; as is done by some, out of *Carelessness* and want of due *Regard* to the *Sacredness* of those *Holy Offices*; and by others, out of a *Mistaken Zeal* to *Please* the *Dissenters*, for it *Displeases* all the *Conscientious* among them. And experience shews us, that in those *Churches* where the *Liturgy* is *Read*, with most *Exactness*, and the *Rules* of the *Rubrick* diligently *Observ'd*, there are the most *Numerous Congregations*, even upon *Week days*; and the *Dissenters* that happen to go thither, are much better pleas'd with it, than in other *Places*, where a greater *Latitude* and *Loosness* is *Indulg'd*.

The *Beauty* of a *Face* is in the *Symmetry*, which gives the *Pleasant Air*. And the *Harmony* of the *Liturgy*, the *Method*, and *Answering* of one *Part* to another, is *Charming* to any *Well-Dispos'd* and *Religious* mind. To *Invert* this, is like *Displacing* of the *Features*, which tho' each good, wou'd make a *Monster* in the *Whole*. Therefore the way to bring over *Dissenters* is, to keep our *Liturgy* entire. Its *Beauty* will *Attract* the *Ingenuous*, when they are acquainted with it: And its *Strength*, when all together, will be of *Force* sufficient against the *Perverse*.

The *Foreign Churches* have, upon several *Occasions* *Exprest* their *Affection* to it. And there is a *Late Instance* come in my way, of their desire of coming nearer to it, and to our *Episcopacy* too, which I have *Annex'd Num. 4.* in the *Copy* of a *Letter* I had *Lately*, from a *Learned* and *Understanding Gentleman*, now at *Geneva*. They are coming to us, if we maintain the *Dignity*

of our *Episcopacy* and *Liturgy*, and make them worth the Embracing. Which our *Factional Dissenters* here wou'd have *Defaced* and *Garbled*, that none might Care for them. They object against our *Liturgy*, and make a *Clamour* about *Ceremonies*. But *Episcopacy* is the thing they strike at. And unless that be given up, they will not be *Reconcil'd*, themselves do plainly say so. Tho' their *Advocates* wou'd cast a *Mist* before our *Eyes*, if it be not so, here is a short *Issue*; let them Name what *Indifferent* things wou'd *Reconcile* them, if given up. But if they will not, how shall we *Reconcile* those that will not *Ask*? Or, that know not what to *Ask*? If they press it as a *Point of Conscience* upon the *Church* to *Grant*, is it not as *Incumbent* upon them to *Ask*? Is it the *Duty* of *Children*, to stand upon such a *Panctilio* with their *Mother*? But it is not a *Panctilio*, they will *Quarrel* with her, because they will! And they will not tell what will *Reconcile* them,! How can they, when nothing will *Reconcile* them, but her *Destruction*, and siezing upon her *Inheritance* for themselves? And this they must not *Own* (it wou'd put her upon her *Guard*) till they have gain'd the *Power* to do it, as they did *Before*! And by fair *Pretences*, and *Cry* of *Moderation*, have *Deceiv'd* and *Disarm'd* her, as they did *Before*!

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But all they have done before, is wip'd clean off! It is granted, That in Truth the *Dissenters* had been *Seditious*, and in *Arms* and *Opposition* to *Church* and *State*, but it was the *Effect* of *Persecution*, and that even then, they were *Open* and *avow'd* *Enemies*.

Here are two *Defences* for them, First, That they were *Persecuted*; next, that when they were *Enemies*, they were *Open* and *Avow'd* *Enemies*. And the *Consequences* is, that not being *Persecuted* now, and they not *Declaring* themselves *Openly* and *Avow'dly* to be *Enemies*, there is no manner of *Cause* to be upon our *Guard* against them.

First, as to that of *Persecution*. Here is a *Foul Blot* cast upon the *Church*, as if our *Church* were a *Persecuting* *Church*. They who think so, and that it is *Indifferent* which *Church* we go to, as to which *Lawyer* or *Physician*, ought surely to leave that *Church* which they have *Prov'd* to be a *Persecuting* one!

In the next place, the *Cause* of the *Rebellion* against King *Charles the First*, and *Consequently* all the *Blood* shed therein, is laid upon his *Shoulders*; even the *Massacre* in *Ireland*, An. 1641. Which *Mr. Calamy*, in his *Abridgment* of *Baxter's Life*, do's now afresh lay upon him, yet *Answers* not the *Full* and *Demonstrative* *Confutations*, which have been *Publ'sh'd* of that most *Horrid* and *Diabolical* *Scandal*, invented and *Thrown* upon the *Memory* of that *Blessed* *Martyr*, by the *Dissenters*! to *Justify* or *Alleviate* their own *Cursed* and *Unnatural* *Rebellions*. *Answering* or *Proving* is none of their *Business*! But throw much *Dirt*, some will *Strick*! Repeat their *Calumnies* over and over, and take no *Notice* of *Confutations*! *Persevere* in what they say, till they *Lye* it into a *Truth*!

The *Treatment* the *Dissenters* met with from that *Prince*, was so far from *Persecution*; that it was his *Lenity* towards them, which gave them *Strength*, and *Enabl'd* them to *Cut off* his *Head*, — in *Requitall*!

As they *Heartily* *Endeavour'd*, and but for the *Miraculous* *Interposition* of *Providence* (more than once) had *Effected*, towards his *Son* King *Charles the Second*. There was not a *Day* of his *Reign*, they were not *Plotting* against him, several of their *Conspiracies* to have *Assasinated* him, were happily *Discover'd*, among which two *Grand* ones, one in 1666. The other in 1683 which are before *Mention'd*. This was in *England*. And in *Scotland*, they *Twice* put him to the *Hazard* of his *Crown*, that is, to *Two* several *Battles* for it, one at *Pentlands* hills, and again at *Botwell Bridge*. The *Deservedly* *Renowned* *Sir* *George Mackenzie*, has *Published* a *Vindication* of his *Government* in *Scotland*, which *Clears* it from any *Umb* age of *Persecution*; and shews clearly, that none of the *Dissenters* suffer'd there, on account of *Religion*, but purely for their *Rebellion*, and frequent *Murthers* by them *Committed*, in the most *Barbarous* manner, as of the *Arch-Bishop* of *St. Andrews*, and others. But when *Rebels* are *Punish'd*, they always call it *Persecution*.

What *Persecution* do they pretend, in the *Reign* of King *James II.*? And how they have serv'd him, is well known!

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Did they never then *Rebell* but for *Persecution*! No. But for some *Persecution* they said they *Apprehended* was coming upon them. And they never made more *Clamours* of that, than at this Day; but this is always, that is, always has been with them, a certain *Fore-Runner* and *Preparative* for some new *Mischief* they are a *Brewing*.

Was it not the Chief Argument against the *Bill* about *Occasional Conformity*, that it was, or wou'd Introduce a *Persecution*! Then if it had Pass'd, they were Free, by their own *Principles*, to have *Rebell'd*!

Is it not then Adviseable not to Press this *Bill* any more? No, on my Conscience, they want nothing but the *Power*. They will never want a *Pretence*! Why this *Bill*, or something like it, may pass, some time or other! And the *Fear* of *Persecution* is enough with them! They never yet had any other *Cause* given them. And when they have Got a *Share* in the *Power*, they must have *All*, to *Secure* themselves, else the *Law* may happen to turn against them again! Therefore there is no *Security* to the *Government*, but to Put them *Wholly* out of *Power*. When they have got more *Power*, they will *Struggle* harder to Keep it than they do now.

King *Charles I.* Try'd this Experiment, to the Full; when he went down to *Scotland*, to Redress their *Grievances* there, as they call'd them, he put on a Resolution, to Grant them every thing that they Desir'd, and Did it. He put into *Places*, and bestow'd *Honour* upon whomsoever they Nam'd to him, without Asking any Questions. He Redress'd every thing that they call'd a *Grievance*, nay he Consented, against his own Conscience; to settle *Presbytery* there. For which he afterwards did *Penance*, in these Words, *I permitted a wrong way of Worship to be set up in Scotland; and Injur'd the Bishops in England; But with Shame and Grief I confess, that I therein follow'd the Perswasions of Worldly Wisdom, forsaking the Dictates of a Right inform'd Conscience.* But how did this *Worldly Wisdom* Thrive with him? He had Appeas'd every thing, to all *Human* appearance. He granted them all they Ask'd, till they Declar'd that they had no more to Ask. And as the *Phrase* then was, he parted a *Contented King*, from

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a *Contented* people. He had *Overcome* every thing, but the *Spirit* of *Presbytery*! Which, as soon as his Back was turn'd, Immediately fell to *Work*, and made full use of the *Power* with which he had *Intrusted* them; *Quickly* Rais'd an *Army*, and sent it after him into *England*, in *Conjunction* with their *Dear Brethren* here, who were in *Rebellion* against him, for their *Common Cause*. See the Earl of *Clarendon's History of the Rebellion* Vol. 2. p. 283, 292, 295.

And notwithstanding his having put the whole *Power* into their hands; yet they Rais'd up the *Cry* of *Persecution*, that is, *Intended* against them, and the bringing in of *Poperly*, the *French*, the *Devil* and all; because he wou'd not Consent to the *Abolishing* of *Episcopacy* in *England*, as he had done in *Scotland*. For these are *Wise Men*! They are for *Thorough-Work*! And having Gain'd *some Power*, they must have *more* to *Secure* that!

Suppose *Presbytery* had been Long in *Possession*, and *Establish'd* by *Law*, when *K. Charles I.* came to the *Crown*; And that he had Given forth *Declarations*, Promising to secure their *Church*, as then by *Law* Establish'd: And Immediately after this, in the same *Breath*, shou'd have Quite *Rooted* it up, by the Name of an *Unsupportable Grievance*; have *Glen-boe'd* their *Laity*; and let Loose the *Presbyterian Mob* upon their *Clergy*, to *Rabble* and *Dragoon* them, at *Discretion*. And after all, to Refuse them any *Tolerance*; nay to make it *Treason* to *Speak*, *Act*, or *Write* in Defence of *Presbytery*, or against *Episcopacy*. If this had been the *Case*, wou'd they not have call'd it *Persecution*! Wou'd they not have thought it *Justifiable* to take up *Arms* for *Self-Preservation*! And yet, if the *Episcopal Party* there, had done this, since the *Revolution*, wou'd they not have Call'd them *Rebels*? And said, They ought to be *Extirpated*? That they never wou'd be at *Quiet*, &c. Nay, tho' they are *Quiet*, and only Suffer with *Patience*; yet, they wou'd have them *Extirpated*, and their *Necks* broak, as I before Quoted our *Observer*.

But it is in vain to *Retort* upon these *Mens Principles*, for they have *None*! They have but *One*, which is, to Get into *Power*; and to *Crush* to *Death* all that *Oppose* them, even tho' in *Thoughts*; that is, All who are not *Heartily* of their *Party*; All
Occasionally

Occasional Conformists to them, whom they are too *Wise* to Trust. They wou'd think such to be *Hypocrites*, and their most Dangerous *Enemies*, because in their *Bowels*. Let them *Occasionally Conform*, if they wou'd, for *Nothing*! But I am sure, they wou'd not Trust them with *Power*. Let me Ask these Gentlemen, suppose the *Papists* shou'd *Occasionally Conform*, wou'd they have *Them* too Intrusted with *Places*? And suppose they shou'd say (as to be sure they wou'd) That it was not *Meerly* for *Places*: Wou'd they think this a Good *Distinction*, and to *Salve* the matter? And whether are the *Papists* or the other *Dissenters*, at this Day more *Formidable* in *England*? Which of them have done Us the *Greatest* and the *Latest* *Mischief*s? You will say, Because it was not in their *Power*. Right! Therefore we must take care to keep it out of their *Power*. And out of *Yours* too. And to look most Narrowly after Those, who are most *Capable* of doing us *Mischief*. You will say the *Papists* are *Idolaters*. But we are not upon *Religion*, but our own *Safety*. Will you not *Over-throw* and *Rob* our *Churches*; and turn them into *Shops* and *Stables*? Have you not done it, as *much*, and *more* than they? Thou that *Abhorrest* *Idols*, do'st thou *Commit* *Sacrilege*? If we are to be *Ruin'd*, the Matter is not much *who* do's it. Men are not very sollicitous, *who* shall be their *Executioner*. We have *Try'd* you *both*. Let every Man Praise the *Food*, as he finds it. We have had *Two* *Popish* *Reigns*, since the *Reformation*; of *Five* years *Each*. In the *First*, about 200 *Suffer'd*, and gain'd the *Crown* of *Martyrdom*. In the *Latser* none at all. But what is this to the *Thousands*, I may say, *Millions* of *Souls* that have been sent to the *other* *World*, by the *other* *Dissenters*, not as *Martyrs*, but *Reeking* in the *Mortal* *Sins* of *Schism* and *Rebellion*! To *Three* *Nations* laid *Wast*, and *Cover'd* with *Blood* and *Desolation*! Say now that I am *Popishly* *Affected*, and, set your *Observer* upon me, for *Naming* of this! I *Despise* your *Poor* *Arts*. It is *Trash*! And your *Sins* must be call'd to *Remembrance*, till you *Repent*. Of which you have shew'd no one *Sign* yet, you are only *Griev'd*, that you can do no more *Mischief*! When you are *Stop'd* from *Perpetrating* all the *Wickedness* that is in your *Hearts*! You *Maintain* the *Principles*, and *Celebrate* the *Memories* of your *Predecessor* *Rebels*! Even of those

who

who *Embru'd* their *Hands* in the *Royal* *Blood*! And you have set up an *Observer*, to *Proclaim* this to the *World*, *Twice* a *Week*; to keep *Alive* the *Deposing* *Doctrin*, which if in your *Power*, you know how to make use of! The *Good* *God* *Prevent* it.

And yet you have no scruple, at the same time, to give this as the *Chief* *Reason*, why the *Papists* shou'd not be *Tolerated* (but only you your selves) Because they hold the *Deposing* *Doctrin*. There is this only *Difference*, That they Place it in the *Pope*, and you in the *People*. Of which I will give you the *Judgment* of an *Unexceptionable* *Author*, the *Learned* *Dr. Burnet*, now Lord *Bishop* of *Sarum*, in his *Vindication* of the *Church* and *State* of *Scotland*, *Printed* at *Glasgow*, 1672. where he *Determines* the *Case*, with *Great* *Strength* of *Reason*, in these words, p. 68. 69. *Less* *disorder* may be *Apprehended* from the *Preventions* of the *Roman* *Bishops*, than from these *Maxims* that put the *Power* of *Judging* and *Controlling* the *Magistrate* in the *Peoples* *hands*, which *Opens* a *Door* to *endless* *Confusions*, and *Indeed* sets every *Private* *Person* upon the *Throne*; and *Introduceth* an *Anarchy*, which will never admit of *Order* or *Remedy*: Whereas those who have but one *Pretender* over them, cou'd more *Easily* deal with him; and more *Vigorously* *Resist* him. And in his *Excellent* *Sermon* upon the 30th. of *January*, 1687. p. 15, he says, *The* *Resolving* all *power* in the *People*, was first taken up by the *Assertors* of the *Popes* *Deposing* *Power*, for they *Argue*, that if it belong'd to the *People*, then the *Pope* *Representing* the *Universal* *Church*, all their *Rights* did *Accrue* to him, so that in their *Names*, he was to *Dispose* of *Crowns* as he pleas'd. I will not presume to *Interpose* a *Word*, after so great a *Judge*.

Therefore I come to the other Part of the *Plea*, in behalf of the *Dissenters*, v. z. that they were *Open* and *Avowed* *Enemies*. But were they so, while they were *Hatching* and *Contriving* their *Designs*? Or, did they *Jump* into the *Field* all together, by *Chance*, without *Concerting* their *Matters* before hand? Did ever *Conspirators* tell the *Government* that they were *Plotting* against it? Did they tell *King* *James* *II.* all that was in their *Hearts*; When they *Wou'd* them *Open*, that he might see their *Loyalty*? And took *God* to *Witness*!

Did

Did they tell King Charles II. that they were to *Assassinate* him at the *Rye-House*? Or, that they were to *Appear in Arms* at *Pentland-Hills*, or *Bothwell-Bridge*, before they came thither? Then they were *Open* and *Avowed* indeed!

Did they tell King Charles I. that the meaning of their so frequent *Promises* to make him a *Glorious King*, was to *Cut off his Head*?

It is a shame to *Answer* such *Arguments*, only for this use, to shew the *Modesty* of these Men! And how *Little* is to be said for them. And moreover, it is a certain *Indication*, that they have something in their *Heads*, when they must speak; and yet (tho' Men of *Sense*) can have nothing to say! They take the *Government* for *Weak* indeed, if they think that this will *Pass* upon it! To give them *Leave* to *Plot* on, and put them into *Power*, to *Enable* them to *Perfect* their *Designs*; And never to *Suspect* or have any *Fear* of them, till they *Openly* and *Avowedly* *Declare* themselves! that is, till they take the *Field*! Till they have *Killed* and taken *Possession*! And tho' they are *Forc'd* to *confess* (there is no *Room* to *Deny* it) that they have been always in *Rebellion*, whenever it was in their *Power*, yet *Trust* them *Once* more! Ask no *Questions*, but see what will come on't!

A Great Security offer'd in behalf of the Dissenters.

There is an *Argument*, I must *Confess* is a *Good* one, offer'd by another *Notorious* Person, the *Undaunted* Mr. *D' Foe*, in his *Shortest way to Peace and Union*, Printed, 1703, since the small *Reward* he *Receiv'd* for his other *Notable Shortest way with the Dissenters*. He is neither *Weary'd*, nor *Asban'd*! For the *Cause* has need of him! In that *Shortest way to Peace and Union*, p. 7. He gives this *Ingenious Turn* (but *Knawishly* *Apply'd*) to the *Cafe* of the *Dissenters*. He makes it out very well, That it is their *True Interest* to seek the *Prosperity* of the *present Establishment*; and that their *safety* depend upon the *Protection* of the *Government*. Thence he *Inferre*s, That they cannot be *Guilty* of *endeavouring* the *Subversion* of *Monarchy*, without *striking* at the *Door* of their own *Prosperity*, and *bringing* *Themselves* into all the *Confusions* and *Distresses* they can *Wish* to be *Deliver'd* from. Then (says he) the *Arguments* (against them) must *Cease*

Cease of Course, the *Consequences* must be *Absur'd*, because the *Causes* are *untrue*; the *Dissenters* must first be *Arraign'd* for *Fools*, before they can be *Indict'd* for *Rebels*, and ought to be sent to *Bedlam*, and not to *Newgate*.

But are there not many in the *Latter* place, who may make the same *Plea*, that they were *Fools* and *Mad*, to do such things as brought them thither? And yet we have known several of them, who were very *Crafty* and *Artificial*, in the *Management* of their little *Plots*, to *Cut a Purse*, or the like: And who upon their *Tryals* too, have *Defended* themselves, with *Dexterity* enough. And can be call'd *Fools* no otherwise than in *Respect* to that *Folly*, which, at long *Run*, pursues all *Wickedness*, tho' *Contriv'd* and *Carry'd* on, with all the *Wit* and *Slyness* in the *World*.

Why did not your *Godly Fore-Fathers* the *Whiggs* and *Presbyterians* of *Forty-One* foresee all that *Train* of *Misery*, which they brought upon these *Nations*? Why did they not fore-see, That they themselves were to be *Worm'd* out, at last, by the *Independents*, after they had brought their *Cursed* *Work* to *Perfection*? Why did they not see, that the *People*, weary'd with their own *Delusions*, could find no *Rest* or *Settlement*, till they brought home the *King* and *Royal-Family*, with the *Church* and *Ancient Government*?

However Mr. *De Foe* is so very fond of this *Argument*, that he has since made another *Book* upon it, call'd *A Challenge of Peace*, *Address'd* to the whole *Nation*, with an *Enquiry into Ways and Means*, for bringing it to pass. Which *Ways* and *Means* are, to *Root up* and *Destroy* the *High-Church*, of whom he gives the *Blackest* *Character* his *Wit* and *Malice* cou'd contrive, p. 8, 9. But the *Sweetest* and most *Endearing* that is *Possible* of the *Low-Church*, p. 9, 10. And says, That the *Dissenters* and *These* have but one *Interest*. But then as to the *Security* on behalf of the *Dissenters*, that they will make no ill use of all that *Power* and *Authority*, which he wou'd have put into their *Hands*, in *Prejudice* to the *Church* or the *Crown*, he *Proposes* no other than that before *Mentioned*, that they wou'd be *Fools* and *Mad-Men* as he says, p. 13. And fit for *Bedlam*, p. 17. that is, if they
I shou'd

thou'd seek to get their own Church Established! But as they could not be *Sincere* in their *Profession*, if they did not; so are they the *Fools* and *Mad-Men*, that wou'd put it in their Power! And such *Arguments* as these seem Calculated for none other, but whom the Author must think to be such. For is there any, of any *Profession* whatsoever, upon the Face of the Earth, that wou'd not Wish his own Church or Party to be *Established*? Or, who wou'd give over, for one two or three *Disappointments*, when they found the *Power* put again into their Hands?

If there are any such, our *Dissenters* are none of them, for after their several *Disappointments* in the Times of *Forty-One*, by their *Undermining* and *Kicking out* of one Another; And at last, their being all *Disappointed*, by the *Restoration* 1660; Did they for this *Give over*, and *Plot* no more, upon the Consideration which this Author advances, of seeing the *Folly* and *Madness* of their former *Undertakings*, as well as the *Horrible Mischief* and *Confusions* which they had brought upon these *Nations*? Did they not *Immediately Begin* their *Plots* again, the very next year, in 1661. and so have *Continu'd* on to this Day? As before is shew'd, p. 21, &c. And do they not Continue to this Day, in the same *Principles*, to a *Tittle*, both as to *Church*, and *State*? Yet this Author says, p. 17, *I shall not be Asham'd to Affirm*, that both their *Interest* and *Principles*, *Concurr* to press them to it, that is; to the *Preservation* and *Support* of the *Church* and the *Monarchy*. And he says, p. 12. *We may safely Defy all the Power of Malice to Charge upon them the Breach of the Publick-Quiet, or any Encroachment upon the Government, their Neighbours, or the Laws.* This was *Modest*! Especially considering the *Great Veneration* and *Deference* which he says the *Dissenters* have for our *Church*, and therefore that She ought to *Fear* nothing from them; and Expresses it thus, in his *Hearty Thanks* to the *Low-Church*, among several other Good Turns He mentions which the *Dissenters* had Receiv'd from them, he says, p. 10. *To these (the Low-Church) we owe the Disarming the Ecclesiastical Harpies, and Paring the Talons and Claws of the Church Vultures, who were always Tearing to pieces and Preying upon their Neighbours.* These men of *Moderation* cannot *Act* it Long, with-

without something of their own *Genuine Spirit* breaking forth! It must *Boyl* over a little, else they wou'd *Burst*! And yet but just before, in p. 8. he lays this *Heavy Charge* upon the *High-Church*, that they do not *Treat the Dissenters* in the *Spirit* of *Meekness*, but with *Reproachful Language*, &c.

I will not here *Insist* upon his *Great Deference*, as to the *Church*, so to her *Majesty*, in *Calling her Father* a *Tyrant*! p. 10. Which if true, was not so very *Mannerly*, in a *Book* which he had the Assurance to *Dedicate to the Queen*. And Approach'd her *Presence*, with this *Thanks* for sending him to the *Pillory*!

This *Challenge*, (an odd word) of *Peace*, is indeed a *Declaration of War*, to all us of the *High-Church*, and to the *Constitution* of the *Church of England*, which they *Attack*, in all their *Invectives* against Us. They have *Fram'd* this *Distinction* of *High* and *Low-Church* on Purpose to have a *Vent* for their *Malice* against the *Church*, and yet seemingly to *Carry a Moderation* towards her. And at the same time, to *Divide* and *Weaken* her.

There is another *Alarm* of this *Peace* given us, by one who set's his *Name* to what *Himself* do's *Write*! And, like the Author before *Named*, *Dedicates* to the *Queen* a *Lampoon* against her *Family*, the whole *Race* of the *Stuarts*, by basely *Mis-Representing*, in the *Fanatick Strain* and *Stile*, of many *Words* with *Little Meaning*, the *Reigns* of *K. James I. Char. I. and II.* Whose *Greatest Defects* were *Indulging* of the *Dissenters*, and thinking to *Gain* them by *Condescensions*. But this *T. Double* turns it to their *Designs* of *Advancing* the *Church*, and their *Prerogative*. And so *Charges* upon them all the *Misery* and *Confusion* of the *Rebellion*. I intend not to take his *Tedious* *Book* to *Task* in this, in which there is no one *Proposition* or *Principle* laid down; but a *Thin Harangue* of *Maybe*, *Perhaps*, and *Peradventure*. He has *Dully Acted* that *Character*, which himself had before so well *Describ'd*. And writing for a *Bribe*, against his *Conviction*, has *Verify'd* the *Proverb*, *How Deform'd* that *Child* must be, who is *Got* against his *Father's Will*.

Dr. D
Avenant
his Peace
at Home
&c.

He that wou'd say something, but knows not what, must be very *Tedious*; and he that *Changes* sides, and yet has not *Chang'd*, must be very *Inconsistent*, And often *Displeases* both. All this is very visible in this *Author*, each *Leaf* of his *Confutes* the other, therefore I will spend no more time upon him, but leave him to the *Company* which he has chosen.

This Gentleman's new *Colleague*, Mr. D^r *Foe* is very *Angry*, we should call to Remembrance the *Sins* of former times, he says in his *Shortest way to Peace and Union*, p. 12. *Nor do I go back to the years of Forty One, about which such a POTHER has been made; as if all the present Dissenters had been in Arms against their King, tho' not one in Five Hundred of them, was then Born; or as if they had all a hand in the Death of King Charles the first; or, at least with St. Paul, in the case of St. Stephen, had been Consenting to his Death.* And are they not *Consenting*, who still maintain the same *Principles* which put him to *Death*? And have Attempted the like against his *Sons* who Succeeded him? Are they not *Consenting*, who here *Annually* Celebrate the *Memories* of the *Actors* in that *Horrid Murther* (which this *Author* calls only a *Death*) in their *Calves-Head-Feasts*, as *Worthy Patriots*, and *Magnify* what they did?

But cannot these Gentlemen write two *Pages* together *Consistently* with themselves? For in the next *Page*, p. 13. he brings this against the *Independents*; he says, *The Independents cou'd never bear the Presbyterian Government, that has been Try'd already; for they once Pull'd it down by the Ears, as Intolerable.* And was not this in the *Times* of *Forty One*? And why must the *Behaviour* of the *Independents* towards the *Presbyterians* be Remember'd; and not that of the *Presbyterians* against both the *Church* and the *Crown*?

But *Forty One* was nam'd, not only for its own *Sake*, but it has been shew'd, that from that *Time* to this, the *Faction* have *Proceeded*, not only upon the same *Principles*, but have Pursu'd the same *Practices*. And ever must, while they *Retain* the same *Principles*.

There

Therefore I think it necessary, to consider a little more *Particularly*, the last *Chain* of this *Link* of *Rebellion*, in the *Reign* of *K. Charles II*, which is within our *Memories*. And some of the *Actors* therein are still continu'd in *Places* of *Trust*. I mean the *Rye-house-Conspiracy*. The Rye-House Plot confeder'd.

And the rather, because the *Faction* have Endeavour'd what they can to *Baffle* that too, *First*, As a *Court* or *Sham-Plot*. *Secondly*, That the *Dissenters* were not concern'd in it. *Thirdly*, That if they were, it was not in the *Assassination* part.

As to the last, it matters not much, if all in the *Conspiracy* did not know of it. Tho' it is hard to tell which of them, were clear of it. They of greater *Figure*, perhaps thought it not *Convenient* to know it! In all *Plots*, there is a *Wheel* within a *Wheel*, there are *Upper* and *Under-Spur-Leathers*.

But as *The True Account* of this *Horrid Conspiracy* tells us, That all those who were to be *Actors* in the *Assassination* part, were *Open* and *Avow'd Dissenters*; so the *Generality* of them, their *Preachers* and all were in the *Insurrection* part, and some even of their *Preachers*, in that of the *Assassination*. Tho' I make no *Great* Difference, for they were but two ways of doing the same thing; however if the *Assassination* was a *Distinct Parcel* of this *Plot*, it was *Wholly* the *Dissenters*.

It is a matter of *Speculation*, That they of these *Conspirators* who were left *Alive*, were *Preserr'd* and put into *Honourable* and *Advantageous Posts* in the last *Reign*, Except a *Few* who had the *Grace* to *Repent*, and were call'd *Jacobites* for their pains! And the *Attainders* of those who were *Dead*, even of those who *Confess'd* the *Plot* at their *Execution*, as of *Walcot*, &c. were taken off. And they were call'd *Poor* and *Sneaking* fellows, by the *Faction*, who cou'd not *Die*, as they had *Liv'd*—HARD!

The *Dissenters* say, That it was not wholly *Theirs*, for that *Monmouth* and the *Chief Persons* concern'd were *Church Men*. But they were *Whiggs*, that is, *Republicans*. And that is *Dissenters*, in the *Lay* sence, as it *Respects* the *State*. Their going to *Church* was but *Occasional Conformity*, they wou'd have gone to any other *Communion* that had been *Establish'd*, as they went to *Ours*, that is, for *Fashion* sake. There are *Church-Papists*, who It was Manag'd wholly by the Dissenters, and Whiggs.

who are the worst, as are *Church-Whiggs*, and *Occasional Conformists*, that come as *Spies*, and out of *Design*. They who forsake the *Principles* of any *Church*, are the *Real Non-Conformists*, and the most *Dangerous Enemies* to it; Because, as our *Author* of *Moderation* says, in her *Bosom*.

However, we may allow them to be Men of *Honour*, as the world speaks, and that they wou'd not *Declare* and *Stand* in a *Lye*, especially at their last *Gasp*. And this *Plot*, when *Discover'd* was *Own'd*, and *Confess'd* by the *Chief* of them. Tho' they wou'd not *Disown* the *Principle*, even at their *Death*. Which shew'd their *Constancy* to what we call *Honour*.

This Occasion'd the *Pious* and *Praise-Worthy* Pains of several of our *Divines* with them, as of *my Lord's Grace*, now of *Canterbury*, with the *Duke of Monmouth* upon the *Scaffold*, to let him know How *Dangerous* a thing it was for him to go to the other *World* with the *Doctrin* of *Resistance* about him. And of our late *Worthy Primate Dr Tillotson*, with others of them, and of *Dr. B.* who is *Nam'd* in his *Excellent Letter*, often *Printed*, bearing Date *July. 20. 1683*, Wherein not only the *Laws* of the *Land*, and the *Doctrin* of the *Church of England*, but of the *Protestant Churches* in *General*, are *Vindicated* from *Giving* any *Countenance* to the *Sin* of *Rebellion*.

Now, as to the *Dissenters* Concern in this *Plot*, the *Duke of Monmouth* himself *Confess'd*, as you may see in the *Informations* which are *Annex'd* to the *History* of that *Horrid Conspiracy*; p. 136. That *Dr. Owen*, *Mead*, *Griffin*, and *All the Considerable Non-Conformist Ministers* knew of the *Conspiracy*.

Let me *Add* to him another *Unexceptionable Evidence*, the *Worthy Mr. William Carstares*, now made *Principal* of the *College of Edinburgh*, which is the *Chief Post* in that *Kingdom* for the *Education* of the *Young Nobility* and *Gentry*. And he *Declar'd* upon his *Oath*, which is set down *Inform. p. 129*. That he did *Communicate* the *Design* on foot to *Dr. Owen*, *Mr. Griffin*, and *Mr. Mead* at *Stepney*, who all *Concur'd* in the *Promoting* of it, and were *Desirous* it should take *Effect*. And, *ibid. p. 126*. That *Colonel Sidney* was *averse* from *Imploying* the late *Earl of Argyle*, or *Medling* with him, *Judging* him a *Man* too much *Affected* to the *Royal Family*,

mily, and *Inclin'd* to the *present Church-Government*. This shews what *Designs* they had as to the *Church*, as well as to the *Royal Family*.

These things were prov'd by many other *Witnesses*, as you will find in the said *Informations*. But I have *Nam'd* these *Two*, as most *Unexceptionable* to the *Party*.

Other of the *Non-Con-Preachers* were for the *Assasination* as well as the *Insurrection*, as you will see in the *Informations* p. 61. That *Dr. Owen* and one *Mr. Collins*, either an *Ana-baptist* or *Independent Preacher*, were both of *Opinion* that the *Intended Assasination* and *Insurrection*, were both *Lawful* and *Necessary*, and that *Colonel Owen*, *Doctor Owen's Brother* was *Privy* to them.

Korah draws in *Dathan* and *Abiram*. *Republican* and *Whigg* are *Jack Presbyter's Lay-Elders*; *Rebellion* is his *Lay-Face*, as *Schism* his *Ecclesiastical*. They are both the same thing, only *Changing* of the *Object*. All the *Dissenters* will agree, and *Joyn* against the *Common Enemy*, that is, the *Church* and the *Crown*. The *Ana-baptists* were to *Raise Twenty Thousand Men*, of which *Fifteen Hundred Horse*. *Information. p. 41*.

Now let us see the *Righteous* ends of their *Confederacy*! In the first *Place* the *Church* was to have been, once more, *Torn up* by the *Roots*. *Bishops*, *Deans*, and *Chapters* were to be *Wholly laid aside*, *Inform. p. 55*. This *Explains* the *Reason* why some were *Jealous* of the *Earl of Argyle*, as supposing him too much *Affected* to the *Church*, as well as to the *Royal Family*, (which is before *Quoted*.) Both were to be *Destroy'd*.

For, in the next *place*, the *King* and his *Brother* the *Duke*, were to have been *Assasinated*. This was the first *step* of the *Plot*.

And as for the *Princess Ann* who was the only *Remainder* of the *Royal Family*, then in *England*, it was *Resolv'd*, To *Marry* her to some *small Country Gentleman*, and have a *Breed*, only to keep out any *Foreign Pretenders* to the *Crown*. *Inform. p. 57*.

This

This was Agreeables to what they had Graciously design'd for her Royal Father the Duke, the last time before this, that their Plot took Effect, in the year, 1648, which was to bestow full Three Hundred Pounds, to bind him Prentice to an Honest Wool-len-Draper.

The No- bility to be Degraded.

After the Royal Family, the Nobility take their Place. And it was Resolv'd, That all the Nobility of England, that had Acted Contrary to the Interest of the People, should be Degraded. Inform. p. 53.

Now the Faction being Judges of who had Acted contrary to the Interest of the People (by which Word they always Mean Themselves) It it Easie to Imagin whom they wou'd have Excepted: And even these must hold their Honours at the Curtesie of the Conspirators.

The most Loyal of them to be Kill'd.

But those of the Nobility who had been most Eminently Lo- yal and Faithful to the King, and Imploy'd by him in Great Stations, were not to come off so Easily ! They were Doom'd to Death. And in the most Ignominious manner. The Lord Keeper was to be Hanged upon the same Post, on which Collidge (that Impudent Rebell) was Hanged. Inform. p. 57. other Chief Ministers of State were to be Cutt off, Particularly the Lord Marquess of Hallifax, and the Earl of Rochester that Now is (for whom their Love is as Flaming as ever) should be Killed, and it was Agreed that it was very necessary they shou'd be Killed. Inform. p. 31.

The Judges Fate.

Most of the Judges were to have their Skins stuffed, and Hung up in Westminster-Hall. Inform. p. 55.

The Reput- ed Pension- ers in the Parlia- ment.

And it was further Resolv'd, That some of the Principal reput- ed Pensioners in the late Long Parliament shou'd be brought to Tryal and Death. And that their Skins shou'd be stufft, and Hung up in the Parliament House, as Betrayers of the People, and of the Trust. Ibid. p. 55.

There was no Proof required. To be Reputed a Pensioner was Sufficient! By which no one in either House of Parlia- ment, who did not Please the Conspirators, cou'd Escape. That is indeed, None but who were of their Party.

It

It was likewise thought Necessary to take off some of the Chief Abhorrrers and Addressers in most Counties, otherwise they wou'd be making Head. Ibid. The Honest Gentlemen and Freehol- ders in the Country.

This wou'd have Included most of the Loyal and Honest Gentlemen and Free-holders in England; Who at their Several Assizes and Sessions did Address his Majesty, Declaring their Fidelity to him, and their Abhorrence of that Mutinous and Seditious Practice Then set on foot by the Faction, of Assaulting his Majesty by Petitions, from all Quarters, for the Sitting of Parliament, subscrib'd by many Thousand hands, Contrary to Law; And by which Method they had Begun their Horrid Rebellion of Forty-One, and Poison'd the People.

Then for the City, all that had Preserv'd their Duty to the King, and Oppos'd the Workings of the Faction, were to have been Massacr'd by the Mobb. Particularly, It was Resolv'd, that Sir John Moor the late Lord Mayor of London shou'd be Killed, as well as, the present Lord Mayor and Sheriffs. And that if the People did not Pull him in Pieces, his Skin shou'd be Flead off, and Stafft, and Hung up in Guild hall. Ibid. All that were Ad- verse to them in the City.

But they did not Stop here. For all of their own Party, who shou'd have any Moderation, or Shrink at such Inhumane Butcheries, and not go on with them to the Utmost, shou'd share in the like Fate. They wou'd have neither Neuters, nor any Moderate-Men in the Cause. And it was further Re- solv'd, that Mr. Papillon, and Mr. Dubois shou'd be declar'd Sheriffs, and Sir Thomas Gold, or Alderman Cornish to be Lord Mayor; And that they shou'd be Forced to take those Offices upon them; and if they Refus'd, shou'd be Knockt on the Head. And Sir Robert Clayton and Sir Patience Ward, who had behav'd themselves like Trimmers in their Mayoralty, and neglected to Re- peal several By-Laws, whereby they might have Prevented Sir John Moor from being Lord Mayor, shou'd be Forced to Appear Publickly, and own the Fact, or else be Knock'd on the Head. Ibid. own Party, who shou'd Shrink, or not go on with them to the ut- most.

Then for those who had not Concern'd themselves on either Side, but Quietly follow'd their own Business, and wou'd not Bleed their Money for the Cause, it was said, That Nothing The New- ters and Indiffe- rent Men.

K

was

was to be Expected from the Rich old Citizens; and therefore half a dozen of them must be taken out of their Houses, and Hanged on their Sign-Posts, and their Houses given as Plunder to the Mobile, and that wou'd Scare the Rest. *ibid.* p. 52. (it shoud be 54. it is wrong Pag'd.) These were the same Measures taken in their Plot 1662. before mention'd, To Destroy all who did not Assist them.

This was only for the Preservation of Liberty and Property! And the Pulling down of Arbitrary Government, by a General Massacre all over the Nation! In which the Conspirators themselves were not Safe, for the Most Zealous of them were to Destroy the Less Zealous, or whom they Suspected so to be! The Duke of Monmouth himself was not Exempted, whom they Intended to set up as King, in the Interim, till they shou'd have time to Form their Common-Wealth. And the Question being put, What if he shou'd have an Abhorrence at the Murtherers of his Father? It was Resolv'd, That if the Duke did Prosecute the Actors in it, that the Duke himself shou'd be Killed. *Inform.* p. 43.

The Folly of all Conspiracies against Government.

Let me here make a Reflection of the Madness and Folly to Enter into Conspiracies against a Settled Government. For that no Conspirator can have Security to himself, not only as to the Law, in Case of Discovery; but as to his Fellow-Conspirators: They can have no Tye whereby to Engage One Another. They are a Rope of Sand; No one has Authority over Another. And, may be, Every one of them has a Different View in the Undertaking, And none of them will stick at the Blood of his Fellow-Conspirator to Murther, or Betray, rather than be Disappointed.

Popery the Pretence then, as now.

The Pretence of these Conspirators was the Old Cry of Popery, as it is still. The pretence of the Conspirators was to secure his Majesty from being Kill'd by the Papists. That if he wou'd not comply with his Parliament at Oxford, then to set up the Duke of Monmouth. That this was Long Design'd likewise before the Meeting at Oxford. *Inform.* p. 134.

This

This, by the way, is an Excellent Reason, to let the Number of the Dissenters Encrease in the Parliament; Where they Promoted such a Vote as, That if the King came to any Untimely Death it shou'd be Reveng'd upon the Papists. Which they who thought his Danger came from that Side, might Innocently have gon into, as a Greater Security to his Majesty; by way of Terror to his Enemies. But how must they who were in the Secret, Laugh in their Sleeves, to have Gain'd such a Confirmation to their Remonstrance or Declaration ready Drawn up, which was to be Printed against the Day that this Design'd Commotion was to be, wherein they wou'd lay the King's Death upon the Papists, as a Continued Design of the former Plot? *Inform.* p. 7.

And they cou'd not want Convincing Proof of this, when the Worthy Dr. Oates was one of the Chief Managers of this Plot too! as we are told in the Informations, p. 134. And Mr. Charlton says, p. 133. That he paid Oates 80 pounds per Quarter for his Subsistance. And had paid him 400 pounds in all.

Now tho' the Papists are no doubt Dangerous to the Church and to the Government, as All must be whose Principles are Contrary to them; And therefore ought not to be Admitted into Places of Power: Yet, if they were Mahometans, who wou'd not Detest so Horrid a Design, as to have them Massacred for what the other Dissenters had Done, and most Godlily had Contriv'd to have put upon them! They have Faults enough of their own; they need not be Loaded with those of others. Unless they stand Chargeable with the Consequences of their Doctrine, which, as the Reverend Lord Bishop of Sarum has Assur'd Us, in what is before Quoted, p. 55. the Whiggs and Dissenters had Learn'd from them, of Resolving all Power in the People; And which he tells us is more Dangerous than even the Placing of it in the Pope.

The Whiggs and Dissenters took all the Pains they cou'd to Represent this King as a Papist: And yet wou'd lay his Death upon the Papists.

If his was a Popish Reign, I wish we may never see Worse. For we never had more Halcyon days than in his Time. The Church Flourish'd, and we had Peace and Plenty.

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The greatest Sign in all his *Reign* of his being a *Papist*, was his setting up the *Dissenters*, and Struggling even with his *Parliament* in their Favour; (For which they *Rewarded* him, according as they are Wont) It being the Stated *Maxim* at *Rome*, as the Properest Method to Destroy the *Church of England*. And pursu'd by all who had that Design.

Yet he went not so far, as Bare-fac'd to Abolish *Episcopacy* in *Scotland*. And fill the *Church of England* with *Moderate Men*, who cou'd see no *Schism* in the *Dissenters*; but would Joyn with them against the *High-Church*. There was no such Division of our *Church* in his days.

Nor such *Partiality* shew'd, That where there were Many of the *Episcopal Clergy*, who had taken the *Oaths* and Comply'd with the *Government*, as in *Scotland*; and being Turn'd out, meerly upon the Account of *Episcopacy*, were in a *Starving* Condition, except what they got by the *Charity* of well-dispos'd People; yet nothing was Allow'd to them; tho' all the *Bishops Revenues* were settled in the *Crown*. And at the same time that *Twelve hundred pounds a Year* was settl'd Privately upon the *Presbyterian Preachers* in *Ireland*; which the Present *House of Commons* there have now *Voted* off.

And even as to the Depriv'd *Bishops* and *Clergy* in *England*, tho' we Differ with them, as to some *State* points, yet we put them not upon the same Level with the *Dissenters*. And the *Parliament* had that Consideration for them, as to Reserve a third part of their Revenues, to any *Twelve* of them that shou'd Refuse the *Oaths* (when they knew not there would be any) and left it to *K. William* to Determine, to which *Twelve* of them he wou'd Apply this Favour. But he would not Apply it, or any Part of it, to any one of them. But *Twelve hundred pounds a Year*, Under-hand, without the Knowledge or Consent of *Parliament*, to the *Dissenters*! The *Distinguishing Favours* went all that way; and to the *Low-Church* that would become one *Stick* with them!

Now we think *Actions* a better *Indication* of Mens *Minds*, than their *Words*. But these Men would not have us Look at all into their *Actions*, but to Believe all that they Please to say to

us.

(69)

us. They wou'd not have Us Believe any thing that we See, but only what we Hear from them! As of *Jealousies* and *Fears* on the one hand, so of *Glorious Designs* on the other! We must give no Credit to any of their *Plots* that *Miscarry*, tho' Confess'd by never so Great a *Number of Themselves*, even by the *Chief* of them; And by those who *Suffer'd* for it, at their *Deaths*! We must Believe, that these were *Bribed* by the *Court* to be *Hanged*, on Purpose to Blacken the *Dissenters*, who yet Dy'd *Dissenters* themselves! On the other Hand, we must have no *Doubt* at all of any *Whisper* or *Story* that is Carry'd about by their *Party*, of the *King's Secret Designs* in his *Bed Chamber*! What he told such a *Lord* in his Ear! How he *Look'd* at such a time! &c. These are *Proofs* good enough against a *King*, or any *Minister* whom they wou'd have Remov'd out of the way!

If any Mention their former *Actions*, and what they have done all along from the Beginning, and are still a-doing, and bid Us beware; he is a *Wicked Man*, an *Incendiary*, a meere *Profligate*, as they Describe an *High-Church-Man*!

Yet a faithful *Watch-Man* must not be *Terrify'd* with their *Threats*, but Blow the *Trumpet* Aloud, when he finds the *Enemy* Approaching, and sees them *Digging* in their *Mines*. If the People will not take warning, their *Blood* will be upon their own *Heads*, but he hath *Deliver'd* his *Soul*.

Now can any Man Imagine, That the *Malice* and *Restless Endeavours* of the *Dissenters* against the *Church* and the *Crown*, which Began upon their first Appearance in *England*, in the *Reign* of *Q. Elizabeth*, and has been Carry'd on through all the after *Reigns*, in *Plots* and *Conspiracies* of several *Denominations* (as the same *River* Changes its *Name*, according to the *Places* through which it Passes) shou'd not now be as *Pregnant* towards Her *Majesty*, as it has been *Fruitful* to her *Royal Progenitors*! Are not their *Principles* the same, both as to the *Church*, and to *Monarchy*; and their *Affection* to the *Race* of the *Stuarts*? Which they have Presum'd to *vilify*, in what they *Dedicate* to her *Majesty*! As I have Instanc'd before in *D' Avenant* and *D' Foe*. Will her being truly *Episcopal*, alter their *Affections* in her Favour.

But

the Behaviour of some People towards her Majesty.

But let us look into the Treatment which some sort of Folks have Afforded to her Majesty, in her own Person.

In the last Reign, when her Accession to the Crown was near-er in view, we know, and the Nation took Notice with what sort of Respect she was Treated, by a Certain Set of Men! But I must not Enlarge upon this, because some Names must be made use of, which her Majesty do's not Desire to be Touch'd, with any sort of Reflection. And it is more her Goodness than—Therefore I will Turn again to my Present Subject of Examining some Pamphlets, for that is safe, and my Vouchers Undeniable.

Attempts to have hindered her Succession to the Crown

There came a Pamphlet out at that time, when an opportunity offer'd of taking into Consideration again the Act of Succession, for the adding to it the Illustrious House of Hanover, which taking hold of this occasion struck in, and Endeavour'd with might and main, to have got the Princess Ann Excluded. That Pamphlet bears this Title, *Reasons for Addressing his Majesty to Invite into England, their Highnesses the Electress Dowager, and the Electoral Prince of Hanover &c.* Where p. 15. This is put down as a Maxim, *That all free People have set aside the Children of Tyrants, for Reasons of Eternal and Universal Force, &c.* And p. 17. the Example of *Funius Brutus* is propos'd, who not only Depos'd *Tarquin*, but pass'd an Act of Exclusion against all his Children, and all of the *Tarquinian* Name. Pursuant to the Resolution taken in the *Rye-house-Conspiracy*, that they were Absolutely Resolv'd to have nothing to do with the Race of the *Stuarts*. See *Informations*. p. 134.

How the Moderate Men were to be us'd.

And of a Piece with this, was the Resolution here taken how to deal with the Moderate Men, the Neuters and Indifferent, even as was Determin'd in the *Rye-House-Plot*, in that of, 1662. before spoke of, and as it ever has been, in all their Plots. In the above-said *Reasons for Addressing, &c.* p. 20. it is said, *Your Luke-warm, Neutral, Cautious Persons are the worst of Subjects—Worse than open Rebels, Secret Conspirators, or the most Perjur'd Villains, &c.*

So that we of the High-Church shall fare as well, or better, than the Moderate Men in that Day! Unless the Low-Church intend to Turn High-Whiggs, as it is Common to Run from one Extream to Another! From the Extremity of Moderation, to the

Height

Height of Malice and Persecution! It is begun already, in that Picture of Moderation, which our Moderate Author has given of all us of the High-Church, That we are Men of Debauch'd Consciences, of Damnable Lusts, and which is worse than all, Popishly Affected! I fancy, we shou'd get better Quarter, even from the Whiggs! For Renegadoes are always most Violent. They cannot forbear Threatning, before we are in their Power. Are not such men fit Orators for Moderation! They are Moderate to every thing, but to the Church of which they profess themselves Members. I wish they wou'd Quit her, or the them. But to go on with this more Moderate Author.

He reasonably Suspecting, That neither the Justice of King William nor the Parliament wou'd Exclude the Princess Ann from her Right of Succession; thought of an Equivalent, that was more Plausible, which was, to get the Princess Sophia, and the young Prince of Hanover over hither. To her was Allotted Fifty Thousand Pounds a year, the same having been Allotted to the Late King James's Queen for her Joynture, p. 5. So that they wou'd not have her less than a Queen. And the young Prince of Hanover, was to have Equal Rank and Revenue with what was Enjoy'd by the late Duke of Gloucester. p. 1. By this means it was thought, that this Court of Hanover, here so Established, wou'd soon out shine the Court at St. James's. And that every body wou'd adore the Rising Sun.

Attempts to have brought over the Princess and Prince of Hanover

And to Press this the more Effectually, this Pamphlet Gave it out for the General Inclinations of the People. It is said p. 1. *That it was in Every body's mouth, and that nothing is more taken for Granted by the People, nor more Confidently Expected, than the Prince's coming, &c.* And p. 3. *That all the Discourse of the Town and Kingdom is about the coming over of the Princess Sophia.* And p. 5. *That the aforesaid Revenue for them, Was already cut out in a Manner to our hands.* So sure they made themselves of it! Else the People, that is, the Faction wou'd be Disoblig'd! They were Playing their Legion at us Again!

But there is a more Wicked reason given, p. 17. *We are told of Horrible things, that have been Whispher'd, of Blind and Clancular Bargains—And, That Cæsar's Wife (by whom none cou'd*

cou'd be *Then* meant, but the Princess *Ann* must be unsuspected, as well as *Innocent*. Thence it is Pressed, Particularly, That her Royal Highness the Princess of Denmark shou'd be oblig'd to take the *Abjuration*. I will not Pretend to put these things together. But every body may see how full of Profound Respect all this was meant towards her Royal Highness! And for what End it was so Earnestly Press'd that the Princess *Sophia*, &c. shou'd come over Hither!

The Behaviour of the Faction towards her Majesty, since her Accession to the Throne.

Let us now Look into the Behaviour of the Whiggs and Fanaticks towards her Majesty, since her Happy Accession to the Crown.

It has ever been their Method, when they had some Great Work to do, to send out Pamphlets before hand, as Preparatives to Dispose Men Accordingly. And this is natural with all Men, for, as Solomon says, *There is a Preparation for every work under the Sun*. Pursuant to this Principle, about the Latter end of the Reign of Q. Elizabeth, that wicked Jesuic Parsons, under the Counterfiet Name of *Doleman*, Publish'd his *Title to the Crown*, to Defeat the Succession of K. James I. full of Republican and Rebellious Principles; which, as my Lord Bishop of Sarum has before told us, our Whiggs and Dissenters have Borrow'd from the Papists. And they have made true use of this very Book of *Doleman's*. They have Printed and Re-printed it, as oft as they had Occasion to make use of its Cursed Principles, as before the Murther of K. Charles I. they Re-Printed it, under the Name of *Several Speeches*, &c. And out of this, *Bradshaw* took his Speech, when he Pass'd Sentence upon the King, in Justification of the Proceedings of that High-Court of Justice, of which he was President.

It was again Reprinted, upon a very Remarkable Juncture, in the Year 1681. When Preparations were then making for the Designed Assassination at the Rye-house. Of which Dr. *Pelling* did then take Notice in Print, and said, (as he well might, without being a Prophet) That there must be some Ugly Design on foot, when this Book was brought upon the Stage again. And shew'd that the Faction took their Rebellious Prin-

inciples from this and other Jesuites, in his *Apostate Protestant*, Printed, 1682, and Re-printed, 1685, that Edition of *Doleman's* in 1681, was greedily bought up. To back this of *Doleman's*, several other Treasonable Pamphlets were then Publish'd, upon the same Argument of the *Deposing Doctrine*. As, *The Appeal from the City to the Country*. *A brief History of the Succession*. *A Dialogue between Tutor and Pupil*. *The worse Title the better King*, &c. The true Reason of their Aversion to the Race of the *Stuarts*.

Now let any Man of Common Sense Judge, the meaning, that this same *Deposing Doctrine* is now set up again so violently, that neither the Number, nor the open-fac'd Virulence of the former Pamphlets upon this Subject are Equal to what of that sort have come out, since her Majesties Accession to the Crown; both City and Country swarm with them. And as if these were not Enough, or wou'd not come into every Bodies hand, they have set up a Screech-Owl *Observer*, which go's abroad Twice a Week, with the *News-papers*, and is Read by some sort of People, more than any of them, and with more Delight. And the profess'd Subject of this Paper is the *Deposing Doctrine*, it is his Constant Theme; not by Inference or Hiddenly, but Bare-fac'd, and in Express Words, he Justifies the calling of Kings to Account, to Depose them, and Even take their Lives. He Boasts and Glories in it!

The Deposing Doctrin now set up more than ever.

Observer.

In Queen Elizabeth's time it was made Treason (as we are told in the *Athen. Oxon.*) for any to have *Doleman's* Book in his House: And yet it was not the Hundred part so Down-right Treason, if the *Deposing Doctrin* be such, as this *Observer*. But we live under a Milder Government!

King Charles I. Complain'd in his Declaration 5 M.y, 1642, of the great Mischief done by the Seditious Pamphlets then spread Abroad. Yet none of them were so Open and so Impudent as this *Observer*. They were then but Infants in Rebellion, in Comparison of their Children now, who by Use have been made

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Perfect; and are become like Common Prostitutes, who Glory in their Shame!

The shortest way with the Dissenters.

Of a Piece in this Consummated Wickedness, was D'Foe's Shortest way with the Dissenters. And the Party causing his Books to be hawk'd and Publicly Sold about the Pillory, while he stood upon it (in Triumph!) for Writing them. And Writes on still. And the Advertisements in our News Papers are fill'd with New Editions of his Works, among which this Shortest way, for which he was Pillory'd, still bears the Bell. For he has since Publish'd another Shortest way (as he calls it) to Peace and Union, which is before Quoted, and puts upon it, by the Author of The Shortest way with the Dissenters, he Glories in the Title. And in his Verses since Publish'd, often brings in for Rime, and the Burden of his Song— The Shortest way— So far is he or the Party from thinking the Pillory a Shame, in such a Cause!

And the Design of that Shortest way with the Dissenters, was as Wicked as can be imagined, notwithstanding all the Fig-leaves he has sew'd before it. It was like that of the Rye-House-Plot before Mentioned, after they had Murther'd the King, to Lay it upon others, and Cause a General Massacre of them through the Kingdom. For what other End cou'd it be, to make the Dissenters believe, that the High-Church were for the Shortest way of Cutting all their Throats; but to Prompt the Dissenters, for their own Preservation, to begin with us! If there was no Wicked Design in it, why did the Author deny it, and Abscond, till found out by the hand of Justice? Why did the Faction so Industriously spread it about, that it was Wrote by the High-Church? Which many Believ'd, and might to this Day, if the Government had not taken Pains to find out the Author. And now they Turn the Tables, and Laugh at us, and say, it was only a Piece of Wit! Tho' I remember well that before the Trick was Discover'd, they were Ready to Flie in our Faces, and call us Blood-thirsty and Diabolical Men; And that it wou'd never be well with the Nation, while one of us was left in it! And they did not spare to tell us so in Print, in a late Celebrated Piece of theirs, call'd The Danger of Priest-Craft to Religion and Government, &c. p. 6. They call all the High-Church so many

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Anti-Christ's. And p. 7. That they ought the least to be Tolerated. And ought never to be Endur'd in a well order'd State. The Observer wou'd not give the Poor depriv'd Episcopal Clergy in Scotland Time to Starve, but prays to the Devil, to Break their Necks. All their Pamphlets are stuffed with this Topick; from the First, to this Last of Moderation, which we have Consider'd, where those of the High-Church are Represented as Men not fit to Live upon the Face of the Earth, Men of Damnable Lusts, of No Principles, of the Grossest Immoralities, &c. I know not that ever there was so much Venom thrown at any sort of People, upon any Occasion! And all this under the Plea and Pretence of Moderation! And why all this? But because these are the Men that stand in the Gap, and hinder these Builders of Babel from Performing All that they have Imagin'd to do, both as to Church and State. Can any suppose that they wou'd be at such Indefatigable Pains, and Lay themselves out as they do, to Print and Re-Print their Pamphlets of Treason, to Propagate the Depositing Doctrine, at this Time especially, if they had no Manner of Use to make of it!

They Attack the People by all manner of means, in Prose and in Verse, tho' without Sense or Rhime. Fish are Caught with several Baites. There is just now come out, The Fable of the Beasts and their King. It looks like a Piece of De Foe's Poetry. And is of the same strain with the Horrid Anthems Sung at their Calves-head-Feasts, calling the People to Arms, and to shake off Monarchy. This tells these Beasts of the People, their Legion,

The Fable of the Beasts and their King.

You all must neither Tameness know nor fear;
But with the Dreadful Host March on and Try,
To live with Freedom, or else Bravely Die.

And that they might not mistake his meaning, he adds a nasty Imitation of a Scotch Song, which Inveighs particularly against the Race of the Stuarts, from K. James I. to the present Queen.

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He calls K. Charles I. a False Loon, and says that it was his Delilah, that is, the Queen, who Cut his Hair, and then his Head, that is, his Throat: But who were the Philistines? And if our Queen (whom God preserve) suffers her Hair, that is, her Strength to be Cut off (but that cannot be, unless they first, by means of whatever Delilah, Lull her Asleep, and Perswade her to put Power into the Hands of these Philistines) we shall have too much Cause to Fear, that she will not be long out of their Fetters. We see they are Preparing them for her! By the Infinite Number of these Treasonable Pamphlets, that every day fly abroad, like Drops of Heat before a Thunder-shower! And which always have Preceded their Showers of Blood! O God, Divert the Omens!

we are Threa- med now with the House of Hanover.

The Dan- ger of Priest- Craft.

Among these, there is a Strange Topick set up in that of the Danger of Priest Craft before Quoted, to Terrify the Queen and Parliament from thinking of the Bill concerning Occasional Conformity, or Excluding the Dissenters from Places of Power; which this Pamphlet calls Persecution, and then goes on, p. II. If they shou'd Effect this Design, they must Resolve either to Maintain Persecution, or to let it fall again. If they resolve to let it fall again, why, they will Provoke their Enemies to no Purpose, and Render themselves ridiculous. If they Resolve to carry it on they must, at the same time, Determine to Break through the Act of Settlement; because they know very well, that if the House of HANOVER shou'd come, they wou'd Infallibly deliver the Nation from so Grievous a Burthen, that is, as not to have the Dissenters in Places of Power.

I will not Examine how they come to Know the Mind of the House of Hanover, and as they Pretend, Infallibly! For I am apt to think, They are more Bold than Welcome: But it is a Gross Reflection upon that Illustrious House, (at least as to England) to Represent them as on the Dissenters side against the Church. And to Threaten the Church with them! And that if the Queen and Parliament should Pass the Bill against Occasional Conformity, the House of Hanover wou'd Infallibly Reverse All, and set up the Dissenters again: I do not believe they have any Thanks from that Illustrious House for such

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Complements as these. I only set it down, to shew their Intolerable Boldness; and their Love (shall I call it!) to the present Establishment, both in Church and State. And what Views and Expectations they have, when they can get Rid of it. Whether this will Terrify the Parliament (as they Expect) or Rather Prompt them to bring in again the Bill concerning Occasional Conformity, I leave it to their Wisdom to Determine.

The Faction in England and in Scotland are but Two Parts of the same Body (I wish the Episcopal Church thought themselves so.) And they have ever gone Hand in Hand, in their Promoting of their Common Cause, as in the Rebellion of Forty One. In the several Plots and Insurrections against King Charles II. Particularly that of the Rye-House, as is most Remarkable in the History of it. In the Invasion of Monmouth in England, and of Argyle in Scotland, at the same time, &c.

The Beha- viour of the Faction in Scot- land to be Majesty since her Accession to the Throne.

Therefore it wou'd be amiss, in this our Present Enquiry, not to look into the Behaviour of the Faction in Scotland, as well as in England. And the Rather, because those in Scotland, are Generally put in the Front of the Battle, to Begin there, what is design'd to be Prosecuted in England. And if they fail, it is easier made up, and Husb'd by the Interest of the Faction in England; and time given them to Rally, and Begin again, till their Dear Brethren in England, after having Screen'd them, till they are Ready; shall appear Openly on their behalf, as they did in Forty One. To which time from the year 1637, the Faction in Scotland had been Growling: and Raising Mobbs now and then, and Clamoring for the same things, which they afterwards were Invited to bring into England.

Her present Majesty was no sooner upon the Throne, than she took Care to Pleate the Presbyterians in Scotland, if Possible! She stay'd not to be Ask'd by them, but of her self Gave them her Royal Assurance to Preserve and Maintain to them, their Presbyterian Government, which had been Established in the Last Reign. But withall she desired that the Episcopal Clergy and those of their Perswasion shou'd not be downright Persecuted, but have a Sufferance at least (as the Jews have with us) tho'

not:

not a Toleration for the Exercise of their Religion. To which End; she wrote a Letter to the Privy-Council there, that was Publish'd in our Prints; wherein she Renew'd her Assurances of Supporting the Presbyterian Government, in their Superiour and Inferiour Judicatures, such as, Sessions, Presbyteries, Synods, and General Assemblies, &c. And calls the Episcopal Church, by the Name of Dissenters; and as such, desires only that they might have Liberty of Conscience, they Demeaning themselves Dutifully and Peaceably as to the Government. What effect this had with these Loyal and Moderate Men, you will see in the Annex'd Account of it, Num. 3. That they have begun to make the same Returns to her Majesty, for all her Grace and Favours to them, which they made to her Royal Grand-Father, for his consenting to Establish their Presbyterian Government there, in Hopes to Pacify them: But they were not Pacify'd, till they had brought it likewise into England. It is a sufficient Quarrel with them, that Episcopacy is left in England.

Therefore the 20th of last May, 1703. A Party of them, to the Number of about Seven Hundred, met in Arms (the Parliament then sitting) at a Town Call'd Cairntable, and thence sent a Detachment of about Four score of their Number to a Neighbouring Royal Burrough call'd Sanquhair (belonging to his Grace the Lord Duke of Queensbery) where coming to the Market-Cross, and having first Sung the 48th, and the 50th Psalms, concerning God's Coming to Judge the Wicked, they affixed upon the Cross the Declaration hereunto Annexed, Num. 2 wherein, having Renew'd their Covenant for the Extirpation of Episcopacy, they Renounce, in Express words, Ann Princess of Denmark from being their Queen, because she had Promis'd to Maintain Episcopacy in England, &c. And having spent the remainder of the Day in Singing Psalms, Praising, Expounding, &c. they Return'd without any Molestation or further Enquiry. The same Declaration was, as I am told, Fix'd upon the Market-Cross of Dumfrise another Royal Burrough; and was order'd to be Dispers'd over the whole Nation, in the Name of all the True Presbyterians in Scotland.

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This has been so far Husb'd up by the Management of the Faction (like the Massacre of Glencoe) that I believe it will be News to Many in England. It is Render'd as a thing of no Consequence. Tho' far Superior to the Mobb of Women at Edinburgh in the year 1637; which was thus Represented to K. Char. I. by the Managers, who, having Perswaded him to take no Notice, soon after Rais'd the whole Nation about his Ears.

Had a Like Number of the Oppress'd Episcopal Party in Scotland, or any where Else, done the least of this Sort. I leave it to the Reader to Judge, whether, the Faction wou'd not have Endeavour'd, that they shou'd not have come off at this Swimming rate!

And now, if any Sharpness or Severity has Escap'd me in the foregoing Sheets, I must Submit it to the Reader.

1. Whether it was more than the Cause Requir'd, and the Imminent Danger which now Threatens our Church, and whole Constitution, by the Restless Endeavours of these Enemies to Both? And to Awaken some Men, who are in a Deep Sleep of Security; and think of Nothing but to Put off the Evil Day, but not how to Prevent it!

2. Whether any Air of Sharpness that is in this Paper, bears the least Proportion to that Billings-gate and Furious Spite, with which all we of the High-Church are Treated, in this same Book of Moderation, in the Devours of the French Ministers in Holland, in our weekly Observators, and in all their Pampalets? So that if I had Wrote more after their Copy, they cou'd have had no Reason to Complain of an Imitation of Themselves!

But there is one Provocation I have given them, I confess is a Great One, and which they have not Return'd to us, that is, I have Prov'd what I say of them. Whereas their Invectives against us are Meer Slander, without Truth, or in most Cases, even Probability!

Let me here Observe, That the Cry of these Men of Moderation against the Church, is Carry'd on by the Deists, Socinians, and all our Libertines, who make use of their Artillery; And Wage War against the Church.

As to an Sharp Expreffions in this Paper.

The Deists Socinians and Debauchees in this

Confederacy, with the Moderate Men, War against the Church.

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War with the Church, and all Instituted Religion, upon their very Principles; of not being Ty'd to any Church or Communion, but may Change them, as a Man do's his Lanyer or Physician, at meer Will and Pleasure: That there is nothing Essential in Church-Government, or any Authority of Divine Appointment, in her Governors: That she is no otherwise a Society, than as the People please to make her; but only a Set of such and such Opinions, which are Free, without Hazard, for Every Man to take up, or Lay down, as he Pleases. This is the Foundation of Occasional Conformity, and what is now Call'd Moderation. And from hence, they Rightly Argue the no Necessity of any Conformity or Communion at all, further than to keep our selves safe at the Hands of the Law. And from No Church and No Communion, No Priesthood, and No Altar, they Inferred No Sacraments, and No Religion, which Words, they tell us Plainly they would have taken out of the way, as is before Quoted.

And there is no Returning from this, or any Mans Reformation to be Believ'd, either as to Church or State, without Charging and Disowning his former Principles. The same Principles always make the same Men. Therefore they that hold the Principles of Forty One, are to be Reckon'd still in the same Clajs with those of that Time. And there is no Curing of Occasional Conformity, and all its Consequences before Mention'd, even to the Inferring of No Church, and No Religion at all, without first Settling the True Notion of the Church, and the Priesthood, as Instituted by Christ, and Practis'd in the Church in all Ages of Christianity Since. Without this, all must be Thrown Loose, even to the Hearts-desire of the Socinians, and the very Deists! And let Men make what Noise, they Please with their Sanctity and Moderation, while they Continue to Despise and Trample upon Church-Authority, which God has made the Pillar and Ground of the Truth, they are but Wolves in whatever Sheeps or Shepherds Cloathing! For whithout the Belief of a Divine Authority Lodg'd in the Character of Bishops and of Kings, it is Impossible for any to be a Sound Church-Man, or a Loyal Subject. Such are not, they
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No Refor-
mation
without
change of
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Cannot, be Faithful upon a Principle; but meerly to serve their own Turns. And the Pretence of Publick Good, which Faction and Designing Rebels set up, to Over-turn Civil Governments, is of a Piece, and Proceeds from the same Spring with that Enthusiasm, and Pride of Holiness, which Transports some Men to Despise the Authority of the Church, and Eepreciate the Outward Institutions of Religion, which God has Appointed as Means of Grace, and for out Attainment of the Inward and Spiritual Influences of His Holy Spirit. Which these Men thinking they have Gain'd by a Shorter way, fill themselves with a Proud Humility, and Mount into a Sphere above Ordinances, or any Authority Exercis'd by Man! And while they are in the very pride and Rebellion of Lucifer, who would not keep his First Principality, wherein God had Plac'd him, but aspir'd Higher, and now turns himself into an Angel of Light; they are by him deluded to believe themselves Holy and Humble Men of Heart, in their Contempt of GOD's Institution; as Korah, pleaded for himself and Company, that they were all Holy; and for that Reason, ought not to be Subject to Aaron!

And now I End, as I began, with the near Resemblance of Vertues and Vices, tho' there is the Greatest Opposition in their Natures. This Enthusiasm, which is the Excess of Pride, Recommends its self to many Well-Inclin'd and Religiously Dispos'd People under the Notion of Abstraction from the World, of Humility and Self-Denyal! For what greater Exaltation of ones self can be Imagin'd, and indeed Rebellion against God, than to think my self Exempted, upon the Account of my own Holyness, from those Institutions which God has Appointed, and from that Authority which, He has Ordained among Men, and by whose Hands he do's Dispence his Blessings to Us! What greater Delusion, than to think, that we can Contrive a Shorter and a Surer way to Heaven, than that which he has Commanded! Not to be Contented with that Station in which he has Plac'd us, but to Raise our selves above that Order by which he Governs the World! To Despise Dominion, and speak Evil of Dignities, which is Mark'd by the
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Apostle

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asm at the
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Apostle as a Sign of *Reprobation*! It is no less than the *Assuming* the *Power* of *God* to our selves! To *Usurp* his *Throne*, and as far as in us lyes, to take the *Government* of the *World* out of *his* Hands! All this is the Effect of *Enthusiasm*. And it Extends its self both to *Church* and *State*. A *Whigg* is a *State-Enthusiast*, as a *Dissenter* is an *Ecclesiastical*. They will be Ty'd to no *Rules* or *Government*, but of their own Framing, and Alterable at their Pleasure. They have said, *We* are *Gods*, and who are *Lords*, over *Us*! Hence they will not be Obliged to any *Church* or *Communion*. And this is the true Ground of *Occasional Conformity*. And of all the *Looseness* and *Wickedness* of the Age; to have no *Principles*, but guided Wholly by our own *Humour* or *Fancy*, which is properly *Euthusiasm*. In the *Disguise* of which *Satan* has done more *Mischief* to the *Church* of *Christ*, I may venture to say, than by the open *Assaults* of *Atheists*, *Deists*, and even the *Heathen Persecutions*, as the *History* of the *Church* in all Ages will make Good upon the Comparison. Most of the *Heresies* and *Schisms* which have *Disturb'd* and *Divided* the *Church*, have come from this *Fountain*, And they Generally began with setting a Low *Esteem* upon *Outward Ordinances*. The difference betwixt an *Atheist* and an *Enthusiast* is this, an *Atheist* thinks nothing unlawfully, as believing no *God* to Judge him. But he is not Zealous to Propagate this Notion, because his *Principle* is not to *Suffer*, all his Hopes being in this Life; And in the next place, tho' he be under no Obligation of *Conscience* to other Men, yet he would have them Ty'd to him, for his Greater *Security*. On the other hand, an *Enthusiast* thinks every thing that comes into his Head, not only *Lawful*, but the *Inspiration* of *God*; and as such is Prompted with a *Fiery Zeal* to Propagate it, with the Hazard of his *Life*, the overturning of *Governments*, and *Embroyling* of the *World*!

Indeed when a Man is once fully Possess'd with this *Spirit*, which works upon the *Imagination*, his *Reason* is wholly *Clouded*; his *Discourses* are *Inconsistent*, he has but one thing
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at a time, in his *View*, which is his Present *Impulse*; and as that Alters he Pursues the Quite *Contrary*, with the same *Ve- hement*, not knowing or Reflecting that it is *Opposite* to his *Former*. Therefore he can have no settl'd *Principle*. And there is no *Hold* to be taken of him. He *Argues* like our *Author* of *Moderation*. He is all *Harangue* and *Flights*! But *Furious* withal, and cannot keep his *Temper*, when he speaks of his *Opposers*, but Treats them with the utmost *Contempt* and *Spite*, while he is Perswading them to *Moderation*! And to Compleat his *Character*, he do's not know it (perhaps) while he is doing it! And now I think it is Time to Leave him.

F I N I S.

T H E
A P P E N D I X.

Numb. I.

An ACT brought in for Toleration.

HER Majesty being desirous to give a just Ease to all Her Protestant Subjects in the exercise of their Religion, and religious Worship, doth with Advice and Consent of the Estates of Parliament, *Statute, Enact, and Ordain*, That from henceforth, it shall be lawful for all her Protestant Subjects to assemble and meet together, with their respective Ministers, for Divine Worship in any Houses they shall think fit to appoint for these Religious Exercises in all Towns and Paroches of this Kingdom, without any Lett, Molestation, or Impediment whatsoever; Certifying, all such as presume to Molest or Disturb the said Preachers in the full Exercise of their ministerial Function, at these Religious Assemblies, or the Persons so assembled for Divine Worship, that they shall be punished as Disturbers of the publick Peace of the Kingdom, according to Law, by Her Majesties privy Council, or other Judges Competent. And in case any Preachers in these Meetings, or Meeting-Houses, shall preach any seditious Doctrine tending to Disloyalty, or to the alienating of the Affections and Duty of the Subjects from Her Majesties Person or Authority, or to the disturbance of the publick Peace, they shall be Exemplarily punished by the privy Council, according to Law, and to the demerit of their Crimes and Offences. And ordains this Toleration hereby granted to have its full Force and Effect from the Day and Date of these Presents. And that notwithstanding any former Acts of Parliament, which from henceforth shall make no derogation from the Force of this present Indulgence and Toleration: And appoints all Judges to discern accordingly.

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Unto his Grace, Her Majesties High Commissioner, and the most Honourable Estates of Parliament; the humble REPRESENTATION of the Commission of the late General Assembly

Sheweth,

THAT being instructed by the late general Assembly, to advert unto the Interest of the Church on every occasion: And that the Church do not suffer or sustain any prejudice which belongs to us to prevent, as we will be answerable to the next general Assembly; and for this end to meet when the Parliament sits, and to apply thereto as there should be occasion, and being informed of a motion to be made in open Parliament, for granting Toleration to these of the Episcopal Perswasion; we find our selves bound in Conscience and in Duty both to this Church and Nation, and likewise to our Constituents in all humility to represent to your Grace, and to the Honourable Estates, That there can be no just ground to desire or grant such a Toleration, seeing there was never in any Nation a Toleration allowed, where there was no pretence of Conscience against joynt Communion; and here the People have no scruple in their Conscience against Communion in Worship with the legally established Church, and did generally wait on the publick Worship, where they were not restrained by their Masters, till by the practising of some Persons they have in some Places divided of late, neither can the Ministers of the Prelatical way, pretend Conscience against joynt Communion in Worship with us, there being no sinful Condition of Communion required of them, and it being their constant and known Principle, That difference of Opinion anent Church Government, is no sufficient Reason for Separation in Worship, and to grant a Toleration to that Party in the present Circumstances of this Church and Nation must unavoidably shake the Foundation of our present happy Constitution, overthrow these Laws upon which it is settled, needlessly disturb that Peace and Tranquility which the Nation hath enjoyed since the late Revolution, disquiet the Minds of her Majesties best Subjects, increase Animosities, Confusions, Discords and Tumults, weaken and enervate Discipline, open a Door both to uncurbed Vice, and to Popery, as well, as other Errors, propagate and Cherish Disaffection to the civil Government, and bring the Nation under the danger of falling back into the same or worse Miseries and Mischiefs under which it groaned, and from which it hath been mercifully delivered. All which is so apparent, that we

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we need not insist thereupon, to so August and Judicious an Assembly, since the known Principles and Practices of the Party for whom this Toleration is sought, and the infringement that would be made upon the Nation's claim of Right, and instrument of Government thereby, doth sufficiently demonstrate the same.

We do therefore, most humbly beseech, yea we are bold in the Lord, and in the Name of the Church of GOD in this Land, earnestly to obtest your Graces, and the most Honourable Estates, That no such Motion of any legal Toleration, to these of the Prelatical Principles may be entertained by the Parliament, being perswaded, that in the present Case and Circumstances of this Church and Nation, to enact a Toleration for those of that way (which GOD in this infinite Mercy avert) would be to establish *Iniquity by a Law*, and would bring upon the Promoters thereof, and upon their Families, the dreadful Guilt of all those Sins and pernicious Effects both of Church and State, that may ensue thereupon, from which, that GOD may preserve all the Honourable Members of this High Court of Parliament, shall be our most sincere and fervent Prayer.

Signed in Name, and at the appointment of the said Commission of the General Assembly, *Sic subscribitur*, George Meldrum *Moder.*

*To the King's most Excellent Majesty, King James the 7th.
The humble Address of the Presbyterian Ministers of
His Majesties Kingdom of Scotland.*

WE your Majesties most Loyal Subjects, the Ministers of the Presbyterian Perswasion, in your ancient Kingdom of Scotland, from the due Sense we have of your Majesty's gracious and surprizing Favour, in not only putting a Stop to our long sad Sufferings for Non-confirmity, but granting the Liberty of the publick and peaceable Exercise of our Ministerial Function without any hazard: As we bless the great God who hath put this in your Royal Heart; we do withal find our selves bound in Duty to offer our most humble and hearty thanks to your sacred Majesty, the Favour bestowed being to us, and all the People of our Perswasion, valuable above all our earthly Comforts, specially since we have ground from your Majesty to believe, that our Loyalty is not to be questioned upon account of our being Presbyterians, who as we have amidst all former Temptations endeavoured, so we are firmly resolved still to preserve an entire Loyalty in our Doctrin and Practice (consonant to our known Principles, which according to the Holy Scriptures are contained in the Confession of Faith generally owned by Presbyterians

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terians in all your Majesty's Dominions) and by the help of God so to demean our selves, as your Majesty may find cause rather to enlarge than to diminish your Favours towards us; throughly perswading our selves from your Majesty's Justice and Goodness, that if we shall at any time be otherwise represented, your Majesty will not give Credit to such information untill you have due cognition thereof. And humbly beseeching that these who promote any disloyal Principles and Practices, (as we disown them) may be looked upon as none of ours, whatsoever Name they assume to themselves. May it please your most Excellent Majesty, graciously to accept of this our most humble Address as proceeding from the plainness and sincerity of Loyal and Thankful Hearts, which engaged by your Royal Favour, to continue our fervent Prayers to the King of Kings, for Divine Illumination and Conduct, with all other Blessings, Spiritual and Temporal, ever to attend your Royal Person and Government, which is the greatest Duty can be rendered to your Majesty, by

Your Majesties most Humble, most Faithful, and most Obedient Subjects.

Dated at Edinburgh, July 21, 1687.

Subscribed in our Names, and in the Name of the rest of our Brethren of our Perswasion, at their desire.

Rumb. II.

The Apologetick Declaration, and Admonitory Vindication of a poor wasted, misrepresented Remnant of the Anti-Popish, Anti-Prelatick, Anti-Eraastian, Anti-Sectarian, True Presbyterian Church of Christ in Scotland, united together in a general Correspondence.

IT certainly is, and ought to be, matter of great Lamentation, that these, once so famous, covenanted Nations, have so far degenerated into the Plant of a strange Vine of a long time, and are yet still going on forward in the same Courses, from evil to worse, notwithstanding of the Lord's trying to reclaim, sometimes by Strokes, sometimes by Deliverances, which have been so far from taking effect, that we have still grown worse; so that the poor Remnant has that sad Song to sing, (even in a covenanted Nation) which David had, when by Persecution banished from the Church, *Woe is me that I dwell in Mesech, and sojourn in Kedar's Tents.* This with many sad Snares and Temptations we are like to be

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trifled with, and that we may in this declining Time, when we, and all the Nation, ought to be at a stand; God's Glory, the advancing and flourishing of his Son's Kingdom, being our chiefest End and Design, and to which we desire (through Grace) to level all our Actions according to the holy and sweet Scriptures of Truth in the Old and New Testaments, Confession of Faith, Catechisms, Larger and Shorter, Covenants, National and Solemn Leagues, Directory for Worship, Acknowledgment of Sins, and Engagement to Duties; finding by these, a necessity laid upon us, is the Ground and Reason of our appearance in publick at this time; and we should be unfaithful in our Day and Generation, though weak and mean, although we have in our former Sermons and Declarations disowned the tyrannical and unlawful Powers of the late Tyrants: And in like manner, having in our two last Declarations, emitted at Sanquair, Aug. 1692, and Nov. 1695, declined the late unlawful Magistrates in their Proceedings, which we have homologate.

The three Nations, and this in particular, were once famous for Union with God, and together in the Defence of the Holy Scriptures of Truth, Confession of Faith, and Catechisms, and that by double Tyes, National and Solemn League, which was the once famous Test of both Prince and People; and this we have handed down from our faithful Ancestors, by a Noble Cloud of faithful Witnesses, who thought it their Honour and Advantage, and found so much sweetness and satisfaction in their Master's Service, that they would not take the opportunity of their falsely pretended Years of Liberty, but would nail their Ears to their Master's Door-Posts, to be his Servants for ever, by their so oft renewing of the same. Therefore, we finding the like, esteem our selves obliged also so to do, and to declare to the World, That we cannot own Princess ANN as our lawful, chosen, covenanted Princess, such as we ought to have, nor can have no Prince or Princess, but a Covenanted one; and such as will not accept of the Qualifications of a Covenanted Subject with God, shall never (through Grace) be chosen, owned, or subjected to as a Prince by us; in regard that She hath sworn to maintain Prelacy in a neighbouring covenanted Nation, and also giving Encouragement to the same in Scotland, by Her Letters to the Council; and in regard of Her Indicting and Dissolving Assemblies at Her Pleasure, as Her Predecessor William did, which is to be seen in Her Eclamation, Feb. 18. 1703. and also Her involving the Land further in Perjury, by Her imposing illimited Oaths of Allegiance and Assurance, and setting up in Places of Power and Trust, such vile Men as may most conduce for the carrying on of Her wicked Designs. All which, we do hereby declare and protest against, as contrary to the Word of God, and our Covenanted Work of Reformation.

Likewise

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Likewise we do declare and protest against the Unfaithfulness of this Nation, for their receiving and setting-up the aforesaid Princess ANN as Queen over these Covenanted Lands, by their Act recognizing Her Majesties just Title and Authority, June 12. 1702. Ah! How sad is it, when those that should be the grand Trustees of the Kingdom, to whom it belongs, in such a Case, to secure the Civil and Spiritual Interests thereof, are so prelimited, that many of the Members of Parliament are made up of Pensioners, and Corrupt Men, such, as the Word of God, and laudable Laws of the Nation doth exclude, Exod. 18. 21. 2 Sam. 23. 2, 3. Rom. 13. 3. Parl. 2d Char. 2d. Sess. 2d. Act. 26. for keeping of Judicatories, and Places of Trust free of Corruption, Feb. 17. 1649. Which is as followeth,

The Estates of Parliament taking into Consideration, that the Lord our God requires that such as bears Charge among his People, should be able Men fearing God, and hating Covetousness, and dealing Truth; and that many of the Evils of Sin and Punishment, under which the Land groans, have come to pass, because hitherto they have not been sufficiently provided and cared for; and being sensible of the great Obligation that lies upon them by the National Covenant, and by the Solemn League and Covenant, and by the manifold Deliverances and Mercies from God, and by the solemn Engagements to Duties, to advance Religion and Righteousness in the Land, to fill Places of Power and Trust, with Men of approved Fidelity or Integrity, and of a blameless and Christian Conversation, and being convinced in their Consciences, there cannot be a more effectual Way for bearing down of Malignants, and suppressing of Profanity, Iniquity, and Ungodliness, and rendering all the Laws already made, or hereafter to be made forcible and effectual for the Honour of God, the Advancement of Religion and Righteousness, the Good of the Leidges, than that all the Judicatories of the Kingdom consist of, and Places of Power and publick Trust, be filled with able and honest Men, do therefore Statute and Ordain, That no Person that is Malignant and Disaffected to the present Work of Reformation and Covenants, and such as against whom there is just Cause of Exception, or just Ground of Jealousy, because of their Disaffection, or any other Person given to Drunkenness, Swearing, Uncleaness, or any other scandalous Offence, shall hereafter be chosen Judge, or any Officer of State, or Magistrate, or Councillor in Burghs, Clerks, or Deacons of Craft, or any Officer of any Army belonging to this Kingdom, or employed in any Place of Power and Trust in this Kingdom, shall not only be able Men, but also shall be Men of known Affection to, and of approved Fidelity and Integrity in the Cause of God, and of a blameless Christian Conversation.

And also we must declare for the Vindication of our selves, and undeceiving of our neighbour Nations, That since they despise the Union whereby

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whereby we were once acceptable to God, and glorious to the World, we protest and testify against any other Union (not founded upon that Basis) with them; and to inform them, that it is our fears, that their driving at any other, will be but a Confederacy against God, and bring Ruin upon us all. And we must for our own Vindication declare, That how mean so ever, and despicable we may be thought, yet having our antient Laws upon our side, both of Church and State, to which the Nations were solemnly sworn, that we must look upon our selves as those who are endeavouring to shew themselves the Truest and most Loyal Subjects of the Nation: For albeit the greatest Part of the Nation should make defection, and break the Rules of Government, both of Church and State, yet the smaller Part adhering thereto, best deserves the Name. And it was never found, that Treachery to God and their Country escaped Punishment, and Faithfulness lost its Reward: Verily there is a Reward for the Righteous: Verily he is a God that judgeth in the Earth. Take but a look of our former Acts of Parliament rescinded at Charles IId his home coming, by that, and the pretended Parliament since, and you will find the Covenants made the Coronation Oath, as well as the other, and they make the Oath of Allegiance too; obliging King and People each to other, and both to God, by a more sacred and Holy Tye than any illimited Oath, without reserve, can do, see Act 15. Parl. 2d. Char. IId. Feb. 7th. 1649. Anent securing of the Covenants, Religion, and Peace of the Kingdom, &c. wherein they do Enact, Ordain, and Declare, That before the King's Majesty, who now is, or any of his Successors, shall be admitted to the Exercise of his Royal Power, he shall by and attour the aforesaid Oath of Coronation, assure and declare by his solemn Oath under his Hand and Seal, his allowance of the Covenant, and of the Solemn League and Covenant, and his Obligation to prosecute the Ends thereof in his Station and Calling, and that he shall for himself and Successors, consent and agree to the Acts, fully establishing Presbyterian Government, Directory for Worship, Confession of Faith, and Catechisms, as they are approved by the General Assembly of the Kirk and Parliament of this Kingdom, in all his Majesty's Dominions. And Act 5. Parl. 2d. Char. 1st. Concerning the Covenant, June 11. 1640, wherein they Ordain and Command the Confession and Covenants to be subscribed by all his Majesty's Subjects, of all Ranks and Qualities whatsoever, under all Civil Pains, &c. And also Ordains the same Covenant to be presented at the Entry of every Parliament, before they proceed to any other Act: That the same be publickly read, and sworn by all the Members of Parliament claiming Voice therein, otherwise, the Refusers to subscribe and swear the same, shall have no Voice nor Place in Parliament. And sick-like Ordains all Judges, Magistrates, or other Officers, of whatsoever Rank or Quality, and Ministers, at their Entry, to swear and subscribe the same Covenant, &c. Which Acts, if they had been kept, as they were materially sworn to, would have kept Places of Power and Trust,

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Trust, both High and Low, Civil, Ecclesiastick, and Military, from being filled with Persons of corrupt Principles and Practices, as they too long have been, and have supplied them with those according to the Standard of God's Word, whereby Religion, Liberty, and Property, could have been better preserved intire at home, and we would have been kept from any unlawful *Anti-Christian-Confederacies* abroad, the shame of our once otherways *Covenanted* Nation. And as by that Breach our State hath been debauched of a long time, so our Church hath not wanted its share, by being supplied by the Ordinances of Men, with Men of corrupt Principles of a long time, and yet continues sadly to be so, to our great Grief, and spiritual Detriment and Loss to the whole Nation: For they being Ministers of Men, and illimitedly sworn to Men, cannot have ground and expectation from God, to profit the People, having acted so far contrary to the Word of God, *Jer. 23. 22. Rom. 6. 16.* and to their own sworn Principles, which they are now ashamed of, instead of glorying in. Ah! how lamentable is this, that Ministers should be with the first, and exemplary in prompting one another to, and involving the Land deeper in Defection?

Therefore we protest and declare against all such Unfaithfulness in *Ministers* and *Magistrates*, and refuse to own or concur in any thing we know will strengthen or encourage them in paying them

* Tythes. * *Teinds, Taxes*, or Impositions, in their several Places and Stations, whilst suffering *Christ's* Crown, Rights, and his Churches Priviledges to be so inanced, and so chopping and changing his Ordinances formerly, and now the Order, as if they were arbitrary; contrary both to Scripture, *Mal. 2. 8. Isa. 24. 5. Col. 1. 18. Eph. 1. 22. &c.* and our former Noble Constitutions, their faithful *Parliaments* and *Assemblies*, all which have been owned and countenanced by God in our purer Times, and witnessed and testified for, both on Scaffolds and *Fields* at home, and Seas and Plantations abroad, and by our foresaid *Declarations*, which we here count our selves obliged to own, being by *Covenants* obliged thereto.

But that we be not mistaken, we do hereby declare our hearty Invitation to our *Covenanted Brethren*, of all Ranks, both in this Land, and in our *Neighbouring Covenanted Kingdoms*, to abandon their former and present Courses of *Defection*, we being not willing or desirous to rake further into these Ashes, wishing rather the Fire were extinguished, and the just Grounds of our Exceptions removed, and that they would put to their helping Hand to the Work of God, his *Cause*, and his *Covenants*, that is now trampled upon, and buried by great and small, *Ministers* and others. We exhort and beseech them, in the Bowels of our Lord *Jesus Christ*, that now, after the loss of the opportunity of so many Years, they would, in their Places and Stations, not be slack-handed in giving a Testimony of *Christ*,
faithfully

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faithfully against all *Usurpations* upon our Lord's *Crown-Rights*, and Encroachments upon his Church's Priviledges, both of old and of late. And likewise that they disown the reception of any such whose Principles and Practices are repugnant to the *Covenanted* Principle of the Church of *Scotland*, and Vows to the most High God: And remember ye are bound by *Covenants*, to the utmost of your Power, with your *Lives, Lands, and Estates*, to maintain and defend the whole *Covenanted Work* of *Reformation*, against *all whatsoever*. Ought ye not then to endeavour to repair the House of the Lord, that lies so long desolate; and let it be seen, that you state your selves rightly, and your former Debarings for your own Ends and Interests be laid aside, and that it is only for the Lord's Interest (not your own) that ye are striving for: Otherways, if ye will not after all this appear for *Christ* and his *Cause*, we cannot look upon you as Friends, but Foes, notwithstanding of your flattering fairing Pretences. Only we desire to exoner our Consciences, to put you yet in mind of what you may and ought to know ye are engaged to, if so be the Lord would stir up or awaken any in his Mercy, before Judgment come on altogether. Among the many Warnings ye have gotten, both by the Lord's Dispensations, and the Testimonies that have been given by the faithful Witnesses of old, and of late in these declining Times, as they are to be seen by any who are desirous to search for them, both by Martyrs, and faithful Contenders: All these contained in our *Informitory Vindication* and *Testimony* against the *Tolleration*, given in by Mr. *James Renwick*, Jan. 17. 1688. All which Testimonies we own and approve of. And likewise we declare our close and firm Adherence to the whole of our *Covenanted* Reformation, for we love the Laws of our Father, and the Ordinances of our Mother, the once Famous Church of *Scotland*. This we thought fit to declare in this Juncture, for the *Vindication* of Truth, and the Exhonoratation of our Consciences, and to testify to all Parties where we stand, and resolve to sit our Stand, through the Lord's Grace.

Therefore in order to the Publication hereof, we appoint and ordain, That ye our Emissaries, pass upon the 21 of *May*, 1703, unto the *Market-Cross* of *Sanquair*, and there by *open Proclamation*, make Intimation of this our *Declaration*, leaving *Copies* of the same affixed upon the said *Market-Cross*, and other patent Places of the *Kingdom*.

Given at *Cairn-table*, upon the 20th Day of *May*, 1703 Years.

Let King *JESUS* Reign, and all his Enemies be scattered.

C

This

This Declaration was first read Publickly, at the Market-Cross, of Sanquhair, (which is a Royal-Borough belonging to the Duke of Queensbury) then affixed on the same, by about 80 Persons, sent from a greater Number, at a neighbouring Town, of about 700 in Arms. They spent the greatest part of the Day, in Praying, Singing of Psalms, and Expounding, before and after they Read and Affix'd the Declaration. The Psalms they most Sung, were the 48. and the 50th Psalms, of God's coming to Judgment to destroy his Enemies.

It was order'd to be affix'd to all the Market-Crosses in the Kingdom.

The Confederation, to which the Presbyterian Synod of Angus and Mearns Subscrib'd, at their meeting in Dundee day of Oct. last, 1703.

WE Underscribers, Ministers of the Gospel, and Probationers, within the Synod of *Angus* and *Mearns*, avouch and profess the Divine Right of *Presbyterian* Government, by the Parity of Preaching and Ruling Elders in their distinct Orders, different from, and independent upon Secular Power, or Temporal Princes, and in an orderly Subordination of Inferiour to Superiour Judicatories, according to the Receiv'd Principles, and Known Practice of this Church, and faithfully promise, through Grace, to defend the same, and adhere thereto all the Days of our Life.

Dumb. III.

Some Account of the Treatment which the Episcopal Clergy and People in Scotland have met with from the Presbyterian Government there, since Her Majesty's Accession to the Crown. In a Letter from a Gentleman at Glasgow in Scotland, to his Friend in London, bearing Date, Oct. 25. 1703.

S I R,

I Am sorry I cannot confirm to you the Satisfaction you express in yours of the 7th Instant, that we of the *Episcopal Communion* here, have enjoyed greater *Ease* and *Liberty*, as to the Exercise of our *Religion*, since Her Majesty's happy Accession to the *Crown*, than we had before; especially since Her Gracious Letters to our Privy-Council in our Favour;

Favour; which you told me was published in your *Prints* there; and which you said, you could not doubt, would produce the desir'd Effect. And you had reason so to expect. But, alas! Sir, you are not acquainted with the Spirit of *Presbytery*; which ever grows more *Insolent*, the more Power it obtains: And will never be satisfy'd, till it has crush'd its Opposers into an impossibility of attempting any thing against it. Which thinking they had gain'd, as they had in a very great measure, after their Establishment in the last Reign; and seeing no Enemy, but what was perfectly under their Feet, they began to abate of their former Rigour, and we had, tho' no *Toleration*, yet such a sort of *Connivance*, that we kept our private religious Meetings, without much Disturbance, except now and then, to shew us, that we were in their Power.

But no sooner was Her Majesty upon the *Torone*, but they conceived new *Apprehensions* and *Jealousies*; and all Her Majesty's gracious Assurances to them, of preserving and continuing their *Presbyterian* Constitution, made no Impression at all upon them. And her Letter to the *Privy-Council* in our Favour, increas'd their *Rage* against us; and we have far'd the worse for it ever since: As you will see in a few Instances I here set down, of what has come to my knowledge; and you may well suppose that there are many more through the Kingdom.

But let me first tell you the Order in which they proceeded. The next meeting of their *Provincial Synods*, after Her Majesty came to the *Crown*, which was within a few Months after, they Fram'd new *Associations* and *Covenants*, for the Extirpation of *Episcopacy*, &c. to which they Engage their *Lives* and *Fortunes*; and such were given forth by both their *Provincial Synods* of *Edinburgh* and *Glasgow*, which I am told have been Printed with you at *London*, and therefore I need not repeat them. Only I must tell you, That they have now under Prosecution some of the *Best* and most *Moderate* of their own *Ministers*, for their neglect of not having Subscrib'd to this new *Covenant*: Whereby it is now made *Compulsory* upon them, which was at first, pretended to be only *Voluntary*. In this manner the *Solemn League and Covenant* did proceed; and this their new *Covenant* is the same with that, in other Words, and more *Broad* than that, as you may see by comparing them. I must tell you withal, That by our *Statutes*, yet unrepeal'd, it is *High-Treason* for any *Subjects* to enter into such *Covenants* or *Associations*, without the Allowance of the *Supream Authority*; but they reckon little of these matters!

Having laid this Foundation, they proceeded, as I come to shew you, to put these their *Resolutions* in Execution. And the first Instrument they made use of, was the *Mob*, as they gave Birth to their former *Rebellion*.

1. The Day they chose to begin with us, was the first 30th of *January* that came after Her Majesty's Accession to the *Crown*, 1703. They detesting the Celebration of the Memory of that Blessed *Martyr*, and

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now the rather, that they saw his *Grand-Daughter* upon his *Throne*. For in the last *Reign*, we did, for several Years, keep the *Observation* of this Day, without any *Molestation*, except their *Flouting* at us, and sometimes calling us *disaffected* to the *Government* for doing of it, and saying, *The intend to bring this Man's Blood upon us*.

But now, on the foresaid 30th of *January*, 1703, they raised an hideous *Mob* upon us, as we were at our *Devotions* in Sir *John Bell's* House in *Glasgow*. They threw *Stones* in at the *Windows*, broke open the *Doors*, and fell upon us, that many were *Hurt* and *Wounded*; and grievously threaten'd the *Clergy-Man* that officiated, who was a Person well affected to Her *Majesty* and *Government*.

2. After this we durst no more meet, (except once on *Sunday* the last of *February*) till Her Majesty's *Gracious Letter* came to the *Privy-Council*, for allowing to us *Liberty of Conscience*. In pursuance of which, an *Episcopal Clergy-Man*, who had taken the *Oaths*, and *Qualify'd* himself as to the *Government*, was sent to us from *Edinburgh*, with a *Letter* from the *Lord Chancellor* to the *Magistrates* of *Glasgow*, to see him protected. Then we met again, in the said Sir *John Bell's* House, on *Sunday* the 7th of *March*, 1703: But instead of *Protection*, we were more furiously *Assaulted* than before, many were wounded, among whom, a *Son* of Sir *John Bell's*; his House was broken through, and his very *Garden* and *Summer-House* destroy'd, even to the rooting-up and breaking of the *Trees*, &c. The *Magistrates*, who were *Presbyterians*, looking on, and rather *Countenancing* than *Suppressing* the *Rabble*; which were gather'd together, by the secret *Instigation* (as we have good reason to believe) of these *Magistrates*, and the *Presbyterian Ministers*, from several of the neighbouring *Parishes* in the *Country*, for this *Godly Work*! For tho' this *City* is the *Nest* and chief *Rendezvous* of the *Presbyterians* in all *Scotland*, yet the *Episcopal Party*, even here, are the most considerable, both for *Quality* and *Estates*, and in *Number* sufficient to defend themselves, with the allowance of *Authority*, against the *Insults* of the *Mob* of this *Place*; therefore they call'd to their *Assistance* the *Presbyterian Rabble* of the *Country* adjoining.

Upon notice of this *Uproar*, the *Privy-Council* sent a *Letter* to our *Magistrates*, ordering them to repair the *Damages* sustain'd by Sir *John Bell*, and to take care to prevent the like *Tumults* for the future. But the *Magistrates* boldly answer'd, That they cou'd not undertake to *Protect* any *Episcopal Clergy-Man*, or *Episcopal Meetings*. Nor did they make any *Reparation* to Sir *John Bell*. And the further *Proceedings* of the *Privy-Council* against them was stop'd, by the *General Indemnity* at that time granted by Her Majesty; wherein she was minded to except these *Rioters* at *Glasgow*, in such open *Contempt* of Her *Authority*. But the *Councils* of overcoming them by *Condescensions* and *Over-Goodness* did prevail. They were *Pardon'd*; and our *Episcopal Meetings* have ever since been totally *suppress'd*.

Within

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Within three Days after this *Outrage* upon us, that is, on the 10th of the same *March*, 1703, their *General Assembly* met, and their *Moderator*, one *David Williamson*, in his *Harangue* at the opening of it, fill'd them with the *Fear* of the *Return* of *Prelacy*, and encourag'd them to stand firm to their *Covenanted Work of Reformation*, and assur'd them, That *Prelacy* shou'd never come in there, but by *Blood*.

We of the *Episcopal Communion* in this *City*, have since sent an humble *Address* to Her Majesty, which, for your satisfaction, I have annex'd, and have seen the *Original*, Subscrib'd by 322 of the *Chief* and *Principal Men* of this *City* both for *Interest* and *Substance*.

And tho' we have had no *Redress*, we do not in the least impute it to Her Majesty, being fully assur'd of Her good *Will* and *Favour* towards us; but to the *Necessity* of Her Affairs, and the bold *Insolence* of the *Presbyterian Faction*, in not only *Disobeying*, but *Despising* and *Acting* in direct *Opposition* to Her *Royal Authority*, signified in Her *Gracious Letters*, on our behalf, to Her *Privy-Council* here. And we know that one great End they propose to themselves in this, is, That they may appear more *Considerable* than really they are; especially to the *Court* in *England*, where we fear they are not truly *Represented*.

3. Especially upon the Head of their having gain'd an *Act of Parliament*, this last *Session*, to make it *High Treason* for any to *Speak*, *Act*, or *Write* in defence of *Episcopacy*, or against *Presbyterian Government* in the *Church*. Whereby they represent their *Party* as *Superior* in the *Parliament* and consequently in the *Nation*.

But, Sir, the *Trick* and *Surprise* by which this was obtain'd, is well known to us here; and too long to give you the whole *Detail* of it in a *Letter* by the *Post*; especially considering, that some *Names* must be made use of in it, which it is not proper, at this *Time* to mention.

But as to the *Superiority* of the *Episcopal* or *Presbyterian Party* here, it fully appear'd afterwards, in the throwing out of some *Bills*, by a vast *Majority*, and with great *Contempt*, which were carry'd on by the whole Force of the *Faction*, and (which you may think strange) assist-ed by those in the *Ministry* here; wherein it was design'd to have entail'd *Presbytery* upon us to *succeeding Generations*. And the *Mortification* which the *Faction* receiv'd by this, do's far exceed the *Triumph* they made in the *Artifice* of some (from whom we did not expect it) whereby they gain'd the other; and will now find it more difficult to impose upon us again in the like manner.

However this is no small *Article* of our *Oppression*, that when we had utterly *defeated*, and even *silenc'd* the *Writers* of the *Presbyterians*, particularly by the *Labours* of the *Learned Author* of the *Cyprianick Age*, which were *Printed*, and as we hear, well receiv'd by you in *England*; our *Adversaries* now take refuge in the *Brachium seculare*, and bring the only

only remaining *Argument* that they have left, which is *High Treason* against those who shall *Write* or *Speak* any more against them. This is some Degrees beyond the *Spanish Inquisition!* Set forward by the *Patrons* of *Christian Liberty* and *Toleration!* As we are told they represent themselves to you in *England!*

4. Since this *Act* pass'd, they have run on more violently to *Persecute* us in all Places. Where their Numbers are superior, (which is in very few Parts of *Scotland*) they *Mob* us, and where the *Presbyterians* are too weak in any *Parish*, they call in their *Fellows* of the neighbouring *Parishes*, to fall upon us. And where the *Episcopal* Party are so strong, (as they are in most Places) that even this will not do; then they bring *Processes* from the *Privy-Council*, pursuant to the *Law*, against our *Clergy* who *officiate* to us, and as many of the *Lairty* as they can reach. Wherein they are mightily *encourag'd* and assisted by our present Lord *Advocate*, whose *Office* is tantamount to that of the *Attorney General* in *England*.

We have been treated in this manner at *Stirling*, (where our *Minister* was *Imprison'd*) at *Dundee*, in the *Parish* of *Kinnaird*, in old and new *Aberdeen*, (where the *tenth* Man is not *Presbyterian*) in the *Town* of *Elgine*, of *Fladdingtown*, at *Kilmadock*, in the *Shire* of *Fife*, where four of our *Eminent Clergymen* were turn'd out. And several other Places I cou'd name, but that you know them not, in all of which, the *Episcopal* People are far superior to the *Presbyterian*. In some of these, the *Churches* now in possession of the *Presbyterians*, were almost wholly deserted, and our *Episcopal Meetings* crowded, which has rais'd their *Spleen* against us.

5. We were assur'd here, That Her *Majesty* had declar'd She wou'd not transfer the *Revenues* of the *Bishopricks* here, (which have been annex'd to the *Crown*, since the late *Abolition* of *Episcopacy*) to any other use than the Support of the surviving *Bishops* amongst us, and of the *Depriv'd Episcopal Clergy*, who have suffer'd great *Hardships*, and now more than before: And that Her *Majesty* had given Orders to this Purpose; but if any such were given, they have not been observ'd: On the contrary, care has been taken, that all the *Bishops Rents* have been apply'd to other uses, in *Pensions* to one and another, &c. So that Her *Royal Bounty* is totally *defeated*; and the common Report of Her *Gracious Intentions* towards the *Bishops* and *Clergy*, has withdrawn the *Assistance* of many, which they before afforded to the *Clergy*, now in a miserable *Condition*.

I have told you the naked State of the Case. We beg your *Prayers*, and of all good Men for us. And we beseech *God*, that you in *England* may never feel the dreadful Weight of *Presbytery*, under which we now *Groan*.

To

To the Queen's Most Excellent Majesty.

The humble Petition of the Heretors, and other the Inhabitants of the Town of Glasgow.

Sheweth,

THAT your Majesties most Loyal and Dutiful Subjects, being most sensibly afflicted, and still groaning under the heavy Yoke and Domination of *Presbytery*, whereby we are depriv'd of the Care and Inspection of our Pious *Episcopal* Pastors, and of their Regular and Holy Administrations amongst us, do in all Humility implore your Majesty's Compassion, for Ease and Relief to our Consciences, by allowing us to invite or call one or two *Episcopal* Ministers to officiate amongst us, and grant to them a Right to the Legal Stipends in these Parishes where they shall serve, that so we may enjoy the Comfort of true Pastors, Duly and Canonically Ordained, and Authorized according to the Rules of the Pure, Primitive, and Apostolical Churches, to bless us in our Lord and Saviour's Name, to offer up our Prayers and Devotions to God, to Preach the Gospel, and Administer the Sacraments unto us, of which we conceive ourselves now deprived, by the pretended Ministry of such Men who (as we believe) have no true Mission or Authority for exercising the foresaid Sacred Functions. King *Charles* the II^d. of Blessed Memory, in the Year 1669, and afterwards did grant even to *Presbyterians*, and their Preachers, under the Legal Establish'd *Episcopal* Government, as much, if not more, than we now humbly Address for, altho' they were equally Enemies to Himself, as to the Monarchy: And therefore we humbly presume, your Majesty will prove no less Favourable and Gracious to us your Peaceable and Loyal Subjects in this City, who are True and Hearty Well-wishers to your Majesty, to our antient Monarchical Government, and to your most Serene Royal Family. In granting this our humble and earnest Desire and Petition, your Majesty will afford great Ease to our Consciences, and true Comfort to our Souls, and oblige us more and more to pray for your Majesty's long Life, and happy and glorious Reign over us; and that God may preserve your most Antient and Royal Family in Honour, Greatness and Prosperity, so long as the Sun and Moon endureth.

Rumb.

Geneva, October the 6th. N. S. 1703.

ABOUT a Fortnight ago, we had here one Mr. Osterwald, a Minister of Neufchattel. He preached two Sundays at St. Peter's, to the great satisfaction of all his Auditors. He's truly a Learned Pious Man, and, I believe, may be a great Instrument of bringing many of the Calvinists into a nearer Conformity with the Church of England. He has of late established at Neufchattel, by the universal Consent of Magistrates, Ministers, and People, the Observation of Christmas, Easter, and the other chief Festivals of the Christian Church. They wrote to the Company of Ministers at Geneva, to have their Approbation of this Establishment: They sent their Approbation of what was done at Neufchattel, and 'tis thought that in a little time they may follow their Example here. Mr. Osterwald has likewise established at Neufchattel, a Set Form of Prayer, which he has composed in imitation of the English Liturgy; and by his Credit with the Magistrates and People, got it to be observed every Saturday; and the People by the short Trial they have had of it, are so much edify'd by that way of Worship, that they have of their own accord petitioned to have it established for every Day of the Week twice. I have seen the Form of Prayer, it is not exactly the same with the English Liturgy; but drawn up after that Model, beginning first with a short Exhortation, Confession, and Absolution, and a great many short Collects, to which the People are obliged to make Responses. This Mr. Osterwald would contribute heartily to have Episcopacy established in all the Calvinist Churches, and to have a total Uniformity of Government, Discipline, and Worship among all the Reformed Churches. He has published a Book called *The Corruption of Christians*, where we may clearly see his good Intentions that way. The Ministers of Switzerland, and especially the Canton of Bern, persecute him, because of his favourable Disposition towards this Uniformity. I think it to be of great use to have a Correspondence kept up betwixt this Gentleman and our English Clergy, if it were possible to bring about a Conformity betwixt some of the foreign Calvinist Churches, and the Church of England, it would be the most Effectual Way to undeceive our Dissenters, as to the Prejudices they are possessed with against the Church of England, because of its not being conform'd to the Establishment of other Protestant Churches.

F I N I S.