



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

THE
New Association.

PART. II.

With farther Improvements.

As Another and Later

Scots Presbyterian-Covenant,

Besides that mention'd in the *Former Part.*

And the Proceedings of that *Party* since.

An Answer to some *Objections* in the

Pretended *D. Foe's* EXPLICATION,

In the REFLECTIONS upon the

SHORTEST WAY.

With REMARKS upon Both.

Also an Account of several other *Pamphlets*, which carry on, and plainly Discover the Design to Undermine and Blow-up the Present Church and Government.

PARTICULARLY,

The Discovery of a certain *Secret History*,

Not yet Publish'd.

With a Short Account of the *Original of Government*. Compar'd with the Schemes of the *Republicans* and *Whigs*.

Printed and sold by the Bookellers of London and Westminster, 1703.
Price One Shilling.



BOOK
LIBRARY

T H E

New Association,

P A R T II. &c.

With farther *Improvements.*

IN the *Supplement* of the *New Association* you have the *Scotch-Presbyterian-Covenant* lately Begun and Sign'd at *Edinburgh*, which is in the Shire of *Lothian*, and the Place where that *Provincial Synod* is held. I now present you with that since Fram'd and Sign'd at *Glasgow*, by the other *Provincial Synod* Assembled there, last *October*, 1702. Which follows in these Words,

Octob. 1702. ACT of the Synod of *GLASGOW* and *AIR*.

THe Synod of Glasgow and Air, taking to their Consideration the Deplozable want of Success of the Gospel, in the Obnoxious Holy Faith, as might be Expected, and also the Prevalency of the Kingdom of Darkness through the abundance of Atheism, Impiety and Profaneness, the Bane of this Degenerate Age; notwithstanding of our merciful Enjoyment of the Purity of Ordinances since the happy Revolution, and that the Ministers of the Gospel, particularly in these Bounds, have been expos'd to the mistakes of many weak and well-meaning People, as if they did not maintain a just Zeal for the true Presbyterian Principles, whereby their Edification hath been Harred in the Dispensation of the Gospel-Ordinances; As also how necessary it is for the Ministers of Christ, in order to the prevailing of His

21 2

King

Kingdom to be Zealously and Affectionately United for the Preservation of the Doctrine, Worship, Discipline and Government of the Church, which the Lord hath Remarkably own'd since the Reformation of Religion in these Lands, unto the Conversion of many Souls, and Edification of his own People in the most Holy Faith; and lastly, That a motion of this kind hath been for some time, lying under the Synods Consideration, therefore the Synod doth earnestly intreat, beseech and obtest to all the Ministers within their Bounds with the Reverend Eldership to be Contentiously Zealous in Reforming of Profanity and Ungodliness, and to hold Hand to the Execution of the several Acts of Assembly, former Acts of the Synod, and Acts of Parliament made there anent, that the misled People, and the World may know our Constancy to the true Principles of the Covenanted Work of Reformation in this Land.

We the Ministers of this Synod do declare our Adherence to the Doctrine, Worship and Discipline of Presbyterian Government, and just Rights of the Church in Opposition to Popery, Heresie, Error, Prelacy, Erastianism, Schism, and Profanity and whatsoever is contrary to sound Doctrine and Godliness, and Promise through the Grace of God we will Persevere in our Adherence to the same, all the Days of our Life. And the Synod Recommends to, and appoints, the several Presbyteries within their Bounds, with the first Conveniency to meet on a Day to be set a-part for Humiliation, mutual Up-stirring and Prayer, that the Lord may graciously avert deserved Wrath, pour out a Spirit of Repentance and Reformation, and make the Inhabitants of the Land a People prepar'd for the Lord, and particularly that the Lord would bless and preserve Her Majesty's Person and Government to be a lasting Mercy to these Lands and the Churches of Christ therein, and that this Act being insert in the several Presbyterie Books within this Synod, and subscribed by every Minister on the foresaid appointed Day, and by every Crogant to the Ministry, in time coming immediately after their Ordination.

The Synod appoints that every Presbyter take a Copy of the foresaid Act with them, in order to the Expediting the Contents thereof, and the Clerks be allow'd to give their several Correspondency from our Synod, A Copy thereof.

Let me here Add a short Account of the further Proceedings of that *Faction*, which came in a Letter from an Honest and Understanding Gentleman at *Edinburgh*, Dated *Dec. 5. 1702.* as follows,

“ The *Presbyterians* here are Mightily afraid of *Queen Ann* ;
 “ And, as I hear, have their Partisans, the Young Preachers, Employ’d
 “ to go through the Country, and at Afternoons, or Evening-Meetings,
 “ to preach up the Doctrine of RESISTANCE. They Brag loudly of
 “ their Strength, and that if any thing should be done to their preju-
 “ dice, they have Six and Twenty Thousand good Men to own their
 “ Cause and Quarrel. Though no body believes it, for to say the Truth,
 “ they have not gain’d Ground since this Revolution : And at their
 “ Best before it, you know, they were not able to Raise the half of
 “ that Number : And at present the generality of the People have not
 “ that Esteem of them as before. In *Feife*, I can Assure you the Great
 “ Body of the Gentry are downright *Episcopal*, and have chosen Com-
 “ missioners that way Inclined, and one of them, *viz. B — n of B — r*,
 “ who was never in any *Presbyterian* Church. In several Shires when
 “ it was propos’d to give their Commissioners Instructions that there
 “ shou’d be no Alteration of the *Church-Government*, it was waved or
 “ Rejected, &c.

And in a *Letter* which I have seen from thence of a later *Date*, it is said, That in several Places, they have not only given *Instructions* to their *Commissioners* (or *Representatives*) but exacted their *Promise* to *Vote* for the *Restoration* of *Episcopacy*, &c.

But that the Spirit of the *Faction* does *Rage*, in a manner unknown before. That the last 30th of *January* the *Mobb* got up at *Glasgow*, and Insulted the *Episcopal-Meetings* for keeping that Day in Memory of the *King’s Martyrdom*, and were rather *Countenanc’d* than *Corrected* by the *Presbyterian Magistrates* and *Ministers*. At *Edinburgh*, the *Episcopal Minister* who *Preach’d* that Day in one of their *Private Meetings*, calling the *King* a *Martyr*, and saying he was in *Heaven*, a *Presbyterian* there cryed out, *You may look for him in Hell, for such a Tyrant cou’d not go to Heaven.* They never offer’d the like in all the *Last Reign*. But now do it on purpose to *Affront* the *Queen*, whom they suppose to Retain some *Veneration* for the Memory of her *Grandfather*, and consequently of his *Principles*. They tell her plain enough their *Love* to her. They *Trust* not a Word she says. They are *Resolv’d* —

This then is the State of the *Faction* There (as it is Here) *Implacable* in their *Principles*, and *Indefatigable* in their *Endeavours*: But *Terrible* only in their *Noise*, unless that *frighten* the *Government* to give Way to them.

them, till they obtain that *Power*, which they now vainly *Boast* that they have.

And since they put the *Issue* upon the *Inclinations* of the *People*; Let that be the *Issue*.

Let the *Representatives* of both *Nations* in *Parliament* *Assembled*, give the *Queen* their *Advice*; and let no *Private Faction* or *Party* have *Power* to *Perfwade* Her *Majesty* to take *Measures* contrary to that; or to believe, That there can be a truer way to know the *Inclinations* of the *People*.

She has *Granted* them a *Free-Election* of their *Representatives* in *Parliament*; (which they cou'd never obtain in all the last *Reign*) and to pretend, That these so *Chosen*, cannot let her know the true *Sense* of her *People*; is to say, That it was not a *Free Election*. And then! When shall we have such an one?

If we see a *Neighbour Prince* *Arming* *Extraordinarily* in time of *Peace*, entering into *Leagues* and *Confederacies*, &c. the *Wisdom* and *Policy* of *Nations* obliges any within his *Reach*, to enquire into the *Matter*, and even to *Demand* a *Reason* for such *Preparations*; though they have no *Authority* over him, and every *King* and *State* are *Independent*, and *Unaccountable* to any *Foreign Prince* or *Power* for what they do in their own *Dominions*.

How much more *Necessary* is it for any *Government* to *Watch* the *Designs* and *Combinations* of their own *Subjects*, when they take upon them to enter into *Covenants* and *Associations* by their own *Authority*, without the *Supreme Power*! Such are always *Construed* to be intended against the *Government* *Establis'd*; especially where it is made *Treasonable* by the *Law* of the *Land*, (as it is in this *Case*, and very particularly in *Scotland*) to enter into such *Associations*; there the doing of it, is in *Direct Opposition* to the *Government*, it is a *Declaration* of *War* against it, and openly throwing off its *Authority*.

And betwixt that, and downright *Attacking* of the *Government*, as soon as they can be ready, there is no possible *Medium*; because, otherwise, they cannot be *Safe*. They who have *Forfeited* their *Lives* to the *Government*, cannot be *Safe* but in its *Destruction*. I mean such as resolv'd not to *Repent*, but to *persist* in what they have done.

Which these *Scotch-Covenanters* have declar'd to be their *Case*, and that it shall go on and continue throughout all their *Generations*, they *Promise* in this their *New-Covenant*, *We will persevere in our Adherence to the same all the days of our Life*: And ordain it to be *Subscrib'd* by every *Minister* on the appointed *Day*, and by every *Entrant* to the *Ministry*, in time to come, immediately after their *Ordination*. So that this *Covenant* is now made to them (by their own *Authority*) of the same *Obligation* and

and Perpetuity as the Oath of Supremacy is, in our Ordinations, by the Supreme Authority of the Nation.

They tell us what the *Work* is, which they are carrying on, even the *Covenanted Work of Reformation*. This is their former *Solemn League and Covenant*: And then we know what we are to Expect! They engage themselves to be **Contentiously Zealous** in it. We may take their Words! As far as their *Power* Reaches. — Therefore let them have *Power*!

But do they Promise any Obedience to the *Queen*? No. Not a word of that — But they Pray, That she may be a *lasting Mercy* to these *Lands*, and the *Churches of Christ* therein. That is, that she may turn *Presbyterian*: And bring their *Covenant* into *England*, as fast as they can, to *Perfect* what another had begun. Otherwise —

We know whom they mean by the *Churches of Christ*, who declare *Episcopacy* to be *Anti-Christian*.

And who their *Under-Spur-Leathers* are, who, (out of *Moderation*!) Refuse to Acknowledge *Episcopacy* to be of *Divine* or *Apostolical* Right. But they only meant their *Own*! and Employ'd one *Naturally Addicted* — to Fish for a *Premunire* (which he had found if they had taken his *Word*) to serve for an *Excuse*. Who can prove the *Church of England* to be a *Persecuting Church*: And yet will not leave Her! But has already wrote a most Virulent and Voluminous *Secret History* (part of which I have seen) which he dares not Publish whilst it may be disprov'd, and he receive his Just Reward: But intends to leave it as a *Legacy* and *Libel* against the *Church* and the *Crown*.

When such our *Enemies*, and such our *Guards*, we cannot forget who gave us these *Watch-men*. And what will become of us, if we be not put (as it can be done) into other *Hands*.

They have already *Began* (as told in the *Letter* before-mention'd) to *Preach* up the *Doctrine of Resistance*, at their *Afternoons*, or *Evening-Meetings*, which is an *Exercise* they have there, call'd *Repetition*, and enjoind through all their *Families* to *Repeat* over the Substance of the *Sermons* they had heard that *Day* at *Church*, or to *Read* them *Verbatim*, they that can *Write* taking them in *Short-hand*. And several *Families* will come together, for this *Exercise*. Where they have likewise other *Exhortations* made to them by their *Young Ministers*, who here *Flesh* their *Gifts*, to *harden* them for the *Publick*. These are the most proper *Meetings* for *Insinuation*: For they have *eating* and *drinking*, &c. Here they begin to *Instil* their *Poison*; not to *Teach* them the *Doctrine of Resistance*, for that is their *Avow'd Principle*, here, and there, and every where; but to *confirm* them in it, to *hearten* up the *Good Women*, who led the *Mobb* in *Forty One*, and give them the *Watch-word*. —

*As Indians with the Female
Tame Elephant, inveigle the Male.*

Having given you this short Account of the Proceedings of the *Faction* in Scotland, since my last; I come now to Answer some *Objections* have been made against the *New Association*. First, by the *Author* of *The Shortest Way with the Dissenters*, in what he calls *A brief Explanation* of the said *Pamphlet*. And then by another of the same *Faction*, in his *Reflections upon The Shortest Way, &c.* This *Shortest Way* is a *New Engine* of the *Faction*, being wrote in the *Stile* of a *Church-man*, with an *Air* of *Wit* and a great deal of *Truth*; which they thought would make the *Severity* to Pass as coming from the *Church-Party*, to have the *Dissenters* Treated according to what he had prov'd to be their *Deserts*, that is, the *Preachers* to be sent to the *Gallows*, and the *Hearers* to the *Galleys*.

By this they contriv'd to *Allarm* all the *Faction* to the uttermost, as if their *Toleration* were to be taken away; and then a cruel *Persecution* coming upon them; by which they thought to prepare the *Mobb* for what farther *Service* they had for them to do. And withal, to *Blacken* the *Church-Party*, as Men of a *Persecuting* Spirit. And indeed it had this Effect all over the *Town*, among all sorts of People; none of whom, that I could meet with, or hear of, did imagine it could be wrote by a *Whigg*; and I have heard one, and then another of the *Church-Party* guess'd at for the *Author*. The *Church-Men* did *Blame* him exceedingly: The *Whiggs* and *Dissenters* (who were not in the *Secret*) did *Curse* him and *Rail* at him; and made their *Advantage* of it against the *Church*.

But when, by the Care of the Government, the *Author* was found out, and prov'd to be of the *Faction*, they would fain now *deny* him, and say that he is none of *Theirs*; they wou'd let him be a *Church-man* now; but he is too well known in the *City* to have that Pass.

And this appears *plainly* by the *Excuse* he makes for himself in his *Explication*. Wherein he wou'd turn the Tables, and lay the whole *Blame* upon the *Church-party*. He says, That what he wrote, was only an *Irony*, viz. in *personating* some of these *Violent Church-men*; and that he speaks their *True Sense* and *Meaning*, though *Ironically*. Among others, he Names the *New Association*, and says p. 3. "Any Gentlemen
" who have *Patience* to peruse the *Author* of the *New Association*,
" will find *Gallows*, *Galleys*, *Persecution*, and *Destruction* of the
" *Dissenters* as directly *Pointed* at, as fairly *Intended* and *Design'd*,
" as in the *Shortest Way*, had it been *Real*, can be *Pretended*."

Here

Here he Confesses, That the *Shortest Way* was not *Real*. This Clears the *Church-Party* from it: And shews the *Author* not to have been *Really* a *Church-Man*.

But as the *Gallows* and *Galleys*, *Destruction* and *Persecution* of the *Dissenters*, which he finds in the *New-Association*, he and the rest of them must own it to be an *Errant Lye* of their own making; unless they will confess, That they had as lieu be *Hang'd* as not be in *Power*. For nothing else is propos'd in that *Pamphlet*. Not so much as their *Toleration* is *Invaded*. Only, that they should not be *Trusted* in the *Legislature*, for the *Reasons* there given. Which they pretend not to *Answer*, or to *Quote* one *Word* in the *New-Association*. But *Rail* at it in the *General* (after their usual *Method*) that some may *Believe* them, who have not *Opportunity* to *Examine*.

The *Reflections* upon *The Shortest Way*, speaking in his *Preface* of this Proposal of the *Author's* of *Hanging up the Dissenting Ministers*, adds, "The *Author* of the *New Association* betwixt the *Dissenters* and *Moderate Church-Men*, &c. gives a *Charge* which would *Subject* both "those *Parties* to the like *Cruel Treatment*.

But he tells not what that *Charge* was, nor did that *Author* Plead at all for having that *Faction* Treated according to their *Deserts*. But only, from what they had done *Before*, and *still* are a *Doing*, That they shou'd not be *Trusted* Now, to Play the same *Game* over a *gain*.

And this same *Pamphlet* is a *New* and *Strong Argument* for this; and shews, That the *Faction* is not *Mended*, but as *Sowr Ale* in *Summer*. For these *Reflections* are a *Medly* and *Heap* of all the *Vile*, and most *detestable Types* and *Aspersions* cast upon the *Church*, and the *Royal Martyr King Charles I.* in those *Cursed Times* of *Schism* and *Rebellion*: Here they are *Repeated* with new *Venom* and *Acrimony*. And though all these *Gross Falshoods* have been *Answer'd*, over and over again *Disprov'd*, to the stopping of all *Reply*; yet that cannot prevail to the *Silencing* of *Tongues* set on *Fire* of *Hell!* who are *Resolv'd* to *Lye still on*, and take *Notice* of no *Answer*, tho' made *Clear* to a *Demonstration*; which has no other *Effect* with them, than a little *Water* thrown into a *Boyling Furnace*, to make the *Smoke* and *Flime* burst out the more *Outragiously!* This is the *Effect* that *Truth* has when cast before those who are *Proof* against *Conviction!* It *Redoubles* their *Rage*, even to *Madness!* They *Fret themselves*, and *Curse their King*, and *their God*; and look *Upwards!* *Isai viii. 21.*

See how the *Gall* of *Milton's Amanuensis* boils over in his p. 16, 17, &c. *Running Riot*, and *Repeating*, at full *Gallop*, the *Senceless* and *Malicious Stories*, Rais'd by the *Faction* against the *English Cyprian* and *Martyr*, the *Great Arch-Bishop Laud!* They cannot endure, that any thou'd

be call'd a *Martyr*, whom they have *Murther'd* ! They wou'd make him a *Papist*, who *Wrote* the best against *Popery* of any in the Age ; More effectually than All that ever *Wrote* of the *Dissenters* ; except their *Railing*, and Calling the *Pope* a *Whore* ! Nay they have the *Impudence*, as here, p. 16. and p. 25. to *Quote* this very *Celebrated Work* of his against *Fisher* the *Jesuit* ; for a *Proof* of his being a *Papist* ; to render themselves *Ridiculous* to all Men of *Sense* or *Learning* !

His *Dying Sermon* upon the *Scaffold* clearing himself from this *False* and *Groundless Imputation* of *Popery*, makes no *Impression* upon these *Saints* ! Who wou'd have every thing they say to be *Believ'd*, upon their own *Word* !

But when they are upon *Land*, they cou'd not Miss another *Martyr* they had made, that is, his *Royal Master* K. *Charles I.* Whom, p. 17. they *Bespatter* for sending the *Irish Cut-Throats* (as they call them) to join *Montrose* in *Scotland*. Can *Patience* hold out to see these *Rebels*, past *Shame*, to *Upbraid* their *King*, for taking the Assistance of his own *Subjects*, against that *Furious* and *Un-Natural Rebellion* of the *Covenant*, which had *Fill'd* three *Nations* with *Blood* and *Destruction* ! Such *Rebels*, as sent to the * *French King* to Invite his *Assistance*, and put themselves under his *Protection*, against their own *Natural* and *Protestant Prince* ! And when their *Letters* to the *French King* were *Intercepted*, and their *Chief Managers* in *Prison*, upon that Account ; Were *Releas'd*, and no further *Prosecution* of that *Damnable Treason* ; but were afterwards *Preferr'd* to the *Greatest Places*, and *Trusted* by the *Faulty* and *Fatal Clemency* of their *Delud'd* and too *Gracious King* for them ! Who have given *Many* and *Repeated Proofs*, as many as ever came in their *Way*, since first they came out of the *Cockatrice-Egg*, That it is not this manner of *Treatment* will do with *Them*.

* See the *Lord Chanc.* Clarendon's *History of the Rebellion*, Vol. 1. p. 103. and p. 244.

The *King* must be a *Papist*, for Employing some of his own *Subjects*, tho' *Papists*, in *Conjunction* with a *Protestant Army*, and under a *Protestant General*, against a *Company* of *Covenanted Rebels* ! Yet it must be no *Objection* against them, to *Invite* over a *Foreign Prince*, and a *Papist*, even *France* it self, against their own *King* and *Country* !

But it was most natural for the *Solemn League* of *Scotland* to go for *Succour* to the *Holy League* of *France*, whence it was *Transcrib'd* ; And *Pursu'd* with a *Zeal* far exceeding the *Popish Pattern*.

And as for those few *Rom. Catholicks* of *England*, whom the *King* employ'd in his *Army*, and for which the *Faction* then in *Rebellion*, rais'd *Clamours* against him, his *Majesty* in one of his *Declarations*, having asserted his *Right* to make use of the Assistance of his *Loyal Subjects*, of whatever

Pro-

Profession of Religion, against a *Bloody and Unnatural Rebellion* of others of his *Mutinous Subjects*; he Retorts upon them, That there were more *Papists* in that call'd the *Parliament-Army* than there were in His. And this they cou'd not Deny.

See now the *Modesty* of these Men! It must be a *Fault* in the *King* to have any *Papists*, tho' of his own *Subjects*, in his *Army* against these *Saints*, pursuant to their *Bounden Duty and Allegiance*: And yet these same *Rebels*, without a *Blush*, cou'd Seduce what *Papists* they cou'd of their *Fellow-Subjects*, to break through their *Oaths and Allegiance*, as themselves before had done, and Join with Them in that *Cursed Rebellion* against their *King*, and for Pulling down the *Church of England*!

Nay more, it was no *Rebellion* in Them, to Invite over a *Foreign Popish Power* to Invade their *Native Country*, and subject these *Kingdoms* to the Power of *France*, for the *Good Old Cause*: And yet it must be Rank *Popery* in the *King*, when only *Prince of Wales*, and in the *Hands* of the *King of Spain*, to Answer a *Civil Letter* of the *Pope* to him, wherein he maintain'd the *Principles* of the *Church of England*, and declar'd his *Firmness* to continue in them, against all the *Insinuations and Invitations* given him to the contrary, but without calling the *Pope* a *Whore* and a *Beast*, only giving him that *Stile*, by which he is Distinguish'd in the *World*, as other *Princes* are, and which in the *Primitive Church* was given to all *Bishops*, as belonging to their *Sacred Office*, though some of them far from *Personally* deserving of it, And without which he cou'd not have return'd any *Answer* to the *Pope*; And then there had been a *New and a Greater Objection*, That his *Highness* was *Silent* in the *Defence* of his *Religion*, and had nothing to say for it; which wou'd have given great *Scandal* Abroad, and been much more improv'd by the *Faction* against him at Home, as a *Deserting and Dishonouring* of his *Religion*! Thus is it impossible to Please Men, who are resolv'd to *Quarrel*; and will lay that upon others, as a *Crime*, of which *Themselves* are ten-fold more *Guilty*, and much more *Notoriously*! They who make no *Scruple* of giving to the *King of Spain* the *Stile* of *Catholick Majesty*, and to the *French* of *Most Christian*, and invite his *Arms* to *Defend* the *Protestant Religion*, will yet *Quarrel* with a young *Prince*, when under a necessity of returning an *Answer* to the *Pope*, to give him the *Stile* of *Holiness*, which truly belongs to his *Office*, as a *Bishop*, when otherwise, he cou'd not have *Rejected* his *Offers*, for the *Change* he Propos'd to him of his *Religion*! And his *Persevering* in his *Religion* to the *Uttermost*, against all *Temptations*, and under the sharpest *Afflictions*, and at last *Dying a Martyr* for it, must be no *Justification* of him, from being a *Papist*, because of this *Letter* to the *Pope*, before he came to the *Crown*; And wherein nothing favouring of *Popery*, but the *Direct*

Contrary, cou'd be found, except giving to the *Pope* his Usual, and not, in its self, an Un-proper *Stile* !

But it is some Vindication of this our late Dread *Sovereign*, of Arch-Bishop *Laud*, and all whom they have Traduc'd, that they spare none who come in their way, who *Worship* not their *Dagon*, or Touch but the *Shrine* of their *Diana*. They fall foul here upon *Q. Eliz.* her self, p. 23. because of her *Prosecution of the Puritans*. But foolishly put it upon the Advice of those, who favour'd the *Infant's* title against the *King of Scots*. And make it a General Rule, That it ever has been the Method of that Party, who were for a *Papish Successor and Arbitrary Power*, to pave their way by promoting *Severities* against *Protestant Dissenters*, that whilst the *Church* and they were *Engag'd* against one another, the common *Enemy* might take their Advantage of both. But this is giving Us just the wrong view as well of *Politicks*, as of *Mutter of Façt*. For, as it is told in the *New Association* (and which none of these *Authors* have Answer'd) It is the *Maxim* of the *Politicks* at *Rome*, that the only Method for *Destroying* the *Church of England*, is, to *Encourage* and *Set up* the *Dissenters*; who ever *Have*, ever *Will*, (as oblig'd by their *Principles*) and *Can*, with less *Suspicion* of the *Deluded People*, overthrow *Episcopacy* (the most substantial *Enemy* of the *Papacy*) than if it were *Attack'd bare-fac'd* by any *Prince* or others *Professing Popery*; And every *Degree* that the *Dissenters* do *Rise*, it is even a *Mathematical Demonstration*, that *Episcopacy* must *Fall* in the same *Proportion*, these being *Directly Opposite* to each other.

But after all, these Men make no Difference (because they wou'd have others make none) betwixt *Promoting Severities* against the *Dissenters*, and not putting them in equal *Power* of the *Government* with those of the *Church Established*; which is all that in the *New Association* is *Propos'd*. They call every thing *Persecution* that excludes them from *Power* ! And all the *Dispute* now betwixt the *Church of England* and *Them*, is only about the *Power*, they still enjoying untouch'd a *Free and Unlimited Toleration*, as to their *Religion*, without any the least *Infringement* so much as *Attempted* upon it; but, on the *Contrary*, all the *Assurance* has been given them that any *Government* can give; in the *Preface* of the *Abortive Act* concerning *Occasional Conformity*, it is fully *Established*; and in the *Queens Speech*, upon the *Conclusion* of the *Session*, *Feb. 27. 1703*. She *Declares*, that she is *firmly Resolv'd* to *Maintain* it, and *Hopes* that they will rest *Secure and Satisfied* in it. Yet they are not *Satisfy'd* ! And in *Scotland*, where they are not only *Tolerated*, but *Established* by *Act of Parliament*, as the *National Constitution*, and have *Receiv'd* the *Queens* repeated *Assurances* (*Un-Asked*) for their *Confirmation*, they are least of all *Satisfy'd* ! What is it then will *Satisfie* them? Nothing but seeing the *Episcopal Party* so ef-

effectually *Humbled* as to be out of all future Capacity of *Sharing* any of the *Power* with them. They cannot think themselves *Secure*, while there are any *Competitors* with them for the *Power*. They know very well that there can be no *Sharing* of *Power*, it must be *One* and *Intire*; And the Contest for it is *Anarchy* and *Confusion*. Therefore it was Propos'd in the *New Association*, That for the Preservation of the *Establish'd Constitution* in *England*, the *Dissenters* shou'd not *Share* the *Power*, but without any *Infraction* upon either their *Liberty*, *Property*, or *Toleratation*. And this they call *Dra-gooning*, *Halters*, and *Gallies*! But without Answering of the *Arguments*, for they know them to be *Just*, they are their own, and made use of by them, when they had the *Power*. Nor can they say, That they were *Mis-Represented*, or any thing told of them, in that *Pamphlet*, but plain *Matter of Fact* which cou'd not be *Dis-prov'd*, as being *Notorious* to all the *World*. Nor can they shew any such *Application*, as, *Pay them that they have Deserved*, or to *Remember old Scores*. No, But let all these be *Bury'd* and *Forgotten*; only, Let them not *Act* the same *Tragedy* over again. That is all that is Propos'd. But they wou'd have it in their *Power*; And that we shou'd Trust their *Good Nature* for another *Revolution*! And denying this to them, is *Invading* of their *Rights*, as *Free-born English-Men*!

Therefore as to the *Politicks* which these Men wou'd impose upon the *Nation*, That using *Severities* to the *Dissenters*, is the way to introduce *Po-pery*; I say, not *Severities*, while they Demean themselves *Peaceable* and *Obedient* to the *Government*; but to keep them out of any *Share* in the *Legislature*, or *Offices* whereby they may be enabled to create *Disturbances*, seems the most Probable way to Preserve the *Church Established*, and the *Government*, and even *Themselves* too; and consequently to keep out *Po-pery*.

And as their pretended *Politicks* are *False*, no less are their *Matters of Fact*, which they bring to Support them, as if all those of our *Princes*, who us'd *Severities* (as they call it) against the *Dissenters*, did it with *Design* to Introduce *Po-pery*. Of which the quite *Contrary* is the *Truth*. That is, That those of our *Princes* who are most suspected to have had that *Design*, did most *Carefs* and *Indulge* the *Dissenters*; Witness the *Indulgence* of them in the Year 1672, which King *Charles 2d.* wou'd have forc'd over the *Belly* of his *Parliament*; And that Granted to them by King *James 2d.* Whereas that wise *Princess* *Q. Elizabeth*, as *Sir Phil. Warwick* well observes in his *Memoirs*, p. 2. Watch'd the *Beginning* of those *Evils* which over-run her *Successors*, by their *Indulgence*, and kept a strict hand over the *Puritans*, including them, equally with the *Papists*, under the same *Name* and *Penalty* of *Recusants*. And she had *Peace*. Which nei-
ther

ther *K. Jam. I. Char. I. Char. II. nor Jam. II.* cou'd enjoy longer than it was in the *Power* of that *Faction* to take it from them.

Therefore if we will Measure what is to Come, by what is Past, when we see a *King of England* setting up the *Dissenters* on High, and exceeding in his Favours to them, we have just Cause to Suspect, either that there is *Popery* at the Bottom; or else, That he is a *Dissenter* himself, and but an *Occasional Communicant*. Loose *Practices* beget loose *Principles*. And the *Custom of Sinning* may so far take away the *Sense* of a *Sin*, as that Men may come at last to Defend it by *Principle*, and justifie *Hypocrisie* as a *Christian Vertue*, till they come to have their *Portion* with it.

See how easily these Men can satisfie their *Consciences* ! In these *Reflections*, p. 24. they justifie their *Occasional Conformity*, because the *Act of the Test* was Design'd against the *Papists*; And that "the late Earl of *Shaftsbury* was generally thought to have had the chief Hand in contriving that *Act*, who was known to be no Enemy to the *Dissenters*; And that "it was as well known that his principal Design in that *Act* was against "the Duke of *Tork* and his *Papists*. Thence they conclude, That the *Design* of this *Act* was only for Men to declare themselves not to be *Papists*, and say, "Where's the *Hypocrisie* in *Dissenters* to do this?

1. Here is a pretty way to elude an *Act of Parliament*, or any *Law*, to say, Such a Man had a hand in it, and we know his *Meaning*, whatever the *Words* of the *Act* may bear, it is no Matter for that ! But.

2. May not the *Wicked* be Trapped in the *Work of their own Hands*; And be Caught themselves in the same *Net* which they laid for another? The *Papists* will not receive the *Sacrament* in our *Church*, because they own not our *Communion*. The *Dissenters* have the same Reason, and if they were as *Sincere* as these *Papists* who Refuse upon that Account, they wou'd do so too.

But they have another Reason, they have *Preach'd* and *Printed*, and Contended Earnestly, and that for many *Years*, That *Kneeling* at the *Sacrament* is *Idoltry*, and give this as one main Reason of their *Separation* from our *Church*. The most *Moderate* and *Modern Trimmers* amongst them even now do own this to be if not *Superstition*, at least, yet a thing *Scandalous* and giving great *Offence*, because of its too near Approaching to *Popery*, for that the *Papists*, always do it, and therefore that it is laying of a *Stumbling-Block* in the way of our *Weak Brethren*, which is a *Sin*; And notwithstanding wou'd have the *Laws* so Interpreted, as the doing of it, in *Them*, shou'd be a *Test* that they are no *Papists* !

There is nothing too hard for these Men to Answer ! for they have *Abdicated* all *Principles*, all *Truth*, and even *Common-Sense* from among *Mankind*, as far as their *Example* or *Authority* can do it.

When,

When, any of the Differences in *Religion* betwixt Them and Us stand in the way of a *Good Place*, or any *Post* wherein they may promote the *Cause*, they make them as little as *Mole-Hills*, at which no Man needs to Stumble that has Eyes in his Head.

But when they come to Justifie their *Schism*, or *Rail* at the *Church of England*, and cry out *Poper*y, then they turn the other End of the *Perspective*, and *Magnifie* them to *Mountains*!

They own *Schism* (whereever it lies) to be a most *Grievous* and *Dampning Sin*; and say, That nothing keeps them out of our *Communion*, and hinders them to heal the *Breach*, on their Parts, but the *Tenderness* of their *Conscience*, which cannot *comply* with what they are verily *Perfwaded* to be a *Plain* and *Manifest Sin*. Yet *Occasionally* they can *comply* with all together, and as oft as the *Law* requires it, where any thing of *Power* or *Profit* is to be got by it! And then it is no *Sin* at all!

If these be not *Hypocrites*, the *Scribes* and *Pharisees* must escape! Nay, there is no such *Sin*!

The *Jesuits* in *China* defend their *Allowing* the *Christians* there to go to *Worship* together with the *Chinese* in their *Idol-Temples*, by the same sort of *Casistry* of *Occasional-Communion*; or, as one of our *Occasional Friends* has lately worded it *Local Communion*; that is, in his own words, *When he goes to Church, though he Locally separates from the Meeting, he Mentally separates not*. This you will find in a late Pamphlet upon this Subject, Intituled, *A Sober caution to the Members of this New Parliament, Written and put out against their Sitting, Oct. 20. 1702, By one that holds Communion with the Church*. Printed for *A. Baldwin*, in the 9th page.

If you think it strange that he calls himself *One that holds Communion with the Church*, He *Unriddles* this, p. 6. where he tells us, *That the Principles of such Men as go to Meetings are very Divers*. "There are some (says he) go to Meetings, because they think our *Parochial Churches* not to be *Gospel-Churches*, our *Set-forms of Prayer* *Unlawful*, and that it is a *Sin* to *Kneel* at the *Sacrament*, because the *Papists* do *Kneel* to the *Host*. Such *Opinionists* as these will not, ought not to take an *Office*; if they do, there is none but will allow them to be *Hypocrites*. Such a *Person* declares himself to have no *Conscience*, and if he *Pretends* one, he is worse to me than an *Infidel*. Thus that *Author*.

This *Effectually* *Condemns* the whole *Generation* of our *Ancient* and *Genuine Dissenters*, and all their *Books*, and *Preachments*. It was by *Preaching* up the *Unlawfulness* of joining in the *Liturgy* and *Worship* of our *Church*, as *Sinful*, which gaind them so many *Proselytes* among the poor *Deluded Populace*.

But if their Sentiments are Alter'd (I wish it were True, for I find it not in their Conversation) then it is matter of great Curiosity to know, how they now Justifie their *Separation* from being formally a *Schism*; since it is allow'd by All, even by Themselves, that a *Separation* from the *Communion* I was of, without a *sufficient Reason*, is a *Schism*: And that no *Reason* can be *sufficient*, except the avoiding of what is *Sinful*; because that *Schism* is it self a Great *Sin*, even the Rending of *Christ's Body*, which is the *Church*, into Pieces. But if any thing that is *Sinful* be Impos'd upon me, as the *Condition* of any *Communion*, I cannot *comply*, because no Man can be oblig'd to *Sin*: And in that Case, the *Schism* lies at their Door who Impose such *Unlawful Terms* of *Communion*. I go not from them, but they *Thrust* me out.

Therefore it behoves every one to Examine with the utmost *Pains* and *Sincerity*, whether the *Conditions* of *Communion* that are Impos'd be *Sinful*; because otherwise he is not freed from the Dreadful *Sin* of *Schism*, if he *Separates* upon that Account.

But where the *Terms* are allow'd not to be *Sinful*, as this Author does, and, as he says, several others with him, then what *Reason* can they give that is *sufficient* to Justifie their *Separation*?

You have it, *p. 8. viz.* The *Ejection* of several of their *Ministers* by the *Act of Uniformity*; "And being thus depriv'd, they cannot Preach at all, unless in Meetings. They were set apart for that Office, and their Plea is Duty, **Greater Duty**. The People many of them are affected with their Preaching and Praying, more than our Ministers Reading their Sermon and Prayers; they chuse it, the Law allows it, they follow them, and their Plea is Edification, **Greater Edification**."

First, for the Case of their Ministers.

1. Very few of those *Ejected* by the *Act of Uniformity* are now Alive. But they have *Ordain'd* (in their way) others to *succeed* them, and to Perpetuate the *Schism* to Posterity. So that they thought something else to be their *Duty*, than to Exercise their own *Gifts*, while they liv'd, having been once *set apart to that Office*; which is all the Reason here given to Excuse them.

2. They set up their *Meetings* in direct *Opposition* to the *Church*, and had them at the *Church-Hours*, that none who went to them cou'd go to the *Church*. And some few of them, that, in some Fits, did otherwise as Mr. *Baxter*, and Mr. *Henry*, were for that very Reason, blam'd by the Rest, And they did generally, and do still, *Preach* up their People to the utmost *Abhorrence* of the *Church*, her *Liturgy* and
Con-

Constitution. And in their *Private Seminaries, Schools, and Colledges*, which they have throughout *England*, Maintain'd upon their *Publick Stock*, they Instruct their Youth in all the *Anti-Monarchical*, and *Anti-Episcopal* Books and Principles that they can, to make *Root and Branch work* with *Episcopacy*, as their Phrase is; they make it their Work to *Ridicule* and *BlaspHEME* our *Holy Liturgy*, and that Boy who can make the best *Prophane Jest* upon it, is *Applauded* and *Encouraged*. They set themselves to *Invent Slanderous Lyes* and *Calumnies* upon the *Persons* of our *Bishops* and *Clergy*, and spread them *Abroad* with great *Diligence*. They are *Taught* to *Justifie* the *Murther* of *K. Charles I.* And to *Extol* the *Regicides* as most *Noble Patriots*. From this *Forge* came the late *Pamphlets*, which have been spread with so much *Pains*, to prove (if they cou'd) that the *King* was not the *Author* of ΕΙΜΕΩΝ ΒΑΣΙΛΕΙΑ, but was of the *Irish Massacre* and *Rebellion*; which *Edm. Calamy*, one of their *Preachers*, has given us again in *Print* this same *Year*, in his *Abridgement of Baxter's Life*. For which I refer you to the *Case of Present Concern* in a *Letter to a Member of Parliament*, which came out last *January*.

But one *Topick* mightily *Inculcated* in these *Academies*, since the *Revolution*, was, That the *Greatest Part* of *England* was on their *Side*, and that *Episcopacy* would soon be *tumbled down*, which they were bid most assuredly to *Expect*, as a thing *settled* and *determined*.

And (which is a very sad *Matter* to think upon) several of the *Sons* of our *Gentry* and *Quality* are sent to be *Formed* in these *Nurseries*. Of which we have seen the *Effect*.

All this, and more to the same *Purpose*, we have, upon *sure* and *certain Knowledge*, from one who was himself *Educated* in these same *Academies*. And has given us the *Relation* in *Print* (with the *Names*, &c. this same *Year*, Intituled, *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. Paul's Church-Yard*. 1703.

But before I part with this *Book*, I must take *Notice* of a *Remarkable Passage* in it, *p. 9.* which comes up close to the *Subject* we are upon, of the pretty *Distinctions* these *Men* have found out, to solve their *Consciences* in any *Troublesome Case*.

He having told of a *Custom* of theirs of having their *Youth Enter'd* in one of the *Publick Universities* (which yet they call'd mere *Sodom*s and *Gomorrah*s) that their *Time* running on, they might be *Intitled* to *Degrees*, though bred in their *Private Academies*, comes to the *Salvo* they had for their *Oath*, in the *University*, not to take *Pupils*, *Read Lectures*, &c. In which *Oath* are these *Words*, *Tanquam in Academia*, by which
C they

they get Loose from the whole, saying, That though they have *Pu- pils* and Read *Lectures*, yet it is not in *such Manner as is done in the U- niversity*, that is, *Taking and Giving Degrees, in Opposition thereunto*. Tho' he tells us, That even this was attempted for some Years at *Stan- ford*.

But to return to our former *Author* of the *Seasonable Caution*, he sees now, That the *Separation* of the *Dissenters* from the *Church of England* is deeper *Founded*, than he *Imagin'd*, or at least was willing to *Con- fess*. And that it goes further than the *Personal Case* of those *Ministers* who were *Ejected* by the *Act of Uniformity*, upon which alone he puts it, as to the *Case* of their *Ministers*.

Therefore now let us consider the *Excuse* he makes for the *People* who still continue to *separate* under the *New Ministers* which they *Now* have.

And all that is said to that, is, their being more *Affected* with their *Preaching* and *Praying* than with *Ours*; And so their *Plea* is *Edification, more Edification*.

1. I will not enter here upon the *Judgment* or *Pallat* of these *Men*, who pretend to be more *Affected* with the *Scots Presbyterian-Eloquence*, and much of the same *Strain*, frequent among their *HOLDERS-FORTH* here, than with the most *Grave* and well *Digested Liturgy*; And Prefer a *Whining Tone*, and a *Cant*, to the best *Compos'd Discourses*, to *Sense* and *Learning*.

2 But I would ask them, Whether their being more *Affected* be a sufficient *Ground* for *Schism*? Or do they prefer the *Pleasant* of their *Ears* (for that is all. They deny not but that *Sound Doctrine* is *Preach'd* with us) to the *Unity* of the *Church of Christ*? Then can Pretences be never wanting to *Schism*, even the same as at *Corinth*, one for *Paul*, another for *Apollos*, &c. Then is *Schism* a very slender sort of a *Sin*, which can be so easily *dispens'd* with!

Indeed these *Men* have no *Notion* of *Church* or of *Schism*, except where it comes home to *Themselves*; when any of their own *Party* set up *Factions* and *Divisions* among them; and then none have a sharper *Sense* of it, or see the *Consequences* of it more *Feelingly*.

But this *Gentleman*, and the *Meeters* of his *Mind* think, That both *They* and *We* are *True Churches*: And therefore, That it is necessary to go to their *Meetings*, as well as to the *Church*, to avoid *Schism*, because that we ought to hold *Communion* with all *True Churches*: And he proves the *Dissenters* to be *True Churches*, p. 9. from this Reason, *Where the Word of God is rightly Preach'd, and the Sacraments rightly Admi- nistrated, there is a true Church, according to our 39 Articles*. And he suppo- ses this to be done among the *Dissenters*. Ergo. But

But he must understand, That the *Church of England* does deny the *Ordinations* of the *Dissenters*, and does oblige such of them as have Receiv'd *Ordination* in their Way (for some of them have no *Ordination* at all) to be *Re-ordin'd* by the Hands of *Bishops*, before they own them as *True Ministers of Christ*. And if they are not *Ministers of Christ*, they are no other than *Mere Laymen*; and then neither is the *Word* Rightly *Preached*, nor the *Sacraments* Rightly *Administred* by them. But, on the contrary, they are Guilty of *Sacrilege* and the *Sin of Korah*, who Usurp upon the *Priesthood*. And Joining with them, is Partaking of their *Sin*, and *Rebellion*, not only against *Aaron*, or the *Bishop*, but against the *Lord*, who hath Instituted these *Orders* in His *Church*; And which no Man taketh to himself, no, not *Christ*, without an *Outward Commission* from *God*, such as *Aaron* and *Christ* had, as we are Expressly Taught, *Heb. v. 4, 5, 6.*

Under the *Law*, where *Sacrifices* were Rightly Offer'd, and the *Law* Rightly Read and *Expounded*, there was the *True Church*: But if any took upon them to do this besides, the *Priests* Ordain'd, of *God*, tho' the *King* himself, (2 *Chr. xxvi. 18.*) or any *Levite* of an Inferiour Degree (*Num. xvi. 10.* or any *Layman* were so *Rash* (2 *Sam. vi. 7.*) As it was *Death* by the *Law* (*Num. xviii. 7.*) so was it inflicted by *God* himself in all the *Cases* beforementioned, not excepting the *Great* and otherwise *Good King Uzziab.*

What loose *Notions* then have these *Men* of the *Christian Church*, whose *Apostles* and *Bishops* were Ordain'd by a *Greater* than *Moses*, as to think that the *Office* of her *Clergy* may be safely *Invaded* by any *Laymen* or *Women*, and to *Reckon* such as *True Churches*!

This is the *Latitudinarian Notion*, of late crept in amongst us; and which *Extends* to *Doctrines* as well as *Discipline*, and opens a *Door* to let in *Socinus* himself, who has already got too great *Footing* with us. For when once we leave the *Institutions* of *God*, there is no *Stop*, and our *Imagination* is our only *Rule*.

This *Author* makes no *Distinction* of *Dissenters* (I suppose he means only those call'd *Protestant Dissenters*, as I do by the Term *Dissenters* all along, our *Business* not being now with the *Papists*) and so we must take his *Meaning* to be all of them, whether *in Orders*, or *out of Orders*. But I will not put this upon him, if he did not truly mean it. However, if he thinks *Orders* to be *Necessary* to an *Organiz'd Church*, and he *Quotes* the *Authority* of the *Church of England* in her 39 *Articles*, for the *Presbyterians* alone (suppose) to be a *True Church*, here he has the same *Authority* which allows not their *Orders*; And no *Orders* is the same thing as *Orders* that are not *Valid*, for if they are not *Valid*, they are *None*.

But if he Extends his *Charity* as far as the *Act* of *Toleratation*, if that be his *Rule*, then he must *Communicate*, (under Pain of *Schism*, by his *Argument*) with the *Quakers*, *Philadelphians*, and *Anti-Nomians*, who *Preach* against *Repentance*, for that *Sin* does not *Defile* the *Elect*, or is no *Sin* in them, and they have *Numerous Congregations* in *London*. The same *Doctrine* is Taught amongst the *Anabaptists* and *Independents*: And the *Presbyterians* have formerly Taught the same; and even now Border near upon it, in their Explanation of *Election*, to favour their Notion of *Reprobation*, viz. That *God* did *Create* so many *Men* (many more, in their Account, than all the rest of the *World*) on purpose to *Damn* them, and that there is no *Possible Means* for them to be *Sav'd*, let them do what they will, because it would break the *Decree* of *God*. This the *Lutherans* call *Worshipping* of the *Devil*. Because, as they say, we cannot *Raise* a *Blacker Idea* of him, or more distant from *Mercy* and *Goodness*, by which we *Describe* *God*. According to this, they put those whom they call *Elect*, out of *Fear* of *Sinning*, at least so far as to be *Punish'd* for it in another *World*, let them *Sin* on never so much; because the *Decree* of *God* again must be kept for their *Salvation*. In this manner they *Explain* *Predestination*, which tho' a *Scripture-Word*, as *God's Repenting* is, yet is no more to be taken *Strictly* than that, it is only spoke *ad Captum*, to condescend to the *Meanness* of our *Apprehension*. For there is no *Fore* nor *After* in *God*, and consequently no *Fore* or *Predestination*. That is only spoken with *Respect* to *Us*, who live in *Time* and by *Succession*, and can apprehend nothing but according to that *Measure*. And so we ought to let it lie, as we do the *Notion* of *Eternity*, or without *Beginning*, as a thing we cannot *Explain*, or in this *Life*, truly understand. But these *Men*, with the *Bethshemites*, will be prying into the *Ark*. The greatest *Bulk* of their *Preaching* is upon this *Subject*, whence they draw such *Wild Conclusions* as before is told, and drive many of their *Hearers* into *Presumption* or *Despair*; of which last especially there are many *Examples*, chiefly on their *Death-Beds*; because there being no sure *Marks* of their *Election* to be given them, they sink under the *Difmal Apprehension*! As to the *Measuring* of themselves, by their past *Life*, supposing it *Vertuous*, in the *Common Standard*, that gives no *Relief*, because their *Doctrine* is, That the seemingly *Vertuous Actions* of the *Reprobate* are all *Abomination* before *God*, and help them *Nothing*. What *Marks* then can they have? If one ask these *Men* (as I have done) whether they would give any *Leave* to draw *Consequences*, and argue *Strictly* and *Philosophically* from *God's* being said to *Repent*, to *Grieve*, &c. because they are *Scripture-Words*? They *Answer*, No, because they are only spoke *ad Captum*. But then is not the word *Predestination* likewise *ad Captum*, in the same *Sense*? Yes, they will

will own it, and yet will not be debarr'd from Arguing *Strictly* upon it. Thus the *Anthropomorphits* thought God to have a *Body*, and to be of the *Shape* of a *Man*, (thus they construd *Man's* being made after the *Image* of God) because of some *Scripture-Expressions* which mention his *Eyes*, *Hands*, *Feet*, &c. Not considering that such *Expressions* were only *ad Captum*, as where it is said, *We shall be safe under his Wings and Feathers*; whence they might as well fancy Him of the *Shape* of a *Bird*.

Thus God knows *All things*, and he *Decrees* according to his *Pleasure*; And all things are *Present* to Him, both *Past* and *to Come*: But with us there is *Past* and *Future*: Therefore when he is said to *Foreknow* or *Foreordain*, it is only *ad Captum*, as to Us, it is not so *Strictly* in himself. And therefore we must not Argue *Strictly* from thence. And from these *Prepositions* is all the *Difficulty* with which Men Perplex themselves in this *Question*. For there is no *Difficulty*, no *Evil Consequences* can be drawn from God his *knowing* all things, and *Decreeing* of *Happiness* to the *Good*, and *Punishment* to the *Wicked*; But from his doing this *Before-hand* (which, *Strictly* speaking, and according to his own *Nature*, he does not) arises all the *Trouble*. Hence these *Predestinarians* take away *Free-Will* in *Man*, to avoide the Possibility of his breaking the *Decrees* of God; And consequently they *Destroy* all the *Foundation* of either *Rewards* or *Punishments*; of *Promises* or *Threatnings*, indeed of *Good* or *Evil*; of which, at this *Rate*, *Man* is no more *Capable* than a *Tree* or a *Horse*. And hence it is, That their *Doctrine* of *Absolute Reprobation* comes; And such an *Election* as has no *Respect* at all to any thing we do, whether *Good* or *Evil*; And of which there being no other *Signs*, must leave every *Man* at his *Death*, in an utter *Uncertainty*. To Cure which they have added another *Doctrine* of *Assurance*, That a *Man* must be *Assur'd* of his *Salvation* before he *Dies*, and make this a *Mark* of *Election*. (With this one of them tormented our good *Arch-Bishop Laud* upon the *Scaffold*.) But instead of a *Cure*, this makes the *Matter* still worse with them, for when *Men* find not this *Assurance*, then they must absolutely *Despair*, by their *Doctrine*, as not finding the *Mark* of their *Election*. And if they do find what they think such an *Assurance*, it being *Founded* upon no *Real* thing, can be but *Imagination*. And so they are *Deluded* both ways.

How different is this from the *Christian Assurance*, taught in the *Church* of *England*, particularly in her *Homilies* of *Faith* and *Salvation*, which is, a *Firm Faith* in the *All-sufficient Satisfaction* which *Christ* our *Lord* has made to the *Justice* of God, or to that God who is *Justice* it self, for our *Sins*, by the *Sacrifice* of *Himself* upon the *Cross*; Producing, as naturally it must, a *Sincere*, tho' not of it self a *Worthy Repentance* for all our *past Sins*; which shews it self in all the *Good Works* we are capable to perform.

This is grounded upon the Authority of the *Holy Scripture*, this is the constant Tenor of the whole *Gospel*, and therefore a firm and infallible *Affurance*; and depends not upon the *Criticism* of a *Word*, which we must own to be spoke only *ad Captum*, and therefore not *Strictly True*.

But whatever can be made of it, can in no ways hurt this *Faith*; because whatever *God's* secret *Decrees* are (And if he has kept them *Secret*, we ought to let them so remain) they cannot possibly go contrary to what he has *Publickly*, that is, in the *Holy Scriptures*, either *Promis'd* or *Commanded*, for that wou'd be for *God* to go *Contrary* to *Himself*. Therefore we ought *Entirely* to *Trust* in what he has *Promis'd*, and *Cheerfully* to *Accomplish* what he has *Commanded*, according to our *Power*; without entering into his *Secrets*, or *Perplexing* our selves about his *Hidden Decrees*. See *Deut. xxix. 29*. If they must be spoke of, let it be confin'd to the *Schools*, and the less of it there the better.

But to have the *Pulpits* fill'd with it, and the *Heads* of the poor *People* turn'd with it, is of *Pernicious* Consequence. And this is almost the constant *Theme* of the *Dissenters* Preaching, and their *Hearers* can hardly *Talk* of any thing else.

And it *Pleas'es* them, It works upon the *Imagination*; and *Viciates* their *Pallat* from all sound *Reason*, and the *Sobriety* of *Religion*. Which with them consists all in *Flights*, and who can *Raise* them *Highest*, are the most *Enlighten'd* and *Powerful-Men*! While at the same time, their *Reason* is *Starv'd*, no *Nourishment* afforded to that, till having lost the *Use* of their *Judgment*, they *Commence* *Perfect Enthusiasts*.

This is the *Affecting*, the *Edification*, *Greater Edification*, which this *Author* gives as a *sufficient Reason* for their *Schism*. If it be not so, let him, let any of them *Assign* the *Point* wherein this their *Greater Edification* do's consist. But they cannot *Explain* it, it is like a *Taste*, which we know not how to *Describe*. They have a *Relish* in the *Fanatick Preaching*, which they *Feel* not with us. Ours go too much upon *Reason*, and *Plain Doctrine*, wou'd move the *Affections* upon *Solid Grounds*, and make us *Wise* unto *Sobriety*. Which seems *Flat* and a *Low Dispensation* to *Appetites* us'd to the *Third Region*, and cannot *Breath* in *Common-Air*! When *Imagination* is upon the *Wing*, nothing can be so *Irkesome* as to *Clogg* it with *Reason*, and *Prescribe* *Compass* or a *Helm* to it! And *solid Meat* wou'd *Choak* those who have *Fed* all their *Life* upon *Froth*.

Now how *Just* is it with *God*, to let those *Men* who have had no *Regard* to his *Institutions*, but thrust themselves *Sacrilegiously* into the *Ministry*, fall from the *Truth* of *Doctrine* too, and follow their *own Imagination*, and a *strong Delusion*!

I cou'd give several other Instances of their *Unsoundness* as to *Doctrine*: but that is not the Present business. I think sufficient has been said to shew, That neither their *Gifts*, nor their *Doctrine*, so far as it Differs from ours, are any *sufficient Grounds* for the *Schism* which they make; besides their want of *Orders*, which of it self alone were sufficient to deterr any from them, lest he *Perish* in their *Sin*, as it was said of those who follow'd *Korah*; who differ'd not with *Aaron* in any Point either of *Worship* or *Doctrine*, except that only of *Church Government*. And that first Instance of *Schism*, upon that Head, serves to the end of the World a *Caution* and *Instruction*, what Strefs *God* lays upon the *Government* of his *Church*, and to keep off all *Prophane* Hands from *Invading* of it. And *St. Jude* tells us of those under the *Gospel*, who *Perish* in the *Gain-saying* of *Korah*. So that this must not pass only as an *Old-Testament* Story, as some *Prophanely*, wou'd put it off.

Such were the *False Apostles* whom the *People* of *Corinth* chose to themselves, because they were more *Affected* with their *Preaching*, and for *Edification*, *Greater Edification*! For we find not that they quite Forsook the *True-Apostles*, or their *Communion*, for some were for *Paul*, some for *Apollus*, and some for *Cephas*; but they had *Itching-Ears*, and set up for one rather than another, and so broke that *Order* in which the *Apostles* had dispos'd the *Churches*, which was reckon'd in them as a *Schism*. Nor do we read of any *False Doctrine* at that time Taught by those there call'd *False Teachers*, other than that they were such *Teachers* as the *People* heaped unto themselves. It is true that *damnable Doctrines* did afterwards follow this *Schism*, as they have done all other *Schisms* from that Day to this. It is a *Curse* *God* has laid upon all who break through that *Government* which he has appointed in his *Church*; And to shew how essential the *Government* of the *Church* is, to preserve her *Doctrine*.

As the Support of any *Civil Government* is to preserve its *Laws*. And the *Change* of the *Priesthood*, as well as of the *King*) does necessarily also infer a *Change* of the *Law*, by which that *Priesthood* was Establish'd. *Heb. vii. 12.*

Thus the *Usurpation* of the *Bishops* of *Rome*, and setting up their *Supremacy* above all their *Fellow-Bishops* throughout the whole *Catholick Church*, and so altering the *Primitive Government* of the *Church*, by many and *Independent Bishops* (as the *World* is Govern'd by *Independent Kings*, without any *Universal Monarch*) was follow'd by many and great *Corruptions* and *Errors* in *Doctrine*.

And not less have follow'd the various *Sects* which have thrown off *Episcopacy* altogether.

Of which the *most* and *vilest* have got in amongst us. And the *Principles* (or rather indeed the no *Principles* at all, for they have none) of these

Occasional Communicants wou'd have us own all these as *True Churches*, and *Communicate* with them all; since they are *Tolerated* by *Law*, under the Peril of *Schism*. A strange Notion of *Schism*! And will the *Law* do it?

What if *Popery* were *Tolerated*? (And there may be Reasons of State, some time or other, for it,) wou'd that make it *Lawful* in *Conscience* to join with it? The *Jews* are so far *Tolerated*, that they are *Conniv'd* at: May we then join with them? Yes, no doubt, *Occasionally*, if there was any thing to be got by it, by these *Mens Principles*, and as oft (still *Occasionally*!) as the *Law* shou'd require it, if it were ten times a *Day*!

And some think this so far from being a *Fault*, or that such *Hypocrisie* ought to be discourag'd by any *Law*, *That such a Law as this in times of Popery, had prevented the Reformation, which was owing to Occasional-Conformity.*

This was *Conformity* to *Popery*, for there was no other *Occasional-Conformity* then.

And this shews how far such *Mens Principles* will carry them.

And *Judaism* is not *Idolatry*; and *Heathanism* nothing *Worse*, nor so *Bad* as *Christian Idolatry*.

Others think this an abominable *Scandal* upon the *Reformation*, as if it had been all carry'd on by *Hypocrisie*, and cou'd not have been effected any other ways.

That a Man who thought so, wou'd be a very ill *Hand* to Write the *History of the Reformation*.

That it is against plain *Matter of Fact*, for the *Martyrs* in *Q. Mary's* time might all have sav'd their *Lives*, if they had been *Principl'd* (but a *Little*) in the *Doctrine* of *Occasional-Conformity*.

That the *Hugonots* in *France* might by this, have prevented all the *Persecution* against them.

That all the *Primitive Martyrs* were lost (*foolishly*) for want of this *Accommodating* Notion.

Nay more, the *Dissenters* themselves might have sav'd their *Twelve-pence* a *Sunday*, and other things they call'd *Persecution* in *K. Charles 2d's* time, if they had then known their now *Doctrine* of *Occasional Conformity*. We therefore see how our *Modern Whigs* and *Dissenters* have got far *Beyond* the *Old Ones* in all *Truth* and *Sincerity*, in *Detestation* of *Lying* and *Diffimulation*!

That if such a *Latitude* be *Allow'd*, it *Diffolves* all *Faith* and *Security* amongst *Mankind*.

That, by this *Rule*, a Man may *Subscribe* the *39 Articles*, and yet *Believe* none but the *Two first*. For that every Man believ'd the *Two first* of the *Thirty*

Thirty Nine Articles; but there have been many Good and Learned Men cou'd not bring themselves up to give their Assents to some of the Last. Yet cou'd Subscribe their Assent to the whole, for a Valuable Consideration; And then Write against them!

But this was meant, perhaps, to justifie what the *Author* of the *Secret History* (before-mention'd) writes in these words, *I always believe well of Lay-Men, till I see Cause to Change my Mind; tho' as to Church-Men it is quite otherwise with me, for I have seen so much amiss in that Profession, that I am always inclin'd to think ill of them, till I see Cause to think otherwise.*

This *History* (so much of it as I have seen, and we may well suppose the rest to be of the same Strain) is the *Lewdest Libel* that ever my Eyes saw drop from the Pen of any *Atheist*, or the most *Spiteful Dissenter*, against the *Church* and the *Crown*, and All *Clergy-men* whatsoever, of whatever *Degree* or *Profession*.

He is against *Bishops* Voting in the *House of Lords*, and has done the best he can to shew what *Scandal* some of them did give there.

But this was wrote before he had Hopes of any Access thither: And when the *Bishops* and *Clergy* then at the Helm, saw so well thro' him, as to prevent his being a farther *Scandal* to the *Church*. Which mov'd his *Righteous Spleen* against them All.

And their Opposing the *Bill of Exclusion*, and the *Faction* then Rampant (of which he owns himself a Zealous *Partizan* and *Stickler*) to overthrow both *Church* and *State*, in the Reign of *K. Char. 2d.* And their *Preaching* up the *Principles* of *Loyalty* and *Passive Obedience*, and *Voting* for the *King*, and *Lineal Succession*, to Stem the *Torrent* of *Rebellion*, which he, with others were so *Strenuously* carrying on; These were the Causes of his *Bellowing* against them, as the vilest *Sett* of *Men* in the *Nation*, who wou'd always *Vote* for the *King*, and against the *Liberties* of the *People*. He meant of the *Faction*, whom the *King* would not suffer to Execute their *Rebellion*, then so well *Laid*, and just *Ready*—It was a *Cruel* and *Tyrannical* thing! To have all that *Author's* fine *Projects* spoil'd, that particularly whereupon he mightily Values *Himself*, and tells how it was *Applauded* by the *Party*, of having a *Guardian Regent* set over the *King*. And yet the *King* wou'd not hear of it; And the *Bishops* wou'd still *Vote* for the *King*, and the *Clergy* preach up *Loyalty* to him! Were such Men fit for *Human Conversation*!

If any Ask who this *Author* is? I can direct him no where better for Information, than to the Lord Chanc. *Clarendon's Hist. of the Rebellion.* Vol. 1. Book iv. p. 271, &c. yet his *Character* is not fully Drawn there.

For tho' the Worthy P. there Exemplified, did Court and Serve the *Faction*, while he pretended to carry Fair at Court: Yet he did not Descend so Low, as to be a *Casuis*t for the *Party*, in such vile Cases, as the Justify-

ing of *Polygamy* under the *Gospel*, and the Lawfulness of *Divorcing a Wife* in Case of *Barrenness*, and all this to Serve no very *Honest Purposes*.

Which *Case* I have well Attested, but not fit to see the *Light*, for the filthy *Impurity* of it, not the Strength of *Argument*; it is indeed fit for Nothing but a *Lecture of Anatomy*.

And to shew Another Godly *Project* of the *Author's*, and what a *Fast Friend* he is to *Right*.

Now, if this *Author* be Desirous to know by what means I came by the Sight of his *Precious History*, I will satisfy his *Curiosity*. A Gentleman of my particular Acquaintance, was Employ'd to Transcribe some Part of it; but shut up while he did it, and Allow'd no more Paper than he was to write over. But he found such *Rarities* in it, as Tempted him to bring some Conceal'd Paper with him, and Transcribe likewise for himself: Of which I never heard a word from him in all his Life, so that if he was put under any *Promise* of Secrecy, he kept it, at least as to me: But since his Death, what he had Transcrib'd, with some *Remarks* upon it (all in his own *Hand-Writing*, very well known to me) are come to my hands, so Providentially, that I thought it Incumbent upon me in Conscience to give the World Warning of so Pernicious a Book laid up in *Lavender*, to be Publish'd when the *Author* is *Dead*, and probably Those who now can Discover the foul *Mis-Representation* of particular *Passages*.

Or, may be, it is Intended sooner to see the *Light*, when the *Royal Name* of *Stuart* shall no more Wear the *Crown* in *England* (which the *Faction* hope is not far off) Nor any Appear who shall then Dare to Vindicate whatever *Calumnies* against a *Family* which they have Endeavour'd to Render so *Odious* to all the World, and still do Endeavour.

I wish the *Author* were either Oblig'd to Publish it now; or such Care taken, that the *Nation* should not be *Poyson'd* with it hereafter.

It wou'd be no Greater Mortification to him than the *Dissolution* of the *Oxford Parliament*, as he tells it himself; after which time, he says, That he gave himself to *Fasting and Prayer*, and to Amend the former *Looseness* of his *Life*, which he Confesses, but not the *Particulars*. That was not necessary. But the *English* of it was, That he was forc'd to *Scamper*, with his Beloved *Sb—ry*, and others of the *Faction*, as soon as they saw the *King* take the only Method that ever yet did do, or ever will with that Generation of Men, which was, to shew his *Authority*, and let them see he was not *Afraid* of them. Then they who before, had grown upon the *King*, while he *Play'd* with them, till they were just Ready to lay Hands upon Him, who *Boasted* so Loudly of their *Numbers*, and that all the *Kingdom* was on their Side, and the *King* left *Destitute*, and *Durst* not *Disoblige* them; immediately pull'd in their *Horns*, when they saw the *King* understood them, and wou'd be *Impos'd* upon no longer; and said

said they were *Good Subjects*, if he wou'd have *Believ'd* them. But the *Chief* of them *Fled* to *Foreign Courts*, there to *Hatch* Mischief against their own *Natural King* and *Country* (as their *Bretbren* in *Scotland* had before done, in his *Father's* *Reign*, to the *French Court*) But thence sent *Protestations* of their *Loyalty*, in as *High* a *Passive Obedience-Strain*, as any of the *High-flown Church-Men* whom this *Author* does *Uemish*. And as *Sincerely* meant, as those of the *General Assembly* of his *Country* in the very *Year 1648*, when the *King* was a *Prisoner* in the hands of the *Regicides*, and *Duke Hamilton* had *Rais'd* an *Army* for his *Majesty's* *Rescue*, commonly call'd, *The Duke's Engagement*; which they *Declar'd* to be an *Unlawful Engagement*; And that the *King* ought not to be *Admitted* to come to any of his *Houses* in or near *London*, with *Freedom*, *Honour* or *Safety* (as had been *Promis'd* him) Nor any *Messages* or *Propositions* from him hearken'd to, till he had fully *Satisfy'd* Them and the *Covenant*, by *Abolishing* of *Episcopacy*, and putting the whole *Power* into *Their* hands: And yet, at the same time, were not *Weary* nor *Assham'd* to *Repeat* still their *Fulsome Professions* of *Loyalty*, and meant no *Harm*, no *Dishonour*, no *Injury* to his *Majesty*, they took *God* to *Witness*, and still *Appeal'd* to the *Searcher of Hearts*!

Let me give you some of the *Words* of their *Declaration* and *Exhortation* to their *Bretbren* in *England*. Aug. 1. 1648, wherein they tell the *King*, *Albeit your Majesty, thro' the Suggestions of Evil Men, may haply entertain hard Thoughts of us and our Proceedings, yet the Searcher of Hearts knows, and our Consciences bear Record unto us, that we bear in our Spirits those Humble and Dutiful Respects to your Majesty that Loyal Subjects owe to their Native Sovereign; And that it would be one of our Greatest Contentments upon Earth to see your Majesty Reigning, &c.*

And in what they call'd their *Humble Supplication* to the *King*. Aug. 12. 1648. they tell him, *That they were very sensible of his Majesty's Sufferings and Low condition; That they did not in the least Measure Approve, but from their Hearts Abhor any thing that had been done to his Majesty's Person; And that they did not Oppose his Majesty's Restitution to the Exercise of his Royal Power, &c.*

Whereas they had, by their *Declaration* the last of *July*, 1648, but 12 Days before, *Condemn'd* with *Great Zeal*, the *Parliaments* *Offering* to *Raise* an *Army* to *Relieve* the *King*, then a *Prisoner* in the *Hands* of those who *Murthber'd* Him the 30th of *January* following, *Calling* and *Demonstrating* (as well as they could) the *Undertaking* to be an *Unlawful Engagement*.

Notwithstanding of which the *Engagement* went on, and *Duke Hamilton* *March'd* into *England* at the *Head* of a *Noble* and well-appointed *Scots Army* then *Rais'd*, for the *Rescue* of their *King*.

This shews the *Rebellion* not to have been *National* in that *Kingdom*, as it was not in this. But all owing to the *Prevailing* and most *Hypocritical Faction*, which, by being at first *Neglected*, and afterwards *Encourag'd*, had Gain'd the *Populace*, and the *Ascendent* in both *Kingdoms*.

But some of these *Presbyterians* will say, in behalf of their *General Assembly*, aforefaid,

That they were *Cheated* even then. That tho' they were willing to take Advantage of the *King's Extremities* (tho' they *Protested* the Contrary, and took *God to Witness*) only so far as to *Force* him to Consent to the *Abolition* of *Episcopacy*, and to suffer them to carry on their *Covenanted Work of Reformation* (as they then *Worded* it, and now *Repeat* it.) Yet that they did not imagine their *Bretbren* the *Independents*, who had *Worm'd* the *King* out of their Hands, wou'd have proceeded so far, as to take away his *Life*; And that some of them did *Protest* against it; when they saw it come to the very *Point*, and that it was then too late to *Prevent* it.

But if this was the Case, why did they, after the *King* was *Murthber'd*, and *Duke Hamilton* too, for *Raising* that *Engagement* to *Prevent* it, *Declare* still, That it was an *Unlawful Engagement*; and put those that were *Concern'd* in it, to open *Penance* on the *Stool* of *Repentance*, and *Prosecuted* them with all that *Malice* cou'd *Invent*, as *Malignants* and what not, and *Traytors* to their *Covenant*, for no other *Crime* but that of *Endeavouring* to *Rescue* their *King* out of the hands of his *Murthberers*! We must *Believe* their *Actions*, not their *Words*. *Wise Men* will make this the *Standard*. Why did they *Ramm* a *Declaration*, together with their *Covenant*, down the *Throat* of his Son *K. Char. 2d.* when they *Crowned* him a *Prisoner* in *Scotland*, the first of *Jan. 1652*, wherein they laid the *Blood* of the whole *Rebellion* upon his *Father K. Char. 1.* And *Forc'd* him to own, being then in their hands, as the *Idolatry* of his *Mothers*, so the *Bloodiness* of his *Father's House*, wherein he *Himself* had a *Share*, while he *Acted* under his *Father*, when *Prince of Wales*. And the *Inveteracy* which they shew to this *Day* against that *Royal Martyr*, still *Murthbering* of his *Memory*, with *wilful Lies* and *Forgeries*, in *Manner* and *Circumstances* more *Savage* than even the *Shedding* of his *Blood*; are a full *Proof* of their *Loyalty*, and the *Sincerity* of those *Awful Professions* they so often made of it, as in the *Presence of God*! And a *sure Rule*, how far they are to be *Trusted*, in the like, for the *Future*. Which will be observ'd by all who are not *Born* to be *Deceiv'd* and *Ruin'd* by them.

The worst of the *Heathen* will *Rise up* in the *Judgment* with These, and *Condemn* them. There is not to be found in any *History*, *Sacred*, or *Prophane*, such *Instances* of *Rooted Hypocrisie*, *Perfidy*, and *Bald Mockery* of *Oaths*, *Sacraments*, and all things *Sacred*, as this *Faction* has shew'd, even in our *Days*, and ever since they *Ascended* into the *World*, and that *every where*.

where. And their *Sanctifying* all this under the *Pretence* of *Tender Conscience*, and the *Face* of *Religion*, renders them Ten-fold more *Deform!*

There is no *Touching* of this *Pitch*, without being *Defil'd*. It is hard for any who have *Receiv'd* their first *Education* and *Impressions* among this *Society*, not to be *Leven'd* with their *Principles*, and quite to throw off what they have suck'd in with their *Mothers Milk*. They contract a *Likeing* to the *Conversation* of those who are *Anti-Monarchical*, and *Anti-Episcopal*, and *Delight* in the *Discourses* of *Levelling* and *Parity*, till they come, at last, to have an *Utter Aversion* to the very *Persons* as well as *Office* of all *Kings*, and of all *Bishops* and *Clergy* whatsoever. And yet, wou'd be *Kings* and *Bishops* themselves!

They frame *New Schemes* of *Government* out of their own *Heads*, which are *In-consistent*, and have no *Foundation*: yet think all Men *Ignorant*, who will not give in to these, or have any *Esteem* left for *Old Forms* and *Constitutions*, by which the *World* has been *Govern'd* from the *Beginning*.

This is the *Reason* the *Author* of the *History* beforementioned gives against the *Bishops* having any *Votes* in *Parliament*, viz. *Their Unacquaintedness with the Law*, and the *Wrong Notion* they *Generally* have of *Civil Society*, makes them very *Unfit* for such *Consultations*: And their *Voting* as *Commonly* they do, creates a very *ill Opinion* of all *Clergy-Men*, which fortifies *Atheism* mightily, and gives all that are *Concern'd* for *Publick Liberty* an *Aversion* to them, as a *Sett of Men* that will ever *Vote* and *Act* against it.

This *Publick Liberty* is the *Word* and *Cry* of the *Party*. But when you *Ask* them what they *Mean* by it, or where they wou'd *Fix* it? They cannot tell. They all *Agree* that it is in a *Common-Wealth-Frame*, against *Monarchy*, which is their *Aversion*: But then, Is this *Common-Wealth* to be *Founded* upon the *Power* of the *People*? Yes, yes, that is *Agreed* on all hands. So far we go on *Smoothly*; But are not the *People* to be *Represented* by *Members* of their own *Election*? and is not a *House* of *Commons* so *Chosen*, *Virtually* the *People*, and the whole *Power* of the *People* lodg'd with them? Here they *Begin* to *Boggle!* For there have been *Houses* of *Commons* that have not *Pleas'd* them. And we have seen them set up *Legion* against the *Commons*, *Nay*, *Appeal* to the *Lords* from them. And they whose former *Measures* of *Obedience* were all *Centur'd* in the *House* of *Commons*, as the only true *Representative* of the *People*, Now, face about, and *Compare* them to the *Tyranny* of the *Decem-viri* at *Rome*, of the *Ephori* at *Sparta*, of the *Council* of *Four hundred* at *Athens*, of the *Commons* at *Carthage*, and whatever can render them *Odious* to the *People*.

*A Discourse of the Contests and
Dissentions between the Nobles
and Commons in Athens and
Rome, &c. P. 41.*

Now, *No Multitude*, either *Represented* or *Collective*, has been at any time very *Nice* in observing the *Distinction*, between *Liberty* and *Licentiousness*.

The

42. *The Commons have been perpetually Mistaken in the Merits of the Causes and the Persons, as well as in the Consequences of Impeachments, upon the Peace of the State; and therefore were by no Means Qualify'd either as Prosecutors or Judges in such Matters.*
44. *The Commons think themselves concern'd in Point of Honour, to Condemn whatever Person they Impeach, however Frivolous the Articles were upon which they began; or however Weak the Surmises whereon they were to Proceed in their Proofs.*
46. *The Body of Commons, either Collective, or Represented, have the ill Fortune to be generally Led and Influenc'd by the very Worst among themselves.*
57. *There is hardly to be found thro' all Nature a greater Difference between two Things, than there is between a Representing Commoner, in the Function of his Publick Calling, and the same Person, when he Acts in the Common Office of Life: When he has got Near the Walls of his Assembly, he assumes and Affects an intire Sett of very different Airs; he conceives himself a Being of a Superior Nature to those without; and Acting in a Sphere, where the Vulgar Methods for the Conduct of Human Life, can be of no Use. He is Listed in a Party, where he neither knows the Temper, nor the Designs, nor perhaps the Person of his Leader; and has neither Opinions, nor Thoughts, nor Actions, nor Talk, that he can call his own; but all is Convey'd to him by his Leader, as Wind is through an Organ.*

Now, methinks, there cannot a Clearer Conviction to any Man, that has the Power of Thinking left, of the Folly and Inconsistency of his own Schemes, than to see himself forc'd to Tack about, and Over-turn every Stone he had Laid in his Foundation!

Where wou'd these Men have the Centre of Government plac'd? Indeed they know not. They wou'd have it Fixed no where. But Fleeting and Rolling about, just as their Fancies Alter'd, or to serve any Present Occasion or Design they have in hand.

This is the Publick Liberty they Plead for. And for not Understanding of this, the Bishops are not fit to Vote in Parliaments; and the Clergy are a Sett of Men we ought to have in Utter Aversion!

But if we Exclude them from any Civil Capacity (tho' they have some Rights and Interest in the Nation, like other Men) will we leave them to their own Province, to meddle in Affairs of the Church and of Religion?

No. Nor that neither. They have *Jure Divino's* there, as well as in Civil Government! And these may come, some time or other to Interfere with the Publick Liberty! They'll make a Noise about Schism; and, may be, Endeavour to place it upon the Honest Protestant Dissenters, who Differ not with them in the Essentials of Religion; And there can be no Schism, where the Differences are not in Essentials of Religion.

But

But they will tell us, That this us'd to be call'd *Heretic*, where the *Difference* is about the *Essentials* of *Faith*. And that there may be *Schism* without that. And that the *Smaller* and more *Inconsiderable* the *Causes* are for which we make a *Schism* in the *Church* (which in the *Scripture-Language* is a *Rending* of *Christ's Body* to *Pieces*) the *Sin* is much the *Greater*; to *Do* it for *Nothing*, or for *Trifles*. As it wou'd be in a *Son* or *Servant* in any *Family*, to set up *Factions* and *Parties* there, when no *Sufficient Provocation* was given by the *Father* or *Master*. As, suppose, for the *Colour* or *Fashion* of his *Cloaths*, for the *Order* and *Time* of *Eating*, and such like *Indifferent* things.

That the *Gain-saying* of *Korah* was about no *Essential*, either of *Worship* or *Doctrine*, except that only of *Church-Government*, which is *Essential* to a *Church*, as it is a *Society*.

That the *Great Schism* at *Corinth* was by making *Parties*, and setting up for *One* against *Another*, for *Edification*, *Greater Edification!*

That there can be no *Peace* or *Order* in any *Church*, *Family*, or *Nation*, where such a *Liberty* is *Indulg'd*, of making *Divisions*, for every *Pretence*. And that it is *Contrary* to the *Truth* of the *Gospel*.

That this *Notion* of *Schism* was brought in merely to *Countenance* the *Dissenters*, and to *Excuse* their *Occasional Conformity*.

That if such *Hypocrisie* be *Encourag'd*, it is opening of our *Folds* to the *Wolves*, who then may safely come to us, not only in *Sheeps*, but in *Shepherds Cloathing* too.

And if there be *Rewards* for *Hypocrites*, it is like to prove a *Thriving Trade* amongst us.

And the *State* will find their *Account* in it, as well as the *Church*. They will be *Serv'd* both alike — *Occasionally*.

It was not *Unpleasant* once in a *Coffee-house*, to hear one of these *Occasional Whigs*, vent his *Spleen* against some body he suppos'd a *Jacobite* in the last *Reign*, who had *Qualify'd* himself for a *Place*, which the other had expected; He rail'd violently against him, and said he was an *Hypocrite* to take an *Oath* to *K. William*, whom he knew he did not *Love*, and wou'd *Destroy*, if it were in his *Power*, and in his *Common Conversation*, where he durst, spoke all the *Spiteful* things he cou'd of him. The other *Reply'd*, with a *Smile*, That it was but an *Occasional Oath*, for a good *Place*, and that he did as *Sincerely*, as the other took the *Sacrament* in the *Church* of *England*, for the same *Reason*; That *Occasional Loyalty* was as *Honest* a thing, as *Occasional Conformity*; And that we might make *Bold* with any *Earthly King* in that wherein we took *Freedom* with *God Almighty*. That an *Oath* in a *Secular Court*, is not a more *Solemn* thing, than *Receiving* the *Holy Sacrament* in our *Church*, with all the *Holy Offices*; where it is *Requir'd*, That we do it without all *Scruple* or *Doubtfulness*.
That

That to take an *Oath*, of Course, to *K. Will.* without being much his Friend, is as *Decent* and as *Moral*, as to see a *Whig* upon his *Knees* at the *Altar*, wishing it under Ground, all the while, and in his *Heart* determining to *Blow-up* that *Church* with which he doth *Communicate*, and *Railing* at it with his *Mouth*, as soon as he has made his *Escape* out at the *Door*: And *Forces* himself (if it be a *Force*) to *Act* this *Hypocrisie*, on *Purpose* to have an Opportunity to *Destroy* the *Church* more *Effectually*. Whereas, said he, if I were the Man you Represent me; I only do it for a few Pence that I may live, without any *Malice*; For, whatever my Sentiments are, I never did, nor ever will *Betray* any body. And if I be as Loose as you please in the Matter of *Oaths*, it little becomes you, *Mr. Whig*, to Upbraid me with it, for I learnt it from you. Was not your whole *Cause* carry'd on, from the beginning of your *Covenant*, with *Swearing* quite through what you never Intended to Perform? Were you not *Swearing* of your *Allegiance* to *K. Char. 1.* back'd with all the *Oaths* and *Protestations* of your *Sincerity*, and *Appealing* to *God*, who knew your *Hearts* at the same time that you were *Preparing*, and even *Ready* to Cut his *Throat*? As you Intended to have Serv'd his Son *K. Char. 2.* at the *Rye-House*, yet still *Swore* true *Allegiance* to him! And are you not still *Ready* to *Swear* that this was a *Sham*, and a *Court-Plot*, tho' every one of your *Dear-Friends* who *Died* for it, did *Confess* it at the *Gallows*? I suppose they were *Brib'd* to it, to be *Hang'd* and *Die* with a *Lye* in their *Mouths*, against *Themselves*, and the *Party* for which they Suffer'd! And have you *Forgot* your *Oaths* and fine *Addresses* to *K. James 2.* still *Calling God* to *Witness* your *Sincerity*! These were not *Forc'd* upon you, Nor *Impos'd* by *Law* with *Penalties*. But they were your Never failing *Artifice*, to *Gain Credit* where you meant to *Betray*! Yet now you are the only Men fit to be *Trusted*! And can have no *Mercy* upon a Poor Man, who has a *Common Oath* Ramm'd down his *Throat*, because he wants *Bread* to put into it; And do's it but *Occasionally* neither, and intends to *Repent* as soon as he can.

I cannot say, That the *Whig* was *Asham'd* at all of this (for that I never saw) but he grew *Angry*, and Flew out of the House.

There is Another Great *Objection* against the *New Association* yet behind, which is, That it Runs back to *Former* times, and makes such a Stir with *Forty One*, which ought to be *Forgotten*, as it is *Forgiven*.

But these Gentlemen will not let it be *Forgotten*. Have they not this very Year, in the *Abridgment* of *Baxter's Life*, Reviv'd again that *Cursed* as *false* as *Malicious Calumny* against the *Royal Martyr K. Char. 1.* That he had a Hand, and gave *Orders* for the *Bloody Massacre* and *Rebellion* in *Ireland*, in *Forty One*? For Answer to which, I refer to the *Case of Present*

Present Concern, Dated *January* the 10th, 1702. before-mentioned. And do they not still keep up their Horrid *Calves-Head-Feasts*, of which we have the *Secret History* lately Printed, with some of their Detestable *Anthems*, which are there Sung, in *Ridicule* of the *King's Martyrdom*, and *Praise* of the Bloody *Regicides*? And would these have *Forty One* to be *Forgotten*? They would have it *Forgot* by Us, that we should not think of all their *Odious Villanies*, and be upon our Guard Now, that they are just upon Acting the same over again. But since they will not let it *Dye*, it shall be *Remember'd*; And, if a *Judgment* be not *Determin'd* upon this *Land*, it will have the *Effect*, to put it out of their *Power*, who have given us convincing *Proofs*, that they want not the *Will* to Destroy both our *Monarchy* and the *Church*.

They have been told in the *New Association* of their *Treatment* of *K. Charles I.* and downwards. Bnt now I will go a little higher with them, to shew that they have been one from the beginning, and never *Alter'd* but to the *Worse*.

It ought not to be forgotten in what manner they us'd *K. James I.* When he was almost wholly in their *Power*, before he came into *England*. And to save the Reader the pains of going to many *Histories* for it, I refer him to a *Pamphlet* lately *Re-printed*, call'd *Presbytery Display'd*, Sold by *John Nutt*, near *Stationers-Hall*. There you will find, how they *Extended* their *Spiritual Sword* (like the *Pope*) to all sort of *Temporals*. They look upon them, when their *Censures* were not obey'd, to *Compel Men* to it, by *Arbitrary Fines* and *Imprisonments*; and *Inflicted* them by their own *Authority*. Nay, they made *Laws* as to *Civil Matters*, suspended *Suits at Law* in the *Secular Courts*, and brought them to be *Determined* in their *Assemblies*; and for *Disobedience* to their *Orders*, fell upon the *Judges*, and treated them as *Criminals*. They *Regulated* the *King's Privy-Council*, and would suffer none to sit there whom they did not *Approve* of. They order'd the *Greatest Men* of the *Nation*, even of the *Blood-Royal* into *Banishment*, and *Compell'd* the *King* to *Execute* their *Commands*. And they would not give him leave to *Recall* any whom he had *Banish'd*, who were not pleasing to them, and would give no other *Reason* for it but that. Nay, to *Rescue* the *King* from *Evil Councillors*, they laid *Hands* upon his *Sacred Person*, *Imprison'd* him, carried him from *Place* to *Place*, and put him into what *Hands* they thought fit. They wou'd not suffer him to *Entertain* a *Foreign Ambassador*, but according to their *Pleasure*; And when the *King* had *Appointed* a *Day* for his *Publick Entertainment*, without first having *Ask'd* their *Leave*, they in *Contempt*, and to shew their *Sovereign Authority*, *Proclaim'd* that *Day* a *Fast*, and *Punish'd* such as durst *Transgress*. They look'd upon *Parliaments* but as the *Executioners* of their *Decrees*, and therefore wou'd *Reverse*

what *Acts* they pleas'd, and Order what other *Acts* of *Parliament* should be made. And, upon *Disobedience*, besides *Fining* and *Imprisoning* particular *Members*, their *Discipline* Extended to what they call'd *Inter-Communing*, that is, Forbidding all whatsoever, to have any *Communication* with them, either by *Word* or *Writing*, under the *Penalty* of being *Themselves* treated in all the aforesaid *Manners*; which is, in *Effect*, a *Sentence* of *Death*, like that of the *Romans*, *Interdico te Aqua & Igne*. And this was not only the *Practice* of their *General Assemblies*, and other *Kirk-Judicatures* (and even of some of their private *Ministers*, in their *Transcendent* Capacity) but it was the *Stated Discipline* of their *Kirk*, which in the aforesaid *Pamphlet* you will find particularly set down.

And having thus taken the whole *Civil Government* into their own hands, as the *Pope* has done, and by vertue of the same *Distinction*, *In ordine ad Spiritualia*, they follow'd him likewise in that which is a *Natural* Consequence of the other, to *Exempt* themselves from being *Accountable* to the *Civil Power*, even for *Civil Crimes*. Thus some of their *Ministers* in *Scotland*, being call'd before the *King* and *Council* for *Express Treason* vented in their *Pulpits*, Refus'd to Answer, *Protested* against their *Authority* to bring them to an *Account*; and *Appeal'd* to their *Kirk-Session*, as the only *Competent Judicature* over *Ministers*; And when the *King* Complain'd to the *Session* of it, they *Justify'd* what the *Ministers* had done, and *Threaten'd* his *Majesty*, if he shou'd any more *Infringe* the *Liberties* of the *Church*.

Let me here take Notice, That this *Exorbitant* and *Wicked Pretence* set up by the *Pope* and the *Presbyterians*, of *Extending* the *Power* of the *Church* to a *Civil Power*, even to the *Deposing* of *Kings* (as has been *Practis'd* by them *Both*) has *Render'd* the *True* and only *Inherent Spiritual Power* of the *Church* (which is *Independent* of all *Earthly Power* whatsoever) suspected to *Kings* and *States*; and given them *Occasion* to *Exceed* as much, on the other side, and lay their hands even upon the *Spiritual Power* of the *Church*, to *Curb*, *Limit*, and *Garble* it, till they have *Squeez'd* the very *Life* and *Soul* out of it. Which is of no less *Evil-Consequence*, not only to the *Souls* of *Men*, and the *Efficacy* of *Religion*; but (for that same *Reason*) to the *Civil Government* it self, by *Loosening* the *Greatest Security* they have, which is, the *Conscience* of the *People*.

The *Medium* betwixt these is *Plain*, and is the *Truth*, which is, To keep these *Powers*, the *Sacred* and the *Civil*, as they are in their own *Nature*, *Distinct* and *Independent* of each other. They *Act* in two *Spheres*, and therefore can never *Interfere*. But if either *Encroach* upon the other, there is *Confusion*, without *End* or *Remedy*.

King Jam. I. was *Rescu'd* out of the hands of this *Faction*, by his *Accession* to the *Crown* of *England*; and, as himself said, as soon as he was *Enter'd*

Enter'd upon the *English-Border*, he was then *King of Scotland*. But they follow'd him into *England*, and Propagating with the *English Puritans*, whom he had somewhat eas'd from the *Restraints* that *Q. Eliz.* had put upon them, they gave him *Trouble* enough all his *Reign*. And getting more *Liberty* from his *Son*, they made him a *Glorious King*, as they had often *Promis'd* him, and *Crown'd* him with *Martyrdom*! And if they be ever, otherwise than thus, *Worse* than their *Word*, it will be, when it is not in their *Power*.

Now they see the *Reason*, why *Forty One* was mention'd in the *New Assoc.* And I wish every body, especially the *Queens Majesty* wou'd Read that *Excellent History* of it, in the *Life* of her *Royal Grandfather*, left her as a *Legacy* by her *Noble Grand-Father*, the *Lord Chancellor Clarendon*, it wou'd be a *Faithful Councillor* to her, and let her see what she must expect, if she be *Afraid* of, or give way to that *Faction*.

Who are *Enemies* to all *History*, and wou'd have none look higher than our own *Times*, lest they see their *Picture* there, every where. But *Wise Men* look before them.

The *Bloody Revolutions* in former *Ages* teach us the best of any thing in the *World*, how to *Guard* against the like *Mischiefs* in our own. There we may see, that there is *No new Thing under the Sun*. No *Pretences* for *Embroiding* of a *Kingdom*, or *Invading* that of our *Neighbours*; No *Arts*, no *Machinations*, no *Plots*, no *Dissimulation*, *Treachery*, *False-Promises*, *Invented Lyes*, and *Stood in to out-face the Sun*; *Foul Aspersing* the *Best of Men*, and *Extolling* the *Worst*; *Mis-representing* the *Fairest Intentions*, and *Glossing over* the most *Wicked*: And lastly, no *Miseries* or *Dreadful Calamities* which have *Pursu'd* a *People* thus *Deluded*, but what we shall find to have been all *Acted* before our *Time*, and set as so many *Beacons* to warn us from *Splitting* upon the same *Rock*, to keep us from being *Deceiv'd* by the same *Specious Pretences* of *Rebels* and *Usurpers*; and *Trusting* to their *Faith*, never yet *Kept* by any of them, after they had, by these *Means*, got into the *Power*; no, never, no *Instance* of it to be found in all *History*! Which wou'd make one think, That the *Older* the *World* grew, it shou'd grow the *Wiser*. But we *Forget* former times; and every *Age*, with us, *Begins* the *World*. We will be *Wise*, at our own *Expence*; And find it out, about the time we come to *Die*.

If the *Sicilians* had duly *Adverted* the *Examples* before their *Times*, they had not left themselves an *Example* to *Future Ages*. They had never sent for such *Deliverers*, of whom *Plutarch* gives us this *Account* in his *Life of Timoleon*.

They pretended that the End of their coming was to Preserve Liberty, and depose Tyrants; but having gain'd the Power, they did so Tyrannize themselves,

themselves, that the Reign of former Oppressors seem'd a Golden Age, if compar'd with the Arbitrariness and Exaction of these New Deliverers : Which made the Sicilians esteem those much more Happy, who had expir'd in Servitude, than they who surviv'd to see such a Dismal FREEDOM.

But it is not only the Present Age, and Persons of those who have a hand in Disturbing of settl'd Governments, and bringing about New-fangl'd *Revolutions*, that suffer for their *Rebellion* and *Treachery*; This is a *Sin* which God do's *Visit* to the *Third* and *Fourth* Generation.

And there is a Reason even *Natural* in it; for when a *Government* is over-turn'd to the very *Foundations*, it must take a *Long* time, and many *Changes*, before it can be *Re-settl'd*; Variety of *Factions* over-powering and Topping one another; and such a *Dis-trust* gets into Men's Minds, by the often *Treacheries* and *Betraying* that are Incident to all *Revolutions*, as the *Well-Inclin'd* know not whom to *Confide* in; and none dare *Trust* another. So that there seems almost no other way to Reduce the Deluded People to their Senses, but a long train of *Misery* and *Divisions*, perhaps of *Ages*, till it grows Apparent to them, That there is no Method of *Settlement* but returning to the Old *Foundations* and *Constitution*.

The *Histories* of all *Ages* and *Nations* make good the Truth of this. Nor are our own Barren of such *Examples*.

What dreadful *Calamities* ensu'd upon the *Ujuration* of our *Hen. iv.*! And tho' he, his Son *Hen. v.* and his Son *Hen. vi.*, held the *Crown* Successively, yet cou'd not this Gain them a *Thorough Settlement*; Nor the *Contest* of above an *Hundred* Years, with the Destruction of so many *Branches* of the *Royal Family*; so many whole *Families* of the *Nobility* utterly *Extinguish'd*; And more *Rivers* of the *Blood* of the poor *People* spilt, and more *Treasure* wasted, (as our *Historians* observe) it had Cost the *Nation* in *Twice* Conquering of *France*; I say, all this cou'd never bring the *Kingdom* to a *Settlement*, nor the *Subjects* to their *Liberty* and *Property*, thro' all that long *Tract* of *Time*, till the *Right Line* was, at last, *Happily Restor'd*, And then, and not till then, their *Confusions* had an End.

And we must not *Forget*, but still *Repeat* (notwithstanding the *Rage* of the *Faction*) what is nearer to us, even the *Revolution* of *Forty One*. Wherein *Three* Flourishing *Kingdoms* were set all in a *Flame*, which yet that *Ocean* of *Blood* then Spilt cou'd not *Quench*; The *Laws* and *Constitution* were totally *Subverted*, under the Pretence of *Preserving* them *Inviolate*; The *Lives*, *Liberty*, and *Property* of the *Subject* were *Expos'd* to the *Arbitrary Swords* of the *Deliverers*; whom they pleas'd were made *Delinquents*, their *Estates* *Sequester'd*, Persons *Imprison'd*, *Banish'd*, *Murthber'd*; The *Bishops* were *Despoil'd* of their *Revenues*, *Rights*, and *Honours*, and at last

last *Trod* under foot, and Quite *Suppress'd*, the *Churches* Demolish'd, and turn'd into *Shops* and *Stables*, the *Liturgy* and *Episcopacy* were *Abolish'd* by *Act of Parliament*, first in *Scotland*, to Smooth the way, and then (the *Usurpation* lasting long enough) in *England*, by those whose first *Declarations* were for the *Maintaining* of all these; And, lastly, Greater *Taxes* were Rais'd in their *Short* (but too Long) *Reign*, than by All the *Kings* since *William the Conqueror* put together, on Pretence of Easing the Nation from *Ship-Money*, and some *Trifles*, which they Pretended were not *Legal*. Under all of which, and all they call'd *Tyranny* in that Blessed *King*, while they *Groan'd* (as the *Faction* Clamour'd) that is, for *Ten Years* before the *Parliament* of *Forty One* (all which Time they said, That the *King* did Govern *Arbitrarily* without *Parliaments*, for in all that Space there had been none) the *People* never saw before so Glorious a Season for *Peace*, *Plenty*, *Liberty*, *Property*, Flourishing of *Trade*, and every thing that cou'd make a Nation *Great* and *Happy*, as our *Histories* do witness, and the *Faction* themselves cannot deny. Former *Parliaments* knew no other way of Raising *Taxes* than by *Subsidy*, the old Antient way of the Kingdom. But these *Usurpers* and *Deliverers* finding that what Maintained the Grandeur of former *Kings* and *Regular Government*, could not come near their *Vast* and *Unlimited Expence*, Invented New *Ways* and *Means* of Raising such Extraordinary *Sums*, as never was known before in *England*; And *Taxes* are like *Cart-Ruts*, the more we use them they grow the *Deeper*, and it is Harder to get out of them. And Rightful *Kings* Love the Easiest way to *Money*, tho' Invented by *Usurpers*; Witness the *Excise* and other *Ways* and *Means* of that *Usurpation* continued in the *Reign* of *K. Char. 2d*. And the *Antient*, and formerly thought most *Equal* Method of *Subsidies*, from that time laid aside. Thus we may read our *Sin* in our *Punishment*; And Pay for every New *Rebellion* to all Succeeding *Generations*, let our *Kings* themselves be never so *Merciful*: for it is a *Load* we Tye upon our selves with our own *Hands*; And therefore have none to *Complain* of but our selves; nor any *Remedy*, but to Avoid the like *Evils* for the *Future*.

But, to Proceed, This *Usurpation* went on and Prosper'd, till it Attained to the Utmost of its wishes; The *Church* Abolished, the *King* Martyr'd, the *Royal Family* Banish'd, the *Constitution* overthrown, and the *Government* put wholly into the *Hands* of the *Usurpers*; They were *Recogniz'd* and *Address'd* at *Home*, *Own'd* and *Treated* with *Abroad*; the *Royal-Party* were *Distress'd*, some *Fled*, others *Absconded*, others in *Jails*, and the Rest *Invisible*. The young *King* was forc'd to Fly into *France*, and then out of *France*, with his *Two Royal Brothers*, to Sojourn where they cou'd find a Place; the successful *Usurper* having forc'd the *French Court* to own him, and *Treat* with him. Many grew *Weary* of their *Loyalty*,
and

and gave in to the *Usurpation*, for *Bread* or *Preferment*; They cou'd *Fight* for the King, but were not able to *Starve* with him. The *Usurpers* had put a *Price* upon his *Head*, and Effectually *Attainted* him. And presently after the timely *Death* of their *Hero*, in the Year 1659, they *Abjur'd* him, and the whole *Royal Family* of the *STUARTS* with him. Foolishly thinking to Tye them with the *Conscience* of an *Oath*, against *Right*; whose *Consciences* they had so often before Debauch'd with the Breach of many *Oaths* they had taken for the *Right*. However they thought, that by this they had *Defeated* the *Hopes* of him and his *Adherents* for ever. Which yet hinder'd not his *Restoration* the very next Year, *An. 1660*. And *Peace* and *Settlement* return'd with him; without the *Power* of *France*, or one Drop of *Blood* shed in the Cause.

And the *Legion* which had so long *Possess'd* the *Deluded People*, with *Antimonarchical* and *Mob-Principles*, was, for a Time, *Driven* but not *Rooted* out. For being first *Neglected*, and then *Indulg'd*, they have had Leisure to Grow, and soon *Produc'd* a *New Crop* of *Devils*: Who are *Enter'd* into the *Herd* of *Swine*; We heard them lately *Grunt* from *Kent*.

And now they *Appear* bare-fac'd. They have set up their *Standard* in *Scotland*, in a *New Covenant*. They have *Fomented Divisions* in *England*, which they still Endeavour more and more. They have fill'd the Nation with *Poisonous Pamphlets* against *Church* and *Crown*, and particularly the *Royal Family* of the *Stuarts*; with foul *Insinuations* against the present *Queen*, whom they both *Flatter* and *Threaten*, as they do the *Bishops*, and all that will be *Impos'd* upon by them. *The Lord rebuke them, and Save us from them. And open our Eyes that we may see the things that belong unto our Peace.*

F I N I S.

