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*Savile George* **A** *1712*

# Second Letter

TO A

# DISSENTER,

Upon Occasion of

## His Majesties

Late Gracious

# DECLARATION

OF

# Indulgence.

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L O N D O N :

Printed for *John Harris*, at the *Harrow* against  
the Church in the *Poultrey*. 1687.

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Second Edition

# DISSENT

By the author of 'The



1908

## A Second Letter to a *Dissenter*, &c.<sup>1</sup>

**W**E are subject to nothing more than forgetfulness of Blessings, unthankfulness for Mercies, or to abuse or misuse them. When *Israel* was delivered from *Egyptian* Slavery, they sang Gods Praise, but soon forgot his great Goodness to them ; in their distress they cried unto God, but when he delivered them from their Oppressors and Oppressions, they kicked against him ; when beyond their Faith or Hope they were freed from their Captive state in *Babylon*, most of them contemned that Mercy, and chose to continue under Servitude, and only a few embraced that Liberty. I hope none of you will be found to imitate them in that ungrateful Obstancy.

That the Obligations God by his late merciful Providence of the like kind hath laid upon you, and the sence thereof, and of the Blessing you have received by his Majesties most Gracious Declaration, may remain upon you, and that you may consider what your Sufferings were, and what you are delivered from, this seasonable Advice is given to you, by one of your own Number, that now is, and for about forty years hath been, a Member of a Congregational Church, and purposeth so to continue unto his death.

Your Deliverance was from the Jaws of *Destruction* ; you are brought from *Slavery*, to a state of *Liberty* ; the Shackles of Conscience, and Bolts of your Prisons, are knocked off, and you left free to Worship God in Truth,

without Fear; your Houses are no more rifled, nor your Goods plundered, seized, or sold, nor your Persons, Wives, Children, Relations, and Friends, crowded into nasty Goals, on the Perjuries and false Informations of the Dregs of the People, such who by Debaucheries violated all Bonds of Conscience, and whose Trade it was to spoil you; Men as compassionate as Ravenous Wolves, to whose insatiate Avarice there were no bounds.

You were not suffered to plead your own Cause, (the *Press* being shut against you) a favour Heathens always allowed; you were forced to bear all Injuries, though innocent; If you *complained*, it increased your Punishment; if *silent*, you were sullen; condemned, fined, and imprisoned, without being heard, or knowing your Accusers, and that too many times for supposed Crimes you were not guilty of; ruined, banished, and destroyed, because you were unwilling to be damned for violating your Consciences; your worshipping of God as you judged according to his own appointment, was accounted a greater Iniquity than Adultery, Perjury, Atheism, or Blasphemy. These were easily expiated; but no Attonement for *Non-Conformity*, or for not coming to Church, though in many Parishes in and about *London*, the Churches would not hold one third part of the Parishioners.

These Proceedings were accounted *Legal*, and your not conforming reckoned *Obstinacy*, and such as deserved no pity; nothing would evince the contrary, or that *Conscience* was concerned therein; loss of all the Comforts of this Life would not do it, and further Evidence you could not give.

This was your State and Condition, as to your Sufferings and Persecutions, from which your Deliverance was extraordinary and unexpected; whereby you are at once engaged under many Obligations, which if you fail to answer, will lie as a Brand of Infamy upon you.

I. You



1. You are therefore to bless and adore God, for this his great goodness and deliverance, the effect only of his merciful bounty, to whom the praise is due, and to be expressed in a godly, peaceable, meek, circumspect, humble, and fruitful conversation, That will bring Glory, not only to his Name and Truth, but also to your Profession, and establish in the Consciences of your Oppressors a Conviction, That without any cause they unjustly persecuted you; be not therefore wanting herein, lest you provoke the Lord thereby again to take this Blessing from you.

2. Thankfully to acknowledge the Kings Benignity and Compassion; his Grace was free, and that too after many great provocations; nor were there wanting those that so Misrepresented His Majesty, (which you too readily credited) as if he had been another *Nero*, or *Caligula*, that nothing but Blood and Cruelty was in his Nature and designed by him; and at the same time you were Represented as his most Implacable and Irreconcilable Enemies, dressed up in Bears Skins to be baited; and yet under these Circumstances, without Petition or Intreaty, of his own Innate Goodness and Clemency, he both pardoned, and freed you from Merciless Oppressors, and from those Cruel Laws, the Engins made use of to debauch your Consciences, deprive you of your Communion with God, and to make your Lives bitter; a more seasonable mercy could not be given, and if you are wanting in Thankfulness, Love, and Subjection to His Majesty, you will justly be branded as the most ungrateful and perfidious.

3. 'Tis Incumbent on you also as men and Christians, to use your utmost Endeavours by all Lawful Ways and Means to Extirpate all those *Laws* and *Tests*, that deprive you of this Freedom, or lay any Restraint on Conscience in matters of Religion, you accounted it your duty (as *Daniel* did) to break these Laws, when their keenest edge was turned against you, judging it better to obey God than

Men

*Men*; and shall there now be the least hesitation in your minds, as to the vacating of them? Can you desire again to be in bondage, even whilst your Wounds are bleeding fresh, and your Backs soar with the Lashes you received from them? Will not all men brand your folly, that when you have an opportunity to be free, and nothing but your own remiss Inadvertancy can continue or renew your bondage, you should be wanting to your selves herein? Who will then pity you, if your Bonds are again repeated; and can you expect otherwise, so long as these *Laws* and *Tests* are in force, for they have not lost their *Sting*, nor your Persecutors their *Malice, Prejudice, and Revenge*; are they not the Children of their Fathers, that formerly drove Thousands into the *American Wilderness* for their Consciences? are your Sufferings the first persecution by these *Laws*? what then means the many *Petitions* and *Apologies* against them, made by Dissenters in each Kings Reign since they were first Enacted? Were there no Ministers *Silenced*, nor persons Executed, Banished, or Imprisoned before your days? and if so, by what *Laws*? and who were the Authors or Actors therein? And will you suppose they will do so no more? and that too when those very men whose pleasure was in your Ruine, do still rage like a Bear bereaved of her Whelps, and curse you with bitter Execrations, because restrained from their Cruelty, and deprived of their Felicity, which with their debauchery, issued in your destruction, whose wrath is so boyled into *Envie*, that they cannot forbear their Threats, but set their Tongues on mischief, even to the most undecent expressions of His Majesty himself, for his Fatherly Compassions to you.

4. Consider that when His Majesties Declaration of Indulgence could no longer be prevented, but was published, how many Stratagems and Contrivances were used, and endeavours to deprive you of the blessing and mercy thereof; those that first Address His Majesty with Thanks  
for

for his Grace and Clemency therein, were (to deter others from the like) stigmatized as the unworthiest of Men, Betrayers of the Liberties of the Nation; as if to accept Liberty on the Kings Declaration, was to destroy all Law and Property at once, when yet nothing was done therein but what all Ages have Recognized, as His Majesties most undoubted Right (which also in a little time will beyond contradiction be made most apparent) as to his Power in *Dispensing* with all these *Laws* and *Tests*.

When these Endeavours failed, and many followed that good Example of *Addressing* His Majesty with Thanks for His Declaration, and openly met in their Congregations to Bless God for their Liberty, and Worshipped Him according to their Consciences; Praying most heartily for all Blessings for his Majesty: Then it was more than whispered, That there were *Snakes in the Grass*; their Indulgence would be like the Morning-Dew; it was but a *Scaffold* to be taken down so soon as the Building of Popery was Erected. The Provoked Church of *England* would turn their *Rods* into Scorpions to all that accepted this Liberty, of whom *Lists* were taken: that it was not their Disposition to *Persecute*, but they were necessitated thereunto, to comply with the *Government*, and so could not *help* it; that they would do so no more; that it was not safe to take away the *Penal* Laws and *Tests*, for thereby the *Papists* would be let into Parliament, and would make what Laws they pleased to ruine the Church of *England*, the Bull-work of the Protestant Religion; that those Restraints and Penalties being removed, a great part of the Nation would turn *Roman Catholicks*, and could serve in all Employments with Impunity; and Idoliters would be Tollerated, &c.

For propagating these Jealousies, specious and invective Reasons were drawn up and dispersed; with a report, that Priests and Jesuits Preached in your Meetings (without instancing



standing *where* or *when*, or the Names of such Preachers); supposing these endeavours might again be successful as they had been in preventing the Dissenters Petitioning his Majesty for their Liberty; and in King *Charles* the II's time, to the Rejecting his Declaration of Indulgence; which gave him such provocation, as that it became an occasion of his withdrawing his Tenderness and Clemency to Dissenters, in that they were not true and steady to their Interest, and not to be trusted, but consented to be as a *Cats paw* to gratifie the humour and designs of those that sought their ruine.

5. All these suggestions, insinuations, and aspersions are manifestly groundless and absurd; for if these *Laws* and *Tests* be taken away, What then can abridge your Liberties? Men may (as you must expect they will) be *angry* but they cannot *hurt* you: The Snake in the Grass, *viz.* A Spirit of Persecution, may *Hiss*, but not *Bite*. The Building will endure and stand as firm as a Rock, and the Protestant Religion not shaken; all (but such as delight in Mischief and Oppression) will rejoyce: See the Blessing and Benefit of Liberty of Conscience! the Peace and Concord, the Increase of Trade, and Prosperity to the whole Nation. That the Foundation of the Government it self will as soon be taken, as your Liberty infringed; so that you need not fear the rage of any, or their threats of Scorpions.

What danger can there be of *Papists*, or any other in Parliament, when all Interests will be engaged against such as shall attempt to Invade this Liberty? Besides, who shall Elect such great numbers of Papists, and where will they be Chosen? If it be supposed that they may fit by undue Returns; that may also be prevented by the very Act of Parliament that Repeals those *Tests* and Penal Statutes, and such security provided for therein, as that it shall not be in the power of any to infringe the Liberties of the Nation, or of any sort of People therein; and that too by  
more

more justifiable and safer methods than those *Tests* and *Penal Statutes* that have been the Burthen and Oppression of the Nation; shutting out of Parliament and all places of Trust, not only the *Papists*, but also *all others*, which are not a few, that cannot conform to the Ceremonies of the Church of *England*; and is it your Interest to be shut out of all Trusts, and rendered *useless* (however otherwise qualified) or that all *Honours, Places, and Profits*, should be distributed only amongst one sort of men, many of whom have been your Oppressors, and are not a little provoked at your Liberty, and such as please themselves with the hopes of Revenge?

The Allegation, that their Persecuting was to comply with the Government, and that they could not help it, is manifestly absurd to all that knew his late Majesties Temper, who, did he brow-beat for his Clemency, was he passive, 'twas to please the men of the Church of *England*; did he at any time give Directions for it, 'twas at the pressing instance of their many-repeated irretating Addresses, and false Representations made of the Dissenters. And his present Majesty on his first access to his Government, proposed the Indulgence granted by his Gracious Declaration, in which he was opposed by the men of that Perswasion and Practice: However, they were not necessitated thereunto, but acted therein freely, either out of Principle, or against Conscience; and in neither Case are they again to be trusted: for the same men will re-act the same thing on the like occasion, if those Laws and Tests continue in force.

6. That Liberty of Conscience should bring in *Popery*, is a Paradox not to be understood by any thinking man. If *Popery* be the effect of preaching the Gospel, let *Popery* come in: and if the Learning and Piety of the Church of *England*, with their Dignities, Honours, Livings, and Fat

of the Land, will not preserve it, and maintain those Bul-

works, without Tests and Penal Statutes, her Canons of Crueltie and Destruction domineering over other mens Consciences, and inflaving the Nation to their Pride and Avarice, let that Church fall, and no more pretend to be such an Impregnable Fortrefs.

7. That the Papists should be so increased by taking away the Tests and Penalties of the Law in matters of Religion, is not very probable, since hope of Preferment, and the Princes Favour, doth not now so prevail with many, though men of that Perswasion serve in their Employments with Impunity; but if it should have such effect, yet the Church of *England* are no Losers, since thereby they are only freed of such as would never be serviceable to them nor their Interest, and at best but *deceitful Friends*, a noxious humour in the Body, fit to be purged out.

8. By tolerating *Idolaters*, I suppose is intended the Roman Catholicks, who now dwell amongst us, have by *Law* equal Right with others to Protection and their Birthrights, bound by common Interest, as English-men, to desire, wish, and endeavour the Welfare of the Nation: and after all this, must their Throats be cut, or they banished because of their different Sentiments in matters of Religion? Will not such usage justify the Persecution of Protestants in other Countries, since there is no more difference betwixt a Papist and a Protestant, than there is betwixt a Protestant and a Papist? We cannot here practise and justify it our selves, and yet condemn the same thing as wicked and cruel in others; nor can any suppose any Popish Opinion worse than the Jews Execrations and Blasphemies of our Saviour, and yet there's no scruple of tolerating *them*: They are at worst but *Tares*, and by Christs directions such are to grow *with the Wheat*, until the Harvest; besides, it's the *Angels*, not men, that must weed them out.

9. Be true therefore to your own Interest; spare nei-  
ther



ther Root nor Branch of those *Tests* nor *Penal Statutes*, they are and always have been Snares, in which only conscientious men, such as scrupled Impositions and humane Inventions in the Worship of God, have been caught; when *Atheists*, and men of debauched Consciences, have not been bound by them. The Uniformity in Religion inforced by them, hath ruined many *thousands*. Let them do no more such Mischief, since the Church of Christ needs no such Auxiliaries for its preservation; and *Truth* is stronger than *Error*, without such Coertion: Therefore let not designing Surmises and Insinuations of Dangers, where there are none, amuse your *heads*, nor *weaken your hands*. Remember, that had *Nehemiah* been discouraged by the like *Threats* and Surmises of *Sambullat* and *Tobiah*, he had never freed the Jews from their Oppression, nor provided for their Safety, by finishing his building of the Walks and City of *Jerusalem*.

There remains one Suggestion more, which is commonly prest as unanswerable, *viz.* That considering the King's Principles, 'tis folly to suppose he granted his Indulgence to Dissenters out of kindness, 'twas only to make Tools of them; nor can they trust his Word, since 'tis a Maxim amongst the Roman Catholicks, That Faith's not to be kept with Hereticks; and such they account all Protestants and Dissenters.

This will require a more distinct Answer than was given to any other Suggestion; and therefore I shall be more particular therein.

Admitting this to be the Case, yet his Majesties Indulgence is such a Blessing, as calls for Thankfulness to God and to the King; for thereby you have your present Liberty and Freedom from all the Slavery and Oppression before-mentioned: a Reprieve to a condemned man, present Ease from accute Pains of Stone or Gout, are Mercies for which men are thankful to God, and the Instrument by which

they obtain such Favours and Blessings (and surely your Liberty is not of less value.) Will a condemned man reject his Reprieve, because it's not yet a full Pardon, or any one a present Relief, on supposition that the Stone or Gout may 12 months after return upon him? This is the worst that can be imagin'd of your Case, as to your present Liberty.

But suppose his Majesty granted this Indulgence out of Design, and not out of Love to you, yet your Condition thereby is not worse than it was; you are sure, by woful experience, that your Persecutors hated you, and causelessly sought your Ruine, the other can do no more; or is it less grievous to be ruined by cruel merciless Protestant Persecutors, than 'tis by Papists? Nor is this Suggestion made out of Kindness or Friendship, but of Hatred, Mischief, and Design, *viz.* That since they can no longer turn the Edge of those Penal Laws against you to your Ruine, they create Fears and Jealousies, to the end that thereby you may become so Useless and Ungrateful, as to turn the King's Favour into Displeasure; and if this can be done, they have gained their Point effectually, with an opportunity, according to their Threats, to turn their Rods into Scorpions.

Do not too easily credit this Suggestion; yet make a good and profitable use of it, make the best construction, and take it as real, and carry it to his Majesty: accordingly be not wanting in your Thankfulness, Love and dutiful Subjection and Obedience to him, that so his Majesty may have a full satisfaction that his Favours are not bestowed on an Ungrateful and Obstinate People. And let this Suggestion become an Incitation to more Circumspection: Hereby you will disappoint the Designs of your Enemies, and so prevail on his Majesty, that if it could be supposed that he was not yet real to you, he would become so; for he is not impenetrable, nor is he incapable of understanding his own Interest: and if he finds you men useful and serviceable to a common Interest, and fit to be trusted, you need not fear being made Tools of. But



But since the Suggestion is made, if there's any Truth therein, it becomes absolutely necessary, according to the Advice already given, to take your first opportunity to root out those Penal Statutes and Tests; that so they may be no more the Instruments of Destruction, either in the hand of the King, or any other that desires your Ruine; until then, you are ruined by Law; and your Persecutors justified therein: but when these Laws and Tests are abrogated, they will be as cautious therein, as they are in the breach of any other Law, as to Theft or Murther. So that your Security and Liberty is to be established in, and by the vacating these Laws and Tests.

For that part of the *Suggestion*, That there's no Trust to be put in the King's Word, since Faith is not to be kept with Heriticks: You have much more than His Majesty's bare Word for your Liberty; Hath he not by his Declaration removed your Fears, and to his own satisfaction, thereby erected his Throne in your Hearts? What else means his Gracious Acceptance of the many Addresses of Thanks presented to Him, for his Gracious Declaration; and his Condescending, Obliging, and Gracious Answers thereunto; his Dismissing out of his Service (how useful soever) such as would not by any means be Reconciled thereunto; and Trusting and Employing those that are for Establishing by Law, this Liberty; and Encouraging all to concur with him therein; he desires and designs you should not onely have his Word, but a *Magna Charta* for security of Liberty of Conscience, as well as you have for your Properties?

If his Majesty did not intend as real, and as high a security for your Liberty, as he can give; he hath acted most impolitickly: What need was there then of publishing, in his Declaration, the Grounds and Reasons on which he Granted his Indulgence? Which are so weighty, and such as will abide the severest Test. Hath he not thereby exposed

posed Himself, his Honour, and Glory, to the highest fence and oblique, both at home and in all Nations, if he Violates his Word? hath he not laid the greatest Obligations on Himself, to assure the whole World that he will be true and steady thereunto? what need else was there of publishing those Reasons, since a bare Indulgence without them, might have served a Turn? or what reason is there for his frequent solemn Promises to make it good? why else is it a pleasing and delightful subject to him to be commonly talking and discoursing of, and of the benefits and blessings that will accrue thereby to the Nation? These things, if not real, are inconsistent with a Prudent Politick Prince, and below the common sentiments of an ordinary man.

Before we can imagine his Majesty is not fully resolved to make good his Declaration, we must suppose him to be a man that hath no Zeal for, nor Sense of his Religion, nor for the men of his own Perswasion: And this cannot be supposed by any that knows him, and how constant he is at his Devotions, and how he adventured three Kingdoms for his Religion, when Wind and Tide ran most violently against him: Would he but have Dissembled his Religion, or quitted it or his Party, he might have been the Darling of those Times; but he chose to run the greatest risks and dangers, rather than not to appear what he was. And shall we, after this, imagine he will have no regard to his Word, nor provide for the safety of his Party, which else so soon as he Dies, must be exposed to the uttermost Ruine, and to the Rage and Fury of these Laws and Tests.

We have also besides his Majesties Word, the highest Security he can give for our Liberties; we have not only the particulars before mentioned, but also with his Word, we have his Interest, which will not Lye: So that if his Word were of no force, yet he is bound by Interest to make it good. Doth not his Majesty know, that the  
Dissen-

Dissenters are not a sort of Treacherous Cowardly Men; Where's the instance that any of them ever betrayed their Trust, or refused any Service they undertook, or were called unto, how perilous so ever? Are they Droans that live by the sweat of other mens Brows; or rather, are they not painful and industrious, addicted to Trade and Manufactories? Is not a great part of the Trade of the Nation managed by them, whereby the Poor are imployed, His Majesties Customs and Revenues increased? Nor are they an inconsiderable number of his Majesties Subjects; so that to part with them, he must part with a great part of his Strength and Treasure, in which his Glory and Security consists: which happily was no small Consideration with his Majesty, when he published his Declaration. And this remains as an additional security unto his Majesties Word; and so much the rather, because he hath Aspiring Neighbours who will readily embrace all opportunities of increasing their numbers, especially such as bring Wealth, Trade, and Manufactories with them: of which they were in hopes, and so blew the Coals of our late Persecution, until his Majesty happily extinguished them by his Healing Declaration, and thereby called home many that on great encouragements were settling amongst them.

Though some of the *Roman* Catholicks have asserted that Maxim, *That Faith is not to be kept with Hereticks*; yet God forbid there should not be a Man of Truth found amongst them; or that the Opinion of some should be charged on all: What Principle or Party of men, can then be Trusted? Are all the Church of *England* cruel merciless Persecutors, because some of them are so (and that not a few of them neither)? Are they all *Socinians*? And yet they are greatly Belyed if there are not some such amongst them. Are they all Debauched, or guilty of Adultery, Atheism, Blasphemy, and Murther? And yet there are such to be found in that Church.

Besides,

Besides, His Majesty is not onely willing, but most desirous to put it beyond his power to break the Word and Faith of his Declaration : What can he do (or is not ready and willing to do) to give farther satisfaction herein ? Let any man rationally propound it, and let his Majesty refuse the same, before this, or such like surmises be credited. Is he not willing and desirous that an equal Liberty to all should grow up with, and be twisted in his Government ? doth he not establish his Throne on that Basis ? hath he made any Limitations or Restrictions therein, to exclude any for their Religious Sentiments ? hath he ever solicited any man to change his Opinion and become *Roman* Catholique, to increase his Party ? who, or where is the instance of this kind ? hath he ever Brow-beaten any man for his Opinion ? And I am confident he will most readily concur with his Parliament on the largest and comprehensivest Terms for securing this Liberty : and then it will not be in His, nor any other Man's power to break this Faith, any more than it is to subvert the Government it self : Shall all men be trusted on their bare Word ; and shall His Majesties solemn repeated Word and Promise (that ought to be accounted Sacred) be no security, tho' real instances, strong and most weighty obligations are enjoyned therewith. Where is that person of any Note or Figure in the World, that would be so used for his kindness and benignity ? The persons that make these, and such like Suggestions, are unworthy of his Majesties Goodness ; nor are there any but Ignorant, Wicked, and Malitious Men that will give them Entertainment.

You have other Work incumbent on you, *viz.* Since you have now full Liberty to Worship God without any imposition on your Consciences, make Conscience to be found in the constant Practice of his Worship ; live not in the neglect thereof, for that's a Contempt of the Mercy God hath given you : Was the Truth and Religious Wor-  
ship,



ship, worth the adventuring all you had for? 'Tis not of *less Value* because it now comes to you at a *cheaper Rate*: Do not turn *Scepticks*, nor grow remiss in Religion; that's the way to loose the Blessing of your Mercies; but whilst you have Seasons and Opportunities, make Conscience to improve them diligently.

Hearken not to any Councils, nor give way to any Passions that tend to stir up Quarrels, Contentions, or Divisions; this will deprive you of this Liberty, or of its *Blessing*, to the gratifying of the Devil and your Adversaries; who for carrying on such designs, will take on them new *Shapes*, and deal by you, as the *Samaritans* did with the *Jews*; cover their designed Malice with a Cloak of pretended Charity and Friendship; your strength is in Concord, and whilst you mind a *Common Interest*, your Enemies cannot hurt you.

Let not an Imposing Spirit or Principle be found amongst you; for that's a Persecution in its kind, as well as Mulcts, Prisons, and Blood, but bear with, and forbear each other, notwithstanding differences in Judgments, or Incitations to the contrary; this is the Spirit of Christ, and of his Gospel, to which you ought to be Reconciled; for you profess to walk by Christ's Rule, To do to others, as you would be done by; and not to censure and judge others for differing sentiments; which will always be, until we come to the same degree and measure of Knowledge; a State not to be expected on this side Heaven: Till then let Charity (which is the Bond of your Perfection here) knit you together in the pursuit of Holiness and Concord. Remembring always, That the Bond of Conscience binds all other *Men* as well as yours binds you: And if it were grievous to you to be oppress'd herein by Enemies; can it be easie to another to be in any respect so oppress'd by you, that ought to be *Friends*? Will you contradict your own professed Principles, to gratifie your E-



nemies and your Lusts; and grieve your Friends to the prejudice of your own Interests? When haply the matters contended for, may be some obstruse Notions, not determinable by the ablest and most learned. Consider that since Conscience (though erroneous) binds both to *Principles* and *Practice*; and acting contrary thereunto, is Sinful: its not possible that one Man's Conscience can be affected or polluted simply by another Man's Principle or Practice; otherwise to avoid Sin, we must sin against our own Consciences, or by our Dictates, force other men's Consciences; or sin wilfully to avoid the supposed guilt of another Man's: let therefore that *noble Principle* be maintained, and not in the least infringed.

11. Consider that an *Imposing Spirit*, under which we lately groaned, is the very Spawn and Spirit of Antichrist: the Source of all Impiety and Cruelty; to which appertains the Iniquity and Guilt of all the Blood of the Prophets, Apostles, Martyrs, and Millions of Christ's Servants. What Wars, Confusions, and Desolations hath this Spirit always made in the World? Robbing it of its Peace and Tranquility, bringing glorious Churches into confusion, warring and impoverishing mighty Monarchs and Kingdoms when, on the contrary, poor and contemptible *States*, cherishing this Principle of Liberty of Conscience, have continued their Peace, and grown to greatness of Power and Wealth.

Shall we, that have wofully experienced the verity hereof, approve the contrary, or in any measure contract the Guilt? Is that lawful, commendable, or a Vertue in you which is hateful, wicked, and abominable in others? Will you not justifie your Adversaries in all their Cruelties and Inhumanities, by making and imposing your Understanding and Practice as a Guide or Measure for other men; thereby every one becomes a *Dictator*, for what's lawful for one, is lawful for every man. Do not therefore, on p

tence of Conscience, multiply nor streighten the Terms of Communion, nor make new Articles of Faith and Communion; let those Christ hath left in his Word suffice, lest out of blind Zeal you turn, and keep out of the way, those that Christ would have gathered and cherished.

12. Finally, do not studie *Revenge*, for that appertains to God; let not your Spirits boil up into Prejudice against those that have injured you; give no opprobrious provoking Expressions, that's uncomly for Christians; remember your Lord and Master *reviled not again*, but meekly and patiently endured the *Contradiction of Sinners*; walk as you have him for your Example; pray for your Persecutors, as Christ did; forgive your wrongs; walk holily to God, and righteously to men; live up to your Profession: Hereby you will stop the mouth of *Envy*, and possess the Blessing of this day of your Liberty, and God will continue your Tranquility. *Amen.*

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## POSTSCRIPT.

**I***t's not my Province, to enquire into the Times, Occasions, or Reasons, on which the Penal Laws and Tests were made, nor whether they are not (especially the Tests) against Gods Word, the indispenible, immutable, and moral Law of God, common Right, Justice, Equity, and Law of the Land (though this will be enquired into, and published;) only this is most apparent, that by the Act by which the Test is established, the Sacrament (the most sacred Gospel Ordinance of Christ) is profanely made subservient to Carnal and Secular ends and purposes, and designed to incapacitate his Majesty from having any Servant about him (how useful or necessary soever) but such as either in reality or hypocrisie conforms to the Ceremonies*

*nies of the Church of England ; or to reward any other for any Service, though it should be the preservation of his Life, Crown, or Kingdom ; or to employ them in any Service, how fit or important soever : whereby, in effect, he is rendered to be King only of some part of his Subjects, and haply not of the greatest part of them neither ; nor can he advise in Council, for his own Preservation, or common Good and Safety of his Kingdom, with any other sort of men, nor dispense the Justice of the Nation by any other hands ; whereby also it's in their power, at any time, without comptrole, to impose what Terms and Inconveniencies they please on the King and Kingdom, and to make both his Majesty and all others truckle to them. On this consideration, many are content to part with all the Penal Laws, but struggle for the Test, as knowing that it capacitates them at any time to revive again those Laws, or to make worse, if worse can be made, and to subject all men to what state and condition they please. : Therefore never account the Nation free, but subjected to an Iron Yoke, and your selves to be lashed with Scorpions for your Consciences, until these Tests and Penal Statutes are abrogated, and thereby both his Majesty and every body else absolutely freed from them.*

The E N D.