

Having by Viewing his Majesty's Picture of my *Gold Medal*, taken Occasion to draw *the Picture of his Royal Person and Mind*, that every Loyal Subject in *Great-Britain* by endeavouring to resemble *the pious Features of his Glorious Sovereign*, may himself also become a true *Picture of the Golden Age*. I'll now conclude these Sheets with such a *Picture of Heaven* (I mean such a Representation of the Blessings of Love, Unity, Peace and Concord) as will make every Subject an *Illustrious Saint* (that is, a true *Picture of the Golden Age*) so far as he resembles that *Royal Picture* that I have here drawn of his Majesty; and that this *Picture* that I wou'd here draw of *the Golden Age* in every Subject's Breast, may the more resemble the Gracious and Healing Features of King *George*, I shall entitle it,

Dunton's Shortest Way with the Dissenters; or the only Expedient to Heal our Divisions, and to unite Protestants of all Denominations in one National Church, being a reasonable Project at this time, to secure us from the Pretender, Popery and Slavery.

Reader, Being my self the Son of an Eminent Conformist Minister, and resolving to live and dye in the Communion of the *Church of England*, perhaps you'l Admire that upon all Occasions I speak so favourably of such as dissent from *the Establish'd Church*; but I suppose you'l cease to Wonder why I so often and heartily promote *moderate Principles*, when I assure you it has ever been my Opinion (and that of my *Reverend Father* before me) That 'tis a Matter of the last Importance, and which deserves the sober Thoughts of all good Men, how Truth and Peace may be reconcil'd amongst us. It is an Argument the Christian Spirit runs but low, when Truth can't be defended, but at the Expence of *Temper* and *Moderation*. The Goodness of any Cause is but coarsly recommended by Passion and ill Humour; much less shou'd our Religious Debates have any Mixtures of this kind. I have all along observ'd the Men, who have run the most upon Extreams, to have had but a slender Share, either of Learning or good Sense, and the Length
of

A Picture of the Golden-Age. 41

of Time, thro' which our Differences have prevail'd, might have convinc'd us sufficiently, that Men are not to be brought to Terms by ill Language, and a Cudgel.

I must own it to the World, that *Intemperate Passion* has the same Unchristian Complexion, whether we meet with it in a Churchman or Dissenter, I shall therefore endeavour to hold the Ballance as even as I may, while I expose the Heats, and the wild Extreame, which both sides are so apt to run upon. The Christianity on either side is great and valuable, but the Matters in Debate are usually mean and trivial. If our Differences are but little, then they're not worth our while; we are sure, that Men and Christians have great Things to mind, and shall we sacrifice our *peace and charity about Matters of so small Concernment!*

'Tis true, High-Churchmen affirm, That Dissenters are Enemies to Monarchy upon Principles; but this is false, for they wish as well to his Majesty's Government, pray as heartily for his Safety and his Life, as those of another Perswasion; they as thankfully joyn in with the *Succession as by Law establish'd*, as any you can Name. They'd freely venture their Lives and Fortunes in Opposition to the pretended Prince of Wales and the Interest of *Rome*. If these ben't tolerable Subjects, you must oblige us with some new Description to know 'em by: However, to call 'em Names, 'ent the Way to give 'em Satisfaction. They'll assure you they're well dispos'd to receive any Thing you can prove to be of Divine Institution. They'd have the Christian Communion remain as free and dis-incumbred as Christ has left it. They'd have the Church-Doors, and the Gates of the new Jerusalem made both of a Size. As for the Imputation of *Canting*, which you throw upon 'em, they are as little in Love with *whining*, and the *Twang thro' the Nose*, as any others. However, the solemn Business of the Gospel among Men, the propofals of Life and Death, the fiery Terrors of God's Law, and the Endeavour to call Sinners home, *Arise, lest you be consum'd*; are Topicks, I imagine, that require a little Warmth, and should not be slept over.

Now

Now shou'd you intend an earnest Concern of this Kind by the Name of *Canting*, I am so much of another Mind, that I think it a most recommending Character of a Minister.

Reader, Wou'd you be satisfy'd that a Sentence of Death shou'd pass upon you before your Cause is heard? You shou'd not take it ill then if I endeavour to inform you a little. The Dissenters think 'tis a Hardship upon 'em to be bound by certain devised *præter-Evangelical Canons* to Things never thought fit to be enjoyn'd by Christ himself, that the strict and uniform observance of them shou'd be severely urg'd, that the Terms of Christian Communion shou'd be made straiter than Christ has left 'em, that new Rituals be added to his Institutions, and that all those who never so conscientiously scruple them, be cut off. I don't say that all these Scruples, the State of the Case consider'd, are bottom'd upon Reason, I'de only inform and soften you. 'Tis certain, Dissenters are not such mighty Enemies to the Power of Bishops as some imagine, *Diocesan* Episcopacy is a Contrivance they dislike: They'd take the Frame of it to Peices, and reduce it to Bishop *Usher's* Model, upon which they have offer'd to unite. Dissenters preach up the Necessity of Repentance, Faith and a good Life, as much as those of our own Perswasion; and sure I am, it puts Life into the Endeavours of our Common Enemy, to see us wounding one another thus at Home. When the Branches of the Reformation are contending thus among themselves, 'tis much easier to take them off their Guard, and to cut them down. Who knows but in the mean time, while an Uniformity was settling here at Home, we might have the pretended Prince at *St. Germain's* impos'd upon us, and then we shou'd presently be paid Home in our own Coyn. The Flames of *Smithfield* wou'd soon be kindled up again, for denying the *real Presence*, and then where shou'd we find the Church of England as by Law establish'd? The *Civil Laws* that are now in Force, wou'd be no sufficient Counter-Charm against the Point of Flames, and the Fury of *Roman* Superstition.

Then

A Picture of the Golden Age. 49

Then shall we any more call our Dissenting Brethren *Schismatics*, or persecute 'em for acting according to their Consciences, when they all cry, 'We think it no dishonourable Service to be employ'd in maintaining a good Agreement among Christians, that if we can't be brought to think at the same Rate, we may however forbear to censure other Mens Consciences; a Province which belongs to one that's wiser than we. In Heaven, cou'd we all get there, we shou'd love at another Rate, and there wou'd be no more Difference in the Worship of a Church-Man from that of a Dissenter. *Uniformity, a better Model of it then Men can possibly contrive, will there take place for Ever.* We need not put those above us in Mind, how mighty happy it wou'd be for us that an End were put to religious Disputations, that a Christian Spirit might circulate amongst us, which wou'd cement us more, and put us into a better Capacity to discover Truth, than any other Expedients that can be thought on. The Things (further say these Dissenters) wherein we all agree, are much greater and more important, than those about which we differ, and shou'd we dispute for Parties, at the Expence of Christianity, 'twou'd be a losing Game.

'Tis a Prospect that moves me very much, when I take a sober View of the State of the Reformation in the present Age, Christianity lies a Bleeding, she's wounded by her Friends, her Spirits are almost gone, and her Face looks wither'd and uncharming. How many are the Names, and Divisions among Protestants! And how freely do they sacrifice their Christian Temper, their Peace and Charity, upon the Altars of Contention! This, and that Party must either appropriate Religion and the Truth, or there's no Dealing with 'em. A few *Forms and Ceremonies* must be disputed, Pro and Con, with greater Warmth and Zeal, than we defend the *Truth of our Religion, the Divinity of our Saviour, &c.* Men of the greatest Piety, whose Hearts were form'd, and molded by the Christian Spirit, have always been Men of the greatest Temper, and the most indifferent about

about the Trifles in Debate. 'Twas a mighty Satisfaction to Archbishop Tillotson, that he never had either Heart or Hand in promoting the Severities, under which the Dissenters suffer'd. Mr. Home has declar'd it in his Discourse concerning Union; I must avow it to all the World, it is not this or that External Form I so much consider in the Matter of Christian Union and Communion, as what Spirit reigns in them, with whom I wou'd associate my self. Were but prejudice remov'd, the contending Parties wou'd come much nearer than can easily be suppos'd at present. The Guilt of Prejudice don't lye altogether at the Doors of the Church; the Dissenters are as deep as others: I shall therefore endeavour to expose those wild Excesses they run upon, and to bring 'em to that Temper and Moderation, which they so much expect, and wish for at the Hands of others; and this I call *the Shortest Way with the Dissenters, or the only Expedient to heal our Divisions, and to unite Protestants of all Denominations in one National Church*, that is, without there be Concessions and Allowances on both Sides, (*viz.* by the Dissenters as well as the Churchmen) we must for ever despair of a *Hearty and General Union amongst Protestants, which is so seasonable a Project at this Time to secure us from the Pretender, Popery and Slavery*, I can't but think all sincere Protestants will readily agree to it.

I'll mention a few Particulars wherein Concessions and Allowances on both Sides wou'd be the Shortest Way (or only Expedient) to *heal our Divisions, and to unite Protestants of all Denominations in one National Church*.

And First, *As to Organs or Church-Musick, says the scrupulous Dissenter, I'm of Opinion the Nature of Christianity requires a naked Simplicity, and the God we Worship, don't stand for pomp and Ceremony, where the true Spirit of Religion moves, the Harmony of Musick may well enough be spared.*

To this I Answer, 'tis true, we don't lay any essential Stress upon Musick in Churches; but we Churchmen think (and if the Dissenters wou'd own as much, we shall soon agree upon this Head.) *The Nature of solemn Harmony is*

A Picture of the Golden Age. 45

not at all inconsistent with the inward Motions of a Divine Spirit; nay, so far is it from being so, that it raises and elevates the Thoughts, puts Life and Energy into the Praises we offer up, and rubs off the dulness of our Spirits, which unfits us for such sacred Employment. To call it unnecessary Pomp and Ceremony, to Praise the great Author of our Beings, and the Fountain of all Happiness, in the best Manner we may, is what I don't understand. In the blessed Society above, there are no jarring Notes, but a heavenly Harmony; 'tis as it were a comely Vehicle, in which their Praises are convey'd. There's an Universal Harmony, that spreads it self thro' the whole Creation, as one of our Modern Poets has well observ'd;

*From Harmony this Universal Frame began;
From Harmony to Heavenly Harmony,
Thro' all the Compass of the Notes it ran.*

And pray, why shou'd Man, be the most Unmusical Creature that God has made? Has he not more important Matter for his Praises, than the Angels themselves? And so much for the *Heavenly Musick*: And that there is a constant Agreement (or *Union*) amongst the Bless'd, none will doubt, that considers (Dr. Scots Assertion) 'That there is no Dissenter in Heaven.

Here Pious Souls of all Religions came;
Their Worship various, but their God the same;
Here *Bates* and *Hammond* in Embraces meet,
And *Baxter* joyns in Praise with *Stillington*,
Horneck and *Annesly* (a) and Millions more,
Alike are happy, and alike adore:
All, All is Peace, all Prejudice forgot,
From several Stations at one Mark they shot.

(a) My Reverend Father in Law, Dr. Samuel Annesly, is here meant, whose Eminent Piety, Great Humility, Matchless Temperance, and Universal Charity will endear his Name to all good Men, to the World's End.

The Just reach Heav'n, altho' by different Ways,
God is their Sun, and they his spreading Rays.

Tho' at the Circle some are opposite,
They meet and center in Eternal Light.

Haste then, my Friends, your *causless Feuds* remove,
Wou'd you below be blest like them above,
Learn Peace from them, and learn from them to Love. }

But says *the Scrupulous Dissenter*, tho' we shou'd agree to the *Lawfulness of Church Musick*, yet to be free with you that are *zealous Churchmen*, we think the **Worship** of the Church of England is a little better than Popery, and not much, they Symbolize a little unluckily ; 'tis true, the Church of England han't got his *Holiness* over amongst 'em, but they have endeavour'd to contrive a *Pageant* that much resembles him, by shuffling the *State* and the *Prelacy* together, and these two have club'd for one of the most *Remarkable Monsters* that I can name tye.

To this I answer, To stile one of the most considerable Parts of the Reformation, *a little better than Popery*, and a *most Remarkable Monster*, is Language, that don't become those, who have receiv'd so many signal Favours from our *English Constitution*. Were all the Dissenters of a Latitude with this Scrupulous one, 'tis Pity but the *Toleration* shou'd be taken in, that the *Penal Laws* might lash them into better Manners. But we are well satisfy'd of the moderate Principles of many of our *Dissenting Brethren*, and have more Sense than to throw that as an Imputation upon a whole Party, which we meet with in a private Person. We hope a little Information may be a short way to reconcile our Differences upon this Head, and to unite us in one National Church : For the Scrupulous Dissenter will do well to consider that the *Essential Articles* of the Church, are by the Dissenters own'd to be agreeable to the *Sacred Canon*, two or three of 'em have indeed been scrupl'd, which are in themselves, 'tis true, the least Important. The *Church* and the *Dissenters* receive the same Scriptures for the Word of God, they keep the same Day Sacred for divine Worship,

ship, they've the same Sacraments, they believe in the same Jesus, they equally press the Necessity of Repentance, Faith, and a good Life, and they expect the same Blessedness at last. And where's the Popery of all this? Let's but agree in these my *Dissenting Brethren*, and (to be short with you) 'twill be of small Moment what lesser Matters we may differ in; nay, we are sure there's no *circumstantial* Difference can over-balance this Agreement. As for the shuffling of the *Civil and the Sacred Powers* together, which you mention, we know 'tis an easie Matter to expose the best *Constitution in the World*, under the worst of Names; but then all wise Men will as easily see thro' 'em, and be no less Admirers of the Things themselves, to which such Titles of Infamy are affix'd. Is it not a desirable Thing for Christian Sovereigns, and most worthy of 'em as well the best Exercise of their Power, to take Religion under their Care and Protection. The Ecclesiastical and the Civil Powers are really in themselves distinct, but 'tis always to be wish'd, especially in Christian Nations, that these two should maintain a good Agreement between themselves; and that as the State has a Share in the Prayers of the Church, so the Church should receive other Christian Offices, as Provision, Protection and Friendship from the State.

But the Scrupulous Dissenter will be here again ready to say, every Diocesan, in my Thoughts, is a sort of a diminutive Pope; and your Archbishops are the Grand ones; and I think the inferior Clergy have their Senses strangely bound up, in submitting themselves to that Frame of Church-Government, in Swearing Obedience to their Ordinary, when alas! the Lay-Chancellor must be the Man intended; the Case is plain, as I take it.

To this I answer, Have you read over what has been Writ in Defence of the *Diocesan* Frame? Had you consulted both Sides, perhaps you'd have seen more Reason for Temper and Moderation, and a Charitable Forbearance, and how some Allowances are reasonable on all Hands, and that's the shortest way I can take with a

Scrupulous Dissenter, on this Head and am ready to own as to the *Business of Lay-Chancellors*, and their having a Power to determine Cases, superior to the Bishop, 'tis what for want of further Light I can't cheerfully fall in with, but wish it were Reform'd. But what does the scrupulous Dissenter think of the Book of *Common Prayer*? Why, he calls it common with a Witness! takes it to be a very good Provision for the dear Laziness of our Clergy, says 'tis an effectual Way to put Restraints upon the Motions of the *Spirit*, and to bring in by Custom, a cold Indifferency upon the Spirits of Men, in their most solemn Addresses to Heaven.

The shortest way I wou'd take to heal our Divisions, and to unite us all in one National Church, upon this Head is, to desire every scrupulous Dissenter seriously to consider that the best Things may be abused; and why the Spirit must be more restrain'd by a Form, than an unpremeditated Prayer, I don't see. You may find a full Answer in the *London-Cases*, and if I mistake not, the celebrated Dr. Scot had the Management of that Argument committed to him. We can't obtain it of ourselves to think, that whatever a heated Imagination can conceive, or a rambling Tongue pour forth, does give any desirable Liberty to the *Blessed Spirit*; I take it, there's a considerable Difference between a Minister's Addressing himself to the Almighty, and to his Fellow-Creatures in a Worshipping Assembly. However I lye open for further Light in this Matter.

But says, *The Scrupulous Dissenter again, overlooking your whole set of Religious Ceremonies, and humane Regulations, which are impos'd as necessary to Communion with your Church, as Godfathers and Godmothers, the Cross in Baptism, the Ring in Marriage, and Kneeling at the Lord's Table, with a Number more than my Memory can bear,* —————

You are for damning all as Schismatics that dissent from you, let 'em keep ever so religiously to the Canon of Scripture in Matters of Faith and a Good Life. This must be a mighty Complement to the Churches abroad, where your Impositions have not obtain'd. How can I
 imagine

imagine (says this *Scrupulous Dissenter*) that my Compliance with a Number of Arbitrary Impositions, will save me; if I must perish by keeping strictly to the New and Living Way, which the Redeemer as a Prophet, has chalk'd out for me.

To this I answer, the Charge is by much too broad, a few Whipsters indeed, such as *Sacheverel, Higgins, Welton*, have put the *Dissenters into Circumstances of Condemnation*; but how far this is from being the Judgment of more Temper, and better Learning, is abundantly plain. These Gentlemen we have nam'd t'ye, are really esteem'd by us, and many more, to be *so many dishonours to the Church* they belong to; therefore, you need be under no mighty Uneasiness on this Score, the *Church of England* e'nt so free of her *Anathema's* as you imagine.

But adds the *Scrupulous Dissenter* again, Mr. *Dunton* represent your Church as charitable as you please, yet we are sensible where the Unchristian Spirit of Persecution prevails most.

To this I Answer (and I think 'tis such a short way of Answering Dissenters upon this Head, as they'l not dislike) in the Words of Dr. *Calamy*, (a Gentleman both of Learning and Temper) in his Introduction to his 2d Defence, who has this Healing Passage, 'It cannot be deny'd, but that each Party when uppermost, has been more or less for assuming and imposing; It had been true had he gone a little farther, and said, That each Party when uppermost, had been more or less for persecuting, and bearing down the sinking Interest; however, this is what I don't defend, being of Opinion, that Persecution, meerly upon the Score of Conscience, is strangely contrary to the very *Genius* of Christianity.

Upon the whole, after my utmost Search, I can discover no mighty Reason for the Heats that are between us, but I find very much for a Christian Moderation, and that the Church-Men and Dissenters shou'd carry it with an obliging Temper to each other, and not reckon it so much a Reproach to be seen in Company, a little Conversation might possibly go a great way, to re-
move

move the Prejudice that prevails so much. And as the taking *this short Way* with the Dissenters is the only Expedient to heal our Divisions that will prove effectual, so to do the Dissenting *Ministers* Justice, they are generally Men of such truly *Loyal, Moderate, and Healing* Principles, that I can't but think (were such Concessions and Allowances that they can prove necessary, agreed to by our Pious and Learned Bishops of the Church of *England*) but that all Denominations of Protestants among them would be ready to unite in one National Church, as will yet further appear, by a full Discovery of the Principles and Practices of the Dissenting *Ministers*, as made by themselves in their Loyal Address to King *Charles* the Second, soon after his Restoration: Which said Address was drawn up by the Ingenious *Alsop*, and is here printed from (as is thought) his Original Copy, which (on the account of its great Rarity) I purchas'd at a great Expence, and am ready to shew the Original *Address* to any Divine whatsoever, as well as to tell the Gentleman's Name from whom I bought it, and (had it cost never so much) as I thought at a cheap Rate, *as 'twas the short Way the Dissenters formerly took to heal our Divisions, and to unite us all in one National Church; and is as follows, viz.*

May it please your most Excellent Majesty.

Here being no earthly thing we do more sincerely and affectionately desire, than that we may stand right in your Majesty's good Opinion, and obtain your Princely Favour and Gracious Countenance; we are bold once more to cast our selves at your Majesty's Feet, protesting our Fidelity and all Loyalty to your Sacred Majesty, and humbly supplicating your Royal Favour and Gracious Aspect. The Scripture tells us, that *In the light of the King's Countenance is Life, and his Favour is as the Cloud of the latter Rain: That the Wrath of a King is as the Roaring of a Lion, but his Favour is as the Dew upon the Grass: That who so provoketh him to Anger, sinneth against his own Soul.* And it hath been in all Ages the custom of those who seek the Ruin of any sort of People professing Religion, for the better accomplishing

plishing of their unrighteous Designs, to render them Suspicious to sovereign Princes and subordinate Magistrates, by accusing them of Treason and Sedition, and endeavouring to insinuate a Belief into their Governors, that it was their grand Interest to root them out, as dangerous Persons, Disturbers of Church and State. Which put a Necessity on many of the Learned Christians in the Primitive Times, to write Apologies to their Emperors to undeceive them, and to protest and profess their Loyalty and Conscientious Subjection to them.

In Imitation of whom, we most humbly crave Leave to express our deep Sense of the very same Projects and Practices, which since your Majesty's happy Return to the Exercise of your Royal Government have been set on foot against us, your Majesty's loyal Subjects, under the Notion of *Presbyterians*. We are represented in Pulpits and Pamphlets, as the Chief Incendiaries in Church and State, as Preachers and Promoters of Sedition, as Hypocrites and Dissemblers, and not as Antichristian only, but as *the Antichrist* and *Son of Perdition*, as Enemies to your Majesty's Person and Government, as such whose Design is to Enslave both King and People, under the Masque of Religion: That our Principles are inconsistent with Monarchical Government, and that your Majesty cannot be safe in your Throne, if we be not suppressed.

These, and the like, are the Reproaches and Slanders which are fasten'd on us, to render us Odious, and make us the common Mark of Despise and Envy, that Men may think they do Service to God and the King, in killing us, if not in our Persons, yet in our Ministry, which is as dear and precious to us as Life it self. And tho' your Majesty in your most excellent Declaration from *Breda*, 'Desires
'and Ordains, that from thenceforth all Notes of Discord,
'Separation, and Difference of Parties, be utterly abolish'd
'among all your Subjects. And in one of your excellent Speeches to the Parliament, put the Nobles and Gentry in mind of an *Honest, Generous, and Christian Declaration* sign'd by them, *In which they renounced all former Animosities, all memory of former Unkindnesses, and vowed all imaginable Good-*
will

will to, and Confidence in each other : Yet, to the Grief of our Souls, we cannot but observe the quite contrary to have been vigorously acted, tho we do not say by those who made such Professions, yet sure we are that very many (even since that your Majesty's most gracious Speech) have discover'd against us so much Bitterness and Enmity, as if they had designed nothing less than our utter Ruin and Extirpation.

Now under these great Reproaches and Calumnies, the Clearness and Integrity of our own Consciences doth embolden us to have recourse unto your Sacred Majesty, under God, our only City of Refuge, and to make our Appeal from the unrighteous Accusation of our Adversaries, to the righteous Tribunal of your Majesty's deep and impartial Wisdom, whereby (as an Angel of God) your Majesty is able to distinguish between Truth and Falshood, between Accusations and Real Guilt ; and will not condemn us, no not in your Thoughts, before you have heard us speak for our selves, and have examined the false Pretences suggested against us.

For our own parts, we can seriously and sincerely protest unto your Sacred Majesty, That we are not conscious to our selves of any such Crimes ; and if your Majesty will be pleas'd impartially to consider either our Principles or Practices, you will easily discover that all those Jealousies and false Surmises which are industriously rais'd against us, and the subtle Insinuations of pretended Crimes, wherewith we are aspersed, are nothing more than *Bold Calumnies* ; and that our Principles are moderate, peaceable, and healing, and our Practices full of Faithfulness, Obedience, and Loyalty.

As concerning our *Principles*. 'Tis no small Encouragement to us, that upon some of our former most humble Addresses, we have had your Majesty's Testimony, to be Men of sober and moderate Spirits ; and we hope that in all our Appearances in your Royal Persence, we have done nothing whereby we may justly forfeit this gracious Opinion which your Majesty hath conceived of us. We have endeavour'd hitherto, and by Divine Assistance shall ever
make

make it our Study to approve our selves to God and your Majesty, as Men that seek not great things to our selves; ambitious of nothing more than that we might be instrumental, under God and your Sacred Majesty, for the closing of those Wounds which in your Majesty's Kingdoms have been too long a bleeding: That all Animosities and virulent Language, all odious Names of Distinction, and Notes of Discord or Separation, may, according to your Majesty's gracious Declaration, be laid aside: That by the Interposition of your Majesty's Wisdom and Authority, there may be an happy Union and Accommodation between all the Learned and Religious Ministers, and between all your faithful and loyal People within your Majesty's Dominions: That we may so far as is possible, walk as Brethren with all Unanimity; and if in some lesser things there yet remain a Difference, we may mutually bear and forbear each with other, and enjoy the Indulgence granted in your Majesty's Declaration concerning Church-Affairs. For tho' a perfect Uniformity in every Tittle of God's Worship be very desireable, yet because while we are here upon Earth, we know but in Part, there will unavoidably be variety of Judgments; and we cannot hope for a perfect Accord and Unanimity (whatever there may be of forced or dissembled Unity) without a moderate Forbearance in smaller matters, towards those who are pious, loyal, and peaceable.

Nor are our Principles at all inconsistent with Monarchical Government, (whatever may be suggested) or with that of this Nation in particular; of which, we conceive, we have given undeniable Evidence, by our so general refusing to subscribe the Engagement to that of a Commonwealth, pretended to be established without King or House of Lords; which it is very well known that very many of us have done, not to the Hazzarding only, but the Loss of our Places and Preferments, and exposing of our selves even to our utter Undoing; not sparing to write against it, even then when the Nation generally did submit unto it, and when many of those who now reproach us as Rebels and Traitors, and cry us down as Enemies to Monarchy, did unworthily temporize and subscribe it with
those

those that were most eager for it. The Truth is, the generality of *Presbyterians* never closed with these Commonwealth Principles, or with their Practices; and divers very eminent Ministers, and others, have hazarded, yea, some lost their Lives for endeavouring your Majesty's Restitution to the just Possession of your undoubted Right in governing your three Kingdoms. Yea, so much have we abhorred the Usurpation of the Regal Throne, that we had rather suffer under a lawful King, than be instrumental to introduce or uphold an Usurper, tho' with never so many outward Advantages to our selves. *Rebellion* we abhor, and the Principles leading thereunto; and if your Majesty had a *Window to look into our Hearts*, you would there see nothing but Allegiance and Loyalty. We detest *Sedition*, and seditious Preaching and Preachers; and if any upon right Information be found amongst us, we desire they may bear their own Burden, but that it be not imputed to those that are Innocent. We abominate *Tumults* and Popular Insurrections, yea we pray and preach against them. We profess, with the Apostle, that it is our Duty to be subject to the higher Powers, even for Conscience-sake; and that whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation. We say, with *Cicero*, *Super Imperatorem non est, nisi solus Deus qui fecit Imperatorem*; There is none above the Emperor, but God who made him Emperor. We Reverence your Majesty (as *Tertullian* speaks) *Ut hominem, a Deo Secundum, & sibi Deo manentem*; As a Man next to God, and less only than God. And are under the Awe of that Text, *Curse not the King, no not in thy Thought*. We pray heartily (as the primitive Christians did) that God will give your Majesty *Vitam prolixam, Imperium securum, Donum tutam, Exercitus fortes, Senatum fidelem, Populum probum, Orbem quietum, quacunq;* *Homini & Casaris vota sunt*; Length of Life, Security in your Government, Safety in your Family, Valiant Armies, a Faithful Senate, a Good People, Peace in your Dominions, and whatsoever you can desire as a Man, or as a King.

There

There is not in Presbyterie any malignant Influence against Monarchy, nor is it inconsistent with a Presidency amongst Ministers (however we may be represented as altogether Antiepiscopal) as your Majesty hath observ'd in your Royal Declaration, and is manifest from those Addresses, which by your Royal Favour, we have already presented to your Majesty. We do not contend for *Imperium in Imperio*, Empire within Empire, nor plead we for the Exercise of an Ecclesiastical Power independent on your Majesty, more than those who are most of all Episcopal, but do most willingly acknowledge your Majesty's Authority as Supream Governor in Ecclesiastical as well as Civil Affairs. We are far from abetting Fana-tick Principles: We make the word of God the perfect rule of Faith and holy Living, declaring against all Pretences of Enthusiasms or new Revelations, which are beside or contrary to it.

And as for our Practices, we humbly crave Leave to represent to your sacred Majesty, in the Sincerity of our Hearts, what they have been before your Majesty's Return, and what since.

As for our Practices before your Majesty's Return, we are not ignorant how deeply we are charged as Accessary to the Death of your Royal Father of Glorious Memory. And this Charge is aggravated and heightned to that Degree, that some pretend to think it their Duty, out of Love to your Majesty, and to the Peace of this Nation, to extirpate us, as Men of such Practices.

Now tho' your Majesty hath been pleased by your Gracious Act of Oblivion, to declare, *That no former Crime whatsoever (except only such Persons as should be excepted by Parliament) either against your Majesty, or against your Majesty's Royal Father, shall ever rise in Judgment, or be brought in Question against any of them, to the least Endamagement of them, either in their Lives, Liberties or Estates, or (as far as lies in your Majesty's Power) to the prejudice of their Reputations, by any Reproach or Terms of Distinction, from the rest of your best Subjects:* Yet because they are revived in Pamphlets, and vented in Pulpits, whereby we are branded as Rebels to your

Majesty, as Troublers of *Israel*. yea as bad or worse than the Gunpowder Traitors, and insufferable in a well govern'd Kingdom, Let it not offend your Majesty, that we most humbly lay down both our selves, and this brief Account of our former Actings at your Majesty's Feet.

We do therefore sincerely protest, in the Presence of God, the Searcher of our Hearts, that we never entertain'd the least thought of doing any thing to the Prejudice of his Majesty's sacred Person, nor had the least Suspicion, when those unhappy Differences first began, that there was any such wicked or treasonable Design latent under the specious Pretences of any that were Leaders in those Transactions: And had we suspected any Thing of that Nature, should have been very far from countenancing or concurring with them in any such wicked Design.

That from the first moment of time that any such Machination began to discover it self, we did not only withdraw all manner of Compliance, but did upon all Occasions manifest our just Dissent, and Abhorrency of such Counsels and Practices. And that nothing could be done, is notoriously known, either in altering the ancient Constitutions of the Kingdom, or in the *detestable Murther of your Royal Father*, so long as those who were accounted Presbyterians could bear any Sway in the Publick Affairs; nor 'till after they were all, or most of them excluded the House, by the actual Force of a Party of Men of contrary Principles, meerly for their vigorous Endeavours for the Preservation of his Royal Person, and Detestation of that horrid Act. And that the Party of Men thus acting, were never after owned as to their Actings, or as to their Authority, by the most of those called Presbyterians.

That We wrote diverse Declarations and Remonstrances which were very unanimously sign'd by us, and presented to the Persons then acting, and publish'd to the World, with our Names annexed, and did use all possible means, as well before hand to hinder (so far as was in us possible) that horrid Treason, as to declare our Detestation of it afterwards; notwithstanding that we could not be
ignorant

ignorant at that Juncture of time, what manifest Hazards we did run in so doing.

That the most of us, after that Power had obtain'd, and was submitted to by the most of the Nation, could never be induced to own the Common-Wealth Government pretended to be established, or subscribe the Engagement thereunto, nor afterwards to own the pretended Authority of *Oliver Cromwell*, or make Application to him, tho' tempted thereunto (many of us) by Offers of great Preferment.

That many of us also according to our Places and Callings, were instrumental to our Power to the Restitution of your Majesty to your just Rights and Dominions: And that not out of any Worldly Respect, but out of Obedience to God, and the Conscience of that Duty we owe your Majesty, for the performing our Oaths and Vows, and to wipe away (as much as in us lay) the foul Aspersions that were cast upon Religion, by the unrighteous Actings of some Men, into whose Secrets our Souls never entered.

Since your Majesty's Return, we hope we stand right in your Majesty's Judgment, without the least Suspicion; not being conscious to our selves, that we have done any thing which hath the least Shaddow of Disloyalty. All our Endeavours have been to procure an happy Union, as between all your Majesty's Subjects, so in particular between our Episcopal Brethren and our selves: In which we have so far denied our selves, and yielded for Peace sake, that your Majesty is graciously pleased in your most Excellent Declaration concerning Ecclesiastical Affairs, to declare, *As to all those of either Perswasion, with whom you have conferred, that the Professions and Desires of all, for the Advancement of Piety and true Godliness are the same, their Professions of Zeal for the Peace of the Church the same, of Affection and Duty to your Majesty the same.* That those of us, who had the Honour to attend your Majesty in *Holland*, you found to be *Persons full of Affection to your Majesty, of Zeal for the Peace of the Church and State, and neither Enemies* (as we had been given out to be) *to Episcopacy or Liturgy, but modestly to desire such Alterations in either, as with-*
out

out shaking Foundations, might best allay the present Distempers, which the Indisposition of the Times and the Tenderneſs of ſome Men's Spirits, had contracted.

And this we have done, not only out of an earneſt Deſire for the Peace of the Church, but likewise from the Encouragement we receiv'd from your Maſteſty's Gracious Reſolutions, expreſſed at the *Hague* and elſewhere, That for the effecting of an happy Accommodation in all Your Dominions, your Maſteſty would interpoſe your ſelf as Moderator between diſſenting Judgments, that there might be a mutual Condeſcention on both Sides.

All theſe things conſidered, we hope we may with Confidence ſay, That if your Maſteſty ſhall examine our Principles or Practices, you will find no Cauſe in either to give Credit to thoſe cruel and falſe Accuſations which are daily ſuggeſted, as if we were Diſturbers of the Publick Peace, and Enemies to Monarchy, or that your Maſteſty cannot be ſafe unleſs we be ſuppreſſed, or diſplaced from our Miniſterial Employment.

And give us Leave further to aſſure your Maſteſty, that nothing ſhall drive us from our Loyalty to your Royal Perſon and Government: That we ſhall endeavour to fear God, to honour the King, and not to meddle with thoſe that are given to Change.

That we ſhall give all Diligence in our Places to promote Piety and Unity ; and ſhall pray, that under your Maſteſty's long and happy Reign, we may live quiet and peaceable Lives in all Godlineſs and Honesty.

Reader, This *Address* was preſented to his Maſteſty (*Charles II.*) by ſeveral Miniſters, the 28th of *Nov.* 1661, and is here printed without the leaſt Addition or Alteration, as will appear to any Man that is ſo Curious as to aſſure a Sight of the Original Copy ; then what a Vile Crew of Pulpit Incendiaries have *Sacheverel, Higgins, Welton,* and others of that Jacobite Stamp been to charge the Diſſenters with the Martyrdom of that unfortunate King, *Charles I.* and with being Men of *Anti-Monarchical,* and *Anti-Epiſcopal Principles,* when 'tis clear from this *Loyal Address,* they are no Ways guilty of that Black Charge, but are
true

true and most Affectionate Lovers of their King and Country (*and of King George in a most distinguishing manner*) and as zealous to heal our Divisions, that if possible, *all Denominations of Protestants may at last Unite in one National Church.*

And this leads me to that *Picture of Love, Unity, Peace and Concord*, that I wou'd now draw (by Eying *that bright Original King George*) in the Breast of every Loyal Subject in *Great-Britain.*

And here I shall first observe, *That the Bonds of Brotherly Communion between Churches truly Evangelical, ought not to be dissolved upon every Difference in Opinion.* I remember a Passage of *Zanby*, 'That those who would stir up Princes to have all People Kingdoms and Common Wealths, which (not overthrowing the Fundamentals of Religion) differ from them in any Thing, to be condemned of Heresie or excluded from Favour; to be no Friends either to the Prince or Christianity. The true Apostles did not procure the Indignation of those Princes, with whom they were esteem'd, as we read in the Life of *Simon and Jude* the Apostles, who fell down before the Emperor, saying, *We beseech you, Sir, let not us be the Cause or Instruments of Destruction to any, who are sent of God to be the preservers of Men.* This is not related to give the least Countenance to the licentious Liberty Men take in Differences in these Days, but to caution Men that they don't divide upon every Difference, much less stir up the Power which they have an Interest in against those who do not seditiously or fundamentally differ from them; to inform the Judgment merely by compulsive Ways, is to make a Man put off his own Reason: Beasts indeed, their Corrections are their Instructions; but to deal so with Man, is not only to unman him, but in a kind to unchristian him; for true Religion, instilled by the Blessed Spirit of God, in the Soul, can't be forced by Man.

Fredrick, Duke of Saxony, when his all was seized by *Charles the Emperor*, *What wou'd you have me do, said the Duke, I must either dissemble with God and the Emperor,*
or

or draw near the unpardonable Sin, at which the Emperor was well pleas'd, and did more Honour the Duke afterwards. It was said of the Differences between Luther and the Helvetians, *That if their Spirits could be reconcil'd, their Cause might very easily.* And Bucer, with many eminent Pillars of our own National Church at this Day, have declar'd, *That we agree in every Thing, but to our unspeakable folly, fall out about nothing.*

I say it again, *fall out about Nothing*; for tho' by way of Amusement I have here taken the shortest way with the Dissenters in proposing an Expedient to heal our Divisions, and to unite all Denominations of Protestants in one National Church. Yet 'tis a Paradox easily prov'd, that there is already a general Union amongst Protestants, and that our Breaches are all healed; and the most prejudic'd and censorious Churchman that is to be found amongst us, need but look into the Pious Lives and Healing Principles of Dr. Williams, Dr. Calamy, Dr. Oldfield, Mr. Cotton, Mr. Showers, Mr. Bennet, Mr. Tongue, Mr. Robinson, Mr. Keeling, Mr. Pomfret, Mr. Nisbet, Mr. Reynolds, Mr. Doolittle, Mr. Chandler, Mr. Benson, Mr. Waters, Mr. Lloyd, Mr. Harris, Mr. Gravener, Mr. Bradbury, Mr. Rosewel, Mr. Powell, Mr. Maudait, Mr. Dixon, Mr. Andrews, Mr. Wright, Mr. Mather, Mr. Audland, Mr. Bilingsly, Mr. Mariat, Mr. Sheffield, Mr. Clark, Mr. Allen, Mr. Hodges, Mr. Gale, Mr. Stinton, Mr. Keys, and Sixty Dissenting Ministers more I cou'd Name to be convinc'd (as I said before) that this Paradox is matter of Fact, that there is already a general Union amongst Protestants, and that our Breaches are all healed.

Reader, I'm thus Impartial to all Parties, and thus charitable in my Opinion of their Brotherly Kindness for one another, as believing all Denominations of Protestants (holding the Fundamental Articles of the Christian Faith) of the same Church. I own 'tis a great Paradox to call Churchmen and such as dissent from it, Members of the same Church, but 'tis clear they are so, for 'tis not (to use Bishop Hall's Expression) *' A Title, or a Retinue, or a Ceremony, ' a Garment, or a Colour, or an Organ Pipe that can ' make us a different Church.*

And

A Picture of the Golden Age. 61

And here I can't omit the Words of that holy and learned Archbishop Tillotson. ' In vain, said he, Do we
' rely on the Goodness and Power of God: In vain do
' we implore and tire Heaven with our Prayers to help
' us against our Enemies and Persecutors, if we ourselves
' will do nothing for our selves. In vain do we hope
' that God will maintain and defend our Cause and Re-
' ligious, against all the secret Contrivances and open
' Assaults of our Enemies, if we who are united in the
' Profession of the same Religion, and in all the Essen-
' tials of Faith and Worship, will, for some small Dif-
' ferences in lesser Matters, which are of no Moment in
' Comparison of the Things wherein we are agreed: I
' say then, if for such slight Matters we will divide
' and fall out among our selves; if when the Enemy is
' at the Door, we will still pursue our Heats and Divi-
' sions, and will madly keep open those Breaches that
' were foolishly made at first, what can we expect but
' that the common Enemy shou'd take the Advantage;
' and while we are so unseasonably and senselessly con-
' tending with each other, that they should take the
' Opportunity which we give them, to destroy us all.
Thus far that great Man. It is possible for the hottest
Spirits to be reconcil'd, but 'tis easy for peaceable Christians
to agree. Now *our differences are not between Enemies, but
between Friends*, and at the same time, both profess a
mild and peaceable Spirit. *O that we should agree in so
much, and differ for so little*; it bespeaks more Evil than
all others at this Day. *Constantine* was more troubled
at the Dissentions in the Church, than at all the Wars
in his Dominions. God hath very often preserved these
Dominions; and we but lately heard *the Heralds of
Peace*, but what will all this profit, if we are not *one
among our selves*. Those that have fasted, prayed and
wept together, how can we now be Two, we have been
Fellow-mourners, Fellow-sufferers, Fellow-Citizens, (a) and Fellow-

(a) That illustrious Patriot Sir *William Ashurst* Kt. and
Alderman of the City of *London* is here particularly meant,

K

Contenders

Contenders for these Deliverances, should we not therefore be joynt Enjoyers of peace and deliverance ; and pray we not that God would grant to us to be like minded one towards another ; and O ! that we shou'd be as one, in our Desires to be one, and at Difference in the ways whereby we may be one. *Great-Britain* is truly look'd on by all the Christian World for eminency of Knowledge, and our Union wou'd be the Joy of their Souls, and indeed the hope of every truly wise People, except those who hope by our Divisions to Dance very speedily in our Ashes ; strive therefore to Silence all discriminating Characterising Names, which are *the Badges of Faction, Bellows of Strife, and Trumpets of Discord.* The *German Churches* have had much Experience of this, as well as ourselves. Under these ill Names we give up each other to be worried by the Multitude, who see no farther than the Name, and think the Name Crime enough, when all the Crime is very often but the Name. Therefore print not, spread not your Differences, which make the People like a Troubled Sea ; All unnecessary Controversies are to be avoided, for as in *Doctrine* there are Fundamental and superstructive Truths, so in *Government* there are some Things immutable or unalterable, and some things *Prudential*

of whom I may truly say, ' *He is the Father of the City,*
 ' *for Age, Wisdom and Experience ; a Hero of a brave and*
 ' *generous Soul ; a Citizen of healing Principles ; a true*
 ' *Lover of his Country, (and of King George in a most di-*
 ' *stinguishing manner.)* I had the Honour to dine at his Table when he was Lord Mayor of *London*, with the rest of my Livery Brethren ; and I cou'd not imagine any good Quality that is requisite to the Accomplishment of a Gentleman or Loyal Subject, which was not then most conspicuous in him ; the Whigs have the best, and (when they don't disgrace it by Cowardize or Covetousness) the Brightest Cause in the World. However, Sir *William Ashurst* is wholly clear of these Beggarly Vices ; and is not only the Glory of the Whigs, but a great Ornament to his Native Country.

and

A Picture of the Golden-Age. 63

and Changeable. It was one way which King James the First advised for Agreement, *That there shou'd be Care taken to distinguish between necessary and unnecessary Truths, the one is to be preach'd, pres'd and urg'd by the Sons of Peace, and a Consent therein to be obtain'd; but the other to be forborn, and Place given to a Christian Liberty, being but a needless Occasion of Dissention; we differ indeed in some Things, but we agree in more, what is there asserted by one in Point of Doctrine, but is as zealously maintain'd by the other? And for Matters of Government, tho' in some Things we differ, yet in many we agree. It wou'd be a good Step towards this desir'd Accommodation, to publish our Agreements; that as the Multitude have taken Notice of our Differences which by too much Artifice on both Sides hath been render'd (and so apprehended) wider than in Truth they are; so they may take Notice of our Agreement also, and so be comforted and satisfy'd in the one, as well as troubled for the other.*

And it can't but be wonder'd at, that we hear so much of the one, and no more of the other, it is well worth the Labour of *some Eminent, mild Pen* to endeavour something of this Nature, it being more blessed to Unite, than to Divide, *1 Cor. 1. 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgment. Eph. 4. 4. There is one body, and one spirit, even as ye are called in one hope of your calling.* And now we have *Peace Abroad*, (which both King and Parliament resolve to make safe and honourable) *the God of Peace* direct the Hearts of all Protestants, by what Name so ever, to pray most heartily *that the God of Peace and Love* wou'd incline our Hearts into these *Ways of Love and Peace* with one another, together with the Length of very many Years, to our most gracious and rightful Sovereign King George. And let all the People say Amen, for this is *the Picture of that Golden Age of Love, Unity, Peace and Concord*, that was drawn from the healing

Features of King George; from the Loyal, Wise and Uniting Votes of both Houses of Parliament, and in a most distinguishing manner from the Generous Life and Actions of that *Revolution Hero* the Noble Earl of *Warrington*, who has given early Proofs of steering the whole Course of his Life by the correct and almost perfect Example of his Glorious Father; In this Respect, brave Men never dye! but are like the *Phenix*, from whose perfum'd Ashes one or other still doth Spring up like 'em, who 'tis hop'd will not only cure our Divisions, but will in time unite us all in one *National Church*; but whether they do or not, as our Hopes of this *Golden Age* (or a general Union amongst Protestants) are wholly owing to his *Majesty's glorious Reign* and to our late happy Deliverance from the Pretender, Popery and a Corrupt Ministry, I can't better conclude this printed *Medal* (or *Loyal Essay upon King George's Picture*) than with,

Neck or Nothing; or a Poem detecting the Treason and Flight of Oxford and Bollingbroke, which I'le Address to all true hearted Britons in these Words, viz.

(1)

I'LE tell you a *Commical Tale*,
If you'l have but *Patience* to bear it,
For tho' all my *News* may be *stale*,
Perhaps you'l be pleas'd when you hear it.

(2)

'Tis said the great *Duke of Lorrain*,
Does harbour a *troublesome Thing*,
Which *Britain* was like to maintain,
Because 'twas set up for their *King*.

(3)

When *Scotland* he once did approach,
Had he not been there disappointed,
Old England he next would Encroach,
And there been *Queen Robin's* anointed.

(4)

He promis'd to treat us with *Wine*,
At I can't tell you how much a *Quart* ;
Now I pray was not this very fine,
With Freedom for *Liquor* to part ?

(5)

When (a) *Robin* and *Harry* ruled the *Roast*,
They laid their *Contrivance* so deep ;
I doubt not they'l both have a *Post*,
Unless they should play at *Bopeep*.

(6)

For now *Royal Anna* is dead,
And *Perkin's* Old Friends are discarded,
Great George has the *Crown* on his *Head*,
And they will be justly *Rewarded*.

(7)

We'l cope with *Old Lewis* again,
And yet will have *Money* in store,
Then drive haughty *Philip* from *Spain*,
Nor ever take *Bribes* any more.

(8)

In short both *the Pope*, and *Pretender*,
And the *Rebels* (b) tho' basely restor'd,
Shall tremble at *George* our *Defender*,
And feel a true *Protestant Sword*.

(9)

Tho' the *Hotspur* (c) is sent back again,
Safe Home, by the generous *Turk*,
No doubt the brave *Czar* and the *Dane*,
Will find him, his handful of *Work*.

(10)

We'll never to *Treachery* yield,
But manage our *Matters* more *Right*,
Our *King* will march into the *Field*,
And teach his brave *Soldiers* to *Fight*.

(a) Alluding to the Earl of *Oxford*, whose *Secret Reign* I lately publish'd under the Title of *Queen Robin*. (b) *Bav*— and *Col*—. (c) King of *S*—.

Books writ by Mr. John Dunton,

(11)

We shall have no *seperate Treaty*,
A Protestant Heir to debar,
Nor shall a *false Ministry* cheat ye,
With Peace that is worse than a *War*.

(12)

Tho' great was the Damage intended,
Brave George will revive your faint Heart,
When he our sad Breaches has mended,
He'll not from his Principles start.

(13)

As some *silly Women* have done,
When basely deluded by Men;
But since a *King's* Reign is begun,
We shan't be so cheated again.

F I N I S.

BOOKS lately Writ by Mr. John Dunton, Author of
Neck or Nothing.

The Three Books that Mr. John Dunton hazarded his Life
and Fortune in daring to publish, during the Reign of the
late Ministry, viz.

(1) *Neck or Nothing*; in a Letter to the Right Honourable the Earl of Oxford; being a Supplement to the *Short History of the Parliament*: Also the *New Scheme* (mention'd in the foresaid History) which the English and Scotch Jacobites have concerted for bringing in the Pretender, Popery and Slavery, with the true Character of the Earl of Oxford, and Viscount Bolingbroke, the Twelfth Edition. Price 6d.

(2) *Whig-Loyalty*; or an humble Address to her Majesty, by Mr. John Dunton, Author of the *Court-Spy*; in which he offers to appear, and prove all his Discoveries, and several others, of great Moment to the Queen, and Kingdom, — if her Majesty will be pleas'd
to

Author of Neck or Nothing.

to grant her Royal Protection to himself and Witnesses.
The 4th Edition. Price 6d.

(3) *The Impeachment ; or Great-Britain's Charge against the Earl of Oxford, Viscount Bolingbroke, and Doctor Sacheverel ; with the Names of those credible Witnesses that are able to prove (before her Majesty or either of her Two Houses of Parliament) the whole Impeachment consisting of Sixty Articles. Dedicated to the most Illustrious and ever Victorious Prince, John Duke of Marlborough. The 2d Edition. Price 1s.*

The Ghost ; or Discoveries writ and continu'd every Week by Mr. John Dunton (after Viscount Bolingbroke had Issued out several Warrants to seize his Person and Papers for Writing Neck or Nothing, Whig-Loyalty, and the Impeachment) that he might still shew his sincere affection and Loyalty to the Illustrious House of Hanover, tho' he cou'd now appear (with Safety) no other way but as a Weekly Ghost, which he intitul'd,

Dunton's Ghost ; or a Speech to the most Remarkable Persons in Church and State ; but more especially to a very Great Lord now at the Helm of Publick Affairs. By the Author of Neck or Nothing, since he was numbred among the Dead. To be continu'd weekly, or as often as the Ghost thinks good to appear. Being the Hanover Courant, or Merry Observer, writ as well to divert the Ingenious, as to open the Eyes of those blinded and deluded Wretches, the English and Scotch Jacobites. To which is added a Letter of Thanks to the Loyal Author of the Flying-Post, for his Petitioning the Parliament that Mr. John Dunton may be admitted to give his Informations against the Treasonable Words and Practices of the Pretender's Friends ; and in particular, against that Arch-Jacobite Dr. Sacheverel. The whole dedicated to his Excellency Baron Schutz, Envoy Extraordinary from the most Serene Prince, the Elector of Hanover. The Two Numbers of Dunton's Ghost already publish'd, are sold for 10d. The

Books writ by Mr. John Dunton,

The Book Mr. John Dunton publish'd after the late High-Church (or persecuting) Parliament had pass'd the Bill to prevent (what they call'd) The Growth of Schism, which said Bill was no other than a Jacobite Design to divide and weaken the Protestant Interest, in order to restore the Pretender, as Mr. Dunton fairly and largely proves in the following Irony, which he publish'd whilst the said High-Church Parliament was actually Sitting, with this Title.

The Conventicle; or a Narrative of the Dissenters New Plot, against the present Constitution in Church and State; with the Names of the Plotters, and their Places of Meeting; humbly Address'd to her most excellent Majesty Queen Anne, about a Fortnight before her Death. By one of the Conspirators, and is now ready to be depos'd upon Oath before the Right Honourable the Lord Mayor, or the Principal Secretary of State. To which is added, the Reasons for disabling all Dissenters for ever more Voting for Parliament Men, and for wholly repealing the Act of Toleration. With a few Queries to those English Schismatics whose further Growth is now prevented by Act of Parliament, with a Vindication of the said Act against all Dissenters and Low-Church-Men whatsoever. The 3d Edition. Price 1 s.

The Book Mr. John Dunton publish'd upon the Proclaiming of King George, soon after the Death of Queen Anne, viz.

Queen Robin; or the Second Part of *Neck or Nothing*, detecting the Secret Reign of the Four last Years. In a Familiar Dialogue between Mr. Truman (alias Mr. John Dunton) and his Friend, meeting accidentally at the Proclaiming King George. The whole Discoveries humbly inscribed to his Royal Highness the Prince of Wales; and contains

Author of Neck or Nothing.

contains the true Secret History of the White Staff, in Answer to that false one lately publish'd by the Earl of O——ford. *The 3d Edition. Price 1 s.*

The Book Mr. John Dunton publish'd after the Coronation of King George, viz.

The Golden Age; exemplify'd in the Glorious Life and Reign of his present Majesty King George, and his Numerous Issue; or a Vision of the future Happiness of *Great-Britain*, under truly Protestant Kings and Queens to the World's End. To which is prefixt *the Hanoverian Martyrology*, or a distinct Essay upon the Lives, Sufferings and Characters of all those Illustrious Patriots that have distinguish'd themselves by their eminent Zeal and Loyalty for the *Hanover* Succession; intermixt with an Heroick Poem, intitul'd, *The Celestial Coronation*, or King George's Royal Person and just Title to the British Crown, distinctly view'd and approv'd, by all the Bless'd above, upon the same Day on which he was Crown'd. The whole humbly inscrib'd to his most excellent Majesty, by Mr. John Dunton. Part 1. *Price 1 s. 6d.* The Second Part of *the Golden Age* being now in the Press; with this Title, *A Glorious Vision of the New Parliament*, with other surprizing Visions of the Future Happiness of *Great-Britain* in the Illustrious House of *Hanover* to the World's End. Most humbly inscrib'd to his Royal Highness, George, Prince of *Wales*. *Price 1 s.*

The Book Mr. John Dunton publish'd after his Writing the Golden Age; and being presented with a Gold Medal, viz. *The Medal*; or a Loyal Essay upon King George's Picture, as 'twas presented to Mr. John Dunton (Author of the *Golden Age*) By his Majesty's Order. To which is added, (1) *A Picture of the Golden Age*, attempted in a Poem inscrib'd to the Author of this Medal, by a Clergyman. (2) *Some Discoveries of a Design to Murder the Author of Neck or Nothing*; and of Lifting of Men for the Pretender's Service. Writ by a Person of Honour. (3) A new and reasonable Project to secure us from the Pretender, Popery and Slavery, or a Picture of the *Golden Age* (drawn from a General Union amongst Protestants) with this Title. *Dunton's Shortest Way with the Dissenters*, or the only Expedient to heal our Divisions, and to unite Protestants of all Denominations in one National Church. (4) *A full Discovery of the Principles and Practices of the Dissenting Ministers*, as made by themselves in their humble Address to King Charles II. soon after his Restoration, which said *Address* was drawn up by the Ingenious Mr. Alsop, and is here printed from his Original Copy, which (on the Account of its great Rarity) was purchas'd by the Author of this *Medal* at a great Expence. (5) *Neck or Nothing*; a Poem detecting the Treason and Flight of the late Ministry, address'd to all true Hearted Brittons. The whole Dedicated to his Excellency the Baron de Bothmer. By Mr. John Dunton, Author of *Neck or Nothing*. Price 6d.

The several Sermons Mr. John Dunton writ and publish'd (being a New Turn of Thought further to shew his great Abhorrence of the Pretender, Popery and Slavery) are thus intitl'd, viz.

(1) *The Hereditary Bastard*; or the Royal Intreague of the Warming Pan, fully detected in a Sermon upon these Words, *And a Bastard shall dwell in Ashdod*, Zech. 9. 6. In which is produced so many Secret Proofs of the Pretender's being a meer Impostor (which were never till now brought to Light) as is a full Answer to his late Declaration, wherein he Affirms he has an *Indefeasible Hereditary Right* to his Majesty's Crown. Price 6d. Ox—

(2) *Ox* — and *Bull* — or a Funeral Sermon for the Two Beasts that are to be slaughter'd upon *Tower-Hill* this Session of Parliament, upon these Words: *But these as Natural Brute Beasts made to be taken and destroy'd,* 2 Pet. 12. with the serious Advice that was given to *Ox* — and *Bull* — to prepare for the Axe, at a time when *Beasts* cou'd speak, and pretended to *Reason and Loyalty*. Also an *Elegy* upon their untimely End, to be Sung the same Day they are Quarter'd. The whole dedicated to that State Butcher *Jack Catch, Esq;* Price 6d.

There is now in the Press, and will be publish'd in few Days, Four more State-Sermons, (written by Mr. John Dunton, Author of the foregoing Discoveries intitl'd, *The Hereditary Bastard,* and *Ox* — and *Bull* —) with these following Titles, viz.

(1) *King Abigail*; or the Secret Reign of the She Favourite detected, and apply'd in a Sermon upon these Words, *And Women Rule over them,* Isa 3. 12. with a Serious Application to *Queen Robin*. Price 6d.

(2) *Bungey*; or the False Brother, prov'd his own Executioner, in a Sermon upon these Words, *And went and hang'd himself,* Math. 27. 5. Dedicated to those true Sons of the Church, that are ready to attest upon Oath that Dr. *Sacheverel* (alias *Bungey*) has drunk the Pretender's *Health,* damn'd the *Revolution,* curs'd the *Succession,* and encourag'd *Mobs*. Price 6d.

(3) *The Pulpit Trumpeter,* that drank a Health to the Fatherless Child and the Widow; or the Passive Rebel of *White-Chappel,* describ'd, in a Sermon upon these Words: *But the Jews which believed not, mov'd with Envy took unto them certain Lewd Fellows of the Baser Sort, and*
gather'd

Books writ by Mr. John Dunton.

gather'd a Company, and set all the City on an uprore, &c. Crying, these that have turn'd the World upside down, are come hither also, Acts 17. 5, 6. With a Breviate of that Treasonable Sermon that Dr. Walton preach'd the Sunday after the Thanksgiving for his Majesty's peaceable Accession to the Throne of his Ancestors. Price 6 d.

(3) *Frank Scammony*; or the Scandalous Lives, Hereditary Cant, and Pulpit Raillery of the Jacobite Clergy, prov'd to be the only Thing from which the Church of England is now in Danger; or *the Secret History of Priest-Craft* detected and applied, in a Sermon upon these Words, Ezek. 22. 26. *Her Priests have violated my law, and have profaned mine holy Things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their Eyes from my sabbaths, and I am profaned among them.* Dedicated to that Pious, Loyal, and Healing Prelate, Francis, Lord Bishop of Rochester. Price 6 d.

All these 14 Books are sold by S Popping, in Pater-Noster-Row, J. Harrison, near the Royal-Exchange, A. Dod, and A. Boulter without Temple-Bar; and whatever Books are written by Mr. John Dunton, if not publish'd with these Four Names, are imperfect Copies, and consequently a wrong to the Author, as well as the Publick.