

‘ Then let Furious Bigots act as they please, I shall ever
 ‘ be of an Extensive Charity to all Protestants, where I
 ‘ see any thing of the Image of our COMMON LORD;
 ‘ I have long understood the Difference between Matters
 ‘ of Faith, and meer Circumstantials, and am for the
 ‘ Union of all Christians, that do not differ in things Essen-
 ‘ tial to Christianity. I do not understand what the
 ‘ *Jus Divinum* of disputable Ceremonies means; I am of
 ‘ great Latitude in such Matters, and therefore (as was
 ‘ said of King *William*) as I do not censure the form of
 ‘ Kneeling, so I think that of sitting, as Eligible where it
 ‘ obtains. I look upon it to be as Impertinent an Attempt to
 ‘ endeavour to bring all Mens Minds and Consciences to
 ‘ one Standard, as to undertake that *all the Clocks in the*
 ‘ *World shou’d strike continually at the same Minute, without*
 ‘ *any Variation.* I think every Right Christian shou’d Imit-
 ‘ rate the Moderation and Piety, of *William the III.* who
 ‘ declar’d with his dying Breath, *That he dyed a Christian,*
 ‘ *of a comprehensive Charity.* With every serious consider-
 ‘ ing Mind, this must surely have a much greater and
 ‘ better sound than to have said, *I dye in the inclos’d Com-*
 ‘ *munion of one or other Party, or Denomination of Christians;*
 ‘ nor do I see how any one can safely leave the World,
 ‘ however they make a Shift to live in it, without a Cha-
 ‘ rity that reaches to all serious Christians, under whatever
 ‘ distinguishing Name they pass. And let others confine
 ‘ their Candour and Communion, within narrower
 ‘ Limits, if they dare; but I cou’d never hope to be
 ‘ join’d to the *General Assembly, and Church, &c.* above,
 ‘ if I shou’d willingly, and out of Choice, cut off my
 ‘ self from any part of the Body, or refuse, upon truly
 ‘ Catholick Terms, to hold Communion with ’em (a)
 ‘ And upon this very Principle, it is, that many Protestant
 ‘ Dissenters, do and may justifie both their Occasional
 ‘ communicating with the Church of *England,* so called,
 ‘ and their not daring to do it constantly. But seeing
 the Honourable House of Commons are of another Opinion;

(a) See Mr. Robbinsons, Mr. Flemings, and Mr. Norris’s Sermons on the Death and Funeral of the late King.

That my *NEW PRACTICE OF PIETY* may have the Approbation of that Grave Assembly, I shall conclude it with—*A SATYR upon the House of Lords, for their Throwing out the Bill against Occasional Conformity.*

I can't but think *this Title* [*A Satyr upon the House of Lords*] has given the Reader some Impatience to know *what sort of a Fellow I am.* Why truly, I shou'd reckon it a mighty Honour, if he thinks me capable to give him Satisfaction upon this Head. There's many a *Hackney-Writer*, who has got no Principles, and upon Consequence, can't account for 'em. I am none of those who weave out their *Brains into 8 s. per sheet*, nor has any *Projecting Book-seller* given me a Hint of this Matter. It a Negative Character wou'd serve the turn; I am no Church-Papist, I hate the very Accent of the word; I am under no Obligations to the *Tool* at *St. Germans.* I had never the Head-Peice to make a *Plotter* in all my Life. I never form'd any Designs of being Rich and Great. I was never in any Office of Profit, nor have I the least Desire of being so.—My Life is very far run already, I only wish the last Act of it may be free from *Tragedy*, that I may leave the World in a peaceable way, without much Reason to be angry with it, and that I mayn't finally miscarry. But may my honest Reader object; Is your *Satyr upon their Lordships*, so very consistent with your *New Practice of Piety*, with your way to Heaven between all *Extremes*, that you cou'd not leave off, till you had libell'd the *House of Peers*? Don't argue too fast, I beseech you, 'tis below the Reason of a Man, to cancel at one Dash, all the *Lines of Christianity*, which have cost him so much Pains to draw. I shall advance nothing but upon so sufficient Arguments, that I hope you'll leave me as much a Christian, and altogether as well dispos'd, as you found me. But to proceed to ————— *The SATYR upon the House of Lords, for their Throwing out the Bill against Occasional Conformity.*

The *Occasional Bill* has been twice thrown down as a *Foot-Ball* for the *Lords and Commons* to play with; indeed the Latter were at the Expence to furnish the *Materials*; all the Misfortune of it lay here, that their *Lordships* had a Negative Voice, and so the Play broke up.

People are pleas'd to say, the Commons were troubled their Bill shou'd meet with so unkind Treatment, when it must be own'd (say the *High-Flyers*) *there was so much Reason, Religion and Law, at the Bottom of it.* There is a Generation in the World that are perfect Step-Fathers to the Hints they receive from others, merely because they han't been so happy as to start 'em themselves; but this at the same Time is an Argument, both of Pride and of Insufficiency. I shan't presume to say how far the Bill might have gone forward, had it made it's first Appearance in the Upper House. There is something like a *Physical Antiperistasis* in the Humours of Men, especially when they are rais'd into some certain Circumstances. Who knows but our Co——ns might have been the *Fanaticks*, upon such a Supposition as that? But what am I saying? When Men have got a Set of Things they call *Principles*, their Actions for the Future, are always Uniform, and consistent with 'emselves. And I'm sure the whole Management of the Body of the *Commons*, from the beginning to the end, has been all of a Piece; there's no *Trimming* in it, they han't minc'd the Matter; they have been at *Westminster*, at *Home*, and have met again, and yet they're always of the *same Opinion*. And what greater Argument of Steddy Principles than such Behaviour as this?

But to enter upon the Merits of the Cause, and to make a Judgement what their *Lordships* deserve for throwing out the Bill, I shall confine my self to these Particulars. First, I shall consider the Occasion of this Occasional Bill. Secondly, I shall look a little particularly into the Nature of it. Thirdly, I shall consider the Tendency of it, and what Designs might possibly lye conceal'd at the Bottom. Fourthly, Whether the present Posture of Affairs ben't inconsistent with the Nature of such a Bill. These Heads of Discourse shall all along be manag'd with Reference to their *Lordships* Conduct.

In considering the Occasion of the Occasional Bill, I shall tell the Sense of the *High-Flyers*, and shall discover how these Furious Gentlemen, and their Brethren the *Perkinites*, SATYRIZE the House of Lords, for their throwing out the Bill against Occasional conformity; altho', (if we'll believe *LEGION's* Address) by this Pious and Noble Act, the House of Peers have preserv'd Three Kingdoms in
Peace,

Peace and Union, and justly merit Immortal Honour.

I. The *Occasion* of the *Bill* (say the High-Flyers) seems enough to make as many Votes for it in both Houses, as there were Persons well affected to the Church establish'd.—It seems there are a set of Men in the Kingdom, who by Reason they serve GOD according to their Consciences, and the best Light the Word of GOD does afford 'em, have unqualify'd 'emselfes for any Office of Profit, or any place of Trust: These Gentlemen, with Regard to the *Telt Act*, and rather than want such Offices of Profit, or such Places of Trust, have qualified 'emselfes by receiving the Sacrament of the Lords Supper, according to the Manner of the Church of *England*; this they have done for once or so, making Religion, and such a Solemn Sacrament as this, no more than a Stalking Horse, to compass their Designs, either of Riches or of Honour. And as these persons have come occasionally into the Communion of the Church, so they have occasionally left it, and continue in Communion with their Respective Conventicles. The Members of the House of Commons being fill'd with Indignation, that Religion and the Communion of the Church shou'd thus be made the Objects of Contempt, and become no more than Prostitutes for the Service of base Designs, have twice (*but with some Alterations and Abatements to show with how much Temper they were furnish'd*) drawn up, pass'd, and sent to the House of Lords, a Bill to prevent this Hypocritical Practice of *Occasional Conformity*. Their Lordships, (at least the Majority of their House) have not been in the Humour, either the first or the second Time, to comply with the Motions of the House of Commons And, continue these High-Flyers (*but with how much of Reason, let the World judge*) that they little expected their Lordships considering the *sacred Characters* of many of 'em shou'd have been so coldly affected, for the security and the Honour of their Church. Their Treatment of the Bill is Argument enough of the very slender Regard they have for the Temple of the Lord, the primitive Simplicity, and the best constituted Church in all the World. Is the sacred Memorial of the *Death and Sacrifice* of our Savi-

our, a Business to be trifled with? Must it be made the Foot-stool of Honour and Preferment? shall Men dispense with their own Principles, and come and trample upon an Ordinance of vast Importance, and all for a salary of so much *per Annum*? Shall the Bosom of the *English Church* be thus expos'd, and bare to receive all Comers, and shall Men alter, go off again, make Breaches in the Communion, and prosecute their own Factions and their Schisms, at the Expence of all Religion, and the safety of the Government? Shall a *BILL* to prevent these Abuses be well form'd, and Penalties assign'd for such as shall leave the Communion, so soon as they have swallow'd the Sacrament? Shall a Bill of this Nature be sent up to the *HOUSE OF PEERS*, and shall the *Pillars both of Church and State* be the first that shall throw it out?—Thus far the *High-Flyers*, in their Satyrizing the *House of Lords*, and in defending the Bill against Occasional Conformity.

However in a Business so publick, and of such Importance, one wou'd Imagine their *Lordships* shou'd have something to say for 'emselves (which never was, nor can be answer'd) with Reference to their *throwing out the Occasional Bill*: As,

First, That the *Dissenters* are altogether as good Subjects, and wish as well to the present Government, as those who are in stated Communion with the Church. They as heartily oppose and abjure the Prince of *Wales*, as any you can Name, they are perfectly well satisfy'd with the *Succession to the Crown*, as by *Law* establish'd. They are as thankful for the *Reformation*, and as watchful against Popery, as you can wish.

They pay their Taxes very chearfully, they perform the Duty of the Offices they enjoy, with as much Care and Conscience as can be expected. If the Sacrament be impos'd as a Test, to qualify, and they comply with it, Where's the Harm on't?—I confess here's the Appearance of Reason on the side of their *Lordships*, and tho my Arguments fall short upon this Head, yet who knows (had we Eyes to see it) but there was great *Occasion* for such a Bill.

Secondly,

Secondly, May their Lordships argue, To remove all Occasional Conformity, wou'd be the ready way to throw the Conforming, and the Dissenting Subjects at a greater Distance than they are, and Destroy all Hopes of a Comprehension for the Future. The Dissenters are not altogether insensible of the Usage they meet with, and 'twou'd be an odd way to win 'em over, to tye 'em within Church-Communion, by Penalties and Acts of Parliament, when we see them occasionally coming within the Church upon their own Heads, some out of Conscience, and others that they may be serviceable to the Queen and Government. Their Lordships wou'd gladly be inform'd what great Prejudice the Church receiv'd, in the Reign of Queen Elizabeth, by suffering the Papists occasionally to communicate? She excus'd the Peers from their Obligation, to take the Oath of supremacy, she made 'em Privy-Councillors, and Lords Lieutenants, and employ'd 'em in Affairs of the greatest Consequence. This Method drew over so many Catholicks, to the Church establish'd, that his Holiness saw a Necessity of putting a stop to it. And what mighty Mischiefs have we to apprehend from a Number of Honest well meaning Protestant Dissenters, that have no such Prejudice against the establish'd Church, but they can occasionally conform; and by leaving the Church thus open, to receive them, what Numbers have turn'd their occasional, into stated Communion?

We see that this is a Step, by which many come over intirely to us, and the Children of others, do enter into a constant Communion with us! And shall we go to cast a Scandal upon this, or discourage it? By Occasional Conformity the Numbers of Dissenters are abated, by a moderate Computation, at least a fourth Part, if not a Third.—Bishop of Salisbury's Speech.

Why, 'tis certainly so, there is something (unanswerable) under this Second particular, but (continue the High-Flyers) must the Two Houses of Parliament suffer the Dissenters to do Evil, that good may come?

However, I leave the House of Commons, to turn their Lordships Management on this Head, into SATYR; for really, tho' I say it, I am a little inclin'd to Moderation, and Unity.

Secondly.

64 The New Practice of Piety.

Secondly, Having thus given the *Occasion* of the Bill its due, we are now to consider the Nature of the Bill itself—

Secondly, *The Nature of the Bill*, which their Lordships have thrown by, may best appear from the Penalty annex'd, by the House of Commons, to the Crime of *Occasional Conformity*. And here I can't but take a very fair Hint of the Tenderness, and good Disposition of our Commons, in Regard, the first Time the Bill appear'd the Penalty was much severer than it was the second. One Hundred Pounds, and five Pounds for every Day, that such a Person shall continue the Execution of his Office, after he had run his Head into a Conventicle, was something more than only fifty Pounds for the same Offence. 'Tis plain the Commons were not so hot upon the Matter, and so much out of Humour, but they could make Abatements, where their first Demands had any Face of Persecution and Severity. And alas! say our *High-Flyers*, if *Occasional Conformity* be a Crime, Wou'd they have it prevented at a cheaper Rate? Wou'd they have the Government (and the establish'd Church) secur'd upon easier Terms, than Fifty Pound comes to? Laws without Sanctions are Things altogether useles and insignificant, they can neither give Hope or Fear? Obedience and Disobedience, in such Cases, are neither the better, nor the worse, than they were before:

Their Lordships, (continue these *High-Flyers*) it seems, wou'd have remov'd the Crime, but they cou'd not approve the Punishment, like over-indulgent Mothers, rather than use the Rod, they'll suffer the Children to act just as they please, till they ruin both themselves, and the Families they belong to. These are methods full of Tenderness indeed! Let a *Man* play fast and loose with Religion, stretch his Conscience to what Size he pleases, he shall never smart for it—Thus far our *High-Flyers*. But methinks 'twou'd be worth the while, to hear what their Lordships can say for 'emselves, upon this Particular; and

First, They argue from the *PREAMBLE*; to the Bill, as it came abroad, 1702. The words are these, *As nothing is more contrary to the Profession of Christian Religion, and particularly to the Doctrine of the CHURCH OF*
E N G.

ENGLAND, than Persecution for Conscience only; in due consideration, &c. Now if the Genius of Christianity, may their Lordships say, and especially the Doctrine of the *English Church*, be so unpersecuting, and so mild, why must a Fifty Pound-Forfeiture be exacted of Men, because they Worship GOD according to their Conscience! Conscience and Christianity, it seems, are good Friends, and never lay Hand upon each other; but the mischief of it lyes here, the Christianity of the Commons wou'd gladly restrain and persecute the Conscience and Christianity of Dissenters. If there's any other Reason, than only Conscience, let us know what it is? Don't Dissenters in Office, discharge the Duty of their Posts, as well as other Men? Have they practic'd any ill Designs upon the Church and State? And if they are thus well affected, and upon Occasion, will come over, and communicate with our Church, where's the Harm on't? Shall we treat those with the utmost severity, that come nearest to us, and are not only embark'd upon the same Bottom, in all the Essentials of the Christian Faith, but are partly Symbolizing in Things indifferent?

Why truly, I can say little to this matter: But 'twou'd seem the Christianity of their Lordships, and the Christianity of our Commons, are something of a Different Complexion, and that they're mutually Dissenters to each other; tho' perhaps all of 'em may have receiv'd the Elements, according to the same Rites and Usage.

Secondly, Their Lordships argue thus upon the matter, that the *occasional Bill*, with a Fifty Pound Penalty, does manifestly make an Inroad upon the *Act of Toleration*. The Design of which *Act* was to exempt all Protestant Dissenting Subjects, from suffering by the Force of certain Penal Laws; now shou'd such a Penal Bill pass, the Toleration might indeed remain a Bauble to please Children, but Men of sense wou'd have other Thoughts of the Matter. Was the Toleration remov'd, then the Mask were pull'd off, and the management expos'd. To talk of maintaining involably the *Toleration-Act*, and in the mean while to pass the Bill, is but to tye up the Right-hand, and smite the Dissenters with the Left: Wou'd it not be a mighty satisfaction to a Man, when one has robb'd him

to bid him be easy, there are good Laws in Force, which won't see him wrong'd? Let the *De Jure* of it be where it will, the Man is sure, he's robb'd *De Facto*; Laws, if such matters go at this Rate, wou'd be much like *House-hold-stuff*, some for Ornament, and some for Use.

If this be the State of the Case, and the Commons be for dropping the Toleration Act; I shall e'en drop 'em too, and crave leave to come off from this Second *Particular*, by the Strength of their own Reason.

I shall next consider the Tendency of the Bill, for I design to be pretty short with their Lordships. And who (say our *High-Flyers*) that has the use of *Five Senses* cou'd ever Imagine but the Tendency of the Bill, was to secure the Government, that Power might be only lodg'd in the Hands of *Consciencious Church-men*, and that such Persons who wish and pray for a Revolution, might have their Hands ty'd up, and so be reduc'd to a Civil Kind of Impotency. 'Twou'd have provided for the Honour of the Church, that her sacred Institutions might not suffer by Hands and Hearts, that are covetous and prophane. Indeed their Lordships Refusal of the Bill, whose Tendency is such, must needs fill up their Characters with *THE BLACKEST LINES*, and the Religious part of the Nation, must certainly take the Hint, and open their Mouths, upon such Occasions as these—Thus far the *High-Flyers*.—But as every Cause has two sides, we shall take Notice, how their Lordships can turn and represent the Matter, and

First, Their Lordships may be suffer'd to say the indecency of Zeal, with which the Commons have push'd forward the Bill, was Argument enough of some latent Persecuting Design, at the Bottom of it, and upon Occasion some of the Commons have sufficiently shown 'emselves; Witness the literal Piece of Malice, which you have in a Printed Speech for the Bill, the words are these. 'And are we afraid to disoblige a Party of Men that are against the Church and Government? Whose Principle of Hatred, and Malice to the Family of the Stuarts descends to 'em by Inheritance? Men that offer'd open Violence to her Majesty's Royal Grandfather; Men that have not only the
Impudence

Impudence at this time, to justify that Fact, but to turn the Day of his Murder into Ridicule, and keep a Calves Head Feast in the City. And can we imagine, that those who are Enemies to Her Majesties Person and Office, and that were for hindering Her from coming to the Throne, wou'd not be glad of an Opportunity to shove her out of it?—The Bishop of Salisbury has given us fair Intimation of his own suspicion; of something that wou'd follow upon it, 'tis true he don't tell us *The Pretended Prince was regarded by the Promoters of the Bill*; but Men that know sense; will very easily make a Conjecture that way.—In the Interval between the two last Sessions, I remember that being in Company with a Member of the House of Commons, and discoursing with some Freedom, upon this Subject, he told me 't was very Apparent, the Promoters of the Bill had something more in their Intention, to which the OCCASIONAL BILL was no more than the Introduction. DOUBLE INTENDERS may serve upon the Stage, lest the Modesty of an Audience shou'd be shock'd; but they ill suit the Characters of the representing Body of the Nation.

Secondly, *Their Lordships are very sensitive the Natural Tendency of the Bill, was to create Disunion and Discord among her Majesties Subjects.* The Dissenters can't be suppos'd to be insensible, and if so, they must upon Consequence have resent'd such Treatment as the Bill wou'd ha' given 'em; and tho' the Dissenting Body might not have run into Extrems upon this Occasion, yet the Ferment wou'd have work'd silently within 'em. And the Policy of it seems wonderful, that the Government and the Establish'd Church cou'd be secur'd by Methods that directly tend to disaffect and disremember, so vast a Body of her Majesties Loyal Subjects. Strength and safety in Bodies politic, as well as natural, consist in Union and good Disposition; therefore say their Lordships, we cou'd not so far give up the Interest which Her Majesty maintains, in the Affections of her People, merely to gratify a WHIM, which was the most warmly promoted by Persons who have hitherto deserv'd no better Title than that of Jacobites; and upon their own Principles can't be suppos'd so true to the present Government, as those whom they'd incapacitate to serve her Majesty.

I can offer nothing against their LORDSHIPS upon this Particular, without Violence to my own Reason, and the TRUTH AND JUSTICE of the Cause.

Thirdly, *Their Lordships have something farther to offer as a Consequence upon the Discord and Disunion the Bill would create, that 'twou'd cut off all Thoughts of a COMPREHENSION, for when the Minds of Men are ruff'd with hard Usage, and ill Treatment, there's no working upon their Reason at such a Time. And the Passing the Bill, wou'd show we had worse Apprehensions of 'em than they really deserve, as if their paying worship to GOD in an unceremonious simple way, was so great a Crime, that it immediately render'd 'em unworthy to be concern'd in a Civil Society; And for this Reason, an Aged and Learned Prelate, was pleas'd to say, in the House of Lords—That it was well known by some Books he had formerly published that he had been no great Favourer of the Dissenters, but since that Time, he had met with an Opportunity to know 'em better, and he must own he found 'em to be Men of greater Moderation and Piety than he formerly thought 'em, and as he was now Antient, and had but little Time to live, he thought himself oblig'd to do 'em this Justice before he dyed——*In these words (or to this Effect) this Pious Bishop was pleas'd to express himself; so that 'tis plain, from his Lordships Sentiments, and the Throwing the Bill against Occasional Conformity out the House of Lords, that the Tendency of the Bill looks a little dangerous and ill Natur'd.

In the last place here's yet, the Season when this Bill appear'd, which I must acknowledge the last Refuge, upon which I can build a SATYR against their Lordships.

The Season seems a little Dangerous, 'tis true, and the great Issues of War are uncertain, let the Allyances be what they will; and this wou'd seem to furnish Argument for throwing out the Bill against Occasional Conformity.

But say our High-Flyers——If the Church as well as Civil Liberty lye at Stake, 'tis without Question, very seasonable

ble to pass a Law for the security of it; and what Thoughts can we entertain of those LORDS, who put a Stop to such a Design? The COMMONS indeed, had other Business upon their Hands, but has any Part of it been left unfinished? And if they cou'd find Leisure under so pressing Circumstances, to attend this glorious Piece of Service, What acknowledgments do we owe them for it?— This far the High-Flyers.—But now their Lordships come up with their Reasons, and 'tis but CIVIL we shou'd give them the Hearing, and they urge the Matter Home after this Manner, Don't the French King equally design the Ruin of the Church-Men and Dissenters? He has no Indulgence for the one, or for the other; and are they not equally concern'd to maintain the Reformation? And can this be the Season to persecute each other, when the greatest Union and Affection may possibly prove too little? The Factions within the Walls of Jerusalem, were a great Instrument of Ruine to that devoted City, when they had the greatest Necessity to joyn Hearts and Hands against the Roman Forces, that were battering down their Walls. And one wou'd imagine a too near similitude between the Circumstances of that unhappy People and our own. What Dependance can our ALLYES have upon us, shou'd we go together by the Ears at Home? Shou'd we look back upon the Roman History, we shou'd find this to have been a stated Rule in Policy, that even in Times of Persecution at home, when any considerable Danger threatned the Empire from abroad, the Flames immediately were extinguish'd, and all was Peace and good will, till the Ruine from abroad was blown over. And shall we begin to read backwards, the best Politicks of other Nations? Shall we divide at Home, that Conquest may be ours abroad? The very Hint of this Management is enough to put Life and Courage into an Enemy.

I'm now oblig'd to acknowledge very fairly, I have lost my LAST HOLD; I have written my self into a Convert, and a Friend to their Lordships, and but that the TITLE is printed off, I should certainly make Amendments to it. The Reader may

NOW

now make the Judgement for me, if this *S A T Y R* on the House of Lords be inconsistent with my *New Practice of Piety*, or the old way to Heaven, newly discovered.

F I N I S.

Advertisement.

ON the 30th of this Instant *May*, will be Publish'd———The *New Athenian Oracle*, in Three Parts; *viz.*———1. *The Divine Oracle: Or, a Directory for tender Consciences.* In this Part the Questions of a more Speculative Nature, shall be over look'd———2. *The Philosophick, and Miscellaneous Oracle*, where Poems that are sent us shall be inserted, and Poetical Questions answer'd in the same Faculty———3. *The Secret Oracle*, discovering the *Arcana Nature*, but refin'd from every Indecency that wou'd disoblige the most modest Reader: The Members of *NEW ATHENS*, in a late Advertisement, have given the World a Promise of *This New Athenian Oracle*, to be continu'd in a *Weekly Paper*: But upon Second Thoughts they see Occasion to take new Measures. There are a great Number of *Curious, and uncommon Questions*, sent to *Mr. Smith's Coffee-House*, in *Stocks-Market*, since the Publick had Notice of this Design; and a *Weekly Paper* wou'd oblige the Members to write too much *Extempore*, and not give 'em Leisure enough to *search after Truth*, and to make those Observations and Experiments, which many Cases may require———
This *New Athenian Oracle*, will therefore be continued in Parts, 6d. each, till the *Question Project* is compleated.

OS

San. Boston Savage

San. C

July 28. 1791.