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XVIII
Frank Scammony: 17

OR, THE 700 28

Restoring Clergy

DETECTED,

In their Names, Haunts, Plots, Heresies, and
Lewd Conversation,

IN A

SERMON,

Upon these Words,

*Her Priests have violated my Law — And
I am profaned among them, Ezek. 22. 26.*

OCCASION'D

By a certain B——p's swearing, *We'll have the Pretender
by G——d.*

To which is added,

The Pulpit Trumpeter; or the Substance of all The Treasonable Sermons that have been preach'd at Whitechappel, by that Passive Rebel, that drinks a Health to the Fatherless Child and the Widdow.

Attested by Two of his constant Hearers.

The SERMON (with all the Discoveries) dedicated to that Pious, Loyal, and Healing Prelate, Francis, Lord Bishop of Rochester.

By Mr. John Dunton, Author of *Neck or Nothing*; and of those Four Sermons, intitled, — *The Hereditary Bastard, Ox — and Bull — Bungey — and King Abigail.*

L O N D O N :

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T O

The Right Reverend Father in God,
Francis, Lord Bishop of *Roche-*
ster.

My Lord,

YOUR Piety, Loyalty, Moderation, and yet Zeal for the Protestant Religion, being your undoubted Character, has embolden'd me to lay this small Offering at your Lordship's Feet. I must confess, that what I have written concerning the Names, Haunts, Plots, Heresies, and lewd Conversation of the High-Church, or Restoring Clergy (who are the only Persons intended in these following Sheets) cannot but be the most ungrateful Theme to any who (like your Lordship) have the Interest of Christ, and the Honour of Religion so near at Heart; and I do assure your Lordship that it is a Work no way delightful to myself, nor have I any Design to undermine that Honour that's due to our Pious Clergy of the Church of *England*. My Lord, I am no Enemy to the *Hierarchie* of the Church, for such is my Esteem for Bishops, as the Ministers of Christ, that where there is one, I heartily wish there were ten. I have, myself, the Honour to be the Son of an Eminent Divine of the *Church of England* (*viz.* Mr. *John Duntton*, late Rector of *Aston Clinton*, in *Bucks*) and resolve to live and dye in that Communion. And that I may be sure to do so, I think it my Duty (as a Loyal Subject to King *George*) to detect all

the wicked Designs and Plots of those Jacobite Priests (or *Pulpit Madmen*) that (by their *Hereditary Cant*, and *false Cry of the Church being in Danger*) do all they can to *Restore* a Popish Pretender, to *secure* (as they absurdly call it) a *Protestant Church*.

My Lord, By *Restoring Clergymen*, I don't mean a *Pulpit Madman* without Wit and Learning (for no such can be admitted to *Holy Orders*) but by *Restoring Levite*, I mean, ' *A Priest* that Rails in the Pulpit, and Plots
' out of it, that reviles Dissenters for not coming to
' Church, and yet speaks false Divinity with his Conver-
' sation, as if he thought to go to Heaven some other
' Way than what he teaches the People. He is one
' that's a *Drunkard, Swearer, Censorious*, a meer *Scammony*
' (that's a meer Incendiary) a *Wolf in Sheep's Cloathing*,
' a *profest Enemy to Church and State*, hid under *Canonical*
' *Vestments*, that with more Ease, and less Suspicion, he
' might seduce his Majesty's Subjects from their Duty
' and Allegiance, and encrease the Number of that
' *Peevish, disaffected, and ungovernable Faction*, that go
' under the scandalous Name of *Jacobites*, and are so pro-
' perly call'd, as *Franck Scammony* (the Head of the *Mob-*
' *Faction*) has sworn, *He'l have the Pretender by G—d*.

My Lord, 'tis to this *flight in Jacobitism*, that the following Sermon owes its Rise, and by which all the *Restoring Clergy in Great-Britain* will find themselves severely exposed by the Discoveries I make in it of their *Plots, Heresies, and lewd Conversation*, or if any *guilty Levite* thinks good to Wince (by asserting his *Innocence*) he shall find that I am able to prove, in Words at Length, what (with Respect to his Gown) I have but yet advanc'd under *Initial Letters*. It must be own'd, the Characters of Clergymen, are the most difficult to Write; but I need not fear the severest Critick, for as I assert nothing but Truth, Truth alone will Protect me, and therefore I fear no ill Treatment for this Sermon, or for any Discoveries I make in it, except it be from the Jacobite Clergy, and from them I own my self in no small Danger, as they have *preach'd the*
Mobs

The Dedication

v

Mobs on their Side, and depend upon 'em to defend their Treason, so that they have learn'd Oxford's Art of Restoring, (a) and most profanely draw in the Church to excuse or defend their Mobbing, I call it so, as it has been my Observation for Forty Years, that our worst Heats and Animosities have always had their first Rise from the Pulpit; but (my Lord) 'tis strange, that the Ministers of the Gospel shou'd thus, to the scandal of Religion, and Reproach of the Gown turn Incendiaries encourage Mobs, insult their Prince, and instead of instilling into the People's Minds, the true Principles of Religion, Peace and Loyalty, which has always been the Glory and Character of the Church of England, shou'd now be the Authors of Scandal, Discord, and Rebellion.

The design therefore of this SERMON is, to Reform even the Pulpit, for as I ventur'd *Neck or Nothing* (b) to save the STATE, so I here run the same Hazard to save the CHURCH, and as this is the last Sermon I shall ever Write, I hope 'twill make the greater Impression upon *Franck Scammony*, and all his *Inferior Jacobites*, as 'tis for their Conversion I venture to set the *Restoring Clergy in a true Light*; However (my Lord) as in this SERMON I make no DISCOVERIES but such as are Matter of Fact, I assure my self 'twill live *above the reach of Censure*, under the Patronage of so Loyal a Prelate as the Bishop of *Rochester*: or shou'd it meet with your Lordships Frowns (as our *Restoring Clergy* will swear it deserves it) I shall think *Franck Scammony* has met with a just Correction, for daring to SWEAR in your Lordship's Presence; but may this SERMON (that goes by his Name) Reform both his Tongue, and life in the same Manner as we find in the Instance of *Bishop Hacket*, who being once (*Inoffensively*)

(a) See this confirm'd in a Book, intitl'd, *The Art of Restoring*, written by that learn'd and ingenious Gentleman Mr. *John Toland*. (b) Alluding to the Book I lately publish'd, intitl'd, *Neck or Nothing*.

Rebuk'd by his Baker for Swearing, never swore again. The Story (my Lord) is this, The Baker being at the Bishop's House, heard him SWEAR in a horrid Manner; but there being then a *Slit Deal* between 'em, the Baker cries out, ' *Hark, Hark, there's some Body in the Par-*
lour Swearing at such a scandalous Rate, that I am sure,
did the Bishop hear him, he'd kick him out of his House. The Bishop hearing the Baker's Words, *sneak'd* out of his Parlour, and (as Dr. *Plume* told me, from whom I had the Relation) was never heard to swear after that Reproof, and I wish *Franck Scammony*, by bare Hearing his Name inserted in this SERMON may take shame to himself, and go and Reform in the same Manner Bishop *Hacket* did, or at least may he never more SWEAR. He'll have the Pretender by G—d. But however Zealous *Franck Scammony* may be to set a *Papish Impostor* on the British Throne, 'tis certain your Lordship wou'd rather Head a Troop of Horse in your own Person (as Bishop *Compton* did at the Revolution) than a *Sham-Prince* shou'd ever set a Foot upon English Ground, and for that Reason this *Sermon* does not so much as once squint a Reflection at any Divine, that is so truly Pious and Loyal as *Bishop Atterbury*. No (my Lord) such a Clergyman is a faithful and true Minister of Christ, and we find his Character exemplify'd in all those Bishops (I'll not except one) that now fill our English Sees; and in most of the inferior Clergy, who for that Reason ought to be Heard as the Oracles of God, for their Lives preach as well as their Doctrine, like wise Preachers, they all promote a Union of Hearts and Affections. They are all *Tenisons* for Healing our Divisions, and preaching the pure Gospel of Christ; Divinity, is the Exercise and Glory of their Studies; this makes 'em wise both in the Pulpit and out of it; nay, this makes every Place where they vouchsafe to Discourse to be a Pulpit, for such is the Bounty of their Religious Conversation, that howsoever the ~~Place~~ *Place* may be chang'd, the Sermon is perpetual.

My utmost Aim therefore in the following Sermon is, (1) To Detect and Reform *Franck Scammony*; and other Jacobite and Heretical Clergy, that are not so pious, loyal, and orthodox as your Lordship, and other moderate Divines of the Church of England are acknowledg'd to be. (2) To open the Eyes of the People too much of late poyson'd by these *Restoring Incendiaries*. (3) To hint to the Government the Necessity of a Seasonable and skilful Application of some proper Specifick Remedies, in order not only to remove the Distemper for the present, but to re-establish the sickly Body of the State in perfect Health and Vigour to all succeeding Generations. And lastly, to occasion the Fathers and Governours of our Church to take into Consideration the Danger of the Church, which arises from the scandalous Lives and Corrupt Doctrines of Men in Holy Orders. 'Tis these that make the Offerings of the Lord to be abhor'd. *Bungey* Curses the Succession, the Butcher of *Whitechappel* prays for the Pretender, and *Frank Scammony* swears he must come in. And not only swears it must and shall be done (a) (they are *Scammony's* own Words) but has been so zealous to restore him, that after some Noblemen had been with the (late Duke of *Ormond* to advise him to confess his Treason against his *Queen and Country*, and fling himself at his Majesty's Feet for Mercy, just as the Duke was going to be thus Penitent, comes *Frank Scammony* to visit him, and perswades him out of his intended Loyalty, by telling the Duke, ' He had been always a
' faithful and good General, and that 'twas beneath a
' Nobleman of his Character to make that mean Sub-
' mission he had been advis'd to, and therefore 'twas
' better for him to go to *France* to secure his Honour,

(a) See this confirm'd in *The first Part of the White-Staff*, printed for *J. Baker*, where that Restoring B — p *Frank Scammony* makes this profane Oration, ' We have
' but one Way left. *France and the lawful Heir, it must and*
' shall be done by G — d.

‘ as well as his Person from Danger. To this Effect *Frank Scammony* spoke to the Duke of *Ormond*, who unhappily took his Advice, and went soon after to *Paris*, where (the Tyrant of *France* being now dead) he is like to live and dye attainted of High Treason.

My Lord, I receiv’d this *surprizing Discovery* from a Person of Credit, that liv’d with the Duke of *Ormond* at the same Time that *Frank Scammony* perswaded him to fly to the *French King* for Protection, which Advice, at that Time, was much the same as if Frank had said to the Duke, *Go and Head the Pretender’s Rebels, visit him often at Bar-le-duc, caress his Father Confessor in private, (as he did for Two Hours at least) and let Great-Britain be now convinc’d that the Report is true that your Grace held a Correspondence with the Pretender, for the whole Time of your Campaign in Flanders.*

This (my Lord) seems to be the meaning of *Frank Scammony’s* Traiterous Advice to the Duke of *Ormond*, when he bid him fly from the Justice of an injur’d Nation, to seek Protection from *French Papists*, and *British Mobs*, seeing at the same Time this Advice was given, ’twas publickly known that the *French King* was both the Protector and Governor of that Popish Impostor that (by the Advice and Encouragement of such *Restoring Clergymen* as *Bungey, W——ton*, and *Frank Scammony*) attempts to usurp his Majesty’s Throne.

My Lord, these are our Stumbling-Blocks; these are they which give Disturbance both to Church and State, of which there is nothing in Nature more demonstrable, it is by the industry of these, that the whole Mass of the Body Politick hath of late been poyson’d, and whilst they are permitted to continue unpunish’d, it is morally impossible to hope for a perfect Cure; upon these Accounts the Church Mourns, and such are her Complaints as might even melt an Heart of Brass. (1) From the Consideration of what she once was. (2) What she now is. (3) What she is like to be reduc’d to, if none stand up to plead her Cause, and this concerns you, my Lord (with the rest of our Fathers) who are entrusted

entrusted with so great a Share, and so high a Degree of the Ministry. To you more is given, and from you more is requir'd. To you it belongs not only to Walk inoffensively yourself, (that *Frank Scammony*, and *the Restoring Clergy* may learn LOYALTY from your Example) but also that you Restrain and suppress (by your Authority) all such Notorious Offenders. It was not enough to old *Eli*, that he was a good Man himself; the Scripture lays no Scandal to his Personal Conversation, but this was a scandal to him, that having Authority, *he restrained not his wicked Sons*. You are therefore intreated to consult the Affairs of our Church, to make Provision for the removal of our Scandals, to settle the power and purity of Religion, and once more to *Restore* the Gospel to the People, of which they have been so long depriv'd by our High-Church Clergy; but more especially by that *Pulpit-Trumpter* (or *Passive-Rebel*) of *Whitcchappel*, that drinks a Health *to the Fatherless Child and the Widdow*, and once did it in so devout a Manner, that lifting up his Eyes to Heaven, he heartily pray'd, ' That we might never have a Foreign Prince to Reign over us, except it was an Hereditary one; and for that Reason I have intermix'd the Substance of all his treasonable Sermons, with that which I have here intitled, *Frank Scammony* (or *the Restoring Clergy*) as *Frank* and *Jack*, like *Harry* and *Mat* (a) are Two Jacobites of the same Kidney; and to convince your Lordship I have no ways wrong'd Dr. *W—ton* in this Reflection, I am always ready to prove the Treason he's charged with in the following Sheets, by Two of his constant Hearers, who heard all the Jacobite Sermons which he has preach'd in *White-Chappel Church*, since his Majesty's Happy Accession to the British Throne, and which your Lordship (as I infer from your

(a) Alluding to that Expression (in Lord *Bolingbroke's* Letter to Mr. *Prior*) ' Excuse the confus'dness of this Scroll, which is only from *Harry* to *Mat*, and not from the Secretary to the Minister.

X *The Dedication.*

Remarkable Affection to King George) will read with the *greatest Abhorrence*; and therefore that your Lordship, with all our Prelates of your Pious, Loyal, and Healing Character, may long live to adorn our excellent Church and State, shall ever be the Hearty Prayer of,

My Lord,

Your most Humble, Faithful,

and obedient Servant,

John Dunton.

*There is preparing for the Press, and will be publish'd in
Few Days,*

DUNTON'S MANIFESTO, declaring, He has as much Right to be King of *Great-Britain*, as that bold Impostor that calls himself *James the Third*, which *Pre-tention* is made Good, by fully disproving all the *Depositions* that were forg'd at *St. James's*, of the *Pretender's* being Born of the Body of *Queen Mary*, and by many other **ERAUDS** relating to the *Royal Claim* of that *Sham-Prince*, that the *Hereditary Canters* affirm has an *Indefeasible Right* to the *British Monarchy*. To which is added a Copy of the *Challenge* that was sent to the *Pretender*, by his Brother Rival for His Majesty's Crown. The whole *Manifesto*, and *Challenge* most humbly inscrib'd to *King George* our (ALONE) Rightful and ever Glorious Sovereign. By Mr. *John Dunton*, Author of *Neck or Nothing*, whose early Discoveries of the *Treason* and *Villany* of *Oxford* and *Bolingbroke*, were never disprov'd in any one Instance, and were lately confirm'd by the *Report* made by the *Committee of Secrecy*.

I'de be a Prince at least, for I aim high;

And to dare Kingship, is some Royalty———**Dryden.**

Frank



Franck Scammony,

OR THE

RESTORING CLERGY.

Ezek. xxii. 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.

FROM the 1st verse of this Chapter, unto the 25th we have an Account of *Jerusalem's* crying Sins, and of God's Judgments, as the sad Consequence thereof; but more particularly the Lord doth by the Prophet, charge her Sins upon those who ministred at his holy Altar, as being the chief concern'd in the Plot; *there is a Conspiracy of her Prophets in the midst thereof, like a roaring Lion ravening the Prey, they have devoured Souls, they have taken the Treasure and precious things, they have made her many Widows in the midst thereof,* verse

25. They had laid their Heads together, mad work indeed, and 'tis like to prove fatal, because such Conspirators seldom want for Craft or Cruelty, these roar, raven, and devour the Prey, *Souls, Treasure and precious Things*; False Prophets (*who plot the Ruin of Church and State*) are always full of Severity and Rigor against God's own People, for no other Reason than a free and faithful Discharge of their Duty; and indeed there is no Act so vile and impious, that false Priests will not only contrive against such (who out of Conscience and Duty to God, either cross or oppose them, or refuse to comply with them in their corrupt Courses and Doctrines) but will also colour it over with some specious Pretence of *Piety, and Zeal for God's Glory*, like those false Brethren the Prophet *Isaiab* speaks of, who cloak'd their villainous Designs against the People of God, with the highest Shew of Concern for his Glory. *Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be Glorified, Isa. 66. 5.* these were Brethren in Name and Profession, but *false and counterfeit ones*; these hated the sincere Servants of God, they reproach'd, disgraced, and despitefully us'd them; they were look'd upon as *a Parcel of Schismatics, or Men of Republican Principles, Persons dangerous to Church and State,* and therefore they cast 'em out; *an unjust Censure, under the Pretence of Legal Proceedings!* But perhaps these stood in their way, and they could do nothing 'till they were remov'd; and yet so as that all must be for the Glory of God; pretending that what they did was upon just and good Grounds, and that they did a Service very acceptable to God, much like our late *High-Church (or Restoring) Priests*, whose Cant about the *Church's Danger*, was only to gain a Point, and not so much out of Love to the Church it self; however, the Church was a good Pretence, because *the best Cause*: But the real Design was, to engross all Power, that they might be able to bring in their *Beloved Pretender*, this was the Conspiracy, but the Pretence was, for God's sake, for Christ's sake, and for the Church's sake. Well, *there is a Conspiracy*

Spiracy of her Prophets, and the Priests being in the Plot as well as the Prophets, the Disguise by little and little wears off, 'till at length, with a bare Face they openly and impudently offer Violence to the Law it self; 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. — In which Words we have,

First, A very sad and heavy Charge brought in by the great God against *Jerusalem*, to wit, *The Violation of his Law.*

Secondly, The Persons against whom this Charge, or Bill of Indictment is found, and these are the Priests, [*Her Priests have violated my Law*].

Thirdly, The Particulars of this Charge exhibited against them in four things;

1. That they had abus'd God's Holy Things, [*and have profaned mine holy Things*] i. e. they had prostituted the Word, Ways and Ordinances of God to their Lusts, making them only to serve their Carnal Designs. These have infring'd upon, and forc'd the Law to speak what it never meant; Profanefs in the Highest Sense, when Holy things shall only serve to bring about unholy Ends. *Let the Lord be Glorified, Isa. 66. 5.* when it shou'd have been said, Let our Lusts be satisfy'd. *Ye begin in a wrong Name*, said that Martyr, when they began the Sentence of Death against him with these Words, *In the Name of God, Amen.* The Conspirators in *K. Richard* the second's time, endors'd all their Letters with, *Glory to God on High, on Earth Peace, and Good-will towards Men.* Too fair a Glove for so foul a Hand; the Devil is oft in Disguise, for there are *white Devils as well as black ones*; and those are the most mischievous, especially when you find him under *Samuel's Mantle.*

2dly. That they level'd, trod down, or laid open, Things Sacred and Divine, to be profan'd by un sanctified Persons [*they have put no Difference between the Holy and profane, neither have they shewed Difference between the*
Unclean

unclean and clean] as they put none, so they shew'd none. Those *Shepherds* who are wanting to themselves, will be so to their People, for a carnal Heart knows now how to distinguish between the precious and the vile; *they have put no difference*, they make it open Tide, and admit all, good and bad.

3dly, That they were guilty of the profanation of God's Sabbaths, [*and have hid their Eyes from my Sabbaths*] i. e. They have winked at the Violation of my Sabbaths, they have conniv'd at it when they should have reprov'd it, or they have been framing Pretences that they themselves might break it.

4thly, That they continued to dishonour God, [*and I am profaned among them*] they made a Trade of it. If the Priests are profane, no wonder to see the People so; for their Sins have two Wings, viz. *Example and Scandal*, by which it flyeth higher, and much further than other Mens. It is story'd of a Woman, that she for some time publickly *disputed the Being of a God*; but being afterwards converted, confessed, that *the scandalous Life of a learned Priest, was that which had conjur'd up those damnable Notions in her Soul*. And of another, That he desir'd a profane Preacher, to point him out a nearer Way to Heaven than what he had taught in his Sermons, since he went not that Way himself. It is by the Sins of these Priests that an open Door is made to let in all manner of Debauchery among us, [*and I am profaned among them*]. The Words thus divided and consider'd, the subsequent Doctrines are,

First, *That such may be the Corruptions of the Times, that the Ministers of the Church themselves, may be the Principal Persons, and the most notorious in the violation of God's Law*.

Secondly, *That this heavy Bill or Charge against these Incendiaries, shall at last be brought in by the Great God Himself; and then, who of them can plead Not Guilty? [Her Priests have violated my Law, &c.]*

Thirdly, *That in this Indictment against profane and scandalous Priests, God will take notice and make mention of every Breach of the Law, in its deepest Aggravations. He hath*

hath a Book of Memorandums, and will recount where he calls to Account, in every Particular, [*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 they have hid their Eyes from my Sabbaths, and I am profaned among them*]. It is the first of these that I intend as the Subject of my Discourse at this time.

Doct. — That such may be the Corruptions of the Times, that the Ministers of the Church themselves may be the principal Persons, and the most notorious in the violation of God's Law. God points at these, as if none else were guilty; *Her Priests, &c.*

In the prosecution of this, I shall,

First, *Shew you what this Law is.*

Secondly, *Who these Priests are.*

Thirdly, *When they may be said to violate God's Law*

— And,

Fourthly, *I shall apply the whole.*

First then, I am to shew you what this Law is.

By the Law we are to understand, all that which the Lord hath commanded his People to observe and do, the which we find comprehended in Three Things: First in the Ten Commandments, for Moral Duties, *Exod. 20.* The Second is his Judgments, or Judicial Laws, for punishing Transgressors, *Exod. 21.* The Third is his Statutes, Ordinances, or Decrees, for the Service of God, (a) and this in every respect was transgressed.

Obj. But what is this to us, you'll say, who are not under the Law, but under Grace, as the Scripture saith? *Rom. 6. 14.*

Ans. I grant the Ceremonial-Law is wholly abrogated and done away, as touching the Use and Practice of it, *Christ having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, Eph. 2. 15.* As to the Judicial Law, which chiefly designs the Punish-

(a) *Lev. 3. 17. and 6. 18. 22. Exod. 12. 24. and 17. 31. and 29. 9. and 34. 2.*

ment of Transgressors, it is also abolish'd, saving so far as it is grounded on *the Law of Nature*, agreeth with the Moral Law, or with the Law of our Christian Magistrates, which is the most Excellent of all Nations. And as to the *Moral Law*, it is so far abrogated in respect of Believers only, as touching the Curse, *Rom. 6. 14.* its rigorous Exactions, requiring perfect Obedience on Pain of Damnation ; but it is not made void as touching the Doctrine, Government, and Obedience ; it still serves to convince of Sin, reprove the Sinner, teach all Duties to God and Man, to humble us ; it is a Rule to direct our Life and Actions, tho' it can't justify us before God. *The Law is holy, and the Commandment holy, and just, and good ——— For we know that the Law is spiritual, but I am carnal, sold under Sin, Rom. 7. 12, 14.* Thus much for the Law.

Secondly, Who were these Priests ?

Ans. They were Men immediately called out of *Aaron's* Posterity, (for they only were Priests, and were called the Sons of *Aaron*) and anointed with Oyl, and consecrated in the sight of the People, *Exod. 41. 29. Lev. 8. 2.* that they might teach the Doctrines receiv'd from GOD, offer Sacrifices, bless the People, and make Intercession for themselves and the People, *Lev. 9. 7. 16. 6.* And these were Superiours who ministred to the People in the Tabernacle, among whom some were called *High-Priests*, *Mat. 2. 4.* who were the Heads of the Families, for which cause they were called *the Princes of the Sanctuary*, being divided into Twenty-four Orders or Classes, *Numb. 17. 6.* But yet was there ever some one above the rest, and he was the Eldest of *Aaron's* Sons and Posterity who was called the High-Priest, a Figure of Christ the Head of his Church, *Heb. 5. 6.* He alone might go into the Sanctuary, and appear before God, having a Covering on his Head, in which was graven *the Holiness of God*, that God might be pleas'd with them ; and yet according to antient Institution, there were two Priests, *1 Chron. 24. 2, 3.* who in their course did minister ; yet so as that the one was Chief, and the other next unto him, *Luk. 3. 2.* There were also *Infe-*
rior

rior Priests who were of the Sons of *Levi*; these did minister unto the *Hgh-Priests* as they Sacrificed, serving them in the whole Administration thereof, but had no Authority to Sacrifice, *Numb.* 18. 6. and 3. 6. Thus have I shewn you what we are to understand by Priests, who, as we see, were a certain Order of Ministers under the Legal Dispensation. These had violated God's Law; and so general was the Revolt, that the Charge is brought in without Exception, *Her Priests have violated my Law.*

Quest.—But perhaps some may say, *Have we not our Priests now in Gospel-Days, as well as those under the Legal Dispensation?*

Answ. Yes, yes, that we have, and our *Altars* too, without going so far as *Rome*, but neither of them have their Foundation in the Gospel; for altho' there is some Similitude between the Priests under the Law, and the Ministers of the Gospel, yet the Holy Ghost doth never in the New Testament give the Appellation or Name of Priest or Priesthood peculiarly unto any of them; for *Christ* being made a Priest for ever according to the Order of *Melchisedeck* by the Oath of God, *Hebr.* 7. 21. hath no Companions in his Priesthood, neither left he his a Priesthood, but a Ministry, and that because there remain'd no more propitiatory Sacrifices to be perform'd, as those under the Law; nor can it be prov'd that a Gospel Minister is any otherwise a Priest, than the rest of the Godly are, and hath made us *Kings and Priests unto God and his Father*, *Rev.* 1. 6. *1 Pet.* 2. 5. However, if any are so fond of the Name, let 'em take it, the Charge comes in the better, *Her Priests have violated my Law, &c.* But then,

Thirdly, When may the Priests or Ministers of God's Word be said to violate God's Law?—To this I answer,

First, Negatively; not when he refuseth Conformity to that Worship whose Institution is meerly humane, and not of Divine Appointment; Such Worshippers are indeed Conformists to the Laws of Men, but Nonconformists to the Laws of God; whereas the refusers of such a Worship are

Conformists to the Laws of God, tho' Nonconformists to the Laws of Men, who require it. *Conformity and Nonconformity* (saith one) *must be judged of as good or bad, according to the Law it hath respect unto.* I know indeed, that the common Cant of our late High-Church Priests, is, That the Dissenters by separating themselves from the Establish'd Church, have involved themselves in the Guilt of that damnable Sin of *Schism*, without proving one tittle of it. These Parasites dress up the Dissenters in the most frightful Colours, that they might appear the most dangerous Persons to the Church and State that so some WHOLESOME SEVERITIES may be us'd in order to *prevent the Growth of Schism.*

I would fain know what Authority (as an ingenious Author of the Church of England saith) these Men have to make the Worship of any particular (suppose the Establish'd Church of these Nations) to be the sole and indispensable Rule by which the Consciences of all their Fellow Subjects and Fellow Christians must of necessity be constrain'd to serve God *after their manner only.* Jesus Christ and his Apostles left no certain Model for the Imitation of all succeeding Believers; and if Discipline of any sort were afterwards establish'd by their Successors, it was no more than an *Humane Institution*, and might be refus'd without fear of being damn'd for Non-compliance, till *Priestcraft* made it to be esteem'd, to terrifie and hold in Subjection a misguided Laity.

The Establish'd National Church, tho' she wishes and desires Conformity, yet enjoins not, much less commands any such thing, being invest'd with no such power, nor since the first Reformation, have there been any Laws made to *compel Mens Consciences*, but what have been procur'd by the Arts of an insidious High-Church Priesthood, when they were in credit to obtain 'em. How then do these Men prove to us, from the Authority of Scripture, which is the only one under Heaven to decide this Controversy, That a just and merciful God should not be as well pleas'd with the Sacrifice of contrite Hearts, the Prayers, the

the Praises and Thanksgivings of Protestant Dissenters, as with their Elevated High-Church Clergy. 'Tis the Heart alone, and upright Intentions of it, that are ever the most acceptable Sacrifice to God, and not Affectation, Appearances, and certain Formalities, which are in themselves, the former *Irreligious*, and the latter *Indifferent*; this is, to make Religion to consist in pure Grimace, or what is worse, impudently to prostitute it to the Sacrilegious Views of private Interest.

I know, my Brethren, that *Franck Scammony* (whose Advice to the Clergy is to Rail at Dissenters, lest their Parishoners should take 'em for Presbyterians) and other High-Church-Mén, will call me a Trimmer, Fanatick, and I know not what, for being thus Charitable to Protestant Dissenters; But I matter not all their spiteful Reflections, as I really am (or at least wou'd be) *A true Churchman*; for I humbly conceive, 'A true Churchman (whether of the Clergy or Laity) is one who lives in Communion with the Church of *England*; that is, who Communicates in Religious Offices, in the Prayers and Sacraments of the Church. And this (by the Grace of God) I will do to my last Breath. Some think it Title enough to the Name of Churchman, that they communicate with no Dissenters, *as if to dissent from all Religion, were the Character of a true Churchman*. Certainly a Man of any Religion is nearer the Church of *England* than he that hath none, for they agree in worshipping God, tho' they differ in the Modes of Worship; and there is too great a Party of these Churchmen, who seldom see the Inside of a Church, and as seldom show any signs of Devotion when they are there. God deliver us from such Churchmen, and the Church from the Scandal of such Pretenders.

My Brethren, I'm thus impartial to all Parties, 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 Ceremo-
' ny, a Garment or a Colour, or an Organ-Pipe, that can
' make us a different Church.*

'Tis true, the Church of *Rome* which has so long and by such Sacrilegious Means usurp'd an Independant Power, *damns all the rest of Mankind*, tho' more true Believers than themselves, and cuts them off from the *Mystical Body of Christ*, the Universal Church, as Hereticks; and the *High Church of England*, which nicely copies after so perfect and primitive an Original, *damns all their Fellow Subjects*, who cannot conform to the Discipline and Worship of their Communion, tho' much honest Men, and much better Christians than themselves, as *Schismatics*, and obstinate Disturbers of the Peace of the Church. This hath been *the common Roar* of the High Church Party, against their Brethren the Dissenters, for no other Reason than their *Nonconformity* to those human Inventions that are set up for God's Institutions, yea they are such Impositions, of which we have not the least Hint in the Holy Scriptures, and therefore may the Lord say, *who hath requir'd this at Your Hand?* (a) You bring that into my Worship, *which I commanded not, nor spake it, neither came it into my Mind*, (b) therefore bring no more vain Oblations, for I had rather not be serv'd at all, than serv'd after this Manner, *all our Conformity in Matters of Faith and Obedience, must have its Warrant from the Authority of Scripture, or our Faith's implicate, and our Religion Superstition. To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them*, (c) if this be so, then Non-Conformity to human Institutions can be no Schism, or Violation of the Law of God. — but then

Secondly, Positively I shall show you, that *the Priests or Ministers of the Church, may violate the Law*, in these following Particulars.

1. *Our Priests are guilty of the Breach of God's Law, when they shall preach up such Doctrines as shall occasion Ruptures and*

(a) *Isa. 1. 12.* (b) *Jer. 19. 5.* (c) *Isa. 8. 20.*

Rebellions in the State. Ministers are sent forth as Ambassadors of Peace, and not as *Heralds to proclaim War*, and when such shall make Use of the Gospel of Peace, only as a Bone for Contention, it is an Abuse of their Sacred Function, and a *Violation of God's Law*. Such Incendiaries are doing the Work of Hell, when they shall *Trumpet out Rebellion from the Pulpit*, and Alarm the People to War, and on such the Apostle sets a *Brand-Mark, those that Cause Divisions, and avoid them (a)* have no more to do with them, then with Witches or Murderers, these set all on Fire, their sweetest Musick is Discord, for they never *unite but to divide*, as 'twas said of one of the *Arian Emperors, He procur'd Unity to prevent Peace*; and never was any Government so insulted as this we now live under. The *Mob* (with the most unheard of Impudence) *threaten both King and Parliament*, in Case our Laws are put in Execution; and who may we thank for this, but our High-Church Clergy? It is a Truth indeed, that some needy Statesmen have, in the late Reign, set their Country to Sale, as *Oxford, Bolingbroke, Ormond*, and others; but yet Matters could never have been brought to such a *Crisis*, had not our High-Church (or Restoring) Priests been drawn into the Secret. It was by the wicked and indefatigable Endeavours of a *mercenary High-Church Priesthood*, that we were brought just to the very Precipice of Ruin and Destruction. From whence are all our *Mobs, Riots and Devastations*, but from the accursed Doctrines of these *Incendiaries*: Yea, and to this very Day they do most impudently, upon every Occasion, not only in common Conversation, but from the *Pulpit and Press*, make it their Business to prejudice the Minds of the People, against *his Majesty's Person and Government*.

In the Deposing of King *Edward the Second*, who so forward as the Bishop of *Hereford*, witness his Sermon at *Oxford*; *My Head, my Head akerh*, concluding,

(a) Rom. 16. 17.

that an aking and sick Head of a King was to be taken off without further Physick. It was the Abbot of *Westminster*, who in the Days of King *Henry* the Fourth, for no other Cause but because he suspected that the King did not Favour the Wealth of the Church, drew into a most horrible Conspiracy the Earls of *Kent*, *Rutland*, and *Salisbury*, to kill the King in a Turnament at *Oxford*. All those famous Conquests which *Henry* the Fifth had made in *France* were lost, by a civil Dissention in *England*, which sprang first from the haughty Pride of *Beaufort*, Bishop and Cardinal of *Westminster*, and the Archbishop of *York*, against the Protector. (a) The three Rebellions, one in *Henry* the Eighth's Time, the other Two in King *Edward's* Days, one in *Cornwall*, and the other in *Yorkshire*, were all owing to the Priests. Who was it that bred the Discord between that unhappy Prince *Charles* the First and his Parliament, but *Laud*, *Mauwaring*, *Sibthorp*, and the rest of the Highflyers of that Age, by which, after the Expence of a Sea of Blood, he was brought to the Block at last. Who was it in the Reign of King *Charles* the Second, that involv'd the Kingdom of *Scotland* in Blood and Ruin, by the Imposition of Episcopacy and the Liturgy, but the High-Church Clergy? It was by these that the Dissenters in *England* were persecuted with a Vengeance; then almost every Parish-Priest was an Informer; the Spiritual Courts were crowded with Business, and the Secular Magistrate call'd in for their Assistance, who answer'd their Sober Arguments with Sower Coercives, as *Dragoons*, *Goals*, and *Hungmen*, a Glorious Harvest for the High Church Priests, while the Prisons were thus fill'd with Protestant Dissenters, by which means many Thousands were reduc'd to extream Poverty, and in which near 8000 perish'd. And 'tis too notorious, that all our Riots, Treasons and Rebellions, both in the late, and present Reign, are the sad Consequences of the Pulpit Dis-

(a) Speed, p. 674.

courses of these *Restoring Incendiaries*. These are the Troublers of *Israel*, who yet bear Rule among us, *And what will ye do in the End thereof?*

Ministers, above all, should be the Patterns and Examples in both Church and State, and tho' they are call'd Christ's Freemen, yet are they not to use their Liberty, as a Cloak to cover a malicious Design. *As free, and not using your Liberty for a Cloack of Maliciousness, but as the Servants of God.* (a) If we consider the preceding Verses, we shall find what the Apostle aims at in this Prohibition, *Submit your selves to every Ordinance of Man for the Lord's Sake,* (b) *whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him, for the punishment of Evil-Doers, and for the praise of them that do well, for so is the will of God, that with Well-Doing, ye may put to Silence the Ignorance of foolish Men (i. e.)* of such Men as speak Evil of the Christian Faith, as if it princip'd the Professors thereof to be Refractory against the Laws of the Kingdom, or disobedient to Governors. The Apostle calls our Obedience to Governors *well-Doing*, but instead of this, many of our High-Church Priests have, with a bare Face, offer'd the greatest Affronts to the Government, stir'd up Rebellion, and justify their Disobedience to lawful Authority.

Have we not these bold Insinuations dropt from the Pulpit, that *George* our most rightful Sovereign is but an Intruder, and that the Pretender is the lawful Heir? and Doth not the Butcher of Whitechappel both preach and pray for this Vagrant, telling us *it is a pity he should be depriv'd of his Inheritance for his Religion;* and in his Mock Prayer, he entreats for *the Fatherless and Widow*. On the 29th of May last, he told us from the Pulpit that he hop'd there would never want a Branch of that *Royal Martyr*, to sit upon the *Brittish Throne*, to the *End of Time*. And upon his Majesty's Directions to our Archbishops and Bishops, to prevent the bitter *Injectives* and *scurrilous Language* of the *High-Church Clergy*, he breaks out in the Pulpit after this manner, *Now (saith he) we*

(a) 1 Pet. 2. 16. (b) Verse 13, 14, 15. have

have our Instructions from Court, but the Holy Apostles did perform their Duty, without minding any such impious Injunctions. At another time since King George's Accession, he tells us, that now our Churches were become the Temples of Idols, and our Houses the Habitations of Foreigners, that the Church is in very great Danger, and never so much as now; and for his own Part, that he expected every Day to be made a Sacrifice by the Factious Party.

But after canting so much of the Church being in Danger, he is now himself declar'd a Popish Recusant, and (as 'tis said) was lately found at the Bath disguis'd with a long Wigg and a Blew Cloak, on purpose to encourage that cursed Rebellion that was there Plotting against our Rightful and ever Glorious Sovereign King George: And Frank Scammony, that ARTFUL RESTORER swears by G—d, that the Right Heir (meaning the Pretender) must come in. That Runagade at M— in Essex, did, from the Pulpit, give us a Discourse under these Three Heads. (1) That the Dissenters were worse than the Papists. (2) That the Lutherans were worse then the Dissenters. And (3dly.) That the Church was never so much in Danger as now. And Parson Smutt did the other Day preach like a Devil, for from the Pulpit he did his uttermost to set the People together by the Ears, telling them That they must never expect to see a good Day, while the Dissenters were suffer'd to abide among 'em; which was, in Effect, to lay, down with their Meeting-Houses, beat out their Brains, or our Church (meaning the Church of Rome) will for ever be in Danger. This is the Doctrine of Devils, thus to broach and set on Foot such damnable Heresies and Rebellions contrary to the Faith of the Church. These subvert the Souls of those they should Edify, causing them not only to Err from the Faith, but to be reprobate concerning it, until at last they utterly deny it.

It is from hence that the Kingdom is in this Uproar. 'Tis the Clergy, by debauching the People with these Doctrines, that have almost ruin'd Church and State. The
King's

King's abus'd, the Government infatig and threaten'd; the Dissenters Meeting-Houses pull'd down, the Pretender proclaim'd, and the People breaking out into open Rebellion, all this is owing to our High-Church Priests, a most notorious Violation of God's Law, *O my People, they which lead thee, cause thee to Err, and destroy the way of thy Paths.* (a)

2dly. Priests are guilty of the Violation of God's Law, when they shall buy or sell God's Holy Things. Such are guilty of *Symony*, and therefore we are to take Heed of making a Sale of the Kingdom of Heaven, or of denying to any Man *Burial, Baptism, Matrimony, or any Ecclesiastical Duty, or Sacrament* whatever, altho' he will not give one Farthing for them.

Linwood saith, That 'nothing ought to be demanded
' or required for Burial, in Holy Ground, whether in
' the Church or Churchyard; neither for Ground, nor
' for Reading the Office of Burial, the Benefice being
' enjoy'd therefore by the Incumbent; for the Tythe-
' fleece is given to the Shepherd, as his Hire in full.
' And if the Priest refuse to Baptize any Infant, or
' one of Age, except he give Money, the Sin be upon
' him; but the Party desiring it, tho' he dye unbaptiz'd,
' shall have the Benefit of the Baptism of the Spirit,
' tho' he want Water Baptism. Men ought rather to
' want Water Baptism, then give so much as a Peny for
' it, because it is *Symony* both in the Buyer and Seller.

It is *Symony*, either to give or receive any Temporal Commodity for a Spiritual, whether for a Sacrament or for the Office, or Prayers by way of Contract, Bargain and Sale, this was the Sin of *Simon Magus*, he made a *Money Business of the Gift of God*. The like Sin it is to receive or give Money for Letters of *Orders, Institutions, Livings, &c.*

This, in former Ages, hath been counted a very great Iniquity, and by some learned and holy Men, accounted *Heresy*: Others have thought it a Sin bordering

(a) Isa. 3. 12.

upon the unpardonable one, and altogether inconsistent with the Grace of God; and by all good Christians it has been lock'd upon as very detestable and scandalous in the Church of Christ, insomuch, that our pious Ancestors have made some very severe Canons against it, as in the 31st of *Eliz.* And both Prelates and Ministers, every one in his own Person, before his Institution, takes this following Oath against it.

I H. S. do swear, That I have made no Symoniacal Payment, Contract or Promise, directly or indirectly, by my self, or by any other, to my Knowledge, or with my Consent, to any Person or Persons whatsoever, for or concerning the, procuring and obtaining of this Ecclesiastical Dignity, Place-Preferment, Office, or Living (respectively and particularly naming the same whereunto he is to be admitted, instituted, collated, installed, or confirmed) nor will at any Time hereafter perform or satisfy any such kind of Payment, Contract, or Promise, made by any other without my Knowledge or Consent. So help me God, through Jesus Christ. (a)

An Oath is one of the strongest Tyes that Heaven or Earth can give or expect; and one would think, that Men in Holy Orders durst never be guilty of so great an Evil, what hellish Sins doth accompany this, and notwithstanding all the Gain, how destructive to the Soul at last; *For what is a Man profited, if he shall gain the whole World, and lose his own Soul, Mat. 16. 26.* One would think, that he who lays the Oath and this Text together, would tremble to commit the Sin of *Symony*, and if he hath that, it would breed Sulphur in his Breast till he repent. Shall we take God's holy and dreadful Name in Vain, and yet be guiltless or break his Oath and be deliver'd. How can he preach the Word of God, who regards not the Oath of God, or be true to the Souls of others, who is false to his own, as he is who can forswear this Sin, and yet still commit it, for if there be no *Perry*, no *Pater-Noster*.

(a) Canon 40.

Doth this agree with the Words of our Lord, who saith, *Freely ye have received, freely give*, Mat. 10. 8. Our Gifts are bestow'd on us for others Sakes, therefore we are to make no Merchandize of them; and yet how do these *crafty Heads, and false Hearts* strangely prevaricate, and with a kind of Hellish Skill, against all Laws, both Divine and Human, find out ways to crack Oaths, like Nuts. *Her Priests have violated my Law.*

3dly. *Priests are guilty of the Violation of God's Law, when they shall sow or cherish the Seeds of Schism, Division, and Seperation* (i. e.) when such shall preach up such Principles to the People, which afterwards serves as a Crab-Stock to Graft *Schism* upon. There hath been a great deal of Noise in the World about *Schism*, and the Dissenters, by a Parcel of loose Protestants, have been damn'd for *Schismatics*, when indeed it is those who Cause the Separation that are the Transgressors, the Governors of the Church may be the *Schismatics*, when the private Members withdrawing may be free. *Suarez*, a great Jesuite, in his Disputation *De Schismate* says, in some Cases, *The Pope himself may be the Schismatick.*

If Governours shall bring into the Worship of God any Jewish or Pagan Rites or Ceremonies, it is sinful, and in such a Case it is so far from *Schism*, that it is a Duty to separate, and to have no Communion with that Church, be it under what Denomination soever: For there can be no joyning with such a Community, without contracting Guilt: I say again, when it is thus, *a Separation is no Schism*, but they are the *Schismatics* who cause the Separation, and not the Person's withdrawing. When the Second Council of *Nice* set up Image Worship, many Thousands, out of Conscience, could not conform, but did withdraw from it; I pray ye then who were the Schismatical Party? it must needs be the Synod, and not those Non-Conformists.

' If any (saith Mr. *Burroughs*) impose that which is
 ' not Necessary (tho' in it self not sinful) and will
 ' not bear with the Weakness of such as think it to
 ' be evil, if upon that they be forced to withdraw
 ' in this Case, the Governours are the Schismatics, the
 ' Cause of the Rent is in them; they ought in such
 ' Things to bear with the weakness of their Brethren,
 ' and not imperiously to require of them those Things
 ' that there is no Necessity of. If such Things be
 ' Sin to their Brethrens Consciencies, - if they will
 ' stand upon it to enjoyn them, they lay a Necessity
 ' upon them to withdraw: Against such God will not
 lay *the Indictment of Schism* to their Charge, but their
 Governours.' The first great Schism in the Church (as
 the same Author observes) that was caus'd by the Go-
 vernours of it, was that which *Victor*, Bishop of *Rome*,
 and those which joyn'd with him caus'd, by that
 imperious Way of enjoyning *Easter*, to be kept by all
 the Churches at the same time that he did. The Con-
 troverisie was not about *Easter*, but only about Uni-
 formity in the Time, and never hath there been greater
 Breaches of Unity in the Church, then by the *violent*
Urging of Uniformity. However, right or wrong, Dis-
 senters must be the Schismatics; and therefore our late
 Pious Senators have enacted some wholesome Severities
 to prevent *the Growth of Schism*, without taking Notice
 of, or making the least Provision against our unhappy
 Divisions in the National Church it self, the which,
 if not speedily prevented, will, in all likelihood, prove
 fatal to its Constitution.

It is *Sach* — *l*, *W* — *ton*, *Hig* — *ns*, *Smutt*, and
Sh — *p*, with the rest of their Craftsmen, that have
 most villanously divided the Church by their Knavish
 Distinctions, in Order to make us a Prey to *Rome and*
the Pretender. Our Schisms and Divisions are, doubtless,
 too much owing to the corrupt and pernicious Doctrines
 of these Pulpit Incendiaries; and of all Nations under
 Heaven, none have so much felt the sad Consequences
 of it, as this unhappy Isle. 'Tis this that hinders them
 with-

without from coming in, and stumbles the Weak that are within, with needless Scruples; it hardens the Profane, deadens the Hearts of the Formal, and makes them careless of Religion: It increaseth Atheism and Idolatry, and hinders the Peace, Comfort and Edification of the Church. Of this we have had sufficient Experience, enough to make us both wise and humble; but our Breach is wide, like the Sea, and who can heal it? For this *Fire of Schism*, which for some time burnt inwardly, is now broken forth and blazes outwardly, in such sort, that I have been ready to fear that there must be somewhat else of another colour than that of Water, to quench it, for *if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. 5. 15.* And who may we thank for all this Uproar in the Church, but the Priests thereof? *Its Danger arises from its own Clergy*, more than from any other Quarter whatever. It is these that have divided us into Parties, and given us those ever-to-be abhorr'd distinguishing Characters of *High and Low Church*; so that of all the Churches under the Copes of Heaven, there are not greater Schisms in any than in this National Church. *Therefore now I beseech you Brethren, mark them which cause Divisions and Offences, contrary to the Doctrines which ye have learned, and avoid them, Rom. 16. 17.* These Schismatical and Factious Preachers, are the Troublers of *Israel*, and therefore *mark them.* The Word signifieth such a marking as a Watchman useth that standeth on a Tower to descry Enemies; he marketh diligently all Comers, and giveth notice accordingly to save the City; therefore warily and diligently observe 'em, and shun them, for *Her Priests have violated my Law.*

4thly, *Our Priests or Ministers of the Church may be guilty of the Breach of God's Law, by a vicious Life and Conversation.* To see a Minister walk like a Rake, hector and swear like a Bully, drink like a Swine, or speak in the Dialect of a graceless Atheist, is not this a Prodigy? and if his Doctrine be not as corrupt as his Manners, he must needs be condemn'd out of his own Mouth. *Thou therefore that teachest another, teachest thou not thy self? thou that*

that teachest a Man shall not steal, dost thou steal? thou that sayest a Man shall not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege (a)? Thou that proclaimest the Wrath of God to be revealed from Heaven, against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness, art thou Ungodly and Unrighteous? or dost thou imprison the Truth in Unrighteousness? Thou that perswadest others to walk in the strait and narrow Way that leads to Life and Salvation, dost thou walk in the broad and wide Way that leads to Death and Damnation? Thou that preachest Wo and Wrath to all Atheists, Epicures, Drunkards, Hypocrites, and profane Persons, art thou an Infidel, an Atheist, a Dissembler, and an ungodly Wretch, and livest in a state of Wickedness? How wilt thou be able to answer for this, who makest the Ministry to be abhorr'd in the Eyes of both good and bad, for Truth it self loseth its credit, when it is taught by one that hath none. When the *Spartan* Senators understood that a worthless Person had mention'd something useful to the Publick, they voted, *That it should be a-new propounded by some person of Worth and Integrity, and then put in Execution.* Such a Man's Conversation only serves for a Confutation of his soundest Doctrine. The Clergy of *Rome*, in *Pope Leo* the Xth's Time, tho' they were exceeding debauch'd, yet not to be compar'd for Wickedness with many of our English Clergy, who act more like Bullies and Rakes, than Ministers of Jesus Christ; and these Debauchees have for these many Years, by the Interest of a French Faction, been put into place against such a Time as this, to debauch the Minds of the People; and to prepare them for Popery and French Slavery; and God knows, they have gone far in this *Restoring-plot*; it is these that are Chief in the Transgression. Our greatest Symptoms of decaying Piety are too too legible in the vicious Lives of a depraved Clergy; to such the God of Heaven saith, *What hast thou to do*

(a) *Rom.* 2. 21, 22, 23.

to declare my Statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest Instruction, and castest my Words behind thee (b). As if God should say to such, Either live as thou preachest, or leave off preaching. And 'tis not only the Laity who think the greatest Danger than can ever happen to the Church, must be from the Churchmen themselves, but even the best Men among the Clergy confess it. As for Instance, the good Bishop of *Lincoln* declares, ' That nothing at this day preserves us from Ruin, but that we (the Clergy) have not power of our selves to do the Church a Mischief; and the Prince, who sees but too much of our Temper, is too gracious to us, and has too great a Concern for the Church's Good, to suffer us to do it (c). And 'tis evident (says another pious Clergyman) Queen *Anne* was as Gracious, had the same great Concern for the Church's Good, since she wou'd not let the Convocation sit to do the Church a Mischief.

Among the many Reasons why the Bishop of *Lincoln* thinks the Clergy, if they had power, would ruin the Church, one is, ' That there are (as he says) a new sort of Disciplinarians rise up from among our selves, who seem to comply with the Government of the Church, as others do with that of the State, not out of any Conscience to their Duty, or any Love they bear to it, but because they can't keep their Preferments without it. They hate our Constitution, and revile all such as stand up in good Earnest for it; and yet for all that, resolve still to subscribe and rail (d).

Tho' the swearing Jacobites make the highest Court to the Nonjurors for their steadiness to their common Principles, yet the others can't sometimes forbear to give them pretty severe Reprimands for their Atheism and Profaneness, in swearing contrary to their Consci-

(b) *Psal.* 50. 16, 17.

(c) *Dr. Wake's Appeal, &c.* in behalf of the King's Supremacy, p. 121.

(d) *Ibid.* Epist. Ded.

ences; as to instance in the great Favourite of High-Church, the celebrated Mr. *Lesley*, who says, 'Tis a severe Jest the common People have got against the Clergy, that there was but one thing formerly the Parliament could not do, that is, make a Man a Woman; but now there's another, they can't make an Oath which the Clergy will not take (e).

The Author of a Jacobite Pamphlet, which all the World gives Dr. *Hicks* the Honour of, to ingratiate himself with High-Church, makes a Panegyrick on them for their Atheism and Profaneness, (I mean for their Swearing contrary to their Consciences, and waiting for an Opportunity to throw off the Government they have so often sworn to.) His Words are, 'The main Body of our Clergy honour their old Brethren in their Hearts, as Men of Principles who are most Faithful to the *English* Monarchy, zealous for the Honour and Prosperity of the Royal Family, and the Catholick Doctrines and Rites of the Church; nay I have reason to hope that they wait for the Times of *Healing and Refreshing*, when they may come again to Communion with us under their rightful Bishops. I know in some measure what I say to be true; and if any Man doubt of it, let him consider what Inclinations the Convocation discover'd at its first sitting down. *And in the Margin, he says,* Among the worthy Men here describ'd, may be reckon'd the late learned Mr. *Wharton*, who put out Archbishop *Land's* Works: Dr. *Dove*, who all the World knows took the Oaths with so much reluctance, and once turn'd Dr. *B.* out of his House, for arguing, as he thought, too warmly for the Government; but more particularly Dr. *Scott*, of worthy Memory, and the learned Dr. *Busby*. I dare not name the Living. (f)

None can accuse High-Church of Ingratitude, since every one knows what a great Veneration they have for

(e) Answer to Bp. *King's* State of Ireland, &c. P. 123.

(f) Preface to some Discourses on Dr. *Burnet*, and Dr. *Tillotson*.

the Man who complements them so highly for being forsworn, and who represents Perjury, in those he names for worthy Men, as a most Heroick Action.

As High-Church Priests always express'd a great Indignation against that common Saying, that *Priests of all Religions are still the same*; so I must do 'em that Justice as to own, they have sufficiently confuted it, by shewing, there never was any Sett of Priests half so vile and profligate as themselves; who *tho' they abhor the present Constitution of Church and State, and must by their Principles believe it no less than Damnation to become Members of either, and are daily preaching up Notions destructive of both*; yet have made no scruple, not only to own both, but to enter into the most solemn Engagements, and to take the most sacred Oaths to be true to both; by which they have made themselves more Infamous than those poor Rogues who are pillory'd for Perjury in lesser Matters. And these Godly Priests seldom miss a *Sunday* but they pillory themselves in the face of the Congregation, when they are so profane as to vent such Doctrines as are inconsistent with the Oaths they have taken both to Church and State.

And this *Atheistical and profane* Practice of the High-Church Clergy, has scandaliz'd both their Gown and Profession ever since the Attempt of the Pretender, and more of late since the Death of the Tyrant of France seems to extinguish their Hopes. What Sermons on this Head are preach'd in this City, at Assizes, at *Bath*, and at many Cathedrals. Furious Men (like *Sirel* and *W—ton*) fit themselves with some hot Sermons, which they carry about from Place to Place to poison the Nation. This has not only the visible Effect design'd by it of shaking many in their Allegiance to the King, and in their adhering to the Protestant Succession; but it has a cursed Effect on many others, on whom this their Design does not succeed; and therefore says Bishop *Burnet* (in his Speech to the House of Lords at the Impeachment of *Dr. Sacheverel*) 'I am very sensible there is a great deal of Impiety and Infidelity now spread thro'

the Nation: This gives every good Mind all possible
 Horror; but I must tell your Lordships, on what a
 great Part of it is founded; for since my Conversati-
 on with *Wilmot*, Earl of *Rocheſter*, I have had many
 Occaſions to diſcourſe with Perſons tainted with thoſe
 wicked Principles, and I do affirm it, that the greateſt
 Prejudice theſe Perſons have at Religion, at the Cler-
 gy, and at the Publick Worſhip of God, is this, that
 they ſay, They ſee Clergy-men take Oaths, and uſe
 all Prayers both Ordinary and Extraordinary for the
 Government, and yet in their Actings and Diſcourſes,
 and of late in their Sermons, they ſhew viſibly that
 they look another way; from whence they conclude,
They are a Mercenary ſort of People without Conſcience.

I hope there are not many that are ſo corrupted
 and ſo ſcandalous: I am ſure I know a great many that
 are far otherwiſe, who Preach, Speak and Act as they
 Swear and Pray; but thoſe who act in another way,
 are noiſie and impudent, and ſo bring an Imputation
 on the whole Body; and unleſs an effectual Stop is
 put to this Diſtemper, it is not poſſible to foreſee all
 the ill Conſequences that may follow upon it. Thus
 ſayeth *Bishop Burnet*, and I ſhall add to what this truly pi-
 ous and loyal Prelate ſays, concerning the Profaneſs and
 Treason of the Reſtoring Clergy, That *the ſcandalous*
Life and Converſation of many of our High Church Clergy
 has debauch'd more Perſons than ever their preaching re-
 form'd, and is the beſt Argument the Atheiſt has to
 defend his Libertine Principles.

5thly, *Nonreſidency, or the ordinary Abſence of the Paſtor*
from his People, is a Breach of God's Law. This is directly
 againſt the Command of the great God, *take Heed there-*
fore unto your ſelves, and to all the Flock, over which the Ho-
ly Ghoſt hath made you Overſeers, to feed the Church of God,
which he hath purchas'd with his own Blood, (a) not to viſit
 them at the Quarter or half Year's End, to gather your
 Profits to feed your ſelves, no, but the Flock and Church

(a) *Acts* 20, 28.

of God, over which he hath made you Overseers; this Text requires the personal Presence of the Pastor.

Obj. But you'll say, *He is present in his Substitute.*

I answer, Perhaps that Provision may be some Rake-shame, one of *Jeroboam's* Priests, of the basest of the People, that knows not what else to do with himself, but supposing there be good Help provided, yet still the Text is not satisfied, which requireth the Pastor's own Attendance; it says not, see that the Church of God be fed, but feed 'em. *Take heed to the Ministry which thou hast received in the Lord, that thou fulfill it (a).* If this be a Pastor's Duty, (which no Forhead can deny) then with what Face can any Man take a Ministry upon him, that another may fulfill it. If a Substitute will do, then may a Man as well have *an Hundred Livings as one*, who can have Servants enough; or why may not Women be as capable of Church-Livings as Men? since they might also perform their Duty by Substitutes.

The Priests under the Law were fixed in their Courses, near the Temple, and had their Chambers and Rooms adjoining to the same, that they might *wait on their Offices, and be ready for Service*; nor is there less Reason for the Ministers of the Gospel to wait on their Office, then those under the Law? Or will any dare to say, that the standing Ministry of the *New Testament* is not so necessary, nor so certain, as that walking Ministry under the Law? Besides, this is most unjust, for a Man to suffer a People to sow carnal Things to him, and they not to reap their Spiritual from him; *To take so much Wages, and do so little Work*; to receive his pay, and yet fly from the Battel. The Apostle *St. Paul* could not so greedily eat the Milk of the Flock, and give them little or no Food; nor take the Hire of a Labourer without Reaping the Lord's Fields, or live upon that Altar that he did not serve. (o) With what Joy can such give up their Accounts, who with the

(a) *Col. 4. 17.* (o) *1 Cor. 9. 13.*

Hireling *leave their People to the Wolf.* These never knew their State, nor never came but as a Stranger among 'em, seldom or never known by their Voice, yea, scarce by the Face, to many of them, *That that dieth, let it die,* (p) its all one to them, so they have but their Hire; these shew themselves to be worse then *Ulysses's Swineherd,* who (saith *Homer*) *would never be drawn to sleep from his Swinesty.*

Oh, saith Bishop *Jewel*, that the Prophet *Haggai* were now alive, and saw the Rearing up of God's Temple here in *England*, what think you wou'd he say; you build your own Houses, and leave the House of God forsaken; nay, he would say, you build your own Mansions, and pull down the House of God. The Masters of the Work build Benefice upon Benefice, and Deanry upon Deanry, as tho' *Rome* were yet in *England*, (a) And again these *Non-Residents and Plurality Men*, teach not, they know not, nor Care for the People of their Charge; they have brought Confusion and Shame into the House of God. *Pluralities and Nonresidents* were unknown in the Primitive Times, and since have been most pernicious to the Church. Bishop *Latimer*, (b) in his Day, preferr'd the Devil before a *Nonresident*, for, saith he, *He is ever in his Parish, he keeps Residence at all Times, ye shall never find him out of the Way.*

6thly. *Pride and Stateliness in Ministers, is a Violation of God's Law.* The Ministers of Christ are Servants, but not Lords over God's Heritage; *neither as being Lords over God's Heritage, but being Examples to the Flock,* (c) They are not to carry themselves insolently, and Magisterially towards God's People; and yet among all Parties we have too many such *Lord-like Creatures*, who strip the People to their Skin, to maintain their Pomp and Pride. From whence, saith *Bernard*, 'doth this 'abundance of Riches flow unto them, this sumptuous

(p) *Zech.* 11. 9. (a) *Jewel's Sermon on Haggi, Sermon*, 1, 2. P. 98. (b) *Latimer's 4 Sermons at St. Pauls, P. 21.*
 (c) *1 Pet.* 5. 3.

‘ Apparel, Luxuriousness of Table, their Cupboards of
 ‘ Gold and Silver Plate, but from the Goods of the
 ‘ Spouse of Christ. From hence it cometh that she
 ‘ her self is left needy and naked, with a miserable Pale
 ‘ and neglected Countenance; this is not to adorn the
 ‘ Spouse, but to strip her; not to preserve, but betray
 ‘ her; not to defend, but expose her; not to instruct,
 ‘ but prostitute her; not to feed, but to kill and devour
 ‘ her. Is it not a burning Shame, that the poor Day-
 Labouring Man must, out of his hard Labour, help to
 maintain these Creatures in so much State and Gran-
 deur. I am not now speaking of any particular Party,
 for both Con; and Non-Con; the *Gown* and the *Cloak*,
 are both Guilty. Look upon their fine Whigs and
 costly Garments, their Pomp and State at Home, and
 tell me if you can, whether these look like the Mini-
 sters of Christ. Where did we ever find any of the
 Apostles clad in Silk, walk proudly with a numerous
 Train following after, dwell in Houses like Kings Pa-
 laces, or Purchasing great Estates. We have a quite
 different Account of this from the Apostles themselves:
 For, say they, *Even unto this present Hour, we both Hunger
 and Thirst, and are naked, and are buffeted, and have no
 certain Dwelling-Place.* (d)

When *Constantine* the Great endow’d the Church, a
 Voice was reported to be heard from Heaven, saying,
Nunc infusum est venenum Ecclesia, now Poyson is
 infused into the Church. The Churches Prosperity,
 hath been the Churches overthrow, for (as one saith)
*Piety begot Riches, but the Daughter hath devour’d the Mo-
 ther.* Ministers ought to be content with Food and
 Raiment, and not to seek great Things. He that’s call’d
 to a Bishoprick (saith *Origen*) is not call’d to a Princi-
 pality, but to the Service of the whole Church. Let
 Bishops know (saith *St. Jerome*) that they are Priests,
 and not Lords. And if any desire a Bishoprick, he de-
 sireth a good Work, a Work, and not a Dignity. *A Labour,*

(d) 1 Cor. 4. 11.

and not a Delight, a Work to keep him down by Humility, and not to make him swell with Arrogancy.

The Apostles, saith *Howson*, having no Territories, could have no Jurisdiction at all, either in *civilibus* or *criminalibus*, neither over the Lives, Goods, or Bodies of Christians. They were exempt from all worldly Pomp and Honour, as their Master was, except that which Vertue procures in the Hearts of the People, but that's moral Honour, and not civil.

Paulus Samositanus was condemn'd by a Synod of Bishops at *Antioch*, for this among other Things, because he being lifted up with Pride, had a great Retinue both before and behind him, which brings to Mind a Story that I have heard, that a Countryman by chance meeting with a Bishop upon the Rode, with his *Prince-like Retinue*, shook his Head, and sighing said, *Alas*, which the Bishop observing, demanded the Reason thereof, why, saith the Countryman, *I cannot forbear sighing to see you in all this Pomp and State, so much unlike the Apostles and Ministers of our Lord Jesus Christ, who were poor and destitute, and had no abiding Place.* To whom the Bishop readily reply'd, Friend, I have not this Retinue as a Bishop, but as Lord-President, upon which the Countryman brake out into a Laughter, saying, *Good Lord, if my Lord President should be damn'd, I wonder what would become of the Bishop.*

This, saith Bishop *Bilson*, was the first Poyson of Religion, *viz. The Wealth and Pride of Bishops.* It is, indeed, a Truth, he that serveth at the Altar, is worthy to live by the Altar; but not that thou should'st live Luxuriously of the Altar, and therefore whatsoever thou hast from the Altar besides necessary Food, and simple Rayment, it is not thine, it is Theft and Sacrilege, saith *Bernard*. Let the Bishop (saith the 4th Council of *Carthage*) have his poor Mansion near the Church, and let his Household Stuff be homely, and his Table and Dyct poor, and let him seek to gain Respect and Authority by Faith and Worthiness of Life.

St. *Austine* made no **WILL**, because he was poor, and had not wherewithal. And *Calvin*, tho' his Stipend was small, yet was he so far from being discontented with it, that when a more ample Allowance was offer'd him, yet he obstinately refus'd it, and when dead, all his Goods (*his Library being also dearly sold*) scarcely came to 300 *French Crowns*.

' Tell me (saith Doctor *Barns*, an English Martyr)
' ye that be without Shame, if you do sell but your
' Labours, is it not a fore and unlawful Price to sell it
' so dear. What Bishop can deserve by his Labour
' a Thousand Pouuds by the Year, and yet some of
' them have got a great deal more, and yet labour
' nothing at all. How dear would these Men sell their
' Labours, if they should be made Tankerdbearers,
' they would make Water dearer then Wine. Yet tell
' me what Labour there is within this Realm, that is
' half so dear sold as their Idleness is. Oh, ye Belly
' Gods, did not Christ's Apostles take Pains and Labour
' about the Ministrations of the Word, and in fulfilling
' their Office more in one Day then you do in all your
' Lives. And yet it was not lawful for them to receive
' more than a Living. For our Master Christ said,
' the Workman is worthy of his Meat, so that our
' Master would, that they should receive no more but
' what was necessary, which teaches that tho' you Labour
' faithfully and truly in the Gospel, yet you should
' expect but a Living, but no lordly Possessions. By this
we see apparently how Antiquity did not only find
fault with, but exclaim against the *Ambition, Lordli-*
ness, Pomp, and Riches of the Clergy; how they (in their
Opinions) ought to have nothing but Necessaries for
Back and Belly; and that nothing hath been more pernicious
and pestilent to the Church and State, then the
overmuch Riches of the Clergy; and therefore that wise
State of *Holland*, who being taught by woful Experience
how dangerous it is for the Clergy to grow too
great, do (although they shew abundance of Respect)
allow them *but very little Pensions*, a good way to keep
them

them honest; and had this Government observ'd the like Method, our *High-Church Fire-Brands* (or *Restoring Clergy*) had never been able to have remitted so many Thousand Pounds as they have yearly done, to the Pretender. All our growing Mischiefs are chiefly owing to this, this is that horrible Thing committed in the Land. *The Psiests bear Rule by their Means, and my People love to have it so, and what will ye do in the End thereof.* (a) What will this wickedness grow unto, surely the *Catastrophe* will be dreadful, unless some speedy Course be taken to suppress it.

7thly. *Ministers are certainly Guilty of the Violation of God's Law, when they shall Religiously bow to, towards, or before the Altar; (as they affect to call the Communion Table) and altho' this Ceremony (for such they would have us account it) hath been more then once arrested by our English Divines, as an Innovation and Popish Novelty, yet it is a fresh taken up by many of our Superstitious Clergy, who if they cannot bring us to Rome, will bring Rome to us; for to see in a Royal Chappel, a Cathedral, or Parish-Church, a Table made in the Form of an Altar rail'd in, and advanc'd as an holy Inclosure, fixed at the East-End of the Church, and furnished with Altar Furniture, as Coverings, and Candlesticks, with Candles plac'd in them, and other Holy Utensils belonging to an Altar, the Image of God, Christ, or the Holy Ghost plac'd over them in the Glass-Widdow, or some stately Crucifix in Arras hang'd behind and above them; or some Cross in some kind of Hangings, as at the Ab'y at Westminster, and all this bow'd unto by our Gentlemen of the Gown, and some of their Creatures, is not this the Image of the Beast? A Symbolizing with the Worship of Rome; the Conformity of this Practice unto the Papists, is so legible, that all that runs may read it. This brings to Mind a Story that I have read, which is, that on Maunday Thursday, in the Year of our Lord 1636, N. S. Charnock (a Gentlewoman of good Quality) with her*

(a) Jer. 5. 31.

Daughter and some other Friends, amongst whom one was a Papist, went to see the King's Chappel, where they saw an Altar with Tapers and other Furniture on it, a Crucifix over it; and presently Doctor *Brown* of *Faith's* Church, one of his Majesty's Chaplains, and *Dean* of *Hereford*, with his Curate, came into the Chappel, and turning themselves towards the *Altar*, bow'd three *Times*, and departed, after which came Two *Seminary Priests*, and did, as the Doctor and his Curate had done before them; upon which, *Mrs. Cizarnock* turns to her Friends, and said, *I never thought to have seen such a Sight in England, that our own Ministers and Popish Priests should thus Repair into the King's Chappel, and use the self-same Bowings and Gestures to the Altar and Crucifix as if they both were agreed; whereunto her Papist Friend presently reply'd, There is no such odds or difference between you and us, as is conceived: And one of the Priests seconded her, and said, Gentlewoman, you need not Wonder at our Bowing and Kneeling to the Altar and Crucifix, for you see that Ministers of your own Religion do the same. This is our very Case, and yet Men at a Distance who observe the Solemn, grave and serious deportment of these Gentlemen who bow to the Table, must needs imagine that they are engaged in some special Act of Devotion, plac'd upon an heavenly Object, whereas when enquir'd into, it is found a plain simple Joyner's Frame, or Work of some Artificer, without any innate Cause or Reason of Solemn or Sacred Adoration.*

O Sirs, can Idolaters find their foolish Superstitions follow'd by and retain'd among Protestants, and not be obdurate in their Vanity? Can a People who pretend to be reform'd from Popish Idolatry, see all this, and not grieve at this apparent Conformity with *Rome*, in an Action in which there is neither Reason nor Religion? We can no where find a Warrant for solemn and religious Bowing to the Communion-Table; the Gospeil of Christ, Epistles, Canons, Acts or Traditions of the Apostles afford us none. *To the Law and to the Testimony, if they speak not according to this Word, it is because there*

is no Light in them (a). That Worship is to be abominated that bears not a Divine Stamp upon it. *Nadab and Abihu*, for bringing strange Fire to God, were both made Examples of his Wrath (b) those Flames were never of God's kindling, therefore he hateth both *Altar, Fire, Priest and Sacrifice*. It is a vain Oblation, and 'tis as much criminal to offer false Worship to the true God, as true Worship to a false God. 'Tis a dangerous thing in the Service of God, to deviate from his own Institutions; *Whilst we have to do with a Power which is Wise to prescribe his own Worship; Just to require what he hath prescribed; and Jealous, to revenge the Offerings of that which was never requir'd.* *Moses* must neither add nor alter a Pin in the Tabernacle which God had prescribed; nor *Solomon* decline the Pattern of the Temple which God had made known to his Father *David*: And yet our High Church Priests, with a bare Face, have gone a whooring after their own Inventions, with whom I would expostulate after this manner: *What Trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that you have builded you an Altar, that ye might rebel this day against the Lord. Is the Iniquity of Peccator too little for us, from which we are not cleansed until this day, (although there was a Plague in the Congregation of the Lord) but that you must turn away this day from following the Lord; and it will be seeing ye rebel to day against the Lord, that to morrow he will be wroth with the whole Congregation of Israel; notwithstanding if the Land of your possession be unclean, then pass you over unto the Land of the possession of the Lord, wherein the Lord's Tabernacle dwelleth, and take possession among us; but rebel not against the Lord, nor rebel against us, in building you an Altar besides the Altar of the Lord our God (c).*

8thly, It is a Violation of God's Law in the Priests and Ministers of the Church, when they shall most insatiably covet the things of this World: When what they do, is only

(a) *Isa.* 8. 20. (b) *Numb.* 3. 4. (c) *Josh.* 22. 16, 17, 18, 19.

to gratifie a covetous Humour. *Hugo* the Cardinal, said, That the Devil had two Daughters, *Covetousness* and *Luxury*; the former he had heretofore marry'd out to the *Jews*, the latter to the *Gentiles*; but now the Priests had gotten them both from their old Husbands, and taken them for their own Use. These they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand, they all look to their own Way, every one for his Gain, from his Quarter (d). They are all for themselves, without any regard or care of the Flock, every one looking for his Gain from his own Quarter. No wonder that we have so much Ignorance among us, it is because the Dust of Covetousness hath even put out their Eyes; the World is such a Pearl in the Eye, that they can't see God, they know not how to preach, as being choak'd happily with a fat Benefice.

Pope *Alexander* the Sixth was a Man of the like Dispositions, void of Sincerity, Truth, Faith, and Religion, he was insatiably Covetous, unreasonably Ambitious, and more than barbarously Cruel. His Bastards he advanc'd, whereof he had many; he set Benefices and Promotions to sale, he poison'd *John Michel*, Cardinal of *Venice*, at *Rome*, for his Gold and Treasure. In Adulteries he was most filthy and abominable, in Tyranny most merciless, in Magick most cunning, and therefore execrable. He poison'd his own Father; he committed Incest with his own Sister *Lucretia*. He poison'd *Zimes*, Brother to *Bajazet* the Great *Turk*, being hir'd thereto by 200 Duc-kets, after he had sworn Friendship to him. He procur'd Aid of the *Turk* against the King of *France*. He caus'd the Tongue and Hands of *Anthony Mancivel* (a learned and prudent Man) to be cut off, for making an Oration in Reproof of his Wickedness. He never attempted any thing but he first consulted with the Devil. It was his custom to poison any whom he dislik'd: But at last, through the Mistake of the Butler, the poison'd Wine which he had prepar'd for some of his Cardinals

(d) *Isa.* 56. 11.

was put into his own Hand, which he drinking off, with horrible Crys and Groans died immediately. It was this Sin of Covetousness that brought *Achan, Ananias, Sapphira, Judas*, and others, to their Untimely Ends, and yet a Sin very predominant among our Clergy. A Bishop (saith the Apostle) ought not to be *greedy of filthy Lucre*, 1 *Tim.* 3. 3. This Text not only forbiddeth Covetousness in a Bishop, but the taking of any base Course, or using any unworthy Means to improve his Estate. *The Priests* (saith *Micah*) *thereof teach for Hire, and the Prophets thereof divine for Money* (e). The like *Ezekiel* affirmeth of the false Prophets, that they polluted the Lord among his People *for handfulls of Barley and pieces of Bread* (f). Filthy Lucre and Falshood are ever inseparable, by which these make the Righteous sad, and strengthen the Hands of the Wicked. And such Merchants as these the Apostle *Peter* speaks of, who *through Covetousness make Merchandise of you* (g). These play the Hucksters, to enhance the Price and amplify their own Gain; *whose Belly is their God, who mind earthly things* (h). It is from this corrupt Head, that there are such Floods of Errors daily discovering themselves among us, as in the late Cant of our High-Church Clergy, it was only to advance themselves. When *Balaam's* Eye is on *Balaak's* Gold, it must needs blind; or when Covetousness is become a Man's Conscience, no marvel if he dare speak, write, or attempt any thing that shall promote his Interest; a graceless pompous Priest, who glorieth in the Flesh, will exert his utmost Power, not for the Glory of God, the Good of God's People, or Purity of Religion, but for himself, his Belly, his Back, his own Glory; let the Church sink or swim, let Errors creep in, it's all one to him, so he may rise by them; nay to serve a Turn, he'll strain his Wits to patronage and defend 'em, tho' to the overthrow of Church and State, if by that he can but raise his own private Fortune; and yet is it against

(e) *Mich.* 3. 11. (f) *Ezek.* 13. 19. (g) 2 *Pet.* 2. 3.
 (h) *Phil.* 3. 19.

the Oath of Canonical Obedience to *remove from a poor Vicarage to a rich Rectory, or a poor Bishoprick to a bigger and richer.*

9thly, *Idleness in Ministers is a Violation of God's Law,* as appears by that great and awful Charge given to Timothy by the Apostle St. Paul, *I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing and his Kingdom, preach the Word, be Instant in Season, out of Season, reprove, rebuke, exhort with all long-Suffering and Doctrine* (a). This deep kind of charging Timothy in so vehement and pathetic a manner, shews how urgent and important the Matter is, how necessary diligent and constant Preaching is in a Minister of the Gospel, and how fearful the Case is if he shall fail in this Duty of his Function; and therefore did the Apostles most painfully lay out themselves to carry on the Work of the Kingdom of our Lord Jesus; *for necessity is laid upon me* (saith St. Paul) *yea woe unto me if I preach not the Gospel* (b). Ministers are call'd to labour in the Lord's Vineyard, their Employment is about things of an eternal Moment, and therefore Diligence and Indefatigableness in their Work, is absolutely necessary. God puts no difference between *Nequam* and *Nequaquam*, an idle and an evil Servant; *thou wicked and slothful Servant* (c). If slothful, then wicked, and there will be no evading the Sentence.

And of these sort of DROANS we have too too many among us, often at the Play-House, often at the Tavern, but seldom in their Study, and hardly ever in the Pulpit, and if by chance there, a quarter of an Hour shall serve turn, and perhaps what they deliver is none of their own neither. How many great and fat Benefices are enjoy'd by some who hardly ever perform for the same one Day's Labour in the Year. Of this the famous Peter Martyr complain'd of in his Day: 'Now (saith he) many have large Bishopricks and Archbishopricks, and neither pray nor preach, nor do they think it any Sin;

(a) 2 Tim. 4. 1, 2. (b) 1 Cor. 9. 16. (c) Mat. 25. 26.

‘ for being admonish’d, they answer, That their VICARS
 ‘ perform those things. So that the Labour belongs to
 others, and the Profit to them, as it is written in *JOB*,
The Oxen labour, and the Asses are led (a).

Bishop *Latimer*, that painful Preacher, spar’d them
 not; for (saith he) ‘ Since *Lording and Loytering came up*,
 ‘ *Preaching hath come done*, contrary to the Apostles time,
 ‘ for they Preached and Lorded not, and now they Lord
 ‘ and Preach not; for they that be Lords will ill go to
 ‘ Plough, it is no meet Office for them, it is not seem-
 ‘ ing for their Estate; and no marvel, for if the Plough-
 ‘ men that now be were made Lords, they would clean
 ‘ give over Ploughing; they would leave off their La-
 ‘ bours, and fall to Lording it out-right, and let the Plough
 ‘ stand; for ever since the Prelates were made Lords
 ‘ and Nobles, the Plough standeth still, there is no
 ‘ Work done, the People starve. *And further, saith he*,
 ‘ Methinks I could guess what could be said in excuse of
 ‘ them; they are so troubled with their Lordly Livings,
 ‘ they are so plac’d in Palaces, couched in Courts, rust-
 ‘ ing in their Rents, dancing in their Dominions, bur-
 ‘ then with Embassages, pampering their Panches like
 ‘ a Monk that maketh his Jubilee, munching in their
 ‘ Mangers, moyling in their gay Mannors and Mansions,
 ‘ and so troubled in Loytering in their Lordships, that
 ‘ they cannot Preach (b). Ye unpreaching Prelates,
 ‘ learn of the Devil; and if ye will not learn of God
 ‘ nor good Men to be diligent in your Office, for shame
 ‘ *learn of the Devil* (c).

Such kind of Priests, be they under what Denomina-
 tion soever, are none of Christ’s, they are the Servants
 of the Beast, Thieves and Robbers, who only come to
 fleece you, but not to feed you: *They are all dumb Dogs,*
that cannot bark, sleeping, lying down, loving to slumber (d).
 They will not deal plainly and faithfully with Mens Souls,

(a) *Job* 1. 14.

(b) Bishop *Latimer*’s 4 Serm. at *St. Paul’s*, p. 19.

(c) *Ibid.* p. 24.

(d) *Ija.* 56. 10.

but either preach not at all, or *placentia*, only *Toothless Truths*. *Pliny* tells us of the Dogs in *Rome*, that were set to keep the *Capitol*, and because when the *Gauls* Scaled it, the Dogs being fed too full, lay Sleeping, and did not give Warning, they not only hang'd them up, but every Year on that Day hang'd up certain Dogs in the City for exemplary Justice; yea, they crucify'd 'em alive upon an Elder Tree. *Let Dumb Dogs, and Parasitical Preachers* (treacherous to the Souls of Men) take Heed they be not one Day hang'd up in Hell.

10thly, 'Tis a Violation of God's Law, when Priests shall meddle with, or be concern'd in Temporal Offices and Affairs. The Work of the Ministry is of it self sufficient to take up all our Time, without need of any other Worldly Entanglements. No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Soldier (a) the Apostle here seemeth to allude to the Roman Soldiers, who might not be Tutors to other Men's Children, Proctors of other Men's Causes, they might not meddle with Husbandry, Merchandise, &c. but be always ready to attend their Watchings, Marchings, and other Services and Commands of their Captains and Leaders; and as those, so neither must any Minister of the Gospel, trouble or distract himself with any Worldly Matters and Affairs, which may hinder him in the faithful Discharge of his sacred Function.

' *Christ's Vicars* (saith *Tindal*) which minister in his Kingdom here, in his bodily Absence, and have the Oversight of his Flock, may not be *Dukes, Lords, Knights, Temporal Judges, or any Temporal Officer.* (b) And a little after, saith he, ' Therefore the Officers of Christ's Kingdom may have no Temporal Authority, or Law of Violence. The old Canons of the Apostles (saith *Bishop Jewel*) commanded that Bishop to be remov'd from his Office, which will both supply the Place of a Civil Magistrate, and also of an Ecclesiastical

(a) 2 Tim. 2. 4. (b) *Tindal's Practice of Popery and Prelacy*, p. 342.

tical Person. And so tender was *Philip de Valois* King of *France*, in this Point, that he put all Clergymen from the Parliament, saying, 'That he could not with a good Conscience call away Pastors, which had the Charge of Souls, from so hard a Task. But our Bishops (saith Bishop Hooper) have so much Wit, that they can Rule and Serve, as they say, in both States, viz. in the Church, and also in the Civil Policy; when one of them is more than one Man is able to satisfy. Let him do his best, if he be so necessary for the Court, that he can't be spared, let him use that Vocation, and leave the other; for it is not possible he should do both well. It is both against the Law of God and Man, that Bishops and Clergymen should be Judges over any Subjects within this Realm, for it is no Part of their Office; they can do no more but preach God's Word, administer God's Sacraments, and excommunicate such as God's Law pronounce to be excommunicate, and therefore, saith Hooper, 'It is a great Oversight in Princes, thus to charge them with two Burthens, when one is sufficient for the strongest Back. 'Is it not a Shame (saith Tindal) above all Shames, and a monstrous thing, that no Man should be found able to govern a Worldly Kingdom, save Bishops and Prelates that have forsaken the World, and are taken out of the World, and appointed to preach the Kingdom God. One Bishop (saith he) keepeth the Privy Seal, and another the Great Seal, the third is Confessor, that is to say, a privy Traytor, and a secret Judas, he is a Privident of the Prince's Counsel, he is an Embassador, another sort of the King's secret Counsel; woe to the Realm where they are of the Counsel; as profitable are they verily unto the Realm with their Counsells, as the Wolf unto the Sheep, or the Fox unto the Geese.

'The Prelates (saith Bishop Latimer) are occupied in the King's matters, some are Embassadors, some of the Privy Council, some to furnish the Court, some are Lords of the Parliament, some are Controllers of the Mint. Well, well, is this their Duty, is

'this

' this their Office, is this their Calling? I would fain
 ' know who controles the Devil at home in his Parish,
 ' whilst he controles the Mint? If the Apostles might
 ' not leave the Office of Preaching to the Deacons; shall
 ' a Man leave it for Minting? (*And a little after*) Eng-
 ' land, I speak it to thy Shame, is there never a No-
 ' bleman to be Lord President, but must he be a Pre-
 ' late? Is there never a wise Man in the Realm to be
 ' Controler of the Mint? I speak it to your Shame; If
 ' there be never a wise Man, make a Water-Bearer, a
 ' Tinker, a Cobler, a Slave or a Page Controler of the
 ' Mint; make a mean Gentleman, a Groom, a Yeoman,
 ' or a poor Beggar President; (*and a little after he saith*)
 ' it is a slander to the Noble-Men, as if they lacked
 ' Wisdom and Learning to be able for such Offices, or
 ' else were no Men of Conscience, or else were not meet
 ' to be trusted with such Places; besides, a Prelate hath
 ' a Charge and Care otherwise, therefore he can't Dis-
 ' charge this Duty to be Lord Presidentor. (a)

This Practice runs Counter to the very Mind of Christ,
 who himself would never intermeddle with *the Admini-
 stration of publick Affairs*; yea, so opposite was he to it,
 that he hides himself when the Jews would have paid
 their Allegiance to him as a Temporal Monarch; he
 would have nothing to do with any such Matters, and
 when one desir'd him but *to speak to his Brother to divide
 the Inheritance*, he with great dislike said, *Man who made
 me a Judge, or a Divider over you.* (b) This was not the
 Business he came about, he came to look after *the Spiri-
 tual Estate of his Flock*; when St. Peter medled with that
 which did not belong to him, our Lord gives him a
 short Answer, *what is that to thee, follow thou me,* (c)
 Do thine own Business, and don't trouble thy self
 about that which thou hast nothing to do withal. A
 Ministers Work and Business is to preach, that *the King-
 dom of Heaven is at Hand*, this is their Employment,

(a) Bishop Latimer's 4 Sermons at St. Pauls, p. 19.

(b) Luke 12. 14. (c) John 21. 22.