

but if after all they begin to look back, and seek the Things of this World; they are not held worthy for the Kingdom of God, *No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.* Those who thus concern themselves about worldly Affairs, after their taking upon them the ministerial work, do in Effect renounce their Office, and are no longer fit to be employ'd in preaching of the Gospel. Sad is that Relation of a Dean of St. Pauls, who (in Hubert the Archbishops time) was Treasurer of England, by which he grew exceeding Rich, and when lying upon his Death-Bed made this following Will, *Lego omnia bona mea domino Regi, corpus Sepultura animam vero Diabolo,* I bequeath (saith he) *all my Goods to my Lord the King, my Body to the Grave, my Soul to the Devil,* and so expir'd. The King thereupon commanded that his Body should be carried in a Cart, and cast into the River, a Story sufficient to terrify the Clergy from meddling with Temporal Offices and Affairs. (a)

11th, *It is a Violation of God's Law, when the Priest shall prostitute the Sacrament or Supper of the Lord to the Satisfaction of the Lusts of worldly and ungodly men, (i. e.) when the Supper of our Lord, which was instituted for holy Ends, shall be so far abus'd, as to be us'd only as a Civil Test, Her Priests have violated my Law, and have profaned mine holy Things.* This Ordinance of the Supper is a positive Institution of our Lord Jesus, *to be observ'd in his Church to the End of the World,* for the perpetual Remembrance of the Sacrifice of himself in his Death, the Sealing all the Benefits thereof to Believers, *their spiritual Nourishment and growth in him,* their further Engagement in, and to all Duties which they owe to him, and to be *a bond and pledge of their communion with him,* and with each other, as Members of his Mystical Body, this is the End and Design of this Ordinance; but when this shall be misapply'd, and so far abus'd, that it becomes but as *a Civil Test,* it is a most notorious *Violation*

(a) *Vid. Antiquitates Britanicae, P. 150. 181.*

of this Law of Christ; and yet our Gentlemen of the Gown do, with a bare Face, act as if our Lord Jesus, when he instituted this Ordinance of the Supper, only design'd it as that by which *Men might qualify themselves for Places Civil and Military*; for no Man must be a Magistrate, an Officer by Land or Sea, or be in any place of Trust in the Government, until he comply with this Test, and then tho' a Devil Incarnate, he is qualify'd, by which Means there are thousands of *Whoremongers, Drunkards, Swearers, and downright Atheists* that have been forced to participate of this Holy Supper, or lose their Employments; and some of us may Remember, when all *Victuallers and common Soldiers* were compell'd also to come in; *Fine Communicants!* O Cage of unclean Birds! Is this our Apostolical Church and Holy Religion? Is this the Spouse of Christ, or rather is not this the Forehead of an Whore? *My Father's House* (saith Christ) *shall be called the House of Prayer, but ye have made it a Den of Thieves,* (a) and this is our very Case, tho' none such ought to be admitted to the Communion, according to the Canons of the Church, which saith, ' *No Minister shall in any wise admit to the receiving of the Holy Communion, any of his Cure or Flock, which be openly known to live in Sin, notorious without Repentance, nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled.* (b) Now what Regard have these Priests to the Honour of Christ, the Salvation of Souls, when they shall so readily Administer the Sacrament to such as they know live after the most scandalous and profane Manner, and take it with no other Design but only to fit themselves for their Employments. Good God! What is the Table of the Lord become? Or what Table is this, since there is the *Lord's Table,* and the *Table of Devils?* (c) Or are they both to be found in one Church, as 'twas said of Redwald, King of the East Saxons, that he had in the same Church one Altar for the Christian Religion, and another

(a) *Mat. 21. 13.* (b) *Canon 26.* (c) *1 Cor. 10. 21.*

for Sacrifice to Devils. But saith the Apostle, *I would not that ye should have Fellowship with Devils.* (b)

How will these Priests be able to Answer for this abuse of their Office, thus to prostitute this Sacred Ordinance, and make it only serve the Intreagues of State, thus to *give that which is holy unto the Dogs,* (c) and put no Difference between the Holy and Profane, nor shew difference between the unclean and the clean. These unworthy Receivers shall, indeed, *eat and drink their own Damnation,* but their Blood will God require at your Hands, who have *fram'd this Mischief by a Law.*

“The Design of the Sacrament (saith a late Author) is, no doubt, Religious, to excite in us Devotion, Love and Charity. I hope none will say, to take the Sacraments for a Place Civil or Military, is a Religious End, and therefore, so long as it is administered upon that Foot, 'tis prostituted to profane Ends; the Clergy hug themselves upon the Account of this Act, and have the Face to thank God for it; but let a Man of Candour, and a Lover of Truth, consider, let him make Observation of the Clergy's Conduct, and then let him see if he can avoid perceiving what a Medley is made of Christianity. One would almost conclude (but that it would be a little too charitable) that the Priests believe nothing of it themselves, because they use it to such little, such mean Ends and Purposes. What occasions so many *Atheists* and *Deists*, of whom they so often Complain, but that such Men have got so much Sense as to see through the Juggle and Contrivance. If (say they) the Clergy can use Religion to such profane Ends and Purposes, then sure there is nothing in it, and they design nothing in it but Interest and Dominion. These Priests undo all, for instead of preserving Knowledge, they teach the People to Err; instead of Teaching us the Principles of Religion, they do by their Practices go the ready way to make us believe there is no such Thing in the World,

(b) *Verse 22.* (c) *Mat. 7. 6.*

Her Priests have violated my Law, and have profaned mine Holy Things.

12thly, *It is a Violation of the Law of God, when the Priests shall, under a Pretence of Power from the Lord Jesus, wickedly make use of, or abuse the Keys of Excommunication.* It may be for no other Reason, then perhaps for Matters Civil, the Non-payment of Fees, or Non-conformity to some humane Inventions. These *make Use of the Keys which were design'd for the Salvation of Souls,* only to knock out our Brains, and take away our Estates, a Thing the most dishonourable to any Church, be it under what Denomination soever, thus to palliate so much Venom under the Notion of this Gospel-Ordinance of *Excommunication.*

The End and Design of the *Act of Excommunication* (if I am not mistaken) is the *Reclaiming of the Sinner,* the deterring of others from the like Offences, the purging out of that Leaven that might infect the whole Lump, to vindicate the Honour of Christ, and the Profession of the Gospel, and to prevent the Wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and Seals to be profan'd by notorious and obstinate Offenders, but never to make Havock of Mens Bodies, Souls, Liberties, and Estates. Can any Man in his Senses believe, that the blessed Jesus did at any time bestow such a Power to any Mortal upon Earth as the Clergy pretend to in their *Excommunications?* Or can it ever be thought that the great God will execute the Sentence pronounc'd, or say Amen to the Anathemas of a debauch'd High-Church Priesthood.

The Apostles, tho' they cast Sinners out of the Church, yet never into Prison; they had to do with the Souls of Men, but not with their Bodies, Liberties and Estates; but now a Days the Keys of *Excommunication* seldom opens any Thing so soon as a *Jayl Door,* from whence there is no Deliverance but by that *Cross Key of Absolution,* which is never obtain'd without Money. Was there ever the like known by our Lord, or his Followers, that a Man shou'd be deliver'd to the Devil and the

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Fayl for the non-paymene of Fees? Doth this look like the Laws of Christ? Did he ever deliver you the Keys to this End. to make a Gain of Mens Souls. Is this your Church? Is this your Gospel Ordinance? when instead of using it for Spiritual Ends, you abuse it to vile, base, and fordid Designs.

13th, *It is a Violation of the Law of God, when Priests shall preach up Politicks, or trouble the People with the Intreagues of State, instead of the plain and simple Gospel of Christ. The Doctrine of the Gospel is called the Simplicity of Christ. (a) It is a plain and simple Thing, however Men have since perverted the Design thereof. The promulgation of the Gospel was at first by poor Fishermen, Men Rude, and in a manner without Learning, in which they tell us a plain Story of the Man Christ Jesus, that he was Born of the Virgin Mary, that he was apprehended of the Jews, that he was a publick Person, and that he bore the Sins of many, that he was put to Death, and rose again for our Justification. In the Apostles Sermons we find no wild Chymeras, sophistical Distinctions, or State Intreagues. They never perplex'd the People with the Roar of the Churches Danger, or bully'd them into a Belief that Kings are in Possession of the Crown by a Divine Right and Commission, which place 'em above the reach of all Laws upon Earth, and which makes 'em accountable for their Actions (how impious and detestable soever) to none but God alone. That they are invested with an absolute and Arbitrary Power over the Lives, Liberties, and Fortunes of their Subjects, without any Respect to those fundamental Laws which protect 'em. That an unconditional, slavish, Passive-Obedience in all Cases, without Exception to all the Commands of such Princes are to be observ'd, upon pain of Damnation. That there is an Indefeasible Hereditary Right to the Crown, which renders it impossible to transfer the same from the next in Blood upon any*

(a) 2 Cor. 11. 3.

‘ Pretence, or by any Power whatever. This was not their Business, they were *Ministers of the Gospel*, and therefore Christ crucify’d was the Subject of their Discourses. Their Work was to bring Sinners to Christ, and that by shewing the Nature of Sin, and the miserable State into which it brought ’em, the Work of Regeneration, and the Nature of it, the absolute need of being found in Christ, *and that without it there was no Salvation*. It was the Gospel that they preach’d, and not Law, nor did they ever in their Pulpits pretend to Catechize or call to Account that Government they liv’d under; but how far have many of the Clergy of this Age deviated from their Commission, whose Sermons contain more Politicks then Gospel, and seem calculated rather to *furnish out a Statesman* then to *Instruct the Audience* in the way to everlasting Happiness. This way of Preaching is the very Reverse of all that’s contain’d in Christ’s Commission, and the most foreign to the original Intent thereof. *Is this feeding the Flock of Christ?* Or do ye not rather Starve them by hiding the Gospel from ’em? Hard is their Hap that are forced to follow these erroneous Guides, because *the way of peace is hid from their Eyes*; and yet dreadful will the Account of the Gown Politicians be at last, who have thus prevaricated both with God and Man. How will they be able to Answer for the *abuse of their sacred Function*? How will they be able to account for that Blood that God will require at their Hands? For Ministers shall be accountable for their Talents, and how they have laid them out for God, and the Souls of Men.

14th, *It is a Violation of God’s Law, when the Priests or Ministers of the Church shall fall into Coutention and open Railcry, upon the account of some differing Principles.* It is the part of an evil Servant to Smite his Fellow-Servant with the Fist of Reproach and Slander. A Minister must be *no Striker, no Brawler* (a) to be Quarrelsome and Contentious is a foul Fault in any, but more especially in

(a) 1 Tim. 3. 3.

Ministers; and therefore the Canons of the Church have made special Provision against it, which say, ‘ If any Preacher shall, in the Pulpit particularly, or namely, of purpose, impugn or confute any Doctrine deliver’d by any other Preacher in the same Church, or in any Church near adjoyning, before he hath acquainted the Bishop of the Diocess therewith, and received Order from him what to do in that Case, because upon such publick Dissenting and Contradicting, there may grow much Offence and Disquietness unto the Church, the Churchwardens or Party grieved shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that Place which he hath once abus’d, except he fully promise to forbear all such Matter of Contention in the Church, until the Bishop shall take further Order therein. (a)

And yet, God knows, notwithstanding this, we have heard little else from the Pulpit among our High-Church Clergy, but Railing at, and Reviling the best of Men. These Doctors of *Billingsgate* abuse all that are not of their Way, calling ’em, ‘ Neutralists in Religion, a secret Sort of reserv’d Atheists; wretched, empty, hypocritical Sophisters, impudent Boasting, self-conceited, enthusiasts, scepticks, sly Saints, Gallios, canting Fellows, Incendiaries, Men of villanous and seditious Principles, filthy Dreamers, presumptuous and self-will’d Men; Despisers of Dominion and Government, a Brood of Vipers, Regicides, insidious Teachers, and false-hearted Knaves, Pagan Beasts, unhallow’d loathsome and detestable Guests, scandalous Trimmers, Innovators, Headstrong, Encroaching Monsters, Excentrick Comets, growing Mischiefs, infectious Plagues, the worst of Dæmons, conformist in Profession, half Conformists in Practice, and Nonconformists in Judgment. (b)

(a) Canon 53. (b) See these *Reflections* upon the serious Part of the Church of *England*, in Dr. *Sacheverel’s* Sermons.

No wonder that there are such Discords among the People, while they have such Examples as these before their Eyes. *Epiphanius* tells us, That *Milesius* and *Peter*, (Bishops of *Alexandria*) did by their own Quarrels more Mischief to the Church, than all the open Persecution that they met with from the Enemy; and I am as well perswaded, that the *Animosities* and *Discords* which so much reign among us, are too too much owing to the bad Example of our Clergy. And may we not also conclude, that it is from hence that Ministers have lost that Respect and Honour they once had from the People: For, do they not shew them the way how to treat them, by their Carriage one towards another? And tho' sometime these have thought to gain a Point, by delivering up another's Name to the Severities of an unthinking Mob, yet (I was going to say) by nothing more than this have they lost Ground, because by these things they are laid open to the Scorn and Contempt of the People.

This Practice of theirs has made more Atheists in this Kingdom, than any one thing in the World besides: And indeed, what can Men think of Religion, when they shall see their *Spiritual Guides* in such an opprobrious manner accost each other. True Religion, where-ever it is, its Methods are gentle, it polishes the Mind, and makes a Man peaceable and courteous; but instead of this, we have had little else from the Pulpit and Conversation of our High-Church Priests, but Railing, ill Language, and the highest Indications of Malice, Pride, Avarice and Rancor; the which we have since found plentifully promulgated among the People, from this Example of the Clergy, by whose violent Methods Christianity it self is like to fall a Sacrifice. Let us therefore pray with *Luther*, *From a vain-glorious Doctor, from a contentious Pastor, and from endless and needless Controversies, Good Lord deliver his Church.*

15th. *Ministers are guilty of the Violation of God's Law, when altho' they may oft reprove many gross Enormities, yet durst not faithfully and boldly preach against that accursed and abominable Sin of Pride, of which the People are so uni-*
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versally guilty. And never more did this Sin abound among us than now, and that when under *humbling Dispensations*; yea so general is this Evil, that it is hard to distinguish the Servant from the Mistress; and such is the Indecency of Apparel among Christians at this Day, that it better becomes *Jezebel* the Harlot, than those who would be accounted grave Matrons; and yet who is there that durst plainly and faithfully reprove this Iniquity? or rather, who is there that doth not connive or wink at it? Who can read this Text, and not tremble, *When I say unto the Wicked, thou shalt surely die, and thou givest him not Warning, nor speakest to warn the Wicked from his wicked Way, to save his Life, the same wicked Man shall die in his Iniquity; but his Blood will I require at thine Hand* (a). These Words are not so much Words as Thunderbolts; the Design of which is, that Ministers may take to Heart both their Duty and Danger. The Apostle *St. Paul* was a faithful Minister, and could appeal to those with whom he had to do, as Witnesses of the same: *Wherefore I take you to record this day, that I am pure from the Blood of all Men* (b). In which, no doubt, the Apostle had an Eye to that flaming Text above-mention'd, *his Blood will I require at thine Hand.* As if he had said, I am clear of your Blood, the Fault is not mine if any of you perish; *I have been faithful in the discharge of my Duty, I call you to record, you are my Witnesses in this matter.* Happy is that Man that can be acquitted by himself in private, in publick, by others, and in both by God.

Chrysoptom at *Antioch* having preach'd many Sermons against *Swearing*, was at length asked, When he would preach upon another Subject? he answer'd, *When you leave Swearing, I'll leave preaching against Swearing.* But the Priests of this Age are afraid to deal plainly with us; in telling us of our *Pride*, for either there is so much of it at home; that they are dumb and can't speak, or they are afraid to disoblige their Benefactors. Ministers of

(a) *Ezek. 3. 18.*(b) *Act. 20. 26.*

the Gospel should deliver the Mind of God, be it pleasing or provoking. The Ambassadors of Christ must neither flatter nor fear the Faces of any among the Sons of Men. *Jeremiah* dealt roundly with *Jehojakim* and *Jehojachim*, thunder'd out God's Judgments against them, tho' *Great Kings*; neither Favour nor Fear must strike a Minister Dumb; when God bids him speak, he must, let the Event be what it will. But when Priests are silent, and will not warn the People of their Sins, or flatter them in the Pulpit, they are cruel and bloody, and are guilty of murdering of Multitudes, perhaps Millions of Souls. Thus it is, and this is one of our crying Sins, that we have had such a dumb, insufficient and Soul-damning Ministry among us.

Thus, Sirs, I have shown you, that *Priests may violate the Law of God in Fifteen Particulars*; and might add more, but I fear I have too far trespass'd upon your Time and Patience, and therefore shall not any further enlarge upon this Head, but proceed to the Application of the whole.

A P P L I C A T I O N.

Use 1. **T**hen from hence we may learn how loathsome a Creature a High-Church Clergyman is, who, as we see, are chief in the Transgression; *Her Priests have violated my Law.* I speak not of the whole Body of the Clergy, (for Thanks be to Almighty God, we have many pious and faithful Labourers among 'em) but of a Brood of Men that have debauch'd the Minds of the People, and taught them to rebel against both God and the King. The Profession of a Minister is the best Profession, the Calling most honourable, the Reward greatest, but a wicked and corrupt Clergyman is the vilest of Mankind: *Corruption in the best is worst of all*: For as no Man is more honour'd, reverenc'd or belov'd, than an humble painful Minister of Christ, that seeks not his own Advancement, but the Propagation of the Protestant Religion, and universal Good to Mankind; so what can be

more odious than to see an impudent, proud, mischievous and revengful Priest, under the Pretence of preaching the Gospel, spread abroad Seditious, preach Treason and Rebellion at pleasure, and think himself unpunishable when he has done, because forsooth he can draw the Church into the Quarrel when he pleases. These are not to be restrain'd by the fear of daily Perjury, or taking God's Name in vain, as they do that do, not only live in perpetual Perjury against their Oaths, but also in perpetual Contradiction to their Calling, their Profession, their Preaching, and the Name of God or Religion. *If these Lights be Darkness, how great is that Darkness?* If these be corrupt, what a nasty Lump is it? how nauseous, how pestiferous? How infectious, how mischievous are these by their Perjury, Pride and Treason? *Ye are the Salt of the Earth* (saith Christ), *but if the Salt have lost his savour, wherewith shall it be salted (a)?* A loose or a lazy Minister is the worst of Creatures, fit for no place but Hell, as unsavory Salt is not fit for the Dunghil, because it makes the very Ground barren on which it's cast. Wo to those that with *Eli's Sons*, cover foul Sins under a white Ephod, that neither *spin nor labour with the Lillies*, unless it be in their own Vineyards, little in God's; that want either Art or Heart, Will or Skill to the Work, being not able, or not apt to teach, unless it be Treason and Rebellion; by which means the Name of God is blasphem'd. There is little hope of these Men, for *where withal shall it be salted?* There is nothing in Nature that can restore unsavory Salt to its former Vertue; therefore there is reason to fear that God will not only lay such aside as broken Vessels, *boxing out their right Eyes, and drying up their right Arms (b) i. e.* bereaving them of their former Abilities, but he will also cast *Dung upon their Faces.*

Use 2. Then from hence learn, that 'tis high time that the Church were purg'd from these Restoring Incendiaries. We are now become scandalous in the Eyes of all our Neighbours, upon the account of our profane Clergy, whose insolent

(a) *Mat. 5. 13.*(b) *Zech. 11. 17.*

cies are grown to such a height, that they even bid Defiance to all Law. It therefore highly concerns those Persons in Places of Power, to endeavour the Removal of such as are Disturbers of the Peace, and Promoters of Sedition. When our Lord Jesus Christ was upon Earth, he twice purg'd his Father's House from Abuses; he could not bear to see his Father's House made *an House of Merchandize, and a Den of Thieves*; an Example worthy of the Imitation of our most Honourable Court of Parliament, who we hope will drive out of God's House, all such Hucksters who set to sale both Church and State to Rome and the Pretender. Gentlemen, it is by these that all Order has been inverted, Dissention and Division promoted, and the People put into such violent Commotions, by which they are hurry'd into such unnatural Convulsions, that it hath even shock'd the very Foundation of Government. What Mischiefs have they not compass'd? To what Streights have they not reduc'd us? Or what Desolations are we not by these Sycophants in danger of being hurried into? It is to these that we are beholden for several bloody Insurrections: To these we are indebted for those Violences and Outrages wherewith we are inflam'd, and by which we are divided into Factions and Parties. 'Tis these that have preach'd up *the Pretender's Right*, and have set the People a-madding after him; and tho' many Endeavours have been us'd to make up the Breach, yet these tear off the Plaister from our Wounds, and make 'em bleed afresh.

No Government but this (saith a bold Adviser) *will allow of, or bear with any such things as these*: In Holland, if their Clergymen meddle with Matters of State, they immediately send 'em a Staff and a pair of Shoes; to let 'em know, that there is nothing more for them to do, but to travel to some other Country, that will better bear with their Impertinence. 'Tis only in this unhappy Isle that the Clergy assume this Liberty, thus to preach Politicks to the People, dictate to their Counsellors, and reprove their Princes; these reproach the Government, enrage the People, lay down Maxims of State, and Rules for Govern

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Government and Obedience ; tell the Prince how to Rule, and the People how to Obey ; insinuate Mismanagements in the Prince, and (like *Franck Scammony*) stir up the People to Mutiny and Rebellion.

Oh ! *Frank, Frank*, for all thy exalted Station, what Piety, Loyalty and Moderation can the People of *Great-Britain* expect from a B——p of thy Proud, Swearing, Jacobite Character !

And Oh ! thou Pulpit Trumpeter of *White-Chappel*, thou High Church Drummer, thou Passive Rebel, han't this been the Drift of all thy Jacobite Conversation, and the Substance of all thy Treasonable Sermons, viz. TO RESTORE THE PRETENDER, POPERY AND SLAVERY, and with them Atheism, Profaneness, and Debauchery, (i. e. *The Devil and all his Works*). It is too too manifest, that such Restoring Clergymen (as *Frank Scammony* and the *Preaching Rebel* of *White-Chappel*) have done more Mischief to the State, than ever they did Good to the Church, their design having been in all Ages to aggrandize the Power, Authority and Magnificence of what they abusively call their Church, to the visible Detriment of the Civil Government. *These* (saith an ingenious Author) have nothing more to do, than to watch over their Flocks, and to see to the Execution of those Laws their Superiors, I mean the Legislature shall think fit to exact for that purpose, as far only as may concern the Policy and Discipline of the National Church, of which they are no more than Pastors and Ministers, but by no means the Guardians or Conservators of it. Our Laws have lodg'd that important Charge in much better Hands, who 'tis hoped will shew another Spirit in securing it than these Men, who have more than sufficiently convinced the World, that they have ever acted more upon Principles of private Interest, and the Aggrandization of their Church, than the Advantage and Propagation of true Religion : And therefore if such corrupt and insidious High-Church Incendiaries are not confin'd to act solely within the Com-
pals of their proper Sphere, if they are not limited only to the Exercise and Discharge of the genuine Duties of
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their Profession and Character, which are more than enough to employ the whole Time of the ablest of them. If they are not forbidden to intermeddle with the Affairs of State, with which they have nothing at all to do, further than as they are permitted and allowed by the Laws of our Constitution; if they are not strictly prohibited to concern themselves in the *Election of Members of Parliament*, otherwise than by their single Vote as Freemen; if the Doctrines they have so often mention'd, of the *Divine Right of Kings*, of their *absolute arbitrary Power*, of a *slavish, unlimited, and unconditional Passive-Obedience in the Subject*, of *Hereditary and Indefeasible Right*, and the *denying of the Legislature a Power in certain Cases and Occasions, to settle and dispose of the Succession of our Crown*; if this be not, not only exploded as infamous, unreasonable, anti-criptural, and to the last degree dangerous to the Church and State, but severely punish'd as Crimes against both; if these are not made liable to the Penalty of Deprivation, and Incapacity of Restitution, upon a fair and legal Conviction, or even of being esteem'd guilty of Capital Crimes upon certain Occasions; if the Core of the Ulcer be not quite cut out; if the Universities of this Kingdom, (especially *Oxford*, who so lately gave us a Specimen of their Religion and Loyalty) where our Youth are unhappily poison'd in the first Rudiments and Principles of their Education; if these are not thoroughly purged of all this accursed Leaven, that souers the whole Mass, let us never hope or expect any lasting Peace, Security or Settlement, either in Church or State, while the World last: But if Laws against such were speedily made, openly proclaim'd, and impartially executed, the Church would soon become beautiful as *Tirzah*, comely as *Jerusalem*, and terrible as an Army with Banners; then the divided Schismatick, the turbulent Heretick, and all these incorrigible Sons of *Belial*, whose inward Parts are very Wickedness, would be either cured or cut off, to the terror of Evil-doers, and the praise of them that do well. And Oh-how-blessed a thing would it be, to see our (Jacobite) or Restoring Clergy

Clergy thus reform'd; for no *true Englishman* can forget the Terror and Astonishment the whole Nation was in when they saw King *James*, whose Religion oblig'd him on Pain of Damnation, to extirpate all Protestants, filling up his Army with *Irish* and other Cut-Throat Papists, having before dispens'd with the Laws, in order to place such Men in all Civil Posts as were at the Devotion of the Jesuits, who entirely govern'd the King's Conscience. Then the Clergy not only abandon'd their Doctrine of Passive-Obedience, which till that time they had made the Characteristick of a True Churchman, but did all that Men could do to inspire the People to act like Free-born Englishmen, in Defence of their Religion, Laws, and Liberties: None were more forward than they to invite the Prince of *Orange* to come over at the Head of an Army; and upon his Landing, encourag'd all either to join him, or otherwise to take up Arms, in order to distress *K. James*. Every Body knows that Archbishop *Sancroft* shew'd so much Zeal for this Glorious Cause, that he went in Person to demand of King *James's* Lieutenant, the Keys of the Tower; and another Venerable Prelate, on that happy Occasion, not only put on a blue Coat, Jack Boots, &c. but conducted her late Majesty to join those who had actually taken up Arms against her Father; so much did she esteem the Cause of the Protestant Religion, and of her Country's Liberty, above all other Obligations. In a Word, this unanimous and hearty Concurrence of the Clergy with the rest of the Nation, in opposing King *James*, forc'd Dr. *Atterbury* to celebrate their Praise, and give them this glorious Eulogium, 'That none were more instrumental than the English Clergy, in promoting the Common Deliverance; A PROTESTANT CLERGY, the profess'd Assertors of the just Freedoms and Rights of Mankind in Religious Affairs, and who have been more than once instrumental in shaking off the Yoaks of every kind, from the Necks of Englishmen (a).

(a) *Rights of Conu.* p. 113, 363.

After this, who could suspect that such Numbers of these religious Men should so soon damn what themselves and the whole Nation had been acting at the Revolution; that *Frank Scammony* and the rest of the Restoring Levites (whom good Bishop *Atterbury* lately call'd *A Protestant Clergy*) should maintain, That our All, our Fortunes, our Wives and Children, nay our very Lives, depend on the Will and Pleasure, and are entirely at the Disposal of the Prince, who on pain of Damnation is not to be resisted, tho his Tyranny be ever so insupportable, as having a *Divine Right to an absolute unconditional Obedience*? These Bowstring Doctrines are at all times intollerable in a Free Nation, but especially when the Lawfulness of the Government is built on the Lawfulness of the Peoples withdrawing their Allegiance from a King, who had openly invaded, and designed totally to subvert their Constitution.

'Twas to the surprize of every body that High-Church resum'd these old slavish Notions, not only in contradiction to all their Discourses and Actions at the Revolution, but in defiance of all the *Declarations, Subscriptions, Oaths, and Obligations*, which ever were requir'd by God or Man, to tie and engage Men to one another. Nay these *Restoring Clergy* have dealt as deceitfully with God as with Men. How frequently and solemnly have they mock'd the Almighty, with most hypocritical and sham Thanksgivings for our happy Deliverance from Popery and Slavery, even when they preach'd such Doctrines as made it Damnation to resist a Tyrant who was bringing both Popery and Slavery on the Nation.

Every one sees how impossible 'tis to coin a Distinction that can in the least excuse High-Church from Perjury, swearing to bear true Allegiance to King *William*, while they thought King *James* had neither parted with, nor could forfeit the Right he had to their true Allegiance; yet this Oath they broke thro' like a Cobweb, by the Distinction of *de Jure* and *de Facto*; and no doubt applauded themselves for having found out such a happy Expedient, as gave them all the Protection and Advan-

tages of the Government, and yet left them at liberty to oppose it.

This impious trifling of High-Church with their Oaths, made the Parliament judge it necessary to cut off all their knavish Distinctions, and leave no room for any wretched Evasion, and therefore they oblig'd 'em to sign the Association, which declares King *William* to be lawful and rightful King of *England*; and in it they mutually promise and engage to stand by and assist each other to the utmost of their Power, in Defence and Support of his Majesty's Person and Government, against the late King James, and all his Adherents, and in supporting and defending the Succession of the Crown as by Law establish'd.

Tho' in subscribing this solemn Declaration, there was no room left for Supterfuges, yet this had no other effect on High-Church (or Restoring) Priests, than to make them rail the more bitterly at the Revolution, and be the more active in preaching up all such Doctrines as made it Damnation to own King *William* for their rightful and lawful King.

Yet notwithstanding this, the Parliament believing there were some degrees of Wickedness that the most profligate would boggle at, and few so abandon'd as not to have some Remorse for *Perjury on Perjury*, or at least not to be in love with Infamy, they enacted, That all should swear what befort they had subscrib'd, ' That
' King *William* was Rightful and Lawful, and that they
' would bear true Faith and Allegiance to him, and that
' the *Pretender* had no Right or Title whatever; and
' that they would stand by; defend, and maintain, to
' the utmost of their power, the Protestant Succession,
' as by Law establish'd in the House of *Hanover*, (tho'
there were above twenty who by High-Church Principles were to precede that House) ' and that they acknow-
' ledge and swear all this according to the exprefs Words,
' and according to the plain and exprefs understanding
' of them; and that they make this Acknowledgment,
' Recognition, Renunciation, Abjuration and Promise,
' heartily,

‘ heartily, willingly and truly, upon the true Faith of
 ‘ a Christian.’ And this was enacted again *mutatis mu-*
tandis, in the Oath they are enjoin’d to take *to the present*
King. Yet these things went down with them as glibly
as a Bumper of Claret to the Health of a Popish King, whom
 rather than lose the least trifle, they will *abjuro ten times* a
 day; nay, High-Church Priests, *the more they swear, the*
more they think it their Duty to be forsworn; and those Oaths
 which they cant break without renouncing the Faith of a
 Christian, have no other effect on them, than to make
 them the more active and industrious in preaching up,
 with an *uncommon Zeal*, all those Doctrines which are
 inconsistent with the late and present Government, and
 the Protestant Succession, which Hereditary Cant is the
 same thing as it (with *Frank Scammony*) they had all said
We’ll have the Pretender by G—d.

The Parliament at the Revolution was govern’d by
 this Principle of eternal Truth, *That a Nation can never*
be reduc’d to such Circumstances, as not to have a Right to
act for its own Preservation; but that upon extraordinary Oc-
casions, it will always be lawful to break thro’ the ordinary
Rules in all such things, as could have no other reason for their
Institution, than the common Safety, that Supreme Law of
Nature and Nations. And therefore, in the Entail they
 made of the Crown, when King James by his illegal Pro-
 ceedings had abdicated his legal Government, they took
 no notice of the then Prince of Wales, and postpon’d all
 other Titles, to invest King William with the sole Admi-
 nistration, and afterwards excluded for ever all Papists,
 and Persons marry’d to Papists; nay, condemn’d the Popish
 Pretender as a Traytor, notwithstanding all the Bundle
 of Evidences recorded in Chancery; to prove he was not
 Supposititious; Which in every Step being diametri-
 cally opposite to the Principles of High-Church Priests,
 who are never influenc’d by the good of humane Socie-
 ties, every body must see, that all the Oaths they have
 taken since the Revolution, are directly contrary to their
 Consciences, and that they design nothing by the Passive-
 Obedience Doctrines they preach up with so much fier

Zeal, but to undermine the Foundation of the present Settlement, on purpose to Restore the Pretender; or how else could Dr. Bungey (a) have the Boldness to tell his Hearers on the Fifth of November last,

That the Restoring Clergy (for those are the persecuted Saints he means throughout his whole Sermon) 'Were
'bated for Christ's sake; but if they endured to the end,
(meaning, if they rebell'd till they were hang'd at Tyburn)
'they should be saved.—— We find the Church of Christ
'(says this FALSE BROTHER) every where persecuted;
'but what better Assurance can we have of being in Favour
'with God, than to be persecuted for his sake, (insinuating
as if the Church of England was now suffering for their
Loyalty to the Pretender) 'And there was no time (adds
'Bungey) in which God had not a Remnant of those, (by
'Remnant meaning those Rebels that now attempt to de-
'throned his Majesty) who serv'd him with Sincerity and
'Truth. Those (continues this HIGH-CHURCH
'DRUMMER) are now aim'd at by various Sectaries that
'are all void of Unity, except that of being against the Church,
'and here they agree, as did Pontius Pilate and Herod for
'the Crucifixion of Christ our Lord. Was ever such Blas-
phemy utter'd before in a Pulpit! (the Crucifixion here
meant by Bungey, being only the just Prosecution of
Traytors and Rebels to their Rightful Sovereign) 'Then
'(adds this Pulpit Incendiary) let us begin early and hold
'out to the end, even unto Death in this Life, that we may
'receive a Crown of Life hereafter; and since 'tis impossible
'to serve God without being reproach'd by the Wicked, (by
'Wicked here meaning the loyal Subjects to K. George)
'we ought undoubtedly with Patience to undergo our Sufferings,
'(for was not St. Paul call'd a Wine-bibber, and the Apostles
'in general reputed as Madmen and Drunkards) —— And
that this Jacobite Tool may give his Hearers to under-

(a) In his Sermon preach'd at the Parish Church of St. A——s H——n, on Saturday the Fifth Day of November, 1715.

stand he means by saying the Church of *England* is now persecuted, the *Pretender's* being *attainted of High-Treason*, and his *Adherents* hang'd for *Rebels*, he concludes his Sermon, with saying, 'Let us weigh which of us having
' a near and dear Relation some Thousand of Miles distant, would not, tho' he saw *Bryars, Brambles, impassable Woods, unfrequented Wildernesses, Forrests*
' fill'd with wild Beasts, and the Sea raging with Tempest, still endeavour an access, if we were assured that
' after 'all we should at last come to speak with our
' FRIEND, (by Friend here meaning the Pretender) for all these Toils would then seem pleasant, and therefore *Bungey* (instead of magnifying our Glorious Deliverer *K. WILLIAM*) concludes his *Jacobite Sermon* with saying, *Grant us therefore Steadfastness, O God, for the sake of Christ our Lord and Saviour.* ———

To this effect we find that *FALSE BROTHER* (or Restoring Clergyman) *Dr. Bungey*, speaking to his *H——n* Hearers on the Fifth of *November* last. But I would ask any Man of common Honour or Justice, if ever such *FALSEHOODS* were before deliver'd in a Pulpit, except it were by *Bungey* and his *Jacobite Brethren*, the *true Church of England* being under no manner of Persecution, nor in any danger of it, (whilst *King George* or any Branch of his *Illustrious House* sits on the *British Throne*). And therefore (as I said before) 'tis high time that the Church of *England* were purg'd from these *Restoring Incendiaries* and scandalous Clergymen.

Use 3. I shall now apply my self to our *High-Church Clergy*.

Gentlemen, We have here, as you have heard, an Indictment drawn up by the Great God Himself, *vix. The Violation of his Law*; in which you stand charg'd of *Symony, Pride, Covetousness, Idleness, Contention, Unfaithfulness in your Office, the abuse of sacred things, (to wit, that of Excommunication, and the Supper of the Lord) your meddling with the Affairs of State, your sowing and cherishing*
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the Seeds of Schism, Division and Separation. Your daring to affront the King's Majesty, and Reproach his Administration as fatal to the Church. Your viciousness of Life and Conversation, by which you have made many Atheists and Deists, are Things too notoriously known, by which you are expos'd to the scorn and contempt of the People. One Curses the SUCCESSION, another prays for the Pretender, and a Third swears he must come in. Frank Scammony, Bungcy, and the Butcher of White-Chappel, hold up your Hands, and who of you can plead not Guilty? Since the Charge exhibited is so easily made Good against you, I presume that you are not Ignorant that the Priests of the Law were neither to be deform'd or defective; but such is your Defection and Deformity in Doctrin, Life, and Conversation, that you have made the Offering of the Lord to be abhor'd. It is from hence that Men employ their Wit and Parts to call into Question, the Author, the Foundation, the Rule, the Principles and Practices of all Divine Religion, and with a Tongue tun'd by Satan, do call the Ministry, and all Ministerial Offices, a humane Invention, and the carrying on of a Trade. Ye are the Troublers of Israel, what account will you give of your Stewardship another Day? Can this be call'd a giving up of yourselves wholly to Prayer, and the Ministry of the Word? Is this a laying out of your selves for the good of Souls, or did our blessed Saviour thus remisly mind the Work his Father sent him to do? Certainly, you who make so small an Account of Souls, are little sensible of that Value that our Lord set upon them, when he lay'd down his Life for them, or of that severe Account that you must one Day give of those who are committed to your Charge.

Gentlemen, I had thought that you were Ministers of the Gospel of Christ, and that your Work and Business was to bring Sinners into his Kingdom, but instead of this you have play'd the Politician, and troubled the People with your Cant, That Kings are in Possession by a Divine Right, that they are plac'd above the reach of all Laws, and are accountable for their Actions, how Tyrannical
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and bloody soever, to none but God alone; that they are Arbitrary, and that the Lives and Fortunes of the Subject are at their disposal; that Non-Resistance, and Passive-Obedience must be observ'd by the Subject in all Cases, upon pain of Damnation; that our Kings have an indefeasible Hereditary Right to the Crown, which makes it impossible to transfer the same from the next in Blood, upon any pretence whatever, and a Thousand Conundrums more. Thus, instead of Preaching the Gospel, you have most indefatigably endeavour'd to *debauch and alienate* the Minds of the People, from our ancient Constitution both in Church and State, and to reduce them to the most favourable Dispositions, to receive the terrible Yoak of Bondage and Superstition as the only proper and infallible Means to introduce the Pretender. 'Tis you that have poyson'd the People with Notions of the Pretender's Right, and in whose Interest you have been more Serviceable than ever the late most Christian Turk.

What! *Gentlemen*, where we expect the most of Conscience, shall we find the least? For (as Sir Ric. Steele saith)
 ' You have bound your selves by the strongest Engage-
 ' ments that Religion can lay upon Men, to support
 ' the Succession: You have tied down your Souls by an
 ' Oath, to maintain it as it is settled in the House of
 ' *Hanover*: Nay, you have gone much further than is
 ' usual in Cases of this Nature, for you have *personally*
 ' *abjur'd the Pretender to this Crown*; and that expressly
 ' without any Equivocations, or mental Reservations
 ' whatever, that is, without any possible Escapes by
 ' which the subtilty of temporizing Casuists might hope
 ' to elude the force of those Solemn Obligations. But
 if after all this, you who considerately and voluntarily enter'd into these Engagements, shall be made use of as Instruments and Examples to make the People break through them, what Triumph will it furnish the Enemies of your Sacred Order withal? What Occasion will it administer to *Atheists* and Unbelievers to say that Christianity is nothing else but an outward Show, a
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the Seeds of Schism, Division and Separation. Your daring to affront the King's Majesty, and Reproach his Administration as fatal to the Church. Your viciousness of Life and Conversation, by which you have made many Atheists and Deists, are Things too notoriously known, by which you are expos'd to the scorn and contempt of the People. One Curses the SUCCESSION, another prays for the Pretender, and a Third swears he must come in. Frank Scammony, Bungcy, and the Butcher of White-Chappel, hold up your Hands, and who of you can plead not Guilty? Since the Charge exhibited is so easily made Good against you, I presume that you are not Ignorant that the Priests of the Law were neither to be deform'd or defective; but such is your Defection and Deformity in Doctrine, Life, and Conversation, that you have made the Offering of the Lord to be abhor'd. It is from hence that Men employ their Wit and Parts to call into Question, the Author, the Foundation, the Rule, the Principles and Practises of all Divine Religion, and with a Tongue tun'd by Satan, do call the Ministry, and all Ministerial Offices, a humane Invention, and the carrying on of a Trade. Ye are the Troublers of Israel, what account will you give of your Stewardship another Day? Can this be call'd a giving up of yourselves wholly to Prayer, and the Ministry of the Word? Is this a laying out of your selves for the good of Souls, or did our blessed Saviour thus remisly mind the Work his Father sent him to do? Certainly, you who make so small an Account of Souls, are little sensible of that Value that our Lord set upon them, when he lay'd down his Life for them, or of that severe Account that you must one Day give of those who are committed to your Charge.

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meer Pretence? Among the most knowing Professors thereof, how scandalous will the Clergy appear in the Eyes of all, even to the latest Posterity, whose Conduct is so directly opposite to all the Rules of Honour, and Precepts of Christianity. *Thou shalt not forswear thy self* (a). Perjury is a damnable Sin, and the Reward is sure, without Repentance it is a Sin by which you not only draw a Curse upon your selves, but entail it upon your whole Family. *This is the Curse that goeth forth over the whole Earth, for every one that sweareth, shall be cut off according to it; I will bring it forth, saith the Lord of Hosts, and it shall enter into the House of him that sweareth falsely by my Name; and it shall remain in the midst of his House, and shall consume it, with the Timber thereof, and the Stones thereof* (b); the Curse shall dwell with him and his Family in the midst of his House; the Judgment of God shall not only seize on your Persons and Families, but it shall remain on you and them, until you are utterly consum'd, and your whole Estates which ye have gotten by Stealth, Sacrilege and Perjury.

Use 4.—Then from hence we may learn the Indispensable Duty of our Church Governours, that for time to come they be careful who they admit into Holy Orders. *Lay Hands suddenly on no Man*, saith the Apostle (c). Admit not of any into the Ministry, without sufficient Examination and good Proof not only of his Abilities in human Learning, but also of his godly Life and Conversation. In the Ordination of Ministers, all possible Care and Caution is to be us'd, not only because 'tis scandalous and mischievous to the Church, if such prove ill and unworthy of that sacred Function but also because the Blame will lye upon such Overseers who by laying on of Hands admit 'em into the Church of Christ, this is to be made a *Partaker of other Mens Sins* (d).

(a) *Mat. 5. 33.* (b) *Zech. 5. 3, 4.* (c) *1 Tim 5. 22.* (d) *1 Tim. 5. 22.*

We have had of late too too many such Ignorant, loose and scandalous Persons admitted into Holy Orders, by which the Church hath indeed *been in real Danger*; among which I cannot but take Notice of that *Reverend Cully of Poghill*, who, as I am able to prove, after he had one Day seen several Persons executed at *Tyburn*, had that Charity, that at Night in Prayer in the Family, he pray'd for those Souls departed as aforesaid; *Bungey* makes his Approach as near the Church of *Rome* as possible, in his low Bows and Adorations at the *Altar*, and maintaining there are blessed Advocates in Heaven. The late Convocation they advance the Doctrines of Auricular Confession and Absolution, and that *Children are in a State of Reprobation* if not Baptiz'd by a Priest of the *Episcopal Ordination*, &c. and our Associating Priests have now actually subscrib'd no less than 150000 l. towards the bringing in of a Popish Pretender. The outward state of Things looks black enough, God knows, but that which may justly heighten our Fears, is to see *such Men let into the Church*, who are like to overthrow both it and the whole Reformation too. Our late Bishop of *Sarum*, exceedingly lamented the unfitness of many who were admitted into Holy Orders; our *Ember Weeks* (saith he) 'Are the Burden and Grief of my Life; ' *the much greater Part of those who come to be Ordain'd,* ' *are Ignorant to a Degree not to be apprehended by those* ' *who are not oblig'd to know it. The easiest Part of* Knowledge is that to which they are the greatest ' *Strangers, I mean the plainest Part of the Scriptures,* ' *which they say in excuse of their Ignorance, that their* ' *Tutors in the Universities never mention the Reading of to* ' *them; so that they can give no Account, or at least a* ' *very imperfect one of the Contents even of the Gos-* ' *pel. Those who have read some few Books, yet* ' *never seem to have read the Scriptures. Many can-* ' *not give a tolerable Account even of the Catechism* ' *it self, how short and plain soever. They cry and* ' *think it a sad Disgrace to be deny'd Orders, tho'*

the Ignorance of some is such, that in a well regulated State of Things, they would appear not knowing enough to be admitted to the Holy Sacrament, this often tears my Heart. The Case is not much better in many, who having got into Orders, come for Institutions, and cannot make it appear that they have read the Scriptures or any one good Book since they were Ordain'd, &c. *These are our Guides and Leaders; Fine Priests!* fit to have the Care of Souls, and very likely to put to Silence Gainsayers, who have need themselves to be taught the first Principles of the Oracles of God.

But this is not all, our Misery is yet greater; for many of our Priests are not only *Weak, but Wicked, as Profane as they are Ignorant.* 'Tis a fault for a Clergyman to be Ignorant; and therefore Men design'd for Holy Orders are perhaps examin'd about their *Literature*, what Proficiency they have made in those Things, but hardly about their *Knowledge of God, or a Work of Grace in the Heart*, without which all our Learning is worth Nothing. *Great Scholars may be great Sinners*, and except Grace Sanctify Learning, the greater Scholars the greater Sinners, and fitter Instruments to promote the Interest of *Hell, Rome, and the Pretender.* Certainly *Holiness in Heart and Life, is a necessary Qualification for the Ministry*, and he that wants this, notwithstanding his *Learning, Birth, Alliance, University, Degrees, Letters, Testimonial, his Riches, Gold or Silver*, yet is he altogether unfit for a Minister of Jesus Christ. These Men we are ashamed of, and therefore if you (who are the *Fathers of our Church*) have any Regard to the Honour of our Lord Jesus, so much of late Blasted, *The Protestant Religion*, which hath been scandaliz'd by many Doctrines and Practices contrary to its true Principles, The Honour of the Ministry of the Church of *England*, which hath been clouded with so much Contempt upon the Account of our *late Vile Incendiaries*, If there be any Regard to the Healing of the Wounds and Breaches with which the Church lyes Bleeding, For the
Settle-

Settlement of a disquieted State, or for the Welfare of your own Souls, and the Souls of the people committed to your Charge, and for which you are to be accountable at last, *make better Provision for us*; deliver us from a Rakish scandalous Priesthood, that have taken away the Gospel, and let us be again supply'd with a pious, able, and Faithful Ministry; It must indeed be granted, that notwithstanding all your Care and Circumspection, some Hypocrites will creep into the Ministry; some are inwardly Wicked, and such close Sinners, that you are not able to discern them, 'till the Vizard is thrown off, and they appear with a bare Face. Others are more open Sinners, of which you may easily inform your selves. These latter you may hinder, the former you may reclaim, or seasonably remove. *Take heed therefore unto your selves; and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood* (a).

Use 5. My last Use shall be to our *misguided Laity*, who are the Admirers and Followers of our HIGH-CHURCH Priests; and that shall be by way of Caution; that is, that you, my Brethren and Countrymen, would be careful for time to come, who you hear; not only *take heed how ye hear* (b), but *what ye hear* (c), for our High Church Priests by their Doctrines and Practices have done mote Mischief to the Church of Christ, they have made more Atheists and Deists than all the open Enemies of Christ since the Reformation; they are the only Origin of all the Animosities and Divisions among the People, as you have already heard. Do but look back upon the Measures and Conduct of these Reverend Deceivers, and then see how little reason you have to admire 'em, or follow after them. What a shameful Noise and Uproar have they made about the Church's Danger, when 'twas evident to a Demonstration, that there never was the least reason to be apprehensive of any real Danger, or Design against it? And yet from

(a) *Act. 20. 28.* (b) *Luk. 8. 18.* (c) *Mar. 4. 24.*

the beginning of the Revolution, till the fatal Year 1710. you heard little else thunder'd from the Pulpit, but *the Church's Danger*; But as soon as their Creatures were got into place, a *dishonourable Peace concluded*, the sacred Bonds of publick Faith violated, our Confederates deserted, and our Necks just brought under a *French Yolk*; they then in Convocation advance Doctrines the very same with those of the Church of *Rome*, and such Steps were by them taken, as directly tended to the Subversion of the Constitution, and the Introduction of the Pretender; all which time you heard not one Syllable of the Danger of the Church, as if there had been no such thing in the World. But immediately upon *K. George's* Accession to the Throne, they fall to their old Cant again, that *the Church was in Danger*; as if the Church of *England* were in greater Danger under his present Majesty's Government, than in the late Reign, when we were in continual Fears of a *Popish Pretender*. This, to any Man whose Eyes are in his Head, is a plain Indication that they had rather venture the Church in the Hands of a *French Papist*, than in the Hands of our *Protestant Successor*. And sure no Man will doubt this, that consults *The Sequel to the Englishman*, No. III. where the loyal Author informs the World how seriously the Restoring Rebel of *White-Chappel* engages in the Interest of the Establish'd Church, and makes good what the *Jacobite Priests* have often asserted, *that the Church is in Danger*. And I shall give you this surprizing Discovery in the very Words of *The Englishman*, viz.

' A Captain of a Ship, whose Concerns engag'd him
' at *Leghorn*, having Occasion to take up some Money for
' the Use of his Owners, applies himself to a Jesuit there,
' who was willing to partake of the Comforts of the
' Flesh as well as Spirit, and lent out Money upon In-
' terest. The Jesuit immediately advanc'd the desired
' Sum, and took his own Note as Security, insinuating
' at the same time, That he should be proud of having
' the Honour to add him to the Number of his Prose-
' lytes. The Captain's Affairs call'd him immediately
' from

' from *Leghorn*, and the Note remained in the Jesuit's
 ' Hand, and no Order was given at *London* for the Pay-
 ' ment. The Captain having heard of the Fame of Dr.
 ' *Well—n*, thinking to hear him, goes to the Parish-
 ' Church, when to his great Amazement, who should
 ' mount the Pulpit but his Friend the Jesuit, in a very
 ' Canonical Habit; After Sermon, he apply'd himself
 ' to the Jesuit, ask'd him how long he had been in *Eng-*
 ' *land*, wonder'd he had not given Order for the pay-
 ' ment of the Money, and recited several Passages that
 ' had happen'd between him and the Jesuit. The Priest,
 ' like a true Son of the Order, look'd first confounded,
 ' then grave, paused a while, and told the Captain he
 ' was an utter Stranger to his Person, gave the Doctor a
 ' *Wink*, and so they both walked out together, and took
 ' Coach.

Now (Brethren) let me ask you this seasonable Ques-
 tion, whether you infer from this great Intimacy that
 there is between Dr. *Well—n* and a known Jesuit (that
 this Passive Rebel suffers to mount his Pulpit in a Canoni-
 cal Habit) that the Church is in greater Danger from
 the Tory Clergy (that have been long plotting to RE-
 STORE the Pretender by their Hereditary Cant, and
 Blackning the Character of our Rightful and Glorious
 Sovereign) or from Protestant Dissenters, who constant-
 ly pray for King GEORGE and the Royal Family; and
 in their late Address to his Majesty, voluntarily offer'd
 their Lives and Fortunes in Defence of his just Title to
 British Crown, against the Pretender and all his Adhe-
 rents.

Give me leave therefore, my Brethren, to expostu-
 late with you, in the Words of an ingenious Author,
 with a little Alteration: What can these Wretches
 mean by their so lewd and insolent a Conduct? What
 Opinion must they have conceiv'd of their own Parts
 and Abilities, who think themselves capable of finishing
 a Design which they know can never be effected, but
 upon the certain Ruin of our Religion and Liberties?
 and what despicable Sentiments must they entertain of
 you,

you, who can so tamely suffer your selves to be thus scandalously abus'd and impos'd on by 'em? How long will you continue their Sots and Drudges? thus to contribute to the Exaltation of that Power that would certainly ride you into a miserable Subjection to their Spiritual Tyranny in this World, and Damnation in the next? How long will ye be the *conemptible Cullies* of a *mercenary Priesthood*, and elevate those by your Folly and Madness, into imperious and merciless Masters, who are now beholden to the Law and You for the Bread they eat? Have they not almost ruin'd this Kingdom? Have you not suffer'd your selves already to be led as Slaves by these Ecclesiastical Bullies, just to the very brink of the Precipice? and will ye, like Sots too, suffer them to throw you headlong over it? Would it not amaze one, to think that in an Age so qualify'd and embellish'd, Doctrines so absurd and destructive to Religion and Civil Policy, and all that's Great, Noble, and Vertuous, or any way Commendable, should be swallow'd down and so easily digested, without making use of Reason, or the more infallible Light and Authority of the Holy Scriptures? The Bereans were more Noble than those of *Thessalonica* (e), better Gentlemen, and better Christians, in that they examin'd and compar'd what they heard, with the Scriptures. Take nothing upon Trust, lest you be deceived; for 'tis by the Artifice of these High Church Firebrands, that many have been jingl'd into Principles perfectly destructive to Church and State; and while they can keep you hoodwink'd, they doubt not to fail of their Ends. Of these the Apostle speaks, that *there shall be false Teachers among you, who privily shall bring in damnable Heresies, &c. and many shall follow their pernicious ways; by reason of whom the way of Truth shall be evil spoken of — and through Covetousness shall they with fained words make Merchandize of you, &c.* For when they speak great swelling Words of Vanity, they allure through the Lust of the Flesh, through much Wantonness, those that were clean

(a) Act. 17. 11.

scaped from them who live in Error ; while they promise them Liberty, they themselves are the Servants of Corruption, &c. (a). Thus our High Church Priests bring False Doctrines into the Church, under the Title of Truths ; some Truth they teach, the better to countenance their Errors, therefore are they said to bring them in privily, and many of late are unhappily drawn away by their corrupt Doctrines, by which means the Church is set to Sale to amplify the Gain of a covetous Priesthood ; therefore, saith the Word, *Through Covetousness shall they with feigned Words make Merchandize of you.* Seducers pretend the Glory of God, the Safety and Promotion of the Church, when indeed it is to deliver up all to Rome and the Pretender. And tho' these speak great swelling Words, and allure you with fair Promises, 'tis all but a BITE, the Design is Popery and Slavery. And therefore no wonder we don't find *Frank Scammony* among the Names of those truly Loyal and Excellent B——ps that lately publish'd *A Declaration against the Pretender's present Rebellion.*

If therefore (my beloved Brethren) you have any Regard to the Honour of God, the Safety of the Church, the Peace of the State, or the Good of your immortal Souls, have nothing to do with them ; and when they shall say to you, *See here, or see there, go not after them, nor follow them* (b).

BUT LET US PRAY.

‘ The Lord of Heaven and Earth defend us from their Tyranny and Pride, may they be so thrust out, that they never enter into his Vineyard again, to the Disturbance of his poor silly Flock ; but that they may be utterly confounded, and put to flight in all Parts of the World : And He of his great Mercy so work in all Mens Hearts, by the mighty Power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death,

(a) 2 Pet. 2. 1, 2, 3. 18. 19.

(b) Luk. 17. 23.

the Pope, the Devil, and all the Kingdom of Antichrist, that like scattered and dispersed Sheep, being at length gathered into one Fold, we may in the end rest all together in the Bosom of Abraham, Isaac, and Jacob, there to be Partakers of eternal and everlasting Life, through the Merits and Death of Jesus Christ our Saviour, Amen (a).

(a) Second Part of the Homily for *Whitsun*, p. 216.

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