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THE
SHORTEST-WAY
WITH THE
DISSENTERS:
OR
PROPOSALS
FOR THE
ESTABLISHMENT
OF THE
CHURCH.

LONDON:

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THE
 SHORTEST-WAY
 WITH THE
 DISSENTERS, &c.

S I R *Roger L'Estrange* tell us a Story in his Collection of Fables, of the Cock and the Horses. The Cock was gotten to Roost in the Stable, among the Horses, and there being no Racks, or other Conveniencies for him, it seems, he was forc'd to roost upon the Ground; the Horses jostling about for room, and putting the Cock in danger of his Life, he gives them this grave Advice; *Pray Gentlefolks let us stand still, for fear we should tread upon one another.*

THERE are some People in the World, who now they are *unpeacht*, and reduc'd to an Equality with other People, and under strong and very just Apprehensions of being further treated as they deserve, begin with *Æsop's-Cock*, to Preach up Peace and Union, and the Christian Duties of Moderation, forgetting, that when they had the Power in their Hands, those Graces were Strangers in their Gates.

It is now near Fourteen Years, that the Glory and Peace of the purest and most flourishing Church in the World has been Ecclips'd, Buffeted, and Disturb'd, by a sort of Men, who God in his Providence has suffer'd to insult over her, and bring her down; these have been the Days of her Humiliation and Tribulation: She has born with an invincible Patience the Reproach of the Wicked, and God has at last heard her Prayers, and deliver'd her from the Oppression of the Stranger.

And now they find their Day is over, their Power gone, and the Throne of this Nation possess'd by a Royal, *English*, True, and ever Constant Member of, and Friend to the Church of *England*. Now they find that they are in danger of the Church of *England's* just Resentments;

ments; now they cry out *Peace, Union, Forbearance, and Charity*, as if the Church had not too long harbour'd her Enemies under her Wing, and nourish'd the viperous Brood, till they hiss and fly in the Face of the Mother that cherish'd them.

No Gentlemen, the Time of Mercy is past, your *Day of Grace is over*; you shou'd have practis'd Peace, and Moderation, and Charity, if you expected any your selves.

We have heard none of this Lesson for Fourteen Years past: We have been huff'd and bully'd with your Act of Tolleration; you have told us that you are the *Church establish'd by Law*, as well as others; have set up your Canting-Synagogues at our Church-Doors, and the Church and her Members have been loaded with Reproaches, with Oaths, Associations, Abjurations, and what not; where has been the Mercy, the Forbearance, the Charity you have shewn to *tender Consciences of the Church of England*, that cou'd not take Oaths *as fast as you made 'em*; that having sworn Allegiance to their lawful and rightful King, cou'd not dispence with that Oath, *their King being still alive*, and swear to your new *Hodge-podge of a Dutch-Government*.

These

These ha' been turn'd out of their Livings, and they and their Families left to starve; their Estates double Tax'd, to carry on a War they had *no Hand in*, and you got *nothing by*: What Account can you give of the Multitudes you have forc'd to comply, against their Consciences, with your new *sophistical Politicks*, who like the new Converts in *France*, Sin because they can't Starve. And now the Tables are turn'd upon you, you *must not be Persecuted*, 'tis not a *Christian Spirit*.

You have *Butcher'd* one King, *Depos'd* another King, and made a *mock King* of a Third; and yet you cou'd have the Face to expect to be employ'd and trusted by the Fourth; any body that did not know the Temper of your Party, wou'd stand amaz'd at the Impudence, as well as Folly, to think of it.

Your Management of your *Dutch Monarch*, whom you reduc'd to a meer *King of Cl-----s*, is enough to give any future Princes such an Idea of your Principles, as to warn them sufficiently from coming into your Clutches; and God be thank'd, the Queen is out of your Hands, knows you, and will have a care of you.

There

There is no doubt but the supreme Authority of a Nation has in its self a Power, *and a Right to that Power*, to execute the Laws upon any Part of that Nation it governs. The execution of the known Laws of the Land, and that with but a weak and gentle Hand neither, was all that the phanatical Party of this Land have ever 'call'd Persecution; this they have magnified to a height, that the Sufferings of the *Hugonots* in *France* were not to be compar'd with—— Now to execute the known Laws of a Nation upon those who transgress them, after having first been voluntarily consenting to the making those Laws, can never be call'd Persecution, but Justice: But Justice is always Violence to the Party offending, for every Man is Innocent in his own Eyes. The first execution of the Laws against Dissenters in *England*, was in the Days of King *James* the First; and what did it amount to, truly, the worst they suffer'd, was at their own request, to let them go to *New-England*, and erect a new Collony, and give them great Privileges, Grants, and suitable Powers, keep them under Protection, and defend them against all Invaders, and receive no Taxes or Revenue from them. This was the cruelty
of

of the Church of *England*, fatal Lenity ! 'Twas the ruin of that excellent Prince, King *Charles* the First. Had King *James* sent all the Puritans in *England* away to the *West-Indies*, we had been a national unmix'd Church; the Church of *England* had been kept undivided and entire.

To requite the Lenity of the Father, they take up Arms against the Son; Conquer, Pursue, Take, Imprison, and at last put to Death the anointed of God, and Destroy the very Being and Nature of Government, setting up a sordid Impostor, who had neither Title to Govern, nor Understanding to Manage, but supplied that want with Power, bloody and desperate Councils and Craft, without Conscience.

Had not King *James* the First withheld the full execution of the Laws; had he given them strict Justice, he had clear'd the Nation of them, and the Consequences had been plain; his *Son* had never been murther'd by them, nor the Monarchy overwhelm'd; 'twas too much Mercy shewn them, was the ruin of his Posterity, and the ruin of the Nation's Peace. One would think the Dissenters should not have the Face to believe that we are to be wheedl'd and canted into Peace and Toleration, when they know that they
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have once requited us with a civil War, and once with an intollerable and unrighteous Persecution for our former Civillity.

Nay, to encourage us to be Easy with them, 'tis apparent, that they never had the Upper-hand of the Church, but they treated her with all the Severity, with all the Reproach and Contempt as was possible: What Peace, and what Mercy did they shew the Loyal Gentry of the Church of *England* in the time of their Triumphant Common-wealth? How did they put all the Gentry of *England* to ransom, whether they were actually in Arms for the King or not, making People compound for their Estates, and starve their Families? How did they treat the Clergy of the Church of *England*, sequester'd the Ministers, devour'd the Patrimony of the Church, and divided the Spoil, by sharing the Church-Lands among their Soldiers, and turning her Clergy out to starve; just such Measure as they have mete, shou'd be measur'd to them again.

Charity and Love is the known Doctrine of the Church of *England*, and 'tis plain she has put it in practice towards the Dissenters, even beyond what they ought, till she has been wanting to her self, and in effect, unkind to her

own Sons; particularly, in the too much Lenity of King *James* the First, mentioned before, had he so rooted the Puritans from the Face of the Land, which he had an opportunity early to ha' done, they had not the Power to vex the Church, as since they have done.

IN the Days of King *Charles* the Second, how did the Church reward their bloody Doings with Lenity and Mercy, *except the barbarous Regicides of the pretended Court of Justice*; not a Soul suffer'd for all the Blood in an unnatural War: King *Charles* came in all Mercy and Love, cherish'd them, preferr'd them, employ'd them, withheld the rigour of the Law, and oftentimes, even against the Advice of his Parliament, gave them liberty of Conscience; and how did they requite him with the villainous Contrivance to Depose and Murther him and his Successor at the *Rye-Plot*.

KING *James*, as if Mercy was the inherent Quality of the Family; began his Reign with unusual Favour to them: Nor could their joining with the Duke of *Monmouth* against him, move him to do himself Justice upon them; but that mistaken

taken Prince thought to win them by Gentleness and Love, proclaim'd an universal Liberty to them, and rather discountenanc'd the Church of *England* than them; how they requited him all the World knows.

THE late Reign is too fresh in the Memory of all the World to need a Comment; how under Pretence of joining with the Church in redressing some Grievances, they pusht things to that extremity, in conjunction with some mistaken Gentlemen, as to Depose the late King, as if the Grievance of the Nation cou'd not ha' been redress'd but by the absolute ruin of the Prince: Here's an Instance of their Temper, their Peace, and Charity. To what height they carried themselves during the Reign of a King of their own; how they crope into all Places of Trust and Profit; how they insinuated into the Favour of the King, and were at first preferr'd to the highest Places in the Nation; how they engrost the Ministry, and *above all, how pitifully they Manag'd*, is too plain to need any Remarks.

BUT particularly, their Mercy and Charity, the Spirit of Union, they tell us so much of, has been remarkable in *Scotland*, if any Man wou'd see the Spirit of a Dissenter, let him look into *Scotland*; there they made an entire Conquest of the Church, trampled down the sacred Orders, and suppress'd the Episcopal Government, with an absolute, and as they suppose, irretrievable Victory, tho', 'tis possible, *they may find themselves mistaken*: Now 'twou'd be a very proper Question to ask their *Impudent Advocate, the Observer*, Pray how much Mercy and Favour did the Members of the Episcopal Church find in *Scotland*, from the *Scotch* Presbyterian-Government; and I shall undertake for the Church of *England*, that the Dissenters shall still receive as much here, tho' they deserve but little.

In a small Treatise of the Sufferings of the Episcopal Clergy in *Scotland*, 'twill appear, what Usage they met with, how they not only lost their Livings, but in several Places, were plunder'd and abus'd in their Persons; the Ministers that cou'd not conform, turn'd out, with numerous Families, and no Maintenance, and hardly Charity enough left to relieve them with
a bit

a bit of Bread ; and the Cruelties of the Party are innumerable, and not to be attempted in this short Picce.

And now to prevent the distant Cloud which they perceiv'd to hang over their Heads from *England* ; with a true Presbyterian Policy, they put in for *a union of Nations*, that *England* might unite their Church with the Kirk of *Scotland*, and their Presbyterian Members sit in our House of Commons, and their Assembly of *Scotch* canting Long-Cloaks in our Convocation ; what might ha' been, if our Phanatick, Whiggish-States-men had continu'd, God only knows ; but we hope we are out of fear of that now.

'Tis alledg'd by some of the Faction, and they began to Bully us with it ; that if we won't unite with them, they will not settle the Crown with us again, but when her Majesty dies, will chuse a King for themselves.

If they won't, we must make them, and 'tis not the first time we have let them know that we are able : The Crowns of these Kingdoms have not so far disowned the right of Succession, but they may retrieve it again, and if *Scotland* thinks to come off from a Successive to an Elective State of Government, *England* has
has

has not promised not to assist the right Heir, and put them into possession, without any regard to their ridiculous Settlements.

T H E S E are the Gentlemen, these their ways of treating the Church, both at home and abroad. Now let us examine the Reasons they pretend to give why we shou'd be favourable to them, why we should continue and tolerate them among us.

First, T H E Y are very Numerous, they say, they are a great Part of the Nation, and we cannot suppress them.

To this may be answer'd 1. T H E Y are not so Numerous as the Protestants in *France*, and yet the *French* King effectually clear'd the Nation of them at once, and we don't find he misses them at home.

But I am not of the Opinion they are so Numerous as is pretended; their Party is more Numerous than their Persons, and those mistaken People of the Church, who are misled and deluded by their wheedling Artifices, to join with them, make their Party the greater; but those
will

will open their Eyes, when the Government shall set heartily about the work, and come off from them, as some Animals, which they say, always desert a House when 'tis likely to fall

2dly. The more Numerous, the more Dangerous, and therefore the more need to suppress them; and God has suffer'd us to bear them as Goads in our sides, for not utterly extinguishing them long ago.

3dly. If we are to allow them, only because we cannot suppress them, then it ought to be tryed whether we can or no; and I am of Opinion 'tis easy to be done, and cou'd prescribe Ways and Means, if it were proper, but I doubt not but the Government will find effectual Methods for the rooting the Contagion from the Face of this Land.

ANOTHER Argument they use, which is this, That 'tis a time of War, and we have need to unite against the common Enemy.

WE answer, this common Enemy had been no Enemy, if they had not made him so; he was quiet, in peace, and no way disturb'd, or encroach'd.

encroach'd upon us, and we know no reason we had to quarrel with him.

But further, We make no question but we are able to deal with this common Enemy without their help; but why must we unite with them because of the Enemy, will they go over to the Enemy, if we do not prevent it by a union with them----- We are very well contented they shou'd; and make no question, we shall be ready to deal with them and the common Enemy too, and better without them than with them.

Besides, if we have a common Enemy, there is the more need to be secure against our private Enemies; if there is one common Enemy, we have the less need to have an Enemy in our Bowels.

'Twas a great Argument some People used against suppressing the Old-Money, that 'twas a time of War, and 'twas too great a Risque for the Nation to run, if we shou'd not master it, we shou'd be undone; and yet the Sequel prov'd the Hazard was not so great, but it might be mastered; and the Success was answerable. The suppressing the Dissenters is not a harder Work, nor a Work of less necessity to the Publick;

lick; we can never enjoy a settled uninterrupted Union and Tranquility in this Nation, till the Spirit of Whiggisme, Faction, and Schism is melted down like the Old-Money.

To talk of the Difficulty, is to Frighten our selves with Chimæras and Notions of a Powerful Party, which are indeed a Party without Power; Difficulties often appear greater at a distance, than when they are search'd into with Judgment, and distinguish'd from the Vapours and Shadows that attend them.

We are not to be frightened with it; this Age is wiser than that, by all our own Experience, *and theirs too*; King *Charles* the First, had early suppress'd this Party, if he had took more deliberate Measures. In short, 'tis not worth arguing, to talk of their Arms, their *Monmouths*, and *Shaftsburys*, and *Argiles* are gone, their *Dutch-Sanctuary* is at an end, Heaven has made way for their Destruction, and if we do not close with the Divine occasion, we are to blame our selves, and may remember that we had once an opportunity to serve the Church of *England*, by extirpating her implacable Enemies, and having let slip the Minute that Heaven presented, may experimentally Complain, *Post est Occasio Calvo.*

Here are some popular Objections in the way.

As first, T H E Queen has promis'd them, to continue them in their tollerated Liberty ; and has told us she will be a religious Observer of her Word.

W H A T her Majesty will do we cannot help, but what, as the Head of the Church, she ought to do, is another Case: Her Majesty has promised to Protect and Defend the Church of *England*, and if she cannot effectually do that without the Destruction of the Dissenters, she must of course dispence with one Promise to comply with another. But to answer *this Cavil more effectually* : Her Majesty did never promise to maintain the Tolleration, to the Destruction of the Church ; but it is upon supposition that it may be compatible with the well being and safety of the Church, which she had declar'd she would take especial Care of: Now if these two Interests clash, 'tis plain her Majesties Intentions are to Uphold, Protect, Defend, and Establish the Church, and this we conceive is impossible.

Perhaps

Perhaps it may be said, **T H A T** the Church is in no immediate danger from the Dissenters, and therefore 'tis time enough: But this is a weak Answer.

For first, **I F** a Danger be real, the Distance of it is no Argument against, but rather a Spur to quicken us to prevention, lest it be too late hereafter.

And 2dly, Here is the Opportunity, and the only one perhaps that ever the Church had to secure her self, and destroy her Enemies.

The Representatives of the Nation have now an Opportunity, the Time is come which all good Men ha' wish'd for, that the Gentlemen of *England* may serve the Church of *England*; now they are protected and encouraged by a Church of *England* Queen.

What will ye do for your Sister in the Day that she shall be spoken for.

If ever you will establish the best Christian Church in the World.

If ever you will suppress the Spirit of Enthusiasm.

If ever you will free the Nation from the viperons Brood that have so long suck'd the Blood of their Mother.

If you will leave your Posterity free from Faction and Rebellion, this is the time.

This is the time to pull up this heretical Weed of Sedition, that has so long disturb'd the Peace of our Church, and poisoned the good Corn.

B U T, says another Hot and Cold Object-
or, this is renewing Fire and Faggot, reviv-
ing the Act *De Heret. Comburendo*: This will
be Cruelty in its Nature, and Barbarous to all
the World.

I answer, 'T I S Cruelty to kill a Snake or a Toad in cold Blood, but the Poyson of their Nature makes it a Charity to our Neighbours, to destroy those Creatures, not for any personal Injury receiv'd, but for prevention; not for the Evil they have done, but the Evil they may do.

Serpents, Toads, Vipers, &c. are noxious to the Body, and poison the sensative Life.; these poyson the Soul, corrupt our Posterity, ensnare our Children, destroy the Vitals of our Happy-
ness,

ness, our future Felicity, and contaminate the whole Mass.

Shall any Law be given to such wild Creatures: Some Beasts are for Sport, and the Huntsmen give them advantages of Ground; but some are knock'd on Head by all possible ways of Violence and Surprize.

I do not prescribe Fire and Fagot, but a *Scipio* said of *Carthage*, *Dilenda est Carthago*; they are to be rooted out of this Nation, if ever we will live in Peace, serve God, or enjoy our own: As for the Manner, I leave it to those Hands who have a right to execute God's Justice on the Nation's and the Church's Enemies.

BUT if we must be frighted from this Justice, under the specious Pretences, and odious Sense of Cruelty, nothing will be effected: 'Twill be more Barbarous and Cruel to our own Children, and dear Posterity, when they shall reproach their Fathers, as we do ours, and tell us, ' You
' had an Opportunity to root out this cursed
' Race from the World, under the Favour
' and Protection of a true *English* Queen; and
' out of your foolish Pity you spared them, be-
' cause, forsooth, you would not be Cruel, and
' now

‘now our Church is supprest and persecuted, our
 ‘Religion trampil’d under Foot, our Estates plun-
 ‘dred, our Persons imprisoned and dragg’d to
 ‘Jails, Gibbets, and Scaffolds; your sparing this
 ‘*Amalakite* Race is our Destruction, your Mer-
 ‘cy to them proves Cruelty to your poor Poste-
 ‘rity.

HOW just will such Reflections be, when our Posterity shall fall under the merciless Clutches of this uncharitable Generation, when our Church shall be swallow’d up in Schism, Faction, Enthusiasm, and Confusion; when our Government shall be devolv’d upon Foreigners, and our Monarchy dwindled into a Republick.

’Twou’d be more rational for us, if we must spare this Generation, to summon our own to a general Massacre, and as we have brought them into the World Free, send them out so, and not betray them to Destruction by our supine negligence, and then cry *it is Mercy*.

Moses was a merciful meek Man, and yet with what Fury did he run thro’ the Camp, and cut the Throats of Three and thirty thousand of his dear *Israelites*, that were fallen into Idolatry; what was the reason? ’twas Mercy to the rest,

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to make these be Examples, to prevent the Destruction of the whole Army.

How many Millions of future Souls we save from Infection and Delusion, if the present Race of poison'd Spirits were purg'd from the Face of the Land.

'TIS vain to trifle in this matter, the light foolish handling of them by Mulcts, Fines, &c. 'tis their Glory and their Advantage; if the Gallows instead of the Counter, and the Gallies instead of the Fines, were the Reward of going to a Conventicle, to preach or hear, there wou'd not be so many Sufferers, the Spirit of Martyrdom is over; they that will go to Church to be chosen Sheriffs and Mayors, would go to forty Churches rather than be Hang'd.

If one severe Law were made, and punctually executed, that who ever was found at a Conventicle, shou'd be Banished the Nation, and the Preacher be Hang'd, we shou'd soon see an end of the Tale, they wou'd all come to Church; and one Age wou'd make us all One again.

TO talk of 5 s. a Month for not coming to the Sacrament, and 1 s. *per* Week for not coming
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ing to Church, this is such a way of converting People as never was known, this is selling them a Liberty to transgress for so much Money: If it be not a Crime, why don't we give them full Licence? And if it be, no Price ought to compound for the committing it, for that is selling a Liberty to People to sin against God and the Government.

If it be a Crime of the highest Consequence, both against the Peace and Welfare of the Nation, the Glory of God, the Good of the Church, and the Happyness of the Soul, let us rank it among capital Offences, and let it receive a Punishment in proportion to it.

We Hang Men for Trifles, and Banish them for things not worth naming, but an Offence against God and the Church, against the Welfare of the World, and the Dignity of Religion, shall be bought off for 5 s. this is such a shame to a Christian Government, that 'tis with regret I transmit it to Posterity.

I F Men sin against God, affront his Ordinances, rebell against his Church, and disobey the Precepts of their Superiors, let them suffer as such capital Crimes deserve, so will Religion

on

on flourish, and this divided Nation be once again united.

And yet the Title of Barbarous and Cruel will soon be taken off from this Law too. I am not supposing that all the Dissenters in *England* shou'd be Hang'd or Banish'd, but as in cases of Rebellions and Insurrections, if a few of the Ring-leaders suffer, the Multitude are dismist, so a few obstinate People being made Examples there's no doubt but the Severity of the Law would find a stop in the Compliance of the Multitude.

To make the reasonableness of this matter out of question, and more unanswerably plain, let us examine for what it is that this Nation is divided into Parties and Factions, and let us see how they can justify a Separation, or we of the Church of *England* can justify our bearing the Insults and Inconveniencies of the Party.

O N E of their leading Pastors, and a Man of as much Learning as most among them, in his Answer to a Pamphlet, entituled, *A Enquiry into the occasional Conformity*, hath these Words, P. 27 *Do the Religion of the Church and the Meeting-houses make two Religions? Where-*

in do they differ? The Substance of the same Religion is common to them both; and the Modes and Accidents are the things in which only they differ.
 P. 28 *Thirty nine Articles are given us for the summary of our Religion, Thirty six contain the Substance of it, wherein we agree; Three the additional Appendices, about which we have some differences.*

Now, if as by their own acknowledgment, the Church of *England* is a true Church, and the Difference between them is only a few *Modes and Accidents*, Why shou'd we expect that they will suffer Gallows and Gallies, corporeal Punishment and Banishment for these Trifles; there is no question but they will be wiser; even their own Principles won't bear them out in it, they will certainly comply with the Laws, and with Reason, and tho' at the first, Severity may seem hard, the next Age will feel nothing of it; the Contagion will be rooted out; the Disease being cur'd, there will be no need of the Operation, but if they should venture to transgress, and fall into the Pit, all the World must condemn their Obstinacy, as being without Ground from their own Principles.

Thus

Thus the Pretence of Cruelty will be taken off, and the Party actually suppress'd, and the Disquiets they have so often brought upon the Nation, prevented.

T H E I R Numbers, and their Wealth, makes them Haughty, and that is so far from being an Argument to persuade us to forbear them, that 'tis a Warning to us, without any more delay, to reconcile them to the Unity of the Church, or remove them from us.

A T present, Heaven be prais'd, they are not so Formidable as they have been, and 'tis our own fault if ever we suffer them to be so; Providence, and the Church of *England*, seems to join in this particular, that now the Destroyers of the Nations Peace may be overturn'd, and to this end the present Opportunity seems to be put into our Hands.

To this end her present Majesty seems reserv'd to enjoy the Crown, that the Ecclesiastick as well as Civil Rights of the Nation may be restor'd by her Hand.

To this end the Face of Affairs have receiv'd such a Turn in the process of a few Months, as never has been before; the leading Men of the Nation, the universal Cry of the People, the unanimous Request of the Clergy, agree in this, that the Deliverance of our Church is at hand.

For this end has Providence given us such a Parliament, such a Convocation, such a Gentry, and such a Queen as we never had before.

A N D what may be the Consequences of a Neglect of such Opportunities? The Succession of the Crown has but a dark Prospect, another *Dutch* Turn may make the Hopes of it ridiculous, and the Practice impossible: Be the House of our future Princes never so well inclin'd, they will be Foreigners; and many Years will be spent in suiting the Genius of Strangers to the Crown, and to the Interests of the Nation; and how many Ages it may be before the *English* Throne be fill'd with so much Zeal and Candour, so much Tenderness, and hearty Affection to the Church, as we see it now cover'd with, who can imagine.

'Tis high time then for the Friends of the Church of *England*, to think of Building up,
and

and Establishing her, in such a manner, that she may be no more Invaded by Foreigners, nor Divided by Factions, Schisms, and Error.

I F this cou'd be done by gentle and easy Methods, I shou'd be glad, but the Wound is coroded, the Vitals begin to mortifie, and nothing but Amputation of Members can compleat the Cure. all the ways of Tendernefs and Compassion, all perswasive Arguments have been made use of in vain.

T H E Humour of the Dissenters has so encreas'd among the People, that they hold the Church in Defiance, and the House of God is an Abomination among them: Nay, they have brought up their Posterity in such pre-possess'd Aversions to our Holy Religion, that the ignorant Mob think we are all Idolaters, and Worshippers of *Baal*; and account it a Sin to come within the Walls of our Churches.

The primitive Christians were not more shie of a Heathen-Temple, or of Meat offer'd to Idols, nor the *Jews* of Swine's-Flesh, than some of our Dissenters are of the Church, and the Divine Service solemnized therein.

THIS

T H I S Obstinacy must be rooted out with the Profession of it, while the Generation are left at liberty daily to affront God Almighty, and Dishonour his Holy Worship, we are wanting in our Duty to God, and our Mother the Church of *England*.

How can we answer it to God, to the Church, and to our Posterity, to leave them entangled with Fanaticisme, Error, and Obstinacy, in the Bowels of the Nation; to leave them an Enemy in their Streets, that in time may involve them in the same Crimes, and endanger the utter Extirpation of Religion in the Nation.

W H A T's the Difference betwixt this, and being subjected to the Power of the Church of *Rome*, from whence we have reform'd? If one be an extreme on one Hand, and one on another, 'tis equally destructive to the Truth, to have Errors settled among us, let them be of what Nature they will.

Both are Enemies of our Church, and of our Peace, and why shou'd it not be as criminal to admit an Enthusiast as a Jesuit? Why shou'd the *Papist* with his Seven Sacraments be worse than the *Quaker* with no Sacraments at all? Why

Why shou'd Religious-houses be more intollerable than Meeting-houses----- *Alas the Church of England!* What with Popery on one Hand, and Schismaticks on the other; how has she been Crucify'd between two Thieves.

Now *let us Crucifie the Thieves.* Let her Foundations be establish'd upon the Destruction of her Enemies: The Doors of Mercy being always open to the returning Part of the deluded People: Let the Obstinate be rul'd with the Rod of Iron.

Let all true Sons of so Holy an Oppressed Mother, exasperated by her Afflictions, harden their Hearts against those who have oppress'd her.

And may God Almighty put it into the Hearts of all the Friends of Truth, to lift up a Standard against Pride and Antichrist, that the Posterity of the Sons of Error may be rooted out from the Face of this Land for ever-----

F I N I S.