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SOME SHORT
REMARKS

Upon the late

ADDRESS

OF THE

Bishop of LONDON

AND HIS

CLERGY,

TO THE

QUEEN.

In a LETTER to

Dr. S M - L - G E.

Benjamin H...
LONDON:

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Reverend Sir,

IF there be any Credit to be given to general Report, you had a principal Hand in drawing up the late Address of the Bishop and Clergy of *London* to her Majesty; for which Reason I take the liberty of Addressing this Letter to you, and I shall hope for a candid Interpretation of this Freedom: When I assure you on the Faith of a Christian, that I have as much Duty, Deference, and Respect for the Clergy of the Church of *England*, as a true Son of that Church, always bred up in her Communion, and from his Heart believing her the best and purest Church upon the Earth, can possibly have. And I have a more particular Regard, Sir, to you, as one worthily esteem'd an Ornament and Credit to your sacred Function; and one, whom with equal Pleasure and Advantage I have frequently heard from the Pulpit, and attended in the Divine Offices of our most Holy Religion.

With these Dispositions you will easily believe that I was prepar'd to receive the Sense of that venerable Body, the Bishop and Clergy of *London*, with an almost implicit Acquiescence, in whatever they should determine, upon a Subject that has employ'd the Pens or Passions of so many People of all Ranks

Ranks and Conditions among us, some time before, and ever since the Tryal of Dr. *Sacheverell*.

As soon therefore as your Address was publish'd, I perus'd it with more Care, Eagerness and Expectation, than any Paper of that sort that ever yet rais'd my Hopes; not doubting but that I should find the controverted Points of *Hereditary Right*, and *Non-Resistance*, so clearly stated, and so absolutely asserted or deny'd, that I might at least have distinguished the true Sense of that learned Body in those disputed Cases, and have been thereby the better prepar'd to fix my own.

But to my great Surprise and Astonishment, I found the Address so very Ambiguous, the Words so artfully chosen, to prevent my coming at any Certainty; and the whole so equivocally or so inconsistently fram'd, that despairing of any Satisfaction as to the Points in Controversy, I immediately fell upon this Reflection: To what a Pass have so many of the Protestant Clergy reduc'd themselves? Either that they really believe a Doctrine which they have not Courage nor Honesty enough to own and assert plainly; or that they make a Shew and Pretence of asserting what they do not really believe. And that to cover themselves from an open and sincere Declaration of their Minds, they are forced to fly to such Arts and *Equivocations* as have rendered the *Jesuited Party* of the Church of Rome Odious and Abominable to the whole World.

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I have not yet been able to get over this Reflection; which, tho' I confess to be somewhat severe, yet the oftner I read and consider that Address, the more I am confirm'd in these Thoughts of it. It was with the utmost Struggle and Reluctancy that I was induc'd to Such an Opinion of a Set of Men whom I have so long held in great Veneration.

And that you may see 'tis neither Humour, Party, nor Prejudice, that has influenc'd me to change my Notions of such sort of Men, I shall freely communicate to you my impartial, plain, and undisguis'd Judgment of the whole Address.

You begin by telling her Majesty, That *your Hearts have all along accompanied your Fellow Subjects, the genuine Sons of the Church of England, in their Addresses from all Parts of the Kingdom; and that with great Satisfaction you have observ'd the Zeal which they have express'd in behalf of her Majesty's Regal Title and Prerogative; and the Indignation they have shewn at the unprecedented Attempts lately made, to undermine, not only our excellent Constitution in Church and State, but all Religion and Government.*

Now, Sir, If your Hearts went all along with those *Genuine Addressers*, it is needless to ask, Whether in your Hearts you approve of all those Addresses or no; for your Words necessarily imply that you do. And can any number of Learned and Pious Clergymen in
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their Hearts approve of such Outragious Affronts and Insolencies as have been offer'd to a whole Parliament in most of those Addresses? Is it possible that a number of Wise and Good Men should Justify and Approve in their Hearts such false Insinuations, and groundless, wicked Indignities, as have fill'd those Libelling Addresses, against *two Parts of our whole Legislative Body*? Or could more scurrilous and virulent Reproaches be cast upon a parcel of Highwaymen, than many of those Addresses threw at both Houses of Parliament; and yet all approv'd of in the Hearts of so many Pious Divines!

Admit, Sir, that these two Houses had done some few Things irregularly, (which 'tis hard for you or me to judge in Matters of Government, where they are the Supream Judges) Is it therefore Just and Lawful to Insult them, to treat them with Contempt and Scurrility? Ought not the high Place, Part, and Station they bore in the Government to have secured them against Reviling and Insolence? But you, our Spiritual Guides, approve of all this; *Your Hearts go all along* in the bitterest Railings against the Supream Judicature of the Nation; and yet you are our Instructors and Examples not to *despise Dominion*, nor *speak Evil of Dignities*.

And because you would appropriate to your selves the Honour of abusing your Superiours, and suffer no others to share in it; you have made those False and Scandalous
Addresses

Addresses the Test and Character of the genuine Sons of the Church of *England*. Till now, Sir, I always imagin'd, that Charity, Meekness, Forbearance, and long Suffering had been the brightest Characters of the genuine Sons of the Church; and in behalf of that Church I must take leave to inform you and your Addressing Brethren, that blessed be God there are many Thousands, as true and genuine Sons of the Church as they who vainly ingross that Distinction, who still abhor such unchristian Methods of insulting a Parliament, and look upon the Addresses which your Hearts have all along accompanied, as Reproaches unjustly fastned on the Church, and more becoming an inflam'd headless Mobb, than Men setting up as the only Patrons of Religion, and Patriots of the Constitution. Unhappy Church! If those only be her *genuine Sons*.

The next thing that your Hearts have gone along with, is, *The Zeal which those Addresses have express'd in behalf of the Queens Regal Title and Prerogative*; and certainly that Zeal were Laudable, if any *Attempts* had been made against either; but who ever question'd her Majesty's Title or Prerogative, except the Pretender and his Friends? or what one Attempt has been made against them, by those whom you do in effect call spurious Sons of the Church? If you join in this, Zeal against the Invasion, (the boldest and openest Attempt that has been made against her Majesty's

Majesty's Title and Prerogative) you have the Hearts of Millions whom ye traduce and vilifie, to Accompany you: But if you mean any other Attempt, it would become the honest Sincerity of Clergy-Men to mention it; and those Sons of the Church whom you would Bastardize, do Challenge and defy you to give one Instance of such a Trayterous Attempt, from any one of their Friends, or any one Man of their Principles.

Nor is your Sincerity less suspected and obnoxious, in the *unprecedented Attempts* you mention to have been made, to undermine our whole Constitution, and all Religion and Government. Have the Parliament, which you treat so freely, made any such Attempt? If they have, speak out like fearless honest *Watch-Men*, Cry aloud and spare not; but descend not to traduce them, by Insinuating what you know to be false, and yet would have the People believe to be true. If by these bold Attempters, you mean only a *Tindal*, or *Toland*, a *Hickeringill*, or *Tutchin*, are the Attempts of such Wretches, of any Force to hurt Religion, and undermine our Constitution, and fit to be nois'd in her Majesty's Ears from all Parts of the Kingdom? So the Moon may be Attempted by the Barking of Dogs, so may a Strong Cittadel by Pot-Guns! But sure you cannot mean the Addressers Zeal and Indignation, against these little inconsiderable Scribblers; for by the Way, you and your Addressing Friends have shewn no other

other Zeal against them, but in Addressees: It is certain, that a true Christian Zeal against the most Pernicious of these Scriblers, has appear'd from other Hands, and from another Quarter; and as they have been put to silence by some, whom you would have be believ'd to be *False Brethren*; so you should rather have Celebrated their commendable Zeal, than of these Canting Professions of detesting Wicked Principles in Men, whose Practices you Addressers justify, tho' your Words pretend to abhor them.

But to pass over the Load of Guilt and Infamy, which you have taken to your selves, by espousing in your Hearts the Barbarous Addresses of your genuine Sons of the Church; I shall go on to Examine, how much more Christian you have made your own. You tell her Majesty, *That you can be no longer Innocently silent, since the Acknowledgment of Her Hereditary Title, and Irresistible Authority, is openly and boldly Represented as a plain Declaration in Favour of the Pretender.* Hitherto it is most manifest, that you ought to have been silent, and to continue an Opinion in the People of your Innocence, by concealing what you now profess to have been all along in your Hearts: But Pray how will your Innocence appear, by your manner of explaining *Hereditary Right, and Irresistible Authority?* True Innocence discovers itself, in free and plain Expressions of our Meaning, *and out of the Abundance of it in the Heart the Mouth*
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speakes; and I am griev'd to think that Guilt and Cowardice, has shut up yours, and made you fly to the Poor Refuge of Evasions, and Mental Reservations. Should you not, as Guides to the People, have fairly told them what you mean by *Hereditary Right*, or *Title*? If you mean a Right by Birth, Antecedent to, and Independent of the Laws of the Land; is not this an Unalienable, Indefeizible, Divine Right, such as no Laws whatever, can limit, destroy, or interrupt? And is not this the Sense generally affix'd to that Word *Hereditary*? Does not the Pretender at *St. Germans*, and all his Abettors both there and in *England*, take it in that Sense? Have not your Patriots, who are now come into the Ministry, contended warmly for it in that Sense, and in the Debates about the Bill of Exclusion? And if you mean it in the same Sense, may it not be as good a Declaration for the Pretended Son, as it was then thought an unanswerable Argument for the Father? At least, does it not make null and void whatever was done at the Revolution against the Father? And is it not incumbent on the Directors of Consciences, to speak without Fal-lacy or Disguise, on so Important a Subject as this?

But if you mean by *Hereditary Right*, such a Title to the Crown as the Laws and Constitution of the Kingdom, have given to the Heirs of such a Family, Quallify'd according to those Laws, and deriving under them; Is
not

not this in plain Terms a Legal Right, tho' you call it Hereditary? And did any of them that you so bitterly Rail'd agoinst, ever Impeach, or deny this Hereditary Title in her Majesty? You have therefore inevitably brought your selves under this Dilemma, either that you falsly accuse those of denying her Majesty's Hereditary Right, who never thought of doing so, in the Legal Sense of the Word: Or by Hereditary, you must mean Divine Unalienable Right, and so Condemn the late happy Revolution; and so you have it now in your Choice, which of these two Rocks you are pleas'd to split upon. And since you *look upon the Clergy, as deeply involv'd in one of these Malicious Calumnies*, I hope you will so explain your selves in your next Address, that the World may see *you were not capable of harbouring any Disguis'd or Trayterous Intention in your Hearts*; which, when you do effectually, you will quickly be Pardon'd by them whom you falsly accuse. Yet, however you might err, in the Right Notion of Hereditary Title, 'tis strange how you should miss, or avoid, a certain determin'd Sense of Non-Resistance, which you have so long dictated and gloried in, as your own peculiar Province, and which now you are pleas'd to express, by her Majesty's *Irresistible Authority*: I beg leave to ask, Do you intend this Irresistible Authority as a Prerogative peculiar and Personal to her present Majesty? Or is it something annex'd to her Crown

and Dignity ? If it be peculiar to the Person of her present Majesty ; I hope you found it entirely on her Royal Personal Vertues, and great Qualifications, that a Princess of so much Goodness, Piety, and Justice is, and ever will be Irresistible ; and may this Argument of her Majesty's Irresistible Authority, continue many, many, Years, and not cease but with her latest Breath.

But if you mean, that an Irresistible Authority belongs to our Kings and Queens, as they possess the Crown ; then is your Assertion miserably Fallacious : For no Man ever yet affirm'd, that the Queen's Authority lawfully exercis'd, is Resistible ; on the contrary, they whom you deny to be the genuine Sons of the Church say, it is Damnable to Resist the Authority of the Prince Acting according to the Laws : So that your Address seems to mean, that the Authority of the Prince is Irresistible, tho' he Acts without and against Law : And if this be so, had it not become you as Clergy-men, to speak openly, and let the World know your true Meaning ? But now it is next to impossible to guess at it : For the Addresses which your Hearts approve, seem to carry Non-Resistance to the highest Flights : One of them in plain Terms, makes it a Duty even in Cases of Tyranny and Oppression ; yet your Words, in your own Address, seem to tell us that you have *Vigorously withstood* the Authority of the Prince Acting Arbitrarily, and design to do so again, if such
another

another Occasion should offer. By what Means then, is it possible to find out your true Meaning? If we believe your Hearts accompanying the late ranting Address, you mean an irresistible Authority without exception in any Case whatsoever. If we believe your Words, (which you boast to have made good by your Actions) then you mean by Irresistible, such an Authority, as in Cases of *Arbitrary Power and Popery*, may be resisted. How then does it become the Charity and Ingenuity of Clergymen, to Use and Countenance the most venomous Invectives against many Thousands of their own Flocks, and great numbers of their Spiritual Fathers and Brethren, only for speaking plainly what you your selves faintly own, and at the same time reckon it a Duty to practise? Had it not been a fairer and more effectual way to wipe off those Calumnies, in which your Address says *the Clergy are deeply involved*, by letting Mankind know, in what Sense you take Hereditary Title, and irresistible Authority: Than by wrapping your selves up in Ambiguities, still to give juster and further grounds to fix these Calumnies upon you? 'Tis certain, Your *Right Reverend Diocesan*, must by Hereditary, understand Legal Title, and by irresistible Authority, that which may in some Cases be resisted; because *His Letters, His Conferences*, and above all, *His seasonable and glorious Resistance* at the Revolution, demonstrate this to have been

been his Opinion at above Fifty Years of Age; and it cannot with Charity be supposed, that he has embrac'd new Opinions after that Age; or that he now either Thinks or Acts inconsistently with what he did about Twenty Years ago: So that his Judgment in the Matter seems clear, and cannot bear a Dispute about it.

It lies therefore entirely upon you Inferiours, to vindicate your selves from the Imputation of evading or disguising your true Sentiments, for as to his, they are beyond Expection, the same which you Rail at, and Abuse in many of your own Brethren; and it will be a Work worthy of some refin'd Genius among you, to reconcile the different Senses of your Bishop and his Clergy in your Address. You are pleas'd to say, That you *have often and freely declar'd your selves from the Pulpit on these Heads, under her Majesty's Eye, and in the face of the whole World.* You would oblige a great part of the World to repeat once more, what you have so often declar'd freely from the Pulpit: For upon Recollection, abundance of your Hearers affirm, That for above Fourteen Years together, scarce one Word upon these Heads was deliver'd from the Pulpit, that the Subject was reassum'd by *Lestly* in his Rehearfals, and from him, crept into some few Pulpits a *little before the late Invasion.* I cannot imagine your Design and his to have been the same, in reviving those Doctrines which were so
long

long thought obsolete : But your advancing the same Notions, and timeing them so exactly right, as he did, gave Occasion to some unthinking Men to fancy that you favour'd the *Pretender* by them; because no Body doubts but *Lesly* had that in view in all he writ, and his Heart all along accompanied those whom he calls Genuine Sons of the Church, in Hereditary Right, and Irresistible Authority. Yet there is this Difference between you, that his Hereditary has no Act of Parliament to back him; whereas, you are pleas'd to say, That *Her Majesties Hereditary Right has been recogniz'd by all Her Liege People in full Parliament.* Indeed her Rightful and Lawful Title has been recogniz'd and settled in full Parliament. But 'tis imposing on the Eyes and Understandings of all Men, to affirm, That her Majesties Hereditary Title has been so recogniz'd; or any otherwise recogniz'd than by the same Acts, which settled the Crown on King *William* and Queen *Mary*, of glorious Memory, and entails it on the House of *Hanover*. And none of these would have thank'd a Man for propping them up with Hereditary Right, whilst they sap'd the Legal Foundation. Nor will her Majesty have more reason to thank you her Dutiful Addressers for fixing her upon an unintelligible Hereditary Right, which at the same time, you either dare not, or cannot explain; and for taking away her

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Parliamentary Right, which alone can justify both her *Majesty*, her *Two immediate Predecessors*, the *Revolution*, and the *Protestant Succession*.

You are pleased further to say, That you know no other *Person* (except the *Queen*) who has any claim to your *Obedience*; and if you should be so unfortunate as to survive her *Majesty*, you will never do any *Thing* which may seem in the least to favour such *Claims* and *Pretensions*.

Yet you cannot but know, there is one *Person*, who actually lays *Claim* to your *Obedience*, the *Grounds* of which, I hope you all judge as weak and precarious as I do. But how can you believe your selves affirming so solemnly, That *neither in, nor after Her Majesty's Reign*, you will ever do any thing which may seem to favour his *Claim*? Has he any other *Claim* or *Pretension*, but *Hereditary Right*, and *Irresistible Authority*? Can the subtlest *Man* alive invent any other *Words* to put into a *Declaration* for him? 'Tis strange then, if these *Expressions* and *Doctrines* shou'd not favour the *Pretender's Claim*, which are the only *Basis*, the only *Argument* that he or his *Friends* have to support it. And these you preach and propagate; but alas, you do nothing which may seem in the least to favour his *Claim* or *Pretensions*! His *Non-juring* and *Papist* *Abbetors*, have quite different *Thoughts* of your *Services*; and therefore, thro' the whole
Kingdom,

Kingdom, are crying up you, and *Sacheverell*; However, in the next Paragraph, you *acknowledge the Illustrious House of Hanover, as the next Heir in the Protestant Line, to have the only Right, after Her Majesty, of ascending the Throne, and indispensable Title to your Allegiance.*

Here you fairly fix the Right of that House upon their being Protestants, and the next protests in the Royal Line: But if one of the House of *Bourbon*, or *Savoy*, or any one, of Thirty or Forty Persons, which are in the Line between her Majesty and the House of *Hanover*, should now declare Protestant, he has then the Right as the next Protestant Heir, and that Right being suppos'd, in your Sense, Hereditary; no Act of Parliament can destroy or extinguish it. So that the House of *Hanover* seems to owe you but little Thanks for your Acknowledgment of their Title: For, your Manner of Recognizing it, has put it into the Power of a great many Persons to defeat it, in spite of the Act of Succession, and all for the sake of maintaining an imaginary Hereditary Scheme, which yet cannot hold, but upon the pure Legal Basis.

But still you *thank God from the Bottom of your Hearts, for the Legal Provisions in that Regard made to secure us against Arbitrary Power and Popery*: Which, with Submission, I take to be receding again from your Hereditary Title; for it's a tacit Confession, That before the Act of Succession, there was no

Legal Provision made in that Regard at all ; and you must, nay, in effect you do, own, That without that *Legal* Provision, the House of *Hanover* could never come in, to secure you from Popery and Arbitrary Power ; which, is in other Words, That they owe their Succession only to the *Legal* Title, and thus, the Force of Truth has at last oblig'd you to confess your *Hereditary* to be the same thing with our *Legal*, or at least to be nothing without it : And in the same Paragraph, you assert *actual Resistance*, tho' before, you had declar'd the Queen's Authority Irresistible. *Pudet hæc Opprobria, &c.*

After you have so clearly, so consistently with your selves, express'd your own Sense in your Address, you take upon you to promise and vow for the *whole Clergy of the Kingdom*, that their unanimous Sense and Resolution will be the same with yours, whenever they have an Opportunity of expressing it in Convocation. I own, the Clergy of the Cities of *London* and *Westminster*, to be a considerable Body of the Clergy, and that their Labours and Opinions have formerly had a great Influence on their Brethren in the Country ; but I am afraid those Days are over : A great many of the Country Clergy are Men that love Plainness, Integrity, and Simplicity, especially in their Brethren ; and they have seen of late, such extravagant Startings and deviating from those Primitive Vertues, in some
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of the *London* Clergy, and particularly in those, who pretend to govern and manage among them, that 'tis highly probable, their Power and Influence will prove very weak with such of their Brethren in the Country: Neither is it to be imagin'd, that this Address speaks the Sense of the whole Clergy of the Kingdom, since near one Half of the Benefic'd Clergy of *London*, (and those, none of the lowest or least among them, either for Learning, Prudence or Piety) did not Sign this Address; and several who were wrought upon to Subscribe it, were pleas'd to do it, with their own Explanations of Hereditary Right and irresistible Authority: So far is this Address from containing the Sense of the whole Clergy, that you know, it speaks not above half your own Number; and even, in many of those it speaks the Sense in an opposite Meaning to what the Words seem to import; which no doubt, will be a great Inducement for the Clergy of the whole Kingdom to join with you. But admit, that the whole Clergy were inclin'd to shew their unanimous Sense and Resolution; and that they were to do it in the very Words of this Address; were it possible, even thus to know what their true Sense and Resolution is? Could any Man living pretend to say what they meant by Hereditary Right, and Authority Irresistible? Is it possible to reconcile the contradictory Assertions, or to subscribe the equivocal Expre-

sions with which it abounds? With what Assurance then, can you Addressers pretend to undertake for the whole Venerable Body of the Clergy? No, whenever they think fit to express their Unanimous Sense of these Matters; Their Sacred Character, as well as their Honest Integrity, will, I hope, oblige them to do it, in such plain Terms, as shall leave no Room for Contradiction, Ambiguity, or Equivocation.

When you tell her Majesty, That you are persuaded, The whole Clergy will make your Sense, the Unanimous Standard of theirs in Convocation. Is it not arrogant and assuming in you, to dictate to the Convocation? Will it not rather move them to reject your Sense, *That so small a Part of the whole Body should pretend beforehand to fix and determine the Sense and Judgment of both Houses?* At the same time that you are pleas'd so confidently to assure her Majesty of the Sense of the whole Convocation; you know that a considerable Majority in the Upper House will never agree with you in the Sense of your Address. And that many of them have in effect already declar'd against you; Were not the Votes of the greater Part of my Lords the Bishops that were at the Tryal against Dr. *Sacheverell*, a full Declaration against you? And are not the Speeches of Four of them, now publick in plain Terms against your Sense? And can you believe, that those Speeches do not speak the
Sense

Sense of the rest who were then present, and of more who could not come up to that Tryal? And yet you assure her Majesty, This will be the Sense of the whole Clergy in Convocation. Neither can you be so absolutely certain, that you will have the Sense of the Majority of the Lower House with you, when they shall all appear in Convocation. At your last Meeting, your Point was carry'd but by few, and possibly, if you had sat but a little while, you had lost even those few, your Cause and Interest, having then seem'd to decline apace; And tho' by this new Turn of Affairs, you may fancy your Credit strengthened, and your Numbers encreas'd, yet give me Leave to assure you upon my own Knowledge, that some others of your Brethren have now their Eyes open'd, and will be very cautious how they give into the Measures of some leading Men amongst you; who have their own Designs to serve, under the Sacred Name of the Church: The empty Noise of the Church's Danger, will not prevail with abundance of honest and pious Men, to support such Doctrines as must betray the Safety and Freedom of their Country. It must be confess'd, a bold and forward Stroke in your Address, even to mention the Convocation to her Majesty. Consider how freely the Lower House dealt with her Royal Prerogative at their last Sitting, and how severe a Reprimand she was pleas'd to give them for it; and

and at your first Approach after that to her Royal Person, to petition (in some Sense) for the Sitting of the Convocation and to take no Notice at all of your former Errors, nor of her Majesty's Resentment, is such a Way of Addressing your selves to the Throne, as modest and humble Men, wou'd never have thought of.

I am sorry, in the last Place, to tell you, that your concluding Prayer is of a Piece with all that went before it. I shall not censure that Part of it, That God *may scatter the People that delight in War*, &c. which seems to be taken from a late Speech of a *French Bishop*, to the *French King*, tho' it was odd enough, that you should stumble on the same Expressions, and apply them in the same Manner (I will not say against the same Men) that he did. But that which surprizes me most, is, your using Ambiguities, whilst you pray to the God of Heaven: What do you mean, by the *Enemies of our Peace at Home*? What do you mean by the *Menaces of the Proud, and Devices of the Crafty*? If you design the Nonjurors, Papists and Jacobites, had it not been fit for you to describe them: If you intend those good Subjects at Home, who cannot reach up to your Flights; Does not that God you pray to, know that you abuse them? Do not your own Consciences reproach you, if you think to insinuate that they are Enemies to our Peace at Home?

Home? Have they not hitherto been the Instruments under God and her Majesty, of preserving us in Peace at Home? And of maintaining the War Abroad, in order to settle us in a lasting firm Peace in both: And are these the Men, that your Devotion is so warmly kindled against? But be they which of the two you please; Is not your Prayer most unchristian and uncharitable? You pray, That her Majesty's Arms may subdue the *restless Enemies of our Peace at Home*. Is not this a Perswasive to her Majesty, to turn her Arms against them, notwithstanding the Laws are open against all such Offenders, and proper Punishments adapted to such Crimes? Is it not counselling her Majesty to Rule Arbitrarily, and make War against her Subjects, and subdue them? And is it not trifling with the great Judge of the World, to pray for his Blessing on such Undertakings, and that he will destroy them whom he knows, and who know themselves to be innocent of any ill Design against the Welfare either of her Majesty, or her People? For God's Sake therefore, Sir, for your own Sake, for that of your sacred Character, and the Peace and Welfare both of our Church and State, consider what must be the End of these things. I have here given you my free and genuine Thoughts of your Address, with a great deal of Plainness, and I think, I have not put any forc'd Construction upon it. I shall only add, that many
 serious

serious good Christians are highly scandalized and offended at it; and at you, Sir, in particular, whom they look upon as a leading Man in it. It will be a great Act of Justice to your self, and a Satisfaction to many who esteem and value your Person and Labours, to be instructed in these Difficulties by you; which, when fairly clear'd up, will oblige Thousands to continue, as I then shall,

S I R,

Tours, &c.

F I N I S.

