THE NATURE and MISCHIEF OF PREJUDICE and PARTIALITY STATED IN A SERMON

Preach'd at St. MARY's in OXFORD, AT THE ASSIZES Held There, March 9th 1704.

1 TIMOTHY, V. 21.

I Charge Thee before God, and the Lord Jesus Christ, and the Elect Angels, that Thou Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

By HENRY SACHEVERELL, M. A. Fellow of Magdalen-College, Oxon.


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To the Right Honorable the Lord Chief Baron Ward, and Mr. Justice Blencowe, Her Majesty’s Judges in the Oxford Circuit: And to the Right Worshipful Sir Edmund Warcup, Knight.


Gentlemen of the Grand Jury.

As Your Commands Alone cou’d Induce Me to Publish this Discourse, so Nothing but Your Just Zeal for the Church and Universities, which I have Endeav’rd Here in some measure to Vindicate, cou’d have Prevail’d with You to lay This Injunction upon Me. And indeed it is no Small Glory and Support to Both, when Men of Such Characters and Portunes, shall so Signally E’house Their Cause, as shall give Life and Credit to Religion and Learning, and make Them Once More Eminently conspicuous by such a Noble Recommendation.

The Influence of Such Examples cannot be Confin’d to One single County, whilst the Gentry of the Whole Nation must see Their Own Interest Invol’ed in That of the Clergy, and that whatsoever Strikes at the Church, must Secretly Undermine the State. The Generous Concern You have Shewn for This Ancient Seat of Literature, is as well the Best Demonstration of the True Love You Bear for Your Country, as of Your Pious Gratitude to This Venerable Body, for Your Education in That Sound Faith, into Which you were Baptiz’d.

Such Open and Ingenious Assertions of the Good Old Principles of the Church of England, will be so less a Monument of Your Honor, Who in This Trimming Age Dare Boldly Defend Its Primitive Truth, than of the Lasting and Indelible Reprisal of These Temporizing Hypocrites, who can have the Confidence both to Flatter and Betray It, and under the Presence of Its Interest, give it up to the Infatiable Malice and Revenge of its most Inexorable Enemies.

But how Happy are We in Enjoying so Many Living Confutations, of These Perfidious and Double Practices, in Touch! whose Partiality was Only Shewn in so Indulgent an Approbation of the Well-design’d Labours of

Your very Humble Servant,

HENRY SACHEVERELL.
I TIMOTHY, V. 21.

I CHARGE THEE before God, and the Lord Jesus Christ, and the Elect Angels, that Thou Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

As all Government is Built upon Law, and all Law is Supported by the due Execution, and regular Administration of Justice, which is the Grand End and Design of Both: So there's Nothing that does more effectually Overturn Its Foundation, Countermine and Defeat Its good intention, and utterly Disappoint and Evacuate Its Force and Power, than a Personal Prejudice, or a Blind, Mercenary, and Bafe Partiality. A Vice, which the Holy-Ghost thought nothing less could Guard against, than the solemn Adjuration of the Text, Pronounce'd like a Dreadful Anathema, and Commination of Divine Vengeance upon the Guilty Offender! When therefore the Great Apostle of the Gentiles had Constituted Timothy Bishop of Ephesus, and had Ordain'd him as twere the Prime and Metropolitan of Asia; having plac'd so large a Part of the World under his immediate Care and Dominion, he sends him this Epistle, as the High Commission he was Impower'd to Act upon, full of Injunctions for his Sacred Office and Authority, and Rules for his Conduct and Behaviour in this his Vice-Gerency under Christ: And that he might keep up to the Dignity of his Character, and Discharge his High Trust and Calling, with equal Faithfulness and Integrity; the Apostle foreseeing what Difficulties he might Encounter in his Duty, and how Obnoxious they might render him to all the Infirmities and Inclinations of Humane Nature, that he might be neither Over-ruled by Passion, Biasta'd by Interest, or Perverted by Prejudice, Charges and Conjures him by All that is Holy, that as he should Answer it at the Great Judgment of the Last Day, in that Tremendous Court of Judicature, where the Secrets of All Hearts shall be Reveal'd, that as he Rever'd the Sentence of God, and the Lord Jesus Christ, in the Presence of the Elect Angels, He would Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

Now tho' this may be thought to be Directed to Him only, as a Spiritual Judge, with Regard meerly to His Episcopal Jurisdiction, the Power of Ordination, Censure, and Ablution, the Economy and Discipline of the Church, yet as 'tis a Precept resulting from the Primary Nature, and Origin of Equity; or being rather Its very Notion, and the sole Method of its Administration, It may be Extended to, and will be found a Duty of equal Use and Obligation in, All Judicial Cases relating to the Body Politick, as well as Ecclesiastical. And truly 'tis not easy to Determine, Whether Government, or Religion, has suffer'd more from Prejudice and Partiality, to which they will for ever stand such Irreconcileable Enemies. 'Tis This that can Transform the One into Enthusiasm, Superstition, and Atheism; and the Other into Fraud, Bribery, and Oppression; Fill Our Church
Church with Bigots, Fanatics, and Infidels; Our Courts with Parasites, Informers, and Sycophants; and if not Timely Prevented, Subvert the Peace and Establishment of Church and State, and Deprive us of what we can possibly Claim as our Right, either by Humane, or Divine Law. Which I hope in the Prosecution of this Discourse to make Evident, under the Consideration of these Three General Heads:

I. First, I will Endeavour to State the True Nature and Bounds of these Vices Prohibited in the Text, and shew wherein they consist.

II. Secondly, I will Point out the Causes from whence they flow, whereby their Guilt and Malignity will appear.

III. Thirdly, I will Lay open the Fatal Influence they have in their Pernicious Effects and Consequences, so as more powerfully to induce us to Prevent, or Remedy them.

I. And First to State the True Nature and Bounds of these Two Vices prohibited in the Text, and to shew wherein they consist. In order to which, We may observe that this Expression, (i.e. perjeéctus), seems to be rendered with too much latitude in our Translation, by Preferring One before Another, which confounds it with Partiality that follows; but as the Original signifies, and the Vulgar Latin translates it, denotes Prejudice, which is a Thing as much Separate and Distinct from Partiality, as the Cause is from the Effect. and is indeed the necessary Fountain from whence it is Derived. For a Man may be Prejudiced, or have his Mind Possessed with Vicious Inclinations, and yet in some respects, and in some Cases, not At Partially, and according to their Tendency. As an Atheist may do an Act of Charity, or as the Wicked Judge in the Gospel, that fear'd neither God nor Man, Avenge Oppression, and Give a Just Sentence on Iniquity. Tho' it must be confess'd, that 'tis very Seldom, and indeed the Work of Chance, and contrary to the Regular Course of Nature, when Men's Actions are not Correspondent to their Principles. But on the other Hand, Whoever is Guilty of an Undeserved, Unwarrantable, and Injurious Act of Favor, or Rigor, must be Prisum'd to have his Mind Sway'd by a False Pre-conception, and to be Govern'd by the Wrong Propensities of a Deprav'd Will, a Distorted Judgment, and a Malicious Inclination.

Hence the True Nature of Prejudice may seem to Consist in this, That it is a Premature, Indelberate, and Irrational Opinion, hastily fix'd in the Mind, either For, or Against any Person, or Thing, not arising from any Light, or Conviction of the Understanding, or the Merit, or Evidence of the Cause, but from the Predominant Control of the Will, and the Arbitrary Impulse of Humour, or Imagination, Aversion, or desire. And it may be Call'd a Kind of Moral Sympathy, or Antipathy, or a Fantastical Likening, or Hating any Thing, not so much from Reason as Caprice. Now tho' it is Unnatural for the Mind to Hang and Fluctuate in an Equid-ency, in Relation to any Thing proposed to the Thoughts, and that it must determine its Judgment one way or other, yet This ought always to be Regulated by the Clear Demonstration of Sense and Argument, where the
the Subject will admit of it, and by the most Probable Proofs where it will
not. When the Understanding Certainly perceives the Truth of Things, it enjoys an Infallible Knowledge, and leaves no Room for Doubt, or Pre-
judice. But the Compass of this is so Narrow and Confin'd, that it serves only to Upbraid our Ignorance, and to Mortify our Pride and Ambition in this Dubious and Gloomy State here below. A Consideration One would think Sufficient in it Self to make Mankind Cautious in Entertaining Op-
inions, and Solicitous in Establishing their Truth, to Keep their Minds, Single, Free, and Untainted, Ready to Receive Conviction, and not to Pertinaciously as to Refuse all further Information, and Like the Deaf Adder, to stop their Ears to the Voice of the Charmer, Charm He never so Wilyly.

If Men Judge before They have Throughly Examìned the Force of Those Arguments, that should Determine their Last Thoughts, it must be Owing to Fortune, that they Stumble upon Truth, and find by Accident what They Grope after in the Dark. They Shoot at Random, and 'tis a Miracle if They Hit the Mark, at which They never took Aim. This is the Prime Source of Error in the World, Men in Defence of their own Opinions, Declare War against all Opposers: When They have once Pronounced their Sentiments, They are Resolv'd to Maintain them, and Delude Them-

selves into the Belief of their own Judgments, for no other Reason, but because They never Thought Otherwise. Which indeed is to Presume that They Judg'd Right, because They never Judg'd as They Ought. For then are We only properly fai dent Judge, when We have Travers'd o'er the whole Extent of our Subject, and have nicely Compar'd the different Habitudes It bears, with Respect to it Self, and Other Beings, when We have Weigh'd every Doubt, and Difficulty in the Ballance of Reason, when the Mind has Gradually Run through, and Unravell'd the Intricate Chain of Thoughts, and Consequences belonging to It, till at last upon a Con-
plete Survey, It Collects, Distinguishes, and Adheres to the Truth it muft Rest upon, and Confide in. But how Few are there, whose Business and Leisure will admit of such a Dilatory Search, thus Accurately to Sift and Explore every Particular, that can Let in Light upon an Obscure and Ambiguous Question? And how few Things are there, that will allow such a Thorough Discussion, such a Full, and Adequate Discovery?

But are We therefore to Throw up, and Abandon our Selves, to Spec-
ticism and Infidelity? And for fear of Incurring the Guilt of Prejudice, and the Difficulty of Avoiding it, Believe Nothing, but what we are to Expect a Scientifical Certainty of? Must We Trim, and Waver, and Change our Judgments, as often as We meet with a Knotty Objection that Perplexes Us? Doubtles That is as Little a Proof of a Man's Courage, as his Reason, of his Honesty, as Religion, and as much Reproaches his Under-
standing, as his Manners. And on the Other Hand, must We Blindly Resolve to be Ignorant, and become such Perverse Bigots, as to Stick to the First Grude, and Indigested Notions, that Arise from the Fumes of Lust, or the Hearts of a Disturb'd and Whimsical Brain? Certainly the Danger is Equally Great on Both Sides, and there must be some Safe and Middle-Way.
betwixt these Extremes. When a Man has with all due Care, Integrity, and Circumspection fairly discurs'd his Opinion, and the Testimony on all Sides has been Calmly and Impartially Debated, He may with a Moral Assurance, give in the Verdict of his own Judgment, which He is Oblig'd to Stand to, and Defend, both in Justice and Honor, till better Evidence Appears, and Convinces Him to be in a Mistake. But to Assert his Notions Right or Wrong, to Shut his Eyes against the Light, Contumaciously to Withstand all Persuasion, and to Bid Defiance to Reason, is to be Willfully and Obstinately Prejudic'd.

In a Word, as He who Acts with this Ingenious Fidelity, may Rationally and Laudably Assent to those Propositions, against which He at present sees no sufficient Objection: So He who is possess'd with that Obdurate Self-sufficiency, as to imagine his own Maxims Incontrovertible, and above the Reach of all Contradiction, must necessarily be Deluded into Falshood and Error, and Involv'd in that Prejudice Condemn'd in the Text.

Thus far Prejudice has been Confin'd only to Matters of Speculation, and is to be Consider'd as a Kind of Intellectual Sin, and as an Error in Judgment; but when it comes to Break out, and Exemplify it self in Action, then it Commences Partiality, which is an Error in Conscience, and a Visible and Practical Instance of it. But I come, in the Second Place, to Account for all those secret Causes and Methods whereby We are Betray'd into the Errors of Prejudice.

I. And truly Whoever searches this Vice to the Bottom, and traces it up to its Original, will find it a very early Principle, deeply Rooted in our Corrupted Nature; springing from the Fundamental Stamma of our Constitution, growing up, spreading, and incorporating it self, with the Vital Frame an Essence of our Being. To this Fatal Bent, and Devious Irregularity, that Human Nature receiv'd in the Forfeiture of its Primigenial Innocence, is to be Attributed This Πρῶτον Βέμος, as the Ancients Styl'd it, This Hereditary Falshood. To which is imputed that almost irresistible Sway, that Our Headstrong, and Tyrannical Will, Utsurps over our Immortal Reason, leading it Captive, and Suborning it to the most Rephrashful Compliances. However This may be Ridicul'd, by Profane and Senseless Arheists, as Cane and Hypothesis in Divinity, who are indeed the Greatest and most Scandalous Examples of its Truth: It cannot be Deny'd, but that the State We are now in (and such a State must be a Pains Transcript of the Beautiful Image of GOD, wherein We were Created) that not only the Disposition, Temper, and Habit of the Soul, but oftentimes the very Power of its Reasoning, the Formation of its Idea's, and Judgment, do very much Depend upon the Contexture of the Organs of the Body, and Cooperate, and in a manner Sympathize with its Prevailing Humours. There is a sort of Judgment as Peculiar to every Man, as the Turn of is Face, which proves to be, and may be call'd a Complexional Prejudice; Prefiding variously in all Men, according to the several Different Proportions, and Mixtures of the Elements in Their Constitution; a Corporal Kind of Energy, or Superior Inclination, to which
which the Mind is very much subject, and from whence it Forms its Singular Affections, and takes all the Colours and Figures of its Passions. This is what the Naturalists have Sty'd the Ἵμοστωσία, the Main Governing Ingredient in the Composition of Nature, which Runs through, and Mingles with its whole Mass, gives a Tincture to all His Actions and Conceptions, Denominates the Distinguishing Genius, and by Discriminating one Man from another, seems to be a Principle of Individuation. These are as the Philosopher calls 'em, Ξυρέθη Απώσθεκτεν Connate Infirmities, that are Born and Bred in Our Blood, and that produce Our Darling Vices, which, as the Apollo says, so Easily beget Us, and Imperceptibly Slide and Infinitate themselves into our Practice. These Inestine Temptations incessantly Attend upon the Mind, by which it is War'd and Seduc'd, not without Procacity and Satisfaction. They are the Center in which all our Passions Terminate and Joyn, the never so much Repugnant to Each Other.

This will appear very Manifest, if We turn the Mind inward upon itself, to view all its secret Workings, and Trace its Invisible Labours, in its Dark Cell, by the Springs that Actuate it. This We shall find the Grand Master-Wheel, that Communicates Motion, and Life, to the whole Machine. Where a Man's Nature is wrought up with Impetuosity and Fire, the Spirit will Exert it self in Boldness and Ambition, in Rage and Rashness, in Turbulency and Choler. This will make all His Counsels Sanguine and Precipitate, His Actions Undevis'd and Unstudied. What ever Strikes the Imagination thus in a Heart, makes a strong, tho' not always a lasting Impression, and Hurries the Man away into Inordinate Transports. This Constitution, if not subdued by the Ablutions, of Wisdom and Grace, will neither let Us Reason coolly, Judge sedately, or Act consistently. It Drives and Over-powers Our Faculties, raises a kind of Hurricane in the Soul, and so Ruffles and Discomposes its Serenity, that it is no more capable of Discerning Truth, than a Troubl'd Sea of reflecting a Perfect Image. This Violent Temper has generally the Misfortune to be attended with Pride and Conceit, Vanity and Self Love, Vices that Darken the Inward Man, and Infatuate and Befot his Understanding, and leave Him utterly incapable of Conviction. For They make Him in Love with His Own Errors, Doat upon His Follies, and Admire His Deformities. They expose Him to the most Ridiculous Aburdities, to Justify and Adore His Own Crimes, and to Vility and Depriate Other's Merit and Vertue. Upon which account He Scorns Others, and is Himself Despis'd; while He Rails at Them He is no less Reproach'd, and is Detested by that World which He Presumes to Abhor. Such Men are always carried on with a Bitter and Furious Zeal; Fly into Extreams, Love, or Hate in Excess, and View every Thing through a Wrong Glas, either Magnify'd, or Diminish'd too much, by Prejudice and Partiality. They are Impatient of Contradiction, Implacable in their Resentments, Boundless in their Hopes, Fierce in their Prosecutions, Uneasy under Delays, Exalted with Success, and Dejected with Disappointment. Like the Poor Demonicck in the Gospel,
Gospel, They are sometimes cast into Fire, and sometimes into the Water, and never at Peace, or Tranquility with Themselves.

Thus does Prejudice flow from a Tumultuous and Inflamm'd Imagination, which never fails to make either an Atheist, Bigot, or Enthusiast; and 'tis difficult to Judge, which is the Worst Madness, to Believe Any thing, or to Believe Nothing: For Either of 'em perfectly Un-Man us, Dethrone our Reason, and subject it to all the wild Extravagances, and impious Suggestions of a Sophistical Fancy, and unbridl'd Appetite. The Certainty of Sense, and Authority of Divine Revelation, and all the Common Methods of Natural Knowledge, must be equally Thrown up and Discarded in this Case, where Men pretend to such a New Infallible Illumination, as must Supersed all Previous Instructions, either from GOD, or Nature. Such Persuasions as these, when they once come to be settl'd in the Mind, Magisterially Insult over it, Baffle and Bear down its Faculties, and Demand its Assent and servile Compliance. Like Evil Spirits Blended with their Natures, they Animates 'em with strong Impulses and Delusions, break through all the Restraint of Reflection, and carry Men, like the Swine in the Gospel, Headlong into Perdition.

Again, Where Envy, Jealousy, or Revenge get the Upper-Hand in a Man's Temper as they are Active, Buihy and Prying Passions, and indefatigably Working in Secret, and always keep the Soul Awake, standing upon its Guard, and ready to give, or war a Blow, so they prepare and qualify it, to Wret and Mis-interpret the Reports it receives; and by calling a False Medium before its View, play upon it with all the Illusion of deceitful Colour and Appearance. They make it like a Sick Stomach, either refuse the wholesome Diet when 'tis offer'd, or convert what it swallows into Poyion, and the Corruption of a Disease.

Where Phlegm and Melancholly make the Blood Stagnate, they Stupefy the Soul, Strike a Chill and Damp upon the Confidence, and render all its Conceptions Gloomy, Spleenick and Sour. Men of this aulterc and sullen Temper, Contemplate nothing in the Divine Nature, or Law, but their Justice and Rigor; Represent GOD as an Hard and Inexorable Master, Trampling upon his Vassals, and Loading them with unreasonable Chains, and Impositions, taking up what He laid not down, and Reaping what He did not Sow, and making the Work of His Own Hands, the Reprobated Vessels of Eternal Wrath, and Vengeance, for Invincible Ignorance, and Necessary Infirmities. This is a sad Prelude to Despair, which GOD permits some Self Tormenting and Desponding Men to Fall into, and is the most powerful Efficacy of Deceitful Imposture, which can persuade Men to Invent, and Believe such Monstrous and Aburd Tenets, to Derogate from the Infinite Goodness and Mercy of GOD, and Butterly Repugnant to his Glory and Honour. With these Men, a Timorous distrust, a fearful looking for of Judgment, and a Superstitious Horror, Upping the place of Reason, and the Sacred and Inviolable Name of Confidence. Their Charity is made up of Spiritual Pride, Peousfulness and Conspicuousness, They Treat their Brethren in their Devotions with Black-
ning Contumelies, and Dire Excreations, and even G O D Himself with Amazing Impudence an' Bafphemy.

It is Manifest, in all these Cases, that the Operations of the Sensitive Soul are Miftaken for Thoſe of the Rational, and the Acts of the Will, for thoſe of the Understanding; that a Strong Perfwation, and Invefurate Stubbornness, imposes upon Men for Evidence and Illumination; and Fancy and Inclination, for Demonſtration and Science. These are the Internal Grounds of Prejudice, and which are laid as the Basis of all False Notions, and Chimerical Speculations; and prepare the way for the Erroneous Conduct of our Moral Practice, which is usually Guided by them. Which I come now more Distinctly to Consider, under These Following Heads; to which all that Variety of Prejudice that Reigns in the World may be Reduc'd, as it Arifes from One, or More of These Causes. Namely from,

1. Education and Custom. 2. Ignorance and Affectation. 3. Conversation and Company. 4. Authority and Example. 5. Interest and Party. 6. A Vicious and Debauch'd Life.

1. And First as to those Prejudices that are Deriv'd from Education and Custom. The First Impressions that are made upon the Mind in the Tender State of Infancy, Strike so Strongly upon it, and sink so Deeply into it, that Nothing can, without much Force and Violence, Erase those Durable Characters. Let these Sensitive Rudiments be never so Wrong and Absurd, They will, if not timely Corrected, carry a Commanding Influence over all the Opinions and Conduct of Our Future Life; give a Taint to every Thought and Action, and make 'em either Stand Approv'd, or Condemn'd, as the fall in with, or Impugn these Elementary Draughts of Our Knowledge: Which are often, tho' Falfy Appeal'd to by Sensual Men, as the Great Teft of Reason, the Standard of Truth and Falſhood, and as the Lively Oracles of G O D and Nature, set up in our Breasts, for the Lait and Infallible Determination of all Doubtful Controversies. This many Epifures look upon as the Immutable Rule of their Faith and Affent, and will Credit Nothing elfe, tho' Recommended with the Higheft Evidence of Revelation. Reason here Loses its Force, and Argument Re-coils without Entrance. For when these Original Prejudices, begun by the Senses, and Improv'd by Villainous Instruction, have Crept into the ungarded Understanding, by Long Familiarity They Contract a Friendship with it, till at laſt They Cleave to, and are almost Inseparably United with it. Thus, when a Man has through a False Education, been long Train'd up in, and Devoted to any Opinion, and it is become Habitual to Him, it passeſs into a Second-Nature, which as 'twere extinguishes the First, by Superinducing a Sort of Necessity of Acting according to its Motions. For tho' the Understanding may be sometimes Reluctant, yet when the Will is fo Prepar'd by Custom, as to become Inflexible, the Other Faculties of the Soul are Reign'd ro an Undisputed and Implicit Obedience. Thus Men Live and Believe as They are Taught, and owe their Religion to the Tenets imbib'd in their Early Years, and to the different Way and Fashion of their Country. They Grow like Plants as They are set, Partake
take of the Soil they Rife out of, and bring forth Fruit according to their
Radical Moisture, and scarce ever wear out the Principles They were first
season'd with. Certainly there cannot be a Greater Proof of the Insuper-
able Dominion, as well as strange Absurdity of these Infant Prejudices,
than that Irrefragable and Blind Zeal, wherewith Men of all Different Per-
fusions, and Religions in the World, as inconsistent with each Other, as
G O D is with Falshood, Tenaciously Adhere to the most Irreconcilable
Contradictions; and yet every One thinking Himself in the Right, and his
Adversary in the Wrong; as if there was no such Thing as Real Truth,
or Reason in Nature. So deeply Rooted is the Prejudice of Education, so
Despotick and Unquestionable the Authority of Custom, that it shall com-
pel Men to swallow Traditional NonSENCE and Lyes, tho' never so Gross
and Impious; and make 'em afterwards as Impudent in Defending them,
as They were at first Sottish in Embracing them.

2. But, Secondly, as Prejudice is the Effect of Education and Custom,
so is it also of Ignorance and Affectation. The various Conditions and
Stages of Men's Lives, join'd with the Obliquity of their Will, and want
of a solid Regard to their Truc Interest and Eternal Welfare, Betray 'em
into Ignorance; from whence, according to their particular Circumstances,
Peculiar Prejudices flow. And a Ridiculous Affectation of an Imaginary
Rame, leads Others into a Petulant and Heretical Singularity; which, as
'tis the Source of Unaccountable Prejudices, so those Prejudices produce
as Wild and Incomprehensible Errors.

Those whom Providence has plac'd in a Lower Sphere in the World,
whose chief Solicitude is to Provide for the Hard Exigencies of a Miserable
Life, must have their Minds as Humble and Narrow as their Fortunes;
and owe the little Improvement of Both to the Condescension of their Su-
periors, and consequently Think and Act as they are Directed at Second-
Hand.

Others, that are Engag'd in a Tumult and Hurry of Business, scarce give
Themselves Leisure to Retire into their Thoughts; to State their Inward
Accounts, Settle the One Thing Necessary, and Sound the Truth and Cer-
tainty of their Principles. Their Minds are so Full with the Substantial and
Engaging Concerns of this Life, that they find little Room for those of
the Next. If their Affairs Increase Here, they trouble not themselves with
the Expectations of Hereafter. Wealth, Honor, and Edates are their Aim;
they Despise Contemplation and Knowledge, as Pedantry and Amusement,
fit only for the Conversation of Scholars, and the Idle Speculation of Book-
ish and Melancholy Men. Money is no to be Got by Syllogism, and an Ar-
gument is Worth nothing, that will not serve to Promote Trade. If these
Men have Any Opinions, they must take them upon Trust, without Exa-
mining their Credentials, and consequently Live and Dye in one continued
Circle of Prejudice and Mistake.

Others, who Enjoy all the Noble Advantages of a Learned Education,
and want neither Time, Friends, nor Abilities, to furnish 'em out for a
Truth and impartial Search after Truth, are either Carry'd off by Diversion,
or Pleasure; or Industry from Avoid such a Disagreeable Scrutiny, as would Let 'em into a True Knowledge of themselves, and fill 'em with a Just Shame and Remorse, on the Ovidious View of the Folly and Iniquity of their Designs; and the Extravagant Walshe and Abuse of those Excellent Gifts and Endowments, GOD and Nature had Enrich'd 'em with, for the Service and Honor, the Defence and Ornament of their Country and Religion. How Great Pity is it, that these Men will Form no Other Judgments, but such as are Suitable to their Libertine Course of Life, which makes 'em seek after Arguments to Defend, instead of Correcting it! They are contented with a Lazy and Supine Ignorance, to Know and Believe just what is in Fashion, and to Subscribe the Articles of Other's Faith with an Implicit Consent.

On the Other Hand, even Learning it Self, if nor Regulated by Piety, Humility, and the True Fear of GOD, may not be without its Prejudices and Errors, into which some Vain-glorious Men, Thirsty of a Name, are Unfortunately Mis-led, to its Great Dishonour. Hence some, that are wholly Govern'd by Singularity and Novelty, Affect what is Abnormal and Surprizing, they endeavour to Think out of the Way, and to shew their Wit in maintaining Paradoxes, scorn to go in the Common Road and Beacon Track with the Rest of Mankind. These Patrons of Conjecture and Hypothesis, are so Enamour'd with their Own New-fangl'd Conceptions, that they will Renounce their Religion, if it does not square with their Opinions, and sooner Quit the Gospel than their Systems. They will Impiously Dare to Prescribe Rules to Providence, and Constrain GOD to Work in their Own Ways and Methods; and Presumptuously set Bounds to the Infinite Power and Wisdom of the Almighty, and say, Hither shalt thou Go, and no further. Tho' they are never so fully Confuted, they will never be Convin'd; They are Wedded to their Empty Curiosity, Embrace a Treacherous Fallacy, and Hold fast a Destructive Lyce. What a vast Discredit and Mischief this has brought upon Learning and Religion, and how much it has Tended to Undermine and Subvert the Truth and Authority of the Holy Scriptures, by Solving the Great Miracle of the Divine Creation by the Novel Schemes, and Senseless Theories, of Humane Invention, and Philosophy falsely so call'd: and by Impiously Fathoming the Profound, and Mysterious Doctrines of Christianity, by the Short Line of shallow Reason; We have felt by so sad an Experience of late, as one would think should be sufficient to Awaken the Legislature, to Punish and Prevent such Barefac'd and Presumptuous Impiety, and to Blight the Impudent Endeavours of these Arrogant and Self-conceited Opinionists.

3. Thirdly, Another Cause of Prejudice is Conversation and Company. I shall not trouble this Venerable Assembly with a Nauseous Detail of the Common Methods us'd to Debauch Men's Lives in Private Conversation, but shall rather chuse to Touch upon some more Notorious and Publick Instances, to the Scandal of the Present Age, of Men that make it their Employment to Corrupt Touch in their Principles, whereby They are Encourag'd and Confirm'd in their Profligate Prejudices against the Established Church.
Church and Government. If a Young Gentleman does not Correct, He may at least Divert, the False Notions He has impressed upon His Mind, whilst they lie Dormant in his Own Breast. But when He is drawn in, by these Modern Achitophels, into an Association of Sin, where their Business is to Improve His, and to Propagate their Own Sedition Opinions, Approbation will give New Life and Force to His Errors, and by Degrees Cultivate their Growth into a deliberate and settled Maturity. Shame may at first lay a Check and Restraint upon his Vicious Propensities, which Conversation and Number by Degrees Lessen, and at length Extinguish. 'Tis almost Impossible for Innocence to Breathe Untainted in an Infectious Air, or to preserve it self Chast and Undish’d amidst the Insinuations, and Wiles of Subtle and Designing Men; who by Mis-representing Truth and Religion, under an Oudious and Ridiculous DRESS, by Scouting and Scouring Ver- rue out of Countenance, by Impudent Harangues and Panegyricks upon Lewdness and Profaneness, Set-off and Recommended with the false Embellishments of Wit and Rhetoric, Address, and Complaisance, Pretended Counsel and Friendship, Instill all Loose and Curf’d Tenets into Unstable and Un wary Minds; and Inject the Principles of Phanatism, Deism, and Atheism, and Saw the Seeds of Damnation, in a Corrupt and Perverted Judgment. With what Fatal Success These Cabals, for Propagating Sin, and Societies for Debasing, instead of Reforming Manners, have Planted Themselves up and down in the Kingdom; with what Industry and Diligent Application These Apostles of Darkness, and Emissaries of the Devil, have Purs’d their Hellish Cause, is too Lamentably apparent, both from that Open Profession they have Dar’d to make of their Licentious and Intolerable Herefies; may Approbation and Countenance they have receiv’d from some Great Men, as well as the Vicious and Heterodox Opinions, and Lewd Lives of their Patrons and Advocates. A Crime, which as it surmounts all Sharpness and Severity of Expression to Describe, requires the utmost of Sharpness and Severity to punish it! For 'tis of such a Black and Flagrant Nature, of such Pernicious and Defectable Consequence, both to Church and State, Religion and Government, that 'tis a Disgrace to Both, it shou’d Efcape without Condign Vengeance in a Christian Dominon, which by Impunity may pull that Dreadful Vengeance down on its own Head, which is due to those Insolent Malefactors. But to leave this Grating Reflection and proceed. Where Innocence is thus got into the Ene- my’s Quarter, it must Surrender it self, or Expect to find none. Which Suggests,

4. The Fourth Cause of Prejudice, Namely Authority and Example. These are as twere Palpable Arguments which Appeal to the Senses, They come Vouch’d with Personal and Visible Evidence, Convince by Matter of Fact, and seem not to leave the Judgment in the Suspence of Election. No Wonder therefore, That the Understanding shou’d Credit the Eye-sight, and not Distrust the Reports of Sense. So Powerful is the Cheat and Prejudice of Authority, it can scarce leave Room for Speculation, but Ratiﬁes and Illustrates the Sophistry of its Rules, by the Examples it Al-
ledges of their Practice. But how Ridiculous and Inverted a Way of Reasoning is this, to Prove the Truth and Morality of any Man's Actions, by his Pretended Principles? Whereas We ought to Judge quite Contrary, and Prove the Truth and Morality of his Real Principles, by his Apparent and Express Actions. Yet however Absurd and Irrational this Maxim is, it has Mis-led more Men into Guilt, Error, and Prejudice, than any Fallacy besides, that puts upon Our Judgment. How Few are there in the World that know how to Distinguish betwixt Men's Honesty, and their Characters? Not the Vulgar only are Mistaken, with Outside Pomp and Figure, with the Appearances of Wealth and Grandeur, which like False Beauties, Glitter at a Distance; but even those of more Considerable Capacities, through an Over-candid Judgment, or a Latitudinarian Charity, think it impossible, for Men of Parts and Learning, of Establish'd Fame, Eminency and Power, to Apostatize from Truth, or Espouse any False Opinions, or Doctrines. They think it as much want of Sense, as Good Breeding, to Quellion their Authority, which Hands Confirm'd by the Venerable Seal of Dignity and Antiquity, and has been Continu'd down to them as an undisputed Title, which they have held Possession of through Age and Tradition. Thus Men Deceive themselves with Instances instead of Reasons, take their Creed by Proxy, as 'tis Declar'd by their Mistaken Parents, Magisterial Tutors, or Ecclesiastic Directors; and Stake their Faith upon the Support'd Proibity and Capacity, the Number and Integrity of their Leaders and Authors. As if Truth was to carry it by the Poll, and Religion was to be Decided by the Majority of Voices. To be Born down the Stream, and blindly follow the Prescriptions of Others, is almost the Inevitable Road to doing Ill. For the Multitude are generally Deceiv'd, and there's such an Universal Corruption in Morality, and Men's Vices ly so Intermixt with their Virtues, and so hardly to be distinguish'd, that Precedents are scarce ever to be Trusted, unless in Cases of Demonstrative Virtue and Equity, and sometimes in Matters of Indifference, Decency, or Fashion. Besides, there was scarce ever any Opinion Broach'd in the World, tho' proceeding from never so Crazy'd a Brain, but has found some Men, either Fools, or Knowes, enoug to Espouse it. Mankind Walk like Beasts in a Track, no Error ever wanted its Professor, no Professor his Disciples; for One Bad Example shall have Ten Thousand more Sordid Imitators, than a Hundred Good Ones: Especially if it proves.

5. Fifthly, To fall in with their Interest and Party, which carry an Overbearing Prejudice with it. When once Men have List'd themselves into a Party, they never consider the Merit of the Cause, but at all Adventures follow their Ring-leaders; Stick to their Colours, and Obey the Word of Command, let it be to the Right or Left. The Management of Parties being like that of Making War, wherein there is always a False Reason given out, to Justify the Proceeding; but the True Cause and Reason of State Supplass'd and Conceal'd. The Treacherous Hook must be Cover'd with a Specious Bait, and the Deadly Pill must be Artificially gilt, before they can be Swallow'd, or do Execution. Hence these Skillful Incendiaries
in Government, to make their Ungodly Stratagems and Revolutions pass upon Mankind, have Amus’d them with the Kingdom of Christ, and the True Worship of God, the Defence of his Saints, and the Extirpation of his Enemies, the Vindication of Liberty and Property, the Abolishment of Heresy, Superstition and Episcopacy, the Publick Good and Salvation of Souls, which are the Glittering Pretences, and Godly Trepanns, with which Crafty Politicians, and Designing Knaves, Cajole and Delude the Credulous World, and Sanctify the most Abominable and Execrable Villanies. Whereas, God knows! There’s Nothing meant by all this Holy Jargon, and Scriptural Shams, but to Cast a Mift upon Men’s Brains, to Lead them Blindfold into the Devil’s Snare, to Prevent their Repentance, and to Damn them with more Security. To Play upon their Faith with all the Pharisaical Artifice and Legerdemain of Works, and to Disguise and Consecrate Avarice and Oppression, Ambition and Injustice, Murder and Rebellion, and even Regicide and Sacrilege, under the Venerable and Sacred Name of Conscience. This is the Distinguishing Dialect and Skibboleth of Fashion and Sedition; and truly ‘tis an Amazing Consideration, what strange Power and Influence this Enthufiastic Cant has had in all the Civil-Wars and Disturbances of Europe, and Particularly in our Own Kingdom; wherein, like a kind of Witchcraft, (to the Infernal Enchantments whereof the Holy-Ghost has thought fit to Compare those of Rebellion) it Animated a Body of People into a Religious Phrenzy, to Act the most Astonishing Impieties: For God’s Sake to Pull down his Church, Murder his Anointed, and to Lay a whole Nation in Blood and Ruin. And such is the Malignant Virulence, and Implacable Rancor of Phanasticism, which is Nothing else, but a most full and Comprehensive Combination of all Wayward and Diabolical Prejudices in One, that We can ever be Secure from its Restless and Embroiling Designs: If the Fruitful Monster is Lapt in One Parr, it Sprouts up in Another; and like the Evil Spirit, which Possesses it, can Appear in all Different Forms, to Act its Illusions upon Mankind. For if We were to Consider its Progress, in all that Series of Revolutions, from its Odious, and Never-to-be-forgotten Era of Transcendent Villainy, in the Year Forty One, We shall find the same Jesuitical Principles, like a Plotter in Masquerade, only Changing the Name, but carrying on the same Machinations and Wicked Practices in Church and State, to the Subversion of our Constitution in Both, down to this Present Day. An Argument One would have Wish’d had been thought Sufficient, to have Induced our Wise Legislature, to put them Both out of the Power of such Double-Dealing Pratrical Atheists, whose Gain is their Godliness, whose Profit is their Religion, and whose Interest is both their God and Conscience! Who can Betray, and Sell their Saviour for Money; and make the Blessed Body and Blood of his Sacrament the Seal and Sanctuary of the Worst of Iniquity! Men that have the Confidence to Own the Stated Principle of their Communion, and Open and Avow’d Hypocrisy! A Principle that ought to Qualify its Professors for a Goal, instead of a Church; Bring them to the Scaffold, instead of the Altar; or Advance them
them to Haman's Punishments, instead of his Perfections! It is, to say no more of it, such a Prodigious Act of the most Audacious Villainy, that it seems and Equal Wonder, that ever That, against which our Saviour Denounced to many Woes, thou'ed want an Humane Law to Restrain it, and that We shou'd be the Only Christian Nation in the World without it: Or, that the Church and Kingdom shou'd be Deny'd that Law, which can be the Alone Support and Defence against the Ruin and Subversion of Both, from These their Sworn, and for Ever Irreconcilable Enemies. But if these Pious Hypocrites must not meet with their Recompence in This World, they may rest Assur'd, they wil not Fail of it in the Next; where they will find, to their Eternal Sorrow, without a Long, Habitual and Severe Repentance Here, that God is not to be Mock'd, that what they have Sown in Diffimulation, they shall Reap in Sad Earnest; and that what is Begun in Seeming Devotion Here, will End in Real Damnation There.

But what is there that the Infatuation of Prejudice, Interest, and Party, will not Persuade Men to Do? If it can Prevail even upon Thofe, who Pre-

send to Support Our Church and Government, in Spight of Their Oaths and Obligations, to Betray them; and Partially to give up Both in favour of Thofe Men, who have Plotted their Destruction ever since they began first to Rend it with their Unnatural Schism; who Deny and Confound Our Holy Orders, Renounce Our Sacraments, Defy Our Discipline, Ridicule Our Articles, Scoff at Our Priests; and was their Power Equal to their Malice, wou'd Down with 'em All even to the Ground, and Annihilate the very Name and Being of Our Church! And are These then the Perfons to beCaref'd? Are these the Wolves in Sheep's Cloathing, that are to be Invited and Complemented, even by Our Superior Pastors, into Christ's Fold, to Worry and Devour it? These are Strange Politicks! And whether they Savour not of the Reaf'n'd Spirit of Rome, or Geneva, let any Man Judge; when they Wisely teach Us, to Court Our most Inveterate Foes, and to Abufe and Sacrifice Our Beft and most Faithful Friends! To carry on the Blessed Work of Occasional Conformity, to Prevaricate and Halt betwixt the Church and Conventicle; and be Afard, or Afraid to Own Our True Principles! upon what bottom must the Church stand, when These are the Conditions and Terms of Our Communion! Will nothing but Impossibilities Satisfy their Unreasonable Demands; to Reconcile Light and Darkness, Unity Order and Anarchy, and strike up a League betwixt Christ and Belial?

And yet This is thought sufficiently Palliated with a little Popular Cate of Moderation and Comprehension, Christian Peace and Union, no Perse-
cution of Tender Conffences, and the mighty Fears of POP E R Y, and other such Base and Falle Infinuations against the CHURCH OF ENGLAND; as if Her Doctrines were too High-strain'd, and ought to have their Rigor and Severity, Temper'd and Qualify'd; or, as if they Tended to bring in That more than Egyptian Monster of Idolatry and Superflition! By the Falle Pretences of Moderation these Designing Men serve themselves in a Twofold Way, both upon the Church, to Amuse and Call it into a Dead
Dead Sleep, and then like Dalshe, to let in the Philistines upon Sampson, by Widening a Breach in Her Constitution, first to Weaken, and then to Overthrow it: And on the Dissenters, to Sooth and Encourage them in their Sins, by Mitigating Their's and the Church's Differences; nay (which is more Astounding) even by Justifying their Damnable Schisms. What have Such Men to Do with Peace and Christian Union? We may Learn this even from a Jezebel, That Zimri shou'd have no Peace who Slew his Master; and that we ought to Suffer for our Folly, if we are so Weak, as to Trustees Those who never Fail'd of Betraying us when they were Trusted. Comprehension is so Nonsensical and Wicked a Scheme of Religion, and will Produce such a Destructive Latitude in it, that instead of Bringing the Dissenters in to the Church, it will carry the Church in to Dissenters, into which it is utterly Impossible they ever shou'd come upon their Own Principles. And as for Persecution of Tender-Consciences, if the Church's Asserting Her own Legal Rights and Privileges must be Call'd so, I Appeal to the Histories of Our Kingdom, and even Those Written by their Own Party, Whether ever They gave the Church the Least Favour, or Quarter, when they had Her under their Power. Or, whether the Barbarous and Bloody Uflage of the Poor Episcopal Church in Scotland, may be Call'd a Persecution, or a Treating it with Tenderness of Conscience; and, whether That does not give us a Fair Warning, that This is only a Model of the Reformation we must Expect from them Here. As for the Cry of POPERY, it has been always the Trumpet to all the Sedition and Rebellion, that ever Infected this Nation: It is the Party-Word, to Exasperate and Frighten the Rabble with Groundless Jealousies and Fears, against that Establish'd Church, which is the Only Bulwark, under GOD and Providence, against Popery in the World. Yet such is the Intoxicating Influence of Faction and Prejudice, it shall make Men Believe Contradictions; or, which is Worse, Contradict and Argue against their Belief! It shall make 'em the most Slavish and Abandon'd Vassals to their Interest and Party, to Preserve and Promote which, they shall Root out the very Foundations and Principles of Truth and Honesty from their Natures, Cancel the Distinctions of Good and Evil, Stand Indifferent to Do Any Thing, Say Any Thing, and in a Word, to Be Any Thing, but What they Shou'd Be. Now as These Prejudices argue a very Bafe and Dishonest Mind, so they must very Often Result.

6. Sixthly from a Corruption of Manners, and a Profligate Life. A Man may, without doubt, by many Long and Habitual Acts of Sin, as much Debauch his Soul, as his Body; Bring as Fatal a Distemper on the One, as the Other; and as much Impair his Judgment, as Weaken his Constitution. For all Vice does Naturally Obscure and Pervert the Understanding, which is Willing to Comply with such Principles as will Justifie it's Actions. And when once Lust has Conquer'd the Conscience, and it lies Stupid'd and Drown'd in Sensuality, the Inward Man grows Callous, Harden'd against Remorse, Proof against Advice, or Rebuke, and Defeated by the Good Spirit of God, and given up to the Bondage of his own
own Passions, and the Dominion of the Devil. This is that Wretched and Deplorable State of Mind which the Holy Ghost Sets our by those Strong and Fearful Metaphors, of a Brawny Heart, as an Adamant harder than Flint, a Conscience Sear'd with a Red hot Iron, Vosq Adommos, a Reprobate Mind, and ένεργία πλανή, the Efficacious Power of Error, That Men should believe a Lye, and Rejoice in Iniquity, having the Understanding Darkn'd, being Alienated from the Life of God, through the Ignorance that is in them, because of the Blindness, or Hardness of their Hearts, are past Feeling, having given themselves over to Lecherousness, to work all Uncleanliness with Greediness. Ephes. 4, 18, &c. Thus Vice may Destroy the Man long before his Death, Bury his Understanding before his Body, Eclipse his Reason, and Draw as it were an Egyptian Midnight upon his Soul. And when once the Understanding is thus Suborn'd by the Will, no wonder that it becomes the Echo of its Dictates and Commands. Men may well be Suppos'd to Think according to their Settled Practice, and their Lives and Principles to hold a Correspondence.

Thus I have Trac'd our Prejudices up to their most Considerable Causes, and have Shewn how they Derive their Original from the Depravation of our Corrupted Nature, and are Woven into the very Body of our Constitution; that they Spring from the Disorder of the Imagination, and the Irregular Motion of our Passions; that they are made up of Pride, Ambition, and Self-conceit; Envy, Hatred, and Jealousy; Rashness, Turbulency, and Choler; Spleen, Moroseness, and Enthusiasm; Revenge, Lust, and ill Nature, Imprinted upon the Mind by a wrong Education and Custome; Grounded on Ignorance, Affectation, and Singularity; Improv'd by the Tempting Incentives of Ill Conversation; Justify'd by Authority and Example; Propagated by Interest and Party, and Establish'd by Immorality and Debauchery. Such a Malignant Composition of the most Venemous Ingredients, as are enough to Raile a Plague among Mankind, and were not God Infinitely Merciful, Unpeople the World! Wherein it bears so Absolute a Way, that it seems to be the General Informing Principle which Actuates, Enlivens and Inclines all our Passions, Appetites, Deliberations, and Actions.

This, I Presume, I have in some Measure Prov'd: But will crave Leave to Illustrate it a little farther from the Last Consideration: Namely, the Mischief that Prejudice produces,

1. First, in the Conduct of Human Life and Conversation.
2. Secondly, in the Administration of Justice.
3. Thirdly, in the Corruption of Religion.

And First as to the Ill Consequences it has upon the Conduct of Human Life and Conversation: Which will Appear a Double Way, Both with Regard to Our Selves and Others, in that it Hinders a Man from ever Arriving at a Just Knowledge of Either; and therefore, as He can never be sufficiently Humbl'd for his Own Infirmities, so on the Other Hand, He can never have a True Value, or Esteem, for the Virtues of his Neighbour. For when We are Possess'd with Odd Fantastical Notions,
tions, We put a Cheat upon our Selves, and Impose a Lye upon our own Understandings; and Industriously Avoiding to Examind and Look into our Inward Circumstances, Hide our Weaknesses, as much from our own View, as Others Discovery. Hence We grow Wise in our own Conceits, and become Positive, Peevish, and Assuming; Uneasy, not only to our Selves, but to all those We Converse with: For, having Extinguish'd the Light of our own Reason, We endeavour to Put out the Eyes of our Brethren, and Sawcily Obrude our Dogmatical Thoughts upon every Body; as if We had the Commission to Broach New Schemes of Philosophy, and the

Prerogative of Prescribing Faith to the World. This is so wretchedly Forlorn a Condition, that it renders Us Incapable of ever Reforming our Errors; for We Expect the same Base Flattery from Mankind, that We give to our Selves; and Pride so Hardens Us against all wholesome Advise, that We scorn to Receive it from our Friends, much less will We Condescend to Learn any thing from our Enemies; and We had rather with Ahab lose our very Lives, than Listen to a Micaiah, Prophesying Evil concerning Us! Thus as Prejudice Cramps, and Streightens the Mind, and renders Us Short-sighted, and Ignorant of our Selves, so does it no less Obstruct Us, in Forming a just Sense, and Esteem of Other Men's Intrinsick Worth, and Characters. For, let any One have an Aversion to his Neighbour, tho' never so Groundless and Trifling, how will this Eclipse his Merit; and Prevent his Treating Him, not only with Candour, but even with Common Decency and Humanity! How difficultly will He be Brought to Allow any Perfection in Him; and should He afterwards have the Happines of a nearer Access and Acquaintance, to shew Him the Error and Folly of his Prejudice, How hardly will He be Contrain'd to Forget, and Wear it off! And (as there's Nothing so Awkward, and Contemptible, as Pride redou'd to Scheme with what Haughty Confusion will he be Compel'd to Confess it, tho' He is Inwardly never so much Convin'd of his Mistake! On the Contrary, let a Man be but Prepos'd'd in Favour of Another, his Judgment stands Boub'd, and Retains' having his Person in Admiration because of Advantage. He Views every Thing Magnify'd in his Reputation, and like a Fond Lovers, will Adore even Deformity; Injuring his very Friend wit a Fustom Commendation of those Virtues he has Nor, and so Awakening the Malice and Jealousy of his Enemies to Pry into, and Discover the Real Faults he has; which he is forc'd not only to Blush for, but even to Justify, and to Prostitute his own Credit, in Vindication of Another's. It may further be Observe'd, that according as any Man is Engag'd in a Party, or Profession, or lies under such Particular Circumstances in his Life and Character, he shall be More, or Less Obnoxious to the Insults of his Adversaries, or Entitle'd to the Partial Favour of his Friends. What is it else that Supprest Learning and Virtue, and Raises some Men Unaccountably to Dignities and Preferments, and Draws 'em up like Fortunate Exhalutions, to Blaze in the Firmament of the Church and State, and oftentimes Portend the Disturbance and Downfall of Both? Such is the Spight, and Malice of Men of Different Implants, that when any One
One is by Fortune, or Providence, cast upon a Profession, he must not expect a Fair Treatment from those of Another, especially if Attended with Honor and Grandeur. And whoever in the same Profession Arises to a Distinguishing Excellence, must permit all those Below him to View him with Regret, and an Evil Eye, and to Envy, and Calumniate those Transcendent Virtues they cannot Reach; which seem as much to Lessen and Reproach Them, as they Exalt His Due Prize and Glory. And such is the Misfortune, and Discouraging Curse of True Merit, that tho' it be never so Conspicuous and Shining, if it wants the Recommendation and Assistance of a Party, it may for ever be Neglected, Unrewarded, and Buried in a Modest and Humble Poverty. Whilst Vice and Ignorance Dominate and Lord it in Wealth and Title, That like the Poor Man in Ecclesiastics, shall scarce be Promoted to the Lowest Place in That City which he saw'd by his Wisdom, because he is Poor. I shall mention but One more Instance of the Malignity of Prejudice, which 'tis not easy to Judge, Whether it proceeds from the most Ridiculous Folly, or most Daring Wickedness, as being in One Single Act a Breach of all the Laws of God, Nature, and Nations. I mean those Impious, as well as Mistaken, Notions, Gentlemen Maintain of Honor in Dueling, whereby they Supercede all the Authority of Government, as if That was not a sufficient Guard for Right and Reputation, wrest the Sword of Justice into their Own Hands, Usurping the Vengeance due only to That and GOD, Palliating Murder under the Presence of Bravery, and Cool-Blooded under Equity and Satisfaction.

2. But, Secondly, the Ill Effects of Prejudice are no less Pernicious in the Administration of Justice. For here it Confounds Right and Wrong, Annuls Property, Sets Fraud and Oppression, Extortion and Violence, above Innocence and Honesty; Makes a Court of Judicature, an Asylum of Villainy; the Tribunal, the Peft of the Kingdom; and the very Law, that was made for the Redress of Injuries, it self the most Insupportable Injury. When GOD, who is the Sovereign Law-Giver and Judge of the World, Vouchsafes to give Us an Idea of his Immaculate Justice, 'tis by the Description of his Impartiality, that he is no Respector of Persons. And, in the First Court of Judicature that the Erected amongst Men, he Enacted it as the Suprem Law, and as the Prime Rule, by which all Human Laws are to be Executed, I Charge Your Judges Hear the Causes between Your Brethren, and Judge Righteously between Every Man and his Brother, and the Stranger that is with him. Ye shall not Refpect Persons in Judgment, but Ye shall Hear the Small, as well as the Great; Ye shall not be Afraid of the Face of Man, for the Judgment is God's. Thou shalt not wrest Judgment, neither take a Gift, for a Gift doth Blind the Eyes of the Wise, and Pervert the Words of the Righteous. Deut. 1. 17. c. 16. v. 19. Which Injunctions we find Ratified by the Apostle in as Express Language, If You have Respect to Persons, You commit Sin, and are Convinced of the Law as Transgressors. Jam. 2. 9.

Indeed there may be some Cafes wherein a Judge, tho' Upright and Equitable in Himself, cannot Prevent all unjust Partiality in Others. 'Tis known,
Known; that in Our Own Constitution, He is Restraint'd and Regulated by the Evidence before him; and mustGive Sentence according to the Force of the Proofs, and Allegations laid down. And tho' his Integrity is never so Clear, his Sagacity never so Penetrating, yet the Truth may, in Delight of Both, be Perverted, if a Malicious Accuser will suggest any Sly Falshood, or an Impudent and Perjur'd Witness will Swear any Thing; or a Crafty and Insinuating Pleader will cast a Falsé Glos upon any Cause, before an Ignorant, Credulous, or Pack'd Jury. Bribery and Party Revenge will Over-turn Justice, Acquit Guilt, and Condemn Innocence, notwithstanding all Care and Circumspection.

If in any Point our Excellent Laws may seem to be Defective, it may be Suppos'd to be in a Sufficient Provision against Perjury. For how many Courts furnish Us with Frequent Instances of Suborn'd Witnesses, That will Defy both God and their Conscience; who are bereft of all Sense of Shame, Religion, or Fear, and will be Hir'd for a Little Money, especially if to Serve their own Malignant Passion, to Swallow any Oath that can be Invented! And yet (which is a very Melancholy Reflection) our Fortunes, Characters, Estates and Lives, must Ly at the Mercy of these Curst Miserable People, who may Ruin the Best and Greatest Man in the Nation with the Little Hazard of the Punishment, and Scandal of the Pillory. Under Favour, There is not the Least Proportion betwixt that Penalty, which Impudent and Over Grown Offenders have Learnt to Despise, and the Prodigious Sin, and Irreparable Injury and Mischief that Attends it. No Man's Life, or Reputation, are Secure from the Infentat Attempts of these Insatiable, Mercenary, Blood Hounds, whom the Hebrew Law of Retaliation can alone Restrain. Wherein it was Enacted by G O D, That if A False Witness rose up against any Man, to Testify against Him, that which was wrong, that it should be done unto Him as He Thought to have done unto His Brother; that the Judge's Eye should not Pity, but Life go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, Deut. 19:16, &c. I shall not Presume to Direct my Superiors, but with Submission, in this Perilous Case, there cannot be too much Equity shewn; it may seem here Highly Expedient to Temper the Rigor and Letter of the Law; All Circumstances ought Sedately to be Ponder'd, and the Whole Course and Tenor of a Man's Life and Character, otherwise Irreprehensible, set in Opposition, to Counterballance the Suspicous Evidence given in of One Single Aktion. If ever a Becoming Mercy may be Allow'd to Soften Justice, in this Case it may be Requiste and Praise-worthy; Wherein, not only the Sacred Dignity of a Whole Order is concern'd, but every Man's Reputation, Dear as his Life, may be as Equally Struck at, as Maliciously Taken away. Otherwise, notwithstanding the Admirable Consonance of Our Laws, and the Uprightness of thole that Administer Justice, the very Law it self (I Dread to speak it!) may prove Unfortunately almost an Inevitable Snare, and Secret Artifice, Infidious Virulence, and Deep-working Revenge, drive out that Old English Integrity, and Sincerity, for which We have been ever so Justly Renown'd. But to Detain You no longer
longer with a Digression upon this Lamentable Case, against which it may be With'd Our Wise Legislators will provide.

I intreat Your Patience, Lastly, To shew the Dangerous Consequence of Prejudice in Religion. And truly Here the Malady seems so Invercetate, that the Patient gives Himself over, and Nausirates and Despises both his Remedy, and Physician. When Men have Rais'd for Themselves, New and Anomalous Plans of Religion, Suitable to their Inclinations, and Agreeable to their Lives, they will Wreft the Word of God to Defend their Own Inventions, rather than Relinquish 'em. And 'tis very strange, considering the Plainness and Perspicuity of the Holy Scriptures, that there were never since the Foundation of Christianity, any False Doctrines, Heresies or Schisms, Broach'd or Propagated in the Word, tho' never so Extravagant, Shocking, and Inconsistent with each other, but have Equally laid their Claim to the Inspir'd Writings for their Justification; and set up the Gospel, as the Universal Standard of their Truth and Authority. This was the Fraudulent Stratagem of the Grand Founder, and Father of All Falshood, the Devil, who thought himself Secure of Betraying the Very Son of God with Its Delusion; and by which the Socinians, who Copy so perfectly after Their Master, endeavour to Disprove His Divinity. And what Absurdity can be ever so Nonfenical, and Flagitious, that Men's Prejudices cannot enable 'em to Swallow; when through These, they shall Dare to Counterfeit GOD's Commission, to Blaspheme His Holy Inspirations, to Impeach the Divine Veracity of Contradiction, to Arraign the God of Truth for Falshood, and to Bring Omniscience to Scal to the Forgery of a Lye? For what else can all that Multitude of Opinions, that Distinguishes the severall Classes, Sects, Divisions, and Sub Divisions of Pretended Christians and Churches in the World be Call'd? Which are Drawn like so many Lines from a Center, all Unitng in the Same Point, yet Separated and Widening from each Other. Some Placing Religion in Speculation and Mystical Vision, Others in Meer External Pomp, and Profession, and not a Few in a Bold, Conceited, Ignorant Confidence and Premption. One Exalting Morality above the Gospel, Another Intirely Excluding it. This Representing Christianity, as a Commodious and Gentle Institution, and Complying with our Appetites and Pleasures; and Another as a Sharp, Rigid, and Melancholly Discipline, wholly Incompatible with Human Life. This, by Indulging Men in Vice, making them Libertines and Atheists, That, by Setting up an Impracticable Virtue, Quietists, and Enthusiasts. Here We find a People holding Variety of Sacraments and Orders, There Others utterly Denying both. Some Pretending the Pope as a Supream Judge of their Faith, Another Setting Tradition, and Councils above Him; And a Third Sort for Refling in the Suggestions of a Private Spirit. And all in their Way Assuming a Kind of Infallibility; as if Truth Chang'd its Form and Appearance according to the Difference of Men's Humours, or Climates. And truly he that Reads their Histories and Controversies, will find scarce any Thing Else, but a Party-Prejudice Running through them all. Thus every Sect has its Particular
ticular Prejudice, which Governs their Reason and Religion: It can make
a few Crucify his King and Saviour; a Mahometan, and Socinian, Un-
God him; a Papist Devour him; a Lutheran hold a Vertical and Real,
and yet a Local Presence of Christ’s Body in the Holy Eucharist; a Cal-
vinist believe GOD from all Eternity, to Reprobate the whole World,
but Himself and his Brethren; and an English Fanatick (the Greatest
Monster of them all!) in a Sorried Imitation of Him, Render the Church
into Schism and DISTRACTION, and Amazontize Bishops, to set up Lay-Eliders
and Occasional Conformists. Thus Fatally does Prejudice Mislead Men
into the most Damnable Heresy and Infidelity; For Errors in Judgment
will be found to Endanger our Salvation, as much as Errors in Practice;
and ’tis scarce Possible, there should be One without the Other. And This
St. Paul has given Us a Lively Example of in Himself, Who with an Er-
roneous and Prejudice’d Conscience, as a Strict and Malignant Jew,
might have Forsworn the Benefit of his Persecuted Saviour’s Sufferings, had not
his Saviour Himself, by a Miraculous Mercy, Interpos’d for his Conversion.
Now, What an Infinite and Invaluable Blessing do We Enjoy; Who, by
GOD’s Preventing Grace, are Baptiz’d, and Educated in a Church,
whose Primitive Creeds, Orthodox Articles, and Charitable Discipline,
are the most Efficacious Means, either to Anticipate, or Eradicate, all
these Prejudices! A Church, which, if GOD, in his utmost Wrath, should
permit its Enemies to Subvert, We may Jujtly Conclude, that the Great
Day of Final Retribution is Drawing near; and that Men’s Sins and Pre-
judices are Ripe for Divine Judgment, and Call down Vengeance upon
that Wicked Earth, in which Scarce any True Faith shall be Found!
To Conclude, Next to a Firm Adhesion to, and Unhaken Perseverance
in, the Doctrine of This BEST of CHURCHES, which no Seducing
Prejudice can Pervert; no Papistick Enthusiasm Corrupt; no Superstiti-
tious Abomination Defile; and whose only Stain and Reproach are those
Double Apostates, that Trim and Pryvaricate with Her Communion,
which must End in Her Dissolution: If any among Us, notwithstanding
Her Excellent Rules to Prevent it, are Misled with Prejudice, as even the
Best of Men may be Obnoxious to it, let Us Nicely and Diligently Exa-
mine into the Nature, and Grounds of our most Holy Religion; which
Confists, not so much in a Laborious Search of Learning, and an Accurate
Skill in Distinguishing the Subtle Sophistry of Controversy, as in what
the Scripture calls a Resign’d and Ready Will to Believe and Obey, whereby
We shall know of the Doctrine, whether it be of God, by an Honest
Mind, and a Pure and Humble Heart, holding the Mystery of Faith in a
Good Conscience; which if We put away, We shall certainly suffer Ship-
wreck in the Dubious Course of Our Salvation. Let Us Labour so to
Conquer Our Passions, and particularly That Great Leaven of Pride, that
Ferments them, that We may attain to that Habit and Perfection the A-
postles Describes, of having Our Reason and Senses Exercis’d to Distinguish
both Good and Evil. Let Us Weigh, Measure, and Compare One Prin-
ciple with Another, and never Presume to Settle anything as a Principle
in Our Minds, but upon the Authority, and Conviction of Reason, and Revelation, the only sure Foundation We can Build upon. And to make these Our Endeavours Successful, We must have a constant Application to the Throne of Grace, for the Divine Assistance, to Supply the Defects of Our Nature, by the Gifts and Efficacious Succours of the Blessed Spirit of Truth, to Conduct Our Wandring Steps through this Dark Vale of Sin and Misery, and to Lead Us into that Truth from which no Temptation may ever Seduce, or Divert Us.

Thus far it lies in Every One's Power to Correct, or Subdue his Own Errors; this is every Man's particular Care, and Private Province, to Amend what may Respect his Own Life. But those Publick Causes of Prejudice, which Affect the Body Politick, and Strike at the National Interest and Safety, call for the Assistance of the Magistrate, and the Power, and Execution of the Law, upon which They are such an Open Violation and Reproach.

Amongst which we may Single out, as the most Notorious, Those Illegal Seminaries, that are Planted up and down in Several Parts of This Kingdom, as 'twere so Many Schismatical Universities, Set up in Opposition against the Establish'd Church, and These Royal Fountains of Its Learning, for the Education of Youth in all the Poysonous Principles of Fanaticism and Faction; and to Debauch Them with the Corrupted Maxims of Republicanism, which in Our Constitution has, and must for ever end in Anarchy, and Confusion. And is it not therefore High Time for the Law to take Cognizance of Such a Growing Mischief, which if Suffer'd to go on with Connivance and Impunity, will Gradually gather Strength, Rise into Corporations, and Societies of Schism, to Propagate a Generation of Pipers, that will Eat through the very Bowels of Our Church, and Perpetuate Their Dispersion to Posterity!

It is too Notorious, how Liberal the Enemies of Our Church and State have been, in Contributing to Maintain and Support Them; well Knowing, that They must Inevitably End in the Ruin of Our Monarchical, and Episcopal Government. This is a Sufficient Argument, how Little They Deserve, and how Much They will Abuse, Any Indulgence that is Granted Them! But These are such Sort of ACADEMICAL CONVENTICLES, as They never yet Had (and We Hope in GOD never will Have) Any TOLERATION for! Were it only and Infringement upon the Rights and Privileges of This Place, Granted, Continued, Confirm'd, and Deliver'd down to It by the Indisputable Authority, and Various Acts of Kings, Queens, and Parliaments, it might be a very Justifiable Cause of Complaint, for the Redress of such an Insupportable Grievance. But This is a Transgression of a Much Higher Nature, 'tis no less than an usurpation of the Prerogative of the Crown (which Our Wise Senate has Declar'd to Sacred and Inviolable) and which, if not speedily Prevented, will in Time Pluck it from Our Prince's Head. Upon which it can never Rest Safe, or Secure, but as 'tis Upheld by the Principles and Doctrines of the CHURCH OF ENGLAND, as Distinguish'd from All Other Reform'd Churches.
Doubtless out of Thefe Schools and Nurseries of Rebellion, have Spaw'n'd That Multitude of Falsious, Hetherodoxs, Atheistical, Lewd Books, and Seditions Libels, which are every day Publish'd against Monarchy, and the Establish'd Hierarchy, and Religion, to the Encouragement of Vice, the Destruction of Piety, and the Scandal and Extirpation of Our Law, Nation, and Government. What Church, or Kingdom in the World, would Patiently Endure to See it Self thus Provokingly Affronted? And the Memory of the Blessed Martyr, the Greatest Glory and Defender of Both, made the Infamous Subject of Scorn and Drollery, whilst the Last Branch of the Royal Family is notwithstanding —— Yet, GOD be Blest! Flourishing on the Throne! What can be the Meaning of Those Justifications, that are now every where Publish'd, of That Horrid Rebellion, both out of the Presby (and, to its Eternal Disgrace!) out of the very Pulpit; together with the Impudent Burlesquing the Dismal Murder of Her Royal Grand-Father, but to Prepare the Nation to All over the Same Bloody Tragedy Agen? If an Heathen Republick would not Suffer the Mysteries of a False Religion to be Profan'd, What Holy Indignation, what Zealous Resolution, what Ardent Affection, Ought We to shew in the Defence of the Venerable Mysteries of Our True Religion, which is thus Openly Attack'd, with Reviling scoffs, and Ridiculing Blasphemy! These are such Crying Sins, as are Enough to Sink Our Place an Nation into Everlasting Vengeance, if not Prevented by a Timely Execution of the Law upon Such Enormous and Unheard-of Offences.

Consider therefore, MY LORDS, You that are the Ministers of God, and Bear not the Sword in Vain, that You are Appointed as Revengers to Execute Weath upon Those that do Evil. Thus You may Avert the Judgments We have J ust Cause to Fear, and Bring down a Blessing upon Our Government and Kingdom, and Establish Both in Peace, Happiness and Tranquility.

Now to the Great and Impartial Judge of the Secrets of All Hea...