

THE
CREED

OF AN

Independent Whig :

WITH AN

Orthodox Introduction,

CONCERNING

Canons, Councils, Myſteries, Miracles,
and Church-Authority.

Crede quod Habes & Habes.

Erasmus.

Priests call themſelves Ambaſſadors of Heaven,
And ſaucily pretend Commiſſions given :
But ſhould an *Indian* King, whoſe ſmall Command,
Seldom extends beyond Ten Miles of Land,
Send forth ſuch wretched Fools on an Ambaſſage,
He'd find but ſmall Effects of ſuch a Meſſage.

Ld. Rocheſter.

Printed for J. ROBERTS near the *Oxford-Arms*
in *Warwick-Lane.* 1720.

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TO ALL
BELIEVERS.

*The Orthodox Author sendeth
Greeting.*



THE Opinions of Mankind are as various as their Complexions; and he must be a very bad Marks-man who shoots among a Crowd of People and misses every one: But notwithstanding there is such a diversity of *Faith* in the World, yet I am persuaded I shall meet with many who will heartily embrace my Sentiments in the following *Creed*. I challenge the Universe to disprove any one Article; and what makes me the more Sanguine herein, is, that I am very well assur'd that there is not a Tenet which can justly be called *Pseudodox*. A I am

I am sensible of the numerous Herds of Biggots, who will not allow a Man to have a competency of *Orthodox* Learning, who has not trifled away a few Years at a *University*; but if we would follow the Examples of the *good* Husbandman, and *purge* our *Granaries*, we should quickly find more *Tares* than *good* *Corn*.

It grieves me to see that the World has such a *just* cause to reflect on *Alma Mater*, and affirm, that (for many Years past, and even to this Day,) instead of administering wholesome Nourishment, she has, and does, viciate the most hale Constitutions. Oh, that she would retrieve her lost Reputation of being one of the best Nurses in *Christendom*! But her Milk is become *Sower*, and *curables* in each tender Stomach.

I have spent many a tedious Night in searching diligently into the Lives and Characters of the *Primitive* BELIEVERS; nor have I been remiss in endeavouring to discover the Manners and Behaviour of the Moderns: For the Satisfaction therefore of *our* *Household*, to corroborate the Weak, to establish the Wavering, and in full and certain Hope of making *Profelytes*; I have with much Pains and Watching, Fatigue and Study, finish'd my *Creed*; a Work much desired, and long wanted.

Take heed, my Brethren, that ye do not relapse into Infidelity; let me caution ye not to
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be deluded by the Wiles and Artifices of a particular set of People called *Hocus-Pocus* Blades: These Sons of the *Craft* pretend to prove a Succession of *Legerdemain* Gentlemen from the first Juglers, and treading in the Paths of their Predecessors, have enter'd into a mutual Compact to Bambouze our Senses, and to deprive Mankind of *Reason*.

These Men have more ways of *Imposing* upon you, than by their *Hands*, tho' I must acknowledge That to 'be the chief *Imposition* of any. You may safely believe one thing which they tell you, tho' at the same time they would not have you give Credit to their Words: viz. *If your Eyes are not as nimble at their Fingers they will deceive you.*

So I have seen a *Carpet* laid, and when the proper Utensils were spread upon the Table, a *Juggler* begin his Farce with this short Prologue.

*Behold my little Cups and little Ball,
See there are no false Bottoms here at all.*

You may easily judge from this inimitable Piece of Poetry, that the subsequent Oratory must needs be very Elegant. He has an admirable Knack of deluding the *Credulous* with *three little Balls* which you see him place fairly under *three Cups*; but by using a few of his Rhetorical Flourishes, as *Presto, pass, begone*; the *three Balls* are not to be found, but instead of

of them you behold *One* large one. Now to convince you that he is a *Master of Art*, he again pronounces the aforementioned Words, which are of such Efficacy, that the *One Ball* vanishes, and the *Three* appear in *Statu quo*. Nay, he will bring back the *One Ball*, and change it into a living Body ; as a Hen, a Chicken, or the like : How great then is the miraculous Power of *Hocus Pocus*? But I should have told you, that if you have but *Ten Pence* in your Pocket, he will demand *One* with an authoritative Air, which you must pay for being deluded ; so that he is sure to have you *here* or *there*, as he terms it in the Prologue.

There are another Sett of People, whom you ought carefully to avoid, (Men of pretended Sanctity, I mean Priests, whose Love to their *Bottle* and *Mistress* exceeds any *Layman's*. And by the bye you may Note (for it is an *Axiom* that will not bear Contradiction) that much *outward* Piety is an infallible Indication of an Exuberance of *inward* Knavery. They will offer to persuade you that they can wash an *Æthiopian* white, and release you from your Debts ; but beware that you rely not on their Words, lest you incense your *Creditor*, and he casts you into Prison for being Insolvent.

A Priest, with much Importunity, was prevailed upon to quit his Pipe and Glass, and attend

tend a Gentleman who was making his *Exit*. The *Holy Father* was very diligent in the Execution of his Office, and perform'd all the Superstitious Ceremonies customary to be done to a dying Person. It happen'd that while he was pronouncing the *Absolution*, and one Hand was Signing the Gentleman with the mark of the *Cross*, the other (thro' Inadvertency rather than Design) was very busy in picking his Pocket; the Sick Man's Thoughts were not so very intent upon the other World as might be expected from one in his Condition, but observing what the Priest was doing, starts up in his Bed, and laid hold of his Breeches. By this sudden Motion he broke an Imposthume which was within him, and had caused his being so very weak; and recovering his Health in a few Days, renounc'd the *heterodox Faith* in which he had been Educated, and embrac'd and adher'd to that which was *Orthodox*.

The last Advice which I shall give you is, to weigh things maturely before you proceed to a final determination: Condemn not other People because they cannot be of the same Opinion with you in all Matters, for by the same parity of Reason, they may condemn you. Remember that *there are more ways to the Wood than one*: Does that Man merit the Name of *Saint, Pope, or Bishop*, who in a diabolical Passion shall pronounce whole
Nati-

Nations Damned, who cannot swallow all and singular of his Absurdities? Who shall deliver over to the Devil and his Angels the major part not only of the Christian World but also of all the Inhabitants of the Earth, to be tormented in Hell for ever; merely because they will not Sacrifice their *Reason* (that noble characteristick of *Man*, that portion of Divine Goodness,) to Forgeries and Blasphemy? Must we be damned for opposing this **False Doctrine**? This is a hard saying, and who can bear it?

As I have labour'd hard in the Vineyard, so I hope I have brought forth good Wine; and they who approve the Juice of my Grapes, shall Drink, make their Hearts glad, and be welcome. I will force no Man; Compulsion is neither hospitable nor lawful; I shall therefore allow a Liberty to all Men, observing the Golden Rule, of doing as I would be done unto. I shall not speak in dark Parables to deceive any Man, but am willing to declare the Truth and abide by it, tho' perhaps this may be deemed *a Work too dirty for the Sons of LEVI to meddle with*; Which Practice I recommend to you my fellow *Believers*, and persuade my self you will Fight manfully under so glorious a Banner, even tho' the *Jesuits*, or any of the Order of Fryar *Francis* should oppose you.

THE

THE INTRODUCTION

THE Imposition of *Creds* is look'd upon by all Thinking People to be analogous to the Imposition of *something else*; and indeed, if the Traditions of Men are not to be admitted as a Standard of Faith, which no Protestant will allow, I do affirm that we ought not to depend on the Decrees of Councils and Synods. The former has been condemn'd by our *Saviour Christ*, and the latter cannot be deem'd Orthodox, if we look into the History of the Councils of the Antients; because each of them has censured and declared *some*, if not *all* the Articles of their Predecessors to be Heretodox.

From hence I would infer, that their *Credenda* were not the Dictates of a *Divine Spirit*; because they contradict and clash against each other; but were rather the *seeming* Opinions of such as were bias'd by *Interest or Policy*.

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I do not say absolutely that this is a true State of the Case, but to me it seems to carry a face of Probability; and as I will not pin my Faith upon the Assertion of any Body of Men whatever, so I shall leave every Man at Liberty to believe *what* and as much as he judges requisite. Provided nevertheless that no Man shall believe *all*, because he will not then leave a share for his Neighbours; and I must needs own I hate a Monopoly of any kind; for which Reason I wish there were a Law to prevent ingrossing of ———.

—He that can read, and has a common Perception of Reason, may find such plain and easie Directions in the *New Testament*, as will instruct him how to find the *ready* way to Heaven: by which he will avoid the tedious Ambages of a Mercenary Guide. I think that the Gentleman managed the Tack with Prudence, who resolving to travel to the *Land's End*, contracted for the Journey: If he had hired a Guide by the Day, no doubt but the Fellow would have conducted him the *farthest* way about.

Happy the Man who swallows the Absurdities of the Popish Religion, he need not be anxious of his Welfare hereafter; and I could name an *other* Religion, which has gain'd so much ground, that it is thought 'twill come up with, if not overtake the
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former: they resemble the *Bank and South Sea Companies* in vying with each other; and I wish that we may not at last discover a *MISSISSIPPI* in both.

That the Bible is the *Rule of Faith*, abstracted from its Interpolations and erroneous Translations, dare not be deny'd by the most consummate Priest-craft; and therefore he who endeavours to persuade me that such Articles are necessary to Salvation, which are not made fundamental in *Scripture*, palms his *own* or an other's Suggestions upon me, and gives great cause of suspicion that there is some vile Roguery at the Bottom.

How pathetically does *St. Paul* speak! how noble are his Thoughts! how beautiful and how amiable his Description of *CHARITY*! and yet he concludes with assuring us, that all Moral Virtues, that even Faith without Charity availeth nothing. If therefore Charity is so essential, what Opinion must we entertain of *that Creed*, in which Uncharitableness is placed in the most glaring Light, and made an Article of Faith! a Creed, whose Author or Authors cannot be prov'd, nor its Tenets plainly made out from *Scripture*.

There is a Religion, which has Three Creeds, and yet properly speaking, they *Three* are but *One*. This is very Emblematical,

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dash, and I love an *out-of-the-way* Fancy :
 'Tis something New, and may be of great
 Emolument in this improving Age.

I could mention a Creed, which has its
 Title from some Men, who were as little
 concerned in the Composure of it, as the late
 King *James's* Queen: and there is one Article
 or two, which have been proved by a Gen-
 tleman now living, to be foisted upon us by
 some Zealous ~~Man~~ : This Gentleman is
 as well vers'd in Divinity, as in the Laws of
 his Country; and if Merit may be allow'd
 to take place, he ought not to give the Right-
 hand to any of the Long-petticoat Tribe, of
 what Denomination soever.

I've Reason to imagine, that there is not a
 Shop where *Titery*, *Quorum*, or *Gin* (call it
 by what Name you will) is sold, but what
 has it's peculiar Devoteés, and a peculiar Sect
 of Faith. And if it be an undeniable Maxim,
 that *Orthodoxy* must surely be found where
 the *Spirit* is most predominant, then the Di-
 stiller can furnish us with Infalibility, either
 by Wholesale or Retail.

Faith has of late Years been bandied about
 like a Ball in a *Tennis-Court*; and every old
 Woman believes, as justly as any young *Levite*,
 that she has a right to dabble in POLITICKS,
 find fault with the Administration, and melio-
 rate

rate our Constitution. And truly I think the one has as legal Pretensions as the other.

Sir *Toby* * is a very eminent Lawyer, and took the Oaths when tendered to him; declaring, that he defied any Parliament to frame an Oath, which he would refuse; for, says he, I will trust G—d with my Soul, before I will trust Man with my Estate. How Stupendous is some Men's Faith! no doubt but the Knight had an Exuberance; and tho' I will not say that he can remove a Mountain, yet I affirm he has removed many a *weighty Cause*.

The Creeds of the *Papists* are innumerable; I shall therefore recite only two *Articles* of their voluminous Catalogue, the Legend which carry the surest Face of Probability; this I purpose to do with all the Brevity imaginable.

' St. *Agatha* was a Virgin of the strictest
' Virtue, Piety, and regular way of living;
' she was the Domina of a Nunnery, to which
' some Corn-Fields were appropriated for the
' support of the *Faithful*. It happen'd, that
' some *wild Geese* infested those Fields, and
' eat up the Fruits of the Earth; but upon
' complaint to the Saint, she order'd 'em to
' surrender themselves Prisoners to the Stew-
' ard, who confin'd the *Passive* Enemy in the
' Barn.

' **Barn.** It happen'd that one of the *Sister-*
 ' *hood* was in a *longing* Condition, and yet she
 ' had preserv'd her Chastity; and by the
 ' Consent of some others, kill'd one of the
 ' Geese, and eat it. St. *Agatha* taking into
 ' consideration the Sufferings of the Captives,
 ' who had fasted forty Days, which was
 ' Penance enough, as she thought, dismiss'd
 ' 'em; however not without a Reprimand
 ' for the Sacrilege they had committed, and
 ' upon promise not to offend for the future.
 ' The Prisoners were releas'd, but hovered
 ' about the Nunnery for three Days. St.
 ' *Agatha* commanded their Leader to declare
 ' the Grievance, who in a prostrate manner
 ' thus spoke, *O thou merciful and forgiving*
 ' *Virgin, some of your Household have kill'd and*
 ' *eaten one of our Flock, contrary to the Arti-*
 ' *cles to which we consented.* The Compassion-
 ' ate Saint, enquired into the Merits of the
 ' Complaint, and finding them to be true,
 ' commanded the Goose to rise from the
 ' *Jeakes*, assume its Feathers, which had been
 ' scatter'd by the Wind, and joyn with its
 ' Associates. This was effected as soon as
 ' spoken: but 'tis said that all the Flock soon
 ' turn'd Tail.

' The Devil appear'd to St. *Francis* in the
 ' shape of a Flea, who being as Nimble as
 ' one

one of the *French Harlequins*, skipt up
 and down, to and fro, and disturb'd the
 Fryar in his nocturnal Lucubrations. The
 pious old Man, by incessant Prayers, pre-
 vailed to have Dominion over the Devil,
 and confine him to stand Centinel on the
 Page of his Book when he left off reading.
 This he did constantly till the time
 of his Confinement, was claps'd. But the
 Devil resolving to tempt him again, essay'd
 many ways to delude the Saint, but did
 not prove successful: for the Fryar having
 a Power given him, order'd him upon
 Duty a second time, and to hold a Candle
 in his Hand, which he was forc'd to obey
 till he burn'd his Fingers to the Stumps;
 and then he was releas'd. Some People
 affirm that 'tis a hard thing to hold a Candle
 to the Devil, but sure 'tis the Devil to hold
 a Candle to a Fryar. However the restless
 Fiend would not desist, but (not regarding
 the Proverb, *Beware of the third time*)
 makes an other Essay, with all the Rashness
 and vain Hopes of a Modern Tory. The
 good Saint *Francis* finding that *wholesome*
Severities rendred the Devil more obsti-
 nate and daring, made a Noose of his
 Girdle, and slipping it about Satan's Neck,
 hangd him on a Beam in the Monastery
 till he was dead, dead, dead.

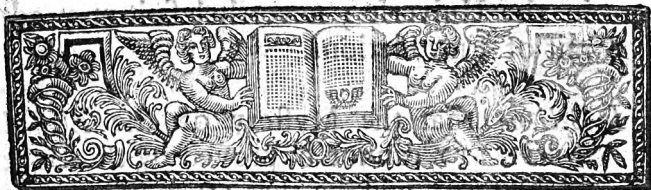
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I shall now hasten to a Conclusion, believing that *a Word to the Wise is sufficient*; and shall only give this Advice to my Reader,

— *Cum socio credere finge tuo.*

This I hope will not be look'd upon as an Encouragement of, or promoting Hypocrisy; for we ought to *become all Things to all Men, in order to save some.*

T H E



... THE MAIL ...

C R E E D

... O F A N ...

Independent W H I C .



BELIEVE that no Bishop or Presbyter, Priest or Deacon, of what Church or Persuasion soever, whether England, Rome, or Geneva, can Remit Sins; and he that pretends to it, does blasphemously Usurp the Prerogative of God, and surreptitiously make void the Mediatorship of *Christ*.

I Believe that the *Protestant* Religion is the most pure and undefiled of any Religion
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in the Universe ; nevertheless it may admit of Emendations.

I Believe that the Mystery of the *Blessed TRINITY* cannot be proved by the Light of Nature, and he that attempts to do it must be a Man of much Vanity, and an Imposter. His Vanity is manifested in asserting what is in its own Nature *absurd* ; which no Man of Learning, Piety, and Integrity ever essayed ; and his imposing upon the credulity of the World his empty Arguments, Self-Contradictions, and ridiculous Sophistry, declares him to be a Knave.

I Believe that the Inferiour Clergy are a Sett of *Clean, Spruce, Sociable, Fashionable, Spiritual Beaus*.

I Believe that King GEORGE (whom God long preserve) has a just Title by the Laws of God and Man to the Imperial Crown of these Realms ; and that the Person called the *Pretender* was not begotten by King JAMES, or came from the Body of his Queen MARY.

I Believe that it is necessary to have a *Regimen* in the Church, such as is now Established ; and that they ought not to be Independent on the State.

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I Believe that the Clergy exercise a Jurisdiction, which Christ and his Apostles never did, or ever gave them Authority so to do.

I Believe that few of the Inferiour Clergy adhere to the Canons of the Church, or to the Oaths they have taken, or the Subscriptions they have made.

I Believe there are three Things, which will prove a Blot to Old England for ever: The Case of the ROCHELLERS, the horrid Regicide of K. CHARLES the First, and the Sacrifice of the brave CATALANS.

I Believe that Church - Organs are not very edifying to such who have no good Ear, or judgment in Musick.

I Believe that the Nonjuring Clergy are Men of more Conscience and Probity than Those who for Interest Swear Allegiance to King GEORGE, yet disown him in their Hearts, and countenance Rebellion. — It was not my Enemy did this; but thou my Familiar, my Friend, and Acquaintance whom I trusted.

I Believe that St. PAUL was no *Prevaricator*, maugre the Opinion of Mr. Secretary H—gs; but I concur with that Pious Gentleman in saying there are many erroneous Translations in the Bible; and 'tis hoped [that he will speedily favour the World with his new Version of the *Revelations*, a Piece of many Years Work.

I Believe his Subscribers would rejoyce to see their Money returned, or to have the *long* promised Book.

I Believe that the Apostles and Primitive Christians soon wrought the Redemption of their Brother's Covering, when St. Paul told them that he left his Cloak at *Troas*; but had that Declaration been made in our Days, *I Believe* it might have laid dormant till *Moth Eaten*.

I Believe it was *once* deemed a Crime to speak in Favour of the *Hanover* Succession: *I Believe* such *evil* Times will never return.

I Believe I shall not be hanged for Plotting against his Majesty King *George*, or any of his Family being Protestants.

I Be-

I Believe it is no Crime to drink to the Memory of the Dead, especially to a certain Monarch lately deceased; with Submission to that once great lover of King WILLIAM, of ever Glorious and Immortal Memory, Dr. PETER BROWNE, the present Bishop of CORK,

I Believe the surest way to get a good Place is not to stand in need of one.

I Believe I shall displease some People, and please others.

I Believe that as the Corruption of the Army in the late Wars, proceeded from the many Upstarts who were in it, seeing there were Men in Commission, who had no other Qualifications to recommend them than their being *Pimps, Pages, or Valets*; so the Corruption of the *High Clergy* proceeded from the Ordination of *Beardless Young Men, and Indigent Souls.*

I Believe that Religion is not a Cheat, tho' many of its Professors do justly fall under that Denomination.

I Believe that St. Paul spoke Truth, when he said, *He that covets the Office of a Bishop covets a good Thing.* *I Be-*

I Believe that all Men have Portions in *this World* ; and therefore I advise them to follow my Example, and each Man take unto him a Wife.

I Believe it is better to Marry than Burn ; yet Marriage produces many a *Heart Burn*.

I Believe that a Rich Man's getting into a Shop - keepers Books, is like a Lawyer's getting a *Foot* into a Poor Man's Estate ; if he can make no farther Encroachment, he will be sure to keep his Possession.

I Believe that *Daniel de Foe* was in the Right when he said,

Of all the Plagues with which Mankind are Curst Ecclesiastick Tyranny's the worst.

I Believe that the People of *England* talk more of Religion, and Practice it less than any one Nation under the Sun.

I Believe that a *Beau*, who has Wit, and a *Courtier*. that's affable, are as great Rarities as a Brace of *Wood Cocks* at Mid-summer.

I Believe that *Great Britain* is the Land of *Promise*.

I Be-

*I Believe that Dr. S—— will not be Fabb'd
off with an Irish Bishoprick.*

*I Believe that a West—— Justice has a
good Benefit Ticket.*

*I Believe that a Day of Judgment will come
when the Secrets of Hearts will be opened;
and then we shall see Squires who have no
Right to their Estates, L——s who have no
Title to their Honour, and Soldiers who
Fought more for Interest than Principle.*

*I Believe the Pretender will not want an Heir,
provided the Polish Young Princess be fruit-
ful.*

*I Believe there is many a Broad-shoulder'd
Brawny-back'd Priest in Italy; and the
Rhemish Bible asserts, we may do Evil that
Good may come of it.*

*I Believe the best Way to reform the Age, is
for the Inferiour Clergy to begin a Refor-
mation of themselves.*

*I Believe that the CZAR will be glad to
make Peace, when the Squadrons of England
and the Allies appear in the Baltick.*

I Be-

I Believe that the Regulation of the Army was very a propós.

I Believe there's as much Honesty in a Stock-jobber, as Sincerity in a Jew, or Chastity in a Bawd.

I Believe that *Exchange-Alley* has ruin'd more Families, than the *Groom-Porters* or the *Royal-Oak Lottery*.

I Believe we have very good Laws, but very ill executed.

I Believe that many a Scoundrel, jumps into Preferment, while many a Loyal Poor Gentleman loses his Aim.

I Believe there is little regard to Merit. — Gold has an attractive Virtue.

I Believe there are more Plays than are Good, more Sermons than are Orthodox, and more Whores than will ever be reclaim'd.

I Believe there are four, I may say, five Things in this World, which we shall not be troubled with in the World to come. Saucy Valets, Corrupted J---s, Perjur'd Clergymen,

men, Cannibal Creditors, and Scoundrel
Attorneys.

I Believe that the Word Church, an Innocent
Word in its Nature, has done more Mis-
chief, than ever I fear it will do Good ;
for when *Artfully* mouth'd by a Priest, it
stirs up the People to Rebellion; and is
made a Cloak for Murder and Treason.

I Believe that the Author of the *Independent-
Whig*, is a facetious, witty, smart Fellow;
but hang him, he ll ne'er make Profelytes,
because he has such an unseasonable Knack
of speaking much Truth.

I Believe there are many, who go to Church
with the same Intention which draws 'em
to a Play House ; to see and be seen. But
sure he must needs be endued with the
Aprthy of a Stoick, who cannot be moved
with the Gestures of *Harlequin*, or the
Grimaces of *Scaramouch*.

I Believe there is as much Sanctity in a Black-
Cloak as in a Black Gown.

I Believe that many a Man has paid through
the Nose for taking up Linnens; and being
Benevolent to his Neighbour.

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I Believe the Poor Prisoners will greatly rejoyce when the Bill for the Relief of Insolvent Debtors has pass'd.

I Believe if every one's Faults were wrote in the Forehead, Masks would be much more in Fashion than Hoop-Petticoats.

I Believe that he who has a good Wife, ought to make much of her; for 'tis a Thousand to One if he e'er gets *another*.

I Believe that he who Marrys does well; but he who does not Marry, *may* do better. And if there be no *Harmony* without a *Dissonant*, Matrimony must sure be a pleasant State.

I Believe if there be any such Place as Purgatory, it must be in *Newgate* or the *Marshalsea*.

I Believe the Apostles never took Money for Baptizing those who required it, or for Visiting the Sick; I Wish I could say as much for all our inferiour Clergy.

I Believe I shall never become a Subscriber to the *Charitable Society in Spring-Garden*, even tho'

tho' I should be worth Fifty Pounds, and all my Debts Paid.

I Believe I have very good Reasons for saying so.

I Believe that the *Westminster* Bubble will never catch half as many Gudgeons, as have been *hook'd* by the Bubbles about the *Royal Exchange*.

I Believe That that Man is unworthy to eat the King's Bread, who reflects on the late Expedition to *Vigo*.

I Believe Mr. Law is as much embarrass'd to keep up the Credit of his *Mississippi* Project, as our Neighbours the D— to find ways and means to make good Deficiencies,

I Believe that the Great *Athanasius* was not so wicked as some Writers have made him, and I believe there is no necessity for putting him into the Kalendar.

I Believe he was not the Author of the *Creed* which goes by his Name.

I Believe the Story is True of the Butcher's cleaving the *Pericranium* of a *Levite*, whom he caught in Bed with his Wife; and that the

the Clergyman spoke from his Heart, when (upon the Jury's acquitting the Butcher of Murder) he said, *if such Things are suffered there will be no living for us.*

I Believe that Sir Harry Wooton spoke with the Spirit of an English Man, who when he was ask'd by a Monk, *where was your Religion before LUTHER?* Answered without He-sitation, *in the Bible where yours never was.*

I Believe there was many an honest Gentleman in the Army, who never said *Amen* heartily to the following Petition in our *Common Prayer - Book; Give Peace in our Time, O Lord.*

I Believe that Self-preservation is the first Law of Nature, and consequently that *Resist-ance* is lawful on many accounts, any thing contain'd in Dr. *Sacheverell's* Doctrine to the contrary notwithstanding.

I Believe that *Aristocracy* is inconsistent with the Constitution of *Great Britain.*

I Believe there are many of our *British* Youth who glory in deflow'ring a Virgin, 'tis stabbing a Person that's weak and defenseless; and I believe the *Mock Heroe* will gain

gain as little Applause by the Action, as a General who should draw down all his Forces and Artillery, to oblige a Poor Country Village to surrender.

I Believe that Lord have Mercy upon us ought to be Writ on every Man's Door, if it be a damnable Sin to resist upon any Pretence whatsoever.

I Believe there is Priest-Craft in England, as well as in Popish Countries.

I Believe that one Man cannot serve two Masters ; if so, how can Pluralities be justified ?

I Believe that no Ecclesiastick has Power to Force or Bind Mens Consciencés.

I Believe there are more ways to Paradise-Rom, than going thro' Chelsea.College.

I Believe that Three are more than One, and One is not as many as Three.

I Believe it is better to continue the War with Spain, than to give up Gibraltar or Port Mahon.

I Be-

I Believe he's no Friend to *Great Britain*, who would advise the surrender of either.

I Believe that those B---s were Protestants, who sign'd an Address to his Majesty, declaring their Detestation of the late unnatural Rebellion.

I Believe that the late Duke of *Ormond* repents his flying from *England*.

I Believe he had never been impeach'd had he stay'd.

I Believe he has Reason to curse the Hour in which he was *Priest Guided*.

I Believe that *Scammony* is a Drug of the *Convolvulus* or *Caterpillar* kind; that our present *Scammony* is different from the *Scammony* of the Ancients, and is adulterated; that which is *black* is not much esteemed.

I Believe that *Scammony* wants a Corrector, and is very *Adhesive*.

I Believe that the Compilers of our *Common-Prayer Book*, were very sensible that every
Man

Man must needs be in a *Languishing* Condition, who enters into the State of *Marrimony*; else why did they place the *Visitation of the Sick* immediately after that Piece of *Formality*.

I Believe that *Cardinal Alberoni*, is in *Lim. Pat.*

I Believe that the *Jacobite* Faction do not *relish* his *Confinement*.

I Believe there are many in *Places of Profit*, who were *averse* to the *Hanover* *Succession*.

I Believe I could name some.

I Believe a perpetual *Motion* may be found at *Billingsgate*.

I Believe that some of our *Inferiour High-Clergy* have studied *Rethorick* in the *Billingsgate Grammar*.

I Believe that too much *Learning* will ne'er make 'em mad.

I Believe that *Tory* and *Traytor*, begin with a *Letter*, so do *Priest-Craft* and *Perjury*.

I Be-

I Believe I need not pause long to determine, whether they are Synonymous Terms.

I Believe that to find out a Longitude, a Man would do well to attend a Law-Suit in the Chancery of Ireland.

I Believe that a Woman is generally at the Bottom of Mischief, and that great Mischief is generally at the Bottom of a Woman.

I Believe I could prove, by the Rule of good Fellowship, that a Beau makes a Figure only among Cyphers, and that he is a Cypher among Figures.

I Believe that my very good Friend Mr. Congreve was in the right, when he Question'd whether the Bible saved more Souls in Westminster-Abbey, than it damn'd in Westminster-Hall.

I Believe that some Lords are Wife, and some are Otherwise.

I Believe that Father Abraham was older than his Son Isaac.

I Believe that three Groats makes one Shilling, and not three Shillings. *I Be-*

I Believe that the Anathemas of our Inferiour Clergy are not ratified in Heaven ; and that there is a Power on Earth which can reverse them, maugre the Opinion of the Charitable and Meek Dr. Sacheverell.

I Believe that the said Gentlemen love Eating and Drinking as well as their Neighbours.

I Believe that some L----s deserved to be Kenmuriz'd who now Sleep in a whole Skin.

I Believe that Gregg was a Fool and a Traytor.

I Believe _____

Sat est quod sufficit.

There are now in the Press, and
will speedily be Published; the
following Books, viz.

1. **T**HE Independency, Supremacy, and
Divinity of the P--- Clergy asserted.
By *Harry of Holbourn*.

2. A Canker in some Men's Estates, or the
necessity of restoring *Abby-Lands*, by *St. Mi-
chael of Hammersmith*.

3. Faith without Reason: Or, the Laity
have no right to their Senses. By the Wealthy
Dean of C-----.

4. Modern and Orthodox Inconsistencies:
Or, *Papists* better Friends to the * Church
than *Dissenters*. By *Luke Presbyter*.

5. *St. Peter* robb'd of his Keys: Or, the
Porters of Heaven found guilty of Fraud
and Corruption. By twelve *Lay-Men*.

6. An Argument proving that to Preach the
Lawfulness of Vice and Immorality, is the
most effectual Method to prevent those Evils.
By a Lover of the Mathematicks.

Nititur in Vetitum.

7. The Clergy reform'd. A very valuable
Piece.

Diu multumq; desideratum.

* Qu. *What Church?*

