

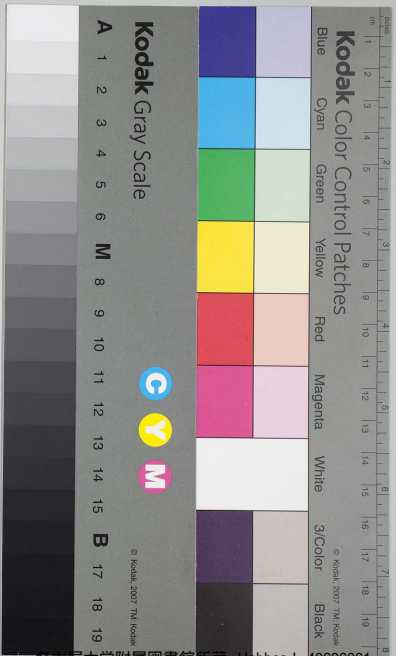
THE
GROUNDS and OCCASIONS
OF THE
CONTEMPT
OF THE
CLERGY
AND
RELIGION
ENQUIRED into.

In a LETTER written to R. L.
[By John Eachard.]

The Tenth Edition.

LONDON:

Printed for E. Blagrove, and are to be Sold
by the Booksellers of London and West-
minster. MDCXCVI.





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*Swift & Sterne borrowed largely
from Eschard. See Ferris's Illust.*

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THE
P R E F A C E
TO THE
R E A D E R.

I Can very easily phantasie, that many upon the very first sight of the Title, will presently imagine, that the Author does either want the great Tithes, lying under the pressure of some pitiful Vicarage; or that he is much out of humour, and dissatisfied with the present condition of Affairs; or lastly, that he writes to no purpose at all, there having been abundance of unprofitable Advisers in this kind.

As to my being under some low Church Dispensation, you may know, I write not out of a pinching necessity, or out of any rising design; and you may please to believe, that although I have a most solemn reverence for the Clergy in general, and especially for that of England; yet, for my own part, I must

A 2 confess



The Preface to the Reader.

confess to you, I am not of that holy Employment; and have as little thought of being Dean or Bishop, as they that think so, have hopes of being all Lord-keepers.

Nor less mistaken will they be, that shall judge me in the least discontented, or any ways disposed to disturb the peace of the present settled Church: For in good truth, I have neither lost Kings nor Bishops Lands, that should incline me to a surly and quarrelsome complaining: As many be, who would have been glad enough to see His Majesty restored, and would have endured Bishops daintily well, had they lost no Money by their coming in. I am not, I'll assure you, any of those occasional Writers, that missing Preferment in the University, can presently write you their new ways of Education; or being a little tormented with an ill chosen Wife, set forth the Doctrine of Divorce to be truly Evangelical: the cause of these few sheets was honest and innocent, and as free from all passion, as any design.

As for the last thing which I supposed objected, viz. That this Book is altogether needless, there having been an infinite number of Church and Clergy-Menders, that have made many tedious and unsuccessful Offers: I must needs confess, that it were here
unrea-

The Preface to the Reader.

unreasonable for me to expect a better reward: Only thus much I think with Modesty may be said, that I cannot at present call to mind any thing that is pronounced, but what is very hopeful, and easily accomplished. For indeed; should I go about to tell you, that a Child can never prove a profitable Instructor of the People, unless born when the Sun is in Aries; or brought up in a School that stands full South; that he can never be able to govern a Parish, unless he can ride the Great Horse; or that he can never go through the great Work of the Ministry, unless for three hundred years backward, it can be proved that none of his Family ever had Cough, Ague, or Gray Hair; then I should very patiently endure, to be reckoned amongst the vainest that ever made attempt. But believe me, Reader, I am not, as you will easily see, any Contriver of an incorruptible and pure Crystalline Church; or any Expecter of a Reign of nothing but Saints and Worthies: But only an honest and hearty Wisher, that the best of our Clergy might for ever continue as they are, Rich and Learned; and that the rest might be very useful, and well esteemed of in their Profession.



THE
GROUNDS and OCCASIONS
OF THE
CONTEMPT
OF THE
CLERGY and RELIGION
Enquired into.

S I R,
THAT short Discourse, which we lately had concerning the Clergy, continues so fresh in your mind, that I perceive, by your last, you are more than a little troubled to observe that Dis-esteem that lies upon several of those ho'y Men. Your good wishes for the Church, I know, are very strong and unfeigned, and your hopes of the World receiving much more advantage, and better advice, from some of the Clergy than usually it is found by Experience

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rience to do, are neither needless nor impossible. And as I have always been a devout Admirer, as well as a strict Observer of your Actions; so I have constantly taken a great delight to concur with you in your very Thoughts. Whereupon it is, *Sir*, that I have spent some few hours upon that which was the occasion of your last Letter, and the subject of our late Discourse. And before, *Sir*, I enter upon telling you what are my Apprehensions; I must heartily profess, that for my own part, I did never think, since at all I understood the Excellency and Perfection of a Church, but that Ours now lately Restored, as formerly Established, does far outgo, as to all Christian ends and purposes, either the Pomp and Bravery of *Rome* herself, or the best of *Free Spiritual States*. But if so it be allowable where we have so undoubtedly Learned and Honourable a Clergy, to suppose that some of that sacred Profession, might possibly have attained to a greater degree of Esteem and Usefulness to the World; then I hope what has thus long hindered so great and desirable a Blessing to this Nation, may be modestly guess'd at; either without giving any wilful offence to the present Church;

Church; or any great trouble, dear *Sir*, to your self: And if I be not very much mistaken, whatever has heretofore, or does at present lessen the Value of our Clergy, or render it any degree less serviceable to the World than might be reasonably hoped, may be easily referred to two very plain things; the *Ignorance* of some, and the *Poverty* of others of the Clergy.

And first, as to the *Ignorance* of some of our Clergy; if we would make a search to purpose, we must go as deep as the very beginnings of Education; and, doubtless, may lay a great part of our Misfortunes to the old fashioned Methods and Discipline of Schooling it self: Upon the well ordering of which, although much of the Improvement of our Clergy cannot be denied mainly to depend; yet by reason this is so well known to your self, as also, that there has been many of undoubted Learning and Experience, that have seen out their several Models for this purpose; I shall therefore only mention such loss of time and abuse of youth, as is most remarkable and mischievous, and as could not be conveniently omitted in a Discourse of this nature, though never so short.

And



And first of all, it were certainly worth the considering, whether it be unavoidably necessary to keep Lads to sixteen or seventeen years of Age, in pure slavery to a few *Latin* and *Greek* words? Or whether it may not be more convenient, especially if we call to mind their natural Inclinations to ease and idleness, and how hardly they are persuaded of the excellency of the liberal Arts and Sciences, any further than the smart of the last piece of Discipline is fresh in their memories; whether, I say, it be not more proper and beneficial, to mix with those unpleasant Tasks and Drudgeries, something that in probability might not only take much better with them, but might also be much easier obtained?

As suppose, some part of time was allotted them for the reading of some innocent *English* Authors; where they need not go every line so unwillingly to a tormenting Dictionary; and whereby they might come in a short time to apprehend common sense; and to begin to judge what is true: For you shall have Lads that are arch Knaves at the Nominative Case, and that have a notable quick Eye at spying out the Verb, who for want of reading such common and familiar Books, shall

shall understand no more of what is plain and easie, than a well educated Dog or Horse. Or suppose, they were taught (as they might much easier be than what is commonly offered to them) the Principles of *Arithmetick*, *Geometry*, and such alluring parts of Learning: as these things undoubtedly would be much more useful, so much more delightful to them, than to be tormented with a tedious Story how *Phaeton* broke his Neck; or how many Nuts and Apples *Tyrtus* had for his Supper: For most certainly Youths, if handsomely dealt with, are much inclinable to Emulation, and to a very useful esteem of Glory; and more especially if it be the Reward of Knowledge; and therefore if such things were carefully and discreetly propounded to them, wherein they might not only earnestly contend amongst themselves, but might also see how far they out-skil the rest of the World; a Lad hereby would think himself high and mighty, and would certainly take great delight in contemning the next unlearned Mortal he meets withal. But if instead hereof, you diet him with nothing but Rules and Exceptions; with tiresome Repetitions of *Amo's* and



Muses; setting a day also apart to recite *verbatim* all the burdensome Task of the foregoing Week (which I am confident is usually as dreadful as an old Parliament Fast) we must needs believe that such a one, thus managed, will scarce think to prove immortal by such performances and accomplishments as these. You know very well, *Sir*, that Lads, in the general, have but a kind of ugly and odd conception of Learning; and look upon it as such a starving thing, and unnecessary perfection (especially as it is usually dispens'd out unto them) that Nine-pins and Span-counter are judged much more heavenly Employments: And therefore what pleasure, do we think, can such a one take, in being bound to get against breakfast two or three hundred Rumpers out of *Homer*, in commendation of *Achilles's* Toes, or the *Grecian's* Boots? Or to have measured out unto him, very early in the morning, fifteen or twenty well laid on Lastes, for letting a Syllable slip too soon, or hanging too long upon it; Doubtless, instant Execution upon such grand Miscarriages as these, will eternally engage him to a most admirable opinion of the *Muses*.

Lads

Lads, certainly, ought to be won by all possible Arts and Devices; and though many have invented fine Pictures and Games, to cheat them into the undertaking of unreasonable burdens, yet this, by no means, is such a lasting Temptation, as the propounding of that, which in it self is pleasant and alluring: For we shall find very many, though of no excellent quickness, will soon perceive the design of the Landskip, and so looking through the Veil, will then begin to take as little delight in those pretty Contrivances, as in getting by heart three or four leaves of ungay'd Nonfence.

Neither seems the Stratagem of Money to be so prevailing and catching, as a down right offering of such Books which are ingenious and convenient; there being but very few so intolerably careful of their Bellies, as to look upon the hopes of a Cake, or a few Apples, to be a sufficient recompense for cracking their Pates with a heap of independent words.

I am not sensible, that I have said any thing in disparagement of those two famous Tongues, the *Greek* and *Latin*, there being much reason to value them beyond others; because the best of hu-

mane



mane Learning has been delivered unto us in those Languages. But he that worships them, purely out of honour to *Rome* and *Athens*, having little or no respect to the usefulness and excellency of the Books themselves (as many do) it is a sign he has a great esteem and reverence of Antiquity, but I think him by no means comparable for happiness to him who catches Frogs, or hunts Butterflies.

That some Languages therefore ought to be studied, is in a manner absolutely necessary, unless all were brought to one (which would be the happiest thing the World could wish for;) but whether the beginning of them, might not be more insensibly instilled, and more advantageously obtained, by reading philosophical, as well as other ingenious Authors, than *Janua Linguarum's*, crabbed Poems, and cross-grain'd Prose; as it hath been heretofore by others, so it ought to be afresh considered by all well-wishers, either to the Clergy or Learning.

I know where it is the fashion of some Schools to prescribe a Lad, for his Evening refreshment, out of *Comenius*, all the Terms of Art, belonging to *Anatomy*, *Mathematicks*, or some such piece of Learning.

ning. Now, is it not a very likely thing that a Lad should take most absolute delight in conquering such a pleasant Task, where, perhaps, he has two or three hundred words to keep in mind, with a very small proportion of Sence thereunto belonging; whereas the use and full Meaning of all those difficult Terms, would have been most insensibly obtained, by leisurely reading in particular this or the other Science? Is it not also likely to be very savory, and of comfortable use to one, that can scarce distinguish between Virtue and Vice, to be tasked with high and Moral Poem? For example, It is usually said, by those that are intimately acquainted with him, that *Homer's Iliads* and *Odyssees* contain mystically all the *Moral Law* for certain, if not a great part of the *Gospel* (I suppose much after that rate that *Rablais* said his *Garagantua* contained all the *Ten Commandments*) but perceivable only to those that have a Poetical discerning Spirit; with which gift, I suppose few at School are so early qualified. Those admirable Verses, *Sir*, of yours both *English* and others, which you have sometimes favoured me with a sight of, will not suffer



fer me to be so sottish, as to slight or undervalue so great and noble an Accomplishment. But the committing of such high and brave send'd Poems to a School-boy, whose main business is to search out cunningly the Antecedent and the Relative, to lie at catch for a spruce Phrase, a Proverb, or a quaint and pithy Sentence, is not only to very little purpose, but that having gargled only those elegant Books at School, this serves them instead of reading them afterward, and does in a manner prevent their being further look'd into: So that all the Improvement, whatsoever it be, that may be reaped out of the best and choicest Poets, is for the most part utterly lost; in that a time is usually chosen of reading them, when Discretion is much wanting to gain thence any true Advantage. Thus that admirable and highly useful piece of Morality *Tully's Offices*, because it is a Book commonly construd at School, is generally afterwards so contemn'd by *Academicks*, that it is a long hours work to convince them, that it is worthy of being look'd into again, because they reckon it as a Book read over at School, and no question notably digested.

If

If therefore the ill Methods of Schooling does not only occasion a great loss of time there, but also does beget in Lads a very odd opinion and apprehension of Learning, and much disposes them to be idle, when got a little free from the usual Severities; and that the hopes of more or less Improvement in the Universities, very much depend hereupon, it is, without all doubt, the great Concernment of all that wish well to the Church, that such Care and Regard be had to the Management of Schools, that the Clergy be not so much obstructed in their first Attempts and Preparations to Learning.

I cannot, *Sir*, possibly be so ignorant, as not to consider, that what has been now offer'd upon this Argument, has not only been largely insisted on by others, but also refers not particularly to the Clergy (whose Welfare and Esteem I seem at present in a special manner solicitous about) but in general to all Learned Professions, and therefore might reasonably have been omitted; which certainly I had done, had I not call'd to mind, that of those many, that propound to themselves Learning for a Profession, there is scarce one of ten, but that his

B

Lot,



Lot, Choice or Necessity, determines him to the Study of Divinity.

Thus, *Sir*, I have given you my Thoughts concerning the Orders and Customs of Common Schools: a Consideration, in my apprehension, not slightly to be weighed; being that to me seems hereupon very much to depend the Learning and Wisdom of the Clergy, and the Prosperity of the Church.

The next Unhappines, that seems to have hindred some of our Clergy from arriving to that degree of Understanding, that becomes such an Holy Office, whereby their Company and Discourses might be much more than they commonly are valued and desired, is, the inconsiderate sending of all kind of Lads to the Universities, let their Parts be never so low and pitiful, and the Instructions they have lain under never so mean and contemptible, and the Purles of their Friends never so short to maintain them there. If they have but the Commendation of some lamentable and pitiful Construing-Master, it passes for sufficient evidence, that they will prove Persons very eminent in the Church. That is to say, if a Lad has but a lusty
and

and well-bearing Memory (this being the usual and almost only thing whereby they judge of their Abilities) if he can sing over very tunably three or four Stanza's of *Lilly's* Poetry, be very quick and ready to tell what's *Latin* for all the Instruments belonging to his Father's Shop; if presently, upon the first scanning, he know a *Spondee* from a *Dactyl*; and can fit a few of those same without any fence to his fingers ends; if lastly, he can say perfectly by heart his *Academick* Catechism, in pure and passing *Latin*, i. e. *What is his Name? Where went he to School? and What Author is he best and chiefly skill'd in?* A forward Boy, cries the School-Master, a very pregnant Child! ten thousand pities, but he should be a Scholar: He proves a Clergy-man, I'll warrant you. Away to the University he must needs go; then for a little *Logick*, a little *Ethicks*, and, God knows, a very little of every thing else, and the next time you meet him is in the Pulpit.

Neither ought the Mischief which arises from small Country Schools to pass unconsidered; the Little Governours whereof, having, for the most part, not



suck'd in above six or seven mouthfuls of University Air, must yet by all means suppose themselves so notably furnish'd with all sorts of Instructions, and are so ambitious of the Glory of being counted able to send forth now and then to *Oxford* or *Cambridge*, from the little House by the Church-yard's side, one of their ill-educated Disciples, that to such as these oft-times is committed the Guidance and Instruction of a whole Parish: whose Parts and Improvements duly considered, will scarce render them fit Governours of a small Grammar-Castle. Not that it is necessary to believe, that there never was a Learned or Useful Person in the Church, but such whose Education had been at *Westminster* or *St. Paul's*: But, whereas most of the small Schools, being, by their first Founders designed only for the Advantage of poor Parish-Children; and also that the Stipend is usually so small and discouraging, that very few, who can do much more than teach to write and read, will accept of such Preferment; for these to pretend to rig out their small ones for an University-Life, proves oft times a very great Inconvenience and Damage to the Church. And

And as many such dismal things are sent forth thus with very small Tackling, so not a few are predestinated thither by their Friends, from the Fore-sight of a good Benefice. If there be rich Pasture, profitable Customs, and that *Henry* the Eighth has taken out no Toll, the Holy Land is a very good Land, and affords abundance of Milk and Honey: far be it from their Consciences the considering whether the Lad is likely to be serviceable to the Church, or to make wiser and better any of his Parishioners.

All this may seem at first sight to be easily avoided by a strict Examination at the Universities, and so returning by the next Carrier all that was sent up not fit for their purpose. But because many of their Relations are oft-times of an inferior Condition; and who either by imprudent Counsellors, or else out of a tickling conceit of their Sons being, forsooth, an University Scholar, have purposely omitted all other opportunities of a Livelihood, to return such, would seem a very sharp and severe Disappointment. Possibly it might be much better if Parents themselves, or their Friends, would



be much more wary of determining their Children to the Trade of Learning. And if some of undoubted Knowledge and Judgment, would offer their Advice, and speak their hopes of a Lad about thirteen or fourteen years of Age (which I'll assure you, *Sir*, may be done without Conjuring:) and never omit to enquire, whether his Relations are able and willing to maintain him seven years at the University, or see some certain way of being continued there so long, by the Help of Friends or others; as also upon no such conditions, as shall in likelihood deprive him of the greatest part of his Studies.

For it is a Common Fashion of a great many, to complement and invite inferior People's Children to the University, and there pretend to make such an all-bountiful Provision for them, as they shall not fail of coming to a very Eminent Degree of Learning: But when they come there, they shall save a Servant's Wages. They took therefore heretofore a very good Method to prevent Sizers over-heating their Brains: Bed-making, Chamber-sweeping, and Water-fetching, were, doubtless, great Prefer-

Preservatives against too much vain Philology. Now certainly such Pretended Favours and Kindnesses as these, are the most downright Discourtesies in the World. For it is ten times more happy, both for a Lad and the Church, to be a Corn-cutter, or a Tooth-drawer, to make or mend Shoes, or be of any inferior Profession, than to be invited to, and promised the Conveniencies of a Learned Education, and to have his Name only stand airing upon the College Tables, and his chief Business shall be to buy Eggs and Butter.

Neither ought Lads Parts, before they be determined to the University, be only considered, and likelihood of not being disappointed in their Studies, but also Abilities or Hopes of being maintained until they be Masters of Arts. For whereas two hundred, for the most part, yearly Commence, scarce the fifth part of these continue after their taking the first Degree. As for the rest, having exactly Learned, *Quid est Logica?* and *Quot sunt Virtutes Morales?* down they go by the first Carrier, upon the top of the Pack, into the West or North, or elsewhere, according as their



Estates lie, with *Burgeslaecius, Eustachius*, and such great helps of Divinity; and then for the Propagation of the Gospel. By that time they can say the *Predicaments* and *Creed*, they have their choice of Preaching or Starving. Now, what a Champion for Truth is such a thing likely to be? What an huge Blaze he makes in the Church? What a Raiser of Doctrines? What a Confounder of Heresies? What an Able Interpreter of Hard Places? What a Resolver of Cases of Conscience? and What a Prudent Guide must he needs be to all his Parish?

You may possibly think, *Sir*, that this so early Preaching might be easily avoided by with-holding Holy Orders, the Church having very prudently constituted in her Canons, That none under Twenty three years of Age (which is the usual Age after seven years being at the Univerſity) should be admitted to that Great Employment.

This indeed might seem to do some Service, were it carefully observed; and were there not a thing to be got, called a Dispensation, which will presently make you as old as you please.

But

But if you will, *Sir*, we'll suppose that Orders were strictly denied to all, unless qualified according to Canon. I cannot foresee any other Remedy, but that most of those Univerſity Youngsters must fall to the Parish, and become a Town Charge, until they be of Spiritual Age. For *Philosophy* is a very idle thing, when one is cold: And a small System of *Divinity* (though it be *Wollebius* himself) is not sufficient when one is hungry. What then shall we do with them, and where shall we dispose of them until they come to an Holy Ripeness? May we venture them into the Desk to read Service? That cannot be, because not capable: Besides, the Tempting Pulpit usually stands too near. Or, shall we trust them in some good Gentlemen's Houses, there to perform Holy things: With all my heart; so that they may not be called down from their Studies to say Grace to every Health: That they may have a little better Wages than the *Cook* or *Butler*: As also that there be a *Groom* in the House, besides the *Chaplain*: (For sometimes to the Ten Pounds a Year, they crowd the looking after a couple of Geldings:)

And



And that he may not be sent from Table, picking his Teeth, and fighting with his Hat under his Arm, whilst the *Knight* and my *Lady* eat up the Tarts and Chickens: It may be also convenient, if he were suffered to speak now and then in the Parlour, besides at Grace and Prayer-time: And that my Cousin *Abigail* and he sit not too near one another at Meals: Nor be presented together to the little Vicarage. All this, *Sir*, must be thought of: For in good earnest, a Person at all thoughtful of himself and Conscience, had much better chuse to live with nothing but Beans and Peas-pottage (so that he may have the command of his Thoughts and Time) than to have his second and third Courses, and to obey the unreasonable Humours of some Families.

And, as some think, two or three Years Continuance in the University, to be time sufficient for being very great Instruments in the Church; so others we have so moderate, as to count that a solemn Admission, and a formal paying of College Detriments, without the Trouble of Philosophical Discourses, Disputations, and the like,
are

are Virtues that will influence as far as *Newcastle*, and improve though at never so great a distance.

So strangely possessed are People, in general, with the Eafiness and small Preparations that are requisite to the Undertaking of the Ministry, that, whereas in other Professions they plainly see what considerable time is spent, before they have any Hopes to arrive to Skill enough to practise, with any confidence, what they have designed; yet to preach to ordinary People, and govern a Country-Parish, is usually judg'd such an easie Performance, that any Body counts himself fit for the Employment. We find very few so unreasonably confident of their own Parts, as to profess either *Law* or *Physick*, without either a considerable Continuance in some of the *Inns of Court*, or an industrious Search into Herbs, Anatomy, Chymistry, and the like; unless it be only to make a Bond, or give a Clyster. But, as for the Knack of Preaching, as they call it, that is such a very easie Attainment, that he is counted dull purpose that is not able at a very small Warning, to fasten upon any
Text



Text of Scripture; and to tear and tumble it till the Glafs be out. Many, I know very well, are forced to difcontinue, having neither Stock of their own, nor Friends to maintain them in the Univerfity. But whereas a Man's Profession and Employment in this World, is very much in his own, or in the Choice of fuch who are moft nearly concerned for him: He therefore that forefees that he is not likely to have the Advantage of a continued Education, he had much better Commit himfelf to an approved *Cobler* or *Tinker*, wherein he may be duly refpected according to his Office and Condition of Life, than to be only a dif-efteemed *Pettifogger* or *Emperick* in Divinity.

By this time, *Sir*, I hope you begin to confider, what a great Difadvantage it has been to the Church and Religion, the meer Venturous and inconfiderate Determining of Youths to the Profession of Learning.

There is ftill one thing by a very few at all minded, that ought alfo not to be over-looked; and that is a good Conftitution and Health of Body. And therefore difcreet and wife Physicians ought

ought alfo to be confulted, before an abfolute Refolve be made to live the Life of the Learned. For he that has Strength enough to buy and bargain, may be of a very unfit Habit of Body to fit ftill fo much, as, in general, is requifite to a Competent Degree of Learning: For although Reading and Thinking break neither neither Legs nor Arms, yet certainly there is nothing that fo flags the Spirits, diforders the Blood, and enfeebles the whole Body of Man, as as intenfè Studies. As for him that rives Blocks, or carries Packs, there is no great Expence of Parts, no Anxiety of Mind, no great intellectual Penfive- nefs: Let him but wipe his Forehead, and he is perfectly recovered. But he that has many Languages to remember; the Nature almoft of the whole World to confult; many Hiftories, Fathers, and Councils to fearch into; if the Fabrick of his Body be not Strong and Healthful, you will foon find him as thin as *Metaphyficks*, and look as piercing as *School Subtilty*. This, *Sir*, could not be conveniently omitted; not only, becaufe many are very Carelefs of this Point, and at a venture determine their
Young



Young Relations to Learning; but because, for the most part, if amongst many, there be but one of all the Family that is Weak and Sickly, that is Languishing and Consumptive, this of all the rest, as counted not fit for any Course Employment, shall be pick'd out as a Choice Vessel for the Church: Whereas, most evidently, he is much more able to dig daily in the Mines, than to sit cross-legg'd Musing upon his Book.

I am very sensible how obvious it might be here to hint, That this, so Curious and Severe Inquiry, would much hinder the Practice, and abate the Flourishing of the Universities: As also, there has been several, and are still many Living Creatures in the World, who, whilst Young, were of a very Slow and Meek Apprehension, have yet afterwards Cheared up into a Great Briskness, and became Masters of much Reason: And others there have been, who, although forced to a short Continuance in the University, and that oftentimes interrupted by unavoidable Services, have yet, by a singular Care and Industry, proved very famous in their
Gene-

Generation: and lastly, some also of very Feeble and Crasie Constitutions in their Childhood, have out-studied their Distempers, and have become very Healthful, and Serviceable to the Church.

As for the Flourishing, *Sir*, of the Universities; what has been before said, aims not, in the least, at Gentlemen, whose Coming thither is chiefly for the Hopes of Single Improvement, and whose Estates do free them from the Necessity of making a Gain of *Arts* and *Sciences*; but only at such as intend to make Learning their Profession, as well as Accomplishment: So that our Schools may be still as full of Flourishings, of Fine Cloaths, Rich Gowns, and Future Benefactors, as ever. And suppose we do imagine, as it is not necessary we should, that the Number should be a little lessen'd; this surely will not abate the true Splendour of an University, in any Man's Opinion, but his, who reckons the Flourishing thereof, rather from the Multitude of meer Gowns, than from the Ingenuity and Learning of those that wear them; no more than we have reason to count
the



the flourishing of the Church, from that vast number of People that crowd into Holy Orders, rather than from those learned and useful Persons, that defend her Truths and manifest her Ways.

But, I say, I do not see any perfect Necessity, that our Schools should hereupon be thinn'd and less frequented; having said nothing against the Multitude, but the Indiscreet Choice. If therefore, instead of such either of Inferiour Parts, or a Feeble Constitution, or of Unable Friends, there were pick'd out those that were of a tolerable Ingenuity, of a Study-bearing Body, and had good Hopes of being continued; as hence there is nothing to hinder our Universities from being full, so likewise from being of great Credit and Learning.

Not to deny then, but that now and then there has been a Lad of very Submissive Parts, and perhaps no great share of time allowed him for his Studies, who hath proved, beyond all Expectation, Brave and Glorious: Yet, surely, we are not to over-reckon this so rare a hit, as to think that one such proving Lad should make Recom-

pense and Satisfaction for those many Weak ones (as the Common People love to phrase them) that are in the Church. And that no Care ought to be taken, no Choice made, no Maintenance provided or considered, because now and then in an Age, one miraculously, beyond all Hopes, proves Learned and Useful, is a Practice, whereby never greater Mischiefs and Disesteem has been brought upon the Clergy.

I have in short, *Sir*, run over what seemed to me the first Occasions of that small Learning, that is to be found amongst some of the Clergy. I shall now pass from Schooling to the Universities.

I am not so unmindful of that Devotion which I owe to those Places, nor of that great Esteem I profess to have of the Guides and Governours thereof, as to go about to prescribe new Forms and Schemes of Education, where Wisdom has laid her Top-stone. Neither shall I here examine which Philosophy the Old or New, makes the best Sermons: It is hard to say that Exhor-

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tations can be to no purpose, if the Preacher believes that the Earth turns round : Or, that his Reproofs can take no effect, unless he will suppose a *Vacuum*. There have been good Sermons, no question, made in the days of *Materia Prima* and *Occult Qualities* : and there are doubtless, still good Discourses now under the Reign of *Atoms*.

There are but two things wherein I count the Clergy chiefly concerned (as to University Improvements) that at present I shall venture to make Inquiry into.

And the first is this, Whether or no it were not highly useful (especially for the Clergy, who are supposed to speak *English* to the People) that *English* Exercises were imposed upon Lads, if not in Publick Schools, yet at least privately. Not, but that I am abundantly satisfied that *Latin*, O *Latin* ! 'tis the all in all, and the very cream of the Jest : As also, that Oratory is the same in all Languages : The same Rules being observed, the same Method, the same Arguments, and Arts of Persuasion ; But yet it seems somewhat beyond
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the reach of ordinary Youth, so to apprehend those general Laws, as to make a just and allowable Use of them in all Languages, unless exercised particularly in them. Now, we know, the Language that the very Learned part of this Nation must trust to live by, unless it be to make a Bond or prescribe a Purge (which possibly may not oblige or work to well in any other Language as *Latin*) is the *English*. And after a Lad has taken his leave of Madam University, God bless him, he is not likely to deal afterward with much *Latin* ; unless it be to chequer a Sermon, or to say a *Salvato* to some travelling *Dominatio Vestra*. Neither is it enough to say, that the *English* is the Language with which we are swaddled and rock'd asleep, and therefore there needs none of this Artificial and Super-added Care. For there be those that speak very well, plainly, and to the purpose, and yet write most Pernicious and Phantastical Stuff : Thinking, that whatsoever is Written must be more than ordinary, must be beyond the Guide of Common Speech, must favour of Reading
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ding and Learning, though it be altogether Needless, and perfectly Ridiculous.

Neither ought we to suppose it sufficient, that *English* Books be frequently read, because there be of all sorts good and bad (and the worst are likely to be admired by Youth more than the best) unless Exercises be required of Lads, whereby it may be guessed what their Judgment is, where they may be mistaken, and what Authors they propound to themselves for Imitation. For by this means they may be corrected and advised early, according as occasion shall require: Which if not done, their ill Stile will be so confirmed, and their Improprieties of Speech will become so natural, that it will be a very hard matter to stir or alter their Fashion of Writing. It is very curious to observe, what delicate Letters your Young Students write after they have got a little Smack of University Learning! In what Elaborate Heights and Tossing Nonsense will they greet a down-right *English* Father, or a Country Friend! If there be a plain
Word

Word in it, and such as is used at home, this tastes not, say they, of Education amongst Philosophers, and it is counted damnable Duncery and want of Phansie: because, *Your Loving Friend*, or *Humble Servant*, is a common Phrase in Country-Letters; therefore the Young Epistler is *Tours to the Antipodes*, or at least to the *Centre of the Earth*; and because Ordinary Folks *Love* and *Respect* you, therefore you are to him the *Pole Star*, a *Jacob's Staff*, a *Load-Stone*, and a *Damask Rose*.

And the Misery of it is, this pernicious accustomed way of Expression, does not only oft-times go along with them to their Benefice, but accompanies them to the very Grave: And for the most part an Ordinary *Cheef-monger*, or *Plumb-Seller*, that scarce ever heard of an University, shall write much better Sense, and more to the purpose than these young Philosophers, who injudiciously hunting only for great Words, make themselves learnedly ridiculous.



Neither can it be easily apprehended, how the use of *English* Exercises should any ways hinder the Improvement in the *Latin* Tongue; but rather be much to its Advantage: And this may be easily believed, considering what dainty Stuff is usually produced for a *Latin* Entertainment. Chicken-broth is not thinner than that which is commonly offered for a piece of most pleading and convincing Sense. For, I'll but suppose an Academick Youngster to be put upon a *Latin* Oration: Away he goes presently to his Magazine of collected *Phrases*; he picks out all the *Glitterings* he can find; he haies in all *Proverbs*, *Flowers*, *Poetical Snaps*, *Tales* out of the *Dictionary*, or else ready *Latin'd* to his hand out of *Licosthenes*: This done, he comes to the end of the Table, and having made a submissive Leg, and a little admir'd the Number and understanding Countenances of his Auditors (let the Subject be what it will) he falls presently into a most lamentable Complaint of his *Insufficiency* and *Tenuity*: That he, poor thing, hath no acquaintance with above a *Muse* and a *half*;
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and that he never drunk above sixe q. of *Helicon*, and you have put him here upon such a Task (perhaps the bufiness is only, which is the noblest Creature a Flea or a Louse) that would much better fit some old Soker at *Parnassus*, than his sipping un:experienced *Bibbership*. Alas, poor Child! he is sorry at the very soul that he has no better Speech, and wonders in his heart that you will lose so much time as to hear him: For he has neither *Squibs* nor *Fire-works*, *Stars* nor *Glories*; the curs'd Carrier lost his best *Book of Phrases* and the malicious *Mice* and *Rats* eat up all his *Pearls* and *Golden Sentences*. Then he tickles over a little the *Skirts* of the *Bufiness*: By and by for a Similitude from the *Sun* or *Moon*, or if they be not at leisure from the *Grey'd Morn*, a *shady Grove*, or a *purling Stream*: This done, he tells you that *Barnaby-bright* would be much too short for him to tell you all that he could say: and so, fearing he should break the thread of your *Patience*, he concludes.

Now, it seems, *Sir*, very probable, that if *Lads* did but first of all determine in *English*, what they intend to say in *Latin*, they would of themselves



soon discern the Triflingness of such Apologies, the pitifulness of their Matter, and the Impertinency of their Tales and Phanfies, and would, according to their Subject, Age, and Parts, offer that which would be much more manly, and tolerable Sense. And if I may tell you, *Sir*, what I really think, most of that Ridiculoufness, phantastical Phrases, harsh, and sometimes blasphemous Metaphors, abundantly foppish Similitudes, childish and empty Transitions, and the like, so commonly uttered out of Pulpits, and so fatally redounding to the Discredit of the Clergy, may, in a great measure, be charged upon the want of that which we have here so much contended for.

The second Enquiry that may be made, is this, Whether or no Punning, Quibling, and that which they call Joquing, and such other Delicacies of Wit, highly admired in some Academick Exercises, might not be very conveniently omitted? For one may desire but to know this one thing: In what profession shall that sort of Wit prove of Advantage? As for *Law*, where nothing

thing but the most reaching Subtilty, and the closest Arguing is allowed of, it is not to be imagined, that blending now and then a piece of a dry Verse, and wreathing here and there an old *Latin* Saying into a Dismal Jingle, should give Title to an Estate, or clear out an obscure Evidence. And as little serviceable can it be to *Physick*, which is made up of severe Reason, and well tryed Experiments. And as for *Divinity*, in this place I shall say no more, but that those usually that have been Rope-dancers in the Schools, oft-times prove *Jack-puddings* in the Pulpit. For he that in his Youth has allowed himself this Liberty of Academick Wit, by this means he has usually so thinn'd his Judgment, becomes so prejudiced against sober Sence, and so altogether disposed to Trifling and Jingling: that so soon as he gets hold of a Text, he presently thinks that he has catch'd one of his old School-questions; and so falls a flinging it out of one hand into another, tossing it this way and that; lets it run a little upon the Line, then *Tavvius*, *High Jingo*, come again; here catching



catching at a Word, there lie nibling and fucking at an *and*, a *by*, a *quis* or a *quid*, a *fic* and a *ficat*; and thus minces the Text so small, that his Parishioners, until he rendezvouze it again, can scarce tell what's become of it.

But, shall we debar Youth of such an Innocent and Harmless Recreation, of such a great Quickner of Parts, and Promoter of Sagacity? As for the first, its Innocency of being allowed of for a time, I am so far from that persuasion, that from what has been before hinted, I count it perfectly contagious, and as a thing that for the most part infects the whole Life, and influences upon most Actions. For he that finds himself to have the right Knack of letting off a Joque, and of pleasing the Humsters, he is not only very hardly brought off from admiring those goodly Applauses, and heavenly Shouts, but it is ten to one if he directs not the whole bent of his Studies to such idle and contemptible Books, as shall only furnish him with Materials for a Laugh, and so neglects all that should inform his Judgment and Reason, and make
him

him a Man of Use and Reputation in the World. And as for the pretence of making People sagacious and pestilently Witty: I shall only desire that the Nature of that kind of Wit may be considered, which will be found to depend upon some such Fooleries as these: As first of all, the lucky Ambiguity of some Word or Sentence. Oh! what a Happiness is it, and how much does a Youngster count himself beholden to the Stars, that should help him to such a taking Jest? And whereas there be so many thousand Words in the world, and that he should luck upon the right one, that was so very much to his purpose, and that at the Explosion made such a goodly Report? Or else they rake *Lilly's Grammar*; and if they can but find two or three Letters of any Name in any of the Rules or Examples of that good Man's Works, it is as very a piece of Wit, as any has pass'd in Town since the *King* came in. Oh! how the Fresh-men will skip to hear one of those Lines well laugh'd at, that they have been so often yerk'd for? It is true, such things as these go for
Wit



Wit so long as they continue in *Latin*; but what dismally shrimp'd things would they appear, if turn'd into *English*. And if we search into what was or might be pretended, we shall find the Advantages of *Latin*-Wit to be very small and slender, when it comes into the World. I mean not only amongst strict Philosophers and Men of meer Notions, or amongst all-damning and illiterate *Hellors*; but amongst those that are truly ingenious, and judicious Masters of Phantick: We shall find what a Quotation out of *Qui mihi*, an Axiom of Logick, a Saying of a Philosopher, or the like, though managed with some Quickness, and applied with some Ingenuity, whatever they did heretofore, will not in our days pass, or be accepted for Wit. For we must know, that as we are now in an Age of great Philosophers and Men of Reason, so of great Quickness and Phantick: And that *Greek* and *Latin* which heretofore, though never so impertinently fetch'd in, was counted admirable, because it had a Learned Twang, yet now, such Stuff being out of fashion,

is esteem'd but very bad Company. For the World is now, especially in Discourse, for one Language, and he that has somewhat in his mind of *Greek* or *Latin*, is requested now adays to be civil, and translate it into *English* for the benefit of the Company. And he that has made it his whole business to accomplish himself for the Applause of a company of Boys, Schoolmasters, and the easiest of Country Divines, and has been shouldred out of the *Cock-pit* for his Wit; when he comes into the world, is the most likely person to be kick'd out of Company, for his Pedantry and over-weening Opinion of himself. And, were it necessary, it is an easie matter to appeal to Wits, both ancient and modern, that, beyond all Controversie, have been sufficiently approv'd of, that never, I am confident, received their Improvements by employing their time in Puns and Quibbles. There is the Prodigious *Lucian*, the Great *Don* of *Mancha*, and there are many now living Wits of our own, who never certainly were at all inspir'd from a *Tripus's*, *Terra filius's*, or *Prævaricator's* Speech.



I have ventured, *Sir*, thus far, not to find fault with, but only to enquire into an ancient Custom or two of the Universities, wherein the Clergy seem to be a little concerned. as to their Education there. I shall now look upon them as Beneficed, and consider their Preaching: wherein I pretend to give no Rules, having neither any Gift at it, nor Authority to do it; but only shall make some Conjectures at those Useless and Ridiculous things, commonly uttered in Pulpits, that are generally disgusted, and are very apt to bring Contempt upon the Preacher, and that Religion which he professes.

Amongst the first things that seem to be useles, may be reckon'd the high tossing and swaggering Preaching; either mountingly Eloquent, or profoundly Learned. For there be a sort of Divines, who if they do but happen of an unlucky hard Word all the Week, they think themselves not careful of their Flock, if they lay it not up till *Sunday*, and bestow it amongst them in their next Preachment. Or, if they light upon some difficult and obscure Notion, which their Curiosity
inclines

inclines them to be better acquainted with, how useles soever, nothing so frequent as for them for a month or two months together, to tear and tumble this Doctrine, and the poor People once a Week shall come to gaze upon them by the Hour, until they preach themselves, as they think, into a right Understanding.

Those that are inclinable to make these useles Speeches to the People, they do it for the most part, upon one of these two Considerations: Either out of Simple Phantastick Glory, and a great Studiouness of being wonder'd at; as if getting into the Pulpit were a kind of Staging; where nothing was to be considered, but how much the Sermon takes, and how much stared at: or else they do this, to gain a Respect and Reverence from their People; who, say they are to be puzzl'd now and then, and carried into the Clouds. For, if the Minister's words be such as the Constable uses, his Matter Plain and practical, such as come to the Common Market, he may pass possibly for an Honest, Well-meaning Man, but by no means



means for any Scholar: whereas if he springs forth now and then in High Raptures towards the uppermost Heavens, dashing here and there an all-confounding Word; if he soars aloft in unintelligible Huffs, preaches Points Deep and Mystical, and delivers them as Dark and Phantastical; this is the way, say they, of being accounted a most Able and Learned Instructor.

Others there be, whose Parts stand not so much towards Tall Words and Lofty Notions, but consist in scattering up and down, and besprinkling all their Sermons with plenty of *Greek* and *Latin*. And because *S. Paul*, once or so was pleased to make use of a little *Heathen Greek*; and that only when he had occasion to discourse with some of the Learned ones, that well understood him, therefore must they needs bring in twenty Poets and Philosophers (if they can catch them) into an Hour's Talk: Spreading themselves in abundance of *Greek* and *Latin*, to a Company of Farmers and Shepherds. Neither will they rest there, but have at the *Hebrew* also; not contenting themselves to tell the
People

People in general, that they have skill in the Text, and that the Exposition they offer agrees with the Original, but must swagger also over their poor Parishioners with the dreadful *Hebrew* it self, with their *Ben-Israel's*, *Ben-Manasse's*, and many more *Bens* that they are intimately acquainted with; whereas there is nothing in the Church, nor near it by a Mile, that understands them, but God Almighty himself, whom it is supposed, they go not about to inform or flatter.

This Learned way of Talking, tho' for the most part, it is done merely out of Ostentation, yet sometimes (which makes not the Case much better) it is done in Complement and Civility to the all-wise Patron, or all-understanding *Justice of the Peace*, in the Parish: who by the common Farmers of the Town, must be thought to understand the most intricate Notions, and the most difficult Languages. Now, what an admirable thing this is? Suppose there should be one or so in the whole Church that understands somewhat besides *English*; shall not I think that he understands that better? Must I out of
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Courtship to his Worship and Understanding, and because perhaps I am to dine with him, prate abundance of such stuff, which I must needs know no body understands, or that will be the better for it, but himself, and perhaps scarce he? This I say, because I certainly know several of that Disposition, who, if they chance to have a Man of any Learning or Understanding, more than the rest in the Parish, preach wholly at him, and level most of their Discourses at his supposed Capacity, and the rest of the good People shall have only a handsome Gaze or View of the Parson. As if plain Words, useful and intelligible Instructions were not as good for an Esquire, or one that is in Commission from the King, as for him that holds the Plough, or mends Hedges.

Certainly he that considers the Design of his Office, and has a Conscience answerable to that Holy Undertaking, must needs conceive himself engaged, not only to mind this or that accomplished or well-dress'd Person, but must have an Universal Care and Regard

of all his Parish. And as he must think himself bound not only to visit Down Beds, and Silken Curtains, but also Flocks and Straw, if there be need: So ought his Care to be as large to instruct the Poor, the Weak and Despicable Part of his Parish, as those that sit in the best Pews. He that does otherwise, thinks not at all of a Man's Soul, but only accommodates himself to Fine Cloaths, an Abundance of Ribbons, and the highest Seat in the Church: Not thinking, that it will be as much to his Reward in the next World, by Sober Advice, Care and Instruction, to have saved one that takes Collection, as him that is able to relieve half the Town. It is very plain, that neither our *Saviour*, when he was upon Earth and taught the World, made any such Distinction in his Discourses: What more intelligible to all Mankind, than his Sermon upon the Mount? Neither did the *Apostles* think of any such way; I wonder whom they take for a Pattern? I will suppose once again, that the design of these Persons is to gain Glory. And I will ask them;



can there be any greater in the World than doing General Good? To omit future Reward: Was it not always esteem'd of old, that correcting Evil Practices, reducing People that lived amiss, was much better than making a high Rant about a Shurtle-cock, and talking *Tava-tantaro* about a Feather? Or, if they would be only admired, then would I gladly have them consider what a thin and delicate kind of Admiration is likely to be produced, by that which is not at all understood? Certainly that Man that has a design of building up to himself Real Fame in good earnest, by things well laid and spoken, his way to effect it, is not by talking staringly, and casting a Mist before the Peoples Eyes, but by offering such things by which he may be esteem'd with Knowledge and Understanding.

Thus far concerning Hard Words, high Notions, and unprofitable Quotations out of Learned Languages. I shall now consider such things as are ridiculous, that serve for Chimney and Market-talk, after the Sermon be done; and

and that do cause more immediately the Preacher to be scorn'd and undervalued. I have no reason, *Sir*, to go about to determine what Style or Method is best for the Improvement and Advantage of all People: For I question not but there has been as many several sorts of Preachers as Orators, and though very different, yet useful and commendable in their kind. *Tully* takes very deservedly with many, *Seneca* with others, and *Cato*, no question, said things wisely and well: So doubtless the same place of Scripture may by several be variously considered; and although their Method and Style be altogether different, yet they may all speak all things very convenient for the People to know, and be advis'd of. But yet certainly what is most undoubtedly Useless and Empty, or what is judg'd absolutely ridiculous, not by this or that curious or squeamish *Auditor*, but by every Man in the *Corporation* that understands but plain *English* and Common Sense, ought to be avoided. For all People are naturally born with such a Judgment of true and allowable *Rhetoric*,



rorick, that is, of what is decorous and convenient to be spoken, that whatever is grossly otherwise, is usually ungrateful, not only to the wise and skilful part of the Congregation, but shall seem also ridiculous to the unlearned Tradesmen, and their young Apprentices. Amongst which, may be chiefly reckoned these following, Harsh Metaphors, Childish Similitudes, and ill applied Tales.

The first Main thing, I say, that makes many Sermons so ridiculous, and the Preachers of them so much disparaged and undervalued, is an inconsiderate use of frightful Metaphors; which making such a remarkable Impression upon the Ears, and leaving such a Jarring Twang behind them, are oftentimes remember'd to the Discredit of the Minister, as long as he continues in the Parish. I have heard the very Children in the Streets, and the little Boys close about the Fire, refresh themselves strangely, but with the Repetition of a few of those far-fetch'd and odd-sounding Expressions: *Tully* therefore and *Cesar*, the two greatest Masters
of

of *Roman* Eloquence, were very wary and sparing of that sort of Rhetorick: We may read many a page in their Works, before we meet with any of those Bears; and if you do light upon one or so, it shall not make your hair stand right up, or put you into a fit of Convulsion; but it shall be so soft significant and familiar, as if 'twere made for the very purpose. But as for the common sort of People that are addicted to this way of Expression in their Discourses, away presently to both the *Indies*, rake Heaven and Earth, down to the bottom of the Sea, then tumble over all Arts and Sciences, ransack all Shops and Ware-houses, spare neither Camp nor City, but that they will have them. So fond are such deceived ones of these same gay Words, that they count all Discourses empty, dull and cloudy, unless bespangled with these Glitterings. Nay, so injudicious and impudent together, will they sometimes be, that the *Almighty* himself is often in danger of being dishonoured by these indiscreet and horrid Metaphor-Mongers: And when they thus
D 4 blaspheme



blaspheme the God of Heaven, by such unhallowed Expressions; to make amends, they'll put you in, an *As it were* forsooth, or *As I may so say*; that is, they will make bold to speak what they please concerning God himself, rather than omit what they judge, tho never so false to be witty: And then they come in hobling with their lame Submission, and with their *Reverence be it spoken*. As if it were not much better to leave out what they foresee is likely to be interpreted for Blasphemy, or at least great Extravagancy, than to utter that, for which their own Reason and Conscience tells them, they are bound to lay in before-hand an Excuse.

To which may be further subjoin'd, That Metaphors, tho very apt and allowable, are intelligible but to some sorts of Men, of this or that kind of Life, of this or that Profession: For example, perhaps one Gentleman's Metaphorical Knack of Preaching comes of the Sea, and then we shall hear of nothing but *Star-board* and *Lar-board*, of *Stems*, *Sterns* and *Fore-castles*, and such like Salt-water Language: So that one had

had need take a Voyage to *Smyrna* or *Aleppo*; and very warily attend to all the Sailor's Terms, before I shall in the least understand my Teacher. Now, although such a Sermon may possibly do some good in a *Coast-Town*, yet upward into the Country, in an Inland Parish, it will do no more than *Syriack* or *Arabick*. Another he falls a fighting with his Text, and makes a Pitch'd Battle of it, dividing it into the *Right Wing* and *Left Wing*, then he *rears* it, *flanks* it, *intrenches* it, *storms* it; then he musters all again, to see what Word was lost or lam'd in the Skirmish, and so falling on again with fresh Valour, he fights backward and forward, charges through and through, Routs, Kills, Takes, and then Gentlemen, *as you were*. Now, to such of his Parish as have been in the late Wars this is not very formidable; for they do but suppose themselves at *Nashby* or *Edg-hill*, and they are not much scared at his Doctrine: But as for others, who have not had such fighting Opportunities, it is very lamentable to consider, how shivering they sit without under-



Understanding, till the Battle be over. Like instance might be easily given of many more Discourses; the Metaphorical Phrasing whereof, depending upon peculiar Arts, Customs, Trades and Professions, makes them useful and intelligible only to such who have been very well busied in such like Employments.

Another thing, *Sir*, that brings great Disrespect and Mischief upon the Clergy, and that differs not much from what went immediately before, is their packing their Sermons so full of *Similitudes*; which, all the World know, carry with them but very small force of Argument, unless there be an exact Agreement with that which is compared; of which there is very seldom any sufficient Care taken. Besides, those that are addicted to this slender way of Discourse, for the most part, do so weaken and enfeeble their Judgment by contenting themselves to understand by Colours, Features and Glimpses, that they perfectly omit all the more profitable searching into the Nature and Causes of things themselves.

selves. By which means it necessarily comes to pass, that what they undertake to prove and clear out to the Congregation, must needs be so faintly done, and with such little force of Argument, that the Conviction or Persuasion, will last no longer in the Parititioners minds, than the Warmth of those Similitudes shall glow in their Phantasie. So that he that has either been instructed in some part of his Duty, or excited to the Performance of the same, not by any judicious Dependance of things, and lasting Reason, but by such faint and toyish Evidence; his Understanding upon all occasions will be as apt to be misled as ever, and his Affections as troublesome and ungovernable.

But they are not so unserviceable as usually they are ridiculous; for People of the weakest parts are most commonly over-born with these Fooleries; which, together with the great difficulty of their being prudently manag'd, must needs occasion them for the most part to be very trifling and childish. Especially, if we consider the choice-ness of the Authors, out of which they
are



are furnished: There is the never-to-be-commended-enough *Lycosthenes*; there is also the admirable Piece, called *The Second Part of Wits Common-wealth* (I pray mind it, it is the Second Part, not the First:) and there is besides, a Book wholly consisting of Similitudes, applied and ready fitted to most Preaching Subjects, for the help of young Beginners, who sometimes will not make them hit handsomely. 'Tis very well known, that such as are possess'd with Admiration of such Eloquence, think that they are mightily encouraged in their way by the Scripture it self: For, say they, did not our Blessed *Saviour* himself use many Metaphors and many Parables? and did not his Disciples, following his so excellent an Example, do the like, and is not this, not only warrant enough, but near upon a Command to us to for to do? If you please therefore we will see what our Saviour does in this case. In *St. Matthew* he tells his Disciples, that they are the *Salt of the Earth*, that they are the *Light of the World*; that they are a *City set on an Hill*: Furthermore, he tells his Apostles,

Apostles, that *he sends them forth as Sheep in the midst of Wolves*, and bids them therefore, *be as wise as Serpents, and harmless as Doves*. Now, are not all these things plain and familiar, even almost to Children themselves, that can but taste and see; and to men of the Lowest Education, and Meanest Capacities?

I shall not here insist upon those special and admirable Reasons for which our Saviour made use of so many Parables: only thus much is needful to be said, namely, that they are very much mistaken, that from hence think themselves tolerated to turn all the World into frivolous and abominable Similitudes. As for our Saviour when he spoke a Parable, he was pleased to go no further than the Fields, the Sea-shore, a Garden, a Vineyard, or the like; which are things, without the Knowledge whereof, scarce any Man can be supposed to live in this World. But as for our Metaphorical and Similitude-men of the Pulpit, these things to them are too still and languid: they do not rattle and rumble: These lie too near home,



home, and within Vulgar Kenn: There is little on this side the Moon that will content them: Up presently to the *Primum-mobilis*, and the Trepidation of the Firmament: Dive into the Bowels and hid Treasures of the Earth: Dispatch forthwith for *Pern* or *Jamaica*; a Town-bred or Country-bred Similitude, it is worth nothing! 'Tis reported of a Tree growing upon the Bank of Euphrates, the Great River Euphrates, that it brings forth an Apple, to the Eye very fair and tempting, but inwardly it is fill'd with nothing but useless and deceitful Dust: even so, Dust we are, and to Dust we must all go. Now, what a lucky Discovery was this, that a Man's Body should be so exactly like an Apple? And I will assure you that this was not thought on till within these few Years. And I am afraid too, he had a kind of a hint of this from another, who had formerly found out that a Man's Soul was like an Oyster; For, says he, in his Prayer, *Our Souls are constantly gaping after thee, O Lord, yea verily, our Souls do gape, even as an Oyster gapeth.* It seems pretty hard, at first sight,

to bring into a Sermon all the Circles of the Globe, and all the frightful Terms of *Astronomy*. But I'll assure you, *Sir*, it is to be done, because it has been; but not by every Bungler and Text-divider, but by a Man of great Cunning and Experience. There is a place in the Prophet *Malachi*, where it will do very neatly, and that is Chap. 4. vers. 2. *But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.* From which words in the first place, it plainly appears, that our Saviour passed through all the twelve Signs of the Zodiac: And more than that too, all proved by very apt and familiar places of Scripture. First then, our Saviour was in *Aries*; or else what means that of the Psalmist? *The Mountains skipped like Rams, and the little Hills like Lambs.* And again, that in the second of the *Kings* Chap. 3. vers. 4. *And Mesha King of Moab was a Sheep-master, and rendered unto the King of Israel an hundred thousand Lambs: and what follows: and an hundred thousand Rams, with the wool.* Mind it, it was the King of Israel. In like manner was he
in



in *Taurus*, *Pfal.* 22. 12. *Many Bulls of hore compassed me: Strong Bulls of Bashan have beset me round.* They were not ordinary Bulls: They were *compassing Bulls*, they were *besetting Bulls*, they were *strong Bashan Bulls*. What need I speak of *Gemini*? Surely you cannot but remember *Jacob* and *Esau*, *Gen.* 25, 24. *And when her days to be delivered were fulfilled, behold there were Twins in her womb.* Or of *Cancer*? when as the *Psalmist* says so plainly: *What ailed thee, O thou Sea, that thou stedddest? thou Jordan, that thou wast driven back?* Nothing more plain. It were as easie to shew the like in all the rest of the Signs: But instead of that, I shall rather chuse to make this one Practical Observation: That the Mercy of God to Mankind in sending his Son into the World, was a very *Signal Mercy*: it was *Zodiacal Mercy*. I say, it was truly *Zodiacal*: For *Christ* keeps within the *Tropicks*: He goes not out of the *Pale* of the Church. But yet he is not always at the same Distance from a Believer: Sometimes he withdraws himself into the *Apogium of Doubt, Scrow,*
and

and *Despair*, but then he comes again into the *Perigam of Joy, Content, and Assurance*: But as for *Heathens and Unbelievers*, they are all *Artick and Antartick Reprobates*. Now when such Stuff as this (as sometimes it is) is vented in a poor Parish, where People can scarce tell what day of the Month it is by the *Almanack*, how seasonable and favoury it is likely to be? It seems also not very easie, for a Man in his Sermon to learn his Parishioners how to dissolve Gold: of what and how the Stuff is made. Now, to ring the Bells and call the People on purpose together, would be but a blunt Business; but to do it neatly and when no body look'd for it, that's the Rarity and Art of it. Suppose then, that he takes for his Text that of *St. Matthew*, *Repent ye for the Kingdom of God is at hand.* Now, tell me, Sir, do you not perceive the Gold to be in a dismal Fear, to curl and quiver at the first Reading of these Words. It must come in thus, *The Blots and Blurs of your Sins must be taken out by the Aqua-fortis of your Tears: To which Aqua-fortis if you put*
E a fifth



a fifth part of Sal-Almoniaek, and set them in a gentle heat, it makes Aqua-Regia, which dissolves Gold. And now 'tis out. Wonderful are the things that are to be done by the helps of Metaphors and Similitudes! And I'll undertake, that with a little more pains and consideration; out of the very same Words, he could have taught the People how to make Custards and Marmalade, or to stew Prunes. But pray, why the *Aqua-fortis* of Tears? For, if it so falls out, that there should chance to be neither *Apothecary* nor *Druggist* at Church, there's an excellent Jest wholly lost. Now, had he been so considerate, as to have laid his Wit in some common and intelligible Material: for example, had he said that the *Blots of Sin*, will be easily taken out by the *Soap of Sorrow*, and the *Fullers-Earth of Contrition*; then possibly the Parson and the People might all have admired one another. For there is many a Good-wife that understands very well all the Intrigues of Pepper, Salt, and Vinegar, who knows not any thing of the All-powerfulness of *Aqua-fortis*,

fortis, how that it is such a spot-removing Liquor. I cannot but consider with what Understanding the People sighed and cryed, when the Minister made for them this Metaphysical Confession, *Omnipotent All; Thou art only: Because thou art All, and because thou only art: As for us, we are not, but we seem to be, and only seem to be; because we are not: for we are but Mites of Entity, and Crumbs of Something; and so on. As if a Company of Country People were bound to understand Suarez, and all the School-Divines.*

And as some are very High and Learned in their Attempts; so others there be who are of somewhat too mean and dirty Imaginations. Such was he, who goes by the Name of *Parson Slip-stocking*: Who preaching about the Grace and Assistance of God; and that of our selves we are able to do nothing; advised his Beloved to take him in this plain Similitude. *A Father calls his Child to him, saying, Child pull off this Stocking: The Child mightily joyful, that it should pull off Father's Stocking, takes hold of the Stocking, and tuggs, and pulls, and sweats, but*



to no purpose: for Stocking stirs not, for it is but a Child that pulls: Then the Father bids the Child to rest a little, and try again; so then the Child sets on again, tugs again, and pulls again, and sweats again, but no Stocking comes: for Child is but Child still: Then at last the Father, taking pity upon his Child, puts his hand behind, and slips down the Stocking, and off comes the Stocking: Then how does the Child rejoice? for Child hath pull'd off Father's Stocking. Alas, poor Child! it was not Child's Strength: it was not Child's Sweating, that got off the Stocking, but it was the Father's Hand behind that slips down the Stocking. Even so—— Not much unlike to this was he, that preaching about the Sacrament and Faith, makes Christ a Shop-keeper; telling you, that Christ is a Treasury of all Wares and Commodities. And therefore, opening his wide Throat, cries aloud, Good People, what do you lack? what do you buy? will you buy any Balm of Gilead, any Eye-salve, any Myrrh, Aloes or Cassia? Shall I fit you with a Robe of Righteousness, or with a white Garment? See here! what is it you want? Here's a very choice Armory: shall I shew

I shew you an Helmet of Salvation, a Shield or a Breast-plate of Faith? Or will you please to walk in, and see some Precious Stones: a Jasper, a Saphyre, or a Chalcedonit? Speak, what do you buy? Now, for my part, I must needs say, and I much phansie I speak the mind of thousands, that it had been much better for such an imprudent and ridiculous Bawler as this, to have been condemned to have cryed Oysters or Brooms, than to discredit after this un sanctified rate, his Profession and our Religion.

It would be an endless thing, Sir, to count up to you all the Follies, for an hundred years last past, that have been Preached and Printed of this kind. But yet I cannot omit that of the famous Divins, in his time, who advising the People in days of danger to run unto the Lord, tells them, that they cannot go to the Lord, much less run without feet: There be therefore two Feet to run to the Lord, Faith and Prayer: 'Tis plain that Faith is a Foot, for by Faith we stand, 2 Cor. 1. 24. therefore by Faith we must run to the Lord who is faithful. The second is Prayer, a spiritual Leg to bear us thither:



that such as go about to fetch Blood into their pale and lean Discourtes, by the help of their brisk and sparkling Similitudes, ought well to consider whether their Similitudes be true. I am confident, *Sir*, you have heard it many and many a time (or if need be I can shew you't in a Book) that when the Preacher happens to talk, how that the things here below will not satisfie the Mind of Man; then comes in the *round World, which cannot fill the triangular Heart of Man*: Whereas every Butcher knows, that the Heart is no more triangular, than an ordinary Pear, or a Childs Top: But because *Triangular* is a hard Word, and perhaps a Jest, therefore People have stoin it one from another, these two or three hundred Years; and for ought I know much longer; for I cannot direct to the first Inventor of the Phansie.

In like manner they are to consider, what things either in the Heaven or belonging to the Earth, have been found out by experience to contradict what has been formerly allowed of. Thus, because some antient *Astronomers* had observed,

observed, that both the Distances, as well as the Revolutions of the Planets, were in some Proportion or Harmony one to another; therefore People that abounded more with Imagination than Skill, presently phansie'd the *Moon, Mercury* and *Venus* to be a kind of Violins or Trebles to *Jupiter* or *Saturn*; and that the *Sun* and *Mars* supply'd the room of Tenors; the *Primum Mobile* running Division all the time. So that one could scarce hear a Sermon, but they must give you a rouch of the *Harmony of the Spheres*. Thus, *Sir*, you shall have 'em take that of *St. Paul*, about *Faith, Hope* and *Charity*; and instead of a sober instructing the People in those eminent and excellent Graces, they shall only ring you over a few Changes upon the three words: crying, *Faith, Hope* and *Charity*; *Hope, Faith* and *Charity*; and so on. And when they have done their Peal, they shall tell you, that *this is much better than the Harmony of the Spheres*.

At other times I have heard a long Chyming only between two Words; as suppose *Divinity* and *Philosophy*, or *Revelation*



lation and Reason; setting forth with Revelation first: *Revelation is a Lady, Reason an Handmaid. Revelation's the Elquire, Reason the Page. Revelation's the Sun, Reason's but the Moon. Revelation is Manna, Reason's but an Acorn. Revelation a Wedge of Gold, Reason a small piece of Silver.* Then by and by Reason gets it and leads it away, *Reason indeed is very good, but Revelation is much better. Reason is Counsellour, but Revelation is the Law-giver. Reason is a Canale, but Revelation is the Snuffer.* Certainly those People are possess'd with a very great Degree of Dulness, who living under the means of such enlightning Preaching, should not be mightily setled in the right Notion, and true bounds of Faith and Reason.

Not less ably, methought, was the Difference between the Old Covenant and New, lately determined, *The Old Covenant was of Works, the New Covenant of Faith. The Old Covenant was by Moses, the New by Christ. The Old was heretofore, the New afterwards. The Old was first, the New was second. Old things are pass'd away, behold all things are become new.*

new. And so the Business was fundamentally done.

I shall say no more upon this subject but this one thing, which relates to what was said a little before: He that has got a Set of Similitudes, calculated according to the old Philosophy, and Ptolomey's Systeme of the World, must burn his Common-place-book, and go a gleaning for new ones: It being much more gentle and warrantable, to take a Similitude from the *Man in the Moon*, than from *solid Orbs*: for though few people do absolutely believe that there is any such eminent Person there, yet the thing is possible, whereas the other is not.

I have now done, *Sir*, with that imprudent way of speaking by Metaphor and Similitude. There be many other things commonly spoken out of the Pulpit, that are much to the Disadvantage and Discredit of the Clergy, that ought also to be briefly hinted. And that I may the better light upon them, I shall observe their Common Method of Preaching.

Before



Before the Text be divided a *Preface* is to be made: And it is a great chance, if, first of all, the Minister does not make his Text to be like something or other. For example: One he tells you, *And now (methinks) my Text, like an Ingenious Picture, looks upon all here present; in which both Nobles and People may behold their Sin and Danger represented.* This was a Text out of *Hosea*. Now, had it been out of any other place of the Bible, the Gentleman was sufficiently resolved, to make it like an ingenious Picture. Another taking (perhaps) the very same Words, says, *I might compare my Text to the Mountain of Bethel, where the Lord disports himself like a young Hart, or a pleasant Roe amongst the Spices.* Another Man's Text is like the Rod of Moses, to divide the Waves of Sorrow; or, like the Mantle of Elijah, to restrain the swelling Floods of Grief. Another gets to his Text thus, *As Solomon went up six steps to come to the great Throne of Ivory; so must I ascend six degrees to come to the high top-meaning of my Text.* Another thus, *As Deborah arose and went along*
with

with Barak to Kadesh: so, if you will go along with him, and call in at the third Verse of this Chapter, he will shew you the meaning of his Text.

Another he phancies his Text to be extraordinarily like an Orchard of Pomegranates; or like St. Matthew sitting at the receipt of Custom; or like the Dove that Noah sent out of the Ark. I believe there are above forty places of Scripture that have been like Rachel and Leah: and there is one in *Genesis*, as I well remember, that is like a pair of Compasses straddling: and if I be not much mistaken, there is one somewhere else, that is like a man going to Jericho.

Now, Sir, having thus made the way to the Text, as smooth and plain as any thing; with a *Preface* perhaps from *Adam*; though his business lie at the other end of the Bible: In the next place he comes to divide the Text.

— *Hic Labor, hoc Opus.*

*Per varios casus, per tot discrimina rerum,
Silva frem tenui* —

Now



Now off come the Gloves, and the Hands being well chafed, he shrinks up his shoulders, and stretches forth himself as if he were going to cleave a Bullock's Head, or rive the Body of an Oak. But we must observe, that there is a great difference of Texts. For all Texts come not afunder alike: For sometimes the Words naturally fall afunder; sometimes they drop afunder; sometimes they melt; sometimes they untwist; and there be some Words so willing to be parted, that they divide themselves, to the great ease and rejoicing of the Minister. But if they will not easily come in pieces, then he falls to hacking and hewing, as if he would make all fly into shivers. The Truth of it is, I have known, now and then, some knotty Texts, that have been divided seven or eight times over, before they could make them split handfomely, according to their mind.

But then comes the Joy of Joys, when the parts jingle, or begin with the same Letter; and especially if in Latin. O how it tickled the Divider, when he had got his Text into these two excel-

lent

lent Branches; *Accusatio vera: Communitio severa. A Charge full of Verity: a Discharge full of Severity.* And I'll warrant you that did not please a little, *duplex miraculum; miraculum in modo, and miraculum in nodo.* But the luckiest that I have met withal, both for Wit, and keeping the Letter, is upon those words of St. Matthew, Chap. 12. Ver. 43, 44, 45. *When the unclean Spirit is gone out of a Man, he walketh through dry places, seeking rest and finding none: Then he saith I will return, &c.* In which Words all these strange things were found out. First, there was a Captain and a Castle. Do you see, Sir, the same Letter? Then there was an Ingress and Egress; and a Regress or Re-ingress. Then there was Unrooting and Unvesting. Then there was Number and Name; Manner and Measure, Trouble and Trial, Resolution and Revolution, Assaults and Assassination, Voidness and Vacuity. This was done at the same time, by the same Man: But, to confess the truth of it, 'twas a good long Text, and so he had the greater advantage.

But



But for a short Text, that certainly was the greatest *Break* that ever was; which was occasioned from those words of *St. Luke* Chap. 23. Ver. 28. *Weep not for me, weep for your selves*, or as some read it, *but weep for your selves*. It is a plain case, *Sir*, here are but eight Words, and the business was so cunningly ordered that there sprung out eight Parts: *Here are*, says the Doctor, *eight Words, and eight Parts*. 1. *Weep not*. 2. *But weep*. 3. *Weep not, but weep*. 4. *Weep for me*. 5. *For your selves*. 6. *For me, for your selves*. 7. *Weep not for me*. 8. *But weep for your selves*. That is to say, *North, North and by East, North North East, North East and by North, North East, North East and by East, East North East, East and by North, East*. --- Now, it seems not very easie to determine which has obliged the World, he that found out the *Compass*, or he that divided the forementioned Text: But I suppose the Cracks will go generally upon the Doctor's side; by reason what he did, was done by undoubted Art, and absolute Industry; but as for the other, the common report is, that it was found out by

by meer foolish Fortune. Well, let it go how it will, questionless, they will be both famous in their way, and honourably mentioned to Posterity.

Neither ought he to be altogether slighted who taking that of *Gen. Chap. 48. Ver. 2.* for his Text, *viz. And one told Jacob, and said, Behold, thy Son Joseph cometh unto thee*; presently perceived, and made it out to the People, that his Text was a *Spiritual Dial*. For, says he, *here be in my Text twelve Words, which do plainly represent the twelve Hours. Twelve Words: And one told Jacob, and said, thy Son Joseph cometh unto thee. And here is, besides Behold, which is the Hand of the Dial, that turns and points at every Word in the Text. And one told Jacob, and said, Behold thy Son Joseph cometh unto thee. For it is not said, Behold Jacob or Behold Joseph: But it is, and one told Jacob, and said, Behold, thy Son Joseph cometh unto thee. That is to say, behold And. behold one. behold told. behold Jacob. again behold and. behold said. (and also) behold Behold, &c. Which is the reason that the word behold is placed in the middle of the other twelve words, indifferently pointing at each word.*

¶ Now,



Now, as it needs must be one of the Clock, before it can be two or three; so I shall handle the word *And* the first word in the Text, before I meddle with the following. And on: told Jacob: *This Word And is but a Particle, and a small one: but small things are not to be despised: St. Matth. chap. 18. ver. 10. Take heed that you despise not one of these little ones. For this And is as the Tacks and Loops amongst the Curtains of the Tabernacle. The Tacks put into the Loops did couple the Curtains of the Tent, and sew the Tent together: So this particle And being put into the Loops of the words immediately before the Text, does couple the Text to the foregoing Verse, and sews them close together.*

I shall not trouble you, *Sir*, with the rest: being much after this witty rate, and to as much purpose. But we'll go on if you please, *Sir*, to the cunning Observations, Doctrines, and Inferences that are commonly made and rais'd from places of Scripture.

One he takes that for his Text, *Psal. 68. ver. 3. But let the Righteous be glad. From whence he raiseth this Doctrine, That there is a Spirit of singularity in the*

the Saints of God. But let the Righteous. A Doctrine, I'll warrant him, of his own raising; it being not very ease for any body to prevent him.

Another, he takes that of *Isa. chap. 41. ver. 14, 15. Fear not thou Worm Jacob, &c. thou shalt thresh the Mountains* — Whence he observes, That the Worm Jacob was a Threshing-Worm.

Another that of *Gen. chap. 44. ver. 1. And he commanded the Steward of the House, saying, Fill the Mens Sacks with Food as much as they can carry: And makes his Note from the words; that great Sacks, and many Sacks, will hold more than few Sacks, and little ones. For look, says he, how they came prepar'd with Sacks and Beasts, so they were sent back with Corn: The greater and the more Sacks they had prepared, the more Corn they carry away; if they had prepared but small Sacks, and a few, they had carried away the less: Verily and extraordinarily true.*

Another, he falls upon that of *Isa. chap. 58. ver. 5. Is it such a Fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a Bulrush.*



Bulrush. The Observation is, that *Repentance for an hour, or a day, is not worth a Bulrush.* And there, I think he hit the Business.

But of these, *Sir*, I can shew you a whole Book-full, in a Treatise called *Flames and Discoveries*: consisting of very notable and extraordinary things, which the inquisitive *Author* had privately observed, and discovered, upon reading the *Evangelists*. As for example: Upon reading that of *St. John* chap. 2. v. 15. *And when he had made a scourge of small Cords, he drove them all out of the Temple:* This prying *Divine* makes these *Discoveries*. I discover, says he, in the first place, that in the Church or Temple, a scourge may be made: And when he had made a scourge. Secondly, that it may be made use on: He drove them all out of the Temple. And it was a great chance, that he had not discovered a third thing, and that is, that the scourge was made before it was made use of. Upon *Matth.* chap. 4. ver. 25. *And there followed him great Multitudes of People from Galilee.* I discover, says he, when *Jesus* prevailes with us, we shall soon leave our *Galilees*. I discover also, says he, a great
Miracle,

Miracle, viz. That the way after *Jesus* being strait, that such a Multitude should follow him. *Matth.* chap. 5. ver. 1. *And seeing the Multitude, he went up into a Mountain:* Upon this he discovers several very remarkable things: First, he discovers, that *Christ* went from the Multitude. Secondly, That it is safe taking warning at our Eyes; for seeing the Multitude he went up. Thirdly, It is not fit to be always upon the plains and flats with the Multitude; but if we be risen with *Christ*, so seek those things that are above. He discovers also very strange things from the latter part of the Verse: *And when he was set, his Disciples came unto him.* 1. *Christ* is not always in motion: and when he was set. 2. He walks not on the Mountain, but sits. and when he was set. From whence also, in the third place, he advises People, That when they are teaching, they should not move too much, for that is to be carried to and fro, with every wind of *Doctrine*: Now, certainly never was this place of Scripture more seasonably brought in. Now, *Sir*, if you be for a very short and witty Discovery, let it be upon that of *St. Matth.* chap. 6. ver. 27. Which



of you by taking thought, can add one Cubit more unto his Stature? The Discovery is this, That whilst the Disciples were taking thought for a Cubit, Christ takes them down a Cubit lower. Notable also are two Discoveries, made upon St. *Matth.* chap. 8. ver. 1. *When he came down from the mountain, great Multitudes followed him.* 1. That Christ went down as well as went up; when he came down from the Mountain. 2. That the Multitude did not go hail fellow well met with him, nor before him: For, great Multitudes followed him. I love with all my heart, when People can prove what they say: For there be many that will talk of their Discoveries and Spiritual Observations, and when all comes to all, they are nothing but pitiful GuesSES, and slender Conjectures. In like manner that was no contemptible Discovery that was made upon St. *Matth.* chap. 8. ver. 19. *And a certain Scribe came and said, Master, I will follow thee where-soever thou goest.* A [thou] shall be follow'd more than a [that:] I will follow thee where-soever thou goest. And in my opinion, that was not altogether amiss, upon St. *Matth.* chap. 11. ver. 2. *Now when*

when John had heard in the Prison the Works of Christ, he sent two of his Disciples. Some also possibly may not dislike that upon St. *Luke* chap. 12. ver. 35. *Let your Loins be girded. I discover,* says he, *there must be a holy girding and trussing up for Heaven.* But I shall end all with that very politic one, that he makes upon St. *Matth.* chap. 12. ver. 47. *Then one said unto him, Behold thy Mother and thy Brethren stand without, desiring to speak with thee.* But he answered and said, *who is my Mother? and who are my Brethren?* I discover now, says he, that *Jesus is upon business.* Doubtless, this was one of the greatest Discoverers of hidden Mysteries, and one of the greatest Pryers into Spiritual Secrets, that ever the World was owner of. It was very well that he happened upon the Godly Calling, and no secular Employment; or else, in good truth, down had they all gone, *Turk, Pope, and Emperour*; for he would have discovered them one way or other, every Man.

Not much unlike to these wonderful Discoverers are they, who chusing to preach upon some *Point in Divinity,*



shall purposely avoid all such plain Texts, as might give them very just occasion to discourse upon their intended Subject, and shall pitch upon some other places of Scripture, which no Creature in the World but themselves did ever imagine that which they offer to be therein designed. My meaning, *Sir*, is this: Suppose you have a mind to make a Sermon concerning *Episcopacy*. (as in the late times there was several occasions for it) you must by no means take any place of Scripture that proves or favours that kind of *Ecclesiastical Government*: For then the Plot will be discovered, and the People will say to themselves, we know where to find you, you intend to preach about *Episcopacy*. But you must take that of the *Acts*, chap. 16. ver. 30. *Sirs, What must I do to be saved?* An absolute place for *Episcopacy*, that all former Divines had idly overlook'd: For, *Sirs*, being in the *Greek* which is to say, in true and strict Translation; *Lords, what more plain than that of old, Episcopacy was not only the acknowledged Government; but that Bishops were formerly Peers of the Realm, and so ought to sit in the*
House

House of Lords? Or, suppose that you have a mind to commend to your People *Kingly Government*; you must not take any place that is plainly to the purpose, but that of the Evangelist, *Seek first the Kingdom of God*. From which Words the Doctrine will plainly be, *That Monarchy or Kingly Government is most according to the mind of God*. For it is not said, *seek the Parliament of God, the Army of God, or the Committee of Safety of God*; but it is, *Seek the Kingdom of God*. And who could expect less? Immediately after this the *King* came in, and the *Bishops* were restored. Again, *Sir*, because I would willingly be understood, suppose you design to preach about *Election* and *Reprobation*: As for the eighth Chapter to the *Romans*, that's too too well known: But there's a little private place in the *Psalms* that will do the business as well, *Psal. 90. ver. 19. In the multitude of my thoughts within me, thy comforts delight my Soul*. The Doctrine which naturally flows from the Words, will be, *That amongst the multitude of Thoughts, there is a great thought of Election and Reprobation*. And then away with the
point



point according as the Preacher is inclined. Or, suppose lastly, that you were not fully satisfied that *Pluralities* were lawful or convenient: May I be so bold, *Sir*, I pray what Text would you chuse to preach upon against *Non-residents*? Certainly nothing ever was better pick'd than that of *St. Matth.* chap. 1. ver. 2. *Abraham begat Isaac.* A clear place against *Non-residents*: For had *Abraham* not resided, but discontinued from *Sarah* his Wife, he could never have begot *Isaac*.

But it is high time, *Sir*, to make an end of their Preaching, lest you be as much tired with the Repetition of it, as the people were little benefited when they heard it, I shall only mind you, *Sir*, of one thing more, and that is, the ridiculous, senseless and unintended use, which many of them make of *Concordances*. I shall give you but one Instance of it, although I could furnish you with an hundred printed ones. The Text, *Sir*, is this, *Galat.* chap. 6. ver. 15. *For in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature.* Now, all the World know the Meaning of this
to

to be, that let a Man be of what Nation he will, *Jew* or *Gentile*, if he amends his Life, and walks according to the Gospel, he shall be accepted with God. But this is not the way that pleases them: They must bring into their Sermon, to no purpose at all, a vast Heap of Places of Scripture (which the *Concordance* will furnish them with) where the word *new* is mentioned: and the Observation must be, That *God is for new things*; *God is for a new Creature.* *St. John* chap. 19. ver. 41. *Now in the place where he was crucified, there was a Garden; and in the Garden a new Sepulchre, wherein was never man yet laid; there laid they Jesus.* And again, *St. Mark* chap. 16. ver. 17. *Christ* tells his Disciples, That they that are true Believers shall cast out Devils, and speak with *new Tongues*. And likewise the Prophet teaches us, *Isa.* chap. 42. ver. 10. *Sing unto the Lord a New Song, and his praise unto the end of the Earth.* Whence it is plain, that *Christ* is not for *Old things*; he is not for an *Old Sepulchre*; he is not for *Old Tongues*; he is not for an *Old Song*; he is not for an *Old Creature*; *Christ* is for the *New Creature*:
Circumcision



Circumcision and Uncircumcision availeth nothing, but the New Creature. And what do we read concerning *Sampson*, *Judg.* 15. 15. Is it not, that he slew a thousand of the *Philistines* with one *New Jaw-bone*? An old one might have killed its Tens, its Twenties, its Hundreds; but it must be a *New Jaw-bone* that's able to kill a thousand. God is for the *New Creature*.

But may not some say, is God altogether for *new things*? How comes it about then that the Prophet says, *Isa.* chap. 1. ver. 13, 14. *Bring no more vain Oblations, &c. your New-Moons and your appointed Feasts my Soul hateth?* And again, what means that, *Deut.* chap. 32. ver. 17, 19 *They sacrificed unto Devils; and to New Gods, whom they knew not; to New Gods that came newly up: And when the Lord saw it he abhorred them?* To which I answer; that God indeed is not for *New-Moons*, nor for *New-Gods*; but, excepting *Moons* and *Gods*, he is for new things: God is for the *New Creature*.

It is possible, *Sir*, that Some-body, besides your self, may be so vain as to read this Letter; and they may perhaps tell you, that there be no such silly and useles People as I have described;

bed; and if there be, there be not above two or three in a County; or should there be more, it is no such complaining matter, seeing that the same happens in other Professions, in *Law* or *Physick*: In both which, there be many a *Contemptible Creature*.

Such therefore as these may be pleased to know, that if there had been need, I could have told them either the *Book* and very *Page*, almost of all that has been spoken about Preaching; or else the *when* and *where*, and the *Person* that preached it.

As to the second, *viz.* That the Clergy are all mightily furnished with Learning and Prudence, except Ten, Twenty or so; I shall not say any thing my self, because a very great Scholar of our Nation shall speak for me, who tells us, *That such Preaching as is usual, is a hindrance of Salvation, rather than the means to it.* And what he intends by *usual*, I shall not here go about to explain.

As to the last, I shall also in short answer, That if the Advancement of true Religion, and the eternal Salvation of a Man, were no more considerable than



than the Health of the Body, and the security of his Estate, we need not be more solicitous about the Learning and Prudence of the *Clergy*; than of the *Lawyers* and *Physicians*: But being we believe it to be otherwise, surely we ought to be more concerned for the Reputation and Success of the one than of the other.

I come now, *Sir*, to the second Part that was designed, *viz.* the *Poverty* of some of the *Clergy*: By whose mean Condition, their sacred Profession is much disparaged, and their Doctrine undervalued.

What large Provisions of old, God was pleased to make for the *Priesthood*, and upon what reasons, is easily seen to any one that looks but into the *Bible*. The *Levites*, it is true, were left out in the Division of the Inheritance; not to their Loss but to their great temporal Advantage: for whereas, had they been common Sharers with the rest, a Twelfth part only would have been their just Allowance, God was pleased to settle upon them a Tenth: and that without any Trouble or Charge of Tillage: Which made their

Portion

Portion much more considerable than the rest.

And as this provision was very bountiful, so the reasons, no question, were very divine and substantial; Which seem chiefly to be these two.

First, that the *Priesthood* might be altogether at leisure for the service of God, and that they of that Holy Order might not be distracted with the Cares of the World, and interrupted by every Neighbour's Horse or Cow, that breaks their Hedges or shakles their Corn: But that living a kind of Spiritual Life, and being removed a Little from all Worldly Affairs, they might always be fit to receive Holy Inspirations, and always ready to teach out the Mind of God, and to advise and direct the People therein. Not as if this divine Exemption of them from the Common Troubles and Cares of this Life, was intended as an Opportunity of Luxury and Laziness, for certainly there is a Labour besides digging: And there is a true Carefulness without following the Plough, and looking after their Cattel. And such was the Employment of those Holy

Men



Men of old : their Care and Business was to please God, and to charge themselves with the Welfare of all his People: Which thing he that does with a good and satisfied Conscience, I'll assure you, he has a Task upon him, much beyond them that have for their care, their hundreds of Oxen, and five hundreds of Sheep.

Another Reason that this large Allowance was made to the *Priests*, was, that they might be enabled to relieve the Poor, to entertain Strangers, and thereby to encourage People in the Ways of Godliness: For they being in a peculiar manner the Servants of God, God was pleased to entrust in their hands a Portion more than ordinary of the Good things of the Land, as the safest Store-House and Treasury for such as were in Need. That in all Ages therefore, there should be a continued tolerable Maintenance for the Clergy; the same Reasons, as well as many others, make us think to be very necessary. Unless they'll count Money and Victuals to be only Types and Shadows, and so to cease with the Ceremonial Law.

For

For where the *Ministry* is pinch'd, as to the tolerable conveniencies of this Life, the chief of his care and time must be spent not in an impertinent considering what Texts of Scripture will be most useful for his Parish, what Instructions most seasonable, and what Authors best to be consulted: But the chief of his thoughts, and his main business must be to study how to live that week? where he shall have Bread for his Family? Whose Sow has lately Pigg'd? Whence will come the next rejoicing Goose, or the next cheerful Basket of Apples? How far to *Lanmas*, or *Offerings*? When shall we have another Christening and Cakes, and who is likely to marry or die? These are very seasonable considerations, and worthy of a man's thoughts. For a Family can't be maintain'd by Texts and Contexts: And the Child that lies crying in the Cradle, will not be satisfied without a little Milk, and perhaps Sugar, though there be a small *German System* in the House.

But suppose he does get into a little hole over the Oven, with a Lock to it, call'd his *Study*, towards the latter end of the week (for you must know, Sir, there are very few Texts of Scripture, that

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can be divided, at soonest, before *Friday* night; and some there be that will never be divided but upon *Sunday* morning, and that not very early, but either a little before they go, or in going to Church:) I say, suppose the Gentleman gets thus into his Study: one may very near guess, what is his first thought when he comes there, *viz.* that the last Kilderkin of Drink is near departed; and that he has but one poor single Groat in the House, and there's Judgment and Execution ready to come out against it, for Milk and Eggs. Now, Sir, can any man think that one thus rack'd, and tortured, can be seriously intent half an hour to contrive any thing that might be of real advantage to his people? Besides, perhaps that week he has met with some dismal crosses and undoing misfortunes. There was a scurvy condition'd Mole that broke into his Pasture, and plough'd up the best part of his Glebe: and a little after that, came a couple of spiteful ill favour'd Crows, and tramp'd down the little remaining Gra's: Another day, having but four Chickens, sweep comes the Kite, and carries away the fattest and hopefullest of all the Brood. Then after all this
came

came the Jack-Daws and Starlings (idle Birds that they are!) and they scattered and carried away from his thin thatch'd House, forty or fifty of the best Straws: And to make him compleatly unhappy, after all these afflictions, another day, that he had a pair of Breeches on, coming over a perverſe Stile, he suffered very much in carelesly lifting over his Leg. Now, what Parish can be so inconsiderate and unreasonable, as to look for any thing from one, whose phanſie is thus check'd, and whose understanding is thus ruffled and disordered. They may as soon expect comfort and consolation from him that lies rack'd with the Gout and Stone, as from a *Divine* thus broken and shattered in his Fortunes.

But we'll grant, that he meets not with any of these such frightful disasters, but that he goes into his Study with a Mind as calm as the Evening: For all that, upon *Sunday*, we must be content even with what God shall please to send us. For as for *Books*, he is (for want of money) so moderately furnish'd, that except it be a small *Geneva* Bible, so small, as it will not be desired to lie open of it self, together with a certain *Concordance* there-



unto belonging: as also a Book for all kind of *Latin* Sentences, called *Polyanthea*, with some Exposition upon the *Catechism* (a Portion of which is to be got by heart, and to be put off for his own;) and perhaps *Mr. Caryl* upon *Pineda*, *Mr. Dod* upon the Commandments, and *Mr. Clark's* Lives of famous men, both in Church and State; such as *Mr. Carter of Norwich*, that uses to eat such abundance of Pudden: Besides, I say, these, there is scarce any thing to be found but a budget of old stitche'd Sermons, hung up behind the door, with a few broken Girts, two or three yards of Whipcord, and perhaps a Saw and a Hammer, to prevent dilapidations. Now, what may not a *Divine* do, though but of ordinary Parts, and unhappy Education, with such learned helps and assistances as these? No Vice surely durst stand before him, and Heresie affront him.

And furthermore, Sir, it is to be considered, that he that is but thus meanly provided for, it is not his only infelicity that he has neither Time, Mind, nor Books, to improve himself for the inward benefit and satisfaction of his People, but also that he is not capable of doing

ing that outward good amongst the needy, which is a great Ornament to that holy Profession, and a considerable advantage towards the having his Doctrine believed and practis'd in a degenerate World. And that which augments the misery, whether he be able or not, it is expected from him. If their comes a *Brief* to *Town*, for the *Minister* to cast in his Mite, will not satisfie, unless he can create six pence or a shilling to put into the Box, for a stale to decoy in the rest of the Parish: Nay, he that has but twenty or thirty pounds *per annum*, if he bids not up as high as the best in the Parish in all acts of Charity, he is counted carnal and earthly minded, only because he durst not coin, and cannot work Miracles. And let there come never so many Beggars, half of these I'll secure you, shall presently enquire for the Minister's House: For God, say they, certainly dwells there, and has laid up for us sufficient relief.

I know many of the *Laitie* are usually so extremely tender of the spiritual welfare of the Clergy, that they are apt to wish them but very small temporal goods, lest their inward state should be in danger, (a thing they need not much fear,



since that effectual humiliation of *Henry* the Eighth.) For, say they, the great Tithes, large Glebes, good Victuals and warm Cloths, do but puff up the *Priest*, making him fat, foggy, and useles, and fill him with pride, vain-glory, and all kind of inward wickedness, and pernicious corruption. We see this plain, say they, in the *Whore of Babylon*: To what a degree of Luxury and Intemperance (besides a great deal of false Doctrine) have Riches and Honour raised up that *Strumpet*? How does she strut it, and swagger it over all the World, terrifying Princes, and despising Kings and Emperors? The Clergy, if ever we would expect any edification from them, ought to be dieted and kept low, to be meek and humble, quiet, and stand in need of a Pot of Milk from their next Neighbour, and always be very loth to ask for their very right, for fear of making any disturbance in the Parish, or seeming to understand, or have any respect for this vile and outward World. Under the *Lain* indeed, in those old times of darkness and eating, the Priests had their first and second Dulces, their Milk and Honey, their Manna and Quails, their outward also and inward Vestments: But now

now under the *Gospel*, and in times of Light and Fasting, a much more sparing Diet is fitter, and a single Coat, though it be never so ancient and thin is fully sufficient. We must now look, say they, (if we would be better for them) for a hardy and labouring Clergy, that is mortified to a Horse, and all such pampering vanities, and that can foot it five or six miles in the dirt, and Preach till star-light for as many shillings; as also a sober and temperate Clergy, that will not eat so much as the Laitie, but that the least Pig, and the least sheaf, and the least of every thing, may satisfie their Spiritualships. And besides; a Mony-re-nouncing Clergy, that can abstain from seeing a peny a month together, unless it be when the *Collectors*, and *Visitationers* come. These are all Gospel-dispensations, and great instances of Patience, Contentedness, and resignation of Affections; to all the emptinesses and fooleries of this life.

But, cannot a Clergy-man chuse rather to lie upon Feathers than an Hardle, but he must be idle, soft, and effeminate? May he not desire wholesome Food, and fresh Drink, unless he be a Cheat, a Hy-



poorite and an Impostor? and must he needs be void of all Grace, though he has a shilling in his Purse after the Rates be cross'd? And full of pride and vanity, though his House stands not upon Crutches, and though his Chimney is to be seen a foot above the Thatch? Oh, how prettily and temperately may half a score children be maintained with almost Twenty pounds *per annum*! What a handsome shift a poor ingenious and frugal *Divine* will make, to take it by turns, and wear a Cassock one year, and a pair of Breches another? What a becoming thing is it, for him that serves at the Altar, to fill the Dung-Cart in dry weather, and to heat the Oven, and pill Hemp in wet? And what a pleasant sight is it, to see the man of God fetching up his single Melancholy Cow, from a small rib of Land that is scarce to found without a Guide? Or to be seated upon a soft and well grinded Pouch of Meal? Or to be planted upon a Pannier with a pair of Geese, or Turkies, bobbing out their heads from under his Canonical Coat, as you cannot but remember the Man, Sir, that was thus accomplish'd? Or to find him raving about the Yards, or keeping
his

his Chamber close, because the Duck lately miscarried of an Egg, or that the never-failing Hen has unhappily forsaken her wonted Nest?

And now, shall we think that such Employments as these can any way consist with due reverence, or tolerable respect from a Parish? And he speaks altogether at a venture, that either says that this is false, or, at least it need not be so, notwithstanding the mean condition of some of the Clergy. For let any one make it out to me, which way it is possible, that a Man shall be able to maintain perhaps eight or ten in his Family, with twenty or thirty Pounds *per annum*, without a most intolerable dependence upon his Parish, and without committing himself to such vileness, as will in all likelihood, render him contemptible to his People. Now, where the In-come is so pitifully small (which I'll assure you, is the Portion of hundreds of the Clergy of this Nation) which way shall he manage it for the subsistence of himself, and his Family? If he keeps the Glebe in his own hand (which he may easily do, almost in the hollow of it) what increase can he expect from a couple of Apple-Trees,



Trees, a brood of Ducklings, a Hemp-land, and as much Pasture as is just able to Summer a Cow? And as for his Tithes, he either Rents them out to a Lay-man, who will be very unwilling to be his Tenant, unless he may be sure to save by the Bargain at least a third part: Or else he compounds for them; and then as for his mony, he shall have it when all the rest of the World be paid. But if he thinks fit to take his Dues in Kind, he then either demands his true and utmost Right; and if so, it is a great hazard if he be not counted a Caterpillar, a Muck-worm, a very Earthly-minded Man, and too much fighted into this lower World; which was made, as many of the Laity think, altogether for themselves: Or else he must tamely commit himself to that little Dose of the Creature, that shall be pleased to be proportioned out unto him; Chusing rather to starve in peace and quietness, than to gain his right by noise and disturbance; The best of all these ways that a Clergy-man shall think fit for his Preferment to be manag'd, where it is so small, are such, as will undoubtedly make him either to be hated and reviled, or else pitifully poor and disesteemed.

But

But has it not gone very hard in all Ages with the Men of God? Was not our *Lord* and *Master*, our Great and *High Priest*; and was not his fare low, and his life full of trouble? And was not the condition of most of his *Disciples* very mean? Were not they notably pinch'd, and severely treated after him? And is it not the Duty of every Christian to imitate such holy Patterns: but especially of the Clergy, who are to be shining Lights and visible Examples, and therefore to be satisfied with a very little Morfel, and to renounce ten times as much of the World as other People? And is not Patience better than the great Tithes, and Contentedness to be preferred before large Fees and Customs? Is there any comparison between the expectation of a cringing Bow, or a low Hat, and mortification to all such Vanities and Fopperies; especially with those who, in a peculiar manner, hope to receive their Inheritance, and make their Harvest in the next life? This was well thought of indeed: but for all that, if you please, Sir, we will consider a little some of those remarkable Inconveniencies, that do most undoubtedly attend upon the Ministers being so meanly provided for.

First



First of all, the holy Men of God, or the Ministry in general, hereby is disesteemed, and rendred of small account. For though they be called the *Men of God*, yet when it is observed, that God seems to take but little care of them in making them tolerable Provisions for this Life, or that Men are suffered to take away that which God was pleased to provide for them, the People are presently apt to think, that they belong to God no more than ordinary folks, if so much. And although it is not to be question'd but that the laying on of Hands is a most Divine Institution; yet it is not all the *Bishops* Hands in the World, laid upon a Man, if he be either notoriously ignorant, or dismally poor, that can procure him any hearty and lasting respect. For though we find that some of the *Disciples of Christ*, that carried on and established the great designs of the Gospel, were Persons of ordinary Employments and Education; yet we see little reason to think that Miracles should be continued to do that, which natural endeavours, assisted by the Spirit of God, are able to perform. And if *Christ* were still upon Earth to make Bread for such as are his pecu-

peculiar Servants, and Declarers of his Mind and Doctrine, the Laity, if they please, should eat up all the Corn themselves, as well the tenth sheaf, as the other; but seeing it is otherwise and that that Miraculous Power was not left to the succeeding Clergy; for them to beg their Bread or depend for their subsistence upon the good pleasure and humour of their Parish, is a thing that renders that holy Office very much slighted, and disregarded.

That Constitution therefore of our Church was a most prudent design; that says, that all who are Ordain'd, shall be Ordain'd to somewhat; Not Ordain'd at random, to Preach in general to the whole World, as they travel up and down the Road, but to this or that particular Parish. And no question the reason was to prevent Spiritual-Pedling, and gadding up and down the Country with a bag of trifling and insignificant Sermons; enquiring, who will buy any Doctrine? So that no more might be received into Holy Orders, than the Church had provision for. But so very little is this regarded, that if a young *Divinity-intender* has but got a Sermon of his own, or



or of his Father's, although he knows not where to get a Meals Mear, or one peny of Mony by his Preaching; yet he gets a Qualification from some Benefic'd Man or other, who perhaps is no more able to keep a Curate, than I am to keep ten Foot-Boys, and so he is made a Preacher. And upon this account I have known an ordinary Divine, whose Living would but just keep himself and his Family from Melancholy and Despair, shroud under his protection as many *Curats*, as the best Nobleman in the Land has *Chaplains*. Now, many such as these go into Orders against the Sky falls; foreseeing no more likelihood of any Preferment coming to them, than you or I do of being Secretaries of State. Now, so often as any such as these, for want of Maintenance, are put to any unworthy and disgraceful shifts, this reflects disparagement upon all that Order of Holy Men.

And we must have a great care of comparing our small prefer'd Clergy with those but of the like fortune in the Church of *Rome*; they having many Arts and Devices of gaining Respect and Reverence to their Office, which we count
neither

neither just nor warrantable. We design no more than to be in a likely capacity of doing good, and discrediting our Religion, nor suffering the Gospel to be disesteemed: But their aim is clearly, not only by Cheats, contriv'd Tales and feigned Miracles, to get Mony in abundance; but to be worshipp'd, almost deified: is as little as they will content themselves withal. For, how can it be, but that the People belonging to a Church, wherein the Supreme Governour is believed never to err, either purely by virtue of his own single Wisdom, or by the help of his Inspiring Chair, or by the assistance of his little Infalible Cardinals, (for it matters not where the root of not being mistaken lies) I say, how can it be, but that all that are Believers of such extraordinary knowledge, must needs stand in most direful awe, not only of the fore-said Supreme, but of all that adhere to him, or are in any Ghostly Authority under him? And although it so happens, that this same extraordinary knowing *Person* is pleas'd to trouble himself with a good large proportion of this vile and contemptible World, so that should he now and then, upon some odd and cloudy day,



day, count himself Mortal, and be a little mislaken; yet he has chanced to make such a comfortable provision for himself and his followers, that he must needs be sufficiently valued and honoured amongst all: But had he but just enough to keep himself from catching cold, and starving, so long as he is invested with such spiritual Sovereignty, and such a peculiar priviledge of being Infallible, most certainly, without quarrelling, he takes the Road of all Mankind,

And as for the most inferior Priests of all, although they pretend not to such perfection of knowledge, yet there be many extraordinary things, which they are believed to be able to do, which beget in People a most venerable respect towards them; such is the power of Making God in the *Sacrament*; a thing that must infallibly procure an infinite admiration of him that can do it, tho he scarce knows the Ten Commandments, and has not a farthing to buy himself Bread. And then when *Christ* is made, their giving but half of him to the Laity, is a thing also; if it be minded, that will very much help on the business, and make the People stand at a greater distance from the Cler-

gy. I might instance likewise in their Auricular Confessions, injoyning of Penance, forgiving sins, making of *Saints*, freeing People from Purgatory, and many such useful Tricks they have, and Wonders they can do, to draw in the forward believing *Laity* into a most Right-Worshipful Opinion, and Honourable Esteem of them: And therefore seeing out Holy Church of *England* counts it not just, nor warrantable thus to cheat the World, by belying the Scriptures, and by making use of such falshood and stratagem to gain respect and reverence, it behoves us certainly to wish for, and endeavour all such means as are useful and lawful, for the obtaining the same.

I might here, I think, conveniently add, that though many preferments amongst the Clergy of *Rome* may possibly be as small as some of ours in *England*, yet we are to be put in mind of one more excellent Contrivance of theirs, and that is the denial of Marriage to Priests, whereby they are freed from the Expences of a Family, and a train of young Children, that upon my word, will soon suck up the Milk of a Cow or two, and grind in pieces a few Sheaves of Corn. The



Church of *England* therefore thinking it not fit to oblige their Clergy to a single life, and I suppose are not likely to alter their Opinion, unless they receive better reasons for it from *Rome*, than have been as yet sent over; he makes a comparison very wide from the purpose, that goes about to try the Livings here in *England*, by those of the Church of *Rome*; There being nothing more frequent in our Church, than for a Clergy-man to have three or four Children to get Bread for, by that time one in theirs shall be allowed to go into Holy Orders.

There is still one thing remaining, which ought not to be forgotten (a thing that is sometimes urged, I know, by the Papists, for the single life of the Priests) that does much also lessen the Esteem of our Ministry; and that is, the poor and contemptible Employment that many Children of the Clergy are forced upon, by reason of the meanness of their Fathers Revenue. It has happen'd, I know, sometimes, that whereas it has pleas'd God to bestow upon the Clergy-man a very sufficient Income; yet such has been his carelessness, as that he hath made but pitiful provisions for his Children. And on the other

side, notwithstanding all the good care and thoughtfulness of the Father, it has happen'd at other times that the Children, beyond the power of all advice, have seem'd to be resolv'd for Debauchery; but to see Clergy-mens Children condemn'd to the walking of Horses, to wait upon a Tapster, or the like, and that only because their Father, was not able to allow them a more gentile Education, are such Employments that cannot but bring great disgrace and dishonour upon the Clergy.

But this is not all the inconvenience that attends the small Income, the Portion of some Clergy-men; for besides that the Clergy in general is disesteem'd, they are likely also to do but little good in their Parish. For it is a hard matter for the People to believe that he talks any thing to the purpose, that wants ordinary Food for his Family, and that his Advice and Exposition can come from above, that is scarce defended against the Weather. I have heard a travelling poor Man beg with very good Reason and a great stream of reasonable Rhetorick, and yet it has been very little minded, because his Cloaths were torn, or at least out of Fashion:



Fashion: And on the other side, I have heard but an ordinary saying, proceeding from a fine Suit, and a good lusty Title of Honour, highly admired; which would not possibly have been hearken'd to, had it been uttered by a meaner Person; yet by all means, because it was a Phansie of his *Worships*, it must be counted high, and notably expressed. If indeed this world were made of sincere and pure beate[n] Vertue, like the Gold of the first Age, than such idle and fond prejudices would be a very vain supposal: and the Doctrine that proceeded from the most tattered and contemptible Habit, and the most sparing Diet, would be as acceptable as that which floweth from a Silken Caslock, and the best chear: But seeing the World is not absolutely perfect, it is to be questioned, whether he that runs upon Trust for every Ounce of Provision he spends in his Family, can scarce look from his Pulpit into any Seat of the Church, but that he spies some body or other that he is beholden to, and depends upon; and for want of mony has scarce confidence to speak handsomely to his *Sexton*; it is to be question'd, I say, whether one thus desti-

stitute of all tolerable subsistence, and thus shattered and distracted with most necessary Cares, can either invent with discretion, or utter with courage any thing that may be beneficial to his People, whereby they may become his diligent attenders, and hearty respecters.

And as the People do almost resolve against being amended, or bettered by that Ministers Preaching, whose circumstances, as to this life, are so bad, and his condition so low; so likewise is their Devotion very cool, and indifferent in hearing, from such a one, the *Prayers* of the Church: The *Divin-service*, all the World know, is the same, if read in the most magnificent *Cathedral*, or in the most private Parlour: Or, if performed by the *Archbishop* himself, or by the meanest of his Priests: But as the solemnity of the place, besides the Consecration of it to God Almighty, do much influence upon the Devotion of the People: so also the quality and condition of the person that reads it. And although there be not that acknowledged difference between a Priest comfortably provided for, and him that is in the Thorns and Bryars, as there is between



tween one placed in great Dignity and Authority, and one that is in less; yet such a difference the People will make, that they will scarce hearken to what is read by the one, and yet be most religiously attentive to the other. Not surely that any one can think, that he whose countenance is chearly, and his Barns full, can petition Heaven more effectually, or prevail with God for the forgiveness of a greater sin, than he who is pittingly pale, and is not owner of an Ear of Corn: yet most certainly they do not delight to confess their Sins, and sing Praises to God with him, who sighs more for want of Mony and Victuals, than for his Trespases and Offences. Thus it is, and will be, do you and I (Sir) what we can to the contrary. Did our Church indeed believe, with the *Papists*, every person rightfully ordained, to be a kind of God Almighty, working Miracles and doing Wonders; then would People most readily prostrate themselves to every thing to holy Orders, though it could but just creep: But being our Church counts those of the Clergy to be but mortal Men (though peculiarly dedicated to God and his Service) their behaviour,

their

their condition and circumstances of life will necessarily come into our value, and esteem of them. And therefore it is to no purpose for men to say, that this need not be; it being but mere prejudice, humour and phanise: and that if the Man be truly in Holy Orders, that's the great matter: And from thence come Blessings, Absolution, and Intercession through Christ with God: And that it is not *Philosophy, Languages, Ecclesiastical History, Prudence, Discretion, and Reputation*, by which the Minister can help us on towards Heaven: Notwithstanding this, I say again, that seeing Men are Men, and seeing that we are of the Church of *England*, and not of that of *Rome*, these things ought to be weighed and considered; and for want of being so, our Church of *England* has suffered much.

And I am almost confident, that since the Reformation, nothing has more hindered People from a just estimation of a Form of Prayer, and our *Holy Liturgy*, than employing a company of Boys, or old illiterate Mumbler, to read the Service. And I do verily believe that at this very day, especially in *Cities* and *Corporations*, (which make up the third part of



our Nation) there is nothing that does more keep back some dissatisfied People from Church, till *Service* be over, than that it is read by some Ten or Twelve-pound-man, with whose Parts and Education they are so well acquainted, as to have reason to know, that he has but just skill enough to read the *Lessons* with twice conning over. And though the Office of the Reader, be only to read word for word, and neither to invent and expound: yet People love he should be a Person of such worth and knowledge, as it may be supposed he understands what he reads. And although for some it were too burthenfome a task to read the *Service* twice a day, and Preach as often; yet certainly it were much better if the People had but one Sermon in a fortnight or month, so the *Service* was performed by a knowing and valuable Person, than to run an unlearned rout of contemptible People into Holy Orders, on purpose only to say the Prayers, of the Church, who perhaps shall understand very little more than a hollow Pipe made of Tin or Wainscot.

Neither do I here at all reflect upon *Cathedrals*: where the Prayers are usually
read

read by some grave and worthy Person: and as for the unlearned Singers, whether Boys or Men, there is no more complaint to be made, as to this Case, than that they have not an all-understanding *Organ*, or a prudent and discreet *Cornet*.

Neither need People be afraid that the Minister for want of Preaching should grow stiff and rusty, supposing he came not into the Pulpit every week: for he may spend his time very honestly, either by taking better care of what he Preaches, and by seriously considering what is most useful and seasonable for the People; and not what Subject he can Preach upon with most ease, or upon what Text he can make a brave Speech, for which no body shall be better, or where he can best steal without being discover'd, as is the practice of many *Divines* in private Parishes: or else he may spend it in visiting the Sick, instructing the Ignorant, and recovering such as are gone astray: For, though there be Churches built for publick Assemblies, for publick Instruction, and Exhortation: and though there be not many absolutely plain places of Scripture that do oblige the Minister to walk from House to House, yet certainly People



ple might receive much more advantage from such charitable Visits and friendly Conferences, than from general Discourses levell'd at the whole World; where perhaps the greatest part of the time shall be spent in useless Prefaces, Dividings and Flourishings. Which thing is very practicable, excepting some vast Parishes: In which also it is much better to do good to some than to none at all.

There is but one Calamity more that I shall mention, which though it need not absolutely, yet it does too frequently accompany the low condition of many of the Clergy: And that is, it is a great hazard, if they be not idle, *intemperate* and *scandalous*. I say, I cannot prove it strictly and undenyably that a man finally benefited, must of necessity be dissolute and debauched: but when we consider, how much he lies subject to the humour of all kind of Reprobates; and how easily he is tempted from his own House of Poverty and Melancholly; it is to be feared, that he will be willing too often to forsake his own Study of a few scurvy Books, and his own Habitation of Darknes, where there is seldom eating or drinking, for a good lightsome one, where there is a bountiful

provi-

provision of both. And when he comes here, though he swears not at all, yet he must be sure to say nothing to them that do it, by all that they can think of: And though he judges it not fit to lead the Fore-lorn in Vice and Prophaneness; yet, if he goes about to damp a Frolick, there is great danger, not only of losing his *Sunday* Dinner, but all opportunities of such future refreshments, for his niceness and squeamishness. And such as are but at all disposed to these lewd kind of Meetings, besides the Devil, he shall have sollicitors enough, who count all such revelling occasions very unfavoury, and unhallowed, unless they have the presence of some Clergy man to sanctifie the Ordinance: Who, if he sticks at his Glasse, bless him, and call him but *Doctor*, and it slides presently. I take no delight, I must confess, to insist upon this, but only I could very much wish that such of our Governours, as go amongst our small prefer'd Clergy, to take a view of the Condition of the Church and Chancel, that they would make but enquiry whether the Minister himself be not much out of repair.



I have now done, Sir, with the Grounds of that disteem that many of the Clergy lie under both by the *Ignorance* of some, and the extreme *Poverty* of others: And I should have troubled you no farther but that I thought it convenient not to omit the particular occasions that do concur to the making up of many of our Clergy so pitifully poor and contemptible.

The first thing that contributes much to the *Poverty* of the Clergy, is the great *scarcity of Livings*: *Churches* and *Chappels* we have enough, it is to be confessed, if compared with the bigness of our *Nation*: But in respect of that infinite number that are in Holy Orders, it is a very plain case, that there is a very great want. And, I am confident that in a very little time I could procure hundreds that should ride both Sun and Moon down, and be everlastingly yours, if you could help them but to a Living of Twenty five, or Thirty Pounds a year: And this I suppose to be chiefly occasioned upon these two accounts; either from the *Eagerness* and *Ambition* that some People have of going into Orders; or from the *refuge* of others into the Church: who being otherwise disappointed of a Livelihood, hope, to make sure of one by that means.

First,

First, I say, that which encreases the unprovided for number of the Clergy, is People posting into Orders, before they know their Message or Business, only out of a certain kind of *Pride* and *Ambition*. Thus some are hugely in love with the meer Title of *Priest*, or *Deacon*; never considering how they shall live, or what good they are likely to do in their Office: but only they have a phansie that a *Cassock*, if it be made long, is a very handsome Garment, though it be never paid for: And that the *Desk* is clearly the best, and the *Pulpit* the highest Seat in all the Parish; That they shall take place of most but *Esquires* and *Rights-Worshipfuls*: That they shall have the honour of being *Spiritual Guides* and *Counsellours*: and they shall be supposed to understand more of the Mind of God than ordinary, though perhaps they scarce know the *Old Law* from the *New*, nor the *Canon* from the *Apocrypha*. Many, I say, such as these there be, who know not where to get two Groats, nor what they have to say to the People, but only because they have heard that the Office of a Minister is the most Noble and honourable Employment in the World, therefore they, not know-
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ing in the least what the meaning of that is, Orders by all means must have, tho' it be to the disparagement of that Holy Function.

Others also there be, who are not so highly possess'd with the meer dignity of the Office, and honourableness of the Employment, but think, had they but a License and Authority to Preach, Oh how they could pay it away! And that they can tell the People such strange things, as they never heard before in all their lives: That they have got such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all difficulties in Scripture, that they can shew the People a much shorter way to Heaven, than has been as yet made known by any. Such a forwardness as this, of going into Holy Orders, either meerly out of an ambitious humour of being called a Priest, or of thinking they could do such feats and wonders, if they might be but free of the Pulpit, has filled the Nation with many more Divines, than there is any competent Maintenance for in the Church.

Another

Another great crowd that is made in the Church, is by those, that take in there only as a place of *shelter* and *refuge*: Thus we have many turn Priests and Deacons, either for want of Employment in their Profession of *Law*, *Physick*, or the like; or having been unfortunate in their Trade, or having broken a Leg or an Arm, and so disabled from following their former Calling; or, having had the pleasure of spending their Estate, or being (perhaps deservedly) disappointed of their Inheritance. The Church is a very large and good Sanctuary, and one Spiritual shilling is as good as three Temporality shillings: Let the hardest come to the hardest; if they can get by heart, *Quid est Fides? Quid est Ecclesia? Quot sunt Concilia Generalia?* And gain Orders, they may prove *Readers* or *Preachers*, according as their Gifts and Opportunities shall lie. Now, many such as these, the Church being not able to provide for (as there is no great reason that She should be solicitous about it) must needs prove a very great disparagement to Her: They coming hither just as the old *Heathens* use to go to *Prayers*: When nothing would stop the anger of the Gods,



Gods, then for a touch of Devotion: and if there be no way to get Victuals, rather than starve let us *Read or Preach*.

In short, Sir, we are perfectly overstock'd with Professors of Divinity; there being scarce employment for half of those who undertake that Office. And unless we had some of the *Romish Tricks*, to ramble up and down, and cry *Pardons* and *Indulgences*: Or for want of a Living, have good store of Clients in the business of *Purgatory*, or the like, and so make such unrighteous gains of Religion, it were certainly much better if many of them were otherwise determined. Or unless we had some vent for our learned ones beyond the Sea, and could transport so many Tun of *Divines* yearly, as we do other Commodities, with which the Nation is overstock'd; we do certainly very unadvisedly to breed up so many to that Holy Calling, or to suffer so many to steal into Orders, seeing there is not sufficient Work and Employment for them.

The next thing that does much heighten the Misery of our Church, as to the Poverty of it, is the Gentries designing, not only the weak, the lame, and usually

usually the most ill-favour'd of their Children for the Office of the Ministry, but also such as they intend to settle nothing upon for their subsistence; leaving them wholly to the bare hopes of Church-preferment. For, as they think, let the thing look how it will, it is good enough for the Church; and that if it had but Limbs enough to climb the Pulpit, and Eyes enough to find the Day of the Month, it will serve well enough to Preach and Read Service: So likewise they think they have obliged the Clergy very much, if they please to bestow two or three years Education upon a younger Son at the *University*, and then commend him to the Grace of God, and the favour of the Church, without one peny of Money or inch of Land. You must not think, that he will spoil his eldest Son's Estate, or hazard the lessening the Credit of the Family, to do that which may tend any way to the Reputation and Honour of the Clergy. And thus it comes to pass that you may commonly ride ten miles, and scarce meet with a *Divine* that is worth above two Spoons and a Pepper-box, besides his Living or Spiritual Preferments. For, as for the Land, that goes sweeping away with



the eldest Son, for the immortality of the Family; and as for the Money, that is usually employed for to bind out, and set up other Children. And thus you shall have them make no doubt of giving five hundred or a thousand pounds for a stock to them: But for the poor *Divinity-Son*, if he gets but enough to buy a broad Har at second hand, and a small *System* or two of Faith, that's counted stock sufficient for him to set up withal. And possibly he might make some kind of shift in this world, if any body will ingage that he shall have neither Wife nor Children; but if it so falls out that he leaves the world, and behind him either the one or the others; in what a dismal condition are these likely to be, and how will their sad Calamities reflect upon the Clergy? So 'dismal a thing is this commonly judged, that those that at their departure out of this Life are piously and veruouly disposed, do usually reckon the taking care for the relief of the poor *Ministers Widows*, to be an opportunity of as necessary Charity, as the mending of the Highways, and the erecting of Hospitals.

But neither are spiritual Preferments only searee by reason of that great number

ber that lie hovering over them, and that they that are thus upon the Wing are usually destitute of any other Estate and Livelihood: but also when they come into possession of them, they finding for the most part nothing but a little Sauce and second Course, Pigs, Geese and Apples, must needs be put upon great perplexities for the standing necessities of a Family. So that if it be enquired by any one, how comes it to pass that we have so many in Holy Orders that understand so little, and that are able to do so little Service in the Church? If we would answer plainly and truly, we may say, because they are good for nothing else. For, shall we think that any man that is not curs'd to uselesness, poverty and misery, will be content with Twenty or Thirty Pounds a Year? For though in the bulk it looks at first like a bountiful Estate; yet, if we think of it a little better, we shall find that an ordinary *Bricklayer* or *Carpenter*, (I mean not your great Undertakers and Master-workmen) that earns constantly but his two shillings a day, has clearly a better Revenue, and has certainly the command of more Money: For that the one has no dilapidations, and



the like, to consume a great part of his weekly Wages, which you know how much the other is subject unto. So that as long as we have so many, small and contemptible Livings belonging to our Church (let the World do what it can) we must expect that they should be supplied by very lamentable and unserviceable things: For that no body else will meddle with them; Unless one in an Age, abounding with Money, Charity and Goodness, will preach for nothing. For if Men of Knowledge, Prudence and Wealth, have a fancy against a Living of Twenty or Thirty Pounds a Year: There is no way to get them into such an undertaking, but by sending out a spiritual Pref: For that very few Volunteers that are of worth (unless better encouraged) will go into that Holy Warfare: But it will be left to those who cannot devise how otherwise to live.

Neither must People say, that besides *Bishopricks, Prebends*, and the like, we have several brave Benefices, sufficient to invite those of the best Parts, Education and Discretion. For imagine One Living in Forty is worth a Hundred Pounds a Year, and supplied by a Man of Skill
and

and wholesome Counsel, What are the other Thirty Nine the better for that? What are the People about *Carlisle* better'd by his Instructions and Advice who lives at *Dover*? It was certainly our *Saviour's* Mind, not only that the Gospel should be preached unto all *Nations* at first, but that the Meaning and Power of it should be preserved and constantly declared to all People, by such as had judgment to do it.

Neither again must they say, That *Cities, Corporations*, and the great *Trading Towns* of this Nation, (which are the Strength and Glory of it, and that contain the useful People of the World) are usually instructed by very Learned and Judicious Persons. For, I suppose, that our *Saviour's* Design was not that *Majors, Aldermen* and *Merchants*, should be only saved; but also that all plain Country People should partake of the same means: Who, though they read not so many *Gazettes*, as a *Citizen*, nor concern themselves where the *Turk* or *King of France* sets on next; yet the true Knowledge of God is now so plainly delivered in Scripture, that there wants nothing but Sober and Prudent Offerers of the same, to make it
I 3 saving



saving to those of the meanest Understandings. And therefore in all Parishes, if possible, there ought to be such a fixt and settled Provision, as might reasonably invite some careful and prudent Person, for the Peoples Guide and Instruction in Holy Matters.

And furthermore: It might be added, that the *Revenue* belonging to most of *Corperation Livings* is no such mighty business: For were it not for the uncertain and humorfome Contribution of the well-pleas'd Parishioners, the *Parson* and his Family might be easily starved, for all the *Lands* or In-come that belongs to his Church. Besides the great mischief that such kind of hired Preachers have done in the World, which I shall not stay here to insist upon.

And as we have not Churches enough, in respect of the great multitude that are qualified for a Living; so, considering the smallness of the Revenue, and the number of People that are to be the Hearers, it is very plain that we have too many. And we shall many times find two Churches in the same Yard, whenas one would hold double the People of both the Parishes: And if they were united for the encourage-

encouragement of some deserving Person, he might easily make shift to spend very honestly and temperately the Revenue of both. And what though Churches stand at a little further distance; People may please to walk a mile without distemp'ring themselves; when as they shall go three or four to a Market to sell two penny-worth of Eggs.

But suppose they resolve to pretend, that they shall catch cold (the Clouds being more than ordinary thick upon the *Sunday*, as they usually are, if there be Religion in the case) and that they are absolutely bent upon, having Instruction brought to their own *Town*: Why might not one Sermon a day, or rather than fail one in a fore-night, from a Prudent and well esteem'd of Preacher, do as well as two a day from him, that talks all the year long, nothing to the purpose, and thereupon is laugh'd at and despis'd?

I know what People will presently say to this, *viz.* That if upon *Sunday* the Church-doors be shut, the *Ale-houses* will be open. And therefore there must be some body, though never so weak and lamentable, to pass away the time in the Church, that the People may be kept sober



sober and peaceable. Truly, if Religion and the Worship of God consisted only in Negatives; and that the observation of the *Sabbath* was only not to be drunk; then they speak much to the purpose; but if it be otherwise, very little. It being not much unlike (as it is the fashion in many places) to the sending of little Children of two or three years old to a *School-Dame*, without any design of learning one Letter, but only to keep them out of the Fire and Water.

Last of all, People must not say that there needs no great store of Learning in a Minister, and therefore a small Living may answer his deserts: for that there be *Homilies* made on purpose by the Church for young Beginners and slow Inventers. Whereupon it is that such difference is made between giving *Orders* and *License* to preach; the last being granted only to such as the Bishop shall judge able to make Sermons.

But this does not seem to do the business: For, though it be not necessary for every Guide of a Parish to understand all the *Oriental Languages*, or to make exactly elegant or profound Discourses for the Pulpit; yet most certainly it is very requisite

that he should be so far learned and judicious, as prudently to advise, direct, inform and satisfy the People in Holy Matters, when they demand it, or or beg it from him. Which to perform readily and judiciously, requires much more discretion and skill, than upon long deliberation, to make a continued talk of an hour, without any great discernible failing. So that were a Minister tied up never to speak one Sentence of his own Invention out of the Pulpit in his whole Life time, yet doubtless many other occasions there be, for which neither Wisdom nor Reputation should be wanting in him that has the Care and Government of a Parish.

I shall not here go about to please myself with the imagination of all the great *Tithes* being restored to the Church, having little reason to hope to see such days of vertue. Nor shall I here question the Almightyness of former *Kings* and *Parliaments*; nor dispute whether all the King *Henries* in the World, with never such a *Powerful Parliament*, were able to determine to any other use, what was once solemnly dedicated to God and his Service. But yet when we look over the Prefaces



to those *Acts of Parliaments*, whereby some Church-Revenues were granted to *Henry VIII.* one cannot but be much taken with the Ingenuity of that *Parliament*: That when the *King* wanted a supply of Money, and an Augmentation to his Revenue, how handsomly out of the *Church* they made provision for him, without doing themselves any injury at all: For, say they, seeing *His Majesty* is our Joy and Life, seeing that He is so Courageous and Wise, seeing that He is so Tender of, and Well-affected to all his Subjects; and that He has been at such large Expences for Five and Twenty whole Tears to Defend and Protect this His Realm; therefore in all Duty and Gratitude, and as a manifest Token of our unfeigned Thankfulness, We do grant unto the *King* and His Heirs for ever, &c. It follows as closely as can be, That because the *King* had been a good and deserving *King*, and had been at much Trouble and Expence for the Safety and Honour of the Nation, that therefore all his wants shall be supplied out of the Church: And if all the Charges that he had been at, was upon the account only of his *Ecclesiastical Subjects*, and not in relation to the rest.

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It is not, Sir, for you and I to guess which way the whole Clergy in general might be better provided for. But sure it is, and must not be denied, that so long as many Livings continue as they now are, thus impoverished; and that there be so few encouragements for Men of Sobriety, Wisdom, and Learning, we have no reason to expect much better Instructors and Governours of Parishes, than at present we commonly find.

There is a way, I know, that some People love marvellously to talk of, and that is a just and equal levelling of *Ecclesiastical-preferments*. What a delicate refreshment, say they, would it be, if twenty or thirty thousand pound a year were taken from the *Bishops*, and discreetly sprinkled amongst the poorer and meaner sort of the Clergy? how would it rejoyce their hearts, and encourage them in their Office? What need those great and sumptuous Palaces, their City, and their Country Houles, their Parks and spacious Waters, their costly Dishes and fashionable Sauces? May not he that lives in a small Thatch'd House, that can scarce walk four strides in his own Ground, that has only read well concerning *Venison*, *Fish*, and



and *Fowl*; may not he, I say, Preach as loud, and to as much purpose, as one of those high and mighty *Spiritualists*? Go to then, seeing it hath pleased God to make such a bountiful provision for his Church in general, what need we be solicitous about the amending the low condition of many of the Clergy, when as there is such a plain remedy at hand, had we but Grace to apply it? This invention pleases some mainly well: but for all the great care they pretend to have of the distressed part of the Clergy, I am confident, one might easily guess what would please them much better: If instead of augmenting small Benefices, the *Bishops* would be pleased to return to them those *Lands* that they purchased in their absence. And then as for the relieving of the Clergy, they would try if they could find out another way.

But art thou in good earnest my excellent Contriver? Dost thou think that if the greatest of our Church Preferments were wisely parcell'd out amongst those that are in want, it would do much feats and courtesies? And dost thou not likewise think, that if ten or twenty of the lustiest *Noble-mens* Estates of *England* were

cleaverly

cleaverly sliced among the Indigent, would it not strangely refresh some of the poor *Lairty*, that cry Small-coal or grind Scissors? I do suppose that if God should afterwards incline thy mind (for I phanise it will not be as yet a good while) to be a *Benefactor* to the Church; thy wisdom may possibly direct thee to disperse thy goodness in smaller parcels, rather than to flow in upon two or three with full happiness. But if it be my inclination to settle upon one *Ecclesiastical* person, and his successors for ever, a thousand pounds a year; upon condition only to read *the Service of the Church* once in a week, and thou takest it ill; and findest fault with my prudence, and the Method of my Munificence; and sayst, that the stipend is much too large for such a small task: Yet, I am confident, that should I make thy *Lairtyship* Heir of such an Estate, and oblige thee only to the trouble and expense of the spending a single Chicken, or half a dozen of Larks, once a year, in Commemoration of me, that thou wouldst count me the wisest Man that ever was since the Creation: And pray to God, never to dispose my mind to part with one Farthing of it for any other use than for

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the Service of thy self and thy Family, And yet, so it is, that because the Bishops, upon their first being restored, had the confidence to levy Fines according as they were justly due, and desired to live in their own Houses (if not pull'd down) and to receive their own Rents, Presently they cry out, the *Church-men* have got all the Treasure, and Mony of the Nation into their hands: If they have any, let them thank God for it, and make good use of it, Weep not Beloved, for there is very little hopes, that they will cast it all into the Sea; on purpose to stop the Mouths of them, that say they have too much.

What other contrivances there may be for the settling upon Ministers in general a sufficient Revenue for their subsistence and encouragement in their Office; I shall leave to be considered of by the *Governours* of Learning and Religion. Only, thus much is certain, that so long as the Maintenance of many *Ministers* is so very small, it is not to be avoided, but that a great part of them will want Learning, Prudence, Courage, and esteem to do any good where they live. And what if we have (as by all must be acknowledged)

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as wise and learned Bishops as be in the World; and many others of very great understanding, and wisdom, yet as was before hinted, unless there be provided for most Towns and Parishes, some tolerable and sufficient Guides; the strength of Religion, and the Credit of the Clergy will daily languish more and more. Not that it is to be believed, that every small Country Parish should be altogether hopeless as to the next Life, unless they have a *Hooker*, a *Chillingworth*, a *Hammond*, or a *Sanderfon*, dwelling amongst them; but requisite it is, and might be brought about, that somebody there should be, to whom the People have reason to attend, and to be directed, and guided by him.

I have, Sir, no more to say, were it not that you find the word *Religion* in the Title; of which in particular I have spoken very little: Neither need I, considering how nearly it depends, as to its glory and strength, upon the Reputation and Mouth of the *Priest*. And I shall add no more but this, *viz.* that among those many things that tend to the decay of Religion, and of a due Reverence of the *Holy Scriptures*, nothing has more occasion'd it, than the ridiculous and idle

Discourses



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Discourses that are uttered out of Pulpits. For when the *Gallants* of the World do observe how the *Ministers* themselves do jingle, quibble, and play the Fools with their *Texts*, no wonder if they, who are so inclinable to *Atheism*, do not only deride and despise the *Priests*, but droll upon the Bible, and make a mock of all that is sober and sacred. I am,

Sir,

August 8.
1670.

Your most humble Servant,

T. B.

FINIS.



SOME
OBSERVATIONS
UPON THE
ANSWER
To an *ENQUIRY* into the
Grounds and Occasions
OF THE
CONTEMPT
OF THE
CLERGY.

With some ADDITIONS.
In a Second LETTER to R. L.

By the same Author.

The Sixth Edition.

LONDON,
Printed for E. Blagrove, and Sold by the Book-
sellers of London and Westminster, 1696.





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