

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. Blagrave*, and Sold by the Book-
sellers of *London* and *Westminster*, 1696.





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

Since I was last with you in this kind, I have almost been of as many Professions and Employments, as there be City-Companies; and have had as many several Names, as the Grand Seignior has Titles of Honour; for setting aside the Vulgar and Familiar ones of Rogue, Raskal, Dog and Thief (which may be taken by way of endearment, as well as out of prejudice

A 3 or



The Preface

or offence) as also those of more certain signification; as Malicious Rogue, Ill-Natur'd Raskal, Lay-dog, and Spightful Thief: I say, setting aside all these, they have travell'd me almost quite through the Map. For in a Moment, I got to the Streights, shot the Gulph, cut the Line, and was presently Barbarian, Indian, Turk and Jew. And, notwithstanding this, the Business went on at Home all the while besides; for there I was Rebel, Traytor, Scot, Sadducee and Socinian: And then, you know, I had but a little way to Antichrist himself.

I thought it therefore the best and most honest way, not to conceal these things, that being fully satisfied of that pernicious Poyson that was in the Former, you may carefully avoid the danger of being infected by this Second: But if
you

to the Reader.

you are so bold as to venture a blowing up, look closely to it: For the Plot lies deadly deep, and 'twill be between your Legs before you be aware of it; for this is full out as Jesuitically contriv'd, as the other was said, and thought to be. But, of all things, have a care of putting it into your Pocket, for fear it takes Fire, or runs away with your Breeches. And if you can shun it, read it not when you are alone; or, at least, not late in the Evening; for the Venom is strongest about Midnight, and seizes most violently upon the Head, when the Party is by Himself. And if you happen on any doubtful Expression, be sure you take it for the present in the worst Sence; for you may abate again, after the Heat of the Weather be over. And if at any time you find the Viper begin to creep upon you; run instantly out of your Chamber, and
A 4 get



The Pretace

get into any Company, and fall to railing immediately as hard as e-ver you can (nay, say somewhat to your self as you go along in the Streets) for Fury and Passion whets the Blood, and keeps the Enemy at a distance, and is found to be as good against any Bookish Infection, as a Glass of Sack is against the Plague. I shall not tell you one Line of what is in it; and therefore consider well what you do, and look to your self. But if you be resolv'd to meddle, be sure have a care of catching Cold; and keep to a Moderate Diet, for there is Danger, and Jeopardy in it besides.

And I must desire, that when you come at a Neighbouring Minister of the Answerers, looking over his Five Hundred Sermons, that you do not believe me: For I find, that he did not look them all over with his
out-

to the Reader.

outward Eye, but only called them over in his Mind.

And I desire also, that the Answerer would believe himself, and not me: For I would not by any means, have him write a Book only about that Mistake. And, indeed, whereas he says in his First Page, that One Design of his Writing, was to make an Acknowledgment, that a great part of what I writ was true; I wish, that either he would have let my Truth have shifted for it self, without the help of his Acknowledgment, (for, I profess, he has prevented me killing I know not how many Otters) or else, that he would have divided his Letter into Two Parts, and have plac'd the Answer by it self, and the Acknowledgement by it self: Which if he had done, and pick'd them duely and carefully, he
might



The Preface

might have written all that which he calls Answer, upon very little more than his Thumb-Nayl.

And I must particularly beg of the Scripture-Nonconformists, that they be not too severe upon a small Lay-Mistake: For my Bible not lying just under my Elbow, I find, I have in one Place made our Saviour say that, which indeed John Baptist spoke before-hand for him.

And, because I am in the Begging Humour, I must crave further, that if any of you hear of a Second Answer coming out against my Former Letter, concerning my putting the Tarts before the Chickens (for I am given to understand, that such an Objection is urged) that by all means you presently stop the Press; for most certainly Chickens ought to have the Precedence of Tarts, both
by

to the Reader.

by an indispensable right of Nature, and by the justest and oldest Traditions of Cookery: And I shall always be ready to acknowledge, rather than defend such Mistakes.

SOME



[1]

SOME
OBSERVATIONS
UPON THE
ANSWER

To the ENQUIRY into
The Grounds and Occasions
OF THE
Contempt of the CLERGY.

SIR,
WHAT Service You or I
should do to Church or
State, by *cracking of Nuts*,
I do not understand; ex-
cepting the case of *Chestnuts*, upon which,
as it has been reported, the Kingdom of
Naples



Naples has some mysterious Dependence; but however, to this Employment our Old Friend and Acquaintance *W. S.* advises us, rather than to disturb the World with Idle Wishes, and dangerous Endeavours of doing any Good. For, although what I sent you in my last, may possibly be most of it true, and might in the Opinion of some Hasty Men be counted useful; yet there be others of a more wary and deliberate Judgment, that say it must not be true, neither shall it be true, because there is an ancient and received Axiom amongst Statesmen; *That all things that are true, are not fit to be said at all times*; the Answerer to my first Letter most politically observes.

Now, Sir, this same *Friend* of ours, does not tell me plainly, whether he expects to hear from me again; and if he does, for my part, I know no more what to write, than he knows me. For his Love and Tenderness towards me is so very great, that it will suffer him to answer but to very little of my Letter (as you know, Sir; Friends, if they be dear indeed and indeed, are very loth to cross, and contradict one another,) and therefore he troubles not himself much about that;

that; but only he assigns me over to, God knows, how many further Answerers; as, first of all, I am to be quarrell'd with by all the *School-masters* of the Nation, for undervaluing the great *Ordinance-days of Humiliation and Repetition*. Next of all I am to verified upon particularly by the *Westminster Scholars*; who are to persecute me severely with *Poetical Squibs and Crackers*. If these do not effect the Business, then *Cowley* is to be raised from the Grave, on purpose to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Session* on purpose, to pick out one of a *Nimble Pen*, and a *Ready Wit*, to recover the Reputation of the meaner Clergy. But, if these all fail, and should not humble me, then by way of *Pigeons* and a *Postscript*, he advises the *Gentry of the Nation* to raise all the *Train'd Bands*, and *Country-Troops*, to be in Arms against me; and having well whetted their *Swords*, to make sharp Thrusts at me, and to wound my Reputation, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a small *Vicarage*. In short, Sir, it is very plainly the Opinion of the Answerer, that if some body does not take me in
band,



band, and (as he says, *Pag. 22.*) do not seek to lessen the value of my Letter, and that very speedily, the Church will certainly be all sunk by *Michaelmas* next, and the State will tumble after it in the following *Spring*. Bless me! think I, what's the business? a Man cannot wish a few Honest and Innocent Wishes, but that presently he must be *rhym'd on, confuted and fought*; but that he must be bound over to *Westminster Squabbers, hard Thrusters, and Reputation Wounders*. And for what? Only for endeavouring to procure the meaner sort of the Clergy, a little more Money, and a few more Books.

But, perhaps, Sir, there may be something else; we had best therefore look a little into the *Answerer*, to see where the Offences lie, and where we are likely to be quarrell'd; for this *Gentleman* letting off the Gun very easily, fights but very little himself, but only sets out the Ground for the Battel; and claps his Hands, and cries, *Holloo*, to the Armies that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend*, for old Acquaintance sake (which possibly might

might be begun at *Padua*; for where else I should be acquainted with *W. S.* I cannot devise) in many places, is very prodigal of his sweet Expressions towards me; yet, I perceive, it is always done with a very wary prudent reserve: For his Love and good Opinion of me, seldom hold above a Page together, if so long. In one place of his Preface, he thinks him, whom he answers, a *very honest Gentleman*; but in another Huff (says he) *We are as good Men as himself, and have reason to quarrel with the World, that we are not more admired and honoured*. For my part, I began to call for my *Whin-yard*, being almost afraid that he would have drawn; but all was over presently again; for, in the next side, he falls into such a commendation of me, for *joining the Credit and the Serviceableness of the Clergy together*, as if he would have fed me with nothing but *Sugar-Sops and soft Jellies*; but yet, for all that, ere he closes up his Preface, he sets my unwilling Teeth to the difficult Task of *cracking Nuts*. Nay, sometimes his Affection rises, and falls, within Six Lines compass; for in the beginning of the first Page of his Answer, he seems somewhat timorous

B and



and doubtful : *Either* (says he) *the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occasions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over; for the very next Line, he loves me like mad; saying, that he does readily believe (notwithstanding the frequent drolling that might make some severe Men to doubt) that I am in good earnest. When I had read these Words, doubtless, think I, now 'twill be a Match; and I may venture now surely to speak for the great *Cake*. But alas, this Passion call'd Love, is such a Passion for changeableness! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*, and doubts whether *in many things I have said well.*

And thus, Sir, he carries me from Page to Page; sometimes he makes me rich in imagination, and as illustrious as a Peer of the Realm; but, by and by, he takes away all my Treasure, and Credit (p.80.) gives me an inevitable choice of *Fool or Knave*. Some flattering, and half *Friend* would have only said, as he does, that

all

all the Gentry covet my Company; and that my Acquaintance lies with the Learned Clergy only. But alas, Sir, he knew full well, that this might have huff'd, and quite spoil'd such an unsettled Temper as mine; and therefore he knew how to spend good words moderately, and how to put in a dash of Humiliation with Discretion. To keep company only with Worthies, and the Learned, is too fatning and Foggy; it would in time intoxicate, and breed Conceit, and bad Humours; and therefore my *Friend* knew very well; how healthful and reasonable it would be for my Constitution, to take sometimes fresh Air, and to send me *Abroad to gather Briefs.* The truth of it is, I must perfectly resign up my self to his Management; for whether I do or no, I perceive, he will dispose of me according to his good Pleasure: Sometimes I am permitted to be in the *right*; sometimes I must be in the *wrong*; e'en according to the humour that he is in; for once in so many Pages, to keep me meek, it is convenient that faults should be found; and then he applies both Eyes to the Book, and looks for them with all earnestness and diligence: And



indeed, Sir, if I may so say without seeming conceited of my own undertaking; the Answerer might as well have excepted against all the Book; and to make short of it, have pronounced it one entire and continued Lie from beginning to ending, with as much Reason, as to except against many of those Places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections, that he has made against my Letter: For having most carefully perus'd his Answer, I profess, Sir, to you, that in my Opinion, the most sturdy ones which are to be found in his whole Book, are such as follow; viz.

That there is somewhat in Homer, besides an account of Achilles's Toes, and the Gracians Boots. That take Two Ladies, the one sixteen, the other Fourteen Tears of Age; he of Sixteen shall be wiser, than he of Fourteen, Cateris paribus, i. e. as he explains himself, If at Fourteen, the aforesaid Sixteen Lad hapned to be as wise as the other is now. That every Gentleman that keeps a Chaplain, has not a Cozen Abigail to wait upon his Lady. That it is lawful to take a Preface from Adam, because the New Testament refers to the Old.
That

That there is a Neighbouring Minister of his, that has above Five Hundred Sermons by him; and having lately very well look'd over the same, finds not one of them to begin with an ingenious Picture. That it is very allowable to strow into a Sermon good store of Latin and Greek (at least Latin) though it be in a Country Parish; because old Mr. Dod uses to say, so much Latin, so much Flesh. That it is a great joy and refreshment to a Ministers own Understanding, to quote several Languages, though no body understands them but himself. That tho' it should be admitted, that for the most part, in a Countrey Village Latin might be spared; yet if it be out of S. Austins, it is very useful, tho' no Creature in the Parish understands one tittle of it; because ignorant People are not to be imposed upon. Lastly, That those little Sentences, viz. As it were, if I may so say; and, with reverence be it spoken, are very mollifying Sentences; and may with as much reason be used, as si ita loqui liceat, or detur verbo venia.

These, Sir, as far as I can perceive, are the most knocking and destroying Objections against my Book. As for the rest, he either most plainly, and grossly mistakes



stakes me ; or else he tries to do it, but says the same that I do (only he does not know of it) when he thinks he contradicts me : All which will appear afterwards in their due Places ; for I would willingly be as careful to observe his Method, as he has been industrious to mistake my Meaning.

The first thing wherein I am so shamefully and horribly out, is, that *I have not sufficiently reckoned up the Grounds and Occasions of the Contempt of the Clergy*. For that I having referred all to Ignorance and Poverty, I have, says he, (p. 5, &c.) most carelessly left out the *Papists, Jesuits, Quakers, Nonconformists* ; and (by his leave) he has forgot one, as well as I forgot the rest, and that is, the *Draining of the Fens* ; there being a near relation between *Atheism* and the *Contempt of the Clergy*. But no Man can think of all things at once.

Well ; and do you think, Sir, that our old *Friend* is in good earnest, or does he *droll* ? Does he in his Conscience believe that the *Papists* do slight and undervalue our *Clergy* ? Do they lay their Plots and Stratagems to make us daily more and more despised ? and does he think

think that they are really at the very bottom of their Hearts, Adversaries and Enemies to the Church of *England* ? Well, suppose they be, what would he have me do in this case ? Must I set sail presently for *Rome*, or dispatch a Letter forthwith to the *Pope*, desiring him out of all love to tie up all his *Priests* and *Jesuits*, and not suffer any one of them to cross our *Seas* : And furthermore, to let his *Holiness* know, that in good truth he does not do at all like a *Gentleman*, to let his *Agents*, and *Emissaries* ramble up and down with *Swords*, and long *Perukes*, and other fashionable Disguises ; inveigling those of our *Church*, and searching up and down in unknown Habits, for some of the least Learned of our *Clergy*, puzzling them with *Sophisms*, and making their Triumphs over them ? Do you not think Sir, that he would listen to this, as he did to the *Quaker* that went over to Convert him ? Surely the *Answerer* cannot be so ignorant of the *Romish Church*, and *Constitutions*, as not to see, that so long as the *Pope* believes himself *Supream* and *Infalible*, or (which is all one) endeavours to carry on the Humour of being thought ; and believed so to be ; so long



as the *Protestants* stand in their Opinion for *Schismatics*; and they believe, or at least say they do, that there is no Salvation out of their own *Church*; so long as they think themselves obliged, or pretend to think, that they ought to use all Arts and Means, to restore all again to themselves, and to frustrate all the Intentions of the *Reformation*: Lastly, so long as they think themselves Judges, or will judge what means are most likely to be effectual to bring about their Designs, shall we imagine that they will beg our leave to *comb their Perukes*, before they come out of their *Dressing-Room*? or that they will take our Advice what Street they shall walk in; what Company they shall keep, and whom they shall dispute with? Now, Sir, because I thought it next to impossible, to hinder altogether their contriving our Contempt, (it being in a manner in the Body of their Religion so to do) as also, that there be several wise and wholsom *Statutes* of this Realm, with all Care and Prudence at first made, and since often renewed (and now lately inforc'd by strict *Proclamations*) to prevent their bad intentions towards us, and to defeat, as much as may
be,

be, their Plots against us; if the *Answerer* would but have considered of these things, and had he but had that same *gratifying Master* of his, who used as he says, so to *open his Understanding in the case of Juvenal and Florus*; perhaps, he might begin to guess why I did not particularly insist upon the *Papists*, as great Occasions of the Contempt of *our Clergy*, but left them, and many such things, to be treated of by him: In doing of which (although I am not apt to boast of good Works) I did very *friendly*, for had I not left Two or Three such things untouch'd, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Answer*.

But yet for all that, if I were highly pleased with my own *Model*; and were resolved to hale, and fetch in all to my two chosen words of *Ignorance* and *Poverty*, and stily to defend the same; I could then, Sir for a need, tell him, that many have been tempted to turn *Catholicks* (as they call them) for want of Preferment; and many have been abused and slighted by them, and brought themselves and others of their Profession, into Contempt, for want of Knowledge.

Now,



Now, though I never expected, that all the *Clergy* of *England* should be so *subtile* in *Logick*, so *cunning* at *untwisting* a *Complex* *Theme*, so *experimentally* skill'd in *Subiect* and *Predicate*, so *accurate* at *farming* a *Verb*, and at *hunting* out an *Ety-mology* to the first *Original* (as I perceive the *Answerer* is, by what he so earnestly recommends in several places) but that here and there one in a *Country* might possibly be worsted by a keen and pinching *Jesuite*, yet certainly, if the *Clergy* in general were better furnished with all sorts and advantages of *Learning*, it would be more difficult for those diligent *Enemies* of ours, to meet with so frequent opportunities of *Victory* and *Conquest*: And thereby, you know, Sir, the *Grounds* and *Occasions* of the *Contempt* of the *Clergy* would be much lessened, though not altogether removed: For I hope, that no body counts me so extravagantly mad, and doting, as to think that I shall believe, that it might possibly be so contriv'd, that there should not be any living *Creature* in *Orders* in the whole *Land*, but should be so *Rich* and *Learned*, as that he should never tempt any *Man* to *dis-esteem* him; or that he should

should behave himself so worthily, and discreetly, that it were impossible for the vilest *Raskal*, *Varlet*, or *Infidel* in the *World*, not to respect him, and attend to his *Doctrine*; (which is a thing that the *Answerer* has a great mind that I should say, because he can contradict it) seeing that I had several times in my *Letter*, as also in the *Preface*, that I would propound nothing, as near as I could, but what was *hopeful* and *practicable*. Which thing, if he had been at leisure to have minded, he need not then have held up his *Hands* so high, and repeat it Ten or Twelve times with such wonderment, that I should refer all to *Poverty* and *Ignorance*.

I am very loth, Sir, to go about to abate the *Answerer's* prizing himself, for discovering to many other several occasions of the *Contempt* of the *Clergy*, besides those which I mentioned: But I perceive he seems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I should be so lamentably mistaken, as to say, that whatever lessens the value of the *Clergy*, or renders it less serviceable to the *World*, than might be reasonably hoped, may be all referred



ferred to Ignorance and Poverty. For, says he, p. 7. *The Occasions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty.* Again, p. 18. *You had said enough,* says he, *if our Ignorance and Poverty had been only some, or the main of those things that lessen our value, and not the only things.* And p. 22. *Wherefore again, somewhat else is sometimes the occasion of the Contempt of the Clergy.* And p. 23. *I wish,* says he, *you had not said, Whatever lessen the value, &c.* — So that I perceive, if I had said that *Poverty* and *Ignorance* had been *some* of the Causes, or the *main*, or *chief* occasion, or the like, it had passed well enough; (I might possibly have had the Gentlemans Daughter;) but to say they are the *only*; that there is *nothing besides*; to put in that stabbing Word *Whatever*, it was an unkind, and unfriendly Expression.

Truly, Sir, you know pretty well my temper; and, I believe, would vouch for me, that I had no malice in my heart, when I said *Whatever*: But I much wonder that the *Answerer*, who did so often, and solicitously with, that that same offensive word *Whatever* had been left
out,

out, should overlook these other that are in the same Sentence; *viz. than might be reasonably hoped*; or if he did not, what did he think they meant? he may believe me, that those words were not put in by chance, and (being slow to confess) now made use of to deliver me from a dreadful Mistake: But I intended thereby to signify two things; first, That I would enquire into such causes, and grounds, as might be reasonable, and proper for me to enquire into; and not into such things, as were already taken care of by the *Laws of the Realm*, or *Canons*, and *Constitutions of our Church*, as was before hinted. And had we an *Act of Parliament*, that were in as good force, against the *Poverty of the Clergy*, (which a worthy, and very learned *Author* in a late *Treatise* tells us, *H. Th.* might be so ordered, as it might not be very grievous to the *Subject*) as against the Foreign and Domestic Enemies of the Church; I had left out that as well as those many other Causes, which the *Answerer* thinks fit to mention: But indeed, as to that other business of want of *Learning*, that would scarce be easily remedied



remedied by a *Vote* of the *House*, except it were extraordinarily full.

Another thing that I intended by those Words, was, that I would meddle with nothing but what was almost Impossible to be wholly avoided; and therefore at that time, I did not think it convenient (though perhaps afterwards I may) to tell the People, that there are a great many very *wicked ones* in the World, and always will be. Such I mean, who defying *Heaven*, and even *God* himself; it is no wonder that they are not sparing to a *Clergy-man*; although he has a very large *Parsonage*, and although he has all those *same Books*; that the *Answerer* says (p. 46.) he has heard of: nay, though he be one of his *Neighbouring Doctors*, with his *ratling Coach*: For we have those that can *curse* and *swear*, as loud as that can *rattle* and *rumble*, let the Road be never so uneven, and the *Coach-man* drive never so hard; and so they will, so long as they give themselves up to the *Devil*. But I thought it not fit to write a Letter to *Him*, to chain up his buſie Spirits of Darkneſs, from intermedling with Affairs on Earth; nor to insert *him* for one Ground or Occasion of the *Contempt*

tempt of the *Clergy*. But this, I think, may conveniently be said, that whatever number we have of those that are Despisers, not only of the *Clergy*, but of all that is good; and that were I to write my first *Letter* again, I cannot (by the blessing of *God*) think of any more proper way, either to recover them from perpetual ruin; or to abate their infecting of others, than with all earnestness to wish that there might be daily additions of such to our *Worthy Clergy*, whose Counsel, Value and Example might win them by degrees into some Sense of *Religion*, and better Opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great Mind to dislike something or other, think they have made a considerable Objection against what I writ before, by saying, That I was very silent as to the *carriage* and *conversation* of the *Clergy*; which may be partly true, and yet no great omission; because I thought with my self, that if there were any want of Advice and Exhortation to the *Clergy*, it might be more proper to be performed by such as had *Authority* over them, and power



power to mind them of *Ecclesiastical Censures*: But, for my part, I know very little Service that I could do in that kind, unless I should have rid up and down the *Country*, and turned *Parretor*, or *Informers*; and so bring in a *Roll* of such as are idle and negligent in their Profession: An Employment, I must confess, that I do not much approve of, but shall leave it to the Ready and Listening *Nonconformists*; whose ill Will to the present Establishment of the *Church*, would make them very glad of the Office: and, I am confident, they would bring in a very fine Bill since *St. Bartholomew the Famous*, if they were but entrusted with the *contriving* of it.

And perhaps, this may in part satisfie what the *Answerer* thought he said against me (*p. 10.*) viz. That *Integrity*, together with *Learning*, and an *Estate*, is more considerable than either of them, or both together. Yes, truly that it is, by above Ten in the Hundred: But yet for all that, he need not think, that supposing the great *Tithes* should be bestowed upon a *Vicar*, that he should presently fall to breaking all the

the *Commandments*, and saying the *Creed* backward; for that is, or at least must be his meaning, if he intended to gain-say what I had written; that is, that Learning, and a good convenient Estate, are of none, or very small account and use in a *Clergy-Man*; if there be but *Integrity of Life*, and *good Conversation*: Which, I say, I think is not extraordinary true: For take this same *Integrity*, that has but *little Money*, and very few *Books*, and give this *Integrity* a good *Library*, and the knowledge thereof, and an Hundred Pounds a Year; and if this *Integrity* be not more considerable, and do more good in the World, than Poor, Naked and Unlearned *Integrity*, I never saw the like of it; especially in a *Clergy-Man*, who you know Sir, since Miracles are ceased, are supposed to come to a better knowledge of the Mind of God, and better able to discover the same to the People that are committed to their Care; by dedicating themselves, and their Time, to that Design and Service.



It is juſt to as much purpoſe, and as much againſt me, when the *Answerer* ſays on in the ſame Page, *viz.* That very Rich, and very Learned *Clergy-Men*, have been deſpiſed; witneſs the *Biſhops* in the late Times. Yes, truly, I muſt needs grant an old *Friend* of mine, that taking away all their *Eſtates*, the *Arch-Biſhop's* Head, and putting many of them in *Prifon*, are notable *Signs* of their being deſpiſed: And he may remember alſo, what the ſame *deſpiſing Rascals* did to our *Sovereign*, the *King*; and what would he infer from thence? If any thing at all, it muſt be, that *Riches* and *Knowledge* are altogether as uſeleſs, and as ſubject to Contempt, as *Poverty* and *Ignorance*: If he pleaſe, he may ſo infer; but when he has done, he will ſcarce be able to hire Two in a *Country* to believe him, unleſs they be very ſpecial and inward *Friends*.

But of all *Stratagems* that he makes uſe of, to ſhew how vain and ſucceſſleſs all my *Endeavours* were likely to be; that certainly argues the moſt of cloſe and thick thinking, which he lucks upon (*p.* 12.) Nay, ſays he, I will *venture*

ture further a little to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance* and *Poverty* are not the only grounds of Contempt; for ſome *Clergy-Men* are as much ſlighted for their great *Learning*, as others are for their *Ignorance*. Now, although he ſays in his *Preface*, that he would not much *boast* of convincing the *World*, how much I was miſtaken in what I undertook; yet, I am confident of it, that this *Contrivance* of his, did inwardly as much rejoyce the *Cockles* of his *Heart*, as he phanſies, that what I writ did ſometimes much tickle my *Spleen*. But wherein, I pray, Sir, are they ſlighted? O, ſays he, in their *Preaching*; a *Learned-Scholar-Preacher* can neither keep the *People* awake, nor make them write after him; whereas a plain right-down, leſs *Learned Divine*, ſhall make them ſtare and ſtart again; ſo would an honeſt *Block-River* with his *Beetle*, heartily calling at the *Church-Door*, once in Five or Six Minutes, as well as the moſt *Eccleſiaſtical Fiſt* powerfully exerciſing upon *Edifying Wainſcot*.

But does he think, Sir, that *Ignorance* will out-Preach *Learning*? He is to remember



member, that into want of *Learning*, I put also *Indiscretion*, and want of the use of *Learning*; and also consideration of the capacity of the *Auditors*; and there be many other things besides *Greek and Latin, hard Words*, and some *Mysterious Points*, which to preach to *Common People*, you had as good give them a *Lecture* about *Squaring the Circle*: And therefore he did not hear me say, that the greatest *Meer-Scholar*, is always either the most admired *Preacher*, or really does the most good, because many other *Circumstances* are required, upon which, the *Fame* and *Success* of a *Preacher* does sometimes depend: But yet, thus far I durst venture to say (seeing that we are got upon the *Venturing Pin*) that he that understands the *Holy Scriptures* best, and therein the *Mind of God* explained; (under which, I comprehend all *Learning* requisite for the same) he also that has the *Command* of true and useful *Rhetorick*; discerning what *Words* are most proper and intelligible; and how they are so to be ordered, as they shall not make either any harsh and unpleasant noise, nor be difficultly understood; and that has besides an au-

dible and graceful *Voice*, a comely and unblameable *Gesture*; if this *Man* thus accomplish'd, be not more respected; and likely to do more good in general, than he that wants all, or has but some few of these, then it is a most rash and idle thing, to wish the very meanest we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *sanctified postures*, the *familiar and condescending Similitudes*, and the *insinuating and melting Voice*! I hope, Sir, they do not resolve to muzzle my *Clergy-man*, or think that I intended only a *mute Divine*; one that should only *frown*, and *forehead* his *Parishioners* into a *Godly Life*, instead of prudently *reproving* them; and saying nothing to the purpose, should only cheer up the people, with drawing up his *Chaps* into a *pleasant Smile*, when the *Use of Comfort* is ready to come. Of which *Religious Face-makers*, we had a great plenty in the late *zealous times*; those, I mean, that use to turn up the *Glass*, and spend a quarter of it, in rocking of themselves into a still fit of *Prayer*, and then breaking out into a sudden



fright of Devotion, as if they were risen from the dead. We are (thanks be to God) past those days, when the *Pulpi-teers* use to strip and trust themselves, as if they were to shew some *spiritual tumbling*; and so having hung up their Cloaks, and put back their Hair behind their Ears, sometimes they were for bending backwards, as if they would take up a Shilling in their Eye-lids; sometimes again for stretching upon the Cushion, as if they would turn over their heads, and shew you the double *Summer set*; but then, if there came to be any extraordinary Shew, and the Occasion did require any transcendent Feats of Activity, and great Agility of Body, such as a *publick Thanksgiving*, or a *Solemn Day of Humiliation*; such a time called only for close Drawers, and the Breeches were to be left at home, because they were great dampers of the power of the Spirit, and a vast hindrance to the efficacious *carrying on the Work of the Day*, and the *immediately succeeding Tax*: Then it was that Godliness chiefly consisted in the management of the Eye; and he that had the least Pupil, was the most righteous; because most easily concealed by the
rowling

rowling white. Then it was, that they would scarce let a round fac'd man go to Heaven; but if he had but a little Blood in his Cheeks, his condition was counted very dangerous; and it was almost an infallible Sign of absolute reprobation: And I will assure you, Sir, a very honest man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious *Zealor's* House, might be set in the *Stocks*, only for looking *fresh* in a frosty morning; and yet, for all that, these pale and world-renouncing *Saints*, should slyly lick up all the Sweet-meats of a small *Parish*, and religiously suck down a Pint or two of *Malaga*, and then despise the Creature, unless taken with moderation.

What the *Answerer* meant, in saying that an unlearned Preacher had many ways to keep people awake, and to make them as busie with their Pens, as the *Clerks* are in their *Chancery Office*; whereas a man of Reason, and true Eloquence should not so much as draw forth one Sigh, Tear, or drop of Ink, I do not understand; for, for my part, I see nothing to the contrary, but that a Person of good Education and Discretion (if he did) not think it useles and phantastical) may
C 4 *hollow*



bellow as loud, as the most illiterate of all; for, Sir, if you remember, care was taken, that such as were designed for the *Ministry*, should have, not only all their *outward Limbs*, but also *good, strong, and lasting Entrails*; which, you know, Sir, if the Mouth does but open, and things be but a little ordered, will make *noise enough*. If indeed People were to be *bellow'd* or *blown* to heaven, then certainly their *Herdsmen* with his Horn, might save more People of the Parish, than the *Minister*, though he splits his Throat; and I deny not, but that a man may be scar'd by a *whole Cannon*, or a *Crack of Thunder*, but scarce into a good Life that will hold and continue; and although to the late famous *Triers*, it was an approved of Sign of *Conversion*, to have been in a great *Storm*, or *Tempest*, and to have been a little frighted or affected therewith; yet I cannot forbear to say, that that person, who has been kept awake by a meer *bideous noise*, and such a *frenuous Voice* that will not so much as let the poor *Jackdaws* rest quietly upon the *Steeple*: when he gets but once out of that *jarring Din*, he may presently fall asleep, and as well try to medi-

meditate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his life.

I did partly, Sir, promise to observe the *Answerer's Method*; but I am afraid I shall not be altogether so good as my word; and if I fail, I suppose it is no great matter; for I do not perceive that the closeness of his *Siege* is such, as should strictly require any such thing; therefore before I proceed any further, as he tells me *p. 5.* that he has no reason to thank me, that I should take notice of no other Occasions of the Contempt of the *Clergy*, but *Ignorance and Poverty*; so, I am sure I have very little reason to thank him, for trying to make people believe, that I should say, that *whatever Disgrace or Contempt did lie upon any of the Clergy, it was altogether their own Faults*; to which purpose, I am confident, he speaks nigh twenty times in his *Book*. By two or three places, Sir, you may guess at his meaning in the rest, *p. 6.* he says, *I do almost insult over the Poverty of the Clergy; and that I do in a manner excuse the Laity for despising the Clergy*; and *p. 18.* he wonders at me for thinking that *the Clergy is wholly accessory to their own shame*;



shame; whereas it is oft times their Misfortune, as he says, p. 23. and the matter had not been much, if he would have been content, to have been mistaken all alone by himself, but he must draw in the Countrey Gentlemen, and scandalize them; and set them to make a groundless and senseless Speech, from what he pretends they should find in my Book; saying, *Look you here, Parson, have you seen this Book? here is one that has made it as plain as the Sun, that you are a company of dull Block-heads, and that the reason that you are no more respected, is all your own fault; and so you may e'en sink in your own sorrows, there is no body likely to pity you.*

Surely, Sir, the Answerer has got my Book purposely Printed for his own mistaking; For, I can find no such thing at all in mine, namely, that all the discredit, or calamity that falls upon any of the Clergy is wholly, and altogether occasioned by themselves. But the contrary I find almost every page: as suppose a Lad should be imposed upon, and made believe he is fit for the University; and thereupon should be presently sent away with *Cato, Corderius, and Textor's Epithites*, for Gunpowder-craze; and with *Mün des's* — and perhaps

perhaps the beginning of the next verse, so fitted to his tongue, that it is ready to start out of his mouth at the first sight of the Theatre, or Kings Colledge Chappel: and suppose when he comes there, that his parts are such, that the *Muses* come upon him but very slowly, or that he cares not much for their further acquaintance; having been sufficiently bang'd out of all love to them at School already: or, suppose he having a mind to study, has neither Time, Books, nor Money to purchase them; but must go to the Stationers, to look what's the English of a word: and that his friends being either not willing, or not able to maintain him there above five or six months, he goes and seeks his fortune; and so as it is in the Fable, *he skips into the pond, in hopes of a flock of Sheep*; but so it falls out, that he never arrives to the preferment of above twenty pounds a year; whereupon, Sir, upon these and the like occasions, it so happens that such an one possibly proves not very serviceable to the Church, nor much esteemed by the people: Now can any one in the world, besides the Answerer, be so mad as to think, that I who had reckon'd up these, and many such



such occasions of the contempt of the *Clergy*, and finding thereupon, here and there a person in *orders* not so honoured and useful, as might be wished; should presently bid him (or tempt others, by what I say, to do it) *go hang, damn, or bury himself alive; go sink, drown, or die in a ditch like a dog: he may e'en thank himself; it was perfectly his own fault: a great lazy lubber, that might have had a Living of six or seven score pounds a year; and he must be modest, and go puling into a private corner with one of sixteen; an idle and unambitious Coxcomb, that might have had his Barns topt full of Corn, besides two great stacks in the Yard; and when he should be gathering in his refreshing Harvest, for him to be counting up his few in-coming eggs; or scrambling with the poor Pigg for Plums under the Damsin tree: an ill contriving Rascal, that in his younger years should choose to lag the bag and the bottle a mile or two to School: and to bring home only a small bit of Greek or Latin most magisterially construed; and would not enter himself into one of the great-Schools of the Land, where he might have received his belly full of knowledge in full chargers; and afterward having five or ten*
pounds

pounds a year plentifully allowed him by his friends, should forsake the University, and the Advantages thereof, and go sneaking into the Country, and spend the prime of his years with a company of small Grammar-Singers: a careless and improvident wretch, that should be so overseen, as to be descended of such an humourfom and pblegmatic Father, who was so surly, and dull as to bestow upon him neither Estate nor Parts; or that should be so inconsiderate and undiscerning as that he should suffer himself to be begotten of such mean and ordinary Parents: whereas there be so many fine and tall Gentle-folks in the world, that could have given or procured him present preferment: away miserable and low contented mortal! Weep on, and die! sinking in your own sorrows, and in your own contrived miseries; for you are likely to have no help, pity or respect from us.

After this rate, Sir, he discredits the *Country-Gentry*, in that Speech, which he makes for them; as if he could find any one creature in the whole Nation (that ever saw my *Book*) besides himself, so egregiously weak, as to mistake me to grossly as he represents them to do.

Neither;



Neither, Sir, would it satisfie the *Answerer* to endeavour to make people believe that it was my opinion, that whatever *diseftem any of the Clergy did lie under, was perfectly occasion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence*, but he must needs go about to draw me in, to *undervalue the whole Clergy of the Land*: which he has as much reason to hope to do (from any thing that I said) as to try to persuade me, that I promised in my first *Letter, to cut my own Throat*; and for that purpose, he has fo ordered the business, that in the *Mercurius Librarius*, to the end of the *Title of his Answer*, these words are added, *viz. Wherein is contained a sober Vindication of the Clergy of England from the imputation of Folly and Ignorance*. Now, Sir, although I did not spend much time in contriving a set commendation of our *wise and honourable Clergy*; yet in several Places I said so much, and acknowledged it so far, that I thought that no body, that would but at all attend to what I writ, and were not very humour-some and peevish besides, could possibly mistake my Meaning; my Design being not to make a needless and solemn Com-memoration

memoration of the Learning and Wisdom of our *Clergy* (which the whole World has always admired, and have reason still to do, and our *Adversaries* to dread) but still to encrease the number of our Admirers, and that we may become a greater terrour to the *Enemies* of our *Church*. Neither, Sir, was I altogether ignorant, how much the ordinary sort of our *English Clergy* do far excel in Learning, the common *Priests* of the *Church of Rome*. But, Sir, as I told you in my last, as there were very good Reasons (ever since *Infallibility*, and the several *Arts* thereunto belonging, was laid aside) for which it might be convenient that our *Common Clergy* should be richer than theirs: So for the same Reasons, it might be requisite (or at least very desirable) that it should be more *Learned*; but for all this, Sir, the *Answerer* taking no great delight in understanding what I meant, on he goes, p. 25. most *historically* shewing, that the *English Clergy*, since the beginning of *Queen Elizabeth's Reign*, is much improved; and the Reason is, because *they can now Preach much better, than the High-Sheriff could then*: Whom I must grant to be a most *admirable*



admirable Preacher, if his *Phanſie*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the *Clergy* be ſomewhat improved ſince thoſe Days he ſpeaks of; and that the reſt of the World ſtood ſtaring ſtill at the ſame low degree of Underſtanding, then a *Clergy-Man*, although but a little amended in his Judgment, and excelling thoſe of former times, would be much valued and reſpected. But ſuppoſe the *Laiety* have an odd kind of Phanſie to inquire, to improve, and in their way and proportion, to grow in Knowledge alſo; then a little improvement in the *Clergy* will not poſſibly be ſo hugely wondered at, as the *Answerer* expects it ſhould be, unleſs he could procure an Order to have all that are now living in the World, to be preſently knock'd on the Head, and to fetch from the Grave the *High-Sheriff*, and his *ignorant Halberters*, to admire the growth and increaſe of Learning, that is now to be found in the preſent *Clergy*. But for my part, I muſt confeſs, I know no reaſon to deny, that the *Clergy of the Land* does daily conſiderably improve; but withal, I

do

do not perceive where the *Murder*, *Witchcraft*, or the *Jefuitiſme* of the buſineſs lies, either in wiſhing that they may ſtill proceed; or in gueſſing why they go on no faſter.

I believe, Sir, you are ſufficiently tired with reading the ſmall devices, that the *Answerer* makes uſe of to defeat the deſign of my *Book*, and the hard ſhifts that he is ſometimes put to, to contrive but a *conſcionable Miſtake*; but when his parts grow low, and his Invention flags, then he is for ſeeking out for one of my own ſuppoſed *Objections* (and preſently ſhutting the *Book*, left he ſhould read any of the *Answer*) he ſpends his time in paraphraſing upon that. How often, Sir, he falls into this humour, it would coſt the *Reader* near ſix pence to know. I ſhall give you therefore at preſent, Sir, but one inſtance of it: About the beginning of p. 32. he wonders at me very much for ſeeming to ſay, that *the worſt of all Scholars are pick'd out for Divinity*. For, ſays he, *Is it not a ſtrange thing, that they who have diverted to other Studies, ſhould for a great part, prove excellent in their kind, able Lawyers, expert Phyſicians, &c. yet they only who ſettle to Divinity,*

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ſhould



should for the most part prove otherwise? Yes truly, it is a very strange thing; and I believe the like was scarce ever heard of; especially by an *Answerer*, who will neither read, nor guess tollerably: For, if he had but taken that same *prospeclive-Glass*, which he advised me to look upon the *Laitty withal*, p. 5. and had he but turned either end of it upon what I said, p. 11, 17, 21, & 81. perhaps his wondring in time would have somewhat abated; for there he might have found, that very few determine themselves to the Profession of *Law*, or *Physick*, without the consideration of some *Estate*, upon which they foresee they may be probably maintained, until they gain skill enough, and reasonable Confidence, to *profeß*, what they design; and, sure I am, that there is scarce now to be found a *Lawyer* in the *Nation*, that ever got, or is likely to get *Sauce* for a *Pullet*, but (besides his *University Preparations*) has spent the best part of his time, for six or seven years together to fit himself for his intended Employment; and as for those many others that go only to the *Inns of Court*, to learn and admire the excellent Knack of eating without a *Trencher*, or to know

know the *Porter's Name*, and the four *Terms*, these are only a shame to themselves, to great discredit to the *Profession*; because they never intend, nor endeavour to practise; and if they should go about it, it would be but to very little advantage for them to give a proof of their ill spent Time; for he that palpably loses his Business at the *Barr*, once and again, merely for want of Skill, and not out of pardonable Mistake, he may e'en run Home to his Chamber, and lay aside his *Gown*; for his *Sword* will as well become him in *Michaelmas-Term*, as in the *Long Vacation*.

And these, Sir, are the Choice, and Best of the Reasons, that I can find in the *Answerer*; upon which, he will not suffer any of the Inferiour sort of the *Clergy* to come to any higher degree of Knowledge, before they enter upon their holy Employment. The next thing that he undertakes to shew, is, that supposing the Ignorance of any of the *Clergy* be such, as it were convenient to wish it less; yet, that I have either not truly assigned the causes of it, or have omitted many. And here in the first place,



he falls upon me as severely, as the very *Castle-keeper* himself could have almost done, for finding fault with the common Method of *Schooling*: In which, his first Assault, about *Greek* and *Latin*, is so forcible and furious, his Reasonings so killingly close and destroying, and all his Deductions so securely back'd and guarded, that I was almost tempted to renounce *Logick*, and all its Works, and never to come again within a Furlong of an *Unwishter of Complex Themes*; but presently to clap Hat under Arm, and to run as hard as Legs would carry me, to the first Man that sold any *Armo*, or *Tristia*. About the middle of p. 35. (a place I am sure I shall no more forget than *Marston-Moor*) after a mild and gentle Preface, as sweet and courteous as *Friends* could devise, viz. *I beg your pardon*, says he, *if I be not altogether of your Opinion, as to the business of Schooling*. When, alas! (little thinking I of any such danger, so nigh at hand) without mercy he seizes upon me with the utmost violence, and dint of *Logick*, and beginning with a most confounding disjunctive *Syllogism*, called by the wicked and hard-hearted, a *Dilemma*, or *Con-*

nunt

nunt (which you know, Sir, is the most barbarous and unchristian that can be invented by *Man of Argument*) he tells me after this inhumane and savage manner; *Either*, says he, *it is necessary that Greek and Latin should be learned, or not*. Now, for my part, Fire or Water; Burn or Drown; I know not which to chuse. If I say Not; then he has me most cruelly upon the Hip, and brings me over with a most deadly Gullsh: For I, thinking nothing of this Mischief, had gone, and foolishly said, that *there were very good Books in Latin and Greek*; and therefore seeing I cannot avoid it, I must say Yes; though it be to the undoing of my Wife and Children. *Yes*, says he: *then if necessary, those Languages are to be learned at School, or not*: Well; it's e'en as good to be undone at first as at last; I must say Yes again. *Very good!* says the *Auswerer*; and now we have got you thus far; I proceed, and assume. Nay, think I, now I perceive, he intends to kill me alive; now come *French*, *Spaniard*, *Turk*, *Tartar*, or any devisable thing; for nothing, I am sure, can be so heathenish, and void of all Grace, as a cruel and blood-thirsty *Assumer*: But



I must be content; for on he goes, and to make an utter end of me, says, that if *Greek and Latin* are to be learned at School, then a good proficiency is there to be made; and if a good proficiency, then nothing but the meer words of the Languages are to be studied. But I know, Sir, he'll be ready to say that he does not conclude so; but I care not for that; for he must conclude so, if he intended to conclude against what I said: For I said nothing against the Languages, but only that some other delightful Employments might be mixed with them; and that a very competent skill therein, might possibly with more Advantage be gain'd out of some other *Aurbors*, than out of *Dictionaries*, or *Janaa's*, which are not much better. A Lad surely may bring up a little *Arithmetick* and *Geometry*, (beside a good Bouget of *Latin* and *Greek*) without breaking the *Horses Back*; especially if his *Fathers Man* comes but along with him. And as the *Answerer* says, he has heard of *Fathers, Councils*, and the like; so I have heard there is a *Greek Euclid*; and that there be many *Latin Books*, out of which Knowledge, together with Words, may
be

be conveniently learned. But alas! now I think of it, *old Folkes* will not give unto *Children* any Reason, for fear it should choak them. What give a Child rank and surfeiting Sense! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* must have only Water-Gruel, scall'd Milk, Bread and Butter thin spread, and gay'd, and easie digestible Words. A *Triangle* brings down the *Pin of the Mouth*, and a *Square*, if it be any thing large, certainly inflames, and causes the *Squinzy*. And, as the *Answerer* says, (p. 37.) *It is Memory alone that is to be cherisbed and employed in Lads; that being the great Store-house and Foundation of all Learning.* Yet truly, it is so; but for all that, I do not much approve, that a whole file of Lads shall be all hang'd up indifferently together, for not being able in the same time to get, and repeat so many Inches, or Feet of Words; whereas perhaps some of them, having naturally but a small Faculty that way, have as much reason to be whipp'd because their Hair is not eurl'd and flaxen, or their Eyes are not gray. And whatever Sense the *Answerer* may pretend is to be found in *School-*



Books to assist and help the Memory, yet it is usually so undiscernable to Lads, that you had as good set them to get by Heart all the *Signs* from *Temple-Bar* to *Westminster*, as many Tasks that they are oft-times obliged to.

And as for the business of *Homer*, if the *Answerer* will promise me not to be angry, I will for once chuse rather to be of my Lord *Bacon's* Opinion than his; who tells us in his advancement of Learning, "that he can without any difficulty pronounce, that the Fables of *Homer* (notwithstanding he has been made a kind of Scripture by the later Schools of the *Græcians*) had no such inwardness in his own meaning; but however as the *Answerer* well observes, there is somewhat else in *Homer* besides *Achilles's* Toes. But I profess, Sir, my mind did fo run upon the so often commended *Moveables* of the *Captain* (μάκας ἀνός) that I might easily forget the *Buckle-Garters*. But is there no thing else in that ancient and venerable *Poet*, but stories of *Footmen'ship*, and such like low accomplishment? Was it not he that laid down the first Elements of *Physic* and *Chirurgery*; and gave the first Glimples for scraping
of

of *Lint* and spreading *Plasters* upon *Leather*? Is he to be undervalued, that is not only the most *Christian* but most *Protestant* of *Poets*; in whose Works you may not only find all *Practical Piety* it self; but most Cases of Conscience warily resolved, and knotty Controversies acutely decided? Is he to be called a *Rumbler*, who glides as smooth as a Star, or a fired *Rocket* of *Tow*? who was not like common confined Mortals, born at one dull place; but at no less than seven the most eminent *Cities* of the *East*? Is he, with whose Works *Alexander* alone could take rest, when as the whole world besides could not content him; and who has been so solemnly quoted in all Ages, and so generally relied on as the only Standard of *Græcian Classicalness*, to be compared with *Garagantua*, that was famous for nothing else but *Torchchuls*? Alas, Sir, this is nothing to what might be found in *Homer*, if people were but diligent, and go but deep enough into the *Original*. There is the *Jesuits Powder*, that the world has made such a great stir about, lies so evidently in one place, that reading but the very Verse with true
Accent,



Accent, will almost cure an ordinary *Quartan*: And again, there is the *Philosophers Stone*; for which people have been groping so many Ages: I could say somewhat concerning a certain long word in the second *Iliad*, that would encourage an often frustrated *Philosopher*, to call for his despairing *Bellows*, and presently to blow up afresh. And indeed most of those *Rarities*, which latter Ages have counted themselves happy and ingenious in the finding out; as the *Compass*, *Printing*, the *Circulation* of the *Blood*, and the like, are fundamentally all in *Homer*; and if People had not been Lazy and Distrustful, might have been long before brought to light, by a little help of *Didymus* and *Eustathius*.

And this puts me in mind of what I have heard so often said concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were absolutely lost, burnt or sunk, and only *Virgil* left secure in the *Capitol*, they might be all most easily recovered out of him, by one that has but patience, a black Eye, and a good *Commentator*. In one corner of a *Verse* lie very close all the *Secrets* and

and several *Systems* of *Astronomy*; and though *Ricciolus* has seem'd to search many *Authors* for his curious *Observations*, and to have spent many an *Hour* in his ingenious *Contrivances*; yet if you trace him Home, and watch him but closely, you will find, Sir, that he is only a *Paraphrase* of Four, or Five Pounds price, upon those bare-fruitful Words of the Poet—*quo fidere terram*. From another small quantity of *Princely Verse* may be retriev'd, if need should be, all the practical as well as fundamental *Laws of Policy*; and that *Candix* stood out Twenty Years, only by a right understanding of—*Apibus quanta experientia parvus*; keeping close to the Letter; and was afterwards taken by some idle, and looser interpretation of the same words; there is nothing more plain. Nay, Sir, I shall tell you a little further, what a *Nonconformist* not long ago hinted to me, *viz.* That if the present *Fathers* of our Church would but lay aside all *Ecclesiastical History*, *Fathers*, *Councils*, and *Canons*, he would undertake to draw up, out of the *Evangelical* and *Prophetical Writings* of *Virgil* (as he call'd them) such a *Body* of *Divinity* and Church *Dis-*



Discipline, as should exactly agree with the Primitive Doctrine and Intentions of our Saviour; and more than that (giving me a private Jogg) he was almost sure, that if this great Poetical Divine had lived in our days, he would have turn'd out at Bartholomew; for he found some notable Insinuations in the Author against the Surplice, and renouncing the Covenant. So that, Sir, upon further considerations, I must be forced to acknowledge, what the Answerer says, page 38. that together with the Fabulous part of Poetry, there is a great deal of useful Learning to be found.

But withal, Sir, I must beg leave to put in a Caution or two, as to what was said a little before concerning *Homer*; and then not a word more of *Homer* all this Year. And first of all, I have made some little enquiry, concerning *Alexander's* laying him under his Pillow; and I find that the Learned differ; some placing him only upon a Stool by the Bed-side, and others over his Head upon a little Ridge; the ancient Manuscripts not fully agreeing about *ὐπὸς* and *ὑπὲρ*; and as for *Rablais*, I shall not undertake for his being of the *Reformed Religion*; but

but as to *Divine Mysteries*, I think that *Homer* and he may equally pretend; and though Comparisons are odious, yet I am somewhat forward to acknowledge, that the mighty Spirit of *Garagantua* declining the vulgar way of coming into the World, and cunningly crawling up the *Hollow Vein*, and so making his Escape under his Mother's Ear, is not much inferior either for Honour or Strangeness, to that *Seven-City Birth of Homer*. I meet indeed sometimes with Idle, Extravagant People, that are so prophane as to compare his *Poems* to *Chryscase*; but such I always check, shewing them plainly, that when the *Poet* has a Mind to recreate his *Readers* to purpose, then by the elegant help of his little tickling *π's* and *λ's*, he could do it so effectually, that nothing ever came more delightful from the Town of *Atbens*. What more *Theorbo-like*, than *ἢν δ' ἠμῶν βίβ' ἔπειτα Πάππ' ἀνέβηντι θεῶντι*. What more smooth and celestial, than *Ἐχέινδρα, Σκῆλίοντι, σελύκην μὲν ἔπιοντι*. But indeed, when the Broad Sides of *Poluphloisbois's*, the *Hippodamio's*, and the *Poluscarthmio's* are dreadfully discharged towards the upper end of the School, and the



the Noise thereof come grumbling down like a Cart over a Wooden Bridge; I will not say, but that a small Lad or so, of a tender Constitution, may chance to creep underneath the Table. But to make an end, Sir, of this; questionless there is a very peculiar and secret worth in several Authors; and if you want a Bit of Ancient Authority, to plant Classically upon the Title-page of your Book, there is none that is more fit, or has been more serviceable, than the worthy Poet before-mentioned. Nay, so serviceable has he been in this kind, that I durst almost venture to say, that if he should by any Misfortune be afterwards utterly lost, he might be so far pick'd up by Pieces out of Title-Pages, that there should scarce be wanting one *τ δ' ἀμυβήσας*

And thus having done with Greek and Latin, I shall now, Sir, follow the Answerer to p. 39. where he tells the World, that if he would have made the world Construction of all things, (and indeed worse I think no body could have made very easily) it is my Opinion, that Thirteen or Fourteen Years of Age, is old enough for a Boy to be dubb'd a Freshman in the University;

versity; whereas I only said, it is but very low and slender Diet, to live Sixteen Years upon the meer strength of Words: But notwithstanding that, he hurries on in a most sharp confutation of me, *ceteris paribus*, as he did about Greek and Latin; but yet somewhat warily quoting by the way; Dr. Hammond, and another that were admitted into the University at Thirteen and did well. Whereas, in that place, it never enter'd into my thoughts to consider to what Years it was best to continue at School: But only, let the time be what it will, I thought that some of it possibly might be better spent. But the Answerer does no more here, than in many Places besides; for where the confutable matter grows scarce and thin, then he is for making some certain Opinion for me; and having deputed me to say such and such Words, he begs leave to suggest somewhat, Pag. 40. and then he falls with all vengeance upon that same poor Opinion of his own devising, and knocks it, and bangs it to Dust and Ashes. And this Humour is so powerful upon him, that within Two or Three Pages he is at it again, viz. Pag. 43. It does not, says he, always necessarily



*cessarily follow, that Rope-dancers in the Schools, prove Jack-puddings in the Pulpit. No verily, it does not; and I knew it very well: But that does not hinder, but that it may sometimes follow, or very often, or usually happen (as I said Page 33.) I pray, Sir, when you meet the Answerer next, desire him to look a little better to his Words: He could not be content to put in *always* instead of *usually*; but he must bind it, and ram it with *necessarily*; saying, *it does not always necessarily follow.* I owe him, as I remember, a little curiosity, for treating me so barbarously about that same troublesome Word *whatever*. I wish withal my heart, that he had not said *always*; for an Old *Friend*, an Old *Acquaintance* to say *always*! and to put in *necessarily* besides! it was certainly a most unhappy oversight. But then, I liked that which follows singularly well; *i. e.* having made me to say, that *all that ever had been Perjurators and the like, did always necessarily prove Triflers in the Pulpit.* There, says he, *I think I have catch'd him bravely; for I know some that never came there; and others that have; who behave themselves very gravely and seriously.**

seriously. Yes, and so do I know several, that have been courted, or forc'd to undertake those *publick places of wit*; who are now in their several *professions*, as considerable *persons* as belong to our *Nation*: But yet for all that, as I believe, that it was not *quibbling* which made them so *considerable*, so still I am apt to think, that such Exercises do provoke slender-witted Lads, to spend too much of their time in such Trifles, who having no such tempting Examples, nor hopes of applauded Jest, might possibly have employed themselves in such Studies, as might have made more for their own, as well as the Worlds Advantage.

I wonder what the *Answerer* counts worth the while, when he says, pag. 44. *he thought it worth his, to add a supplement to those things, which I had reckoned as causes of that Ignorance, that is in some of the Clergy.* I am not, Sir, ridiculously silly, as to say that nothing might be added;: But yet in all sober sadness, the *Answerer* must excuse me, if I say down right, that the *Account* which I have given, does not at all appear *imperfect*, by any addition that he

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has made. For first of all, says he, *I have skipped over the dulness of some mens natural parts.* Surely those places were not rent out of my *Book*, that tell him, not only that a *Lads* parts ought to be guess'd at, and oft-times might; but that discreet and wise *Physicians* should also be consulted, before it should be determined that he should live by *Learning*. I did not indeed give any particular directions that every *Lad*, before he was so determined, should take a certain *purge*; and according as that should be found to move the *humours* quicker or slower, so he should be resolv'd upon, as *sprightly* and *apprehensive*, or as *dull* and *incapable*: But excepting that one thing, all care was taken that any man (besides the unreasonable *Answerer*) could possibly expect: But yet for all that, he says also, that *I forgot the short stay, which some make at the Univerfity; which in truth, as he says, I had great reason to have take notice of.* Which I did, as I think, so plainly, that I know not how to have done it more, unless I should have got it engross'd upon *Fellom* in great *Text band*, and have ordered every word to begin with a vast *red Letter*. But these omissions of mine
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he hints at by the by only: But *pag. 45.* he pitches upon three very remarkable things, which he says, *by my favour, he thinks I have not considered, and yet they are such as do much concurr to the keeping of some of the Clergy low in Learning, viz. want of Books, want of time, and want of learned Company.* Now, Sir, if you remember, the *Answerer* says, that he gave a *shilling* for my *Letter*, and read it. But, for my part, I profess I can scarce tell how to believe him; for he writes and answers, as if he had lived altogether at the *Molucco Islands*, or, as he says of himself in his *Preface*, like one that is out of the *World of Books*, *What can we do*, says he, *p. 44. without Books, unless learning were infused and inspired into us by a Miracle?* and again, *What can we do with Books, unless we had time to read them?* Very right; and so said I: And I know no difference, but only I say it in *Michaelmas Term*, and he says it in *Etillary*. It is, Sir, to me a very strange thing, that the *Answerer* should seem perfectly to forget what I said: and yet take the very same words, and Print them, and sell them for *supplements and new discoveries* at the *Kings Arms* in *S. Pauls Church-Tard*, which were



sold three months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in short considered what the *Answerer* had said as to *Schools* and the *Universities*. It is time for him now to call me to an account concerning *preaching*. Which he does *pag. 53.* and the first of all he sets upon me with a charge general, for endeavouring to bring the whole *Office of Preaching into Contempt*. I wonder that, when he was about it, he did not thrust it home: and accuse me of cutting off the late *Kings* head; or that I had a design to burn all the *Bibles* that were to be found; from the largest that lies on the *Desk*, to the smallest *Geneva*; not leaving, if possible, so much as a *Psalter* or *Primer* in the whole *Land*: and that to his knowledge I did intend to begin this *Antichristian* work upon the first of *June*; that the *billets* most certainly were already provided; and that I had spoken for the brush wood to be brought out of *Kent*. When people fall a guessing, I love they should guess to some purpose. I hate all small ambiguous surmises; all quivering and mincing conjectures; give me the lusty, and bold Thinker: who, when he undertakes

takes to *Prophecy*, does it punctually. *You write*, says the *Answerer*, at that rate, as if you had a design to bring the whole *Office of Preaching into Contempt*. Who can tell, Sir, what my design was, but my self, any further than it may be judged by my words? let every body design for himself: why should one man design for another? would not the *Answerer* think, Sir, that I were very frantick, if I should tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a design to disparage himself and his *Profession*: or, that he has managed his business so slenderly, as if he had hired him to set forth a mean *Answer*; and thereby to build my self a Reputation upon the weakness and mistakes thereof. This, Sir, would look like a lie and ill natur'd insinuation: or like one of those *same disingenuous squints*, with which the *Answerer pag. 57.* says my *Letter looks upon the Clergy*. But is it for certain that I am against all *Preaching*? and that my design is to bring that holy exercise altogether into *Contempt*? Might not some favourable and tender hearted man by no means be persuaded to think otherwise? *no, by no means; says the Answerer: for*



that *I* running through the whole method of *Preaching*, he finds that *I* am against all *Prefaces*, *Similitudes*, *Divisions*, *mollifying Sentences*, *Latin and Greek*, *flish and fish*, *Mr. Dod*, and all that is good.

And of all things, Sir, which trouble the *Answerer*, I perceive nothing does it more, than that I should speak slightly and meanly of *Prefaces*. That seems, says he, (p. 55.) to me that our very *Prefaces* are slighted, and meanly spoken of; and if so; then farewel all *Religion*: farewel *Church* and *Steeple*: farewel *Pulpit* and *Cushion*; what take away our dear *Prefaces*! Can he be a well-wisher to *Preaching*, who will not so much as let us begin our *Sermons*? and can he be an encourager of hearing the *Word*, that will not suffer the attention of the *Auditors* to be prepared by a considerable *Preface*? or a *Friend* to the reading of the *Bible*, that will not allow so much of the first of *Genesis*, as to make mention of *Adam*? what against *Prefaces*! has he so little knowledge of the *Scriptures*, as to forget *St. Luke*, the great *Evangelical O-rator*? is he of no worth or example with him? Methinks the beginning of his *Gospel* might have taught him more modesty and manners, than to be against *Prefaces*; and
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is there any hurt to begin a *Sermon* with *Adam*, seeing there is such a great affinity between the *Old Testament* and the *New*; and that many *Texts* in the *New* do so plainly refer to the first *Adam*? Yes truly; because it seems not convenient that the *Sermon* upon *Good Friday*, should have the same beginning with that upon *Trinity Sunday*; because I stinted them on this side *Adam*, and that too, when the *Text* was in the *Revelations*, saying nothing at all but they might begin at the *Flood*, the *Captivity*, or the like; because I knew it was the Humour of some, to spend half the Hour in beginning to begin their *Sermons*; fetching their *Preface* as far off as they could turn the *Bible* backward: And lastly, because it seems reasonable that *People* (as far as might be) should be instructed in all the several duties of their *Religion*; and have the greatest and most useful parts of the *Scripture* explain'd to them: Therefore am I against all *Prefaces*. I wonder he did not conclude, that in my Heart I was against *Adam*, *Moses* and the *Prophets*; he might have done it as well, if he had but thought of it. *St. Luke* has a short and suitable *Preface* of Four
E 4 Verses,



Verfes, to his whole *Gospel*, but begins neither with *Adam* nor *Belshazzar*; and you know Sir, *St. Chryſoſtome*, the *Orator of the Church*, has many Volumes of *Homilies* or *Sermons*; but as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Teſtament* did as much refer to the *Old* and *fiſt Adam*, in *St. Chryſoſtom's* days as in *ours*: the *affinity* being not much increaſed ſince: And if the *Answerer* pleaſe to look, he ſhall there find the *Holy Father* to have *Prefaces* proper and peculiar to the *Time*, *Occaſion* or *Subject* of his *Diſcourſe*: And ſo have all *Orators*, answerable to the *Matter* they intend to ſpeak. *Tully*, you know, Sir, and *Demosthenes*, were often call'd upon for *Speeches*, but they knew how to prepare their *Auditors*, without diſturbſing *Romulus* or *Theſeus*; and yet you know, Sir, there was a very cloſe reference between *Catilin* and *Romulus*; for *Catilin* ſhould have burnt the very *City of Rome*, which *Romulus* had *Founded*. But the *Orator* thought it better to begin with *Quousque tandem*, than *Cogitandi Romulo*. And I believe his preſent *Majeſty* much wondred

to what *Nation* he was reſtored, when the *Rhetorical Mayor* welcom'd him to his *Corporation* with a long *Complement* deriv'd from *Adam*. I am not, Sir, (God forbid that I ſhould) againſt the *Answerer's* putting into his *Prayer* (for perhaps it may be part of it) that the *Words* which he is to *Preach*, may be as *Goads*, and as *Nails* faſten'd by the *Maſter of Aſſemblies*. But if he ſhould begin every *Text* in the *Bible* with that very ſame *Preface* (which he may equally do) I believe ſome idle *People* would ſay ſomewhat; I cannot certainly tell what. The *Answerer*, Sir, invites me (Pag. 52.) very kindly to hear him preach, and that if I will go over, he will give me one of the beſt of his *Sermons*. But if I do, Sir, I think to ſend him word to deſire him (for that *Day*) to forbear *Belshazzar*; let him do all the *Year* beſides, as he thinks fit. I ſhall alſo take it for a *Favour*, if he would not begin his *Sermon* thus, *As Abraham ſate in the Tent Door*, and lifting up his *Eyes*, and looking, behold *Three Angels* appeared before him; ſo if you pleaſe to ſtand with *patience* and *expectation*, you ſhall ſee me coming towards you in theſe three particulars.



lars. And, if with any convenience, he can dispence with it, I would beg of him, that he does not take that of *Isaiab*; *Come ye buy, and eat, yea, come buy Wine and Milk, without Money and without Price*; or if he does, that he would not tell me, that *his Text is like a spiritual Sack-poffet*; for I was told so once, and I scarce ever lov'd *Sack-poffet* since. Possibly also I may obtain at his Hands not to take that of the *Apostle to Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners, of whom I am chief*; not but that it is a very good place of Scripture; but it is a *Text* that has been imagin'd just like a *Christmas Feast; consisting of Three Dishes; the first Dish was to be commended for its soundness; This is a faithful Saying: The second for its sweetness; It is worthy of all acceptation: And the third Dish was a Proposition, consisting of Five Ingredients.* Now, Sir, if the *Answerer* had had but the *untwisting, the dressing, and the serving up* of this luscious *Propositions*, what a *Feast* would the People then have had? what wonderful variety of *Subjects* and *Predicates* might this *Dish* have afforded? How

How many *Choice* and *Princely Bits* might have been here discovered? and how plentifully might it have been *stuff'd* and *larded* with juicy *Latin* and *Greek*? a *Dish of Propositions*! I would go a *Mile* to see, if it were but one simple one in a *Dish*; and to consider, how puzzled the *Kings Carvar* would be, to take off the *Subject* from the *Predicate*, without endangering the poor thin lurking *Copula*. Now, I know, Sir, some are of such nice and fashionable *Stomachs*, that common *Sense* and *Truth* will not down with them, unless it be *hast'd* and *fricass'd*; they must have their *Barricado's* of greedy desire, and *Escalado's* of *Virtue*, and *Christ* must be the *Dauphin* of *Heaven*; but, for my part, I had rather have any plain and homely *Entertainment*, so it be fresh and wholesome, than a whole *Platter* full of such *feasting Prefaces*, which with a little new garnishing, shall serve for *Easter, Whitsontide*, and all the *Holidays* in the Year; for your *Propositions* are a sort of *Diet*, that will keep a long time in *Sowse-drink*; if they do but now and then change the *Pickle*, and take a *new Text*.



I do not at all question, Sir, but that you knew very well before (as well as now) what that meant, which I said about *Prefaces*. But I have very little hopes of the *Answerers* being so suddenly improved, as to understand me yet; who has given such late *Instances* of his slowness before: But however, I proceed Sir, to the business of *dividing of Texts*: And what I said as to that in my former, was upon this Account, namely, that it was a thing very easily to be observed, that many that went into *Holy Orders*, to inform and save Men, spent too much of their time in *Logical ostentation*, and nice *Divisions* of their *Texts*; and after such a manner, as they had very little Authority for so doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may search a great many, before we can find any *Melting, Dropping or Dissolving* the Matter that they intend to treat of. We are bluntly told by the *Oration, Bonorum tria sunt genera, and Accusationis tres sunt partes*; and by *Cæsar, Gallia est omnis divisa (not neatly and featly liquefacta) in partes tres*; and I know not how the *King* would take it,

if

if they should tell him, that his *Dominions* were to be melted into *England, Scotland, &c.* And notwithstanding the *Answerer* thinks himself so plain and practical, when his *Text* falls asunder into *Subject* and *Prædicate*, or into *Antecedent* and *Consequent*; yet for all that, I'll undertake if this be in a *Country-Village*, he had better let down the *Trels* of his *Text* into the *Fore-horse* and *Thiller*; for they understand no *Subjects*, and *Prædicates*; only the *Kings Subjects* and the *Kings Prædicates*. They much mistake me (as the *Answerer* did) that think I was ever any further against *Text-dividing*, than either where it was not understood, or was not necessary.

I always thought that he that took that to the *Corinthians* for his *Text, Sin not*, had much better have let it continue whole (it being but short) than to *divide* it into a *Command* and a *Prohibition*; a *Command, Sin*; a *Prohibition, Not*. I have also sometimes thought, that their *Logical* pains may be somewhat spared; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative*: For instance; it is said *Job 1. There was a man in the*
Land



Land of Uz; Homo non Lapis, a Man not a Stone: Homo non Lignum, a Man not a Tree: Homo non Leo, a Man not a Beast: And by the way, Sir, mind what poor Lignum and Leo are forced to signifie for the Letter sake. In like manner I thought him also in the late times a little too nice, and tender of his credit; and somewhat too profuse of his Logic and Rhetorick; who being to preach upon that of the Acts, Silver and Gold have I none, but such as I have give I unto thee: Whenever he had named his Text, desired the people, in all haste, to take the words not literally, but allusively, for that he had good store of money chinking in his pockets; besides what he left at home in his coffers. Doubtless a cautious foresight of following Objections, and an early removing of the same, are great instances of wisdom, and discretion; but he that taking that of Malachi concerning the Sun of righteousness; &c. laboured most earnestly to convince the people, that it was not the Moon of righteousness; for the Moon shall be troden under foot. Rev. 12. 1. And again he that shall tell us that God was pleased to send his Son into the World, and not his Daughter; or the like. Such as these, I must needs

confess

confess, have somewhat too low apprehensions of the capacity of their Hearers. He that undertakes to preach about Repentance, or true Religion: nothing certainly is more necessary and proper for him, than to let the people know, that they do not consist in looks, eyes, and noses; for such things with some are mistaken for godliness. But when the Scripture tells us, *There was a Man in the Land of Uz; or that God was pleased to send his Son; that any body should think that this man might chance to be a stone; or this Son to be a Daughter,* is strange to conceive.

We read that *Christ opened the Scriptures: and expounded out of them the things concerning himself.* We read also upon what occasion it was that *Felix trembled; and what a great number were converted (without Predicaments) by one Sermon of St. Peter.* What the immediate Successors of our Saviour and his Disciples did; we have little left concerning their manner of Preaching; though 'tis to be supposed that they spent their time in bringing People to the Christian Faith; by expounding to the Jews, the Prophets, and convincing them that *Christ was come;* and by converting the *Gentiles* to

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a Religion that contained the best Principles of Life. What was done after the Church was in some measure settled; and that the number which was received into Orders, was so considerably increased, as that there might be, at least in Cities and great Towns, some continuing Ecclesiastical Person, may be best seen by such as were afterwards Governours of particular Churches; which, as we find, made it their business to confirm People in that Faith which they had received; and to strengthen them to all good Works; which they did by Preaching against such Heresies and Errors as they found the People were apt to be carried into; and by fortifying them against such Vices, as they perceived the Time and Place was most inclinable to: And that this was the manner of their Holy Employment, is very plain by S. Basil and S. Chrysostome, and many of the rest; where one may read a great many good Sermons, but very few Texts, or peculiar Sentences of the Bible pitch'd upon; much less so Logically and Metaphorically dress'd, as some affect. I believe there were very few Texts that melted and dropt asunder for the first

five

five Hundred Years. Notwithstanding (as the Answerer observes) the Scripture tells us, *My Doctrines shall drop as the Rain*; for they had the Bible as well as we, and knew the meaning of that place as well as the Answerer. But yet, for my part, I never was, nor yet am against a Text being taken, or being divided; there being (as may be by and by mentioned) considerable conveniences in both; but yet one may presume to think, that it is much better only to say; Good People, we are met together this day in the Name of God; and I do intend to exhort you to Charity or Temperance; or to convince you of the Providence of God; and this I shall do (by Gods help) according to the Scriptures; than to take formally and solemnly some Place of Scripture where the word Charity, Temperance or Providence is, and spend the whole time in Logical Cuts, Metaphysical Curiosities, and Learned Impertinencies. And hereupon, it may not be amiss, to take notice of what a very Worthy Clergy-Man observed; "There be (says he) Two sorts of Ministers that occasion their own Contempt; the idle, negligent and careless,

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"the



“ the other those who over-do, or do
 “ more than enough; such I mean, as
 “ affect nothing else, but quaint and cu-
 “ rious *Phrases*; or are unmeasurable in
 “ their *Quotations* out of all *Authors Ec-*
 “ *clesiastical* and *Prophane*; or soar a-
 “ loft in unnecessary *Speculations* far a-
 “ bove the capacity of their *Auditors*.
 “ These over-do, & *magno conatu magnas*
 “ *nugas*, take great pains, and eviscerate
 “ themselves, as it were, to weave a
 “ Web, which when it is ended, is fit
 “ for no other use, but as an unprofitable
 “ thing to be swept away. The *As-*
 “ *swerer* perhaps would be apt to say,
 that it was some pert and self-conceited
Divine, that admiring his own Style,
 and way of Preaching, talks thus: Were
 it not that a very Learned and Re-
 verend *Bishop* did much admire, and so-
 lemnly commend his Ingenuity, Learn-
 ing, Worth and Integrity. But to re-
 turn; I say it is much better of the
 Two, to follow the way of the *Homi-*
lies of our *Church*, which are plain, pra-
 ctical, and may be understood by most;
 than to be so Nice, Critical, and Scho-
 lastical, as few or no body shall be the
 better.

But

But yet notwithstanding I am not of
 their Mind; who thinking themselves
 the profound *Reasoners* of the Age, and
 the deep *Enterers* into Truth, do there-
 upon despise all taking of *Texts*, and
 dividing thereof; those I mean, that for
 fashion sake, shall take you indeed *Text*
 after *Text*; as if they would explain to
 you all the considerable *Mysteries* of
Religion, and acquaint you with all the
 Encouragements that tend to a good Life,
 that are to be found in the *Bible*, and
 carry you through such a Body of *Divi-*
nity; but the *Sermon*, I thank you, (ex-
 cept it be just the beginning) shall be
 very near the same; for a new *Text*
 may be taken with that prudence and
 wariness, that the same *Sermon* shall serve
 a Man many a day; as suppose this *Sun-*
day, he takes that of *St. Matthew*, *My*
Yoke is easie, and my Burden is light; a-
 bout a Month after, it is time possibly
 to take forth; and then he is for that
 of *St. Paul* to the *Romans*, viz. *Which*
is your reasonable Service: And a while
 after for that in the first *Epistle* of *John*;
And his Commandments are not grievous.
 Now, Sir, here is the Craft of it; if
 they take *Texts* suitable to the occasion,

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and



and divide them accordingly, they could not then for Shame, and Conscience, but meddle with one Word or other that is there to be found. But if they read the *Text* only in the whole, and take it between Finger and Thumb, and shew it plainly to the People, that it is a good *Text*, a fair *Text*, and that there is no deceit in the business; after the *Parish* have had this general view, he may privately pocket it up again; and then for *Christian Religion*, and the *Excellencies thereof*: Only this Caution is to be observed, that if the *Text* be in the *New Testament*, any where between *St. Matthew* and the *Revelations*, then it is to be shewn, that *Christian Religion is much beyond the Mosaiical Doctrine and Dispensation*; but for variety, if the *Text* be in the *Old Testament*, then the case is altered; and you are to shew, that the *Mosaiical Doctrine is very far short of the Christian*. Nay, Sir, some there be that are so daring, that shall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Discourse of those Subjects, as could be wished; and yet, for all that, with a little sly *Preface*, shall draw

draw you (before you be aware of it) into the old business of *Christian Religion*. Now, Sir, the next thing that the *Answerer* has to do, is to take notice, that *this looks like a dissingenuous Squint upon Christian Religion*. Yes, Sir, he may so; and go on, and tell People, that it is my whole Design to bring in the *Turk*; he may do it with as much Conscience, as to report that I was against the whole *Method of Preaching*.

And as some are so bent upon Preaching nothing but *Christian Religion*, as if *Joseph of Arimathea* was just newly come over; so others there be, that have their particular and darling Notions, which they will force to be intended in almost every Verse of the *Bible*; for instance, one, suppose, having spent some considerable time, in studying the Nature of *Original Sin*, and finding as he thinks, such wonderful things as were never plainly discovered before; hence is he presently so full of the Secrets of *Original Sin*, that if the *Parish* should joyn, and add Six Pence more in the Pound to his present *Tithes*, they would scarce get a *Sermon* about any thing else: You may



may set him to preach about the Birth of our Saviour, his Life, Death, Resurrection, Ascension, or what you will, *Original Sin* is still the Word for all that; and this calls to mind what my Lord Bacon reckons a great hindrance to the advancement of Learning, and of doing good in the World; *viz.* People addicting themselves to some one peculiar and beloved Opinion; and so making all things of that, and bringing all things to that; they will suffer nothing else to be in the whole World: And thus *Gilbertus* having made some few and lucky Experiments upon the *Loadstone*, not usually observed before, presently writes a Body of *Natural Philosophy*, and turns all the whole World into *Loadstones*. Thus, Sir, Sleep *draws* me to Bed, and Business *pulls* me out in the Morning; Affairs Abroad *draw* me from Home, and Occasion at Home *draw* me back again: And in short, Man is born, lives, and dies by nothing else but *Magnetical Attractions*. And to conclude this, Sir, I cannot forget him who having at some time or other been suddenly cur'd of a little Head-ach with a *Rosemary-Posset*, would scarce drink out

of any thing but *Rosemary Cans*, cut his Meat with a *Rosemary Knife*, and pick his Teeth with a *Rosemary Sprig*: Nay, Sir, he was so strangely taken up with the excellencies of *Rosemary*, that he would needs have the *Bible* cleared of all other *Herbs*, and only *Rosemary* to be inserted. I think, Sir, (notwithstanding this Digression) I am not far from my business; *viz.* that it is very convenient both for the *Minister* and People, to be acquainted with variety of Matter; and that it be delivered according as there shall be Opportunity; seeing that after this manner are the *Families* of our Church most wisely and gravely composed; as also those of the *Ancient Fathers*; treating about the most considerable and different Subjects in *Divinity*.

Having now told you, Sir, in what Sense I was against *Prefaces* and *Divisions*; I should now proceed to what follows: but because it seems, that the *Answerer* having consulted his *Neighbours* about their *Texts*, found so few of them like any thing, I thought fit to let him and you, Sir, know what abundance of *Likenesses* (besides many other dainty things) I



happen'd on in one little pretty *Sermon*, call'd the *Wedding Ring* fit for the *finger*, or the *Salve* of *Divinity* on the *Sore* of *Humanity*. Do you perceive, Sir, he is got already upon the *Ropes*, before he be past the *Title-page*; *Finger* and *Fit*; *Salve* and *Sore*; *Divinity* and *Humanity*. But to go on to the *Similitudes*: The *Text* it self, indeed, was only like the *Iron Gate* that open'd to *Peter* of its own accord; dividing it self into three parts; and that is enough for any one *Text*. But then as for *Man* and *Wife*, they should be like, or are like, all the *Two's* that are to be found in the *Bible*, or almost any where else. First *Husband* and *Wife* should be, as the two mule *Kine*, which were coupled together to carry the *Ark* of *God*; or as two *Cherubims*, that looked one upon another, and both upon the *Mercy-Seat*: or as the two *Tables of Stone*, on each of which were engraven the *Laws* of *God*. But in some Families, *Man* and *Wife* are like *Jeremiah's* two *Baskets* of *Figs*, one very good and the other very bad; or like *Fire* and *Water*; whilst one is flaming in *Devotion*, the other is freezing in *Corruption*. *Husband* to the *Wife* is sometimes like a *Fore-horse* in a *Team* that will not draw;

draw; and the *Wife* is oft-times to the *Husband* as the *Ivy* to the *Oak*, for a certain bad reason there given: they should indeed be like two *Candles* burning together, or like two fragrant *Flowers* bound up in one *Nose-gay*, or like two well tun'd *Instruments*; or lastly, like two *Springs* meeting. Again, *Husband* and *Wife* are as a pair of *Oars*, to row their *Children* and *Servants* to their desired *Harven*; or like a *Cock* and a *Hen* both scraping to together in the *dust-heap*, to pick up something for their little *Chickens*; and they should be like the *Image* in the *Looking-glass*; or like an *Echo* that returneth the voice it receiveth; or like any thing else. And thus much concerning *Likenesses*. Now, Sir, if you be for *Sleight* of hand, you shall see as fair turns, as ever were shewn above-board. When man was made, the four elements were taken out of their elements: That's done as truly according to *Art* as old *Hæcilius* himself could have done. Again; He that made *Man* and all the rest, made man over all the rest: Neat and cleaver as may be! Though *Man* had many *Creatures* to serve him, yet he wanted a *Creature* to solage him. Poor *Chuck*, take a glass of *Sack*, for keeping the *Letter* so prettily! Though *Men* alone may be good, yet



yet it is not good for Man to be alone. Brave, I profess! I think we had best take him off; for he will spoil himself. *Where there is no Generation, there can be no Regeneration.* Better and better; I think he improves, *He that made man meet for help, makes a meet help for man; though men wants supply, yet man cannot supply his wants.* But to conclude this pleasant Gentleman: *Though some have styled Women to be like Clouds in the Sky, yet a Preacher should not be silent, for those who are silenced from Preaching.* If you have a mind, Sir, to see any more of this sanctified Wit; you may have it in the *Notiſch Christian Professor in his Meridian Splendor.*

And now, Sir, according to what I was about before, I go on concerning *Quotations out of Learned Languages:* against which I said nothing, when it was either needful, or profitable; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure Latin sake it self, is very insignificant to those that do not understand it; and not mightily rejoycing to those that do. But then suppose that which is *quoted*, be very proper, expounding, and elegant; and out of the most

most Primitive *Fathers:* Nay though it be out of the *Bible* it self; I know not to what purpose it is, where I am sure and certain no body understands me; for he that tells a perfect ignorant Parish, *Quorsum hæc tria perditio? or Faciamus hic tria Tabernacula.* If he be not very honest, may not he impose upon them. *In nova feri animus, to what purpose is this waste?* or, *Arma virumque cano;* Let us make here three *Tabernacles;* without the people discovering the bad *Translation:* But I know the Answerer is of opinion, that there such a native and unexpressible richness in some words, that cannot be possibly rendered, and communicated. Yes, there is so; a great richness and hidden Treasure, and I suppose will continue so, where the people do not understand. Give a Country-man one of the Answerer's happily compounded words out of Plutarch, and you had as good give him a Slice of a *Milstone*, or a corner of a *Brick.* The Answerer indeed that can relish, and is well acquainted with the *haut goût* of a long Greek word, may, as he lays, *do himself a kindness, and gratifie his own understanding;* but the poor unintelligent may fit with dry lips, and be



he starved for all *Plutarch*. But O, says he, p. 64. *Ignorant: people ought not to be imposed upon; and if you should give them the English without the Latin, they might suspect you: and when you tell them it is S. Austin, they give great heed.* And does not he think that they would be as attentive, if he should *baptize* them, *marry* them, *bury* them, or do any thing else to them in *Latin*? nay, might he not *excommunicate* all such a *Parish*, and make them smack their Lips again, telling them it is a delicious and comfortable place out of the *Father*? or give them to swallow down eight of the biggest *Curses* in the *Bible*, instead of the *Beatitudes*? I do not question, but all this might be done.

We have now, Sir, very nigh done with *Preaching*: I know nothing else that the *Answerer* is still concerned for, but his little *mollifying Sentences*: as it were, as I may so say, and with reverence be it spoken. And here I much admire that he did not quote that of *Isaiah*, we bid, as it were, our faces from him: or that in *Leviticus*, There is, as it were, a plague in the house. That I might have been utterly ruin'd, and confuted out of *Scripture*

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it self. This would have been as proper, and as destructive of what I meant, as his quoting against me that out of *Deuteronomy*, my *Doctrin*e shall drop as the rain. But if I must needs trouble the world in telling the *Answerer*, who they were that I chiefly intended; they were those who in the late times (and have not as yet left it off) called themselves *Gods special Saints*, his *Favourite*s, and (as I may so say) his *Intimado*'s, but in reality were more *Oliver's* than *God's*. Those I meant, who reading of *Jacob's wrestling with the Angel*; and of *coming boldly to the Throne of grace*: And being puff'd up with all inward *pride* and religious *self-conceit* (which they called *gifts* and *spiritual worth*) were arrived to all possible degree of rudeness, immodesty, and almost blasphemy in their *Devotions* and *Discourses* of God. You may easily, Sir, know them by this *Doctrin*e, which some of them use to preach upon; viz. *That it was the peculiar privilege and prerogative of Saints, to be (as I may so say) fauce*. And therefore, such as these, thinking themselves *Gods great Assistants* here upon Earth, his *special Confidants*, and (as I may so say) *Trustees* of all Affairs of *Religion*: They

would



would in their Prayers and Sermons tell God, That they would be willing to be at any charge and trouble for him; and to do (as it were) any kindness for the Lord: The Lord might now trust them, and rely upon them, they should not fail him; they should not be unmindful of his business; his work should not stand still, nor his Designs be neglected: They must needs say, that they have formerly received some favours from God; and have been (as it were) beholden to the Almighty; but they did not much question, but they should find some opportunity of making some amends, for those many good things, and (as I may so say) civilities, which they had received from him: Indeed, as for those that are weak in the Faith, and are yet but Babes in Christ, it is fit that such should keep at a distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty: But as for those that are strong in all gifts, and grown up in all grace, and are come to a fullness and ripeness (or as they might better say, to an impudence and sauciness) in the Lord Jesus, it is comely enough for them to take a great Chair, and at the end of the Table, and with their cock'd
Hats

Hats on their Heads, to say, God, we thought it not amiss to call upon thee this Evening, and to let thee know how our Affairs stand; we have been very watchful, since we were last with thee; and things are in a very hopeful condition: We hope that thou wilt not forget us, for we are very thoughtful of thy Concerns: We do somewhat long to hear from thee; and if thou pleasest to give us such a thing (Victory) we shall be (as I may so say) as good to thee in something else, when it lies in our way, &c. And thus you see, Sir, what frightful stuff I am forced to repeat, to bring a slack Answerer to some little knowledge of what I meant by, as it were.

I am now, Sir, come to the last thing about which the Answerer is not satisfied, viz. That supposing that the Design of my Letter was very honest; yet the manner of it is such, as it will do more hurt than good. Which if it does, I can think but of two ways; either by encouraging the Nonconformists; or by setting the Laity more against the Clergy. It is possible there may be some few people so lamentably deceived. If there be, they shall be considered by and by in that short part,
which



which I intended to add, wherein the *Answerer* will not be concerned: But in the mean time, we will see, what reason I have given them for any such mistake from what I have said.

First of all, says the Answerer, The grounds and occasions of the contempt of the Clergy, though it be not a Text, yet it is a Theme, a weighty and serious Argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling, and sportive, &c. To which I have in the first place to say, That although I think it not at all immodest to manifest my Design, the end of that being only to prove that I was, and am still very honest in the fame; and likewise though it be allowable to endeavour to defend what I had written, this being only to signify, that it was not done out of pure Idleness and Humour, but upon such Reasons as might be further explained, when occasion should require: yet, I must confess, I am not as yet come to that degree of self-conceit and confidence, as to recommend my own *Words, Phrase and Style*; and I had rather the *Answerer* should find fault with the manner of my Expression, and delight him-
self

self in thinking, that it is not suitable to the Subject, than be guilty of so much Folly and Impudence, as vigorously to maintain or magnifie the same: Only thus much, Sir, may possibly be believed by you, and perhaps by some few besides; that (as much a *Play* as the *Answerer* thinks my Letter to be, let it be *Ignoramus, Selden*, or any other *Play*, I stand to his courtesie) I did not put in one idle and extravagant Word, on purpose to render any of the *Clergy* contemptible; but did only just endeavour to keep People awake till they read it. But I pray, by the *Answerers* leave, Who are they that think it too light and drolling? I am afraid they are some that use to begin half their *Sermons* in the Year with *Belshazzar* or the like (though the *Text* be not about *Tribulation*, for then the *Answerer* has learnt us to bring it in very well.) And I'll tell you why, Sir; I heard of a *Gentleman*, that lives within a Mile of an *Oak*, who read over my *Letter*, approved of it very well (which is somewhat more than I should say, but let that go) lik'd its Design, believed and hoped it might do good; and verily thought the *Author* was innocent,
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and free from all bad intentions. It happened, that afterwards he calls to Mind, that upon some odd time (it might possibly be in that great *Thaw* the *Answerer* makes mention of) his *Text* dropt or melted asunder into its particulars: The *Gentleman* presently takes the *Book*, and beginning again, cries out aloud, *Fire, Fire, Here she, Rebellion*; so that now you can no more get him near that *Book*, than a *Colt* to a *Windmill*. Another also I hear of, who lives not far from another *Oak*, who happening upon the for-said *Letter*, did in like manner read it, and was very reasonably contented, and thought most of it true: Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hab!* says he, *What! are you there with your Bears? Come, give me Pen, Ink and Paper; it is all of it a most dangerous confounded Lye; it is against both the Universities, against both the Houses of Parliament, and against all the Gentry and Commonalty of the whole Nation.* But by chance, my *Cousin* call'd him to Bed; and he having slept, the *Book* was pretty true again by next Morning. And I suppose Sir, you have seen a *Book* call'd the *Friendly Debate*, a

Book

Book that shews a very honest *Author*, be he who he will; but because he mix'd a little pleasantness with his unanswerable proofs of the folly of his *Adversaries*; hereupon presently must he be called a *Scoffer* at *Religion*, a *Drill* upon all *Godlines*, a *Doctor of the Stage*, and I know not what besides.

Now, Sir, for my part, I must confess, that I am no great weigher and measurer of words; I have but one Rule, the end of which is only to be understood; and it is very likely, that when I had occasion to mention such toys and trifles, by the use of which *Ministers*, do sometimes bring upon themselves contempt, that I did not then call for a great *Canopy* and *foot-cloth*, and setting my self magnificently in the *Chair*, with set rebuking countenance, and words as stiff as steel, speak to the eternal discouragement of *pun* or *quibble*; and then summoning together all the harsh *Metaphors*, and idle *Similitudes* of the *Country*; bid them *all be accursed*, and for ever *shun* my presence; and whereas they pretend to be the glory of all sense, and joy of the understanding, tell them they are a company of empty *Rascals*; and therefore let them all be gone.

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Perhaps this way might have done ; it is a very hard matter to please every body. But, as the *Answerer* hints, there is one part of my *Letter*, that concerns the *Poverty* of the *Clergy* ; a *Grave* and *Tragical* Subject, which ought to be *lamented*, not *insulted* over. I know not how, Sir, to avoid his believing, that I do most mightily pride my self over the mean condition of some of the *Clergy* ; though I should tell him never so often, that the great design of my *Book* was to wish, that there might be no such mean ones to be insulted over ; and though I should let him know, that I am so far from any such *unchristian* humour, that there is none more willing to devote part of his *Bishopric* for the raising of their Revenue (if *publick Authority* should so think fit) than my self : but in the mean time what have you done, what have you propounded, says the *Answerer*, towards this ? Indeed I was not so light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of my *Letter*, the *Parliament* should resolve themselves into a *Grand Committee* ; and forthwith consider of some present way of raising the *Revenue* of the
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the meaner sort of the *Clergy* : But, for all that, I am not so dead hearted but to hope in time that ways may be thought of to bring about such a great blessing to this Nation ; for howsoever despairing some may be, yet I must confess, it rejoyces my heart more than a little, to call to mind, how the *Bishops* have augmented the *Vicarages* in their Gifts ; and to hear of several sums of money now employed towards the redeeming of the *great Tythes*, and to understand that there be many well disposed People, that have already given back their *Impropriations* to the *Church* ; and that there be others, that have made such *Purchases*, on purpose so to settle them afterwards ; and above all, to consider the great care and good inclinations of our present *Parliament* towards the *Church* ; who are not only highly watchful to maintain the *Peace*, and present *Rights* thereof ; but seem to be as willing, to contribute towards the further *Prosperity* of the same. I have not indeed propounded any way, as was said before ; but if you look, Sir, into a learned *Author* before-mentioned, you will there see a way propounded in the twentieth Chapter of his late *Treatise* :



And in the mean time, I hope I have said nothing to abate the charity, or good purposes of pious *Benefactors*; or to stop the assisting hands of our present *Governours*. And I perceive the *Answerer* by his *Letter*, seems not to be much against what I have said, but only does not approve of the manner of expression, and would have had me to have pitied, lamented, and howled. Now, Sir, suppose instead of speaking my mind as I did, I should have covered my self with *sackcloth*, and besprinkl'd my head with *Ashes*, and with mournful and sad countenance, and a long rope of *Onions* (to carry on the work of crying) have taken a journey to visit the low condition of some of the *Clergy*; and should have gone about with a *Bell* and a tone as doleful as the *man* that uses to carry it; and have cryed, alas! alas! poor *Gentleman*, your *House* is ready to fall, and your *Glebe* is very narrow, and somewhat short. Alas! alas! here take an *Onion*; I am come to cry with you this evening, and to bewail your misfortunes and mean circumstances. This is the way indeed to kill the poor *Minister* before the following *Sunday*, and to make *Windows* apace; but what good else it would do,

do, I know not: Or perhaps the *Answerer* would have had me to have drawn a *Scheme* of a small *Benefice*, and have demonstrated, that a Family of six or seven cannot be honourably maintained with twenty or thirty pounds a year; and so putting down *A.* and *B.* for the *Minister* and his *Wife*; three or four of the following Letters for the Children, and an *V.* for the *Vicaridge*, have *scientifically proved* that *A. B. C.* and the rest that follow, would easily eat up, and wear out more than *V.* if they had it. Indeed, although I was not in all places thus *Mathematically* grave and serious; yet, where it was needful, I was more considerate than the *Answerer* perhaps may imagine; and did not frame and devise more inconveniences, than the world is sensible of; and where it was requisite, I reckon'd up and well weigh'd all circumstances. Although I did not use a *Quadrant* to take the height of every *Vicaridge Chimney*, nor cast up exactly how many *straws* a diligent *Starling* might carry away in a day, if the *Bird* rose early in the Morning. And notwithstanding the *Answerer* thinks me so wofully and exceedingly hyperbolical; yet as to the number of yards of whipcord,



and the dilapidation instruments, I was so very near the borders of strict, Grammatical and sober Truth, that I know a *Divine*, on this side the *Line*, who was almost ready to set on another lock upon his *Study door*, to secure his *whipcord* from that *Jesuitical Plot*, that he perceived my *Letter* had against it: And, if need were, I could tell him of another, that thinks my *Letter* wholly written against his filling the *Tumbrel*, though there be some other things slyly put in to disguise the business; and many more such Stories I could tell you: For you know, Sir, my manner of Life and Profession oft-times calls me into Company, where People (as sure as the *Answerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many Miles off. And the other Day, I was Sir, in a Place, where I heard that some People (besides the *Answerer*) were angry; but for what, they professed they could not tell; and amongst the rest, I must be asked, Whether I had observed any Hurt in the *Book*? To which I answered (it not being convenient at that time to be modest) no verily, I saw none. Upon this,
Sir,

Sir, I began to think a little with myself upon what grounds any one should be dissatisfied; and I considered, that the things that I did represent as idle, useless, or blameable, are either in themselves really so, or not; if they be, and People be convinced thereof; it is far more *Manly* and *Christian* to abate or forsake them, than to be angry for nothing; but if so be I have undervalued Expressions that are rich and precious, and disliked things that are very commendable or allowable; I suppose People are not such Fools as to run after my idle Fancy, and to fear my Displeasure: Let them go on, I am mistaken, and there's an end of it. And he that thinks it his best and surest way always to begin with *Adam*; let him, if he please, begin with the *Præadamites*; I do not intend to quarrel. And he that judges it convenient and saving, to *trifle* and *quibble* in his *Sermon*, let him do it also in his *Prayer* (if he be so resolv'd) and take along with him a pair of *Hawks Bells*, if the Rubrick will allow of it; I'll assure him I will not write against him, for I have done. In like manner, if any Man be determined against being Rich; and is
ended



offended at me for wishing him the great *Tythes*, let him stay where he is; for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Preferment*; and if there be any one that will not have his *Dairy* increased, but will dote upon the sweet Society of his single *Cow*; if he be so set upon her, let him take his Pleasure still, and fetch her up daily, and sometimes *kiss* her (as the old *Woman* did, when she said, *every one as they like*.) But in my Opinion, a small *Laity Boy*, although he cannot reduce a *Syllogism*, nor knows any thing at all of the first *Ten Persecutions*, may do the business as well; if she be not very curst and bad tempered. And if, after this, any body be still angry, let him hold off a little before he raves, and consider, that I am not so dainty mouth'd, as that I must have Discourses purposely provided for my own curiosity and squeamishness; because, Sir, you may very well remember, that what I hinted at in my former, were not things of my own disliking; but as I told you, were generally displeasing. And indeed, in my first *Letter*, I did rather make it my business, to give a short History of
what

what was derided or blamed, than studied to invent or complain of what might be represented unprofitable or ridiculous.

And though the *Answerer* may think, Sir, that I have made it my business ever since Forty Two, to listen at *Church Windows*, or taking the pretence of my *Briefs* to go amongst them; or to employ my diligent *Factots* in several *Countries*, or to ransack all the Sermons that have been Printed since the *Reformation*, to get together (as he says, *Page 67.*) *Twenty or Thirty passages, not Accurate or Scholar-like*, and to represent these with all possible disadvantage, to the disparagement of the *Clergy*, yet he and the World may know, that this was so far from my Employment or Intentions, that I had quite finish'd what I design'd in my first *Letter*, before I thought it convenient to insert so much as any one Story; and however harsh, unkind or disingenuous I have been before, yet I will now be so civil, as not to say what little pains I was at, or how few *Books* I search'd into, to furnish my self with fit and proper Instances to explain my meaning. And I cannot help it, if some
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of the *politick* (those I mean that are loth to part with some *dearnees* or other that they use in their *Preaching*) go along with the *Answerer* in censuring what I did, as an untimely and unhopeful attempt: But I profess, I have so little skill in the nicety of *Seasons*, and critical ripeness of *Books*; that I know not of one Line, but might be Printed as well in *Seventy*, as in *Seventy One*. If indeed what I said, had been some mighty secret of *State*, and known only to the *Privy Council*, the *Answerer* and *my self*, we possibly out of our reaching prudence, and well-weigh'd determinations, had resolved not to declare as yet, but to lock up things, that ordinary *Tradescmen* perceive and complain of, and that even *Children* of Ten Years of Age, observe and make sport with; is doubtless one of the great *Intrigues* that spring forth from the very inwards of *Policy*. I go suppose, to hear a *Sermon*, where there be Five Hundred or a Thousand People; and the *Minister* out of Imprudence, bad Education, or some other Misfortune, happens to think of very strange *Metaphors*, or to make use of very bad

Tales,

Tales, Similitudes, or the like: Mum, say I to my self, I intend to have all that, no body else shall have one Tittle of it: But perhaps, before the People get out of the *Church-Tard*, they begin to repeat; and the Secret that I designed for my own private censure, by the next Morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergy*, whose Condition is so very low and disconsolate, that they are forced to run up and down half the Week, to procure a *Parish-meeting*, to pick up or borrow Three or Four Shillings; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers* that *same*, to go to *Market*: This likewise by all means must be concealed, because of the *Answerer's* old observation, *All things that are true, are not to be said at all times.*

And now, Sir, I was just going to say, that I had done with the *Answerer*; which could I say with a safe Conscience, it were the happiest thing that I have said these Twelve Months; but I must not scape so: For after I had spent the prime of my Strength, and wasted my best Spirits amongst *Greek* and *Latia*,

Prefaces



Presfaces and Divisions, Metaphors and Similitudes, and many other such like *Enemies*; up starts a fresh and dapper *Gentleman*, call'd a *Postscript*: Dear Sir, I know not whether ever I shall write to you again; therefore let me beg it of you for once, as you value your own Reputation; your Estate, your Health, Life and Liberty, and the welfare of your Relations; for the future beware of *Postscripts*; you never felt the *sturdy Blows*, the *sharp Thrusts*, and the *deep Wounds* that such an *Adversary* gives. I know, Sir, your Temper inclines you to bold and great things; and it is not a *Letter*, and a *Letter* too, that can easily fright you: But yet I beg it once again, that you reckon a *Postscript* the most dangerous of all *After-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Conclusions*, *Continuations*, and such like small Shot, these are not to be dreaded; but when a *Letter* comes tail'd with a *Postscript*, and concerning *Abigail* too, that takes you off just in the middle. What a Fool was I; that I could not as well have put in *Bette* or *Bidde*, *Susan* or *Sarah*; but must make the *Answerer* angry,

angry, and put in *Abigail*; or if I had put her in, what had I to do to trouble my self concerning the *Chaplain's sitting so close to her*? Is it to be expected that every *Gentleman* should maintain *Two Tables*, to keep them at a distance? or that he should keep a *Servant* on purpose to watch private *Winks*, treading upon *Toes*, twitching of *Napkins*, or breaking of *Merry-thoughts* under-board? And is there any thing more natural, than for *prettinesses* to begat *looking*, and for *looking* to begat *admiration*? and what if *admiration* and *love* together, afterwards beget a *Vicaridge*? I hope a *Chaplain* that has been true, trusty and serviceable, if *Preferment* falls, may deserve before a *Stranger*. Well, I see I was a Fool, and there's an end of it. But for all that, I believe the *Gentlemen* have not as yet laid their *Swords* in *Oyl*, nor trimm'd up their *Fire-Locks*; as the *Postscript* advices; for they have sent me word that they love me, and understand me; and that the *Answerer* is out of his wits.

With whom I am so perfectly tired, that I can scarce see his *Book*, but that I am presently ready to fall asleep. He that



that misunderstands but now and than, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Postscript*; nay, even as far as Dr. *Jegon's verses upon the Scholar of Bennet Colledge*, is so very extravagant and humoriom, that it is scarce to be endured; and for all this trouble that he has put me to, he thinks he hath made me abundant satisfaction, in not *quelling me*, or in not dealing with me as some *sharp and severe Answerer* might have done; but has (as he says, p. 83.) *discours'd with me all this while as with a stranger, and has very little betray'd that he has any knowledge of me*. Whereas had he not been very sparing and courteous, he could have blasted my *credid*, and for ever wounded my *reputation*: He could have told the World, "That my great *Grandfather* to his knowledge, was a very turbulent fellow in *Queen Elizabeth's* reign; and did most heartily wish that the *Spaniards* might have succeeded in their *Invasion*: That my great *Uncle* by my *Mother's* side, was supposed to have had an hand in the *Gun-powder Plot*,
upon

"upon some small prejudice that he had conceived against *King James*; that my nearest *Relations*, in the late times, were most of them *Church-Robbers, Sequestrators, and Excise-men*; and that one of them in particular, was intimately acquainted with *Bradshaw* and *Treton*; that I my self was born in the most quarrellome and sedtious *Town* in all the *Nation*; and that I would not suck of any body but of a *peevish and schismatical Nurse*, nor eat any *milk*, but such as came from a *kicking and illnatur'd Cow*; that so soon as I could climb up a chair or stool, my only delight was to tear *Bibles*, and all good *Books* apieces; and afterwards (as I grew able) to pull down the *Church-yard-pales* to let in the *Hogs*, to root out new buried people out of their *Graves*; that I did not care for robbing any mans *Orchard*, or plucking any mans *Geese*, but the *Ministers*; that I had a *little one*, privately out at *Nurse*, by that time I was eighteen years of age; and that I gave *Five and Six-pence* a *Week*, besides *Soap, Starch* and *Candle*; his Name was *Belfazzar*, and he had brown

H Hair;



“ Hair ; and so on and on I went, with
 “ constant and peculiar spite against
 “ *Ministers*, till, to the discredit of our
 “ *Church*, I writ the *Contempt of the*
 “ *Clergy*. After this sort, Sir, might
 the *Answerer* have dealt with me, sup-
 posing he would have been severe, and
 taken notice that he was acquainted with
 me ; but suppose Sir, that his *Informa-*
tion fails him, and that the *person* he
 writes against, may either be of the House
 of *Commons*, one of the *Life-guard*, a
Builder of Ships, or a *High Constable* ;
 then let me tell him, that if I be one
 of all those (which I am, for ought he
 does know, or ever shall know) that
 he has lost almost all the eighty first *page*,
 and abundance more up and down his
Book : For whereas he there advises me
 to get a *License to be University Preach-*
er, to set up a running *Lecture*, to call to-
 gether the neighbouring *Ministers*, to
 learn them to preach without *Preface*,
Division, *Inferences*, or the like ; it had
 been altogether as proper for him (unless
 he had known me better) to bid me
 cock my *Gun*, prime my *pan*, face about to
 the right, or to have set me to any other
 employment, till he had been more
 sure,

sure, where I dwelt, or how I spent my
 time : For why should any trouble
 themselves to enquire after me, for I
 am very well, thank *God*, and wish all
 mankind so. But I know it is the hu-
 mour of the *Answerer*, and some few
 more, to believe things to be true and
 false, according to the *Authors* age,
 bulk, profession, complexion, and Coun-
 ty. Such a thing, says one, is as plain,
 and evident as may be, if the *Author*
 lives at *London* ; but if at *York* ; in my
 opinion he is somewhat *obscure* ; and
 remove him but to *Durham*, and he is
 the greatest *lyar* in the world, next unto
 the *buge* one himself. Yes truly, says *another*,
 that may possibly be ; nay, I can
 scarce see how it can be otherwise, if he
 were not so very fat and ancient ; and
 for ought any body knows, the *Author*
 is as thin as a *Waser*, and never did as
 yet see *fifty*.

But as I said before, Sir, I am quite
 tired, and have nothing more to say to
 the *Answerer*, but only to let him know,
 That had it not been for the sake of that
 little which is now to follow, I had been
 so rude and unmannerly to him, and so
 very kind to my self, as not to have taken

H 2 any



any notice of what he had written. And indeed, before I go any further, I must solemnly beg pardon of every one that hath read his *Answer*, for seeming so far to suspect their Judgments, as to go about to point and direct to mistakes, that lie so thick and obvious; and having obtained that, Sir, I hope also, that where your self, or any other *Reader*, shall find your selves very much grieved, with the trifling and small entertainment which this *second Letter* only affords, that you will attribute some part of it to the slenderness of that stuff, which the *Answerer* gave me to deal with, as well as to my great indiscretion in undertaking it. And so farewell *Answerer* for this year, and all that shall follow.

And thus, Sir, I have briefly shewn, that as it was altogether against my design, to bring any of the *Clergy* into contempt, so I have said nothing, nor after such a manner, as should by any *Reasons* be concluded to do the same; but if there be any so weak, and so regardless as to mistake me; they are either some of the giddy and soft-headed *Non-conformists*, or some of the idle and inconsiderable *Laiety*.

As

As for the first, who think themselves the only *Saints* of the *Age*, and to be now in *chains* for *Christ*, and his cause: Let me tell them, that they have no reason at all to rejoyce at my first *Letter*, because they there find, that such is the imprudence or unhappiness of some of the *Clergy*, as sometimes to occasion their own *contempt*. For if they please to examine again what is there written, they will then perceive their dear *Brethren* to be as much concerned as any body else, and to have as great a share in those instances that are produced out of idle *Sermons*: But I did not set them out by themselves upon two *accounts*; First, because till they do conform, care is taking by *Authority*, that they may not publicly render the *Ministry* contemptible by their ridiculous *Preaching*. And in the next place, because all their fooleries, idleness and insignificant canting, are so peculiarly and faithfully set forth in the forementioned *Friendly debates*, that I could scarce think of any thing that could be added; but, because those reasons I find were not sufficient, and that I hear that some of them say, *It is now very plain, how the world is altered, and*
H 3 *what*



what lamentable preaching and trifling there is, now they are silenced: therefore because I would not have them too much spoiled and exalted, in thinking themselves the only poor remain of people, that can dispense the word profitably, and speak sense, rhetoric and godliness; they may please to believe it, that if I had thought they would have been so mistaken, I could have found out as many follies and extravagancies, in one days time, out of their Sermons and Discourses, as in a week any where else. To tell *Stories*, you know, Sir, is endless and tedious; but however, for once I must beg leave to be a little troublesome, that what I now said, some body else may believe besides my self. There is therefore one now amongst them, who is counted one of their most precious sufferers, and a most healing instrument; who is so full of idle phantasies, metaphors, similitudes, and all such like frothy disparaging stuff; that you may set him almost against twenty of the most imprudent conforming Preachers, that are to be found amongst us. Of his rich vein of wit, I shall only give you one instance; which is upon that of the Psalmist, *But his delight is in the Law of the*

the Lord. Where he observes that every word has its emphasis, and therefore he begins with the first word, *BUT, This BUT*, says he, *is full of spiritual wine; we will broach it, and taste a little, then proceed.* He had better have said, it was full of *spiritual cakes, or precious stones*: For this *Bat* will hold no more *Wine*, than a *Net* or a *Sieve*; and one had as good go about to broach one of them, as this *Bat*: Or if he would have made the thing credible, he should have said, that this *Bat* is a *Hogs-head full of spiritual wine*; (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and possible as may be, and we might have broached presently: But of all things, I should have been most pleased, if for once he would have spoken in *Latin*; and told us, that this *sed* or *verum, enim, vero*, is full of *spiritual wine*; For then the *wit* would have been more admired for lying a great way off. I suppose I need not go on, Sir; you cannot but be sufficiently satisfied concerning the great stretch of his fancy. I might also, Sir, seeing that we have set him a broach (as he will have it) give you just a taste of his *Metaphorical faculty*. What



think you of a *Chest* or *Cupboard* of truth; or of the *Rain-bow* of justice? *Mercy* turns *Justice* into a *Rainbow*; the *Rain-bow* is a *Bow* indeed, but hath no *Arrow* in it. Here the *Author* was double happy; *Metaphor*, and *Wit* into the bargain. Or what think you of *sweeping the Walks* of the heart; or of *Prayer* being a *spiritual* *Leech*; and of *throwing in the angle* of *Prayer*, and *fishing for mercy*? Or lastly, What think you of *God's laying the soul a whitening*? Do you not think, Sir, that it would very much alter the countenance of the *Washmaid*, to find two or three large *souls bleaching* amongst her *linen*? But to speak the truth of it, the peculiar knack, gift and glory of this *Gentleman*, consist chiefly in making of *likenesses*; in which he is so lucky, and transcendently accomplished, that in a small *Treatise* of his, called a *Christian on the Mount*; in a very short time, I found *Meditation* to be like almost a hundred several things.

In the first place, *Meditation* is like a *withdrawing-Room*; we are very well satisfied, if he will not carry us much further: then he calls us out to *virtuals*, and after that, *Meditations* is like *chewing*

ing of the Cud: now we must walk *A-broad*, and *Meditation* is like *climbing up into a tree*; but if that be not high enough, it is like a *Mount* or a *high Tower*; but if we have got any *strain* with *climbing*, *Meditation* is like *going into a Bath*: And if after *bathing* we grow hungry again, and faint, *Meditation* is the *palette* by which we *feed*; and immediately after, it is like *Israels eating of Manna*: And five lines after, like a *Cardial* to be drunk down: So that in a very little compass, *Meditation* is *climbing*, *bathing*, *tasting*, *eating*, *drinking* and *chewing the cud*. Within two or three pages after, the *Christian* is to take the *Air* again, and to be mounted, but not so high as before, but upon a *fiery Steed*; and then *Meditation* is the *Christian's curbing bit*; and I know not well how it comes about, but it is also like a *powerful Loadstone*; and for all that, the next *Line*, it is like a *Cork to a Net*. And soon after, like *distilling of Waters*, and like *beating of Incense*; but now we go far and deep, and *Meditation* is like *digging spiritual Gold out of the Mine of the Promises*; but we soon come above ground again for a little while, and *Meditation* is like *digging about*

about the *Roots of a Tree*; but down again presently, for *Meditation is like digging in the Mine of Ordinances*. We had not been in this *Mine* as yet, we had only digg'd in the *Mine of the Promises* before: But I am afraid, Sir, you will say you have enough; if not, we go on. And *Meditation is like the Selvidge, which keeps the Cloth from rovelling; or like a Hammer that drives the Nail to the Head; or like rubbing a Man in a Swoon; or like a Bee sucking out of the Flower of Truth preach't, and working it in the Hive of the Heart*. Furthermore, *Meditation is the ballast of the Heart, the Bellows of the Affections; and the Hen that hatebeth good Affections; and like the Sails of the Ship, notwithstanding that it was like the Ballast just now: But I suppose the Author does not mean the same Ship he meant before, but some other*. But suffer me I pray, Sir, to put these *Grapes once more into the Press* (as an Acquaintance of his says in a *Sermon*) *Meditation is like going to Plough, like Oyl to the Lamp, like a Gun full of Powder* (but *Prayer without Faith, is like a Gun discharg'd without a Bullet like wet Tinder, like a Whip, like a Prospective Glass,*

a golden Ladder, a Dove, a Touchstone, a spiritual Index. It was just now the *Oyl*, but he holds not long in the same *Mind*, for now it is the *Lamp it self, that is to be fed with the Oyl of Reading*; but then joyn it with *Examination*, and it is like the *Sun on the Dial*. And lastly, joyn it with *practice*, and it is like a *pair of Compasses*.

And now, Sir, am I not as good as my word? have I not shewn you a *man*, that is very fruitful and precious? Is it possible to be weary, where there is such variety of fancy? He begins with you at *home*, then calls you *abroad*; brings you *back again*, then out at *Sea*, then for the *Indies*, carrying you into *Mines*, several *Mines*, *Promise-Mines*, and *Ordinance-Mines*; this must needs be *melting* and *dissolving*. And I question not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philosophy*, so, had he thought of it, and been but at a little more leisure, his fancy could have made *Meditation* like all the *Animals* in *Gesner*, and all the *Plants* in *Gerrard*; for some small reason, or pretty report or other; For when his hand was in, what had it been for him to have said,

said, that *Meditation* is like an *Ostrich*, a *Pheasant-cock*, or a *Robin-red-breast*; or like a *Whale*, a *Pike*, or a *Gudgeon*: for I do not at all doubt but that every small *Inventor* may devise as good a reason for all those *likenesses*, as he that said, that *Faith* was like a *Flounder*, that laid a *Christian* flat upon the *Promises*.

After him comes another *Bartholomew Gentleman*, with a huge bumper of *Promises*, and he falls a *trading* with his *Promises*, and *applying* of *Promises*, and *resting* upon *Promises*, that we can hear of nothing but *Promises*: Which *trade* of *Promises* he so ingrold to himself, and those of his own *Congregation*, that in the *late times* he would not so much as let his near *Kinsmen*, the *Presbyterians*, to have any dealing with the *Promises*: And to forward this *trade* of *Promises*, the poor *deceived creatures* must be lately abused with a new sort of *Concordance*, by *V. P.* consisting of *Commands*, *Threatnings* and *Promises*; and besides, lest people should take hold of, and apply a *curse* instead of a *blessing*, and a *threatning* instead of a *Promise*, they are all fet forth with their *particular marks*: So that now I suppose, the *trade*
of

of *Promises* will suddenly hereupon be much amended, and grow strangely quick and lively. And to be short (because this *Gentleman* has been sufficiently taken notice of, by a late worthy *Author* except it be idle preaching about *experiences*, *dispensations*, *manifestations*, *discoveries*, *improvements*, *pledges*, *priviledges*, and *prerogatives*; *outgoings*, *ingoings* and *returns*, and such like *sentences*, insignificant, *canting* words and *phrases*; there is scarce any thing to be found in him, or any of those that are admirers of his way.

And, as this so much admired one has a peculiar trade in *Promises*, so others there be, who are very much for *trafficking* with *Christ*: And in the *late times*, we may remember what a subtle *Trade* was driven this way, and what a perfect *Merebandize* they made of *Christ*, and what abundance of eminent *holders* forth of *Christ* and his Cause, were sent into the *Country* to sell *Christ* for *Spoons*, *Bodkins* and *Thimbles*: But amongst all those that were then employed, none ever was found to make so very good a *return* of *Christ* as *H. P.* was observed to do; for he could presently call the
People



People together, and tell them, " That
 " he heard at *London*, that they were
 " without *Christ*, and he came on pur-
 " pose to bring them *Christ*, and what
 " a great deal of Money he was offered
 " upon the *Road* for *Christ*, but he was
 " resolved to part with *Christ* to no
 " body, till the *Beloved* that he was
 " preaching to, had had the refusal of him;
 " and if they did intend to trade with
 " him, they must down with their Dust
 " instantly: for to his Knowledge, the
 " *Papists* did offer a very vast Sum of
 " Money for *England's Christ*; and
 " therefore, if they did not make all
 " possible hast to send in their *Plate* and
 " *Jewels*, he would be soon ship'd, and
 " carried away to *Rome*. But may some
 " say, What if cruel *Cavalier* should
 " come, would not then our *Christ* be
 " in great danger, after all our cost and
 " charges, might not he plunder us of
 " our *Christ*? No: *Cavalier* indeed is
 " cruel, and may get away your *Shoul-*
 " *der of Matton*, may get away your
 " *Children*, may get away your *Wife*,
 " and may get away your very *Bible*,
 " and he may come also for your *Christ*,
 " but he cannot get away your *Christ*;
 " for

" for *Christ is yours, and he is Gods*; and
 " therefore down with your Money. I do
 " not say that all that were sent forth then
 " to repeat the word *Christ*, (for that was
 " then, and is still by many called *preach-*
 " *ing of Christ*) did carry along with them
 " such knavish Intentions; but sure I am,
 " that the vain repetition of such good
 " Words, is still too often that which the
 " *Nonconformists* call *powerful Preaching*;
 " when as there is nothing at all that is
 " meant by *themselves*, or can be under-
 " stood by their *Hearers*. And this made
 " *Bishop Tayler* say in his *Epistle to the*
 " *Reader*, before his short *Catechism*, That
 " a plain *Catechism* doth more instruct a *Soul*,
 " than a whole days prate which some daily
 " spit forth, to bid Men get *Christ*, and
 " persecute his *Servants*; for he was very
 " well aware, that these great *Zealots* that
 " talk so much of *Christ* and his *Interest*,
 " were as forward to *Cheat*, *Steal*, or
 " commit any *Villanies*, as those that
 " had never heard of *Christ*, or the *Do-*
 " *ctrine* that he preached. And indeed, I
 " had now taken very little notice of what
 " was then done amongst them, if that
 " idle, empty and insignificant *Preaching*
 " had ceas'd with the *Times*; but still I
 " find



find People so studious to deceive, and so willing to be deceived, that such prattle amongst many, still bears the Name of the only *saving, powerful and edifying Preaching*. And indeed, though I will not accuse every one of that Party, that now stand *separated* from us, of the utmost extravagancies of these Follies; yet I am very certain, that the greatest part, or at least the most famous and prevailing amongst them, are so generally addicted to *canting, insignificant Phrases, and tedious Tautologies*, that should we compare their continual *Religious Nonsense*, with the indiscretions of the *Conformists*, these would appear tolerably Sober and Wary *Rhetoricians*.

And this is so plain from what has been already mentioned, that very little need to be said further; but only it happens that I have now by me, a *Book call'd Apples of Gold for young Men and young Women*; a *Book* so famous amongst them, that it has to my Knowledge deceived the World to no less than Eight Editions; and yet when we look into it (notwithstanding the Subject is very large and profitable) we shall there find
little

little besides *Christ, the Soul, Conscience, Faith*, and such like very good words, over and over repeated to very small purpose, and as often usher'd in with an engaging and crying Introduction, of Ah! young Men; and sometimes, Ah! young Men and Women, It is all one, Sir, where you open the *Book*, his *Rhetorical Humour* is so very much the same. Ah! (says he, Page 181.) *young Men, young Men, if you must needs be leaning, then lean upon precious Promises, lean upon the Rock that is higher than your selves, lean upon the Lord Jesus Christ, as John did; John leaned much (Joh. 21.20.) and Christ loved him much. Ah! lean upon Christ's Wisdom, lean upon his Power, lean upon his Purse, lean upon his Eye, lean upon his Righteousness, lean upon his Blood, lean upon his Merit.* Now, Sir, we well understand and know the meaning of *Christ's Wisdom, Power, Righteousness*, and the like; but to make a huge clattering of *Christ*, and a long empty tattle of *Leaning*, and to make People sigh and cry by mere repetition of *Scripture Words*, when perhaps there is little further sign of Sense, than *shaking of the Head, and wringing of Hands*, has much
I more

more in it of *popular Deceit*, than *popular Rhetorick*: But having set out with the word *Lean*, for the fine *figurative noise* and *eagerness* together, that is to be continued as long as Lungs can hold, never minding to what it is joyn'd, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning*? only from *Jobn's* being placed next to our *Saviour* at *Supper*, and laying his *Head* or *Elbow* in his *Bosom*; therefore *young Men*, if they would be *leaning*, they must *run* their *Heads* into our *Saviour's* *Purse*, and *put* their *Elbows* into his *Eyes*. And from this place of *Scripture* alone, arise all their insignificant *canting*, about a *Believer's* *leaning* and *rolling* upon *Christ*, it being no where else mentioned in the whole *New Testament*; but only where it is said, that *Jacob* leaning upon the top of his *Staff*. And as he here runs away with the Word *leaning*; so the very same Method he uses for any thing else, that he shall happen upon. It is said you know Sir, *Mal. 1. 1. 4. Cursed be the Deceiver which hath in his Flock a Male, and yet offereth to the Lord a corrupt thing.* Upon which, immediately follow; *Ab! young Men and*
Women

Women (who are like the *Almond Tree*) you have many *Males* in your *Flock*; your *Strength* is a *Male* in the *Flock*, your *Time* is a *Male* in the *Flock*, your *Parts* are a *Male* in the *Flock*, and your *Gifts* are a *Male* in the *Flock*, &c. And whereas here he mentions only *Strength* and *Parts* in general, as being *Males* in the *Flock*, yet if his *Breath* would have lasted, he could have made every *Finger* and *Toe* that a *Young Man* has, to be a *Male* in the *Flock*; and I wonder how he mis'd *Judgment*, *Memory*, *Fancy*, and the *Five Senses*; for these *doubtless* are all *Males* in the *Flock*, if he had not forgot them. And this is that in which chiefly consist the *power* and *edifyingness* (as they call it) of their *Preaching*, and by which they think themselves so far to excel the *Instructions* of the *conformable Ministers*; as if these could not say the Word *Christ* as often in an hour, as the most *powerful* and *edifying* of them; and I wonder where lies the *mystery* and *great difficulty* of this *gifted sort* of *Rhetorick*. I am discounting suppose about the *pardon* of *sin*, and I bring in that of the *Psalmist*, *Blessed is he whose transgression is forgiven.* &c.
1 2 Upon

Upon which occasion I exert my gifts, and pour fourth thus. *It is not, blessed is the honourable man, but blessed is the pardon'd man; it is not blessed is the rich man, but blessed is the pardon'd man; it is not blessed is the learned man, but blessed is the pardon'd man; it is not blessed is the politick man, but blessed is the pardon'd man; it is not blessed is the victorious man, but blessed is the pardon'd man.* Or I am preaching suppose about remember thy Creator in the days of thy youth, and I gush forth after this manner: *Ah! that young men and women would but in the morning of their youth seek, yea, seek early, seek diligently, seek primarily, seek unweariedly, this God, who is the greatest good; the best good, the most desirable good; who is a suitable good, a pure good, a satisfying good, a total good, and an eternal good.* Now, may not a Conformist, though of an ordinary invention, and not endued with the sublimest gistednesses of our Separatists, say, seek, seek, seek, seek, &c. or good, good, good, good, &c. I am very serious, Sir, and you know it, and I wish those that I am now speaking of, would think so too, and lay aside their groundless pretences to gifts, and preach like

like *Mew* and *Christians*: for I blefs Almighty God, I love all the *World*, and wish that all men were wise to the salvation of themselves and others. And notwithstanding, that many of them are so forward to boast of their spiritual attainments and improvements, and will tell you, *How often they have sweat at Prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they spent, in applying of Promises, and registering experiences, before they could arrive to this converting and heart-dissolving preaching:* yet for all that, it favours so much of the natural man, that I question not at all, but that the very glory, and heart-breakingness of it (which chiefly consist in an endless repetition of the same words) may be easily acquired by a Lad of sixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one instance of very high improvements in this kind; it is upon this particular, *viz. An old Disciple, an old Christian is Rich in Spiritual Experiences.* Whereupon he thus proceeds: *O the experiences that an old Christian hath of the ways of God, of the workings of God, of the word of*



God, of the love of God! O the divine stories that an old Christian can tell of the power of the Word, of the sweetness of the Word, of the Usefulness of the Word! O the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the merits of Christ, the righteousness, the graces of Christ, and the influences of Christ! O the stories that an old Disciple can tell you, of the in-dwellings of the Spirit, of the operations of the Spirit, of the teachings of the Spirit, of the sealings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit! O the stories that an old Christian can tell you, of the evil of sin, of the bitterness of sin, the deceitfulness of sin, the prevalence of sin, and the happiness of the conquest over sin! O the stories that he can tell you, of the snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulness of Satan, and the ways of triumphing over Satan! These you see, Sir, are stories which an old Christian, an old Disciple can tell you. But do you not think, that one may procure a very young Christian, such as I before-mentioned, who

who by the help of two or three, Systems, and a little skill in Indexes, should be able to tell you as many divine stories as these; and a hundred more, if it should be convenient? may not he in a small time, learn to begin with divine stories of God, the Scriptures, Christ, the Holy Ghost; of Sin; of Satan; and may he not improve in the use of his Systeme, and in time venture to turn on, and tell you divine stories of the Covenant of Grace, of the Sacraments, of the five points; of the ten Commandments, or of any thing else with very great ease, according as he thinks to continue his divine stories.

I suppose, Sir, it were needless to go about to satisfy you further, that this gifted sort of preaching, that pretends more than ordinary to come from above, has as little in it of difficulty or miracle, as of profit. I cannot, I must confess, imagine wherein the powerfulness, and inspiration of that gloss consisted, that is made by one of this party that I am now speaking of, concerning going out of our selves, and saying, come Lord, return; O Lord; not return, O my trade return: O return, O our Ships return; not



return, O our peace, return; but return, O Lord, return, O Lord, Nor of that which was made by another upon those words: *The Fear of the Lord is clean; clean within, and clean without; clean above, and clean below; clean on the left Hand, and clean on the right; clean on this side, clean on that; clean at home, and clean abroad.* Now am I as sure as can be, that some of these People will presently cry out, and say, that I am against the fear of the Lord, and against Christ and his Interest; and that I am against all Soul-softning means, and all soul-melting means. And (as it is in the forementioned Apples of Gold) I am a discourager of all that is God-ward, of all that is Christ-ward, heaven-ward, and holiness-ward; and that I am for soul-hardning Company, soul-hardning Principles, and soul-hardning Examples; and for suffering of People to go on in delusions, that are Christ-dethroning, and Conscience washing, and Soul-undoing Opportunities. If they do, I cannot help it; but however, I bless Almighty God, that I was born of Christian Parents, and that I was brought up in the Christian Faith; and I hope, that by the Divine assistance, I shall continue in the same, and in well-doing

doing to my lives end. And whatever Opinion they may have of me, I know not; but notwithstanding, I do most heartily wish, that such as have spent their time in reading of Books and Sermons about Experiences, getting of Christ, and the like, would change them all away for the whole Duty of Man, that abounds with very pious and Intelligible Rules of Godly Living, and useful knowledge tending to Salvation.

And I do wish furthermore, that such of the Nonconforming Clergy, that are of this Humour, Way and Style; that they would advise, or suffer, at least, such as are now, or have been heretofore their Hearers and Admirers, to read some other Books besides their own, and hear some other Men Preach besides themselves: For as it has been already made out, that the way of their Discourses is not so much above Human industry and invention, as that it should require any more extraordinary Assistances, or more peculiar Illuminations, than the Conformists may have just reason to pretend to; so in good truth as confident as they are of the Heavenliness, and Convertingness (as they call it) of their Method



Method and Expressions, they have very little grounds, or good Authority, for that manner they proceed in. For, suppose, they should be so full of themselves and their own indowments, as not to attend to the Examples of the first Famous Christians, Saints and Primitive Fathers, nor to the Rules of the best and most Judicious Orators; yet if they will be either guided and perswaded by what our Saviour Preacht himself, or by those Directions which he gave to his Disciples for so doing; they will find very little encouragement either to dote upon, and admire only their own Proceedings, or so severely to censure and undervalue those that shew not all willingness to be deceived by them. And in the first place, we are plainly instructed, as to what our Saviour himself spoke, taught or preacht; as well as after what manner he expressed his meaning. We very well remember what he said to the young Man that enquired how he should attain eternal Life. He did not say, get me, get fast hold of me, get your Arms full of me; but keep the Commandments, and give away your Estate; which last in those times was necessary for
such

such as intended to be Disciples of Christ. In like manner, when the Publicans and Souldiers came to know what they should do; he did not bid them, Take hold of him, fasten upon him, and put their Arms round about him; but bad the first of them (whose Employment might tempt them to cheating and bribery) exact no more than what the Emperor demanded: And bad the others, be contented with their Wages and Pay; and not do violence, plunder or steal. And it was well that it was Christ himself that said this, or else by chance (amongst these lofty Teachers) this might have gone for gross, carnal Reasoning, and for such dull moral instructions as Alexander or Cæsar themselves, that never believed any thing of Christ, might have given to their Collectors and Armies. By these Places and the like, Sir, it is very easie to perceive after what manner our Saviour taught and preacht; for whatever he spoke was Preaching, although what he said upon the Mount (being a more continued Discourse) was more particularly call'd his Sermon: So that thus far we see, that whilst Christ preacht Christ, that is, of himself and his Doctrine,



ctrine, here's not a word of *getting of Christ, or getting into Christ, or getting a share, a stock, an interest in Christ, or any such like flaring, and insignificant Expressions.* In the next place, let us see what order and instructions he gave to his *Disciples* about their *Preaching*. St. Mark tells us, *Mark 16. 15. That he had them go into the World and preach the Gospel, &c.* St. Matthew tells us, *Mat. 28. 19, 20. he had them, Go and teach all Nations, baptizing them, &c. and teaching them to observe all things whatsoever he had commanded them.* Now, Sir, if there can be any other meaning of these last words, than that (after People were *baptized* or admitted into Christianity) the *Disciples* should spend their time in teaching and explaining such things as *Christ* himself had taught or preached to them, which were not such *Riddles, Charms and tickling stuff* as these People too often put upon their Hearers, then (if his Majesty will please to give me leave) I will promise never to come at any *Church* again, so long as I can find out the least *creeping Conventicle*: So that if these People will be either content to preach no loftier than
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our *Saviour* did himself, or as he appointed his *Disciples* to do, I am sure they must not preach as they do now, unless they have got some secret reserve of *Gospels* for their own peculiar use; or have received some new instructions and orders, since our *Saviour* was taken up; for in all the *Gospels* which we are acquainted withal, we can find nothing else but that *Christ* was the *Christ*; and that *God* for the future would be worshipp'd after the manner therein declared. And he that preaches this, *viz.* what *Christ* did and suffered, and what he spoke, preaches *Christ, or his Gospel, or him crucified, or him and the Resurrection, or the Kingdom of God, or remission of Sins, or the new Covenant, or Grace and Mercy through Christ*; all which, and many more, signify the same; and not he that thunders out *Christ* a Thousand times in a *Sermon*; saying, *Ah! none but Christ, none but Christ. Ah! none to Christ, none to Christ; no works to Christs, no Duties, no services to Christs; no Prayers, no Tears to Christs; no righteousness, no Holiness to Christs, lay out for Christ, make sure of Christ, close with Christ,*
cleave



cleave to Christ, unite with Christ, rest, lean, roll, toss, tumble and wallow upon Christ. There is mention made (you know Sir,) Mat. 28. 20. of Christ being with the Apostles to the end of the World; which related to the divine assistance of the Holy Ghost, which they and their Successors should have towards the propagating and continuing Christian Religion in the World; but these People are for receiving Love-Letters from Christ, they are for strange enterprises, correspondencies, returns, expressions, and I know not what. And, if it had not pleased God to have abated some of those Extravagancies, by restoring our Church, in time we should have come to Heavenly Proclamations, and Heavenly Gazets. And I well remember there was one amongst them that pretended to have got such an interest in Christ, and such exact knowledge of affairs above, that he could tell the People, That he had just before received an Express from Christ Jesus concerning such a business, and that the Ink was scarce dry upon the Paper: At other times he would sink himself in the Pulpit, and tell the People, he would be with them
again

again presently, he would only speak one word with Christ; and so pretending to to have talk'd with Christ, he would come up again soon after, as full of Christ and his Advice as might be. And to conclude this, Sir, how many Hundred and Hundred times have you heard that place in the Colossians, viz. Christ is all in all, brought in at the close of any thing that went before, only because it is melting, and may produce Sigh or Groan; for, if they would but consider of the Bible, as well as get by heart Words and Phrases out of it, they might then have taken notice of those many Heavenly Exhortations, contained in the same Chapter to the Colossians, of living more peaceably, godlily and righteously than they had done, before they were converted to the Christian Faith; and in particular, that they should be now as kind, just and faithful to every Man that they had to deal withal (let him be Greek or Jew, Barbarian or Scythian,) as they use to be, or should be, to their own Neighbours and Citizens; so that now, Christ was all in all, having taken away all Distinctions, and made of all Mankind one People. It is not, Sir, my
intent



intent here to comment upon *Scripture*; but I would to God, that these people that talk so much, and so endlessly the word *Christ*, would spend more time in explaining his *Doctrine*; if they did, I am sure the World would not only be much *wiser*, but more *peaceable* and better.

And as I would not have these people count themselves the only godly and saving *Instructors* by abundant saying over *new Testament* words; so it is a very idle thing for them to endeavour to have their preaching believed more sanctified and searching, because they talk often times concerning the *Bible*, giving only empty and loose commendations of the *Scriptures* in general. There are (thanks be to God) a great many *Bibles* in this Nation; and though the *Conformists*, do not possibly lay one in every *window*, yet their *Houses* need not be supposed to be without the *Scriptures*, nor themselves without the knowledge and use of them. And what if whilst they are in the *Pulpit*, with finger thrust into the middle of the *Book*, they do not *brandish* it up and down, as if they would discharge the whole of it together

together at some bodies head? What if they do not hold it forth with stretched out arm and voice; and cry aloud, *This is the Book, this is the Book: Here it is, here it is; no Word like this Word, no Book like this Book, no writing like this writing, no reading like reading here, no searching like searching here, no considering like considering here; Christ is here, Jesus Christ is here, the Lord Christ is here, the precious promises are here.* Yes doubtless (if it be a *Bible*) they are all there; and so is *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, and all the rest. But what is any body the better for this? Who will read, search or consider one word the more for this empty amazing noise; or for such as that, which I find also in *one* of them: *Search the Scripture, Study the Scripture, dwell on the Scripture, delight in the Scripture, treasure up the Scripture; no wisdom to Scripture wisdom, no knowledge to Scripture knowledge, no experience to Scripture experiences, no comforts to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no conversion to Scripture conversion.* Let them shew us any where in *Scripture* (notwithstanding

K their



their extraordinary skill therein) where any thing is advis'd or commanded after this sloathful and slighty way. If they be for elegant compolure of long *periods*, let them observe after what manner the *Acts* of the *Apostles* are recorded; if they be for shorter *Sentences*, let them examine other parts of the holy *Scriptures*; and if they would attempt to *prophecie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftiness* of expression that is contain'd in them. Surely, if they were not charm'd with laziness, their one conceits, and a contempt of all that are not in their way and *phrase*, they would judge it better, to explain to the people the *principles* of *Christian Religion*, and to give some sober *directions* of *living well*, and *persuasive reasons* to *begin* a good life, and *proceed* in the same, than to think that time only sanctimoniously laid out, that is spent, in crying *Here, here*; *Look, look*; *See, see*; whereas there is nothing to be seen, but the outside of the *Book*, nor any thing to be heard but a *long string* of words to the same purpose; and yet this alone must be call'd *flashing*, *holy violence*,

lence, *pressing upon*, and *breaking into the soul*; and all sober, discreet, and well examin'd instructions, *earthly* and *heavenly*.

Not less idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of *Scripture*, where it is perfectly needless, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the rest of the world, that do not boast so much of *Scripture*, do very well understand, but to heap on *Scripture* after *Scripture* to no purpose at all; but to make their *followers Bibles* stare again with *turn'd down proofs*, and the *strings* and *claps* to *groan* with being overcharg'd with *doubl'd leaves*, is much too small a foundation for them to call or think themselves the *only true dispensers* of the word of God. And that wherein the excellency of these *mens* humour may be plainly perceived, is this, That the less the quoted *Scripture* is really for their design (so it does but found a little towards their meaning) the more it is admired, this arguing long searching, and *experimental skill* in the *Bible*, and a more *hidden* and well *digested* art of
K 2 apply-



applying of Scripture. I have a Book, Sir, that teaches me how it is to be done upon that of St. Matthew; Blessed are the pure in heart, for they shall see God. Now, Sir, to bring in all those Places of the Bible where the word *pure* is, may be done by a Scriptureless Divine of ordinary Concordance-parts; but to stuff in plenty of Scripture occasionally, unexpectedly and wonderfully, is a peculiar privilege, and perfection of the godly. The Doctrine therefore must be this, That the Saints of God are pure Saints; nothing that is impure can see God, nothing that is impure can come to God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6. And again. Jude. ver. 4. Behold the Lord cometh with ten thousand—What? not unbelievers, but Saints, pure Saints: An unbeliever must not expect to be one of those ten thousand, he must not look to be one of that number; for he that expects to be one of that number, must so number his days, that he may apply his heart to wisdom, Psal. 90. 12. he must be careful of his time, count up his time, and think upon every day; but especially
the

the great day, the day of judgment. For as the Psalmist has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness. And so, Sir, you may go on, with *hear, voice, harden, heart*; which you please: And this serves instead of telling you, what is meant by *purity of Heart*, and what conversation fits a Man for a *vision* and *fruition* of God.

And thus much I thought seasonable at present, to be said concerning the preaching of the Nonconformists; where-in I would not willingly be so mistaken, as to be thought to charge every one of them with that folly and frothiness that is above-mention'd; for I must acknowledge, that I know several of them to be Modest, Serious and Learned. But withal, I also know, that the small inconsiderable Triflers, the Coyners of new Phrases; and drawers out of long godly Words, the thick powers out of Texts of Scripture, the mimical squeakers and bellowers, and the vain-glorious admirers only of themselves, and those of their own fashion'd face and gesture: I know, I say, that such as these, shall with all
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possible zeal be follow'd and worshipp'd, shall have their Busshels of *China Oranges*, shall be solac'd with all imaginable *Cordials*, *Essences* and *Elixirs*, and shall be rubb'd down with *Holland* of Ten Shillings an Ell; when as others of that Party, much more Sober and Judicious, that can speak Sense, and understand the *Scriptures*, but less confident, and less censorious, shall scarce be invited to the *fire side*, or be presented with a couple of *Pippins*, or a Glass of small *Beer* with *Brown Sugar*.

And as these *People* that are thus highly treated, have no reason to presume upon their Parts, Improvements, and extraordinary Inspirations, because they can utter forth abundance of *Scripture Words*, of very good concern and signification, if they were soberly applied: So, in like manner, it were very well if they would not altogether judge of the blessedness of their Endeavours, by the *tumult* running after them, or because they find by experience, that they can force from *People Tears* and *Sighs*, and such outward Signs of the hearts *seeming* to be affected; for all this, and much more, may questionless be done without

without either *Sense*, *Oratory* or *Religion*; long *Sentences* (such as before mention'd) rattl'd forth as fast and furiously as may be, with *Christ*, *Scripture*, or the *Soul*, every *Line*; together with *Hands*, *Shoulders* and *Head* devotionally manag'd, may be easily conceived to make weak and silly *People* gaze more, wet more, and wipe oftner, than any thing that our *Saviour* himself, or any of his *Apostles* ever said. And this I know to be certainly true, because I have often seen *People* plac'd so far from the *Minister*, that they could only see him make very much *concerned faces*, and shew often the *Heavenly part* of the *Eye*, and might suppose, by the great *pains* he took, that he was about business of very great *weight* and *moment*; and perhaps now and then, one single *melting* word loudly pronounced, might come down, and no more; and yet such as these *weepingly* inclin'd, should be as full of all outward expression of *Devotion*, as if they were just then to be *converted*: And therefore I would not have them delude themselves, and think that their *Hearers* weep at their *pressing Religion* more *Home*, and *searching* the *Hearts* more through-



ly than others; but at the *Noise*, the *Tone*, and fierce *repetition* of Words. And I think I am not at all uncharitable, if I say, that many poor undiscerning People, having oft-times so little grounds for being *zealously* moved, are as perfectly deceived as ever any body was, that took Sir *Martin Mar-all's* wide gaping, for melodious singing. And it is doubtless as easie a matter to make People *cry* and *sob* again, without doing them the least good, as it is to make a *Dottril* stretch, or them yawn, without helping them towards Heaven.

I have but one thing more to beg of these *People*; and that is, That they would not only cease to call their *Preaching* alone *Spiritual*, *Illuminating*, and I know not what; but also that they would not think that they can, or ever did pray by the *Spirit*: For till I see their *Children* speak *Hebrew* at Four Years of Age, (which some say may come to pass, if they be brought up in a *Wood*, and suck of a *Wolf*) and themselves (without studying) all those *Languages* that are mentioned in the Second of the *Acts*, I shall never believe it: but if they mean, they have several

Prayers

Prayers of their own making, differing both in Sense and Phrase; or that they do not place every word after the same manner; but sometimes put *Eternal* before *Almighty*, sometimes *Almighty* before *Eternal*; or that they do not always *confess* the same number of Sins, but sometimes put in *Adultery* and *Stealing* too, sometimes *Adultery* alone; then is this so far from having any thing of the *Spirit* in it (in that Sense which they would pretend to) that it is no more extempore, than that this Morning is read, *blessed be the Lord God of Israel*; and to morrow, *O be joyful in the Lord all ye Lands*: Or that sometimes we pray for *Rain*, or *Fair Weather*, sometimes for *Health* or *Peace*, according to our *Necessities*: only with this difference, that this is printed, and by *All* of *Parliament*, and what they say, is not. But suppose they come to that degree of Confidence, as to begin at a venture; and having a private Method, a stock of *Scripture Phrases* (to be brought in after any manner) with helpful *Abs*, *Hems*, *Coughs*, *Spittings*, *Wings* and admitting besides, *rude Expressions*, *improprieties*, often repeated *transitions*



fitions (when invention fails) and the like, that they hold out their intended time: Nay, furthermore, suppose they seldom or never say the same whole Line, plac'd after the same manner; and that they do not confess, that *by reason of their solitary Lives, they are as wanton as the salacious Sparrow*, nor pray unto God for *Syrup of Barberies*, nor desire the Lord to give them *That same*; and that they do not teach *God Almighty* how to defend the *Trinity* (as I have heard them do a Quarter of an Hour together) and how he is to distinguish between *numerus numerans*, and *numerus numeratus*; and that the *rheum* does not fall down oppressingly upon the *Spirit and Lungs*, but that they proceed very clearly and smoothly; yet still there need be nothing of such a sort of *inspiration*, which they mean; for there being so many several Words in the World, it is not at all impossible for a Man (if he should so resolve and make it his business) never to speak the same whole *Sentence* in all his Life. And as for their saying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is suddenly and *spiritually* pour'd forth;

forth: I am so very unwilling to believe this, that if I do not procure a thin palefac'd *Hec*. as rank a one as can be got in this *Town*, that shares his time between *swearing and cursing*, and he shall be taught a *long prayer*, with a confession of all the *Villanies* that have been committed on this side the *Line* since the *Flood*, and well fill'd also with such *Phrases* and *Words* as they delight in; and being double *cap'd*, and having well learnt his *Tone* and *Gestures*, a Meeting of these *Spirit Discerners* shall be call'd; and if this very *small Saint* thus accomplisht (supposing he does not put in sometimes an *Oath* instead of, *O Lord*) does not wet as many *Handkerchiefs*, and draw forth as deep and as many *Groans*, as any of their greatest *Pretenders* to *Illumination*, then will I never hear *Common-Prayer* again: For if I could tell where to hear People pray *miraculously*, it were very imprudent to run after, or listen to *frail* and *mortal* compositions.

And by the way, Sir, I would not have the *Papists* please themselves too much (as I have heard they have done upon my first *Letter*.) with an opinion
of



of their own Prudence and *Preaching* Abilities, notwithstanding those Imperfections, which I so freely discovered amongst our selves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can persecute a *Metaphor*, till it be as ridiculous as People can possibly endure to hear it. It begins thus. *The Falcon when he has taken his prey, he desireth no more thereof but the Heart, and therewith he is content; so our Lord Jesus, when he had ransom'd us out of Hell, he desireth no more but a meek and a contrite Heart of us: Therefore as the Falconer, ere he will give the Heart to his Falcon, first he will cut it, and then take out the Blood and wash it: So must thou give thy Heart to our Lord; first cut it with the Knife of Contrition, and then take out the Blood of Sin by Confession, and after, wash with satisfaction; and so with the Knife of his Passion, cut your Hearts and not your Cloaths, having in Mind that the Blade of this Knife was made of the Spears Head, and Nails, that his precious Body and Heart was thrill'd withal; the Haft was made of the holy Tree of the Cross; and the wyrel was made of the Crown of
Thorns*

*Thorns that was about his Head. What this Knife on his blessed Body, that so hard and cruelly was tormented on the Cross; make also the Sheath of thy Knife, of the White Skin of our Lord Jesus, that was painted with red bloody Wounds; then with the Cords that he was bound to the Pillar, bind this Knife to the Girdle of thy Heart: and I doubt not, he thy heart never so hard, it will begin to break. It is doubtless a very strange heart indeed, that will not suddenly break all in pieces at the noise of such Rhetorick. And whereas it has been observed, that some of our Clergy are sometimes overnice, in taking notice of the meer Words that they find in Texts; so these are so accurate, as to go to the very Letters. As suppose, Sir, you are to give an Exhortation to Repentance, upon that of St. Matthew; Repent ye, for the Kingdom of Heaven is at Hand. You must observe, that Repent is a rich Word, wherein every Letter exhorts us to our Duty: Repent, R. readily; Repent, E. earnestly; Repent, P. presently, Repent, E. effectually; Repent, N. nationally; Repent, T. thoroughly. Again, Repent roaringly, eagerly, plentifully, heavily (because of h)
notably,*



notably, terribly: And why not, *Repent rarely, evenly, prettily, elegantly, neatly, tightly*? And also why not *A. Apple-pasty, B. bak'd it, C. cut it, D. divided it, E. eat it, F. fought for it, G. got it, &c.* I had not time, Sir, to look any further into their way of *Preaching*; but if I had, I am sure I should have found that they have no reason to despise our *Church* upon that account; and they cannot but see it themselves, if they do but look over and consider their own *Infirmities*: And I would have them know, that what I said in my former, was not intended to help on their undervaluing us, but our own amendment.

And as much mistaken are the *Laity* of this *Nation* (which was the next thing I promised to speak of) if there be any of so mean a judgment, and so idly and wickedly bent as to think that I design'd to encourage them in the *Contempt* of our own *Clergy*; being always so very far from promoting any such design, that there is no one in the *world* that ever was more sensible of the groundless and humourfom exceptions and prejudices, which some of those *small* and *inconsiderable* people have entertain'd against our
Clergy

Clergy in general, than my self: into which, Sir, although in my former *Letter* I did not think it requisite to enquire, by reason the intention of that was only to look into such things as to some few at least, besides my self, did seem to weaken the *Reputation* and *Service* of some of our *Clergy*, yet in this second, I judg'd it convenient to separate their *foppish* and *unreasonable objections* from such *imprudences* and *misfortunes* which I mention'd in my first.

And in the first place comes rattling home from the *Universities*, the young pert *Soph.* with his *Atoms* and *Globuli*; and as full of defiance and disdain of all *Country Parsons*, let them be never so learned and prudent, and as confident and magisterial, as if he had been *Prolocutor* at the first *Council* of *Nice*. And he wonders very much that they will pretend to be *Gown-men*, whereas he cannot see so much as *Cartes's Principles*, nor *Gassendus's syntagma* lying upon the *Table*; and that they are all so sottish and stupid, as not to sell all their *Libraries*, and send presently away for a whole *Wagon* full of *new Philosophy*. I'll tell you, Sir, says one of these *small whiffers*, perhaps



haps to a grave, sober and judicious Divine, the *Univerſity* is ſtrangely altered ſince you were there; we are grown ſtrangely inquiſitive and ingenious. I pray Sir, how went the buſineſs of motion in your days? we hold it all now to be violent. I hear your old dull friend *Ariſtotle* drown'd himſelf, becauſe he could not underſtand the flux and reflux of the Sea; if he were now alive; and good for any thing, we could ſave his life. I can preſently demonſtrate to you how it is to be done, if you will but lend me pen and ink, and ſuppoſe but the motion of the earth, and two or three more things that I ſhall tell you. Yes, but for all that, this youth of ſo much worth, ingenuity, inquiſitivenes and demonſtration, may be very ignorant, and be very much a *Coxcomb*, and have ſo little grounds to contemn ſo worthy a perſon, that if the Gentleman pleaſe to carry him into his ſtudy, and ſhew him his *Plato*, *Plutarch*, and ſome other of his *Greek Authors*, the poor thing perhaps may find as much reaſon to hang himſelf, as *Ariſtotle* did for diſpoſing himſelf otherwiſe; for he never ſtands to conſider, that there be Authors, ſuch as *Euclid*, *Tully*, *Plu-*
tarch

tarch, and many others that have been for many *Generations* of conſtant fame, and are likely ſo to continue, when as we find that curiouſly laid *Hypotheſes* have their periods, and their credit much depends upon the humour of the world; and a *Country Divine* that is well ſkill'd in thoſe Books (together with ſuch as peculiarly belong to his *Profefſion*) may deſerve very good reſpect, and be of great uſe to the *World*; although he has not the convenience of every *Philoſophical Newsbook*, nor can call every ſpot in the *Moon* by it's proper name, nor has a *Letter* ſent him of every new *Star* that peeps into the world. But to proceed, Sir, upon Sunday the ſearching young *Philoſopher* vouchſafes to go to Church; the Gentleman preaches concerning the *Reſurrection*, and having ſhewn what method his *Text* directs him to obſerve, he teaches his people according to the *Scriptures* that *Chriſt* did certainly riſe from the dead, and that the ſame power is able to riſe us alſo; and (although we ſhall have been long dead) to call together all the ſcatter'd parts of our bodies, and to make of theſe glorified bodies. Very dull, ſays the young deſpiſer; upon my word and

L know-



knowledge very dull: What a good Text was here spoil'd, to divide it into this and that, and I know not what, when as it would have gone so easily into corpus and inanc, or into the three Cartesian elements? Besides, like an old dull Philosopher, he quite forgot to suppose the motion of the Vortexes, upon which the grand business of the Hypothesis of the Resurrection altogether depends. But this 'tis to trust people with Texts, that cannot tell what to do with them. How many brave opportunities did the Minister lose of bringing in *materia subtilis*, and *materia secundi elementi*? If I had been in his place, I could have done it at least eight times: and then he must go and dronishly tell us, that the scattered parts of people that had been long buried and wasted, should upon the sound of the Trumpet be all summon'd together, &c. and never think to tell us, that the body which had been long absorpt in six foot of earth, should break open the cortex of the grave; and freeing it self from the maculating dirt, the flat, the square, and the round particles should be all associated; and combining themselves into a celestial and well concocted mass, should become a shining and fix'd Star of glory.

After

After this, Sir, he returns triumphantly to the Colledge, not only very full of the vanquishment of the Minister of the Town, but also thoroughly confirm'd in what he has so often heard, that all Country-Parsons, be they who they will, are the strangest and most mean things that belong to the earth. But why so fast dear child? Is it impossible that the word Parson, especially if you put Country before it, should admit of any milder signification? And is it necessary that every man, though of very good worth and knowledge, if once he be fetted out of the noise of the Bells, and does not every day see the Schools, should presently grow deaf and blind, lose all his memory and parts, and general ignorance should suddenly surprize him, so soon as he moves his name off the Tables? Perhaps it is but a report; and I do not apprehend but a Gentleman may understand as well at Barnet, as at his Lodgings in Lincoln's-Inn-fields; neither does he find any such present decay and wasting of parts, so soon as his Coach gets off the Stones, nor such great improvements of himself, when he is coming down Highbate-hill.

L 2

The



The next *despisier* of the *Clergy* is the small *Ingenioso* or *Experimenteer*; who having perhaps blown a *glass*, seen a *Paper-mill*, or a *Bell* run; that knows within two houſes where the best *Chymiſt* in Town dwells; and dined once where one of the *Royal Society* should have been; and looked another time into the door at *Gresham*, when the *Company* was sitting: He comes down with a *receipt* of a miraculous sort of *Ginger-bread*, with a little pot of double refined *Jesmy*, and a box full of *Specifick presun'd Lozenges*, and a little *licens'd essence of Orange*, and he calls the *Minister* and the chief of the *Parish* together, and he falls to his *ingenious* tricks and operations, and freezes a *dish* to the *stool* by the *fire side*; sets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical astonishing figure*: After this he desires to withdraw, and puts *Claret* and *Beer* together; and brings them out *unmixt*; and then he calls for a *glass* of water, and with some *few words*; and a *wet finger*, makes the *glass* first to *fret* and *complain*, and then the *liquor* to *sparkle* and *foam*; and they must be all *fix'd* and *wonder*, and he alone must *smile*, as if he

he understood the reason. And so he rides up and down the *Country*, and every *Town* he comes at with a *May-pole*, he wonders what the *Aristotelcan Person* and the *People* mean, that they do not presently cut it down, and set up such a one as is at *Gresham Colledge*, or *S. James's Park*; and to what purpose is it to *preach* to *people*, and go about to *save* them, without a *Telescope*, and a *glass* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergy*, and admirer of his own *ingenuity*, can scarce tell the difference between *aqua fortis* and *aqua vitæ*, or between a *pipkin*, and a *crucible*, or a *furnace*, and a *close-stool*. And besides, he forgets to call to mind how many honourable and worthy *Clergy-men* are now *members* of that *Society* (of which he knows no more, than merely to prattle) who have given so many and so large *Testimonies* of their *Ingenuity*, as do plainly shew, that one that is in *Canonical black*, may look through as *long a glass*, and see as far into a *Mill-stone*, as he that wears a *light Drugget*: And it must not be denied, that a great part of what has been as yet, or is likely to be discovered amongst



mongst them, must be attributed to the diligence and quick sightedness of *Ecclesiastical persons*, as well as others. I know there be a great many, who foreseeing that it is much easier to undervalue and abuse knowledge, than attain to it; if they can but contrive a *clearer Tale*, and charge it upon that *Royal, Honourable and Learned Company*, they reckon themselves presently much more ingenious than they that should happen to find out the *Longitude*, or a *perpetual motion*; but let them cast up their *stories*, and perhaps they may find that the *unordain'd part* of that *Society* may have rid upon as many *pacing saddles*, have *weigh'd as many pikes*, and are as ready to *save the charge of snuffers*, as those that are in *Orders*.

But still, Sir, there be more *contemners* behind; for after these follows the *young Gentleman*, newly entred into the *Modes*, and small *accomplishments* of the *Town*; who admiring himself in his *Morning-gown*, till about eleven of the clock, then it is time to think of setting the *Muff*; and if he chance to find out a new *knot* for fastning it, that day is very *ingeniously* spent: Then he walks three

or

or four turns in his *chamber*, to make himself considerable; and looking in the glass, and finding it so to be (having turn'd down a new place onward in *Littleton*) he stretches forth, and in approbation of his own worth, *trales* himself down the stairs: Then at the *gate*, it is to be considered, where he shall eat; after that, which of the *Houses* he shall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening shall be commended, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to say against the *Clergy-man*, he combs his *Peruke* at him; and (though the weather be temperate) he *walks* the room, and *sweats* very much against him; and by way of *objection*, now and then propounds three or four steps of a *Corant*; and if he be so far entred into *prophane*, as to tell him, that he has brought him a new *Psalme* from *London*, and then gives him in writing a *baudy Song*; he needs not be witty again all the time that he stays in the *Country*.

¶ 4

But



But the great *destroyers*, Sir, are still to come; for next appears the *modish*, *grave*, and *well considering Gentleman*, that often calls himself to an account, and always finds himself full *weight* and *measure*, but all the *Clergy* to be very *light* and *contemptible* for several reasons. And in the first place, he observes, that *Divines* are a sort of people that mind only the *inconsiderable* things of this world; they never take notice how this *Dukes* or that *Lords livery* differ from another; and they will idly suffer many a *Noble mans* Coach to pass by, and never consider the thing that is behind, or whether they be *Horses* or *Mares*, *English* or *Flawders*. Which of them can tell the *private passage* out of *Covent-garden*, into — without asking at the *Barbers shop*? or where the several *Embassadors* lodge; where they dined yesterday, and where they shall dine to morrow? And then for the humour of the *Town*, alas! Sir, there is not one *Divine* of forty, that does or ever can understand any thing of it. How hard a matter is it to judge, whether it be best to dine at *Speerings*, or to slide in afterwards; and what time of year and whether is most proper for the

out-

outward room, and what for the *inward*? How much practical *Rhetorick* is requisite to make a *Coachman* fully believe, that he shall have a couple of *shillings*, and at the same time, resolve to let down the boot, and with a steady mind walk softly out to a *Coffee-house*, a little before you come at your *Lodgings*? Again, what accuracy of *palate* and *breeding* is necessary to have a clear apprehension of a *mighty* and *lesty dish*; and to do reverence and strict justice to a glass of *Florence*, *Champagne*, *Frontiniack*, *Bordeaux*, *Languedoc*, *Flascon de vin*, *vin de Bourgogne*, *vin de Pressorage*, *vin Pare*, *vin de Parole* and *Taffalette*; and to begin small *Princes* with a *Loach*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not *Logick*, *Metaphysicks*, *Farkers* and *Councils*, and all the rest that ever can expect to know or do these things, or half of them. Besides, if we consider the great rudenesses that are oft-times by *Clergy-men* committed, in barbarous managing of *bat*, immoral picking of *teeth*, uncouth and unfashionable *sneezing*, clownish pronouncing of words, that should have been *gracefully lisp'd*, and rude and flat setting *both feet* upon



upon the ground, when one should have stood in *tittering* readiness upon the toe for a *conge*; when we consider, I say, these and five and fifty thousand things more, we must plainly conclude, that it is only for great *headpieces*, men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation*; not for poor unobserving *Book-men* that go in *black*. Then, to all this must be added, the vast skill that is required to the tending a *visit*, with approved and *modish* accuracy, that it be done punctually at the *critical minute*, neither before nor after; that the *servant* that comes to the door, be duly spoken to, according to the *Rule* provided in that great affair; that the *Golosboes* be left in their true and proper place, that the *Foot-boy* be expert in observing his tutor'd distance, that he gives allowance for Summer and Winter; and that he never stands exactly behind, but bearing a respectful *point* or so, *North* or *South* of his *Master*. Then having got over all these difficulties, and made a suitable *address*, there is further to be weighed, whether the *visit* is to be a *silent visit*, or a *speaking one*; and if any thing is to be said, whether

the

the *visitor* is first to open, or to expect till discourse be offered; and when, and in what order the health of the *family* is to be inquir'd into. Lack a day! says one of the *accomplish'd*, in what a lamentable condition I have seen a mortal *Clergyman*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month; whereas he should have felt out all those things by degrees, and never have run himself into the danger of a stumbling *excuse*, for not knowing of it before; how will his *puling Conscience* be put to it, to *rap* out presently half a dozen *swingers* to get of cleverly? But still, Sir, there be many things behind; It is no such easie matter upon my word, to judge how much of the *handkerchief* shall hang out of the coat pocket, and how to poyse it exactly with the *Tortoise-shell-comb* on the other side; and if there be *Peruke* to be order'd, where is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *Asther the pangs of a desperate Lover*; *Heavens and Stars!* It is such a task to be considerable, and of any moment in the *World*, that it would almost crack the brains of the most steady *Clergy-*



g-man, but to hear repeated all the *accomplishments* that are required, to make up a *man of words*. But then suppose a *Divine* of extraordinary parts and quickness, and that has got, I know not whence, so much of our *modish* blood in his veins, as to apprehend, in some low degree, what makes men for ever *Blessed*, and should arrive to some set forms of being acceptable; how will they make shift for *Speeches* and *Complements*, *Passes* and *Repasses*, *Parties* and *Reparties*? Put the case, Sir, that a fair *Lady* or *person* of honour by some chance or other, drops a *glove* or *handkerchief*: Where is now, say they, your *man* in *Orders*, that can presently snatch it up in an *extase*, deliver it with *bonne grace*, and instantly say something suitable to so great and sudden occasion? Nay, furthermore, suppose we should give them some of the *grounds* and *elements* of our being immortal, and lay down before them some of those inestimable *principles*, by which we become excellent and admirable in the eyes of men, women and children, and should discover to them some of our several *vows* to *God*, Madam, as *I am a sinner*, Madam; as *I*

hope

hope for *Mercy*, Madam; as *I beg your pardon*, Madam: As also some of our *raptures* and *heights*, as *I am a sinner* before *God* and your *Ladiship*; as *I hope* to find *mercy* in *Heaven*, and in your *Ladiships* breast; as *I desire* to commit my self to *God* and your *Ladiships* disposal; as *I desire* to observe only *Moles's*, and your *Ladiships* *Commands*. Nay, to all this should we throw in some of our gentle and very helpful words; as, *intrigue*, *harangue*, *obligation*, *devotion*, *altars*, *shrines*, *sacrifices*, *gustos*, *flambos*, *contrastos*, and *Orlandos*, *Ferdinandos*: I say, suppose a tender-hearted *Gallant*, having a little pity and compassion for the low condition and style of the *Clergy*, should unbosom and reveal himself after this free and open manner; yet still *black* is *lack*: for there is so much of native *gentility* in the just use and *nicking* of these things, and so much of *mystery* in the right *humouring* of a *fashionable* word, that there is but very small hopes that any *Clergy-man* should be ever happy or valuable in this life. But still, Sir, we forget the great business of *mankind*, the writing of *Letters*: Where is the *Divine* that can do it, either to *Mistress* or *Friend*,

as



as a man that knows the *World*, the *bu-
mour* of the *Town*, and that has *lived* up-
on, *eat* and *read* men? And suppose we
should bestow upon a poor low thinking
Black-coat, one of our best *forms*, such as
follows; it is five to one he would com-
mit some *Ecclesiastical* blunder or other, in
setting his name too near, or in the *folding*
or *making it up*.

Most

Most bright and transcendental Madam,

I Presume by the intercession
of this course and erroneous
Paper, to arrive at your fair
and infallible Fingers; and to
pay the utmost tribute of my
Devotion at the high Altar
of your perfections. The great
concern, Madam, of my life
now, is only to sacrifice the poor
remain of it, to your intrigues,
and to make all my Interests
and Inclinations to be ob-
servant of your Commands,
and to do homage at the
shrine of your Vertues. Nay,
Madam, I am in some curio-
sity, whether I be above, or on
this



this side the Heavens Canopy;
for no sooner was I beam'd
upon by your shining Ladiship,
but I seem'd presently to be
altogether taken up. The
delicacies of the Palate are to
me grown all insipid; and
it is the contemplation, Ma-
dam, of your glories alone,
in which I can find any satis-
fying gusto. In fine, Madam,
were there not hopes of seeing
once more your Angelical self,
and receiving some benediction
from the flambo's of your
Eyes, I could presently resolve
to commence blindness; and
were it not for the Oriental
 per-

perfumes that come from your
Breath, it should not be long
before I should put a period
to my own. Should I, Madam,
go about to make an Harangue
answerable to all those Jewels
that lye from your Eye-lids
to your Fingers-end; it must
be as lofty as Tenariffe, and
as long as the Equinoctial
Line: And therefore instead
of that, I have nothing else but
to prostrate at your feet the
everlasting disposal of

M A D A M,

The most devoted of all your Vassels,
and the meanest of your Foot-stools.

M

Alas!



Alas! alas! a *Clergy-man* must not expect to write thus; his Blood is so low and creeping, that it can never be inflam'd to this pitch of *passion* and *expression*, with all the *lovelinesses* in the *World*. Now, Sir, would it not vex any Creature upon Earth, to see *trifles* and *Feathers*, *knots of Ribbon*, *Cringes*, *visits* and *devoirs*, a few *fashionable Words* and *Phrases*, and a *form* or two of a *phantastick Letter*, and a very little besides, to undervalue *charity* and *piety*, *real worth*, and *substantial knowledge*, only because it is in *black*, and the name of it is a *Divine*?

I have nothing more, Sir, to say to these *People*, only it would be a delightful thing if any of them upon what I now said, should mistake me as thoroughly as the *Answerer* did about *Greek* and *Latin*, *Prefaces* and *Divisions*, *Patrons* and *Chaplains*; and presently cry out, that I am against all *Meat* and *Drink*, *gustos* and *stambos*, *altars* and *sacrifices*, *feathers* and *garters*, *perukes* and *golshoes*, *head* and *beels*, *body* and *soul* of the *Laity*: For I suppose, notwithstanding any thing that I have said, a *Man* may put on a *New Suit* twice

a week, *eat* and *drink* of the best he can procure, have all his *fashionable dressings*, and *modish attendants*; and yet be modest and discreet, and not think it any vast *break* and *elegance*, to *tos* his *head*, at a *Clergy-man*, because his *Hair* may be *shorter*; nor to despise him to dirt, because he is constantly oblig'd to the same *Canonical Habit*.

But this last, Sir, that I was just before speaking of, is but a *vow* to *God*, *Man*, a great looker over his *Shoulder*; a silent and moderate *despiser* of all *Ecclesiastical Persons*; that only professes *by his troth*, and as he is a *Gentleman* and a *Sinner*, that there is nothing in *nature* to be found so altogether ignorant of *Human Affairs*, and so empty and inconsiderable as a *Clergy-man*; For after him comes the *Tearer* and *Confunder* of all that belongs to *Divinity*; that troubles not himself to reason out the point, whether a *Person* in *orders*, may not possibly understand as much, speak and write as well, and do as much *Service* in a *Nation* as others; but to make it all sure and short, swears it *Home*, that they are all of them a *Company* of mean and undiscerning



People. Now, Sir, what great *Judges* these are, and by what measures they proceed; and how likely they are to be very severe Discerners of what is worthy, and what is not, may be easily seen by those deadly witty Arts they make use of to disparage that *Holy Profession*; and by which also they would raise themselves the reputation of Men of Parts and Wit: And the first thing wherein they are so severe and satyrical, is upon their *Names* and *Habits*. And you may soon see, Sir, the portion of *Wit* that is amongst some of them, and the smallness of their *Objections*; when to say, There goes a *Black-coat*, shall be reckon'd a very good and special fancy; or to say, Here's to you *Parson*; or, Good morrow *Parson*; if the word *Parson* be *humourfomely* and *sturringly* pronounced, (as some of them can do it) if well considered, is a very notable abuse. And I'll warrant you, that *arch Blade* that look'd upon a Married *Minister*, and ask'd him how Mrs. *Parson* did, thought himself in little less than a *rapture*; and it was well, if he did not go presently to *Bed*, and take a dose of *Diascordium*.

But

But if a *Clergy-man* chance to meet an *Old Testament Wit*; and that he sets into his *Tricks* and *Drollings*; then he must expect to be called *Levite*: And that you may not think his Fancy to be flinted, sometimes he calls him *Tribe*, sometimes *Leviticus*, and for variety sake, at other times *Numbers*. I need not, Sir, go about to commend these, they having been so often approved. But of all the *Wags*, and *Sly ones*, that thus play upon a *Clergy-man*: he certainly is most dreaded, that calls him *Doctor*; which if it be spoken with the utmost keennels of intention, which that word may admit of, it goes the deepest into the Bones, of any thing that can be said. I cannot forget (before *Shashes* and *broad Hats* came into fashion) how much I have seen a small *Puny Wit*, delight in himself, and how horribly he has thought to have abused a *Divine*, only in twisting the ends of his *Girdle*, and asking him the price of his *Brimmer*: but that Phancy is not altogether so considerable now, as it has been in former Ages.

M 3

Another



Another witty way they have of undervaluing this *Profession* is, that they will not go to *Church*: As if a Man of a very ordinary reach and phanſie, might not ſtay at Home; or if they do go, they'll ſpend their time in Talking and Laughing, when there is no occaſion at all for it, nor reaſon to do it: For as I was concern'd in my *former*, (and alſo in ſome part of *this*) that there ſhould be ſuch Diſcourſes utter'd by ſome, as might tempt People to abuſe and ſlight the *Preacher*; ſo am I as much concern'd now, that there ſhould be ſuch idle, foppiſh, and extraxagant People, that ſhould undervalue the whole *Profession* of the *Clergy* at a venture; from the higheſt to the meaneſt; let their Carriage and Behaviour be in all Circumſtances grave and unblameable; and let their *Sermons* be as ſerious, Judicious, Learned and Profitable, as Pen can write; for although it be to no purpoſe to deny, that by reaſon of the unhappy Education of ſome, the low condition of others, and the wilful Miſcarriages of a third fort, many of our *Clergy* are often ſlighted and diſregarded, yet on the other ſide, it is a
ſign

ſign of nothing but perfect Madneſs, Ignorance and Stupidity, not to acknowledge that the preſent *Church* of *England* aſſords as conſiderable *Scholars*, and as ſolid and eloquent *Preachers*, as are any where to be found in the whole *Chriſtian World*. And if theſe People would but a little examin themſelves, and not count every *Oath*, *Curſe*, abuſe of *Scripture*, and the like, for Wit, Humour, Judgement, and every thing; they would find themſelves not ſo wonderfully overſtock'd with Ingenuity and Knowledge, as utterly to deſpair of receiving from the *Pulpit* any uſeful Advice and Information. And I have oft-times much wonder'd, that ſuch as make ſo great Pretences to Wit and Accompliſhments, ſhould pitch upon ſo eaſie a Method of being admir'd, and valuable in this World; when as they ſee, that the grounds upon which they endeavour to be ſo famous and illuſtrious, are ſo preſently apprehended, that the low-born *Coach-Men*, *Carmen* and *Porters*, are come to as great Perfection, as the loſticeſt of theſe *Speakers*. That certainly was a pretty attentive *Child*, who, as he was lighting himſelf Home upon a



Saturday night (after his Work was over) was heard to say over, and sort all the *Oaths* and *Curses* that he had learn'd in the whole *Week*, from his ingenious and eloquent *Maisters*. And I cannot but approve of the Modesty of that *Youngster*, who being highly pleas'd with that excellent Phanfic, viz. *Son of a Whore*, and not happening conveniently of *Tapster* or *Drawer* to spend himself first upon, was forc'd to break his Mind to an *Oyster-woman*; and so being once enter'd, the *Touth* soon improved; for afterwards, if the *Candle* burnt not clear, or the *Pipe* had a crack in it, or his *Horse* *fumbled*, or *Dog* or *Bitch* lay in his way, they were all *Sons of Whores*. Nay, if a Trial in *Westminster-Hall* goes not right, the very case it self is a *Son of a Whore Case*; and that *Purge* that gripes, or gives a *Stool* more than ordinary, is a *Son of a Whore Purge*. I know Sir, that these *Huffing Despisers* of all *Black-Coats*, think they urge very hard for the necessity of their thundring and terrifying *Style*; by saying, that the *degenerate part* of the *World*, were it not for that, would grow *faucy* and *unmanageable*; and the unworthy, and *mean-spirited*
Creepers,

Creepers, would make no difference between themselves, and the brave and bold *Commanders* of the *Age*. *Curse* (say they) the *Groom* or *Ostler* three or four times lustily, just before you go to Bed, and your *Horse* will very near cast his *Coat*, and begin to shine by the Morning; and give a *Drawer* half a Dozen *Granadoes* as he goes down the Stairs; and if he be so irreligious, as to bring up any thing but true *Torse*, you will for certain shortly hear, that he has murdered his *Master*, and hang'd himself with his own Garters. In short, Sir, were not *People* quickn'd to Duty and Observance, by such brisk and remarkable *Expressions*, the *World* must suddenly end, and the very *Gentry* of the *Nation* would be as much neglected and disobey'd, as we find the modest and cowardly *Clergy* now to be. Indeed, it is great pity, but that *Gentle-folks* should be duly reverenc'd, and attend'd upon. But, I was thinking, Sir, (supposing *Swearing* and *Curfing* be so very necessary to the standing *Government* and *Welfare* of a *Nation*) that a small *Instrument* (about the stature of *Puginello*) might possibly be so contriv'd with Two Rows of *Stops*, one for
Swearing,



Swearing, and another for *Cursing*, that might upon all Occasions express it self with as much Discretion, Propriety and Elegance, as the very *Owner* of the little *tool* should be able to do himself. But then indeed, Sir, as to the extemporary and occasional Wit, that is oft-times shewn in abusing the *Holy Scriptures*; that must never be attempted by such a *Gentleman* of *Waincot*; but must be performed by *Human Mouth* it self; for there is so much of *suddenness* of apprehension, and *experimental skill* in the application of *Scripture*, that is requisite to that business; that to go about to perform it by *Holes*, *Springs*, or *Wires*, would be much more difficult and chargeable, than *Paradise*, or *Sand's Water-works*. For suppose, Sir, a *Gentleman* going to Dinner to — *House*, and walking through the *Narrow Alley*, mistakes his way; then Sir, what *Engine* upon the sudden, of *Wood*, or *Pastboard*, (but *Gentleman* himself) could presently say, *Strait is the Gate, and narrow is the way, and few there be that find it*. Do you see, Sir, how hard it is? There is not such a place again for that occasion, and for that very *particular Alley* in all the

Bible.

Bible. Well, Sir, he proceeds, and coming at last to the great *House*; he knocks at the *Gate*, and the *Porter* being not just at hand, then comes out that of the *Psalms*, *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, &c.* Upon which, the *Porter* hearing such great *Wit* and *Divinity* at the *Gate*, presently runs, and opens; the *Gentleman* enters, and there finds a *Servant* sweeping; then comes very properly that of the *Prophet*, concerning the *Besom* of *Desolation*: For indeed, what more exactly like the *Desolation* of *Babylon*, than the sweeping away a little *Dirt* out of a *Court-yard*? After this he walks into the *Hall*, where he happens upon the *Butler*, and two *Jests*; Good *Morrow Pharaoh*, says he, (for you know, Sir, *Pharaoh* had a *Butler*) where's your *Master*, *Pilate*? (for you know also, Sir, that our *Saviour* was carried into the *Common-Hall*.) Where by the way, Sir, you must observe, that a true *Wit* is as good in the *inside* of the *House*, as at the *Gate*. *Dinner* time draws nigh, and soon after the *Victuals* appears: The *Gentleman* is desired to sit down: No, he shrugs, and legs pardon: having

read



read, that *the first shall be last, and the last shall be first*; and then he *shrugs* again. However, at last, Sir, we fall to; and amongst other good things, there is somewhat that requires *Mustard*; upon that he desires his *Neighbour* to remove a little of the *Mountain* to him; for if ye have *Faith* like a grain of *Mustard-seed*, ye shall remove *Mountains*. By and by, Sir, half a dozen *Chickens* are brought in; which presently he commends for a *Dish* of very fat *Jerusalem*; because of, *O Jerusalem, Jerusalem, thou that killest*, &c. though if he had pleased, he might as well have call'd them, a *Dish* of *Prophets*, or a *Dish* of *Would-nots*: for you know, Sir, *Jerusalem, Prophets, Chickens*, and *would not*, are all in the *same Verse*. In short, Sir, my *Lord Mayor* himself, cannot provide a greater number of *Dishes*, than this *Gentleman* shall have always in readiness *Divine Phantasies*; nor less *ingenious* can he shew himself to be in his return (if there be occasion) than he was in his coming; for a *Child* cannot drop before him in the *Streets*, but presently, *Tabitha, arise*; be it *Boy* or *Girl*; nor a *Porter* case himself of his *Burden*,
but,

but, *Come unto me all ye that are heavy laden*, &c. nor a *Water-bearer* be at the *Conduit*, but, *Paul may Plant*, and *Apollos may Water*, &c. I know not, Sir, how many there be of this sort of *People* in the *World*, who have nothing to say against a *Priest*, but only to swear more than ordinary in his *Company*, or to apply a few *Scripture-words*, with *impudent Nonsense*. If there be no such at all, then what I have now said belongs perhaps to those that dwell at the *Moon*. But if there be, I would to *God*, that (in the mean time, till they come to some sense of *Religion*) they would in some measure consult their own *Credit* and *Reputation*; of which, if they be so nice and tender, as upon all occasions they pretend to be; they might plainly perceive, that this their childish way of scoffing at *God*, and his immediate *Servants*, is so far from leading towards *Wit* or *Honour*, that it is nothing else but *dry, blunt, insatious Atheism*.

And seeing, Sir, we have been now speaking of some that think themselves the very *Princes* of the *Age* and *Wit*, it may not be amiss to hint also at another



other more modest sort of People, who are not for such notorious scoffing at *God*, and swearing down *Towers* and *Steeple*s; but yet having but a small Opinion of *Religion*, and little regard to *Honesty* and *Conscience*; (*Wit* and *Honour* serving instead of that) they must needs undervalue, and laugh at all such, whose duty and serious Employment it is, to explain the *Scriptures*; and from thence to exhort to all Meekness, Temperance, and Righteousness; those, I mean, who, if they can but cheat a little *Boy* of his *Link* and *Livelihood*; blow out a *poor Mans Candle*, and make him prick his Fingers, beat down a *Basket* full of the biggest *Apples*, or pawn a *young Gentleman* for the reckoning; and then call it by the *right name*; they are in their own Opinions very much wiser than all the grave and formal *Clergy-men* in the *Nation*; who are commonly so very dull, as to think, that one that is in the prime of his *Fancy*, *Invention*, *Gayness*, *Frolick*, and *Attchievements*, should submit to *set Forms*, and to *Eat*, *Drink*, and walk the *Streets* by *Canon*.

Now,

Now, Sir, I must needs say, suppose a very ancient and solemn *Professor* of *Cobling*, be very intent upon the great business of *reparation*, and all things promising highly well; the *Awle* glides nimbly through; the *Candle* consents, and burns very clear; nothing of fear, cloud, or disappointment appears; but he sings or thrums at the great likelihood of the *restoration* of the *Shoe*; seeing nothing but that the *Evening* may close well, his *Sleep* be undisturb'd, and his Endeavours be crown'd with being *paid* next Morning; on a sudden, Sir, rushes upon him *Darkness*, *Despair*, and a *sprightful Gallant*; that spoils all his *Hopes*, shatters his *Tune*, and in short, with one puff, blows out every bit of his *burning Candle*, and *blossoming Designs*. Now, I say, this was very well blown; for if *Coblers* should not sometimes be frustrated in their *Plots* and *Contrivances*; but should always succeed in their brisk and jolly *Humour*, without disturbance or Interruption, they might in time come to disrespect the great *Masters of Fancy*, and place too much confidence in the *old shoe* part of the *World*. But for all that this great and just *disappointer* may

go



go to Church next Sunday; and give due respect and attendance to his *Instructor*, notwithstanding he did so utterly defeat the *Cobler*. I also deny not, but that he that in the *Evening* lets in the *Air* at Three or Four *Windows*, may possibly keep People from *Sleeping* too *securely*, and to preserve their *Houses* from being afterwards *burnt*. But suppose a *Divine* has a mind to walk right on to his *Lodgings*, and not to make such *Remarks* and *Observations* in his passage; there is no reason that he presently should be counted a *senseless Sot*, and others the only *Wits* and *Humourists* of the *Age*. For you know, Sir, if the Night be very *dark*, and People be but *fast asleep*; *Windows*, commonly so call'd, are very frail, and frangible things; and they will easily give way to a *cad-gel*, though *clownishly*, and *unhumourously* applied; as well as if directed by the most *ingenious* and *frolicksome* hand: Whereupon I say again, as we ought to take special care, that we do not set too low an esteem upon these *enterprizes*; so on the other side, not so to over-value them, as to think but that our *forefathers* possibly might have attempted

tempted something in this great kind: And therefore if the *Minister* in his Sermon, give sober Rules and Advice to live peaceably and modestly, and to make *satisfaction* for *Offences* committed; he may with much more reason be believ'd, and listen'd to, than wonder'd, or laugh'd at; for the *jest* is never a whit the lets, though the *Glass* be paid for. I have also (according as my occasions would permit) taken into some consideration, that great affair of *Apple spilling*. And I am thinking, Sir, if the *Basket* stands a little leaning against the *Wall*, or sloping upon a *Board*, and that the *Apples* be very *round*, and the *Surprize* be very *sudden*, and that the meditating *Governess* be very old, stiff, or lame; I do then verily believe that much of the lamented *Fruit* may get into the *Kennel*, before it can possibly be recovered. But suppose there be not such great Advantages to make all things thus easily hopeful, and yet that the Contrivance is such, that the *Humour* takes, and the *Frolick* succeeds; however let us behave our selves with some calmness and moderation, and not as if we had killed a *Giant*, or slew the *Dragon*. I must therefore always confess,

N fells,



feſs, that I did more than a little admire at the ſmooth and even temper of that *Gentleman*, who finding a *Pail of Iſlington Milk* ſtanding all alone at the *Door*, and pouring it out every Drop into the *Street*, went on as unconcerned about his buſineſs, as if he had done nothing but waſh'd his Hands that Day; whereas if ſuch a ſpecial opportunity had fallen into ſome other *Humouriſts* Hands, who was apt to *overplume* himſelf upon ſuch *Enterprizes*; he would have run preſently back, to have told it at his *Lodgings*; have counted himſelf as great a *Wit*, as *Ben Johnson*, *Fletcher*, *Beaumont*; and have utterly deſpis'd all the ſtarch'd humourleſs *Black-coats* for ſix Weeks after, becauſe of the great *adventure* of the *Milk*.

If I were at leiſure, Sir, I might alſo briefly mention another ſort of more *ſbrew'd and judicious Deſpiſers*: who have a very ſtrange Opinion of *Religion*, *Scripture*, and the *Clergy*: But they profeſs it not out of *Humour*, *Frolick*, or any *prejudice*; but that they have look'd far back into the *Hiſtory* of the *World*, obſerv'd the riſe and decay of *Kingdoms*, conſulted the *Laws* and *Inclinations* of
Humane

Humane Nature, and have very well weigh'd and examin'd the *nicest circumſtances*, and *poſſibility of things*; and hereupon do very much wonder, that ſuch thinking Creatures as Men, ſhould be ſo long deluded with *bugbears* and *tales*; and the groundleſs Traditions of the *miſtaken and impoſing Priests*. And I need not, I ſuppoſe, Sir, tell you, that theſe are the *Disciples* of Mr. *Hobbs*. And what *ſtrict weighers*, and *punctual Examiners* of things theſe are like to be, you may very near gueſs, by the eaſineſs of their *Conversion* to his *Doctrine* and *Opinions*: One he comes, and ſays, he is very confident that Mr. *Hobbs* is a *Gentleman*, and a great Discoverer of Truth; for he hears of ſeveral very *accompliſh'd* and *creditable Perſons*, that do very much admire the *old Gentleman*, and are cloſe *adherers* to his *Principles*; and therefore he is reſolv'd to be a *ſine Perſon* too; and to be as *accompliſh'd* and *creditable* as they; and to believe all, ſay all, and admire all, that they believe, ſay, and admire; ſo ſoon as any body would be ſo kind as to tell him any one thing that Mr. *Hobbs* holds; for if he could but get it once by the end; let him alone
 N 2 for



for the improving and management of it: *Another* says, he is altogether as sure that all the World is in a Mistake except *Mr. Hobbs* and his Followers; for that he was lately at a *Meeting*, where a *Friend* of his asserted tight down *Atheism* to the very Teeth of a *Clergy-man*; or, that if there were any *God* at all, it must be a kind of *wooden God*, such as *Mr. Hobbs's* *God*: And he knows this *Friend* of his to be so much a *Gentleman*, and of so much integrity and consideration, that he would scorn to say any such thing, if he had not well examin'd it, and found reason to conclude so; and therefore for his part, he shall take his Word and Judgment concerning the business of a *God*, before any *methodical Priest* that dotes upon his *Bible*. Yes, says a *Third*, *Mr. Hobbs's Philosophy* is certainly the only *Philosophy*; he must needs be a *brave Man*: I durst almost swear, says he, that what he holds is absolutely true, let it be about what it will; or else such a one would never have shewn so much *ill-breeding*, and encouraged so much *error*, as to begin his *Health* with such *Ceremony* and *Observance*. If it please the *saies*, the next *company* I come into,

I'll

I'll put it about, *Two* in a Hand, upon my Word, and it shall run, *To Mr. Hobbs*, and the utter confutation of all *Spirits* and *Spiritual Men*; and so he is sufficiently enter'd, and fast enough. O, by all means, says a *Fourth*, *Mr. Hobbs* must needs be in the right: I'll pawn half my Estate upon it, that he is; he shall dispute with all the *Ecclesiasticals* for a Hundred Pounds of my Money. For he perceives now where the *pinch* of the business lies; for he has worn him above this half Year in his *Pocket*, *Day* and *Night*, and has above Twenty Places of *Moment* turn'd down; some before, and some after the *Candle* was out. O, says he, how ignorant, and deadly cold am I, if by chance I leave him at *Home*; he is a great deal more comfortable and warm than a *Squirrel* in the Sleeve. But if you happen upon one that has worn the *Philosopher* so long, that *Two* or *Three* of his Phrases are got through his *Pocket*, and at last have insinuated themselves into his Temper; he proves presently a *Chair-man* in all Companies: And if he looks but upon a *Clergy-man*, he is as great a *Prince* as ever *Mr. Hobbs* gave power to. Then, come Sir, says he,

he,



he, Come now for your *Inmaterial substances*; have you ever a one about you, Sir? I hear that you are much acquainted with them; you live by the *Spirit*, Sir; it is a wonder that you should not have one in your Pocket: I have got *honest material Mr. Hobbs* in mine. I could shew you for a need, Sir, *Spirit of Wine*, *Spirit of Salt*, or *Spirit of Hartsborn*; but I have enquired, and never could get, or see any *Spirit of Substance*, *Spirit of Substance*! that's fine indeed. What, *Essence of Essence*? pretty I profess. Indeed we have had a very curious time of it, a company of very seeing *Priests*, and searching *Philosophers*; that should go on, and teach one another such plain, palpable, and manifest Contradictions. Ask them how such an effect comes to pass; it is done, say they by an Incorporeal Substance. Wonderfully acute indeed! that is, by *no body*, or by a *no body body*, or by a *no thing thing*. It was very well for this *Nation*, that Mr. *Hobbs* was born at last; and *half a dozen of us*, of willingness and parts, to understand him, otherwise the *World* had continued in a brave blind condition. It is not, Sir, to my purpose, at present, to meddle with,

or

or examin their *Masters Principles*: But I much wonder, seeing they may be daily convinc'd how much he has been mistaken in his *Mathematical Attempts*, that they should take his bare Word, and believe him not to be failing in his other Writings; because he confidently says *he proceeds by evident connexion and demonstration*. And whereas heretofore it was a work of many Years study and seriousness, that could entitle one but to be suspected of *Atheism*; now he that has but seen Mr. *Hobbs's Boots*, and can make but a *Mouse-trap*, is as fully *priviledg'd* as if he could *pluck up the Earth by the Roots*, or make a *Man*.

I believe, Sir, there may be several others that without any reason at all are ill affected towards the *Clergy*. One thinks that whatever *Episcopacy* be, yet the *Lands* thereunto belonging are not *jure divino*; another is of opinion that the *Clergy* must by no means *ride*; because they are to *go, and teach all Nations*. And others there be, who are therefore against *Tytbes*, because they think they *give* them. But these were partly mention'd in my *former*; and if they were
not,



[188]

not, it is all one; for I can say no more at present, being suddenly sent for into *Devonshire*; where I expect to find such employment, as will certainly secure the World, from me being ever troublesome in this kind again. I am, once more,

Sir,

May 24.
1671.

Your Humble Servant,

T. B.

FINIS.

Mr. HOBBS'S

State of NATURE considered:

IN A

DIALOGUE

BETWEEN

PHILAUTUS and TIMOTHY.

To which are added

FIVE LETTERS,

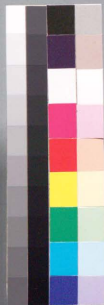
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