

ADVICE TO A YOUNG CLERGYMAN, IN A LETTER TO HIM, CONCERNING, 1. HIS INTENTION; 2. CONVERSE AND DEMEANOUR; 3. READING PRAYERS; 4. STUDIES; 5. PREACHING AND CATECHISING; 6. ADMINISTERING THE SACRAMENT; LASTLY, DISCIPLINE. BY A DIVINE OF THE CHURCH OF ENGLAND.

THE PREFACE.

THE author of the following letter, now with God, designed it only for the use of his own assistant. But as the person with whom the original copy remained, judged it might be of service to many more, it is here presented to all those who desire faithfully to discharge the duties of their most holy function.

To them who sincerely and earnestly desire this, there needs little to be said to recommend it. Let them (after they have seriously implored God to assist them therein) first read, and then judge. They will then find strong sense and deep experience, in plain, clear, unaffected words; and a strain of piety, running through the whole, worthy a soldier of Jesus Christ.

If any ambassador of Christ, in meditating herein, shall feel the fire kindle in himself also; if he find his own heart burn within him, to promote the glory of his ever-blessed Redeemer, let him, in that acceptable time, beseech Him that he would send forth more such labourers into his harvest: and that, in particular, He would enable the publisher hereof to approve himself as the Minister of God, by spending his life in gathering the poor sheep that are scattered abroad; and, if need be, pouring out his blood for them.

DEAR BROTHER,

THE providence of God having allotted you for my assistant, you will pardon me if I assume so much as to give you a few thoughts on that occasion; because I must, in some measure, answer for you to God and his church; and you are just launching into a world wherein I have learnt some dear-bought and sad experience: especially I ought to be pretty well acquainted with my own people, among whom I have resided, with great variety of what we call fortune, for now about twenty-five years; which is longer, I think, than any, except one, has done before me since the Reformation.

I know you will hear complaints of ill enough against me among

my people : if true, as I pray God too many of them may not be, avoid my example, and be more careful ; for then all my mistakes will be your recommendations : if false, as I hope some of them may be, join with me in praying God to forgive them : (as God best knows whether I do still love them :) if anything has been worthy your imitation, emulate it, and outdo it, for which I shall most sincerely rejoice.

You must not expect a laboured discourse from me on this subject ; but be pleased to remember I write a letter, and not a tract ; and my simple thoughts, as they occur, with the same freedom and candour as I hope you will read them.

I would not willingly bind any burden upon another, which I would not touch or bear myself. I write this for myself as well as you, as far as our circumstances as Clergymen, and having the cure of souls, do agree. I do not (indeed, my friend and brother, I do not) pretend to dictate ; nor shall I require or expect anything from you but what is indispensable in your charge and character. The rest is only cordial and brotherly advice, which you are at liberty to take, or make use of better, as it offers : though I think, if any had given me the same, when I was in your circumstances, and I had followed it, I might have been somewhat more useful in the world, as well as more happy, than I either have been or now am ever like to be. As for any exact method, you must not expect it ; and, I believe, have goodness enough to excuse the want of it, which you will observe in several repetitions already : all that I shall aim at in these free and familiar hints, being to give you some aim,

I. As to your general end and intention.

II. Your converse and demeanour towards your parishioners, or others.

III. Your reading prayers.

IV. Your studies.

V. Your preaching and catechising.

VI. Your administering the sacraments, &c.

Lastly, Discipline, what we have left of it, in our presentments, excommunications, &c.

I. As to your general aims and intentions, these I well hope you have already fixed in the main, on your entrance into holy orders : and that they are no less than what the Church tells us more than once they ought to be, in her excellent form of ordination, and in her prayers at the Ember-weeks ; namely, “the glory of God, the edifying of his church, and the salvation of those immortal souls committed to your charge.” I grant a man may lawfully have somewhat of a lower secondary end in doing this ; namely, the

attaining an honest maintenance and settlement in the world : as he might have expected it, if he had turned his thoughts and studies to any other way of living. "For the labourer is worthy of his stipend;" and our heavenly Father knoweth "that we have need of these things." But woe to him who makes the attainment of worldly dignity or honour any part of his design herein. For he falls not far short of the iniquity of Simon Magus ; nor can he expect a much better end. And how can he answer to that solemn question, "Do you trust that you are inwardly moved by the Holy Ghost" (which I cannot tell how we should know, but by the rectitude of our intentions and designs) "to take upon you this office and ministration?"

Now, this end being first set right, must be constantly and regularly pursued, through the whole course of our ministry ; which will, through God's blessing, give great vigour, comfort, and success in it : as, without this, I should think a Clergyman's life would be one of the most tasteless and wearisome things in the world. For my own part, I had rather be a porter, or even a pettifogger.

With this view you will, I trust, often reflect seriously and deeply on the inestimable worth of those souls which God and his church have, in so solemn a manner, committed to your charge and mine ; wherein the neglect of either will not wholly excuse the other. For they are, as we then learned, "the sheep of Christ, which He bought with his death, and for whom He shed his blood : and if it should happen that any of them should take any hurt or hinderance by reason of our negligence, we know the greatness of our fault, and the horrible punishment that will ensue." To prevent which we ought to have a dear love for them ; for the sick as well as the healthy, the poor as well as the rich, our enemies as well as our friends ; or else, what are we better than publicans and sinners ? And wherever we are wanting to this, we are wanting to the main of our office ; whereas this love will sweeten all our cares, and make us have the most ardent desire for their well-doing, and delight in it ; without which it must be next to impossible that we should do any considerable good amongst them : and this, one would think, could scarce fail of meeting with a suitable return of love from them ; for which we can hardly pay too dear, unless we purchase it with the loss of our innocence.

Now, I know of no method more effectual to keep these thoughts warm upon our minds, than to read over quarterly, at all the four *tempora*, the form of our ordination, especially that of Priests, to which, I hope, you will in due time be promoted, and to which many of these notices refer ; and to examine our consciences, strictly and honestly, how we have complied with those sacred and

solemn obligations ; towards which, I should think, it would be a notable help, if you would take the pains to cast the whole form, especially the Bishop's charge, and our own promises, into short questions and answers, to be ready at hand on occasion : though, on a second view, I find most of them are so already.

II. The second head was of your conversation and demeanour, as well personal as relative, towards your parishioners, or others. And this I choose to mention before your studies, before your oral preaching, or any other part of your office ; because I verily believe, that your own pious example, and prudent and religious behaviour, will conduce more to the success of your ministry than any of the others ; though you had all knowledge, though you could speak with the tongue of men and angels, though you could work the brightest miracles.

The truth is, the idea I have always formed to myself of the life and manners of a Clergyman, how we ought to behave ourselves in that most important trust, is almost as far beyond my abilities to express it, as God knows it has been beyond my own practice, which has fallen very short of it.

We meet with some expressions on this head, which are even terrible, amongst the zealous ancient Fathers. That of St. Chrysostom is very famous, and has been often quoted on this occasion. Whenever he read that to the Hebrews, "They watch for your souls, as they that must give an account," &c., (chap xiii. 17,) it shook his very soul, and he thereupon broke out into that passionate hyperbole : "It is a wonder if any ruler in the church should be saved !" Thereby intimating, as the learned and venerable Bishop Bull has observed, his deep sense and apprehension of the extreme difficulty and danger of the pastoral office.

None, surely, can look upon those questions which the Bishop proposes, both to the Priest and Deacon at their ordination, to be words of course only, but as the most weighty and important things in the world : "Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, (on supposition God should entrust us with any,) according to the doctrine of Christ ; and to make yourself and them, as much as in you lies, wholesome examples to the flock of Christ, laying aside the study of the world and the flesh ?" To which we have all answered, "I will do so, the Lord being my helper ;" whose help we shall as surely have, if we call for it at all times, by humble and diligent prayer, together with our own honest care and constant endeavours, as it is impossible to have it, and unreasonable to expect it, without them. And therefore the Bishop prays, both for Priests and Deacons, in the next Collect after the Communion, "that God

would so replenish them with the truth of his doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve in that office, to the glory of his name." And it is required, even in a Deacon, by God's Holy Spirit, "that he be of honest report, not covetous, grave, temperate, of a pure conscience, and that he be found blameless." So St. Polycarp, Epistle to the Philippians, sect. v., and St. Ignatius, in section ii. of his Epistle to the Trallians, advise the Deacons to avoid all offences as they would avoid fire.

Accordingly our seventy-fifth Canon is very strict, as were the apostolical Canons; several of which it comprises together, in requiring sober conversation in Ministers. "That, unless for their honest necessities, they resort not to any tavern or alehouse; nor give themselves to drinking or riot, or spend their time idly by day or night, in gaming, &c., always remembering they ought to excel others in purity of life, and should be examples to the people to live well and Christianly." And this, "under pain of ecclesiastical censures, to be inflicted with severity," which, though very terrible, when just, are yet comparatively but a small thing to that dreadful account which we must give for such miscarriages to our great Lord and Master, from whom may we all, in that day, find mercy!

One thing or two more I think proper to add on this head, of sober conversation. The first, that if the parish business should happen to call you to a public-house, as it sometimes may, though the more you avoid it whenever you can handsomely, I am sure the better; you will, I hope, be strictly careful not to stay long there, but to be exactly temperate; because I know you will have strong solicitations to the contrary, in both instances, from those who will be the first to ridicule and reproach you, if they can but so much as once prevail against you. The second is, that there is need of the same caution, and for the same reason, when you make a visit, or are invited, to private houses, unless it be amongst the poor, where there is little danger. The like caution can do you no harm when you are in gentlemen's houses round about you; for you can hardly miss having observed, that temperance is not the reigning virtue of the north (any more than, I am afraid, it is of the south) of England. For these and the like reasons, you will likewise keep as clear as possibly you can from receiving, or at least desiring, any considerable personal obligations; for all men are not generous, and you may hear of them again, not at all to your satisfaction, a great while after.

I do not yet know how to leave this subject, because it is of the last concern to you and me, and the success of our ministry does almost entirely depend upon it. I hardly know whether is the more fatal

error in a Clergyman, cauponizing the word of God, and smoothing over virtues and vices; or incurring the imminent danger of damning ourselves on pretence of hope, through any criminal compliance, to save others by staying too long, and thereby running too often with them into the same excess of riot. O fly the siren Pleasure! and the sweeter she sings, stop your ears the closer against her; though one would think she does not sing very sweetly here; or, however, that the charms of ale and mundungus, the top of a country parish, are not exceedingly preferable to those of temperance and innocence. To be plain, what I am most afraid of is, the goodness of your temper; and if you cannot learn to say no, and to run away a little before you think there is any need of it, you will follow the worst steps of some that have been before you, and will be in a fair way to ruin. As on the other side, if you turn your eyes to your brother, you will have a living homily to direct you; for I verily think he has not once drank one glass more than he ought since he came into the country; and, if you can, find, or at least make, another like him.

I own your worthy predecessor, Mr. —, who had served this cure about twenty years, when I consulted him of the best way to gain my parishioners, advised me to a well-managed familiarity with them: this I endeavoured, but missed it; you may be happier, and hit it: but then you must have a care of every step, and will need almost the wisdom of an angel of God; all intellect, no passion, no appetite, or none at least but what you have under the exactest regimen; which you will ask of Him who is alone able to give it. Steer clear! beware of men! conquer yourself, and you conquer all the world! Moroseness and too much compliance are both dangerous; but the latter I repent more than the former. I look upon it to have been very well becoming the wisdom of Pericles, that he would so rarely be present at feasts and public entertainments, and stay so little a while at them; since without this precaution, as Plutarch well observes in his Life, it had been next to impossible for him to have preserved the dignity of his character, and that high veneration which he had acquired among the people. For the merry Greeks were generally wags, and great gibbers, especially in their wine, to which that may very properly be applied, *Quos inquinat, æquat*, as well as to any other vice or wickedness. And he thought it more eligible of the two, to be accounted proud, than to be really despicable.

And yet I must own, the more conversant you are with the middle and meaner sort, which are everywhere by far the greater number, you are likely to do much the more good among them. But this would be the most effectually done by a regular visiting of

your whole parish from house to house, with the fore-mentioned cautions, as Ignatius advises Polycarp; and that even the men and maid servants.\* For a good shepherd "knows his sheep by name," which is the way for them to follow him. And if you take the name and age of every person, housekeepers, children, &c., you will by degrees become acquainted with them and with their circumstances; who can read; who can say their prayers and Catechisms; who have been confirmed; who have received the communion; who are of age to do it; who have prayers in their families; (I doubt, but very few;) which, though it will be a work of some time and pains, yet will be of vast advantage to you, if you have but the constancy and happiness to accomplish it: one not inconsiderable advantage whereof will be, that you will hereby much sooner know who are in want, that you may plead for them on occasion, to me or the officers, and the best of the parish. This method I began myself twice or thrice; but was so diverted that I could never go quite through with it since the last fire; and the families, in a dozen years, must be much altered. But to what I have of that nature by me, you are welcome, which may be some guide and ease to you, in bringing the *notitia* of your parish to greater perfection.

There is still one sort of visiting remaining, which I hope will never be omitted whenever there is occasion, and that is, your visiting the sick; for which the Church has provided so complete and excellent an office in general, and yet leaves some particulars to the discretion of the Curate, as in the Rubrics. I doubt you will find too many who will be inexcusably careless in this matter, and the first notice you will have that they have been sick will be their passing-bell; and yet, which I must confess is somewhat provoking, their relations will frequently exclaim against us for not having visited them. It is true I do not find the Rubric requires us to go to the sick person's house till we have notice of it; (as, indeed, how should we?) and it requires, "that this notice should be given us:" but people are generally so stupidly negligent in those cases, and so terribly afraid of dying, if either the Minister or the Physician be sent for, (before they are speechless,) that charity, I think, obliges us, where we are not morally sure it will be casting pearls, &c., to go, even though we are not sent for, to sick persons, as soon as we have any knowledge, whatever way we come by it, of their dangerous illness. And thus much I take to be fairly implied in that question, "Will you visit the sick, as need shall require, or as occasion offers?" to which you know the answer. And hereunto you will have a

\* Epist. ad Polycarp. sect. iv.

notable help by your former visiting them from house to house, and serious discourse there with them; whereby you will be in great measure let into their circumstances and manner of life.

And now I am so near, a word or two of their funerals; wherein if you could bring them to any regularity of time, as I think your brother has done, it would be a mighty convenience both to yourself and parishioners. However, I do entirely disapprove their burying by candle-light, (a new custom they are lately running into,) unless on necessary and extraordinary occasions. The affidavits for burying in woollen must be kept up, as the law requires, and as I have hitherto done in all my parishes.

III. The third head was, your reading Prayers, which I doubt not but you will do constantly, as it has been done formerly, on every holiday, Wednesday, and Friday, and the Second Service at the altar. And I should be pleased if it were likewise done, as is required, on the eves of holidays.

“But who cannot read Prayers?” I am clearly of another mind, and think that there are but few who can or do perform it as it ought to be done. I fancy I have not heard many in my life that have done it in perfection, out of college-chapels and cathedrals; and truly not over many there neither; though those are likely to be the best schools, if one could be so happy as to light on a right master. I know not but I may have heard an hundred who have preached well, to one who has read Prayers so; and it is well if one main reason for it be not that they may have preached better sermons than their own, though they cannot read Prayers with a better voice and better sense than their own. I have known persons of the soundest judgment, who would give a very near guess at a man’s capacity, by his way of reading the Prayers; though that criterion may not be infallible, because some persons of sense may be got into an ill manner of reading, or may have so unfortunate an ear or pipe, that they may be masters neither of their own cadency nor pronunciation. Yet I know not but it may hold true, that no man without good parts, or, at least, tolerable ones, assisted with great observation and application, can read Prayers as they ought to be read, especially in a public congregation. I am of opinion, that the Prayers, even when they are not chanted, and even the Lessons, might be pricked, as are the Psalms and anthems, to be sung, so as to be read properly and musically, as the others are sung or chanted: for there is but time and tune for it, that is, high and low, short and long, in one any more than the other. But since this is not to be expected, or might not of every one be understood; and without this it is hardly possible to give exact or intelligent rules for every cadence and pronunciation; what remains but that we should

choose the best masters we can in this nice and difficult art, (though they who have, or think they have, it, think it is very easy,) and copy as closely as we can after them ; by observation of whom, we shall learn to avoid that dead and unpleasing monotony of too many, either in praying or preaching, who speak, like O. B., out of the ground, in one heavy tenor, without any life or motion. And the other extreme, no less grating on a judicious ear, of unequal cadences, and incondite whinings ; laying weight where there ought to be none, or omitting it where it is requisite ; like the music of a Quakers' meeting. We must also avoid a running over the Prayers, as if we were in haste to be at the end of them ; as the Papists patter theirs over their beads, or as I have heard some disaffected persons read the Prayers for the King, without any seriousness, earnestness, reverence, or devotion : as, on the other side, a drawling, canting manner, much like that mentioned the last but one ; either of which will be apt to render the reader, if not the Prayers themselves, contemptible, especially to a profane or prejudiced hearer. Whereas, if they are repeated in a grave, solemn, affecting (not affected) manner, considering well in whose name we speak, that of God's people, and taking the whole congregation along with us ; thinking as well as speaking for them as well as ourselves, and offering in their names ; as likewise to whom it is that we address, in order to obtain the most valuable blessings for them ; I should think they could scarce fail of having a resembling effect on the audience, and exceedingly disposing their minds to piety and devotion.

However, the worse extreme I look upon to be galloping over the office, in so much more haste than good speed, as to distance all the congregation, and leave them panting and breathless behind us ; especially in the Lord's Prayer and Belief, which, surely, if any part of the whole Liturgy, deserve to be repeated in a quite different manner ; as well that they may be perfectly learnt by all the people, as for other obvious reasons : and, after all, the customary and constant reading of the Psalms, and other parts of the service, will endanger our passing them over with too much glibness and formality, whereof I have heard very good men complain, and for which it is not easy to find a remedy, unless we do carefully and particularly advert, if not to every word, yet at least to every sentence.

One occasion of one of these extremes, the reading precipitately, if not owing to pure indevotion, or a natural, hasty, and abrupt way of speaking, may sometimes be the Curate's serving two or more cures every Sunday ; and it is not impossible but the case may be the same with some of the city readers, which is apt to habituate

them to over-much swiftness in their office. The other, a too great and irregular inflexion of the voice, an ungrateful tone, or twang, is sometimes learnt from an education or conversation amongst the Dissenters; very few of whom that ever I have heard have been exact speakers, especially in their prayers; and what is bred in the bone will hardly ever out again, without extraordinary pains and watchfulness and diligence: sometimes to an unfortunate squeaking pipe, or to zeal without judgment or knowledge, which is generally joined with a good share of sufficiency, and then it seldom admits of any remedy.

I cannot think of any better way for a young man who has not been much in the world to avoid both these extremes, than to desire some faithful and judicious friend, who has a good ear, to attend very diligently when he reads Prayers, especially at the beginning, and to take the ungrateful office of informing him whenever he has failed in any of the above particulars; which I am satisfied, from my own experience, it is next to impossible for any man to do for himself, by his own observation. And the same will hold as strongly, and more extensively, of preaching; for it will reach both matter, gesture, and pronunciation.

To close this head: if you have the main thing, which is true devotion within, and understand that rule of Mr. Herbert in his "Country Parson,"—pausing and yet pressing,—you will read Prayers commendably, to the glory of God and the edification of his people; and thereby, so far, (as the Apostle says of the faithful Deacons,) "purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus." (1 Tim. iii. 13.) I know not where to bring in psalmody more properly than here, as being a great and the most elevated part of public worship. Almost every body knows that our present parochial way of singing is novel; but we must be content with it, where we cannot reach anthems and cathedral music; and so we must be, for aught I can see, with grandsire Sternhold, since there may be more than is generally believed in that observation of good Bishop Beveridge, that "our common people can understand those Psalms better than those of Tate and Brady;" for, I must own, they have a strange genius at understanding nonsense. However that be, our people here did once sing well, and it cost a pretty deal to teach them; but are, I think, pretty much fallen off from it. Yet I hope you will tune them again, by meeting them at church these long evenings, where I know honest Charles will be glad to attend you; and you will find it will have a very good effect on your congregation, especially if you could get the scholars to sing, as they do in London, and as ours did some time after my first coming hither.

IV. We are now come to the fourth head,—your studies, as previous to your preaching, and preparatory for it. Your preliminary studies are supposed a competent knowledge in, at least, the two learned languages, wherein I know you are not wanting, having taken great and successful pains to attain them. And I can assure you, the third, the Hebrew, almost as necessary as either of the other to a complete Divine, (whereof more below,) is much more easily conquered than the Greek or Latin. You are likewise, I presume, laudably grounded in our Articles, and in all the fundamentals of our Christian faith and morals, as orthodoxly held by the Church of England; or else your brother would not have recommended you unto me, nor could you have passed your examination. But these are foundations only, though excellent good ones; and if you would be a wise master-builder, eminent in your function, and of any considerable use in the world, you must still superstruct upon them, and be learning, like Socrates, to the last moment of your life. There is a great deal included in those words of the Bishop's charge to the Priest: "We have good hope that you have, long before this time, clearly determined, by God's grace, to give yourself wholly to this office; so that, as much as in you lies, you will apply yourself wholly to this one thing, and draw all your cares and studies this way:" which, though it may imply the whole stress and energy of the mind, the entire habitual and actual intention, diligence, and labour, yet it does by no means exclude, but rather may be supposed particularly to refer to, and even to point out, that divinity should be the main end of our whole course of studies; and that thitherto we should draw, as auxiliaries and as to a centre, whatsoever we should observe to be proper to that end, in logic,\* history, law, pharmacy, natural and experimental philosophy, chronology, geography, the mathematics, even poetry, music,† or any other parts of learning; that we should read them with that view, and study or revise them with that very design, whereby we may in time be furnished, especially if we begin soon enough, by short, not voluminous, common-place books, with a collection of many noble materials, which would be extremely useful to us in our great work.

But the main subject of a Clergyman's studies ought undoubtedly to be the holy Bible, which I look upon to be so far from being exhausted, even as to critical learning, so necessary to understand it, that I much question whether it ever will be so; because it contains an unfathomable mine of heavenly treasure, capable so richly to recompense and overbalance all our pains and labour. For it

\* Ignatius.

† Plato, Ignatius.

would be strange to me if any that peruse it with intention and devotion, especially in the original, should not, every time he reads it over, discover some new beauties, and strike out some important truths, which were before unheeded or unobserved by him ; but then he should never set about this without fervent prayer to the divine Author, for his assistance in it, both to understand and practise it himself, and to teach it others. With this help, let him not despair of conquering any difficulties ; for what may appear dark at the first will often be cleared up, as with a divine light, at his second or third going over the Bible. We read in the preface to the Mons Testament, that their St. Charles (I think Borromeo) never read the Bible but on his knees : so great and just a veneration he had for it, how much soever others of the same communion are, not without obvious reasons, afraid of it. Our Church directs us, in the forementioned exhortation, "continually" (which must be at the least daily) "to pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that by daily reading and weighing the Scriptures, we may wax riper and stronger in our ministry." And in the seventy-fifth Canon we are required "at all times convenient to hear or read somewhat of the holy Scriptures." And happy is he who, like Timothy, has from his childhood known these sacred writings, been intimately conversant in them, and familiarly acquainted with them ; since nothing else, together with an holy life agreeable thereto, will more fit him for the sacred ministry, or is more likely to render him successful in it. Indeed it is not so hard a task as our own idleness may suppose, to get the whole New Testament without book ; especially if we set about it before love, or the cares or pleasures of life, or a thousand foolish things, spoil or blunt our memories. Origen, as I remember, had, when he was young, most or all of the Bible by heart. I have known children, and some of them not of the best memories, but the want of that made up with an indefatigable industry, who in twelve months' time, or less, have perfectly got the whole New Testament *memoriter* ; and yet not intermitted their spinning or ordinary work. The ancients required their candidates for holy orders to have all the Psalms of David by heart ; and I think I have read of one who was turned back for want of it, though there lay no other objection against him. But if these things should be deemed an hard task, yet the constant and affectionate reading the holy Scriptures, and devout meditations on them, must by degrees render them so familiar to us, that we should, in process of time, and in a course of reading them over and over, almost without being aware of it, attain a general view and memory of them. And though we might not have an exact

remembrance of chapter and verse, or of the very words, (for every man is not an Origen or a Scaliger,) yet so as to retain the sum of them ; and even without a Concordance, at least very easily with one, to have recourse to most texts on occasion ; as the comparing of one text with another, especially the Old Testament with the New, and the different translations with the originals, I look upon to be the best commentary in the world.

And now I have mentioned the originals, I return to what I hinted before about the Hebrew language ; without a competent skill wherein, we must take God's meaning upon trust from others : and if we borrow our bucket, or make use of canals, the water may be, and generally is, tinged in the drawing or passage ; which we may have much clearer and sweeter if we ourselves will but be at the pains to fetch it at the fountain-head ; without which I should look upon the most famed and popular Preacher to be little better than a retailer in divinity. I have often said, and am satisfied of the truth of the fact by experiment, that a person of no extraordinary parts, but of an honest and diligent mind, may make himself tolerably master of the biblic Hebrew, so as to read and understand most chapters in the Bible, in twelve months' time at the farthest. As, indeed, what should hinder him ? there being but two thousand roots, or original words, in that part of the sacred language ; which we may find together in Leusden, and in many other books, and which, if I reckon right, may, by ten in a day, be got by heart in much less than a year's time. But I must remember I am not teaching Hebrew, being but indifferently learnt in it myself ; and yet should be glad if I could serve *vice cotis*, to excite others to the study of it : which, if set about for God's sake, and for the service of his church, it would mightily sweeten the labour, and facilitate the attaining of it. And if you have the Hebrew, you have the Samaritan, which is the same through the Pentateuch, except in the years of the Patriarchs, and a very few other variations. The Chaldee differs not much from the Hebrew, (I mean as a language,) though, as I remember, we have no strict version of the Hebrew text in it, but an ancient (in some parts) and learned paraphrase on it ; nor the Syriac from that ; or even the Arabic, which they say is easy to an Englishman, because we have much the same pronunciation, and which I have observed very much follows the LXX. ; though, as I remember, it is not a literal translation from it, as the Vulgate does, in many places, the Chaldee paraphrast ; into which, in some parts of it, I doubt some words are crept in out of marginal notes. All which languages, as Ravius thinks, as well as the Ethiopic, (and I believe it may be much the same with the Persian, especially with that of the ancient Persers, whereof we have large

specimens in Dr. Hyde's *Religio Veterum Persarum*,) are only different dialects of the old mother Hebrew language, and seem to be as nearly allied as the Greek dialects, or as those of our old Teutonic, under various forms still in being; which versions and paraphrasts, together with the Vulgar and LXX., and as much of the Hexapla as could be recovered, and the Alexandrine, (though not exact,) and perhaps some others, are found in the Polyglott, taking in the marginal notes and supplements; and happy is he who has so rich a treasure by him; wherein, almost at one view, he may see the sense and learning of the ancients as to the meaning of the Scriptures; though most surely, as I think most pleasantly, if he can draw it there from the originals.

Neither ought the Deuterocanonical or Apocryphal books to be neglected, being of great and venerable antiquity; some of them, particularly the Book of Wisdom and that of the Maccabees, appearing plainly to be alluded or referred to by that great and learned textuary St. Paul, if not even by our Saviour. The moral and religious sentences and observations are very useful and instructive; and if reduced to common-places, and prudently interspersed on occasion, would give a venerable turn and aspect to any sermon, and have a good effect, as has been often experienced, on the audience. The historical parts are necessary for the connexion of sacred history with profane, and of the Old Testament with the New; as has been admirably shown to us country Clergymen, who have not many of us had an opportunity before of understanding much of the matter, by the learned Dr. Prideaux. And the prophetic part seems in some places surprisingly clear and noble; even in Tobit, if his dog, and his sparrows, and his devil had been left out, or sunk together, as I have often wished, in the river Euphrates. Though if what we find in the preface to the second part of the book of Homilies be not repealed or obsolete, I think we are not so strictly bound down as we seem to be by the calendar on this occasion. For there we read, that "where it may so chance some chapter of the Old Testament" (and surely much more of the Apocrypha) "to fall in order to be read on Sundays or holidays, which were better to be changed with some other of the New Testament, of more edification; it should be well done to spend your time to consider well of such chapters beforehand," &c. But on this head it would be proper to consult your Right Reverend and very learned Diocesan; because it is easy to foresee what ill uses might be made of this liberty by any imprudent reader.

Nor ought even the earliest Apocryphal pieces in the first Christian ages to be wholly neglected, some of which contain much of the Jewish notions, customs, genius, and learning; particularly

that ancient forgery of some Judaizing Christian, (as I doubt were one or two of the Esdrases,) which is still in all our people's hands; the pretended Testament of the twelve Patriarchs, though there is some vile doctrine in it; and even the *Historia Jesu Infantis*, which I have heard is very ancient, though I have never seen it, may be worth reading. I wish we had even Judas's Gospel, so called, and the *Acta Pilati*; (those, I mean, which the persecuting Emperors caused to be read in the Schools, though perhaps the younger forgery;) both of which it would have rejoiced Toland's heart, as a supplement to his *Nazarenus*, to have midwifed into the world. I hope the Shepherd of Hermas and Barnabas, if not Agbarus's Epistles, are of a better stamp; though I give up the Epistle to the Laodiceans, as being little worth. The two Epistles of Clemens I believe are genuine, as there appears a beautiful simplicity in them; their faith is standard, and their morals and zeal are admirable: his pretended Constitutions we shall meet with again a little lower. As for the blessed Ignatius's Epistles, they can never be enough read, or praised, or valued, next to the inspired writings; (though he sometimes owns he was himself inspired;) and I wish with all my heart I had them all without book. I wonder any that can read either Greek or so much as English, unless violently prejudiced, should make any doubt which are the genuine. I have examined all Mr. Whiston's objections against the shorter, and think I can prove there is nothing of weight in them; though I have not the same entire satisfaction, for some reasons, as to the Acts of his Martyrdom. Next to these is the blessed Polycarp's Epistle to the Philippians, anciently, as I remember, read in some churches; and a few other fragments of that age, to which Grabe's *Spicilegium* may help you. All the rest, and I believe more than are honest, you will find in Cotelierius's edition, with Pearson's and other learned Notes upon them, which I was never so rich as to call my own. But your brother has Dr. Smith's Ignatius; or Bishop Wake's Translation will supply you with that, and several of the rest, with excellent Notes, which contain the sum of what has been written by the best critics on those subjects.

The Constitutions would be worth gold, as showing us much of the face, discipline, and ritual of the ancient church, could we separate the dross from them. But as they are, they stink so vilely of Arian interpolations, (as does the bastard Ignatius,) from end to end, that I doubt we must despair of ever finding them sweet and clean again. And yet they may both be of good use, among many other things, to confound the Socinians; since their elder brethren do therein prove the pre-existence of the Logos before his incarna-

tion, from several texts in the Old Testament, where Faustus and his disciples will find nothing of it. Both of these were, I doubt not, cooked up during the Arian controversy, and that for the same not very honest reasons. Dionysius, the sham Areopagite, seems to have been much of the same age, though not heretical, as I remember. The Trismegisticks were, I believe, before either; and were certainly compiled, not without some eloquence and learning, by some subtle Gnostic or Valentinian heretic. The Verses of the Sibyls are likewise very ancient; and I look upon the Orphæicks to be much of the same standing; though I have only seen quotations from both.

Next come the Apologists; and though of different ages, it may not be amiss to take a short view of them here together. Tertullian has fire enough, and too much where he is in the wrong; Justin and Clemens Alexandrinus, sense and learning; Minutius, politeness; Theophilus and Athenagoras, worth reading; and so may be Arnobius, though it has not been my hap to have read him. They have all of them, in most places, good argument: though had we one Origen fair, complete, and genuine, (I had almost said, with all his faults,) he would be worth them all together, and half the world beside; as we may guess by his admirable piece against Celsus; though I confess we may track some of his nostrums even there, (if that has not had foul play,) as well as the rest of his writings.

And here Irenæus must by no means be forgotten, though sometimes credulous, if not fabulous, being justly valuable for his great learning, acuteness, (for the most part,) orthodoxy, zeal, and devotion. If you add to these St. Cyprian, who is safer than his master Tertullian, you will have the top of the first and second, and be coming into the third, century. As for Lactantius, though I think something lower, his book *De Mortibus Persecutorum* was well worth finding: but in his other works, he shows himself either so novel a Christian, or so rank an heretic, that I have scarce patience to read him; though he comes not far behind Tully in the beauty of his periods, and purity of his language.

Nor should the heathen moralists be slighted, either before Christ, or after. Those before, as Pythagoras, Socrates, and Plato: the two latter of whom I have observed, even in their finest pieces, as the *Phædo*, to be almost transcripts of the former; every page of them being full of his doctrines and notions, most of which are agreeable enough to revealed religion and the Christian faith. As for Confucius, I could never find any great matter in him; and besides, do vehemently suspect the genuineness of what we have given us as his writings. Tully is worth all the Romans; his

Offices and *Natura Deorum* are exceedingly well worth reading and mastering. I have heard his Offices highly commended by very good judges, who have observed, that he seldom misses the mark; but in determining of moral cases of the greatest niceness and importance, is generally on the right side of the question: his *Natura Deorum* has exhausted almost all the philosophy of the ancients concerning the origin of the world, and the being of a God, and has noble arguments for the latter; much clearer and stronger, in my sorry opinion, than those in Plato's *De Legibus*: though he seems to have been obliged to the Academy for some of them, as well as for those of a Providence, which, as I remember, he carries farther than Plato did; I mean as to theory and argumentation: for he droops miserably at the latter end, when, I think, he expresses his own sense, and stumbles into the broadest scepticism; the great occasion whereof I conceive to be, that his party in the State had the worst of it; as many have done the same in our own and the last age, with much greater light, on the same temptations; which I look upon to be a sure indication of a weak and ill-weighed mind: for a wise, a brave, and a virtuous man will stand by his principles, as they will stand by him, though the world should be turned topsy-turvy, or even crumbled into atoms.

After Christ is Seneca, whose cursed Morals are well worth the reading, whatever were his practice; as are the later heathen moralists and theologians, (if we may so call them,) or rather theurgists, who flourished when Christianity began to spread more largely in the world. You will easily observe how barely they pilfer from our religion, to patch up their own; which yet they only contrived to bring as near the patriarchal religion (not yet sufficiently traced) as they could, still retaining their novel idolatry; as did Constantine Chlorus afterwards, in Ammianus Marcellinus; much as the Bishop of Meaux, in his "Papist represented and misrepresented," in relation to primitive Christianity in our own age and memory; and I wish there were now no private Deists, who did the same with the Gospel. These were perhaps some of the most dangerous enemies to Christianity of any before or since; and yet may be very useful in the defence of it. You will be surprised to find, 1. The weakness and precariousness of their arguments; how much they prove too much or too little. 2. How far they symbolize with the Papists, or *vice versâ*, as to traditions, worshipping the Virgin and sub-gods; and with the Deists and infidels, as to objections against the Scriptures, mysteries, &c. The moralists are chiefly Epictetus, Simplicius, Antoninus, Plutarch, Hierocles, Maximus Tyrius; to whom you may add, Celsus, Julian, Jamblichus, Porphyry, Proclus, Libanius, or what you can get of them:

though I have seen nothing but fragments of these six last, except a few laboured pieces of Julian, as his *Oratio de Matre Deorum*, &c. Likewise their historians, Ammianus Marcellinus, I think Eunapius and Zosimus: I have forgot the rest; but not Symmachus's Oration *pro Arâ Victoriæ*, which, as I remember, is both in Prudentius and St. Ambrose, and which was one of the last struggles for open Heathenism in Rome, where you will see one of the most venerable pleas of persecution and error for an indulgence and toleration, as soon as the edge of the law is turned against them. I do not here mention Apollonius Tyanæus because he is of any credit or worth; for it is an ill-told and ill-concerted fable, and one of Æsop's is worth more than the whole book; but because some have made so great a noise about him. And if you could get the Alcoran and *Liber Saddir*, and Metaphrastes, and the Golden Legend, (or Cressy will do almost as well,) they will all stand very decently together, and it were a pity that two shelves should part them.

The fourth century brings in the Sabellian and Arian heresies, whereof you can scarce have a clear and a just notion, without reading as much as you can find of the History of the Council of Nice, and the preceding and succeeding Synods, in Eusebius, Socrates, Athanasius, (*De Symbolis*,) even Philostorgius, and other historians who have writ of them: for want of which, the History of Monsieur (I think) Tillemont, lately translated, may make a good succedaneum; though still the fountains for me, when we can get at them. In those historians you will find, that of three hundred and eighteen fathers in the Council of Nice, venerable for their age, sufferings, piety, and learning, there were but very few, as I remember not all the odd number, but what unanimously professed they had received from their forefathers that orthodox faith which the Church of England, and all the national Churches of the Protestants, now hold, concerning the real Divinity and actual eternity of the Son of God, and that he was consubstantial with the Father. Nor did Eusebius himself deny, but distinctly acknowledge, in his Letter, as I remember, to his own people of Cæsarea, that this so-much-controverted word was used in the same sense by the ancients; and he accordingly himself subscribed the creed, with that word in it, as well as the rest of the Council. And all the Dissenters came in, I know not whether three or four only excepted, though I think they too did it at the last; and if any of them did it fallaciously and hypocritically, and afterwards shrunk from their subscriptions, or explained them away, it is no matter of credit to their party, any more than those are who now follow the deeds of their forefathers, and fill up the measure of their iniqui-

ties. Those holy fathers confessed, as has been said, the actual and eternal existence and generation of God the Son; as did indisputably the blessed Ignatius a good while before them, as he and they had learnt from St. John, that He was the  $\text{A}$  and  $\text{\Omega}$ , the Jehovah, the Word which was in the beginning with God, and God was that Word; and from St. Paul, that He was the  $\delta \text{\Omega}$ , (scarce half rendered in our translation,\*) “over all, God blessed for ever;” which was impossible for Him to have been, were He not substantially and essentially, though not personally, One with the Father; unless our adversaries have monopolized both truth and reason; as “doubtless, they are the people, and wisdom shall die with them.” Nor yet did the ancients by any means deny the economy or subordination of the divine Persons; nor were they of the opinion of the modern Autotheans, Calvin, &c., whom Calamy seems to follow; but clearly asserted and distinguished the  $\text{\Gamma\epsilon\upsilon\eta\eta\tau\acute{o}\nu}$  of the Son from the  $\text{\textbackslash}\text{\Gamma\acute{\epsilon}\nu\eta\tau\acute{o}\nu}$  of the Father, and upon that account the  $\text{\textbackslash}\text{\Gamma\acute{\epsilon}\rho\omicron\chi\omicron\upsilon}$ , or prerogative, of the Father; as is evident from that glorious Epistle of Alexander, Bishop of Alexandria, almost in the infancy of this dispute; with which exactly concurs the main stream of the *ante* and *post Nicene* Fathers, notwithstanding, perhaps, some misinterpretable expressions, which yet are cleared up by Pearson and Bull, whose learned arguments on that head may be slighted and censured by trifling heretics, but can never be answered.

Most of the Fathers in this age are well worth reading, but especially St. Athanasius; though above all St. Basil, by what little I have read of him, and as he stands recommended to me by the best judges. And yet, if I were to preach in Greek, St. Chrysostom should be my master. You would do well to get accurately acquainted with all their ages and periods, which you will gain with little difficulty from Dupin; as well as those of the first Councils, whom our Church receives, as she does the Fathers, as witnesses of the faith and exemplars in practice, and for the most part too in discipline; though she neither declares nor believes them infallible, but receives the Scriptures only as an unerring rule of faith and life. By these writings of the three or four first centuries, you will be sufficiently armed against the novel opinions of the Papists, sectaries, and heretics; none of which, unless I am exceedingly mistaken, no, not even praying for the dead, as the Romanists now manufacture it, you will

\* I would point it thus, Rom. ix. 5,  $\delta \text{\textbackslash}\text{\Omega}$ ,  $\acute{\epsilon}\omega\iota \omega\delta\acute{\iota}\omega\tau\omicron\upsilon$ , (Is not that  $\text{\textbackslash}\text{\Psi\iota\omega\tau\omicron\varsigma}$ ?) “God, blessed for ever;” and let the Arians make their best of this punctuation.

hitherto find amongst them, but unanswerable arguments against them.

Thus have I cut you out work, as I imagine, for about half seven years among the ancients; and if you have a mind to step a little lower, St. Austin and St. Jerome want neither piety, zeal, wit, nor learning; though I think verily St. Jerome had very hard measure, to be scourged, so much as in a dream, for doting too much upon Cicero, and following him too closely. St. Ambrose had courage, wit, piety, orthodoxy, and as much eloquence as was then left among the Romans; as Boëtius, philosophy, which he applied to good purposes. Cassiodore is likewise valuable for sound judgment and critical learning. Lower still, Salvian and Gildas would be read; as Bede should by no means be omitted; or afterwards, our Saxon Councils and Homilies. I wish we had more that was authentic of our ancient British Churches, either in North or South Britain, or Ireland; in the latter of which learning is said to have been refuged, especially in their noble monasteries, when it was well nigh banished out of the rest of Europe: for want of which we must, I doubt, be content with those gleanings which are left us by Bishop Usher, and the two Worcesters; for the dust of gold is precious. I know not what the world was a doing for many blind centuries after this, nor shall I therefore trouble myself nor you about them. Yet now and then a great genius arose, and shone through that palpable darkness: such was our Bradwardin, who has many excellent things in him; and Grosthead, a person at that time of uncommon and surprising parts and learning. The remainder of seven years you have for the moderns. And who can be a master, in less time than that, of any ordinary art or trade? Though, I confess, much less will serve to make him a babler or a blunderer in it.

We are now got into day-break again, and stepping down to the Reformation. I am far from so much as pretending to be accurate, yet shall point you to some authors, which I have either read or looked into, and which have made the deepest impression on my memory, and shall mention both sides, as they occur to me. Our nearest concern is doubtless with our own country. I do not expect to see any solid reason why any national Church should not have power to reform itself, on the plan of the Scriptures and the primitive Churches; I think we did so, and that it has been abundantly proved against our adversaries. The steps which were taken herein seem to be pretty impartially marked out by Dr. Burnet, with vast application, ingenuity, and labour, notwithstanding any personal weaknesses, or all the objections which have been made against his work. I have not read much of Luther; Melanethon seems

ingenious, polite, and well-natured; Calvin is very well worth reading with caution; Bucer, pious, learned, and moderate; Bellarmine has all the strength of the Romanists; our Fisher was a great man; and Stephen Gardiner far from being inconsiderable. The Homilies should be often and carefully read. Erasmus is useful and pleasant; Jewel's Apology, neat and strong; Cranmer, pious and learned: but Ridley for me, as to what I have seen of him, for clearness, closeness, strength, and learning, among all the Reformers. Hooker every one knows, and his strength and firmness can hardly be too much commended; nor is there any great danger of his being solidly answered.

In King Charles the First's time, Laud against Fisher is esteemed unanswerable; and so is Chillingworth against the Papists, who is owned by all to have had a very strong head, and to have been one of the best disputants in the world: though that got neither of them any better quarter from the Goths and Vandals of that age. I know not whether Forbes, the Scotchman, wrote in that age, but he was a great Divine: Grotius flourished, I think, rather before, who is the prince of the commentators, and worth all the rest; but would be perused with caution, for he seems not always consistent with himself: and Father Petau limps of the same side. Saumaise is very learned and useful; and so are the Vossiuses and Casaubons; and Blondel only wanted a better cause; Hammond is pious, learned, sound, judicious, and orthodox, if you will but throw aside his Jerusalem, and Gnostics, and Simon Magus; Sanderson is a master-casuist; Mede has many bright and surprisingly happy thoughts; and your last but one would have had much ado to have unravelled his scheme, and have cleared the Pope from being Antichrist; Lightfoot was very conversant with the Jewish writers and notions, and thereby illustrates many texts; Selden has much, and some very useful and curious, learning. The critics are worth a king's ransom; but you have most of them in Pool's Synopsis, and something more; which book will therefore supply the want of many others to a country Clergyman. Episcopius and Limborch have sense, strength, and clearness; but you know which way they lean: Spanheim is a noble critic: Huetius's *Demonstratio Evangelica*, exceeding useful and learned: Messieurs De Port Royal and Mr. Pascal, worthy their character; he has, indeed, most surprising thoughts, and it is enough to melt a mountain of ice to read him. I should wish Monsieur De Renty were in every hands, were every body able to sift the superstition from the devotion. The *Reliquiæ Carolinæ*, if they were all genuine, as I doubt not but the *Eikon* is, would be highly worth reading; as are the

excellent works of *The Whole Duty of Man*, whereof Archbishop Sharp thought Dr. Stern was the author.

I may not perhaps have been exact as to the time when some of these great men flourished; but about the close of that period, and during the reign of King Charles II., we had many glorious lights in the church of God, some of whom I shall mention. In the first rank stood Bishop Wilkins, who may be almost said to have taught us first to preach; as his kinsman, Archbishop Tillotson, to have brought the art of preaching near perfection; had there been as much life as there is of politeness, and generally of cool, clear, close reasoning, and convincing argument in his Sermons: though I have heard Stillingfleet accounted the more universal scholar, if not the longer and the stronger head; and perhaps few but Grotius have equalled him, especially in his *Origines Sacrae*; though I think there are some errors in them: and yet Archbishop Sharp had that natural and easy vigour of thought, expression, and pronunciation, that it is a moot case whether he were not a more popular pulpit-orator than either of the former. Bishop Pearson all the world allows to have been of almost inimitable sense, piety, and learning; his critique on Ignatius, and his tract on the Creed, must last as long as time, and ought to be in every Clergyman's study in England, though he could purchase nothing but the Bible and Common Prayer-Book besides them. Bishop Bull comes next for their subject and way of thinking and arguing: a strong and nervous writer, whose discourses and directions to his Clergy can scarce be too often read. Bishop Beveridge's Sermons are a library; writ in the most natural, moving, unaffected style, especially the introductions, which seem generally to be thoroughly wrought. They are perhaps as like those of the apostolical ages as any between them and us; and I know not whether one would not as soon wish to preach like him, as like any since the Apostles; because I cannot tell whether any has done more good by his Sermons. Bishop Spratt was a polite and clean writer, and one of the first masters of the English language; but he has left little in divinity; though what he has is equal to his character, and his charge to his Clergy is admirable. Bishop Burnet, though not a native, and some few Scotticisms may be tracked in most of his works, as there were more in his pronunciation; yet is reckoned a masterly writer in the English language: he had a prodigious genius; a memory that would retain everything; a body that would go through or bear anything: for he told me himself, that in some part of his life, when his circumstances were but low, he lived upon three-half pence a day for a considerable time, in order to retrieve them: had in preaching, and conversation too, a tor-

rent of eloquence, like one of the branches of *Ætna* when it rolls into the sea; but it neither flowed so smooth nor so clear as Bishop Ken's; whom few could hear, as I have been informed, any more than it is easy now to read him, with dry eyes; though I believe he has left but little behind him. As for Burnet's great work, I have shot my bolt about it already; and should be glad to see a better piece than his upon our Articles. Bishop Taylor is learned, devout, and ingenious; Bishop Hopkins, judicious and useful; Comber and Nicholls, necessary for the understanding our Liturgy; Cave's *Primitive Christianity*, &c., good books for a Clergyman's family; Isaac Barrow, strong, masculine, and noble: Oxford Edwards has done good service against the Socinians: Spencer, Cudworth, and More, have great variety of useful and recondite learning; but the two former to be read with caution. The *Ethics* of the latter are incomparable. Waple, of *St. Sepulchre's*, was a great man, though almost unheard of in the world; and has left many valuable manuscripts behind him: Dodwell has piety and learning, but over-fond of nostrums: Norris, not contemptible: Ray and Derham, as useful as entertaining; and so are several pieces of Mr. Boyle's. I would not have you unacquainted with Bochart, if you can help it. As for lesser tracts and sermons, there is no end: Claget's, Calamy's, and Smalridge's Sermons, are standards; and so are Atterbury's. But I forget that I designed not to mention those who are yet living: and yet I must not forget the learned and laborious Whitby, though I think he had been happier if he had died some years sooner, and especially before he had brought his little squirt to quench the biggest part of hell-fire, or to diminish the honour of his Lord and Master,—but I forget that I am growing old myself; and that, while he appeared to be orthodox, I was not worthy to carry his books after him. Mr. Le Clerc has more wit than learning, though he seems to think he has more of both than he really has; and yet I doubt has less faith than either. I am afraid he copies after Bayle; but never reached him in his sense, nor, I hope, quite in his infidelity. I wish he had never writ anything worse than his *Harmony on the Gospels*; though I doubt there is some poison in it. One would have Patrick's and Kidder's Commentaries: I can say nothing how the new work on the Bible is performed; for I have not yet weighed what is done of it. The London Cases, against the Papists and Dissenters, would be a treasure, if one could get them. I wish we had something of the same nature against the Arians; and, in the mean time, that you or I had all Boyle's Lectures. Bingham gives a pretty account of the structure and order of the ancient churches. The Winter-Evening's Conference is strong and ingenious; and so is the Gentleman

Instructed. Scott has made good use of the Platonical notions in the service of religion, as South of the Schoolmen. Dr. Stanhope's Translations are very useful to excite devotion; and so are the works of Dr. Horneck.

We have likewise some laymen who have laboured to good purpose on religious subjects. Judge Hale is strong, pious, and nervous; Nelson, genteel, affecting, zealous, and instructive. Leslie against the Jews and Deists, is demonstration; and his Snake in the Grass, as useful as entertaining. Kettlewell, wonderfully pious and devout. Dr. Hickes's Letters against the Papists, I think unanswerable: but I find I have stumbled from the laymen to the Non-jurors; some of whom have writ well against the Deists; and I wish they had never worse employed their labour.

Nor must my old friends (and I think yours) the Dissenters, be entirely forgot. Some of Mr. Baxter's works are useful as well as pious: his Christian Directory, though voluminous, has many cases in it; and he could not but have much experience in those matters. His Saints' Rest, and Family Book, and Call to the Unconverted, I believe, may have done good, notwithstanding some nostrums in them. I wish I had his *Gildas Salvianus* again: Directions to the Clergy for the Management of their People, which I lost when my house was last burnt, among all the rest. He had a strange pathos and fire in his practical writings, but more in his preaching; and, as I remember, spoke well. Dr. Annesley was not only of great piety and generosity, but of very good learning, especially among the Schoolmen and commentators; notwithstanding Mr. Wood's unjust reflections upon him. In these collections of Morning Lectures, you will find the cream of the Dissenters' sermons. Charnock, though too diffuse and lax, after their way, and dying young, had much learning, and has very good stuff in him. Howe is close, strong, and metaphysical. Alsop, merry, and, as it were, witty. Bates, polite, and had a good taste of the Belles Lettres; being well read in the Latin, English, and Italian poets, and personally and intimately acquainted with Mr. Cowley, as he told me at the last visit I made him at Hackney, after I was (as I remember) come over to the Church of England. Williams was orthodox, had good sense, and especially that of getting money; he was the head of the Presbyterians in his time, and not frowned on by the Government. He has writ well against the Antinomians; and, as I have heard, hindered Pierce, the Arian, from burrowing in London, I think, as long as he lived. Calamy, as I heard, has succeeded his brother doctor in some things; I wish he had in his best. His style is not amiss, but I think I have proved he is not a fair writer. Bradbury is fire and feather; Burgess had more sense than he

thought it proper to make use of; Taylor, a man of sense; Shower, polite; Cruso, unhappy; Owen is valued amongst them, for some skill in antiquity; the elder (Dr.) Owen was a gentleman and a scholar; the younger Henry is commended for his laborious work on the Old Testament. Clarkson (Dr. Tillotson's Tutor) had more of the Fathers than all of them; though Dr. Maurice over-matched him, and had, besides, the better cause. Gale's Court of the Gentiles is admired by them, and has some useful collections in it. Tombes and Stennet have all for the Anabaptists, as Wall enough against them; and Robert Barclay more than all the Quakers have to say for themselves.

From these last, it is an easy transition to our Deists and heretics, which it is not impossible to meet with here: however, we ought to be prepared against them. Hobbs was a man of wit, and melted the terms of philosophy into clean English; but is a fallacy almost from one end of his works to the other; and I do not know whether I have read one concluding argument in him; and therefore, though Bramhall, Clarendon, and Tenison have dealt well enough with him, yet I think Echard was the fitter match for him. I wish Mr. Locke had not traced him too near, though he is easily traced in him; he had a much stronger head, believed there was such a being as a spirit, and seems to have been, at least, almost a Christian, by his Reasonableness of Christianity, which is, in the main, a very good book; though you will have better eyes than I have, if you can find anything in it, or in all his contests with Bishop Stillingfleet, wherein, though sufficiently pressed, he owns the Divinity of our Saviour. Spinoza seems to me to have no great matter in him, though so much magnified by his party. The Oracles of Reason, the Rights of the Church, the Freethinker, Blount himself, and the rest of the gang, have reflection enough, and assurance enough, but little or no argument; and, for the most part, only say the same thing over and over. As for the Arians, I wish Dr. Clarke were a more contemptible adversary; but if he will speak out, I doubt not but Dr. Waterland will be able to deal with him and all his party together.

I am now almost weary myself, and well may I weary you. I think I have not writ all this out of ostentation; for it is an easy thing to keep a small catalogue of books in one's memory, and one thing draws on another. I do not think all these books absolutely necessary, though I wish you knew where to find them, or but one half of them, for your own sake as well as mine: where I know any of them are to be found near us, I shall mark them in a catalogue at the end. However, this general view may do you no harm; and if you light on any of them, you may read what you please, and

leave the rest to cobwebs. But there are two or three books which were liked to have slipped my memory, which you cannot well be without : those are Watson's Complete Incumbent, and the Clergyman's *Vade Mecum* ; and if you or I could compass Bishop Gibson's Codex, we should be a great deal richer than we are like to be. But the grapes are nevertheless sweet because we cannot reach them.

When you have read a book once over, if it be worth it, I would advise you to schematise it ; at which your brother has the best hand of any that I know. After that, you may make alphabetical references to your scheme, of any passages you would remember, with page, or line, or section, that you may have immediate recourse to it on occasion, and thereby save the drudgery of transcribing ; unless the book be not your own, or the passage very well worth it. If you think all this a great deal of trouble, I own it is so, but pleasing trouble, if our great end be right ; for one soul is worth infinitely more than all our pains and labour. The *Materia Medica* is large ; a skilful Physician will get as well acquainted with it as he can, though a quack will content himself with two or three remedies.

And now your armoury is (it is to be hoped) well furnished, it will be proper to draw out and exercise ; since otherwise you will make but a poor fight on it, though you had the best weapons in the world : for the greatest Clerks are not always the best Preachers, any more than the wisest men : which brings us to,

V. The fifth head,—that of preaching ; not indeed the whole of a Minister's office, but a great part of it : for to this very thing we are ordained, " Take thou authority to preach the word of God ! "

And here I am sure I ought to blush, for pretending to give rules for that wherein I was never master : yet it is far easier to direct than it is to practise. I think I have in my time aimed at something, which I have with some attention read and heard from the best Preachers ; and though I have come short of it for want of constancy and opportunity, you may, and I hope will, attain it. In order whereunto, it may not be improper to consider some generals relating to sermonizing : and then to add a little of the structure and requisites of particular sermons.

First : a general method for sermons. And your best that I can think on, is to begin a course as accurate as you can make them, on all the principles of religion, so as to comprise, as near as may be, the whole body of divinity. Some have done this on the Thirty-nine Articles ; others on the Catechism ; and I believe both may be wrought into one scheme, which might be still better. Proper texts you will be furnished with in those scriptures which you have for proof of our Articles ; though I had rather you

gathered them from your own reading and observation : for, as the religion of the Church of England came first from the Bible, so, thanks be to God, it may be unanswerably proved from it, and resolved into it ; and we only make use of the Fathers, as did St. Basil and Nazianzen, for illustration, and probable, not infallible, interpretation. This great work should be set about immediately, because it will take you up some years ; and you are not sure that life will be long enough to finish it. These sermons may be best written, or rather copied, as this letter is, on one side of a large quarto, (though I would advise you to write them in a much larger character,) and the other side blank, for additions and alterations ; as you will see great occasion for both, as you increase in knowledge and judgment ; and that perhaps to the last moment of your life.

And now, secondly, as to the structure and requisites of particular sermons, as well those already mentioned, as others occasional, and of another character, on common or extraordinary subjects. Nothing is more evident than that a sermon may be too close and strong in a common course of preaching, and for a popular auditory : though this is an error on the right-hand, especially at the beginning ; and out of one such sermon you may honestly make two or three afterwards, and that with more edification to your people ; as at the first, one would, if one could, make one out of two or three ; and it is well if we can do it to our own satisfaction. And yet there is a worse extreme than this ; for I must own I do sincerely hate what some call a fine sermon, with just nothing in it. I know not whether I ought to make such a comparison ; but I cannot for my life help thinking, that it is very like our fashionable poetry,—a mere polite nothing.

The first thing I would advise, after you had pitched on the subject and text, (if not before,) is, that you should humbly and earnestly pray unto God to assist you in that work ; that you may write and speak that which is right of Him, and most proper for his people ; and that He would grant success to your labours, as knowing who it is that only gives the increase. It was Bishop Sanderson, as I remember, as quoted by Bishop Bull, that was wont to say, “ The violence of the closet ” (meaning the Minister’s fervent prayer there) “ does more than the violence of the pulpit, in the great work of the conversion of sinners, and towards success in our office ; ” and then fall to in the name of God. And the first thing I would set about, should be the short plan or outlines of the sermon : the explication of the text and context should not be over short, but of a just length, which is nearest the ancient Homily-way of preaching. The propositions or doctrines, which

would not be too long, or too many, and the clearer the better, include and open the main drift of the design. The illustrations should be proper and lively; the proofs close and home; the motives strong and cogent; the inferences and application, natural, and yet laboured with all the force of sacred eloquence: nor should human helps be slighted, especially Aristotle's Rhetoric, which, when mellowed down and adapted, as far as circumstances will permit, to our age and taste, I should think might do wonders; and so might Longinus's Rules for the Sublime; for is not human nature still the same? Though if our pulpit-oratory be wanting in any part, it seems to be so in this,—our English Preachers having depended chiefly on the strength of their reasonings; which yet, if you cannot persuade the passions (or, if you please, the affections) to vote on the same side, we find, in fact, will go but a little way with most of the world.

It is evident, that every Priest is obliged, by his own solemn stipulation, not only to “minister the doctrine and sacraments, but likewise the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same;” and yet further, “to teach the people committed to our charge, with all diligence to observe them; and with the like faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's word:” the want of doing which, if not the direct contrary thereto, has brought many mischiefs upon the nation. And if ever you should live in such times, that this should not be thought the way to rise, as in the days of our forefathers, you would yet find your account in it, though you waited for your preferment till another world. In order to perform this solemn vow and promise, a prudent occasional mixture of controversial divinity (impartially levelled, though without bitterness, against the Papists, sectaries, and heretics) with practical,—reducing all thither, and showing what influence one has on the other, (wherein Bishop Beveridge is, almost every where, equally zealous and happy,)—is the best method that I can think of, will bring you solid comfort in the faithful discharge of your duty, and a well-grounded reputation in the church of God. Nor shall I add any more of preaching, both for the reasons given at the entrance on this head; and because you may almost everywhere meet with better directions than I am capable of giving you; especially in our Bishop Gibson's printed letter to his Clergy. Only this; that if you would be popular, you must get your sermons without book, which would be a double advantage on account of the shortness of your sight; and which less than a twelvemonth's practice would make much more easy to you than you can now imagine.

I do not think you will much trouble your parishioners with

politics in the pulpit, or out of it either : I believe you will be all much of a mind as to those matters. Yet you will not forget the 5th of November, whereon we perpetuate the memory of God's signal mercies to us and to our forefathers, on a double account, in delivering us from Popery and arbitrary power ; and I cannot but wonder that any who are willing to remember the former, should not be thankful for the latter : the 30th of January, which I can hardly think will be repealed while we have a King in England ; or the 29th of May, without which we should have had no King at all : all which I think are established by Acts of Parliament, and this last to be read publicly in the church every year the Sunday before, as in the rubric : or the 1st of August, the day of His Majesty's happy accession to the throne of these kingdoms, which for that reason is, you know, likewise to be kept holy. By this you will keep up in your people's minds a just abhorrence of all Popish, fanatical, and disloyal principles and practices ; especially if you preach, as I would have you do, a sermon on all those four days, every year, proper to the occasion. As to party disputes, you shall not say I have attempted to bias you one way or another : the less you meddle with them, I think, the better. *Experto crede !* Yet you will never forget that you are an Englishman and a Christian.

Catechising is distinguished from preaching, perhaps more in name than in thing, especially as it was among the ancients, when large accurate lectures or discourses were made in public by their greatest men, Clemens of Alexandria, Origen, Cyril of Jerusalem, &c., on all the heads of religion : when the Catechist was a stated officer in the church, as I think he ought to be still, at least in all our larger parishes ; and when the catechumens made so great a part of the congregation. Which office, that of Catechist, seems now to be divided, by our constitution and canons, between the Minister and the Schoolmaster ; though these cannot excuse parents and masters in the neglect of it, where they can read, or say it themselves without book. To prevent or cure which too common neglect, I should think it would be a very good way for you sometimes, and especially at the beginning of Lent, or whenever you see occasion, to read to your congregation the two first Rubrics after the Catechism ; as also the fifty-ninth and seventy-ninth Canons. In all this part of your duty you will have two great advantages : one, in a pious and careful Schoolmaster, who I am sure will be ready and glad to take and follow your directions : the other, by your living in his house, where you will have an eye over the children, and see how they work and profit ; especially the charity-children, whose number I wish we knew how to augment, as well as that a way might be found to add some work to their learning ; which I

am sure were not difficult, if people were but heartily disposed to do it, and I am not without hopes that you may sometime prevail with your neighbours to do it, though I could not; if you strike soon before the iron cools. This would effectually obviate and silence an objection which I have heard from some thrifty persons, against all the charity-schools in the nation; (as what is there so noble and useful, but some may object against it?) namely, that they made children proud and idle, and spoil them for servants; so that upon trial, seldom any of them are good for aught: the latter part of which complaint may, for aught I know, in some sense be true; for they are taught in their schools to abhor lying, and to lead a godly life. But of what use should such as these be to many masters? who would have such qualifications in a servant as are not, *totidem verbis*, the same with David's: "He that telleth not lies, shall not tarry in my sight: he that leadeth a godly life, shall not be my servant." For were it not for this sound and honest reason, one would be apt to think a blackguard boy or girl should not make much the worse servants, for having learnt to say their prayers and catechisms, and to write and read; and for being broken of what one may almost call their original sins,—their cursing, and swearing, and stealing, and lying.

It is known to have been by the method of constant catechising, that both the ancient Jews and first Christians were so firmly grounded in their religion: as the revival of this practice I believe was, in a great measure, owing to the speedy and wide propagation of the Reformed religion, at its first appearance in the world; and I doubt its standing at a stay, and the melancholy growth of atheism, infidelity, profaneness, Popery, schism, and heresy, to the too common neglect, or careless and heedless performance of it. Nor do I expect we should recover our ground, without the utmost diligence and application in this office, which I hope has begun to revive for some years last passed; whence we may likewise hope that a better race of men shall arise in the next generation, and, that whatever we may have done, our posterity shall serve the Lord. Γένοιο.

Neither can I think we have discharged our consciences by catechising in Lent only; nay, I am sure of the contrary, and that we are obliged to do it, if we have no reasonable let or hinderance, by the Rubric and Canon before mentioned, at evening service on all Sundays and holidays; which, therefore, if I mistake not, was designed instead of a sermon. Nor yet, I doubt, have we done our duty till we have seen our children taught some larger Catechism, after they are perfect in the shorter. Archbishop Wake's is for men, not for children. I had before taught mine Bishop Beveridge's;

making them draw out the answers themselves, in a method which Mr. — knows. Though you will hardly get your adults, servants, &c., to learn and repeat either this or the other, unless you take your brother's method, whom I look upon to be one of the ablest Catechists in the nation.

VI. The next part of your office is administering the sacraments: that of baptism now, and assisting in the other, till you are regularly called yourself to the full celebration and administration of it.

As for baptism, I doubt not but you will perform it in so grave and solemn a manner as becomes so sacred an office; and hope you will bring the godfathers and godmothers, as your brother has done at Haxey, though I could never do it at Epworth, to repeat the responses. And yet something I have done, nor have the least apprehension that you should let them break through that good order which has cost me the biggest struggle I ever had since I came to the parish, in prevailing with the people to bring their children to church for public baptism, as their wives to be church'd; whereas both were commonly done before in their houses, where they had godfathers and godmothers, and the whole baptismal office, as they generally have it still in the Levels; though I would never administer it there in that manner. But in case of real necessity, (whereof you are the judge, and yet might not perhaps do much amiss if you threw in sometimes a grain of favour to quiet the fearful *puerpera*.) God forbid they should ever want private baptism, whether it be day or night, that they send for you. But then you will do what you can, and take the best vouchers you are able, for their bringing them to church to be received there soon afterwards, at the farthest when the mother is church'd; because, some will keep them an enormous while before they will do it, sometimes a year, or near, or more: as they also will commonly do before they get their children christened at all, either publicly or privately, and will bring such monsters of men-children to the font, as will almost break your arms, and with their manful voices disturb and alarm the whole congregation: for which, all such parents will deserve to be presented, if they will not be reformed or dissuaded from so ill a practice. The midwife, — —, who deserves a licence, though I doubt she has not one, is a decent, sensible woman, and I am sure will serve the church in this matter as far as she is able. There was a dispute about the place of churching women, which we have evidence has been in the same place, the pew where John Peck sits, for fifty or sixty years last passed; but I hope that dispute is now over. You will, I hope, keep them to the Rubric, in letting you know sometime the day before, when

they have a child to be baptized, be it to be done either Sunday or holiday ; (though you will indulge them as far as to do it likewise on prayer-days ;) that you may appoint whether it should be brought in the fore or afternoon. As for churchings, you will find many, especially of the poorer sort, will be for getting this over before the child is baptized ; and when the woman is once at liberty, notwithstanding their fair promises before, will drive the other sometimes world without end ; for their children have died unbaptized. I wish with all my heart you could break this bad custom : I desire you would consult your brother about it, whose advice and practice will, I know, have great weight with my people, when you plead with them for this, or any other necessary alteration. When you have any adults, you will prepare them for baptism, and then give me notice, who have had a general verbal licence from the Bishop to baptize them.

As for the other sacrament which you know we have, as your brother has, once a month, no better directions, I think, can be given, where they are practicable, than those which we had from our then Bishop Wake, in his Letters to his Clergy, *anno* 1711, p. 5 : “ After you have read the exhortation, the Sunday before, prescribed by the communion-book, to add the two first Rubrics of the same book ; and there expressly to admonish all such as intend to be partakers of the holy communion, to signify their hames to the Curate the day before, as the Rubrics require, to the end that every Minister may know who they are that do customarily neglect this holy ordinance ; and also be the better enabled, by good advice and instruction, to prepare such as should need his assistance to come worthily to it ; and to advertise those whom for their open and notorious evil living they are forbid to admit, that they do not in anywise presume to come to the Lord’s table, till they have truly repented and amended ; of whom, if any are repelled, and cannot otherwise be reclaimed, an account is to be given to the Ordinary within fourteen days ;” as a list of those who altogether refuse to communicate, is, by Canon cxii., to be exhibited to the Bishop or his Chancellor.

There is a collection at the sacrament, at which I gave something myself, for example, more than from any conceived obligations ; though on both accounts to briefs. This sacrament money, when entered into the church-book, is kept in the box appointed for it, with three canonical locks and keys ; one of which I have in my own keeping. That money I have agreed shall be disposed, three parts to pay for the children at the charity-school, the fourth reserved in bank for such poor sick people as have no constant relief from the parish, and who come to the sacrament ; though I

understand by your brother it is all given for the charity-children at Haxey.

And now I am on the head of charity, there is a considerable sum, left by legacies, to be distributed in cloth to the poor every Christmas, wherein the Minister is, by will, concerned ; though they have got a way, for some of these last years, of shutting him quite out of it, and ordering it how they please, even those who have nothing to do in particular with the disposal of it ; which ought, I am sure, to be regulated, if we know how to do it. The register ought to be kept according to the seventieth Canon, and the christenings, &c., writ down every Sunday after morning or evening service : processions kept up every year, in Rogation-week, which might have prevented a great deal of loss to the parish and the Minister, if it had been constantly done formerly.

VII. Your last, and not the least difficult, task, is that of discipline, chiefly coercive, what we have left of it ; as I think we have still more than we make use of. One main branch of which, and which I believe would go a great way, if duly and impartially executed, is that relating to the sacrament already mentioned. The others are presentments, excommunications, &c., for which you will have particular directions in your book of Articles, if you can persuade your Churchwardens to observe them, whom you will do well to remind of the twenty-sixth Canon, and to read it over to them ; to prevent, if possible, their being guilty of the horrid sin of perjury. As likewise of the ninetieth Canon, " That they diligently see that all the parishioners resort to church, and not stay idling in the churchyard or porch," much less, surely, in the alehouse ; though it would be well if you could keep your Churchwardens themselves out of them, and that even in the time of divine service. It has never been my custom to suffer any to be presented for antenuptial fornication, where the women held out to the seventh month ; because I know there may be, and often has been, in the month a natural living burden. But as for others, either antenuptial or no-nuptial fornicators, or any of the same crew, they neither have had, nor shall expect, from me any favour. You may perhaps sometimes catch the Dissenters napping this way, as well as those whom they call the men of the world ; but I never made any distinction between them and others, having brought them to public penance, from whence they found they were not screened by the Toleration. As for the rest, the Dissenters will live inoffensively and friendly with you, if you will let them alone, and not humour them so far as to dispute with them, which I did at my first coming ; for they always outfaced me and outlunged me, and, at the end, we were just where we were at the beginning.

But there is another sort of discipline, which I think we may properly call lay-discipline, whereby, if I mistake not, all Clergymen are in some measure obliged to correct notorious offenders. This we have in the King's Proclamation against profaneness and immorality, and the Act against swearing, both enjoined to be read in the churches; and in the Acts of King James I., and King Charles II., against drunkenness and profanation of the Lord's day: which, doubtless, we may largely quote there, if we may not read them. This might have some good effect on our parishioners, especially if we always preached, at the same time, a warm and practical sermon on those subjects; for which I heartily wish there were less occasion.

And now to close this tedious and most unfashionable letter, (which I did not think at first would have been so long,) wherein I have, at some rate or other, run over all those heads which I at first proposed, with the truest kindness and concern for your welfare and prosperity in both worlds, and I hope for the glory of God: I entreat you, my dear and much-respected brother, that you would not throw these papers by, which, as worthless as they are, have cost me some weeks' pains in first writing, and more in transcribing them, without once or twice seriously reading and thinking them over. Do what good you can in the station wherein God has fixed you; prevent what evil: fret not yourself if you think you can do neither, though a man may possibly do more good than he knows or thinks of, towards which, I hope, we shall ere long have considerable mutual assistance by a society of the Clergy; as the forming of such societies was, I remember, recommended by Archbishop Tenison, in the year 99, to the Clergy of his diocess, as one of the most likely ways to promote the great ends of piety and religion. However, go on in the way of your duty, and remember who will be your exceeding great reward. Your reverend, pious, and worthy brother has often provoked me to, I hope, an honest and virtuous emulation; and may he do the same to you who have him so near you, and his instructive example ever before you eyes! You have some advantages which he had not, besides that extraordinary one, that he was born before you. I have, I think, marked the way fairly for you; and have not, I am sure, unless it be perfectly without design, in anything hitherto misled you, that way by which God has called us to glory and virtue, by pains and labour. You set out fairly, (if you can keep awhile from *impedimenta*,) with an healthy and strong body; with life, and youth, and vigour, and, I hope, as strong a mind. May there be no dispute between us three, as I hope there never will, but who shall run fastest and fairest; and if I am distanced, I will limp after you as fast as I can

with such a weight. The prize is richly overworth our pains ; it is no less, as Ignatius (a greater than he) has told us, than *ἀφθαρσία, καὶ ζωὴ αἰώνιος* : and if we strive lawfully, steadily, persistingly, “when the chief Shepherd appears, we shall receive a crown of glory that fadeth not away.” So heartily prays, wishes, hopes,

Your very affectionate friend and brother,

S. W.

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## THE FOUNDRY.

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THE following notices respecting the Foundry are selected from a periodical work which was published a few years ago :—

“The Government Foundry, for casting brass ordnance, was formerly situated in Moorfields. The process of casting the cannon was then an object of curiosity to the inhabitants of the metropolis ; many of whom, of all classes, frequently attended during the operation of pouring the melted metal into the moulds. The injured cannon which had been taken from the French in the successful campaigns of the Duke of Marlborough, amounting to a considerable number, had been placed before the Foundry, and in the adjacent artillery ground ; and it was determined, in 1716, to recast these cannon. On the day appointed for performing this work, a more than usual number of persons were assembled to view the process. Many of the nobility and several general officers were present ; for whose accommodation temporary galleries had been erected near the furnaces. Among the company then drawn together was Andrew Schalch, an intelligent young man, a native of Schaffhausen, in Switzerland, who was travelling for improvement : he was at the Foundry at an early hour ; and, having been permitted minutely to inspect the works, detected some humidity in the moulds, and immediately perceived the danger likely to arise from the pouring into them of hot metal in such a state. Schalch communicated his fears to Colonel Armstrong, the Surveyor-General of the Ordnance ; explained his reasons for believing that an explosion would take place ; and strongly urged him and the rest of the company to withdraw from the Foundry before the casting of the metal. The Colonel, having closely questioned Schalch on the subject, found him perfectly conversant with all the principles of the founder's art ; and, being convinced of the good sense which dic-