

UC SOUTHERN REGIONAL LIBRARY FACILITY



A  
0  
0  
0  
6  
1  
6  
9  
1  
9  
7

19<sup>2</sup>

$\frac{K}{7}^*$

$\frac{24}{42}$

UCSB LIBRARY

X-64279



NINETEEN  
LETTERS

Of the truly Reverend and Learned

*Henry Hammond, D. D.*

(Author of the *ANNOTATIONS on the  
New Testament, &c.*)

WRITTEN TO  
Mr. PETER STANINOUGH  
AND  
Dr. NATHANAEL INGELÖ:

Many of them on very curious Subjects.

*Now first published from the Originals communicated by the  
very Reverend Mr. Robert Marſden, B. D. Archdeacon  
of Nottingham, and the late pious Mr. John Worthing-  
ton, M. A. and illustrated with Notes*

By FRANCIS PECK, M. A.

Συναγάγετε τὰ περὶ σεύσαντα κλάσματα, ἵνα μὴ τι ἀπό-  
ληται. Joann. vi. 2.

L O N D O N :

Printed for T. COOPER at the *Globe* in *Pater-  
noster-Row.* 1739.

[Price One Shilling.]

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation



*Part of a LETTER written to the  
Publisher by Mr. Archdeacon Marsden.*

Good S I R,

1 Dec. 1736.

I SEND you Dr. *Hammond's* letters, which came into my father's hands by his marrying the relict of Mr. *Staninough*, to whom they were written. My father was Vicar of *Walton* in *Lancashire*, and one of the King's four preachers there. Several of the letters are wrote on very useful subjects, and in few words with great perspicuity untie some knotty cases in Divinity ; and I doubt not but the publishing them will be of use to the publick. \* \* \* \* \* Return a line, I pray, to

Your friend,

*R. Marsden.*



*Part of a Letter written to the Publisher by  
the late Mr. John Worthington, M. A.  
sometime Fellow of St. Peter's College, Cam-  
bridge.*

Reverend Sir,

S. James's day,

\*\*\*\*\*

1737.

**L**AST Saturday I propos'd to write to you, but I could not find Dr. *Hammond's* letter, though I arose at four of the clock, and searched for it till the dusk of the evening. Then I desisted. The next day I rested according to the commandment. This morning I got up again at four of the clock, and, renewing my search, have met with it, where, upon recollecting my thoughts, I had some better hopes of finding it.

If you and the good *Archdeacon* (who I desire may have a sight of it) shall judge that letter worthy of being printed with the rest, it will please me well to see so much honour done to the memory of my good friend Dr. *Ingelo*, to whom I was very much obliged. He, being Vice-Provost of *Eton-College*, elect-



ed me a scholar of that foundation, and, a few years after, to *King's-College* in *Cambridge*. But my place in the latter election did not fall; nor, if it had, should I have accepted of it, for more reasons than one.

\* \* \* \* \*

I am, worthy Sir,

Your very affectionate

and humble servant,

J. W.

To the Reverend Mr. Francis Peck,  
at Godeby near Melton in Lei-  
cestershire.

*Memorandum*, 12 Apr. 1738. This is the last letter I ever received from this learned, pious, humble, good Gentleman. Mr. *Worthington* died in *Febr.* or *March* last. The first news I had of it was in a letter from Mr. *Edward Ferrar* of *Huntingdon*, dated *Lady-day*, 1738.

F. P.



NINETEEN

## LETTERS

OF

HENRY HAMMOND, D. D.

## LETTER I.

1. *Mr. Palmer proposes to send his son to Mr. Staninough at Mr. Farnabie's, or Mr. Staninough to come to his house, and teach him there.* 2. *Compliments to Mrs. Farnabie and her Son.*

S I R,

July 17.

1. **I** HAVE nothing to returne in answer to your letter, till I heare more from you ; only I yesterday had a letter from Mr. *Palmer*, to aske, whither he should returne his sonne, or expect you there? ex-  
 pressing

pressing his desire, that he should get some more *Latine* and university learning. He farther desires, that those things, which I gave you to be delivered to him, should be put up and sent to Mr. *Philip Warwick's*<sup>a</sup>; which I accordingly desire you to do. I think Mr. *Royston* at the *Angel* in *Ivy-Lane* can helpe you to do it. If not, Mr. *Gregory* near the *King's Gate* in *Holburne* can, by directing you to Mr. *Craft's*, Mr. *Warwicke's* man.

2. Heer is yet never another note of successors for you. The blessing of God be on you. Remember me very kindly to Mrs. *Farnaby* and *Frank*<sup>b</sup>. I am

Your true friend,

July 17.

H. H.

For Mr. Peter Stanynough.

<sup>a</sup> Afterwards knighted by King *Charles II.* *Fasti Ox.* Vol. I. col. 278.

<sup>b</sup> 'Mr. *Thomas Farnabie*, the most noted Schoolmaster of his time, had for his second wife *Anne*, daughter of 'Dr. *John Howson* Lord Bishop of *Durham*, by whom he 'had several children, one of which was named *Francis*, 'to whom he left his estate at *Kippinton* in the parish of 'Sennok, alias *Sevenoak*. *Thomas*, the father, died 12 Jun. '1647.' *Ath. Ox.* Vol. II. p. 105. — It appears then, that Mrs. *Farnabie*, after her husband's death, kept a boarding-school at *Sennock* in *Kent* for young Gentlemen, and provided masters to teach them.

8 *Dr. HAMMOND's Letters.*

LETTER II.

1. *Mr. Palmer's son to go to Mrs. Farnabie's with Mr. Staninough; and Mr. Staninough advised to accept of the place to be one of the teachers at her House.* 2. *Compliments, &c.*

S I R,

July 24.

1. **I** AM sorry that Mr. *Palmer's* uncertain answer puts you upon this trouble, and the charge of staying in *London* thus longe. When you heare from *Frank Farnabie* what you may write to Mr. *Palmer*, about an accommodation or no accommodation for his sonne, I thinke your resolution of going down with Mrs. *Farnabie* will bee the wisest way. And, if his sonne come not to you, I hope there you will have a comfortable subsistence for a while.

2. I beseech God [to] bee with you, and protect you. My service to Mrs. *Farnabie* and her sonne. When I may be in any thing usefull to you, aford a word to

Your true friend

*H. Hammond.*

I hear from Mr. *Warwick*, that he hath received what you had for him:

*For Mr. Stanynough these.*

LET-



LETTER III.

1. Dr. Hammond under a sort of a libera custodia at Mr. Warwick's. 2. Mr. Staninough advised to train up his two pupils in piety as well as learning.

Good S I R,

1. **I** Received your letter and the great favours of the two Gentlemen, but farr from the place to which they were directed. I am long since remooved from Oxford<sup>a</sup> to a kind of *libera custodia* at Mr. Warwicke's house<sup>b</sup> near Bedford; where *Luc* hath been, and whose father called heer, and took away Mr. W[arwick] with him to the Iland, since my coming away.

2. I am not so confident that this of mine will find the way to you, as to adde to it any returnes to *Luc* and *Franke*; but shall leave

<sup>a</sup> ' In 1647. Dr. Hammond, Subdean of Christ's-Church, was thrust out by the Parliament Visitors, and then imprisoned for divers weeks in a private house at Oxon." *Ath. Oxon.* Vol. II. Col. 246.

<sup>b</sup> ' Afterwards he was confined to the house of Mr. Philip Warwick at Clapham in Bedfordshire; where continuing several months, was at length released." *Id. ib.*

it to you [if it come to you] to present my true love to them; which makes mee to be very much concerned, that your paines proove very successful to them, and that their proficiency in learning, and the constant practice of all Christian duties go hand in hand together. I beseech God to bestow his blessing upon you, and remain

Your true friend,

*Octob. 2.*

*H. Hammond.*

My humble service to Mrs. *Farnaby*.

*For Mr. Stanynough at Mrs. Farnaby's house in Kent.*

#### L E T T E R I V.

1. *Mr. Staninough's silence excused.* 2. *And his entertainment at Sir Robert Pye's approved.*
3. *D. N. there.* 4. *Mr. Staninough invited to Dr. Hammond's.* 5. *Compliments to Sir R. Pye and Mr. Hammond.*

*S I R,*

1. **I** DID make that interpretation of your late silence, as was perfectly reconcileable with my confidence of your all-kindness to



to mee, and therefore do believe that account you now give me of it.

2. I am very glad your entertainment in that place continues so suitable to your expectation, and, that beeing supposed, shall the more willingly excuse the some inconveniencies which are annext to it; becaus I am farr more confident that your divinity may in time infuse itself into them, then that theirs will have skill to infect you.

3. If I could have imagined this returne would have found *D. N.* with you, I should have repayd his civility in the kind; but, despairing of that, I thought it would be more easy for you to convey that account to him.

4. When a journey into these parts proves feasonable and no way inconvenient to you, you shall be very welcome heere. But the ceremony part of it I desire may not incommodeate you in any other respects. Let mee heare of your health sometimes, and I shall presume all els very well. God's blessing continue upon you. I am

Yours,

*H. H.*

5. I am beholden to Sir R. for his kindness to me, but am not so well known to him as to owne the returning any services to him. If my nephew *Hammond* should still be with you, present my respects to him, with my wishes of all happiness to him and his Lady.

*For Mr. Staninough at Faringdon these.*

## LETTER V.

1. *Mr. Staninough congratulated on his entring into holy orders.* 2. *And his present employment approved.*

S I R,

July 2.

1. **I** AM not sorry that you have engaged yourselfe in sacred orders, and am not tempted by the evil dayes to feare that you will ever wish the engagement off from you. I beseech God to fitt you for so weighty a calling, and give you a cheerfull lot in his κλήρος.

2. I have not the least objection to the employment which you have accepted of, much less to your not asking my advise before you accepted of it. For I suppose you per-  
swaded,

swaded, that I have no other interest in your business, nor design upon you, than that I might help you to be as happy as I can; and whatsoever can seem to you most to contribute to that end, is certainly it that I most wish for you. Mr. *Palmer* was heer since the receiving your letter, and hee is very much pleased for you. And that I and Mr. *W[arwick]* are so too, I hope you will not believe to proceed from the advantage that is acquired to us by it. I shall only advise you to be as watchfull as you can, that the conditions of your entertainment by you mentioned bee not altered after your entring into the family, by putting some yong child upon you, which will supplant all your designe of improoveing yourself. Farewell. I am sincerely

Your faithful friend,

*H. H.*

*For Mr. Stanynough.*

## LETTER VI.

1. *Mr. Staninough congratulated on his retirement and employment.* 2. *Directions of what books to read to his pupil, and how to train him up.*

S I R, Aug. 20.

I SHALL not need again to congratulate your happy retirement and grateful employment to you ; I shall hope and pray constantly for the continuance of it to you.

2. Your course entred upon I do fully approve, and, when you have occasion to add any more, it may ether bee the Moralists; *Greek* (if the disciple be capable of them) or els *Latine*: *Tullye's Offices* and the rest of that volume, *Seneca*, some parts of *Pettrarch*, and then, if you please, *Aquinas Secunda Secundæ*. And, from thence ascending to Divinity, beginning with *Grotius de Veritate*, or *Morney*, or falling on the Gospels with *Grotius's Annotations*. And, beside the course of History, thorough which you know your gueesses, I know no other Politickes (I am sure none more fit for a Christian) then strict Rules of living from the *Sermon on the Mount*, &c. I write this now in full speed. When you de-

liberately



liberately call for any more particular direction, I shall hope to be at more leasure to answer you distinctly. Meane while I am

Youres most truly,

H. H.

*For Mr. Peter Stanynough at Sir  
Robert Pye's house at Faringdon.*

LETTER VII.

1. *Of Books on Prædestination.* 2. *Vossius his history of Pelagius, compiled out of Bishop Overal's Collections.* 3. *Mr. Thomas Pierce's books on God's Decrees and Divine Philanthropy.*

S I R,

March 31, 1657.

1. **T**HAT piece called *Hæresis Prædestin[ationis]* was publisht alone by *Sirmundus*, about the time you went out bachalaur of arts, when *Ri. Davis* gave me a sight of it; and thence I then took some notes. It is a small piece, and perhaps not frequently mett with in shops. Yet I suppose *James Allestree* in *St. Paule's church-yard* can help you to it. This was long before *Hincmarus*, about the time of *S. Augustine*; and is by some thought the condemning the very doctrines which *St. Augustine* taught; but I think this is a mistake.

2. That

## 16 *Dr. HAMMOND's Letters.*

2. That *Vossius' Pel. Hist.* was compiled out of Bishop Overall's Collections, was frequently and confidently affirmed by the late Bishop [Richard] Mountague of Norwich, a great admirer of that Bishop.

3. These controversyes have of late been casually resumed by Mr. Peirs (whom you may remember at Magdalen College) in two books already printed; the first called, *Notes of God's Decrees*<sup>a</sup>; the second, *God's Philanthropy*<sup>b</sup>: Wherein you may possibly take some pleasure to see a chase of a sad Presb[byterian.] He is engaged in a third with Mr. Reynolds<sup>c</sup>; but [I] heare not that that is yet publisht. Farewell. You are daily mention'd in the prayers of

Your most assured affectionate friend, *H. H.*  
*For Mr. Staninough at Aughton*  
*near Ormkirk in Lancashire.*

<sup>a</sup> <sup>c</sup> A correct copy of some Notes concerning God's decrees, especially of Reprobation; by Thomas Pierce, Lond. 1655. *Ath. Ox.* Vol. II. col. 589.

<sup>b</sup> <sup>c</sup> *The Divine Philanthropy defended against the declamatory attempts of certain late printed papers, entitled, A correptory Correction, by Will. Barlee, Rector of Brockhole in Northamptonshire. By Thomas Pierce. Lond. 1657-58. 4to. Id. ib.*

<sup>c</sup> Dr. Edward Reynolds wrote *An Epistolary Preface to the Correptory Correction, &c.* Lond. 1566. 4to. *Id.* col. 576. <sup>c</sup> *Piers, Hammond, and Heylin* were [all of *Magd. Coll.* and] <sup>c</sup> the chiefeft champions of the old, regular conforming Clergy. *Id. ib.* Reynolds a Dissenter, but afterwards Bishop of *Norwich.*



LETTER VIII.

1. *That Archbishop Usher did, for many years before his death, acknowledge the doctrine of Universal Redemption, but with a restriction.*
2. *An account of a Sermon of his on that subject, wherein he maintained it at large.*
3. *The discourse of a certain Divine with him on that Sermon.*
4. *And the Archbishop's confession of his dislike of the Geneva doctrine on that head to another.*
- 5, 6, 7, &c. *Of the true meaning of the ἀδελφὴν γυναικα of Saint Paul.*

S I R,

June 12. 1657.

1. **T**O your queries all that I have to return [is,] *first*, that that Bishop did for many yeares acknowledge universal Redemption, but that with a distinction of *non ex æquo pro omnibus*. Which put me in mind of the words of holy *Maximus* in his κεφ. πρὸς ἀγάπης, that χριστὸς ὑπὲρ πάντων ἐξ ἑσθ. Which last words (when I read them long since) I could not guess why they were added, till I saw there was somebody that granted the ἀπέθανεν ὑπὲρ πάντων, but denied the ἐξ ἑσθ.

2. *Secondly*, That a little before his leaving *London* (I was told it by some that heard him

C

about

about this time two yeare) at St. Peter's Paule-Wharfe, as also in several other places, he preached a Sermon, which himself called a soule-saving Sermon, on Rom. viii. 30. part of the verse [*whom he called, them he justified*] in which he earnestly prest the sincerity of God's universal call to every one of all sinners to whom the Gospel was preached; pressing throughout his Sermon the universal free invitations of all by God, *Apocal. xxii. 17. [Who-soever will, let him take the water of life freely.]* *Isaiab lv. 1, 7. [Ho! every one that thirsteth, come ye to the waters. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.]* Adding, that without this made good, all preaching to convert sinners as yet in their finnes from the evil of their wayes would want a firm foundation.

3. Thirdly, That a learned Divine going after this to him, and taking rise from these words of his [*that God intended truly that all whom he called by the word to repent and believe, might certainly if they would, and God truly would they should, come and repent, &c.*] to aske, Can they all will? Doth God, with his word, give internal grace to all that are  
I
called

called by it, that they may repent, &c. if they will, and that they certainly can will? He answer'd, Yes, they all can will. And, that so many will not, 'tis because (as I then taught) they resist God's grace; alledging *Acts vii. 51.* [*Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*] This, and much more, he then declared, and in fine concluded in these words, 'Bishop Overal was in the right, and I am of his mind.

4. *Fourthly*, a learned Doctor, that was frequently with the Bishop, wrote Mr. P[iers] word (as he wrote to me, on my asking him the same question which you do me) 'that that Bishop told him lately before his death, that he wholly disliked the *Genevan* form of doctrine in this matter<sup>a</sup>.' This is all that hath come within my reach of your *first* question.

5. To your *second* question, about ἀδελφὴν γυναικα, I answer: That having read *Calixtus*

<sup>a</sup> See 'the Judgment of James Lord Primate of Armagh, irrefragably attested by the certificates of Dr. Brian Walton, Mr. Herbert Thorndyke, and Mr. Peter Gunning, sent in a letter to Dr. Nicholas Bernard,' printed in an Appendage to 'The Self-Revenger exemplified in Mr. William Barlee, by way of Rejoinder, &c. By Thomas Pierce. Lond. 1658. 4to.' —And note, Archbishop Usher died 21 March 1655. Life by Dr. Bernard. Lond. 1656: 8vo. p. 116.

on that matter, I am far from being persuaded to his sense. My chief reason is that touched by *Tertullian*, because this is mentioned by *St. Paul*, in order only to providing victuals for him; and so belongs properly to those women that ministred to the Apostles ἐν τῶν παρχόντων. And, whereas *Calixtus* answers this by *quasi vero ostendere junctim non posset*, &c. p. 123. 'tis evident, that that whole chapter is only on that one subject of his making no gain by his preaching, and so denying himself that one liberty which he might have used, without the least respect to this other of carryinge about their wives and families, and requiring provision for them also. Nay, vers. 4. and 6. put together, seem to me to conclude, that *Paul* and *Barnabas* were forced to work for their bread or necessary food, unless they would *πειάγειν*, as others did. Which to me concludes that *πειάγειν* was the expedient to provide for them without labour (which it would not be but in my sense) and not a meanes of encreasing the charge of their journey (which it must be in *Calixtus's* sense.)

6. Now for the reasons which you mention to the contrary, they are of no force. The place of *Ignatius ad Philad.* 1. is by many, even of the corrupted copyes, found to leave out



out *Παυλὸς* (which alone is to the present purpose.) But then, 2. that whole epistle is none of the seven genuine collected by *Polycarpe*. 3. The purest copyes, though they place that epistle amongst the supposititious, yet leave out that whole passage for many lines together. And so that testimony is not of the least authority.

7. Then for *Vasquez*, that yeilds to the authority of this epistle, yet he expressly excepts *St. Paul* [*aliquos apostolos præter Paulum.*]

8. The place from *Tertullian* (*Exhort. ad Cast. c. 8.*) can be no more than an affirmation of the lawfulness of the Apostles marrying (which I am farr from denying) no way an interpretation of that place. Nay, 2. there is great reason for *Pamelius's* conjecture, that he gives not his own, but recites others sense. For, as in the book *de Monogam.* he is cleere for my interpretation; and *Calixtus* eludes that, by saying he was turned *Montanist* when he wrote that; so this book of *Exhort. ad Cast.* is also affirm'd to be written after he was turned *Montanist*; and is accordingly sett down, by *Pamelius's* edition, as the first of that classis written *in hæresi*; as the following *de Monogam. &c. contra ecclesiam.* This makes it very improbable, that at the writing of this he should

should affirm that which so soon after he refutes, and renders this testimony (if otherwise it had force in it) as invalid as *Calixtus* could think he rendered the testimony from *de Monogam.*

9. The words of *Clemens Al. Str. 7.* belong to *Peter* only, not to *Paul*, and so are aliene from this business. And,

10. The observation, that *uxor nusquam in novo Testamento alioquam γυναικα vocabulo denotatur*, may safely be granted. For, altho' every *uxor* be *γυνή*, yet every *γυνή* is not *uxor*.

11. To the question, *Si sororem saltem feminam, non uxorem, intelligi cupit, cur addit γυναικα?* I answer, that although *ἀδελφὴν* be first placed, as ordinarily epithets are; yet, as they, so this is added to *γυνή*, not *γυνή* to this; and signifies, in the Scripture notion, a *believing* (as that is an addition to) woman: perfectly parallel to the phrase so oft used of *ἄνδρες ἀδελφοί* for *Christian men*. Whereas, on the other side, if *γυναικα* signified the Apostle's wife, there could be little reason given why *ἀδελφὴν* should be præfixt to it.

12. I suppose the *γυναικα* to be one that ministred to the Apostles ἐκ τῶν ὑπαρχόντων. And to that well agrees the title *ἀδελφὴ*; this being an act of brotherly or sisterly kindness.



ness. But *Calixtus* supposes *Paul* to speak of liberty to require maintenance, not only for himself, but his *wife* to[o.] What place, I pray, can ἀδελφὴν have, that shall have any propriety to this interpretation? Or why, having called her *wife*, should he add *sister*?

13. Then, when he speaks of the use of γυναικα in *novo Testamento*, he pretends but to *plerisque*.

14. His argument also from *priscae interpretationis* hath little force.

15. For *Tertullian*, *Jerome*, and *Augustine*, see him p. 120, 121. and you will discern no apparence of truth in it, save to that place of *Tertullian. in Exhort. ad Cast.* which cannot outweigh the contrary in *de Monogam.*

16. As for the antient interpretations simply taken, the impression of them now by Dr. [Brian] Walton almost finished (the *New Testament* I have by me to consult <sup>b</sup>) sufficiently disproves it; where, (as the vulgar *Latine* hath expressly *mulierem sororem*) so none

<sup>b</sup> The *Biblia Polyglotta*, not only in the vulgar *Latin*, but also in the *Hebrew*, *Syriac*, *Chaldee*, *Samaritan*, *Arabic*, *Æthiopic*, *Persic*, and *Greek*, each having its peculiar *Latin* Translation joyned therewith (the most absolute and famous edition of the Bible that the Christian world ever had, or is like to enjoy) was published in six volumes in Fol. Anno 1657. See *Fasti Oxon.* Vol. II. col. 47, 48.

24 *Dr. HAMMOND's Letters.*

of the other, *Syriack* or *Arabick*, save only the *Aethiopic*, are observable to look that way.

17. *Lastly*, for the scope of the Apostle being against it, *Quid non opus ecclesiarum impensis, si necessaria subministrabant foeminæ, &c.?* 'Tis obvious to reply, that *St. Paul* might have been maintained by the part of the church in common, or els by some person of substance in it; and if he had done ether, he had been chargable to them. But, as he tells them verse 15, *he used none of these things*. And that he used neither, 'twas sure to his present scope to shew.

Thus much for the objections, which you see have no force to remoove me from my interpretation. It is now time to conclude, with this assurance, that I am

Your very affectionate  
friend and servant,

*H. H.*

*For Mr. Peter Staninough at Aughton  
neer Ormekirke in Lancashire.*

LETTER

LETTER IX.

1. *Mr. Peirce his book against Reynold's. Will. Barlee again busy in printing against Mr. Peirce.*
2. *Of Purgatory and Prayers for the Dead.*
3. *Of Books thereon.*

S I R,

Sept. 8. — 57.

1. I CAN now assure you that Mr. P[ierce]

his book against Reyn[olds] is come out about a month since<sup>a</sup>. Since which I heare his first adversary is again in the press against him<sup>b</sup>.

2. To the question of purgatory and prayer for the dead, it is needful, you know, that those questions must be separated. Many accounts may be given for the latter, which are not founded in the former. As for that one sort of prayer for the dead against which we contend, viz. Prayer for their delivery from temporary torments immediatly following the

<sup>a</sup> 'The Divine Purity defended, or a Vindication of some notes concerning God's Decrees, especially of Reprobation, from the sense of Dr. Reynolds in his Epistolary Preface to Mr. Barlee's Correptory Correction. By Tho. Peirce. Lond. 1657. 4to.' Ath. Ox. Vol. II. col. 859.

<sup>b</sup> 'A necessary Vindication of the Doctrine of Predestination formerly asserted; together with a full Absterfion of all Calumnies cast upon the late Correptory Correction by Mr. Tho. Peirce. By Will. Barlee. 1658. Id. ib.

26 *Dr. HAMMOND's Letters.*

death of some pious men ; there is no antient testimony for it, certainly no shew of scripture, apocryphal or canonical.

3. Of this subject you may consult *Vossii Theses*, p. 115. &c. Bp. *Usher's* Answer to the Jesuite<sup>c</sup> (a very good book) for a view of Antiquity. Of these two subjects I have written pretty largely, but my papers are out of my hands. Some short hints collected out of bookes I heare send you, if you can read them. Which, when you have looked on, you must returne to

Your very affectionate

friend and servant,

H. H.

*For Mr. Stanynough at Aughton  
neer Orme Kirke in Lancashire.*

<sup>c</sup> Answer to *Malon* the Jesuit, 4to. 1631,

LETTER



LETTER X.

1. Of S. Basil and S. Chrysostom.
2. *Christ's kingdom not of this world, but he left the civil government as he found it.*
3. *Anonymous of opinion that Grotius and the prælati- cal party are designers for Popery.*
4. *Card. Richlieu had an hand in destroying the English Prelacy.*
5. *Anonymous his opinion of the uninterrupted succession of Bishops.*
6. *Mr. Herbert Thorndyke's book against the present differences in church-writers.*
7. *Bp. Bramhall's books against the Papists ready to come forth.*

S I R,

Dec. 21. [1657.]

1. **T**HOUGH the application of your passage out of St. Basil and St. Jerom had one defect very considerable, yet I am very glad to find your vacant houres spent in such company, where I believe they will be much more profitably employed, then in those other which gave you the scruple which you mention.

2. I cannot but agree with you, that *Christ's* kingdome was not of this world; that when he was on earth, he refused to be a *μειστής* or *κρείς*; that the power which was given him was in order to, and so exercised in the Church

only, and the civil power remains untouched, nether improved nor impaired, by any interposition of his. And, if the repeting of the fifth commandment in the *New Testament* be argumentative to the contrary, it must indeed follow, that the law of nature holds from *Christ* as mediator. But it is certain, all the power which this way he hath made use of, is only to improve, not retrench, those old precepts; which yet, in point of obedience to magistrates, he hath not done; but, by his direction of rendring to *Cæsar* the things that are *Cæsar's*, expresses that they are by former law *Cæsar's* already, and so still stand by him: which indeed is his confirmation of that commandment, not giving it.

3. His other undertakings are as neer the truth (but no neerer,) that *Grotius* and the prælatiſtical party are designers for Popery (the *French*, though not *Spanish*, mode of it) confessing mean while,

4. That Cardinal *Richlieu* had a finger in the py for destroying our Bishops. Yet sure it was not the *Spanish* Popery that Cardinal was so much for, the *French* would have served his turne.

5. For the third particular, I suppose you will grant their succession to be as good as  
some



some others that assume to be magistrates, and that will serve his turne against those which he thinkes will not dispute *contra eum qui gubernat triginta legiones.*

6. Mr. Thorndyke<sup>a</sup> hath newly set out a learned book against the præsent differences in Church Writers; a great volume, neer 20s. price.

7. The Bishop of Derry hath one or two ready to come forth against the Papists<sup>b</sup>. God continue to you all happyness. I am

Your most assured friend and servant,

H. H.

For Mr. Staninough at Aughton  
neer Ormkirk in Lancashire.

<sup>a</sup> <sup>c</sup> Mr. Herbert Thorndyke, sometime fellow of Trinity Coll. Camb. and Prebendary of Westminster, died in July 1672. *Ath. Oxon.* Vol. I. col. 461.

<sup>b</sup> One of these books was, *Schisme gardeil and beaten back upon the right owners. Shewing, that our great controversy about papall power is not a quæstion of faith, but of interest and profit, not with the Church of Rome, but the Court of Rome, wherein the true controversy doth consist, who were the first innovators, when and where these papall innovations first began in England, with the opposition that was made against them.* By John Bramhall, D. D. Bishop of Derry. Gravenhagh, imprinted by John Ramzey, Anno M.DCLVIII.—In my copy is written by the Bishop's own hand,—For his highness Roiall the Duke of Gloucester. *In via virtuti nulla est via. Jo. Derensis.* Whence I conclude this letter was written Dec. 21. 1657. F.P.

## LETTER XI.

1. *Of Mr. Nowel.* 2. *Mr. Piers's new book.*  
 3. *Tilenus examined by the Triers, com-  
 mended.* 4, 5, 6, &c. *The doctrine of uni-  
 versal Redemption defended.*

S I R,

[Apr. 6. 1658.]

1. I THANK you for that mention of  
 Mr. *Nowel*, and that business intrusted to  
 him, I rely wholly on his care in it, and  
 therein I am secure; which, with my service,  
 you may mention to him, if you again chance  
 to see him.

2. As your letter came, I had before [me]  
 a new piece of Mr. *P.* in reply to his old ad-  
 versary<sup>a</sup>. But 'tis all of personal calumnies,  
 and things extrinsecal to the main question;  
 on which he promiseth a distinct peice sud-  
 denly.

3. Have you seen a little piece printed by  
*Roiston*, called, *Tilenus examined by the Triers*?  
 I know not whose it is, but it is well written.

<sup>a</sup> *The self-avenger exemplified in Mr. William Barlee,  
 by way of rejoinder to the first part of his reply, viz. The  
 unparallel'd variety of discourse in the two first chapters  
 of his pretended vindication. By Tho. Peirce. Lond.  
 1658. 4to. Ath. Ox. Vol. II. col. 859.*

4. To your objection I give answer by these degrees.

5. *First*, that the doctrine of universal Redemption we assent *de fide*, i. e. as a doctrine of scripture. And therefore as thereby we acknowledge the certain truth of the proposition; so, for any consectaryes of it, we receive no more *de fide*, than are taught us by the same scripture.

6. *Secondly*, that the scripture being written to Christians, or those to whom the faith of *Christ* should be reveled, is justly supposable to have reveled to those how they themselves shall be judged and dealt with, but not to have given rules to judge of others. 1 Cor. v.

13. [*Them that are without, God judgeth.*]

This therefore wholly frees us from answering this question, and confines our enquiryes to that wherein we are concern'd, the salvability of all to whom the faith is reveled. Which yet is as contrary to their doctrine of only the elect, as it would be if we should undertake to extend it to heathens also. For sure all Christians are not with them the elect, nor are all the elect Christians. But then,

7. *Thirdly*, Though this keep us from undertaking to judge farther then the scripture  
(our

(our rule) directs us; yet from scripture we may observe those things which will help us a little in judging (but not with so much confidence) in this matter. As *first*, that the damningness of unbelief is annext to the preaching of the gospel. *Mark xvi. 15, 16.* [*Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned.*] And then still there may be a salvability of them who believe not whilst it is not reveled to them. And to this, analogy perswades our assent. For we doubt not of the salvability of Christian infants and idiots, who yet beleive not for want of the faculty. Why then may we not hope the same of them that beleive not, for want of the object? Is it not as impossible to see without light, as without eyes? *Secondly*, that *Christ* dyed for them that deny him, why not then for them which are less guilty, as having never heard of him? And indeed an impenitent Christian, *qui vivit contra fidem*, is, for all *Christ*, in a worse condition then a wicked heathen. 'Tis not then the revelation of *Christ* to which the redemption is to be affixt, but the death; and nothing hinders but that they may be saved by his death (that *only name*  
under



*under heaven*) who never heard of him, if they perform the condition required by God in the second covenant, stricken in *Christ*, so farr as they are by God enabled to perform it; that covenant requiring no more then in *Christ* men are enabled to performe. *Thirdly*, that God rewards those that have made use of the single Talent, that lowest proportion of grace which God gives, and gives them more; which, as it is appliable to heathens, who have certainly the talent of natural knowledge; so, if they use not that, that makes their condition but the same with ours, who are lost also if we make not use of our talent. Mean while, when 'tis askt, how comes it to pass that so many nations sit in darkness, &c.? The answer is obvious: That this can be no restraint to the universability of *Christ's* death. For he certainly dyed for those as wel as others; and so is acknowledged to have done, by those that affirm him to have dyed *pro generibus singulorum*. And 'tis certain, that *Christ's* command of preaching was as extensive as his death, to the whole world and creation. And that so the Apostles performed we have no reason to doubt. And, if (having done so, and being not received, or the faith not bringing forth meet fruits)

this talent of the word was withdrawn from them again, the only conclusion we can duly make of it is, the acknowledgment of God's just judgments on them, and feare that he deale not in like manner with us, if we imitate them in our demerits. Now, if God should most justly punish this nation with removing our candlestick, could it be reasonable from thence to conclude, that *Christ* dyed not for this nation, or for that age of it on which the effects of that remoovall should fall, in case there were no other argument against that doctrine (founded on those scriptures which affirm, that he dyed for every man, for the whole world, &c.)? Certainly it could not. In like manner then it cannot now be reasonable to argue thus from the like fate and effects on other nations.

7. *Lastly*, *Christ* being, we know, in God's decree and promise the lamb slayn from the beginning of the world, I should demand whither by this argument it could, before the times of *Christ's* birth, be inferr'd that that sacrifice of *Christ* was intended to be availe to none but the *Jewes*? What answer soever would reasonably be offer'd to that question, would also cleare this which is now before us.

And

And this I suppose may suffice, in some hast,  
from            Your very affectionate

friend and servant, *H. H.*

*For Mr. Staninough at Aughton near  
Ormkirke in Lancashire, these.*

LETTER XII.

1. *Mr. Stanynough's last letter very acceptable.*
2. *Dr. Hammond sends this by a kinsman of his.*
3. *And does not like Mr. Stanynough, Mr. Littleton, or any of his friends, the worse for marrying.*

Dear S I R,

July 6.

1. **I** Received your very kind and wellcome letter with the very same pleasure and delight which I beleive posselt you at the writing of it. And though it came to me alone, without any of Mr. *Sherlocke's*<sup>a</sup> to con-

<sup>a</sup> *Mr. Richard Sherlock* about 1652. went into *Lancashire*, and became chaplain to Sir *Robert Bindloffe* of *Borwick-Hall* in the parish of *Walton*, Baronet; where he wrote, *The Quaker's wild questions objected against the Ministers of the Gospel.* Lond. 1654. 8vo. 1656. 4to. Which was answered by *Richard Hubberthorne* in a book entitled, *A reply to a book set forth by the Priest of Borwick-Hall in Lancashire, called Richard Sherlocke, &c.* Lond. 1654. 4to. This Mr. *Sherlock* was afterwards D. D. and Rector of *Winwick*, where he lies buried with this epitaph written by himself, *Exuvie Ricardi Sherlock, S. T. P. indignissimi hujus ecclesie rectoris; obiit 20. die Junii (anno ætatis 76.) A. D. 1689. Sal infatuum conculcate.* *Ath. Oxon.* Vol. II. col. 834, 835.

duct it, or to direct me which way to give you an answer to it; yet it falls out, that, at the time of the arrival,

2. There is with me in the house a kinsman of mine (whom I never before saw) of your country; of whom (though I had enquired after you, and found that he had not heard of your name) yet I shall not despaire, but he may find some way of conveying this unto you. Though it hath nothing to tell you; but that I am as constant in my perfect kindness, as I was confident before this assurance now given me of it, of your continued affection to mee. I heartily bless God that he hath so long continued his protection over you, and hope that he will still secure your tenure in that *κατάστασις* you mention, by those meanes, whereby you may receive most comfort to be preserved; *i. e.* the constant discharge of all duties of a good Christian in such *πνευμαὶ ἡμέραι*.

3. I was told by somebody, that I was apprehended by you to have had some unkind reflections on your marriage. But it is not amiss now to assure you, though thus late, that I never had, in the least degree, being alwayes confident that you did, with sober judgment, make that election. And, upon  
that



that presumption, I assure you, I liked it better, then if, upon any worldly considerations, you had done otherwise. Your honest chamber-fellow *Ad[am] Lit[tleton]*<sup>b</sup> hath lately done the like, and many others of your fellow-sufferers; to none of whom I have less kindness for it. And it pleaseth God that I have not yet discerned it to tend to any of their secular disadvantages. Well, I have little more to say, then to desire the continuance of your kindness to and prayers for me, and to give you all confidence that I am and shall abide

Your most affectionate

friend and servant,

*H. H.*

*For Mr. Peter Stanynough at Aughton  
neer Ormes-Kirk in Lancashire, these.*

<sup>b</sup> ‘*Ad. Littleton*, student of *Christ's-Church*, usher, and in 1658. second master of *Westminster school*, author of ‘the Dictionary which goes by his name.’ *Ath. Oxon.* Vol. II. col. 915.

## LETTER XIII.

1. *Farther thoughts on Mr. Stanynough's Marriage.* Calixtus de Conjugio Clericorum commended. 2. *His good wishes for Mr. Stanynough.*

S I R,

Aug. 23.

1. **I** Received your last, and acknowledge myself convinced in the lawfulness of that estate (and reconcileableness with sacred orders) wherein God hath placed you. And, because you mention some grounds of that your perswasion, I shall add thereto one book which I lately perused on that subject, as worth reading I believe as any: *Calixtus de Conjugio Clericorum.*

2. I shall heartily wish and dayly pray for to you a continuance of all comforts of this life, or which is one eminent one (which may well supply the place of all others) a conscientious discharge of all duty, and a preparedness for all tryalls that that may bring upon you. And if heerin you can be eminently instrumental to fortify and confirme many others, these will be great advantages of living heer, and pledges of all happyness heerafter.

heerafter. Which is heartily implored for  
and on you, by

Your assured affectionate friend,

H. H.

*For Mr. Peter Staninough at Oughton  
neer Ormekirke in Lancashire; leave  
these with the Lancashire post.*

#### LETTER XIV.

1. *Of Mr. Pierce's new books.* 2. *Of the Saturday-Sabbath men.* 3. *Of Mr. Braborne's book.* 4. *Of the first institution of the Sabbath.* 5. *Penitents how far restored to grace on their sincere repentance.*

S I R,

Sept. 10. [1658.]

1. **I** Received yours of *Aug. 24.* not long after at *London*, but found not leasure to answer [it] till this day, on which I arrived at *Westwood*<sup>a</sup>, the place of my country retirement; whence I hasten (the first thing I do) to discharge my debt; and to tell you, that

<sup>a</sup> *Westwood* in *Worcestershire*, the seat of the loyal Sir *John Packington* (to which place the Doctor had received a civil Invitation) where he remained, doing much good, to the day of his death. *Ath. Oxon.* Vol. II. col. 246.

Mr.

Mr. P[ierce] his *Ἀποκατάστασις*<sup>b</sup>, &c. is now come forth, and is now likely to be the last he will have occasion to write on that subject. Mr. Baxter I believe diverts him to another<sup>c</sup>.

2. I am sorry to heare of the addition of that *Jewish*, to al the former giddynesses of the age.

3. I had heard of Mr. Brabourne's late booke, which he unwillingly, it seemes, was brought to; having resolved to be silent, tho' he had resumed his opinion.

4. As to the *Prolepsis*, Gen. ii. 3. [*And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made:*] I never saw reason to doubt of it, or consequently to assign any other date to the Sabbatick Law, then that of *Exod. xvi.* And it is considerable (which, as I remember, Mr. Mead noted) that the seven dayes, immediately præceding the first manna-weeke, were spent, ether in travailing, which

<sup>b</sup> *Self-Condernnation exemplified, in Mr. [Thomas] Whitfield [Rector of Bugbrook near Northampton] Mr. Barlee, and Mr. Hickman; with occasional reflections on Calvin, Beza, Zuinglius, Piscator, Rivet, and Rollock, but more especially on Dr. Twisse and Mr. T. Hobbes. Lond. 1658. 4to. Id. ib. col. 859.*

<sup>c</sup> *An additional advertisement of Mr. Baxter's book, entitled, The Grotian religion discover'd, &c. — Printed with Self-Condernnation, &c. Id. ib. col. 860.*



was contrary inough to their sabbatizing the last day of them. This is evident in case the sixth day, ver. 22. [*And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.*] signify the sixth day of gathering manna. For then the day præceding those six must have been the sabbath, if there were any. But that is præjudged by ver. 1, &c. Now whither it be possible and probable, that the phrase [the sixth day] ver. 22. should only signify the sixth day of the week, and not the sixth of gathering manna, I leave you to consider; and consult Mr. Meade (if you have him) for I cannot find that book of his.

5. Your other quære, *Utrum misericors Deus restituat pœnitenti omnia bona, quæ per peccatum perdiderat?* in general speaking is easily answered. For grace (both the gift of God and the favour of God) adoption, justification, and right to salvation (which are the general comprehensive heads which contain *omnia bona quæ per peccatum perdiderat*) are certainly restored to the pœnitent. But, whither so great a degree of each of these be restored to the pœnitent, as is secured to the just man that needs no repentance; I have

42 *Dr. HAMMOND's Letters.*

no ground from scripture to determine. For as, on one side, 'tis said there, that there is *more joy in heaven* for the pœnitent; and that the *returning prodigal was feasted*, &c. when the sonn, that was always with the father, was not; which inclines to the affirmative; so 'tis sayd, by way of answer to that, as to an objection, that *all that the father had was his*, and that that was more valuable to him, then one feast. And beside, the joy and the festival prooves not the *bona omnia* in the same degree. The safest way then of resolution, I think, is, that he, that hath sinn'd, when he returnes, should by double diligence qualify himself, as *St. Paul* did; and then, no doubt, to him will belong that of—*the last shall be first*.

6. This is all that your quære's exact from

Your assured friend and servant,

H. H.

LETTER XV.

1. Of Purgatory. 2. St. Austin's being not always peremptory against Purgatory, no proof of such a place.

S I R,

Octob. 20.

I HAVE received back the notes safe. And, to the letter which inclosed them have no more to say, but that the testimonies which, you say, speake *de sanctorum aut justorum animis*, do sure speake of those soules which the *Romanist* assigns to Purgatory, and praye for deliverance out of them. For indeed, who is more then *imperfecte sanctus*, that goes out of this life? And, though martyrdome do supply the place of Purgatory to some (according to their doctrine) and others within some yeares are canonized for saints; yet, I suppose, that to all others a longer or shorter purgatory belongs; and to such, and not only to martyrs, &c. those testimonies belong, *viz.* to pious soules indefinitely: which sure go out of the world with venial finnes upon them.

2. That *Austin* was in some degree doubtfull in this doctrine, and not always peremptory against all purgatory, is not denied.

(But that will not serve the *Romanists* turn, who must have it a doctrine certain, and of faith, and deduced from the Apostles; which certainly they will never evince.) But his *dimitte* . . . . is farr from coming home to it.

3. Sir, in some hast, I am

Your most asured freind,

H. H.

*For Mr. Staninough at Aughton  
neer Ormekirke in Lancashire.*

## LETTER XVI.

1. *Whether a Protestant may marry with a Papist?* 2. *The marriage of the Clergy never interdicted by the universal Church.*

S I R,

Dec. 30.

1. **T**O your quære, *about a Protestant joyn-  
ing in marriage with a Papist*, and the lawfulness of the minister's joyning their hands? my sehse is cleare, *First*, that it is not unlawful or forbidden by any law of God or Man, for those that are of more different persuasions to joyn in marriage. The only text that I have heard cited against it, *2 Corinth. vi. 14.* [*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion bath*



*bath light with darkness?*] being certainly impertinent; ἑτεροζυγία signifying another matter far distant from marriage; and the title of ἁπὺς being, with no reason or charity, applicable to a *Romanist*, who beleeves all the articles of the Christian faith, and erres only in superstructing other things which are not such. Consequently, *secondly*, I cannot deem it unlawful to a minister to knit the bands betwixt two of thus different perswasions. And the objection from the *Rubrick* is of no force against this; because the command, being geven by the Church that *the married couple shall communicate*, can only bee obligatory to them (and so 'tis their fault, not the minister's, if they communicate not) or to the minister only so farr, that he should mind them of their duty, and be ready to minister it to them, if they be willing to receive it. Thus much then for the lawfulness being readily granted, I cannot yet but add, that *al things that are lawful are not expedient*; and that this, of the marriage of those which are of so contrary perswasions and communions, is questionless of that number. What hindrances this may probably cause to the obstructing the grand ends of marriage, the comforts of peaceable living, of unity, amity,

*minding*

*minding the same things, serving God together, bringing up children in the nurture of true religion, and the like, is obvious to foresee; and it cannot be prudent to adventure those hazards, unless there bee very great hopes of securing these and the like spiritual advantages, or somewhat (which I cannot foresee) fit to be accepted in commutation for these. This is all that seemes necessary to returne to that quære.*

2. As for your other *quære*, *Of the time of enterdicting priests marriage*, though I have in my notes a collection of all the antient Canons about that matter, yet, besides the length of transcribing them, I have another reason not to trouble you with it; because *Calixtus* hath *sparsim* set down (I think) all that I should think considerable. As for that *ἐναντιοφασία* which you take notice of, thus it is. The marriage of the Clergy being never enterdicted by the *Universal Church* of both *East* and *West*, yet strictly forbidden nowe in the *Romane*, which calls itself the *Universal Church*, and hath indeed been lookt on alwayes with great reverence, as the chiefe see of the *West*; *Calixtus* proposed to set down the original of this their pretended interdict, and can find it no higher than *Siricius*. Now to this 'tis no way

way contrary, that it was thus interdicted and punished in the Canon of *Neocæsarea*. For that neither was an *universal Councell*, nor is by the *Romanist* pretended to be such. And 'tis agreed betwixt all parties, that Canons of particular Churches are not of any force in this or the like matter (where the question is of universal obligation) to all other churches. I suppose this is the account that your question required. If it be not, resume it at some other time, and I will give you more particular answers. My paper draws lowe, and I have roome but to wish you an happy new yeare, and all continuance and encrease of earthly and spiritual comfort, and much fruit to your account. To which end you shall not faile to be particularly mentioned in the daily oblations of

Your most affectionate

friend and servant,

H. H.

*For Mr. Peter Staninough at Aughton  
neere Ormes-kirke in Lancashire.*

LETTER XVII.

1. *New Books just published.* 2. *That Presbyters are made by, and consequently inferior to Bishops.* 3. *The invalidity of Presbyterian Ordination.*

S I R,

May 1. [1659.]

1. **S**ILENUS junior's defence, of himself from Mr. Baxter is this weeke come out,<sup>x</sup> and at the same time Dr. Gauden's *ἑρμηνεία* in folio<sup>a</sup>; but Mr. P[ierce]'s is still in the press. I know not how long it will be ere it get out of it. You know ere this that there is no place for the petition you mention.

2. The question, Whether *episcopi* and *presbyteri* be distinct orders of degrees, is of no force to any effect. The plain truth is, that the *Bishop* having a plenitude of power for all ecclesiastical acts given him by the apostles, so that ἐκ ἐξουσίας βασιλεῖν (or any thing els) ἀνευ Πρεσβυτέρων, he imparts some portions of his power *ad speciales actus* to *Presbyters*, and

<sup>a</sup> The book here meant, I presume, is *Ecclesiæ Anglicanæ suspiria*: setting forth her former constitution, compared with her present condition, in four books: by Dr. Gauden. Lond. 1659. fol. See *Ath. Oxon.* Vol. II. col.



some to *Deacons* also. Which being agreed, as, then it matters not whether they be called distinct orders or degrees, so it is unavoidably consequent, that the *Presbyter* hath no farther power then the *Bishops* of the Church, from the Apostles times to these, have communicated them. And that *ordaining* of others is one of those powers was never so much as pretended by those that have most passionately asserted their rights; by name, by St. *Jerom*, who sometimes expresses himself to think the difference small, *excepta ordinatione*.

This then is the only question that we can in this nation now be concerned in, *Whether Presbyterian Ordination be lawfull?* And that is soon determined, by their having no power to do it. Whatsoever mens charity or candor towards other churches be, who stand or fall to their own M[iniste]r, and of whom the least that can be said is that is a defect and corruption in them; that can make no change in the former stating as it concernes us. Because, as necessity is pleaded to excuse them, so that cannot be pretended either for those that have opposed and cast out the Bishops heer, or assumed powers not belonging to them, whither in ordeining Presbyters, or in

G

acting

*Walter Maister*

acting by force of such ordination. This is all that your question seemes to exact from

Your very affectionate  
friend and servant.

*For Mr. Peter Stanynough at Aughton  
neer Ormkirk in Lancashire.*

### LETTER XVIII.

1. *His thoughts of the approaching Restoration of the Church of England.* 2. *Doubt, whether the Long Parliament (though they have voted their own dissolution) will really dissolve themselves.* 3, &c. *Of divers new books.*

S I R, . . . . . March 16. [1659.]

1. **I** AM very glad that the troubles that were so neer as to menace, were not yet permitted to take any hold on you. I hope that the feares of that sort are now *prettily*\* well dispell'd, if our unreformed sinns do not call them again upon us. It appeares not improbable, that *the tabernacle of David*, which hath been in the dust so long, may ere long be readified; but, whither not with those diminutions, which may extort teares from

\* Ita.

them that compare the *second* with the *former* ædifice, I am not able to divine.

2. This indeed makes your consideration concerning elections very seasonable and necessary to be pursued, when occasion requires. But that *these*, which have voted their own dissolution, *will have been* † so cruell as to execute it, I am not yet forward to believe.

3. Of bookes that are lately come abroad, I præsume you will be glad to heare of Dr. Sand[erson] *de Conscientia*, his ten last lectures<sup>a</sup>.

4. There will also, by the time this comes to you, be publisht a little piece, wherein he [Dr. Sander[son]] and your old friend Dr. Ha[mmond,] are joyntly concerned: *A pacifick account of God's Grace and Decrees*<sup>b</sup>, published by the latter.

5. As also one single sheet, called, *An ac-*

† *Sic, sed rectius* will be.

<sup>a</sup> *Several Cases of Conscience discussed in ten Lectures at Oxon. Lond. 1660. 8vo. Published at the instant desire of Robert Boyle, Esq; an encourager of Dr. Sander[son]'s studies, in the time of his affliction. Ath. Oxon. Vol. II. col. 321.*

<sup>b</sup> *A pacifick discourse of God's Grace and Decrees, &c. Lond. 1660. 4to. Id. ib. col. 248.*

52 *Dr. HAMMOND's Letters.*

count of one suggestion of the Romanist against [the] Disp[atcher] dispatched<sup>c</sup>.

6. I know not whether you have seen a piece of Mr. [William] Creed's, called, *The Refuter Refuted: in defence of Dr. Hammond's* Ἐκτενέστερον, against Mr. Jeanes<sup>d</sup>.

7. Or Mr. Peirson on the Creed<sup>e</sup>.

8. Or Mr. Thorndyke's book in fol. (to which he hath lately printed a large index of *errata*, a whole sheet close written, very necessary for the understanding the booke.)

9. Or Dr. Gawden's sermon on the Bp. of Exciter<sup>f</sup>.

10. At Cambridge they have of late printed *Origen* against *Celsus*, and *Philocalia*, Gr. & Lat.

11. *Hierocles* pieces, with prefaces, &c. of Mr. Peirson, are printed at London.

12. So is *Alexander Aphrodisæus de Fato*, Gr. and Lat. by a friend of youres.

<sup>c</sup> Dr. Hammond wrote, 1. *The Dispatcher* dispatched: or, *An Examination of the Romanist's Rejoynder to Dr. Hammond's Replies*, wherein is inserted a view of their profession and oral tradition, in the way of Mr. White. Lond. 1659. 4to.—Then, *A brief account of a suggestion against the Dispatcher* dispatched. Lond. 1660. 4to. *Id. ib.*

<sup>d</sup> *The Refuter Refuted: or Dr. Henry Hammond's* Ἐκτενέστερον defended against the impertinent cavils of Mr. Henry Jeanes. Lond. 1659. 4to.

<sup>e</sup> John Pearson, afterwards D.D. and Ld. Bp. of Chester.

<sup>f</sup> *A Sermon preached at the funeral of Dr. Ralph Brownrigg, Bishop of Exeter, on 2 Kings ii. 12.* Lond. 1668. 8vo.



13. Two excellent pieces there are from an unknown hand, *The whole Duty of Man*<sup>s</sup>, and *The Gentleman's Calling*<sup>h</sup>. Tim. Gartbwait, stationer, at the little north door of St. Paul's church, will help you to any or all these. God in heaven be with you. You have the daily prayers of

Your assured friend and servant.

I hear Dr. Heylin hath newly published *An history of the five points*.

For Mr. Peter Staninough at Aughton  
neer Ormekirk in Lancashire.

<sup>s</sup> Dr. Hammond wrote an epistle before the first edition of *The whole Duty of Man*.—I once thought *The whole Duty of Man* had been written by Dr. William Chapel, Lord Bp. of Cork and Ross. Then by the famous Obadiah Walker. But the right reverend and learned Dr. Robert Clavering, now [1738.] Lord Bishop of Burg St. Peter's, was some time ago pleased to acquaint me, that it was written by one Mr. Basket, a Clergyman of Worcestershire.

F. P.

<sup>h</sup> Dr. Humphrey Henchman wrote an Epistle prefixed to the first Edition of *The Gentleman's Calling*. Ath. Oxon. Vol. II. col. 798.

by Allstree

## LETTER XIX.

1. 2. *Compliments to Dr. Ingelo for his Book of Sermons and letter to Dr. Hammond.*  
 3. *Of the two Hierocles.* 4. *Thanks to Dr. Worthington for publishing The select Discourses of Mr. John Smith, sometime Fellow of Queen's College, Cambridge.*

S I R, March 27. [1660.]

1. **I**T is very long since I had the least conversation with my very much loved old friend *Eton College*. And there is no means whereby I am better pleased to renew it, then this which you have offer'd me. About a year and three quarters since, I was as near it as the way betwixt *Hitcham* and *Old Windsor* lead me. And the special advantage of that journey was, that in each of those stages, I heard of your name, both by my Lord of *Chichester*. [Dr. *Henry King*] and Mr. *Farington*, with the addition of so much good character as gave me a desire to be acquainted with you, and made me very much pleased to receive this great favour from you both in your *book* and *letter*, which I presently took in with great greediness and satisfaction.

2. If

2. If in your book I ask you why you render πλάτων πεινχρῆς, (p. 87.) he *tormented* hell, and not rather he *rifled* or *despoiled*, or *beggar'd* <sup>Hell</sup> <sub>Pluto</sub>? it will assure you, that, if I had met with any but "..... μα there, I should have had confidence to have mentioned it to you.

3. By two passages in the first Sermon, p. 103. §. 21. I guess you so kind to *Hierocles* on the *Pyth[agoræan]* verses, that you are sorry that he should be the assertor of *Apollonius* against *Christ*. Perhaps it may not be ungratefull that I tell you of a passage in *Æneas Gazæus*, in his dialogue called *Theophrastus*, which gave me some occasion to conjecture, that, as there were many of that name, so the advocate of *Apollonius* was another from our author. For this *Æneas* brings in ..... speaking to *Theophrastus*, and thus concluding of *Apollonius*, εἰ τοίνων, &c. μεμονωμένοι ὁ Ἀπολλώνιοι, τὰ ψαλῆ λέγων ἐλέγχεται, adding immediately, Ἱεροκλῆς δὲ, ἐκ ὁ διδάσκαλος, ἀλλ' ὁ προβαλλόμενος τὰ θωμάσια, ἄπιστον ἢ τῷτο προσέθηκεν. To me of a sudden this suggested, that he whom they call ὁ διδάσκαλος of those two philosophers, as our author, and he that joins with *Apollonius*, as adding fabulous relations to that of  
his

his of *Achilles's* ghost, against whom *Eusebius* wrote, was another. You may have the leisure and curiosity perhaps to examine this in *Bibliotheca Græc. Patrum*, Tom. II. p. 383. and therefore I have had the confidence to mention it to you.

4. Sir, for this I beg your pardon, and also your favour to present my very humble service and thanks to Dr. *Worthington* for his own part first, and then for the learned and pious discourses which his care hath communicated to the world. The book I had read over before his favour came to me; having no other invitation to it from any man, but what the work it self, casually met with, yeilded me; finding it stored with much more variety of learning, moderation, and design of piety, then I frequently meet with now adays. I shall now no longer divert you then by assuring you, you have much obliged

Your affectionate humble servant,

*H. Hammond.*

For Dr. [Nathanael] Ingelo  
at Eton College, these.

*April*



April 25. 1660. (saith Mr. Wood<sup>a</sup>) 27 (saith Mr. Richard Smith<sup>b</sup>) died Dr. Henry Hammond. "He was the glory of the *English* nation, not only for Theology, but for many other learned acquisitions<sup>c</sup>."

<sup>a</sup> *Ath. Oxon.* Vol. II. col. 249:

<sup>b</sup> Obituary, in *Desiderata Curiosa*, Vol. II. Lib. XIV. p. 33.

<sup>c</sup> *Echard*, p. 784: b.

*The E N D.*



# Books by the Publisher.

I. **T**O' 'ΥΨΟΞ 'ΑΓΙΟΝ. Or, an Exercise on the Creation, and an Hymn to the Creator of the World : Written in the express words of the sacred text, as an attempt to shew the beauty and sublimity of Holy Scripture. *There are hid yet greater things than these, and we have seen but a few of his works.* Ecclus. xliii. 32. London, 1716. 8vo.

II. *Academia tertia Anglicana*; or, The Antiquarian Annals of the Town of *Stamford*. Containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals and Schools there. Gathered from the best accounts Print and MS. particularly the registers of *Durham*, *Lincoln*, and *Peterborough*, Mr. *Dodsworth* and the Cotton MSS. the Corporation-books, and the MS. Collections of divers eminent Antiquaries; beautified with sundry Draughts, Prospects, and Pourtraitures of the Town, Monasteries, Churches, Tombs, Hospitals, Gates, Arms, Seals, and other *Antiqua*, in a variety of sculpture. *Ex fumo dare lucem.* Hor. Fol. Lond. 1727.

III. *Desiderata Curiosa*, Vol. I. Containing, 1. the complete Statesman, exemplified in the life of Sir *Will. Cecil*, Lord *Burghley*. 2. Two and twenty Letters of the Lord *Burghley* to his Son *Robert*. 3. Lord *Burghley's* ten Precepts to his Son *Robert*. 4. A most remarkable Letter of the Lords of the Council, in Vindication of *Robert* Earl of *Leicester*, from the Aspersions cast upon him in a book called *Leicester's Commonwealth*. 5. Memoirs of *Will. Chaderton*, Bishop of *Chester*, and then of *Lincoln*. 6. A large account of the Sickness and Death of Sir *Robert Cecil*, Earl of *Salisbury*. 7. A large account of the Sickness and Death of Prince *Henry*. 8. A Letter of Mr. *Thomas Hobbs*, resolving the question, *Why a man remembers his own face* (which he sees often in a glass) *less than that of a friend which he hath not seen of a great time?* 9. Account of the Saxon Lord *Longueville*, who was killed by the Danes, and of his Monument at *Overton Longueville*. 10. A remarkable account of the Body of some great person dug up at *Southwell*. 11. Sir *Tho. Powis's* Epitaph: by *Matt. Prior*, Esq; 12. A Discourse on the antient Divisions of the Night and the Day; as also on the antient Hours of Prayer, &c. 13. A Description of *Burghley-house* by *Stanford*, and of the principal Paintings and other Rarities now to be seen there. With many other curious Particulars. *Referam toto notissima regno facta.* Ovid. Adorn'd with Cuts. Fol. Lond. 1732.

IV. *Desiderata*







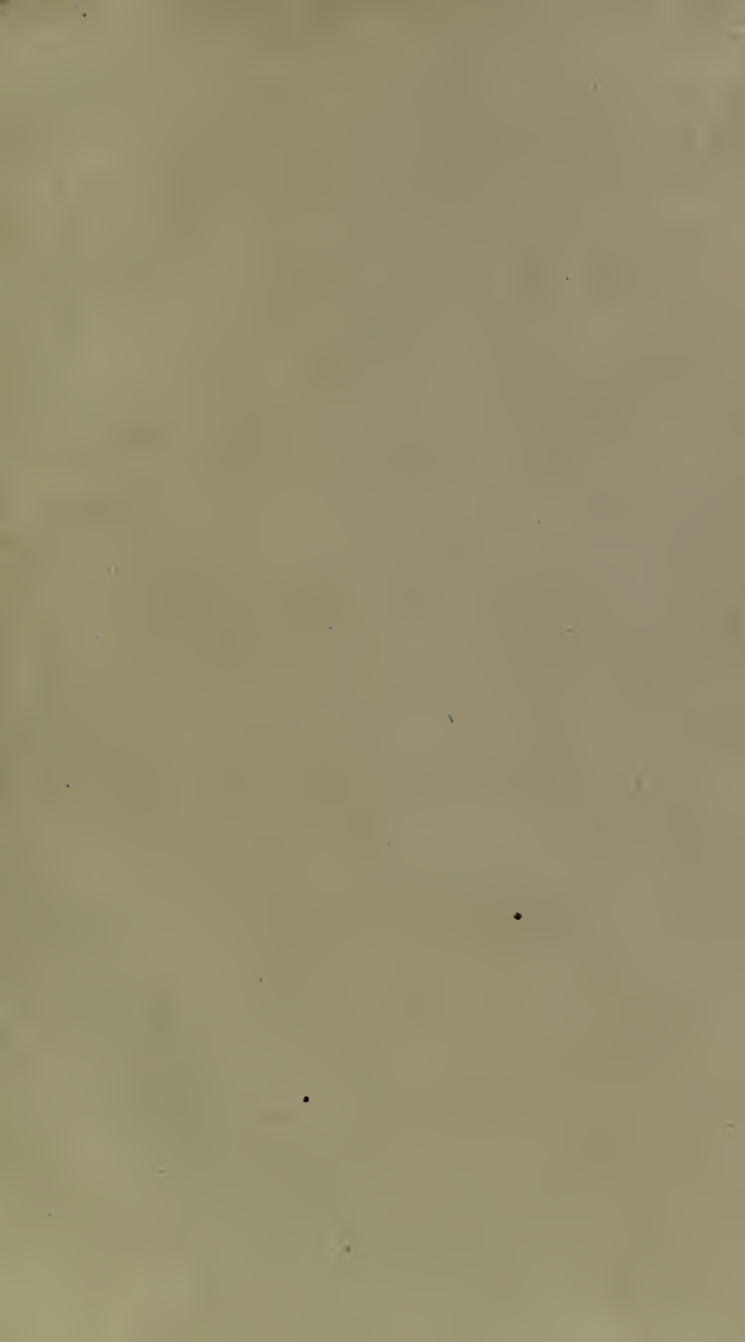










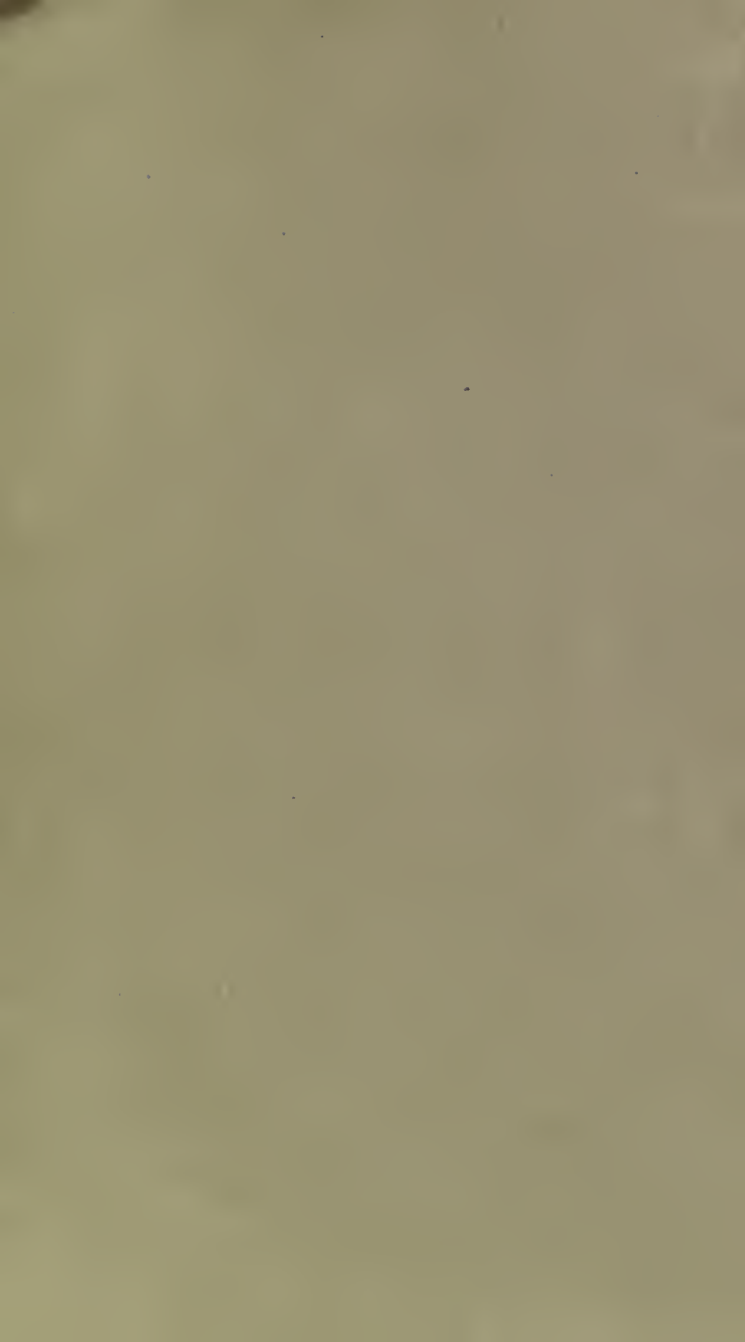










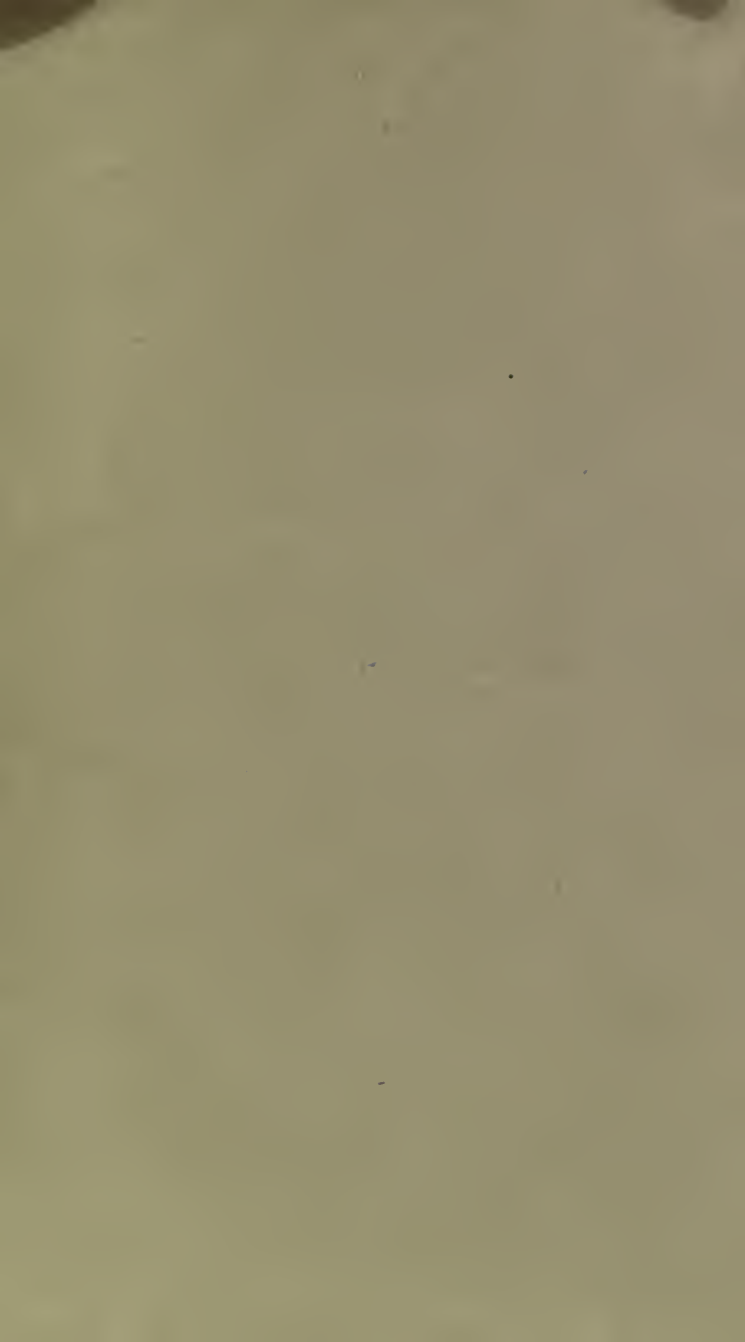


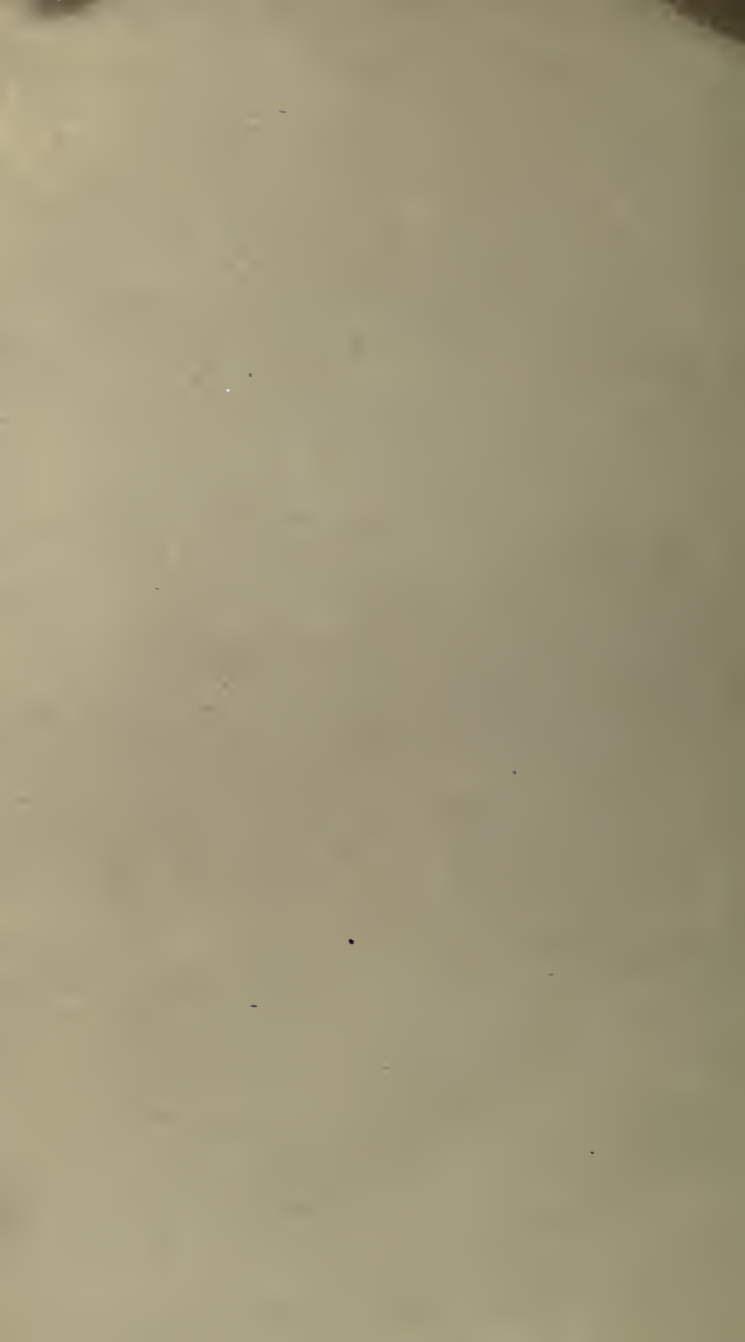


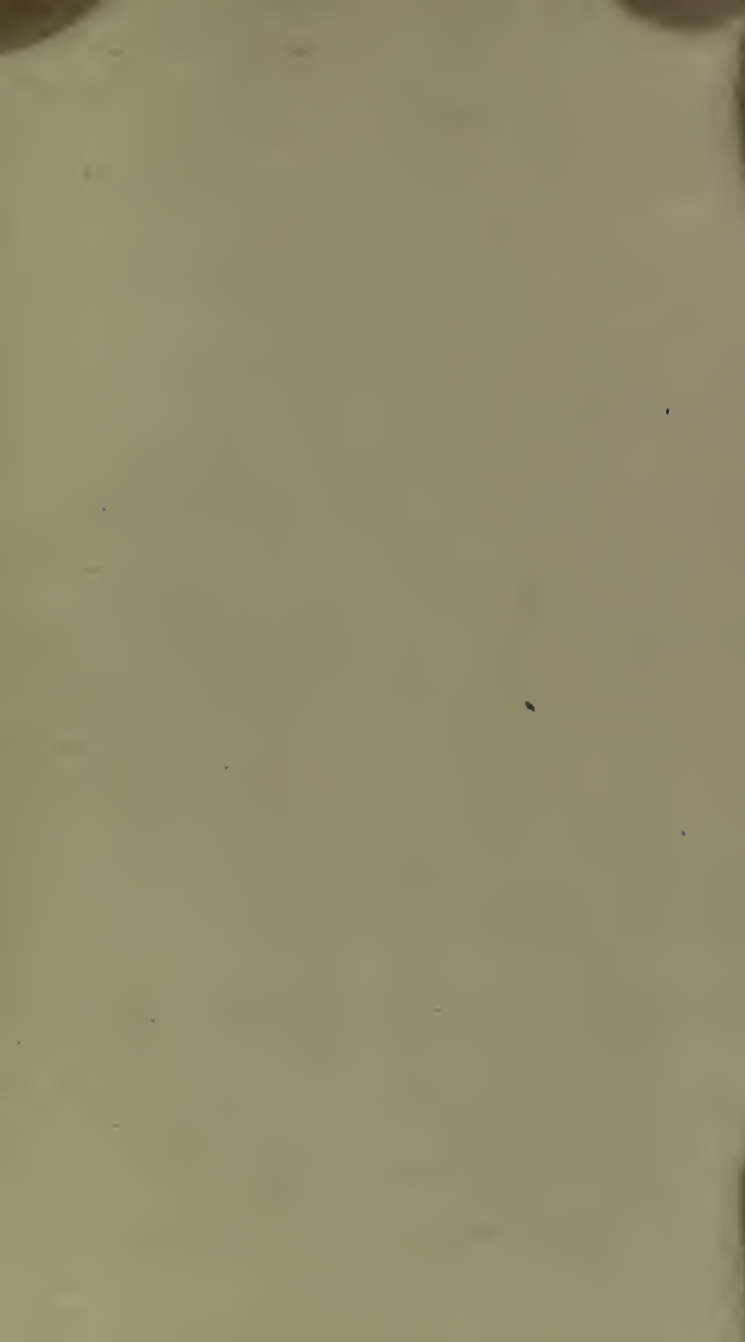


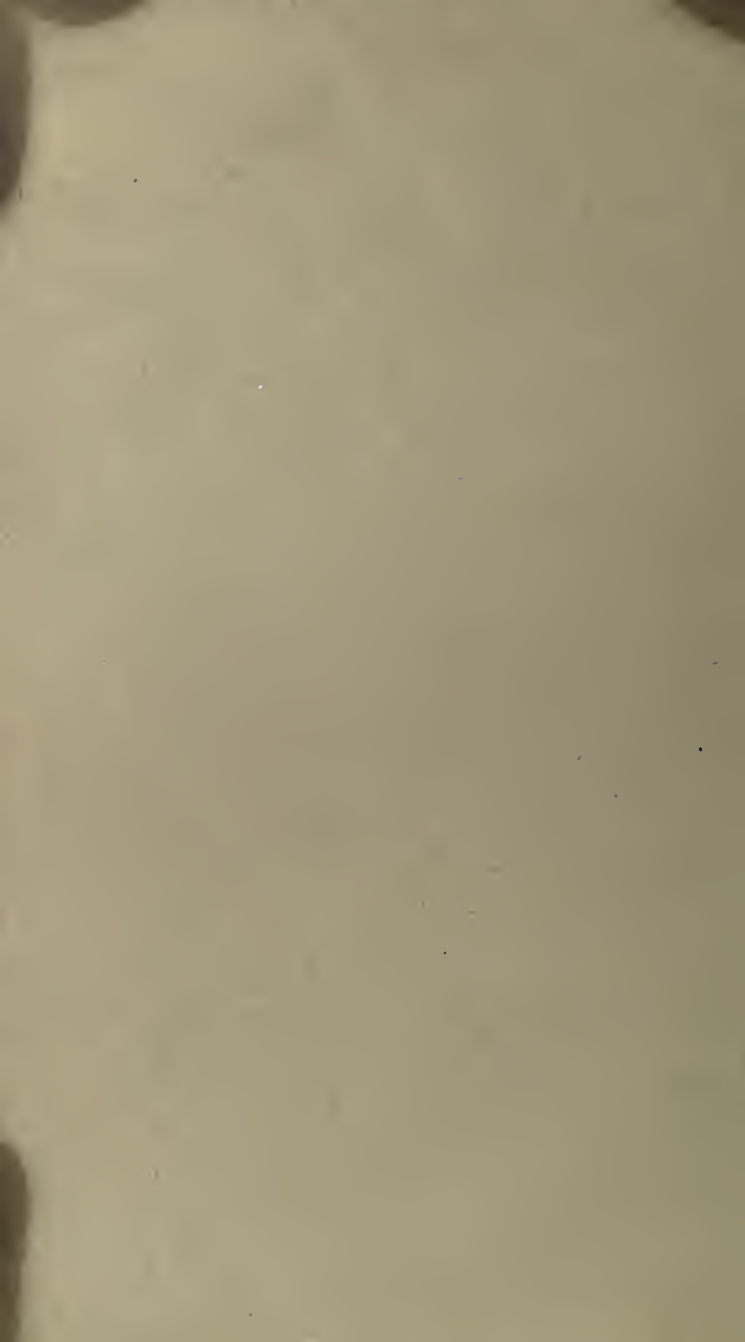




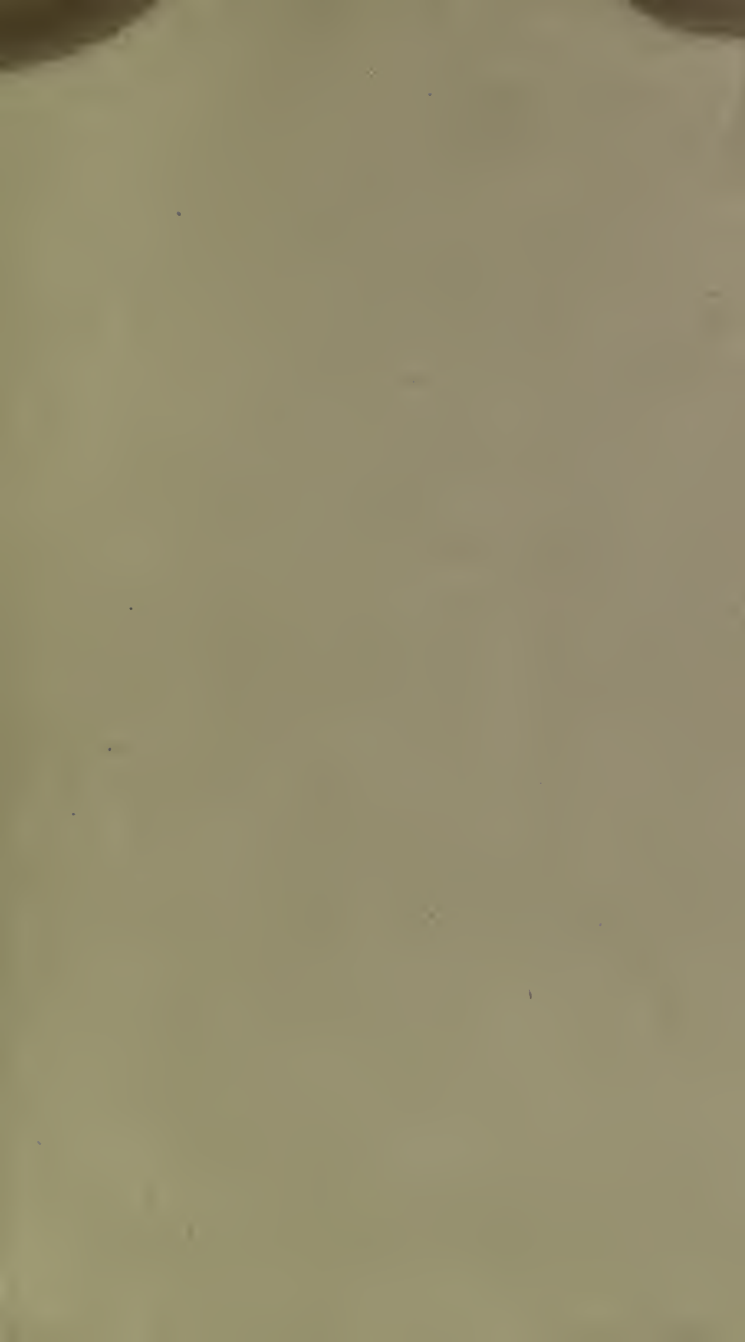


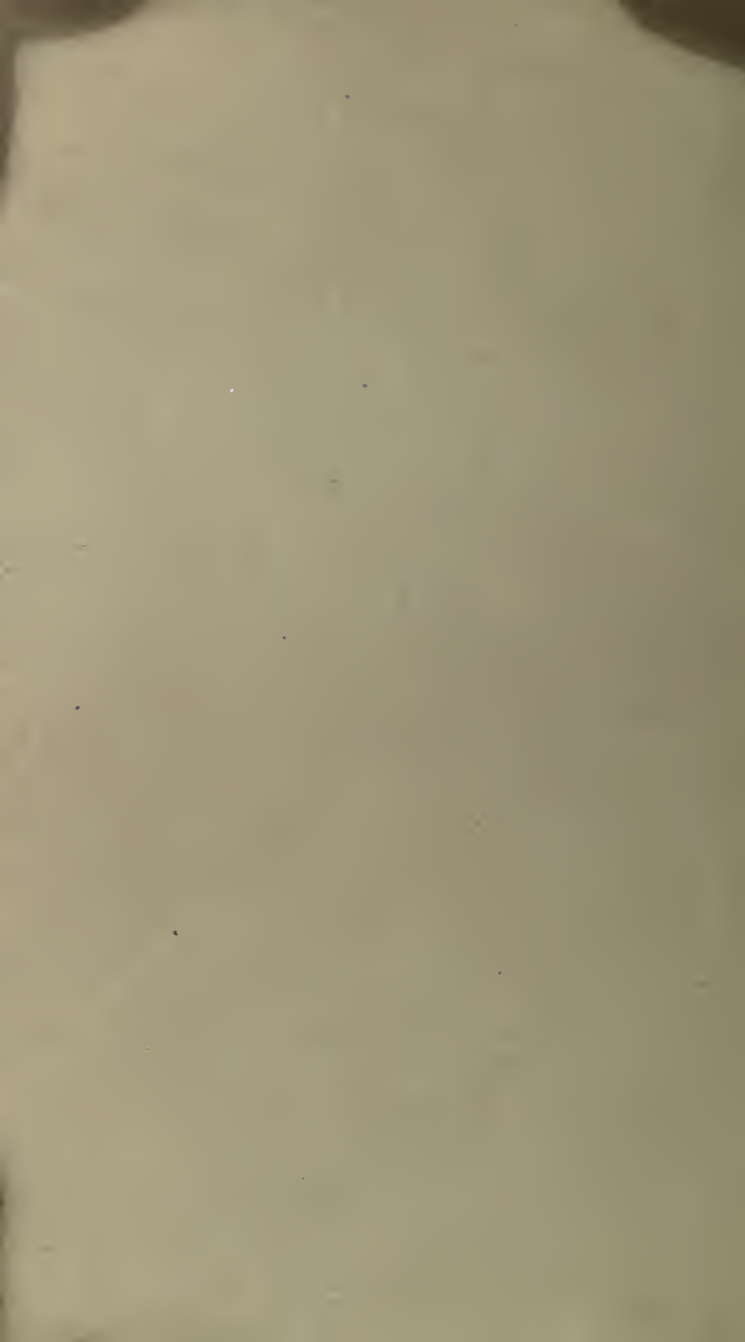


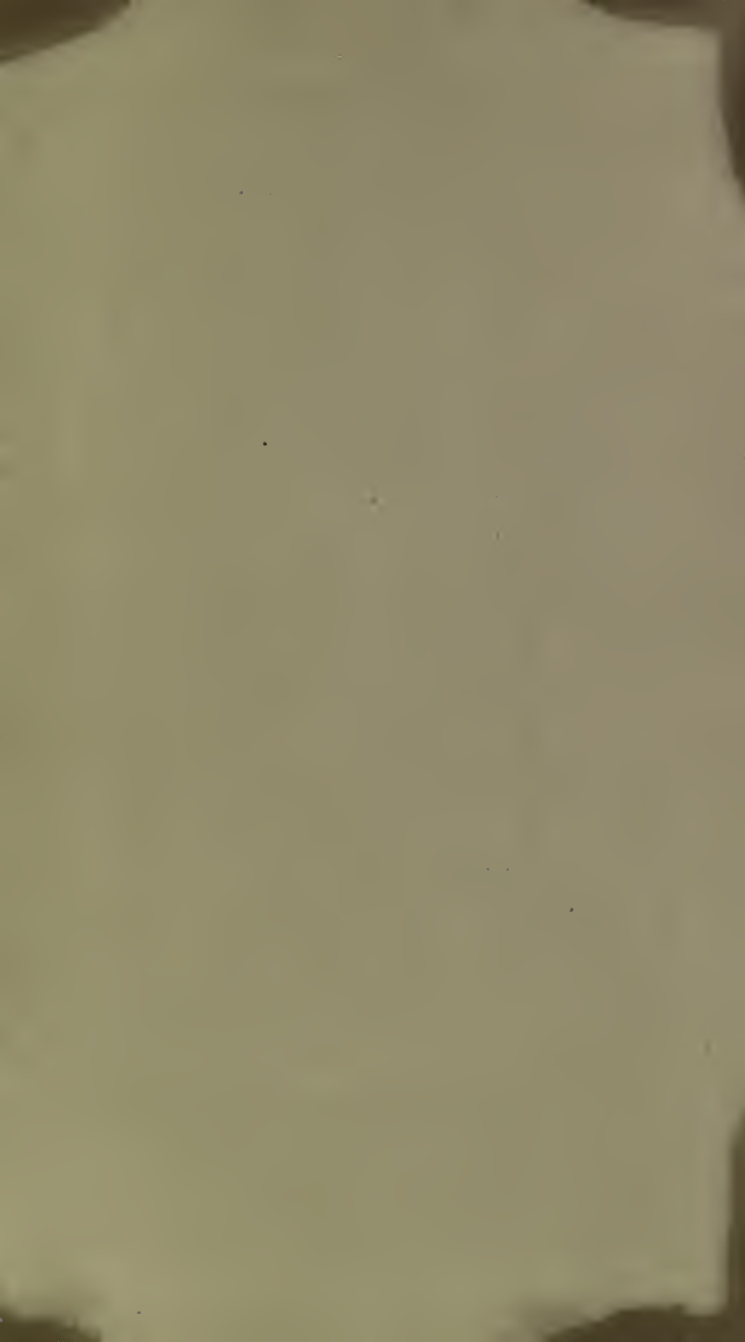












UCSB LIBRARY

X-642.79

UC SOUTHERN REGIONAL LIBRARY FACILITY



**A** 000 616 919 7



