



Dr. *S N A P E*'s

SECOND

LETTER

TO THE

Lord Bishop of *Bangor*.



(Price One Shilling)

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A Second

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TO THE

Lord Bishop of *Bangor*,

IN

VINDICATION

OF

THE FORMER.

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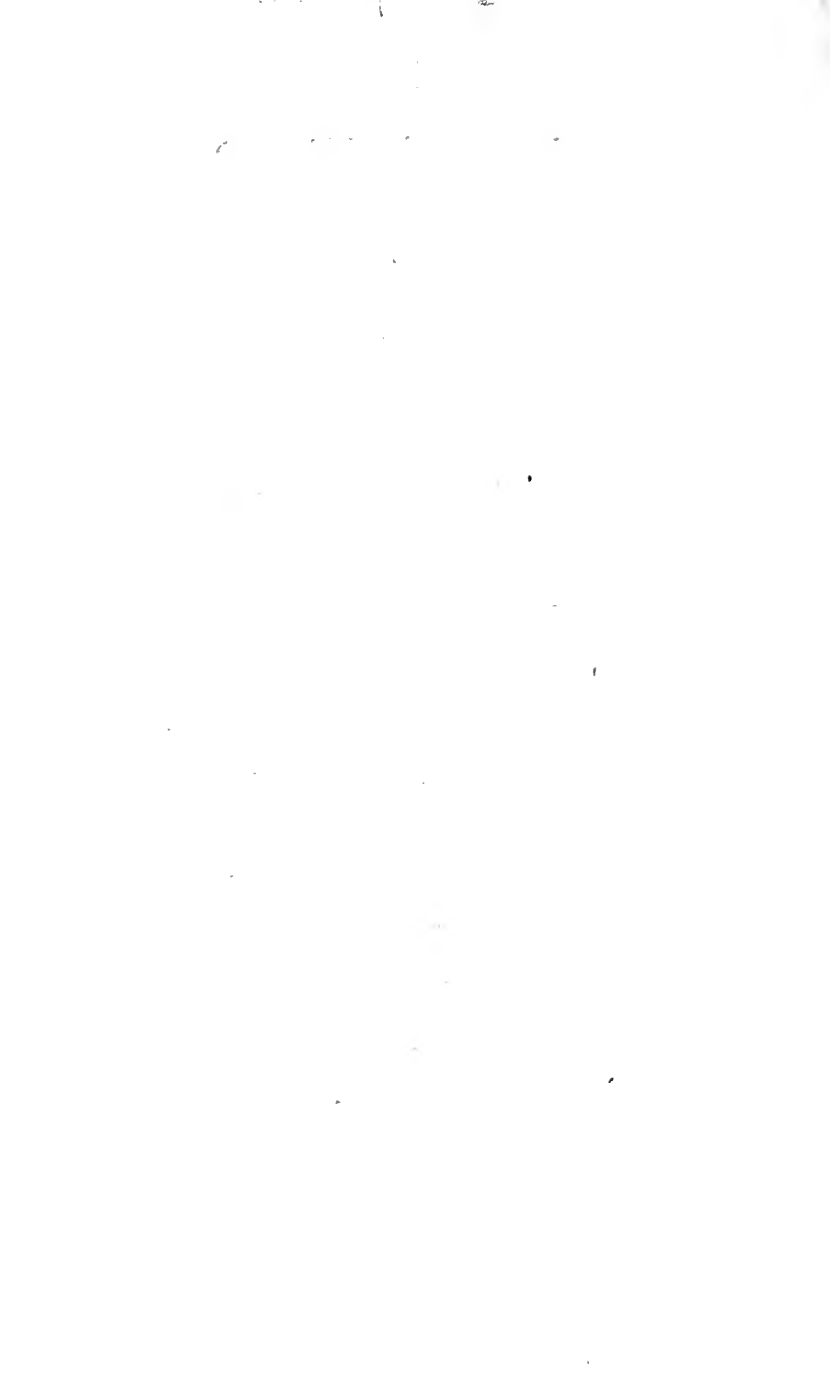
ANDREW SNAPE, D. D.

Chaplain in Ordinary to His Majesty.

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A Second
LETTER
 TO THE
 Lord Bishop of *Bangor*.

MY LORD,



SINCE my last, your Lordship has been pleas'd to honour *me*, and oblige the *World*, with an *Answer* to my *Letter*; in which you have endeavour'd to shew, that I have mistaken, or wilfully misrepresented your Meaning; or where I have not done so, that notwithstanding our seeming Difference, I am in the main agreed with you, and do, in Effect, maintain the same Doctrine, which I have taken the Liberty of censuring in your Lordship.

In Reply to which, I must beg your Lordship to give yourself one farther Trouble, in considering the Reasons I am

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now going to offer, why I understood you as I did ; why I believ'd, and still believe, even after your Explanation, that you intended to be so understood ; and why I am forc'd to decline the Honour your Lordship is pleas'd to do me, where you affirm that I plead the same Cause with you.

As to the *Manner* in which I have treated the Subject, it was such as arose from that Importance of the *Matter*, which you acknowledge. The Danger I apprehended from your Lordship's Positions, was of the utmost Consequence ; and I endeavour'd to make others sensible of that Danger, in the clearest Manner I was able, within the Rules of Truth and Decency, and Christian Charity ; nor am I conscious that I have, in any respect, exceeded those Bounds. But I thought your Lordship had no Title to expect that I shou'd sacrifice the Force of my Argument to a Point of Ceremony ; that I shou'd forbear urging some unwelcome Truths, because they were too bad to be told ; or suffer People to be led into a destructive Snare, rather than offend your Lordship, by discovering whither you was leading them. Under this View, I confess, a more extensive Charity for the Souls of them that might
fall

fall into the Delusion, a Zeal for the Advancement of Piety, (which your Lordship's Representation might induce Men to think was nothing else but *superstitious Folly*) and a Concern for the Honour of Christ's Ministers, both dead and living; were the uppermost Considerations with me, and out-weigh'd all Personal Regards.

I find myself still in the same Disposition, and under no Temptation from any appearing Civilities in your Answer (tho' they had not been allay'd by most injurious Reflexions) to relinquish so just a Cause, or forbear defending the Doctrines of Christianity in Opposition to your Lordship's Errors. Your Prayers and good Wishes I sincerely return: May God grant you an Abundance of Spiritual and Temporal Blessings, and particularly the Grace to employ those uncommon Abilities you are Master of, in as Eminent a Manner to the Advancement of his Glory, and the Edification of his People; as you have us'd them of late, to the undermining the Foundations of his Church, to the Diversion of Infidels, the Unsettling the Weak, and Grieving the Minds of all good Christians! And I trust, the following Sheets will convince

convince you, how much you stand in Need of such Prayers.

My first Charge (as your Lordship observes) is, that I find you *striking at the very Root of all Goodness, depreciating the solemn Duty of Prayer, by separating Devotion from it, which is the Life and Soul of it, &c.* As heavy as it is, your Lordship has not discharg'd yourself of it, and I doubt must be contented to bear it.

Among those which you call *The Supports of the Charge*, you quote, from me, your own Definition of Prayer, and so slip it over, without considering how much that Definition wants to be supported. I thought it pretty strange, that, even in your *Sermon*, you shou'd offer no one Proof from Scripture, in Vindication of so startling a Novelty, so contrary to the generally receiv'd Notions, as the defining Prayer to be a calm and undisturb'd Address: And more especially, when you had appeal'd to *all* our Lord's Directions about that Matter. Your Lordship's Words are,

Prayer, in all our Lord's Directions about it — was a calm, undisturb'd Address. The Meaning of which Words must be, (or they can have no Meaning) that
where-

where-ever our Lord has given any Directions about praying, one of the Circumstances directed was, that Prayer must be calm and undisturb'd. But finding no such Direction produc'd in Proof of what you asserted; and finding by the Scripture, that there was no such to be produc'd; I told your Lordship as much, and call'd upon you to name the Texts. My Words were, — *No such Directions appear in Scripture. — Where does he say, that Prayer must be calm and undisturb'd, or use any other Expression of the like Importance? Where does he attempt to moderate or assuage the Fervour of inward Devotion, or warn his Disciples against making their Requests to the Father with too much Vehemence?*

Your Lordship cou'd not make an Answer to those Questions agreeable to your own Purpose, and therefore have very judiciously made none. Which obliges me once more to repeat my Call; and in the mean time, every one that understands Reasoning will agree with me, that I remain in Possession of the Point debated; since the Proof of your own Position is evidently incumbent on your Lordship; and wou'd be so, tho' you had never so fully disprov'd my Arguments to the contrary,

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trary, which were thrown in *ex Abundanti*: But how far you have done that, will be consider'd hereafter. As the Case stands at present, you must give me Leave to say, that you have represented our Saviour as teaching what he never taught, and have appeal'd to *all* his Directions about Prayer, for that which does not appear in any *one* of them. And when your Lordship produces any *one* such Direction of his, I frankly engage to abate you all the rest.

The Supports of the Charge, says your Lordship, are these, 1. I say, that Prayer is a calm, undisturb'd Address to God, &c. Who wou'd believe, that you intended any more by than little &c. that to fill up what was uncited in your own Sentence? Who wou'd suspect, that it was to be extended to almost a whole Paragraph in my Words. or that the most pressing Part of the Objection shou'd lie conceal'd under it? For tho' I did, and do except to the Assertion itself, when deliver'd as your own Opinion; yet I particularly *supported* my Charge, by urging it as ascrib'd by your Lordship to our Blessed Saviour.

Your Lordship found so sensibly how little this Point was to be defended, that when you come to explain yourself in
you

your *Answer*, you would fain shift off that Calmness and Undisturb'dness, which you make essential to Prayer, to the Understanding; which in the *Sermon* must necessarily be interpreted of the Passions. This will appear plainly to any one, who considers on what Occasion this Subject was introduc'd. You instance in Prayer, as one of those perverted Words or Sounds, which by *Length of Time*, and *passing thro' many Mouths*, is come to stand for a *Complication of Notions as contradictory to the Original Intention of it, as Light is to Darkness*. Let us examine then, where lies the *Contradiction* between that Primitive Meaning of the Word, which you contend for, and that abus'd one, in which, you tell us, it is now taken.

Prayer, you say, (and we have only your bare Affirmation for it) *in all our Lord's Directions about it, — was a calm undisturb'd Address, &c.* But the same Word is come to signify *Heat and Flame*, let it be in what Manner or Degree you please. Now, this *Heat and Flame*, you have shewn us over and over, that you meant of the Passions, and therefore the Calmness and Undisturb'dness must be meant so likewise. For, where otherwise would be the Opposition between that which

you allow, and that which you condemn, unless the same Power or Faculty, which ought to be calm and undisturb'd, is heated and inflam'd? To make a Contradiction, the same thing must be both affirm'd and denied of the same Subject, or two opposite Qualities be ascrib'd to it, in the same respect. To say a thing is different now in one respect, from what it was anciently in another, argues no Inconsistency at all, between the present and former State of it. Prayer may certainly be both calm and fervent at the same time, without any Incongruity, if you apply one to the Understanding, and the other to the Passions; a cool Head and a warm Heart are no incompatible Characters. The Word, under this Interpretation, signifies the very same it has ever done; and if you will explain it so, to justify the Innocence of your Meaning, you must at least confess, that the Instance was nothing to your Purpose.

But your Lordship cannot wonder, if I, who never suspected that so great a Master of Reasoning would choose to exemplify his Observation, by so foreign and inconclusive a Proof, when the same Point might have been made good by a Thousand

find pertinent Examples ; you cannot wonder, I say, if, taking it for granted that there was some Consistency in your Argument, I interpreted the *Calmness and Undisturb'dness* which you require, as well as the *Heat and Flame* which you disallow, as equally meant of the Passions.

And in Opposition to that which I apprehended to be your Doctrine, and which you gave me just Reason so to apprehend, I urg'd the Parable of the importunate Widow, who wearied out the unjust Judge, which our Saviour expressly spoke *to this end; That Men ought always to pray, and not to faint.* This, and the other Parable of him that borrow'd the three Loaves at Midnight, your Lordship will allow *to touch no Circumstance of Prayer, but the frequent Repetition of it.* But, can you conceive that the *Widow* felt no Anguish of Mind from the Provocations of her Adversary, and the Backwardness of the Judge to avenge her of him ? Could the *Borrower* of the Loaves be without some Uneasiness and Disturbance in himself, from the Necessity he was under of Disturbing the *Lender* ? He that interrupts another's Rest, must break his own, from the very Thoughts that he does so. I speak it from my own Experience,

perience, and can assure you, my Lord, it has not been without great Pain and Grief to myself, that I have been forc'd to give your Lordship the Trouble of our late Correspondence. And though I might make myself the easier, from the Profession you are pleas'd to make, *p.* 16. that it gives you no Disturbance; yet the Evidences of the Contrary so often break out, in almost every Page of your *Answer*, and even in that very Sentence; that I again repeat the unpleasant Task, with the same Anxiety and Regret.

'Tis true, this Principle of Grieving one's self, for being forc'd to aggrieve another, will not hold strictly and properly in the Application of the Parables: For the *Almighty* has no Passions, and cannot be disturb'd. But, however, we must consider Him, as He is pleas'd to represent Himself, in Condescension to human Weakness: And since our Blessed Saviour has thought fit to compare him to a Judge that may be teaz'd into a Compliance; and to a Man in Bed, that may be incommodiously molested by the Importunity of his Friend, we are to regulate ourselves accordingly, and to address Him, as if the Things we petition for, could really be extorted from Him by a troublesome Importunity.

And

And as the Rules for *asking, seeking, and knocking*, are a Corollary, or Conclusion drawn from the Parable last mention'd, they plainly imply, that we should so ask, so seek, and so knock, as the Man did, in the Case he had just cited; *i. e.* with such an importunate and pressing Earnestness, as no Man is capable of persisting in, without some Commotion of Mind; and that still more Vehement and Ardent, by how much the oftner the Thing requested is denied, and the longer it is withheld.

The *Publican* is describ'd under a deep Humiliation for his Guilt, under Trouble, and Sorrow, and Dejection for the Sins he had committed; and your Lordship may as well affirm, that a troubled Sea is calm, as such a troubled Mind. I do not pretend that *Smiting upon the Breast*, or any other bodily Gesture, is any sure Indication of true Repentance; but in his Case it did certainly accompany a true Repentance, and such an one for which he is said to go down to his House justify'd. And therefore, I alledg'd it as a Proof, that a Man might pray acceptably, without such an Undisturb'dness, even as to bodily Motion, as your Lordship makes Essential to Prayer.

You

You complain heavily of the Injustice I do you, in changing your Words *Calm and Undisturb'd* into *Cold and Lifeless*, and back your Complaint with this Charitable Insinuation, that I think every Thing lawful against the Man I dislike.

But what have I done, that is Disingenuous or Unfair? Do I quote the Words *Cold and Lifeless*, as us'd by your Lordship, or offer to impose them on the Reader, as your very Expressions? Have I not twice in the foregoing Paragraph, and as often in that which follows, recited your own Words? From which, as I could not fairly depart in those Places, where I was quoting, or arguing from your Words; so, I thought myself both at Liberty, and under some Necessity of varying here, where I was arguing upon your Sense; in order to relieve the Reader, who would be cloy'd with a tedious Repetition of the same Phrase.

I never saw any written Controversy, where the same Liberty was not taken; where, after the Words of an Opponent have been faithfully cited, they have not, in the farther Reasonings upon them, been chang'd for others Synonymous and Equivalent. Your Lordship has gone even farther than this: You have chang'd my Epithets,

eths, *Unwarrantable and Obnoxious* *, into *Hard and Severe* †, without reciting them: You have told me of my *boasted Zeal* for *meer Authority* ||, which I find printed in remarkable Characters, as if I had express'd myself so; when I have neither us'd the Expression, nor contended for the Thing.

But you are pleas'd to compliment me with a *greater Skill in Words, than is necessary to know the Difference between Calm, and Cold; Undisturb'd, and Lifeless*. I have Skill enough to discern, that your Lordship makes little or no Difference between them. For, but a little after, you, in Effect, disown, at least you avoid owning, those Qualities I am an Advocate for, of *Warmth, and a lively Emotion of Spirit*; by throwing in a needless Scruple, and questioning the Meaning of Words, as plain as the Subject will admit of. Wherein have I wrong'd you, in calling that *Cold*, which yourself, even after your Complaint, are so unwilling to call *Warm*? Or, why might I not name that *Lifeless*, which you have not allow'd me to name *Lively*?

* Letter. p. 6.

† Answ. p. 4.

|| Answ. p. 25.

The Lord's Prayer (I say it again) was certainly not *calm and undisturb'd* at the Delivery, because our Lord pray'd always with Fervency: And in the subsequent Use of it, I again affirm, that its being so, or otherwise, depends on the Affection of him that uses it. The Question is not, how far the Words of that, or any other Form, are pathetic, or not; since languid Expressions may be offer'd up with Ardour, and animated by the Devotion of the Supplicant; and the most exalted Form lose all its Energy, in the Mouth of the Careless and Indevout.

I suppos'd your Lordship might be calm and undisturb'd, when you said the Lord's Prayer. Here I kept your own Words, and yet you are as much offended, as when I chang'd them: I allow'd you that which you profess to esteem a *great Character*, and yet you term it *hard Usage*.

Our Saviour's Prayer in his *Agony*, is a full Confutation of your Definition of Prayer. 'Tis evident, and you grant it, that he was not Calm, when he pray'd, and therefore Calmness is not essential to Prayer. But your Lordship is not just to me, in confining my Appeal to our Saviour's Practice, to this single Instance: I must have been greatly *assist'd in Words*, not to have

have call'd it *Example*, rather than *Practice*, if that had been my Meaning. Your Lordship knows very well, (tho' you have thought fit to dissemble it) that I us'd another Expostulation before I came to that Instance; which, if you had been dispos'd to understand me right, and to let the Reader do so, would have explain'd what I meant by his *Practice*. I say, *Did he content himself when (i. e. whenever) he pray'd, with as little Devotion, as, &c.* I had in my Eye several Proofs of our Lord's praying with exceeding Vehemence, which induc'd me to call it his *Practice*; but thought it as good as a thousand, to urge that one, where he pray'd even with Ecitatie and Transport.

But this, you say, he never but once knew any thing of. Yes, more than once, surely, my Lord; on the *Cross*, as well as in the *Garden*. *My God, my God, why hast thou forsaken me? Father, forgive them, for they know not what they do; and, Father, into thy Hands I commend my Spirit;* were Prayers, which he utter'd in at least as much Distress, as, *O my Father, if it be possible, let this Cup pass from me.* And at a time previous to either of these, we find this Preface to one of his Prayers, *Joh. xii. 27. Now is my Soul troubled,* (τεταραχται, let me

beg your Lordship to consider, how contrary that is to *undisturb'd*) and what shall I say? *Father, save me from this Hour.* Joh. xi. 33, 35. His *Weeping*, and *Groaning* in the Spirit, and being *troubled*, as he drew toward the Tomb of *Lazarus*, your Lordship I presume will tell me, were only the Tears and Groans and Trouble of a common Compassion: But you will give me Leave to suppose, what I firmly believe to be the Truth, that they were the Attendants on Mental Prayer, of the Success of which, when he felt an Assurance within himself, he then broke out into that Thanksgiving we meet with, ver. 41. *Father, I thank thee, that thou hast heard me.* For what could his Father hear, if he had not pray'd? And what, but a Sense of the Efficacy of that Prayer, could so suddenly have chang'd his Sorrow into Joy? And that his Prayer in the Wilderness, and on the Mount where he was transfigur'd, was accompanied with a high Degree of Fervour, the Greatness of the Occasions, and Wonderfulness of the Effects, leave no room for us to doubt.

But neither did I appeal to this Practice or Example of our Saviour, (let it have what Name you will) as a Proof of what is our Duty in daily constant Prayer. Mult
every

every one who recommends a Duty from the Example of one that carried it to the most exalted Height, be supposed to reject all inferior Degrees of it, and to insist on the absolute Necessity of performing it in the same Eminence and Perfection? I urg'd it as a convincing Assurance of his Will, in the Case under Dispute; which was, Whether Calmness were essential to Prayer. But your Lordship is still for shifting the State of the Question, and deal with me, as if I was advancing an *Hypothesis* of my own, instead of confuting yours. It was sufficient to my Purpose, to prove (and the Instance alludg'd does prove it) that even the strongest and most violent Struggling are not inconsistent with the Duty of Prayer, so far is Calmness from being the Temper necessary to it.

Your Lordship passes a Judgment perfectly at random, in ascertaining, which of the Circumstances of that Tragical Scene was the *Cause*, and which the *Effect*. How are we to be determin'd in that Matter? What can we be guided by, but the Order of the Relation, which makes the Prayer the Effect indeed of the Agony or Distress; but then by the same Rule, the bloody Sweat must be the Effect of the Prayer, contrary to your Lordship's Assertion, if I under-

stand

stand rightly to what Part of the Text you would refer the Word *this*, so often repeated, which indeed 'tis not easy to do.

As for all the absurd Consequences you do or could mention, I am not concern'd in them, nor do they follow from any thing I have said. I was shewing what Temper *was not* necessary to Prayer, not what *was*. But if you will have my Opinion of that Matter, it is this: That neither Calmness on the one hand, nor Fervency on the other, are essential to Prayer, which may simply be defin'd, *An Address to God; or an Invocation of the Divine Being*: As for those Qualities, which result from the Disposition of Mind, they are Accidents or Adjuncts, but not of the Essence of Prayer. A Man may call upon God with his Lips, whilst his Heart is far from him; and when he does so, he may be said to pray, tho' he prays in vain. But no Man can pray acceptably, or with any Assurance of being heard, whose Affections are not rais'd in Proportion to the Value of the Object, and the Exigence of the Occasion; the more pressing our Wants are, with the more Vehemence and Ardour must we beg to have them reliev'd. Our Passions were given us to be employ'd to God's Glory, and never conduce more effectually to that End, than

in the several Parts of Prayer, where 'tis enough, in some Cases, that they be gently excited; in others, they must be wrought up to a more elevated Pitch; but we must never suffer them to sink into a Calm, if we hope to obtain the things we pray for.

Your next Paragraph, in Answer to my Texts, *Col. iv. 12.* and *Jam. v. 16.* is very artfully fram'd, and may induce an ordinary Reader to believe, that you are conquering where you are yielding. "It is to little Purpose, *says your Lordship,* to ob-
 "serve to you, that there is nothing in the
 "Original, of the Words *ferdently* and
 "fervent; which you print in remarkable
 "Characters; because the Words there
 "us'd may be equivalent to these.

I must beg Leave to explain the Meaning of that Sentence, which is not so clear as it might be, and rendred more obscure, by a full Stop at the Word *Characters*, in the Editions that are gone abroad (such at least as I have seen) tho' I find it corrected with your Lordship's Pen, in the Copy you was pleas'd to send me. You acknowledge then, that it is little to your purpose (some perhaps may have imagin'd it was little to mine) to observe to me that those two Words are not express'd in the Original by

any Metaphor denoting *Heat*. First, because such Observation would be no Advantage to your Argument; the Original Words being at least as strong against you, as those in the *English* Version: And, tho' they make nothing for *Heat and Flame*; yet they as flatly contradict that Qualification of *Undisturbedness*, which you require in Prayer, as Words can do. S. Paul's † ἀγωνίζομενος alludes to the struggling or striving for the Mastery in the *Olympic Games*, where all the Powers of Mind and Body were upon the Stretch. S. James's ἐνεργουμένη imports a stirring and powerful Activity. And 'tis very observable, that in each of these Texts, our *English* Translators conceiv'd there was such a Force and Strength in the Original, as no single Word in our Tongue could sufficiently answer, and therefore made Use of two; rendring ἀγωνίζομενος by *labouring fervently*, and ἐνεργουμένη by both *effectual and fervent*.

† He expresses himself to the same Effect, Rom. xv. 30. Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive together with me, in your Prayers (συναγωνισαδαί μες ὑμῖν ἐν τῷ πνεύματι) to God for me.

But to come to your *second Reason*. *It is to little purpose; i. e.* it is little to our Common purpose, or to the Cause in Dispute between us, (for so the Phrase must now signify) to observe that the Greek Words imply nothing of Fervency or Warmth; *because you have said nothing in the World, nor ever had a Thought in your Mind, against such a Fervency or Warmth in Prayers, as is consistent with that Calmness and Undisturbedness of Mind, which is the Defence and Ornament of Human Understanding, in all the Actions in which it is concerned.* Whatever your Thoughts were, your Words are such, as have given Occasion to great Numbers so to apprehend you, as if you decried all sort of Fervency, far exceeding the Number of those weak People, whose Scruples about the Necessity of immoderate Heat only, you wou'd now seem to have intended to redress

I am glad however to have drawn this Concession from you. I only wish it had been obtain'd with less Force, and that you had done nothing that look'd like Retracting it again. But what cou'd induce your Lordship to subjoin to a Paragraph, where you had been yielding all that I contended for, so insulting a Sentence, as that which follows *But however I have hitherto differ'd from you,* I

am perfectly of your Mind, in what you add, that you might have nam'd a Multitude of other Texts, as full and apposite, as any that have been Cited by you. Every Verse, if you had so pleas'd, from Genesis to the Revelations. How can you say, you have hitherto differ'd from me, when immediately before, you have allow'd my two Texts to prove what I alledg'd them for, tho' not under the same Figure or Idea, yet under others as effectual, and which your self own to be equivalent: and when you had granted me that Warmth in Prayer was allowable, which I cou'd not get out of you before? Was not this casting a Mist before the Eyes of an ordinary Reader, that he might not perceive you had been losing Ground? If you sing such a Triumph after a Surrender; what do you do when you are Victorious?

But to shew how little we can depend on this Concession, and how easily your Lordship can resume it, whenever you think fit, I shall apply a declar'd Principle of your Lordship's, which we meet with, under the next Article, about the *Love of God*. Here you wou'd be thought to allow of Fervency in a moderate Degree, and to Condemn it, only when it is *excessive*. But there you tell us, *you know of no such thing as Excess, in what is truly Good: it is an Absurdity in Terms*. Consequently,

quently, since this Fervency may be, and (if your Complaint be true) is often carried to so mischievous an Excess; the thing itself, in any Degree, cannot, by your Lordship's Rule, be truly Good. And thus we are got where we were before: and you have taken away with one Hand, what you gave with the other.

The Proofs I brought from Scripture are directly against that which appear'd at least to be your Doctrine: it appear'd so, not only to me, but to every one I convers'd with; so far is it from being the Truth, that *there is no Man of an ordinary Capacity who understands Words, that cou'd avoid seeing, what alone your Complaint was.* That Doctrine has tended to the disquieting more, while it was misunderstood (as you say) than it can satisfy, now it is explain'd. And what you now declare to have been your View, was scarce so much as guess'd at before: nor have you yet pointed out those dangerous Books and Discourses, which are attended with such bad Effects. The very Structure of the Sentence was ensnaring; where any longer Pause, than that of a *Comma* at *Flame* (and that Word being in *Italic*, directing the Reader to use an *Emphasis*, was equal to a longer Pause) must have determin'd one to think, that you, in general condemn'd *all Heat and Flame*; but

as more and more inexcusable, the more improper it was in the *Manner*, or excessive in the *Degree*. What clear Writer (and there is no one that can write with more Perspicuity than your Lordship, when you are willing to be Understood) that had intended merely to have forbid the Excess, but to have justified the Thing; wou'd not, instead of—*Heat and Flame, in such a Manner, and to such a Degree*: have chose to express himself thus: *is come to signify such a Manner, and such a Degree of Heat and Flame?* This wou'd have remov'd some Part of the Ambiguity, so universally complain'd of, in that dark Paragraph.

I know not whether I have yet hit the exact Level of your Lordship's *Capacity*, nor whether you may not say, that this Explication also, is either *above* or *beneath* it. I can only say, that if your Lordship had as sincere'y endeavour'd to make your self intelligible, as I have done, in this and my former Letter; the world would allow you to be a much fairer Reasoner than they do.

If in the midst of such a perplex'd Labyrinth as you had led me into, I happen'd to discover one possible Interpretation less hurtful than the rest; it was doing you all the Justice in my power, to mention it with a *perhaps*. The *certainly* I had then

no Foundation for, and not so much now as I cou'd wish.

To reflect upon a Book includes an Intention of guarding others against it. I happen'd to call it Reflecting, and your Lordship (to catch at a Difference) will not allow me to have been wholly just, for not calling it Guarding. There may be such Enthusiasts, as you describe, p. 14. But sure, my Lord, the Multitude of those, who are so over-scrupulous about Prayer, is not to be complain'd of; nor had you Reason to think you were speaking to such a Multitude.

You again tax me with misrepresenting you, by saying, that you oppose *Heat and Flame, to that Calmness and Undisturbedness* you speak of. The last Words are an Addition of your own. I neither said so, nor did I mean it, of that Calmness, which you now say you spoke of. I did not dissemble your Limitations (if they are such) of the *Manner and Degree*, which I had been considering just before: but I took Exception to your not declaring in proper and direct Terms, what Manner and Degree of Fervour you did allow of, which you no otherwise answer, but by calling upon me to explain what I mean, by such a *godly Transport, as may disorder the Tranquillity of the Soul, and put it into any kind of Agitation.* I mean, my Lord,

in

in one Word, *Devotion*. A Term which I observe your Lordship to be very cautious of employing, nor have you used it once, in expressing your own Sentiments, or speaking of such Prayer as you approve of: which puts me upon interceding for it, and suing for your gracious Licence, that Christians may still be permitted to retain the Use of it. I beg, my Lord, it may escape your *Expurgatory Index*, as you proceed in reforming our Spiritual Dialect, and banishing Words of Superstitious Importance. I shall be glad to see a frank and open Concession from your Lordship, that there may be such a thing as sincere and laudable Devotion; and that it is not all of that Sort, which Ignorance is said to be the Mother of.

I have the more Reason to mention this, because I had laid to your Charge, the *separating Devotion from Prayer*; the *ridiculing those, who thought themselves not Devout enough to Pray*; the *not affording one Line to satisfy us that you did not mean totally to extinguish all Sparks of Devotion*.

In answering all which, it was natural to expect that the Answerer would be led to make Use of the same Word, in his own Person, if he had lik'd it. Your wishing me *happy in my Devotions*, does not satisfy that Expectation. For the whole Passage taken together carries an
Air

Air of *Scornful Pity*. and of giving leave to a deluded Man to persevere in his Mistake ; but gives us no Assurance that you approve of any thing under that Name.

If in calling your Lordship's new Doctrine *Quietism*, I have chanc'd to compare you to Men, who are too intense and earnest when they pray ; I entreat your Lordship to forgive me that Wrong

You are pleas'd to take this Occasion of promising to make publick a Collection of your own Prayers, as a Proof of what your Notions are, and have been concerning that Duty, and the Temper of Mind belonging to it. My Lord, if you let us have barely your Form of Words, it will be no Evidence at all of the latter. And if you join to it any *Rules of Art* (which, after the Complaint you have made, that they are already become too *Voluminous* ; wou'd be like a Man pressing into a Throng, and at the same time, complaining what a Crowd there is) we may make some Judgment from what you have now wrote, of what sort they will be. But I must beg leave, before they appear, to enter one *Caveat* for the Security of unwary Christians, and so I shall dismiss this Head. The Warning I wou'd give them, is this, that, if they find themselves directed, in making Confession of their Sins, (which is a considerable Branch of Prayer) to keep
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the Mind *Calm* and *Undisturb'd*; they wou'd look upon such Doctrine to be, as it is, downright Popery. That in Remembrance of your Lordship's Observation, and the truest you made in your whole Sermon: that Names may come to signify something very different from the things intended by them; they wou'd believe it not impossible for one who has been stil'd *the True Protestant Bishop*. (By Men whose Praise is a Reproach, in Exclusion to the rest of his Order) to lead them into *Popish Errors*. The *Papists* teach that a common ordinary Sorrow, which they term *Attrition*, such as takes its Rise merely from the Temporal Inconveniences of sin; is sufficient to make a Penitent, tho' even that is more than will suffer the Mind to be quite undisturb'd. But all Protestant Divines require *Contrition*, which consists in a rent and broken Heart, that is stung with Anguish and Remorse, disquieted and confounded with Grief and Shame, and kindled at last into holy Resolutions: such a Temper in short, as we find represented in *David's Penitential Psalms*, and *St. Paul's Description of godly Sorrow*. 2 *Cor.* 7. 9, 10, 11. Such Scriptures we urge against our *Romish Adversaries*, and I will not scruple to affirm that there is nothing in *Bellarmin* himself more *Popish*, as to this Point of Divinity, than requiring

ring a Penitent to be *Calm* and *Undisturb'd*, in the Act of Confessing his Sins to God.

But to proceed to another Article, your Lordship has offer'd nothing that can induce me to retract the Complaint I made before, that you had *set the Lov. of God, as low as possible*. I said so, and again repeat it, because you exclude it as an Affection of the Mind, or Principle of Action, and confine it wholly to the elicite Acts resulting from it as a Principle. *Keeping the Commandments* is a Demonstration or Evidence or Effect of the Love of God: but is no more the Thing itself, than the Touchstone is the Gold; no more than the Heat in my Body is the Fire that warms me. The very Texts you appeal to, will prove this beyond all Contradiction: which I shall consider in their Order.

Our Saviour says, *John 14. 15. If ye love me, keep my Commandments.* i. e. If ye have any Love for me; manifest that Love, make it appear, give me a Proof of it, by keeping my Commandments. Who does not see, that the *Love* is suppos'd to be in them, previously to their *keeping the Commandments*, and consequently that the latter cannot be the thing itself? Again, *Ver 21. of the same Chapter, He that hath my Commandments, and keepeth them, he it is that loveth me.* And

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Ver. 23. *If a Man love me, he will keep my Words.* In the former of these, keeping the Commandments is made a Mark or Testimony of the Love; and in the latter, is said to be the Effect or natural Consequence of it. Is there no Difference between the thing prov'd, and that by which it is prov'd, between the Cause and the Effect? *John 15. 10.* is foreign to the Purpose. The Words *my Love* do not signify his Disciple's Love to him, but his to them, as is plain from the preceding Verse.

Your next Proof is, *1 John 2. 5. Who-so keepeth his Word, in him verily is the Love of God perfected.* This shows the Love of God to be uncomplete till after it has been prov'd by the Test of Obedience. And will not all these Passages guide us in the Interpretation of your two remaining Texts. *1 John 5. 3.* and *2 John 6,* Where it is said, *This is the Love of God, that we keep his Commandments; and This is Love, that we walk after his Commandments? This is the Love of God. i. c.* This is the proper Fruit of it, and the only sure Indication that it is in us.

What does your Lordship think of that Direction, *to love the Lord our God, with all our Heart, with all our Mind, with all our Soul, and with all our Strength?* Can any

any thing be more apparent, than that there is an internal, a passionate Love of God required, besides the external Proof of it in the Observance of his Laws? I say then, your Lordship has set this Duty *low, extremely low*, and on such a Foot, as even that Part of it, which you would seem to contend for, cannot stand upon. For if once you drive out Love from the Affections there will be nothing to influence or quicken us in keeping his Commandments. A likely Method! to promote the Effect, by extirpating the Cause. A surprizing project! to make the Branches flourish, by striking at the Root.

As little can I recede from that Observation, which I (subjoin'd to the foregoing Charge) that your Lordship *seems particularly careful, that Men may not offend in the Excess of any thing that is good*. This was grounded on your strange Choice of Instances to make good your general Remark, how Words were perverted from their Original Meaning, and on your extraordinary Conduct in treating of those Points. Your Subject led you, (or rather you led that) to show how the word *Church* was commonly mistaken. This you usher in by four previous Examples of other Words or Phrases so abused, *viz.*

1. *Religion*, 2. *The Worship of God*. 3. *Prayer*. and 4thly, *The Love of God and our*

Saviour. And in speaking to every one of these four, you plead for an Abatement, you caution People against doing too much, you apply your self to them, as if the Generality of Men were apt to go too far, and too scrupulously solicitous about religious Matters. Under the two first you limit the outward Behaviour; under the two last you restrain the inward Affection: Every thing tends to the lowering and abridging our Duty; nothing to the heightening or enforcing it. The whole carries the Appearance of one uniform Design, to sooth your Audience, to lull their Consciences asleep, and let them understand, that they need not give themselves too much trouble about Religion.

You guard against *Excess* in all these Cases, and yet the things themselves are all good, *truly good*; for so I esteem every thing, which God has made it our Duty to perform. But how many Instances might your Lordship have alledg'd (had you been so disposed) of Errors on the *defective* side, of Words that are come to signify in common Discourse, far *less* than they did at first; which wou'd have prov'd your Remark more decently, and as effectually? Nay, how easily might you have set in a quite opposite Light, one, at least, of the very Words you
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have produc'd in Proof? Had I been to speak of *Prayer*, as a misapplied Word; I think I should have told my Hearers, that *Prayer* (I mean, effectual, acceptable Prayer) which ought to be an affectionate Application to God, and a lifting up the Heart to Him, was now mistaken by Multitudes, for a muttering over Words of Course, whilst the Heart is unmov'd, and the Affections bear no Part: and I am sure I should have made a more useful Observation, and have spoke a greater Truth, than your Lordship has done, in turning it the other way.

Thus far I have expressed my Thoughts at large, as being that Part of the Controversie, in which I think my self more peculiarly concern'd. As for what relates to *the Church of Christ*, you have so little to complain of in me, that does not equally affect the whole Representative Body of the Clergy: Your Lordship has already been so strongly press'd by the Weight both of Argument and Authority; there are so much abler Hands engag'd in the same Cause: You have been driven to make such Concessions: And 'tis so difficult to extract a Proposition from your Writings, without reciting half a Page at a time, which makes a Dispute tedious and voluminous: that for all these Reasons I cannot engage to go thro' every particular
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that is before me, tho' I shall endeavour to leave nothing material unanswered, but what will be accounted for at least in a general way of reasoning.

And there is one general Plea I have to urge, which will justify me as to those Places, where you say I have mistaken your Meaning, *viz.* That if I am in an Error, the Convocation is so too, who have laid their Hand on the same Passages, and gather'd the same Conclusions from them: So that I am in no Pain for what the World may think either of my Judgment in understanding, as they have understood you, or of my Integrity, in representing, as they have represented you, Where there is so universal an Agreement, in putting another Construction upon your Words, than that which you since offer in Excuse; the Shame will be to your Lordship, for affecting to write in so mysterious and puzzling a manner, and contriving to be misapprehended: and not to those, who have apprehended you (as you say) amiss. How certainly may we conclude, that every vulgar Reader, took your Words in the plain and obvious Meaning, which is the false and dangerous one; when so many learned and discerning Men, could perceive no other Interpretation, and were not aware of the remote Evasions, to which, in your Answer

swer, you have recourse! How highly does it tend to your Dishonour, that not a single Person in that large Assembly, no not even of your Friends and Well-wishers, shou'd offer a Word in your Defence, or attempt to mitigate the imputed Errors, by applying some of your healing Clauses! No, those Remedies were a *Nosstrum*, which your self alone had the Secret of using: Nor wou'd they have been used at all, if the People had not been warn'd of their Danger.

Let me beseech your Lordship to consider, whether this shifting way of writing, this Art of being misunderstood, with one Meaning for your Reader to run away with, and another to bring your self off by, if call'd in Question, is agreeable to the Qualifications requir'd in a Minister of Jesus Christ; whether this is not *handling the Word of God deceitfully*; whether it is *rightly dividing the Word of Truth*: whether it comes up to the Character of a Bishop that he be *apt to teach*. Your Lordship might as well speak in an unknown Tongue, as in Periods so unintelligibly fram'd: where a Position that seems to be laid down crudely and without Restriction, shall claim the Protection of some Word or Clause, that lies lurking at the Distance of half a dozen Lines, *When the Trumpet gives*
such

such an uncertain Sound, who shall prepare himself to the Battle? They were not the Oracles of Truth, which were deliver'd in such Riddles.

The flying so often to such Evasions, will cause the Sincerity of any Writer to be call'd in Question. But I cannot help, on this Occasion, pressing Your Lordship, with a Point of *FaÛ*, which will shew more convincingly how sincerely you have dealt. *Lay your Hand then on your Heart, my Lord, which I fear you did not do, when p. 46. of your Answer you made this Profession. God knows I preach'd what I found there [in the New Testament] not only without the Knowledge of any Man living; but without the least View of pleasing or displeasing any Man living.* I pray, recollect your self, and put these plain Questions home to your own Conscience: whether your *Ab-jolutely's* and *Properly's*, and such like evasive Words, were not omitted in your Sermon, as it was originally compos'd: whether you did not before it was preach'd, shew it a certain Person without such Limitations: and whether you was not with Difficulty prevail'd upon by him, to insert them by way of Caution. What Answer you will make to your self on these Heads, must be left to God, and your own Conscience: but if you think fit to answer the World in the *Negative*; I engage that a Person of

unquestionable Veracity, of as high and sacred a Station as your Lordship, will charge himself with the Proof of the *Affirmative*.

In the mean time, be that as it will, This may suffice once for all, as the Reason (and I am sure it is the true one) why I have not always recited such restraining Clauses; that they did not appear to me to be so: they were so widely disjoin'd, or so artfully plac'd in the Sentence, as to seem to refer to some other Matter, that I did not discern the Use intended to be made of them.

Your Lordship's first Quarrel with me on this Head, is that I said in my former Letter, that *the Church of Christ*, according to Your Lordship *was the Kingdom of Christ*: I knew not how otherwise to express an Opinion, in which I neither agreed with you, nor was then at Leisure to dispute with you, But I did not mean to fix it on Your Lordship *only*. I knew others had said the same thing: but I never knew it said before in a Case that needed Contradiction. It generally happens, that where the *Church* is nam'd, the *Kingdom* would do as well, and convey the same Truth under another Image: and so far the Assertion may be admitted, as ordinarily true. But when Your Lordship comes to reason upon such Identity, to use the Words *Church*

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and *Kingdom* as convertible Terms, making each the Predicate of the other, and drawing Consequences from the one to the other, as if every thing that belong'd to the one, must of Course be applicable to the other; I must take the Liberty to express my Dissent, and to shew that they are not so strictly the same, as to justify Your Lordship's arguing on such a Supposition. They are not of the same *Date*, for our Lord had a *Church*, whilst he liv'd on Earth; but that which we properly call his *Kingdom* did not commence till after his Ascension. They are not of the same *Extent*, the *Kingdom* being more comprehensive than the *Church*. For tho' I can grant you, that ever since our Saviour's Exaltation, every Member of his Church is a Subject likewise of his Kingdom; yet the Reverse will by no means follow, that every Subject of his Kingdom is a Member of his Church. The unconverted of all Denominations, *Jews*, *Turks* and *Infidels* are all without the Pale of the Church, but within the Borders of the Kingdom. And whatever Your Lordship may think of Ecclesiastical Censures, tho' you may decry them as *Dreams and Niceties*; my Bible teaches me, that the Church has Authority to shut out notorious Offenders from her Communion: and whoever are so excluded, tho' during the time of such Exclusion, they

they are no longer Members of Christ's Body; they will find, to their Cost, if they do not take Care to reconcile themselves, that they still are Subjects to him as their King.

But however, as the Church is Catholick, and invites all Mankind into her Bosom, as her Arms are open for the Admission of the former, and the Re-admission of the latter; I will not insist on either of those Cases, but consider their *possible* Church-Membership, as if it were *actual*.

But what does Your Lordship think of the *fallen Angels*? will you affirm that they are Members of Christ's Church? or will you deny that they are Subjects of his Kingdom? I am sensible that one of your † Definitions of a Church (where you call it the *Number, small or great, of THOSE who believe Christ to be the Messiah*) is wide enough to let them in, But I have more Charity for Your Lordship, than to believe you had so much for the Devils, as to intend the adopting them into the Membership of Christ's Body. I am willing to presume that you did not consider their Case, when you gave so loose a Definition, as makes equal Room for them with the best of Christians. For some of || **T H O S E** you know, believ'd and declar'd Christ to be the *Messiah*.

† Sermon, p. 10.

|| To do your Lordship Justice, where you repeat your Definition, p. 17. You use **M E N** instead of

You cannot, you will not offer to maintain, that the Devils are within the Church. Are they then without the Kingdom, and has Christ no Jurisdiction over them? If so, how come we to read, That *Angels, and Principalities, and Powers, were made subject unto him: That he has a Name given him above every Name, that at the Name of Jesus, every Knee should bow, both of things in Heaven, and things in Earth, and things under the Earth? Why are they said to be reserv'd in everlasting Chains under Darkness, until the Judgment of the last day? They will then be both the Objects of his Vengeance themselves, and the Executioners of his Vengeance on Men. They are even now, on occasion, the Ministers of his Kingdom; unwilling, rebellious Ministers indeed, but still, that does not lessen his Dominion over them. They may struggle and resist, they may rage and blaspheme; but for all that, they are his Subjects. The Lord is, and will be King, be Men or Devils never so impatient: He sitteth at his Father's Right Hand, and from thence will come to Judgment, let Earth or Hell be never so unquiet.*

THOSE, which plainly excludes the Devils. But surely the more accurate Definition (tho' even that is a very wild one) ought to have been given first.

