

“ the world, I cannot flatter myself with the prospect of
 “ half a dozen hours.—*What a pity that the Holy Writings*
 “ *are not made the criterion of true judgment!* or that any
 “ person should pass for a gentleman in this world, but he
 “ that appears solicitous about his happiness in the next!”

Nothing is so well calculated to convince us of the vast importance of living *wholly* under the power of the Gospel, as seeing great and valuable men dying in such a low, sneaking, and unworthy manner, as many of the first characters of our world have been known to do. The cases of GROTIUS and SALMASIUS, of JOHNSON and HALLER, are mortifying instances. Great talents, great learning, great celebrity, are all utterly insufficient to constitute a man happy, and give him peace and confidence in a dying hour. We know the promises of God are all *yea and amen* in CHRIST JESUS: but if the promises are sure, and strongly animating, to the proper objects of them, the threatenings of God are not less infallible, and at the same time are extremely alarming to the proper objects of them. Nothing within the compass of nature can enable a man, with the eyes of his mind properly enlightened, to face death without fear and dismay, but a strong conscious sense, founded on *scriptural* evidence, that our sins are pardoned, that God is reconciled, and that the *Judge* of the world is become our friend.

IV. EXAMPLES of persons living and dying either with confidence, or in the full assurance of faith.

Precious in the sight of the LORD is the death of his saints. Ps. 116. 15.
Let me die the death of the righteous, and let my last end be like his. Num.
23. 10.

29. JOSEPH ADDISON, Esq. was a very able and elegant advocate for the *Bible*, in life and death. Just before his departure, having sent for a young nobleman nearly related to him, who requested to know his dying commands—his answer was—“ See in what peace a *Christian* can die!”

30. Dr. JOHN LELAND, after spending a long and exemplary

emplary life in the service of the *Gospel*, closed it with the following words:—" I give my dying testimony to the truth of *Christianity*. The promises of the *gospel* are my support and consolation. They, alone, yield me satisfaction in a dying hour. I am not afraid to die. The *Gospel* of CHRIST has raised me above the fear of death; for *I know that my REDEEMER liveth.*"

31. *Monsieur PASCAL* was a great man in every way, and one of the most humble and devout believers in JESUS that ever lived. The celebrated BAYLE saith of his life, that " an hundred volumes of sermons are not worth so much as this single life, and are far less capable of disarming men of impiety. The extraordinary humility and devotion of *Monsieur PASCAL* gives a more sensible mortification to the *Libertines* of the age, than if one was to let loose upon them a dozen of *Missionaries*. They can now no longer attack us with their favourite and darling objection, that there are none but little and narrow spirits, who profess themselves the votaries of *piety* and *religion*: for we can now tell them, and boldly tell them, that both the maxims and practice thereof have been pushed on to the strongest degree, and carried to the greatest height, by one of the profoundest *Geometricians*, by one of the most subtil *Metaphysicians*, and by one of the most solid and penetrating *Genii*, that ever yet existed on this earth."

32. OLYMPIA FULVIA MORATA was one of the earliest and brightest ornaments of the *Reformation*. She could declaim in *Latin*, converse in *Greek*, and was a critic in the most difficult classics. But after it pleased God by his grace to open the eyes of her mind to discover the truth, she became enamoured of the *Sacred Scriptures* above all other books in the world, and studied them by day and by night. And when dissolution approached, she declared she felt nothing but " an inexpressible tranquillity and peace with GOD through JESUS CHRIST."—Her mouth was full of the praises of GOD, and she emphatically expressed herself by saying—" I am nothing but joy."

33. WILLIAM, Lord RUSSEL, delivered himself, just before

before his execution, in the strongest terms of faith and confidence. Besides many other things he said:—"Neither my imprisonment nor fear of death have been able to discompose me in any degree. On the contrary I have found the assurances of the love and mercy of God, in and through my blessed REDEEMER; in whom I only trust. And I do not question but I am going to partake of that fulness of joy, which is in his presence; the hopes of which do so wonderfully delight me, that I think this is the happiest time of my life, though others may look upon it as the saddest."

34. CHARLES the *Fifth*, *Emperor of Germany, King of Spain, and Lord of the Netherlands*, after having alarmed and agitated all *Europe* for near fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find, that the sincere study, profession, and practice of the *Christian* religion, hath in it such joys and sweetness as courts are strangers to."

35. Mr. SELDEN, the famous *Lawyer*, whom GROTIUS calls "the glory of the *English* nation," was, as Sir MATTHEW HALE declared, "a resolved serious *Christian*, and a great adversary to HOBBS's errors." He was generally considered as one of the most eminent philosophers, and most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much perhaps as any man ever did; and yet, towards the latter end of his days, he declared to *archbishop* USHER; that notwithstanding he had been so laborious in his enquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects; yet "he could rest his soul on none, save the *Scriptures*."—This is a perfect eulogium on the *Sacred Volume*.

36. OXENSTIERN was *Chancellor of Sweden*, and one of the most able and learned men of his time, and yet he was not too great and too wise to be above being taught by the *Sacred Writings*. "After all my troubles and toils, ings,

“in the world,” says he, “I find that my private
 “life in the country has afforded me more contentment,
 “than ever I met with in all my public employments.
 “I have lately applied myself to the study of the *Bible*,
 “wherein all wisdom, and the greatest delights are to be
 “found. I therefore counsel you (the *English* ambassador)
 “to make the study and practice of the *Word of*
 “God your chief contentment and delight; as indeed it
 “will be to every soul that favours the truths of God,
 “which infinitely excel all worldly things.”

37. *Monsieur* CLAUDE was a very considerable man
 among the *protestants* who were driven out of *France* by
 LEWIS the *Fourteenth*. When he was taken ill he sent
 for the senior pastor of the church, to whom in the pre-
 sence of all his family he expressed himself thus:—“Sir,
 “I was desirous to see you, and to make my dying de-
 “claration before you. I am a miserable sinner before
 “God. I most heartily beseech him to shew me mercy
 “for the sake of our LORD JESUS CHRIST. I hope he
 “will hear my prayer. He has promised to hear the
 “cries of repenting sinners. I adore him for blessing
 “my ministry. It has not been fruitless in his church;
 “it is an effect of God’s grace, and I adore his *providence*
 “for it.”

After pausing a while, he added. “I have carefully
 “examined all religions. None appear to me worthy
 “of the wisdom of God, and capable of leading man to
 “happiness, but the *Christian* religion. I have diligently
 “studied *Papery* and the *Reformation*. The *protestant*
 “religion, I think, is the only good religion. It is all
 “found in the *Holy Scriptures*, the *Word of God*. From
 “this, as from a fountain, all religions must be drawn.
 “Scripture is the root, the *protestant* religion is the trunk
 “and branches of the tree. It becomes you all to keep
 “steady to it.”

About a week before he died, with true patriarchal
 dignity, he sat up in his bed, and asked to speak with his
 son and family. “Son,” said he, tenderly embracing him,
 “I am leaving you. The time of my departure is at
 “hand.” Silence, and sobs, and floods of tears followed,
 each

each clasped in the others arms. The family all came, and asked his blessing. "Most willingly," replied he, "will I give it you." Mrs. CLAUDE, kneeled down by the bed-side. "My wife," said he, "I have always tenderly loved you. Be not afflicted at my death. The death of the faints is precious in the sight of God. In you I have seen a sincere piety. I bless God for it. Be constant in serving him with your whole heart. He will bless you. I recommend my son and his family to you, and I beseech the LORD to bless you." To his son, who, with an old servant, was kneeling by his mother, he said, among other things, "Son, you have chosen the good part. Perform your office as a good pastor, and God will bless you. Love and respect your mother. Be mindful of this domestic. Take care she want nothing as long as she lives. I give you all my blessing.

He afterwards said, at several times: "I am so oppressed, that I can attend only to two of the great truths of religion, the mercy of God, and the gracious aids of his HOLY SPIRIT.

"I know whom I have believed, and I am persuaded he is able to keep that, which I have committed unto him, against that day.—

"My whole recourse is to the mercy of God. I expect a better life than this.—

"Our LORD JESUS CHRIST is my only righteousness."

Thus died the venerable and inestimable JOHN CLAUDE, in the sixty eighth year of his age, A. D. 1687.

38. The Rev. SAMUEL WALKER of *Truro* in *Cornwall*, was a very considerable man, and a minister of no mean rank in the church of CHRIST. His excessive labours, however, ruined his constitution, and he died at the age of forty eight. When his dissolution drew near, after much former darkness, but the most assured confidence in God, he broke out to his nurse in this rapturous expression:—"I have been upon the wings of the cherubim! Heaven has in a manner been opened to me! I shall soon be there!"—Next day to a friend who came to see him he said, with a joy in his countenance more than words

“ O my friend, had I strength to speak,
 “ I could tell you such news as would rejoice your very
 “ soul! I have had such views of heaven! But I am not
 “ able to say more.”

39. The Rev. JAMES HERVEY is well known to have
 been an elegant scholar, and a believer in the *Bible*, with
 the most distinguishing truths. When he apprehended
 himself to be near the close of life, and stood, as it were,
 on the brink of the grave, with eternity full in view, he
 wrote to a friend at a distance to tell him what were his
 sentiments in that awful situation. “ I have been too
 “ fond,” said he, “ of reading every thing valuable and
 “ elegant that has been penned in our language, and been
 “ peculiarly charmed with the historians, orators, and
 “ poets of antiquity: but were I to renew my studies,
 “ I would take leave of those accomplished trifles; I
 “ would resign the delights of modern wits, amusement,
 “ and eloquence, and devote my attention to the *Scrip-*
 “ *tures of truth*. I would sit with much greater assiduity
 “ at my divine *Master's* feet, and desire to know nothing
 “ in comparison of JESUS CHRIST, and him crucified.”

After this, when his dissolution drew still nearer, he said
 to those about him:—“ How thankful am I for death!
 “ It is the passage to the LORD and GIVER of eternal life.
 “ O welcome, welcome death! Thou mayest well be
 “ reckoned among the treasures of the *Christian*! To
 “ live is CHRIST, but to die is gain! LORD, now lettest
 “ thou thy servant depart in peace, according to thy most
 “ kind and comfortable *Word*; for mine eyes have seen
 “ thy precious salvation.”

40. The late Rev. WILLIAM ROMAINE was a zealous
 and successful preacher of the *Gospel* of JESUS, and adorn-
 ed it by a suitable character, above fifty years. In his last
 illness not one fretful or murmuring word ever escaped his
 lips. “ I have,” said he, “ the peace of God in my
 “ conscience, and the love of God in my heart. I knew
 “ before the doctrines I preached to be truths, but now
 “ I experience them to be blessings. JESUS is more pre-
 “ cious than rubies, and all that can be desired on earth,
 “ is not to be compared to him.” He was in full pos-
 session

session of his mental powers to the last moment, and near his dissolution cried out, "Holy, holy, holy, LORD GOD
 "ALMIGHTY! Glory be to thee on high for such peace
 "on earth and good will to men."

NOW, MY FRIENDS and COUNTRYMEN, these are all so many well-attested *matters of fact*. Most of the persons mentioned were of the first reputation in their respective spheres of action. It would be prudent to review the whole; to compare the several instances; and weigh thoroughly the issue. For though it is not our province to determine the final fates of men, we may, from such comparison, see clearly, whose situation is most eligible at the close of life, and whose case stands fairest for future felicity. Extremely weak, therefore, would it be, to let any man sneer us out of our *Bible*, our REDEEMER, and our *Salvation*. Did we ever know a person lament, when he came to die, that he had taken too much care to serve his CREATOR, and save his soul alive? Did we ever hear of a *Deist*, who gloried, in his departing moments, that he had been favoured with success, in making converts to the principles of *Infidelity*? Or did we ever see a *sound scholar*, who was, at the same time, a *chaste, temperate, moral, and conscientious* man, that lived and died an *Unbeliever*? Instances of a contrary nature we have known many, but rarely one, which comes up to this description. Persons of an *affected* liberality of mind, indeed, are frequently found, who hector, domineer, and *speak great swelling words of vanity*, while health and prosperity smile upon them; but they generally lose their courage, and appear to infinite disadvantage, when death and judgement stare them in the face. If their souls are not harrowed up with horror, as in the cases of VOLTAIRE, NEWPORT, ALTAMONT, and others; at best they are sullen, gloomy, disconsolate, like HOBBS and CHESTERFIELD; or, *having their consciences seared as with an hot iron*, they are insensible to the vast realities of the invisible world, brave it out, and sport blindfold on the brink of destruction, after the manner of SERVIN, HUME, EMMERSON, and several of the late *French* philosophers. But surely a conduct of this kind is highly unbecoming men of wisdom, even upon
 their

their own supposition, that death is an eternal sleep. Is annihilation so small a matter, that a reasonable man can look upon it with complacency? HUME's conduct was infinitely unnatural. It was the effect of pride and sophistical philosophy. "He had a vanity in being thought easy," Dr. JOHNSON justly observes.

" That must be our cure,
 " To be no more. Sad cure ! For who would lose
 _____ " this intellectual being,
 " Those thoughts that wander through eternity,
 " To perish rather, swallow'd up and lost
 " In the wide womb of uncreated night,
 " Devoid of sense and motion ?"

It will be the concern of every wise man, therefore, to take warning in time, to be cautious how he gives credit to the representations of *Unbelievers*, and consider well what the end of our present state of trial will be. It is an easy business to revile and stigmatize the *Bible*. Few things more so. Any smatterer in learning, who hath got a wicked heart, a witty head, and a comfortable flow of scurrilous language, is competent to the task. Examples of this kind we meet with in every neighbourhood. Profound scholars, however, and modest men, have always been incapable of such conduct. What Lord BACON saith of *atheism* is equally true of *deism*: "A little philosophy inclineth man's mind to *atheism*, but depth in philosophy, bringeth men's minds about to *religion*." Our great *moral* *Poet* too, will teach us the same lesson :

What

" A little learning is a dangerous thing ;
 " Drink deep, or taste not the Pierian spring.
 " There shallow draughts intoxicate the brain,
 " And drinking largely sobers us again."*

* "The CHRISTIAN RELIGION," says another great writer, "has nothing to apprehend from the strictest investigation of the most learned of its adversaries; it suffers only from the misconceptions of sciolists, and silly pretenders to superior wisdom. A little learning is far more dangerous to the faith of those who possess it, than ignorance itself."

What then if THOMAS PAINE, who is well known to be both illiterate and immoral, insolent and satyrical (ill qualifications for the discovery of moral and religious truth, which consists in purity, modesty, humility, sobriety, and goodness) though otherwise a man of good natural understanding, is an unbeliever in the divine mission of the SON OF GOD? It may be some consolation to remember, that the first characters, who ever adorned our world, in every department of human life, have not been *ashamed of the Gospel of CHRIST*. Every man would do well to reflect, in these days of abounding licentiousness, by way of supporting the mind against the ridicule of professed *Deists*, that the *Divines*, BUTLER, and BENTLEY, and BARROW, and BERKLEY, and CUDWORTH, and CLARKE, and SHERLOCK, and DODDRIDGE, and LARDNER, and PEARSON, and TAYLOR, and USHER, and a thousand more were *believers*: that the *Poets*, SPENCER, and WALLER, and COWLEY, and PRIOR, and THOMSON, and GRAY, and YOUNG, and MILTON were *believers*: that the *Statesmen*, HYDE, and HOWARD, and HARRINGTON, and KING, and BARRINGTON, and LITTLETON, with numberless more,* were *believers*: that the *Moralists*, STEEL, and ADDISON, and HAWKSWORTH, and JOHNSON, were *believers*: that the *Physicians*, ARBUTHNOT, and CHEYNE, and BROWNE, and BOERHAAVE, and PRINGLE, and HARTLEY, and HALLER, and MEAD, and FOTHERGILL, were *believers*: that the *Lawyers*, HALE, and MELMOTH, and FORBES, and HAILES, and PRATT, and BLACKSTONE, and JONES,† were *believers*: that the *Philosophers*, PASCAL, and GROTIUS,

* WASHINGTON is a living character, and generally allowed to be one of the first of warriors, the first of politicians, and worthiest of men. This same gentleman is the delight of “an admiring and astonished world,” and yet—hear it, O ye minute philosophers or degenerate EUROPE—he is a *serious Christian*!

† It is a pleasure to hear such men as the *honourable* THOMAS ERSKINE, a member of *Parliament*, and one of the first orators of the age, come boldly forward in favour of the *Gospel of JESUS*. “No man ever exalted,” says he, “who is more alive to every thing connected with the *Christian* faith than I am, or more unalterably impressed with its truths.”

View of the Causes, &c. p. 51.

us, and RAY, and COTES, and FERGUSON, and ADAMS, and LOCKE, and EULER, and NEWTON, were *believers*.† Where is the great misfortune, then, to the interests of religion, if *lukewarm Christians* of every persuasion betray the cause they pretend to espouse; and if *Unbelievers* of every description imagine a vain thing against the REDEEMER of mankind, and the *Book* which he hath caused to be written for our instruction. Nothing less than demonstration on the side of *Infidelity* should induce any man to resist the momentum that these venerable names give in favour of the *Gospel*. Many of them were the ornaments of human nature, whether we consider the wide range of their abilities, the great extent of their learning and knowledge, or the piety, integrity, and beneficence of their lives. These eminent characters, BACON, NEWTON, LOCKE, BOYLE, ADDISON, HARTLEY, and LITTLETON, in particular, firmly adhered to the belief of *Christianity*, after the most diligent and exact researches into the life of its FOUNDER, the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. Here, you will remark, was no *priest-craft*. These were all men of independent principles, and the most liberal and enlarged minds. They investigated the pretensions of the *Gospel* to the bottom; they were not only satisfied with the justice of its claims; but they gloried in it as a most benevolent and god-like scheme, and they all endeavoured, if not by their oral discourses, yet by their immortal writings, to recommend it to the general reception of mankind. It was their study in life, their solace in death.

Why then are so many of our fellow-creatures found to oppose, with such malignant virulence, what these great men have so successfully laboured to establish? The reason

† We are well aware that the truth of *Christianity* cannot be established by authority. But if its truth cannot be so established, neither can its falsehood. Indeed no man can be a competent judge, either of the truth or falsehood of the *Gospel*, who has not turned his attention to it for a considerable time with all seriousness of mind, and with a considerable store of literary information.

son, in most cases, is obvious. They will not have this man reign over them, because he is not to their taste. And they oppose the *Bible* because it condemns their practice. For if Jesus is indeed the only SAVIOUR of mankind, and if the declarations of *Scripture* are at all to be regarded, their situation is desperate, and they cannot escape the condemnation which is therein denounced against all such characters. Other reasons, however, may be given for such a preposterous conduct. Abundance of men are so neglected at first in their *religious* education, and when grown up to maturity are so immersed in the pleasures and pursuits of life, that they never give themselves leisure to examine into the foundation of religion. They are as inattentive to it, as if it was none of their concern. This seems to have been the case with the learned Dr. HALLEY. For when he was throwing out, upon a time, some indecent reflections against *Christianity*, his friend Sir ISAAC NEWTON stopt him short, and addressed him in these, or the like words, which imply that this great astronomer had employed his life in studying only the book of nature:—"Dr. HALLEY, I am always glad to hear you, when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand: but you should not talk of *Christianity*, for you have not studied it: I have; and am certain you know nothing of the matter."

Many other persons, possessed of some discernment, observe the hypocrisy of several of the greatest pretenders to religion: they see them no better, and scarce even so good as some, who make less pretensions; and this becomes an insuperable offence to them. If these discerning men, however, would attend more to their own conduct, and less to the misconduct of others, it would be much happier for them, and more to their honour. Can any thing be more unreasonable, than that the *Gospel* should be made answerable for all the weaknesses, vices, and follies of its advocates? Will *Philosophy* endure to be tried by this test? The fact is, truth is a stubborn thing, and does not fluctuate with the varying whims and opi-

nions of men. Every person must give an account of himself unto God. Hypocrites have no encouragement from the *Bible*. Why should any man, therefore, make their hypocrisy an objection to that *Bible*? Let the blame fall where it belongs. The fate of such persons is fixed by the Judge of the world himself. Their false pretensions are utterly disclaimed by him. *Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven, but he that doeth the will of my FATHER which is in heaven. Many shall say unto me in that day, LORD, LORD, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; then will I profess unto them, I never knew you, depart from me, all ye that work iniquity.*

The weakness, folly, and enthusiasm; the noise and tumult of the *Zealots* among all the denominations of *Christians*, is another cause of the *Infidelity* of the age. Unbelievers see the absurdity of their pretensions and proceedings, and they are undistinguishing and illiberal enough, to comprehend them, and the pure *Gospel* of *Jesus*, in one general sentence of reprobation. Such a conduct is surely uncandid, and highly unbecoming the character of men, who would be thought lovers of wisdom. Where we see integrity and good intention at the bottom, we should make all requisite allowance for the infirmities of men. The best and wisest are encompassed with darkness, and know but in part. One grain of piety and moral excellence is more worth than the highest attainments in the arts and sciences, without those moral and religious qualifications.

Others again take offence at the absurd doctrines of the several religious *Establishments** in *Christendom*. They discover

* “ It is the corruption of *Establishments*, ten thousand times worse than the rudest dominion of tyranny, which has changed, and is changing, the face of the modern world.”

MR. ERKINE'S *Pamphlet on the Causes and Consequences of the present War*, from which these words are extracted, contains a number of important political truths, but seems to me by no means satisfactory in speaking on the *Causes* of the war. Let any man read with sober consideration the *Collection of Addresses transmitted by certain English Clubs*

discover in them certain peculiarities which they conceive to be irrational. They confound the doctrines of these human institutions, (which were formed in the very dawn of the Reformation, while men's eyes were yet scarcely open enough to discover truth,) with genuine *Christianity*. Not being at the pains to examine matters to the bottom, and distinguish accurately, they suppose them to be alike, and hence contract a rooted indifference, if not an unconquerable aversion, to all religion.

Some there are again, who, seeing the pomp and pride of many of our *Bishops* and *dignified Clergy*, how they, in direct opposition to the whole spirit of the *Gospel*, the example of primitive clerks, as well their own holy profession, scramble for emolument, and heap together from two to half a score lucrative pieces of preferment, while several thousands of their brethren are destitute of the ordinary comforts of life, without further examination, naturally suppose that *Religion* is all priest-craft and self-interest, honour and conscience having nothing to do in the business.—It may be of use to state this more at large.

It is well known then, that there are about 18,000 clergymen in *England* and *Wales*, of the established religion, and near 10,000 parishes. The Rectories are 5,098; the Vicarages 3,687; the Livings of other descriptions 2,970; in all 11,755.

Twenty or thirty of those Livings may be a thousand a year and upwards: Four or five hundred of them 500

C 2

pounds

and Societies to the National Convention of France—MILES'S Conduct of France towards Great Britain—GIFFORD'S Letter to the Earl of LAUDERDALE—D'IVERNOISES'S Account of the late Revolution in Geneva—with BOWLES'S Real Grounds of the present war with France. This little pamphlet is sufficiently satisfactory. *Lord MORNINGTON'S Speech before the House of Commons* is to the same purpose with the above. These several publications contain the whole merits of the cause. And let the war terminate as it may, they will convince us that it could not have been avoided on any principle of honour or safety. In expectation of subverting the government of the country, the *French*, encouraged by disaffected persons in this kingdom, plunged into the war. Indeed, it is, properly speaking, the war of *English Jacobins*. If the *French* had not been stimulated by persons here, there had been no war.—Let us not, however, murmur against men—the whole is of God. Great and good purposes are to be answered by it, in the due order of DIVINE PROVIDENCE.

pounds a year and upwards: Two thousand of them 200 a year and upwards: Five thousand of them under 100 pounds a year. The average value of Livings is about 140 pounds a year, reckoning them at 10,000.

As these things are not very generally understood, we will be a little more particular.

In the year 1714, when *Queen ANN's Bounty* began to be distributed, there were,

1071	Livings not more than 10 pounds a year.
1467 20
1126 30
1149 40
884 50

In all 5597 Livings not more than 50 pounds a year.

All the 10 and 20 pounds Livings have now been augmented by the above donation.

This bounty is about 13,000 pounds a year clear of deductions, and is, therefore, equal to 65 augmentations annually at 200 pounds a piece.*

The whole income of the Church and two Universities is about 1,500,000 pounds a year. There are 26 Bishops, whose annual income is 72,000 pounds: Each Bishop, therefore, has on an average 2,770 pounds a year, supposing he had no other preferment.—There are 28 Deaneries and Chapters, whose income is about 5000 pounds a year each, making together about 140,000 pounds.—The income of the two Universities is together about 180,000 pounds a year.—The 18,000 clergy have together about 1,108,000 pounds a year among them, which is little more than 60 pounds a piece. These clergymen and their families make about 100,000 souls, that is about an 80th part of the nation, and have upon an average, about eleven pounds a head to subsist on annually. And reckoning the population of *England and Wales* at 8 millions of people, every clergyman would have a congregation

* The Clergy are indebted to *Bishop BURNET*, for this application. The money itself arises from the first-fruits and tenths of church-livings, above a certain value, which, before the time of *HENRY the 8th* used to go to the *Pope of Rome*.

tion of 444 persons to attend to, in the same way of calculation.

There are, moreover, 28 Cathedrals, 26 Deans, 60 Archdeacons, and 544 Prebends, Canons, &c.—Besides these there are in all about 300 in orders belonging to the different Cathedrals, and about 800 Lay-officers, such as singing men, organists, &c. who are all paid from the Cathedral emoluments; so that there are about 1700 persons attached to the several Cathedrals, who divide among them the 140,000 pounds a year, making upon an average near 83 pounds a year a piece.†

The whole income of the *Kirk of Scotland*, was, in 1755, about 68,500 pounds a year. This was divided among 944 Ministers, and on an average made 72 pounds a piece per annum.

Upon a general view of these matters, when it is considered, that all the Bishoprics, Prebendaries, Deaneries, Headships of Colleges, and best Church-Livings, are occupied by a smaller number, in all probability, than an eighteenth part of these Clergy, what a deplorable situation must a large share of the remaining seventeen thousand Ministers be in, especially under the present advanced price of most of the common necessities of life? And then, it is curious enough, that these *Church-Dignitaries*, who are in possession of several thousands a year per man, have made laws, that the inferior clergy, who are destitute of most of the comforts of life, shall not be permitted to follow any other Calling, whereby to better their condition, and get bread for their families.—Why do not the poor *Vicars* and *Curates* of the country, make a common cause, and associate together in one body against their oppressors?§ Why do they not address the KING, who is temporal Head of the Church, or the *Legislature* of the land, to take their circumstances into consideration? One man—not a doit better than his brethren—shall enjoy 20,000 pounds a year—another 15,000—another 10,000
C 3 —another

† See an *Essay on the Revenues of the Church of England*.

§ Every man is an Oppressor who holds that which ought to be in the hands of another.

—another 5,000—another 3,000—another 2,000—and another 1,000. One shall heap Living upon Living, Preferment upon Preferment—to a vast amount—merely because he has got access—too often by mean compliances—to some great man—while his more worthy brother is almost in want of bread for his children. The late Dr. Law, *Bishop of Carlisle*, if my memory does not fail me, was possessed, at the time of his decease, of ten or more different Preferments. He was *Bishop—Head of a College—Prebend—Rector—Librarian, &c. &c. &c.* and all this bestowed upon him—not because he was a more holy, useful, and laborious man, than ordinary; though a man of merit and talents; but because he wriggled himself into favour with certain great persons, who had influence with men in power. Instances of this kind are not uncommon. They are, however, unjust, unpolitical, unchristian. No wise Legislature ought to permit such abuses, religion out of the question. They are inconsistent with every thing that is decent and proper, while so many valuable, learned, laborious, humble, modest men are pining in want. I know well, that reflections of this nature are calculated to disoblige those who are interested: but, regardless of consequences, without the least dislike to any man living, or the smallest view to any one individual, or a wish to have any thing better for myself, and actuated only with a love to truth, and the advancement of our common *Christianity*, I, for one, protest in the face of the sun against all such abuses. And I, moreover, solemnly avow, that the spirit of the present times is such, that unless these, and similar disorders are rectified, by the wisdom of the Legislature, the whole *ecclesiastical fabric* in this country will, ere long, be as completely overturned, as that in *France* has been. Nothing can prevent it, but a speedy and thorough reformation. Let the *Bishops* of the land then, as first in dignity; be first in this good work. Let them make a merit of necessity, and resign voluntarily, what they cannot long possess in safety. Let them make an offer to their *King and Country* of with-drawing from the *Upper House*, resigning all their *secular* honours, and commence genuine ministers

ministers of the *Gospel*. Let them renounce their several pluralities, and quietly retire into their respective dioceses. Let them come and live among their clergy—go about doing good in all humility through their several districts, preaching the *Word of life* among the people, after the example of the great SHEPHERD and BISHOP of souls, and his APOSTLES. Let them renounce their pomp, and splendor, and set their faces against all *monopolies* of *Livings*, against non-residents—against all immoral, disorderly, and irreligious clergymen; and let them be the avowed friends and patrons of laborious pastors, in particular; and of good men of every description, in general. Thus the *Church of England* would soon become, more than ever, the glory of all churches, and the *Bishops* of that church would be the glory of all bishops.

It is not to be doubted, that men possessed of the loaves and fishes will laugh at all this as visionary and enthusiastic.—Be it so.—I have only to reply—*Look at the Bishops and Clergymen of France!*—Happy are they whom other peoples misfortunes make wise and cautious! The fate of the *Jewish* clergy of old, and of the *French* clergy in our own times, comes like a peal of thunder, preaching reform and moderation to the clergy of every country.

You see, MY COUNTRYMEN, that I, for one, give up all these abuses as indefensible. But be it remembered, that whatever means DIVINE PROVIDENCE may use to correct them—for corrected they must be—the *Gospel* of CHRIST is not to be blamed for them; it gives them no countenance; it predicts their rise, continuance, downfall; and it denounces nothing less than condemnation against all those who pervert the *Divine Ordinances* to secular purposes. It is neither Popes, nor Kings, nor Bishops, nor Clergymen of any inferior description, that shall escape the just sentence of the universal JUDGE. He will make no distinction. He knows no difference between man and man, but what moral and religious qualifications make. Whatsoever a person soweth that shall he also reap. Mighty sinners shall be mightily punished. Eminently good and useful men shall be eminently rewarded.