## The Reconciler:

# OR, SOME <br> R <br> E M A R <br> K <br>  <br> UPON TWO PAMPHLETS 

 Lately publifh'd, (viz.)A LETTER from a Lord to a Commoner, con: cerning the two Cburch Bills lately Rejected.

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CONSIDER ATION S upon Two Bills fent down from the $R \longrightarrow H-$ the $H$ - of $L \longrightarrow$, to the $H$ — the $H$ ——of $C$ Relating to the Clergy if I-d.

## SHEWING

How all the Good Ends propofed by either of thofe Bills, may by a more gentle and eafy Method be attaind, without Injury to the Rights of my Lords the Bifhops; or Rigour and Violeace to the Inferiour
Ciergy.

Amicus Plato, Amicus Socrates, fed magis Amica Veritas.-

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## The Reconciler:

 O R,
## Some REMARKS upon two Pamphlets lately publifhet, छ゙c.

IN fuch a Critical Junsture as this, when the B:fhops and Clergy of the Eftablifhed Church feem fo unhappily aivided, as to Purfue each other with the greateft Heat and Animoficy; to the manifeft hazard of the Ruine and subverfion of our moft Holy and Excellent Conftitution: I think myfelf bound by the ftrongeft Obligations of Charity, and Duty; as a Zealous Profeflor of the Religion Efiablifhed amongit us; to ufe my utmoft Endeavours, to preferve the Peace and Unity of the Church, and heal and Compofe thofe Differences, which may otherwife, contrary to the Intention of both Parties, give occafion to DEISTS and LIBER TINES, to tarn the whole facred Order into CONTEMPT, and RIDICULE: Or to HERETICKS, and SCHISMATICKs, to break down our Inclofures, and Ravage and Devour the Flock of Chrift.

And truely, whoever duly Confiders the Publick and Secret Tranfactions of the late Seffion of Parliament, the great Numbers of the Inferiour Clergy, that appeared publickly there, to give Oppofition to thofe Bills; the Triumph the Papifts exprefs'd, to fee fo many Formid-

Defeated; and the valt Multitude of Diffenters, who conftantly attenced the Debates; with a profpect, fome time or other, to Fifb in thofe troubled Waters: Will, I hope, excule me, who have been only a melancholly fander by, and too Inconficerable to be ingaged on either fide ; if I think fuch difmal Prefages of Difaffection amonglt ourfelves, vented in bitter Words and Vorulent Wratings; portend the utmoft Mifchiet and Danger both to the Bifhops and Clergy; if fome Timely ANTIDOTE be not applied, to reduce them to a more peaceable and forgiving Temper: That they may live like Brethren, in Love and Unity; the Bifhops Prefiding after the Pastern of our Lord Jefus Chrift, and his Holy Apofties; and the Interior Clergy chearfully fubmitting to their Lawful Ordinances and Injuuctions, as in Conicience and Dury they ought to do.

And now, without Queftioning the Truth of the Treatifes on either fide, retcr'd to, in the Title Page; I Shall take the Arguments juft as I find them, and interpole my Opinion, withour the leaft Prejudice, or Partiality between them.

In the firft Place then, we are told, by the $N O B L E$, or RIGHT REVEREND LORD (for I know not which to call him ) that the Bill brought into the Houfe, this laft Seffion of Parliament, was only in order to amend the Defects of a former Bill, made in the firft Year of his prefent Majefty, and to bring the Qualification, which was before a Benefice worth 150 l . per Ann. ftill lower, by enacting, "That if any Perfon fhall here" after accept of any Deanry, Arch-deaconry, Dignitary, *Prebend, or of one, or more Rectories, ( having no «Vicarage endow'd) Vicarages, perpetual Curacies, or e other Ecclefiaftical Preferments, with Cure of Souls "belonging thereto, which either fingly, or joyntly, or to"s gether with what he at the time of the Acceptance "6 thereof, fhall enjoy in the lame Diocele, fhall make "s up the Sum of One Hundred Pounds fterling, per "Ann. Every fuch Dean, Archdeacon, Dignitary, Pre" beñdary, Reqior, Vicar, Curate, or orher Ecclefiaftical ESerfon having Cure of Souls, after he hath been three
"Years in Poffeffion thereof and having no Houfe there" on fit and Convenient for his Refidence; and any " one of luch Benefices being endow'd with fuch Portion " of Glebe Land, as the Archbifhop, or Bifhop of the " Diocefe fhall judge fit and convenient for Building " thereon; thall within a Time certain, to be limited " and appointed by the Archbishop, or Bifhop of the "Diocefe, build and improve on fuch Glebe Land, in " fuch a manner, with fuch Confent, under fuch Rules "s and Limitations, and with fuch Benefits and Advan"tages, and be entitled to fuch Proportion of the " Money laid out in Building and Improving on fuch "Glebe Land, as by the faid Recited AAt is mentioned "c and exprefs'd.

By all which, as it is urged by the Noble Lord, the Reader may perceive at firf Sight, that the Main End of this Claule, which makes up the bulk of the Bill, was to promote the Refidence of the Clergy therein defcribed, without which it were impoflible for them to anfwer the Great Ends, for which they were made Clergymen - And therefore in this General View, it muft be allowed that the Bill was good.-Why then was it Rejected? Why? Truly, becaufe amongft many other Objections of lefs Moment and Confideration, that which was Painted in the moft Formidable Colours, was the Power this Bill would give the Bifhops, to Tyrannize over their Clergy, and Reduce them to a State of Slavery, by Cruel and Arbitrary Sequeftrations; committed, too often, to the Management of Unjuft and Griping Exacoors; who might perhaps fet their Livings, at lefs than half Value, and ont of the Remainder, not allow the Incumbent a neceffary Provifion, to fupport him, in the difcharge of his Duty; which would be a moft fevere, and intolerable Oppreffion.

But I fhall Wave all thefe Temporal Views aud Confiderations, as matters which may perh pes be too much dreaded and apprehended by the Inferior Clergy, from Angry Bifhops; and chure rather Charitably to conclude

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of my Lords the Bifhops to Conceive, or Devife fuch rigorous and unnatural 'T'reatment towards their Brethren, which muft in the End, render them juftly odious both to Clergy and Laity, and give too great umbrage of Sufpition, that, to far from Confulting the True Interelt of the Church, as the Chief Paftors and Governors; they meant rather with a molt Arbitrary, and Tyrannical Sway, to Domineer, and Lord it over Gids Heritage, and Vex and Grind their Fellow-Helpers in the Miniftry, to fuch a Degree of Servitude, and Vaffalage, that they fhould neither dare to life up their Tongues, or draw their Pens againft them, even in the loweft Whifpers, or Complaints.

In one Pofition, $p$. s. I mof heartily Concur with the Noble Lord, and believe that by Effecting that fingle Point, the Whole Controverfy may be eafily and amicably determined, viz. THE UNIVERSAL RESIDENCE OF THE CLERGY, without which, I freely grant it impofible for them, to anfwer the great Ends, for which they were made Clergymen.

Let it be therefore admitted, that the Refidence of the Clergy upontheir feveral Cures, is a facred and Indifpenfible Duty; That the Benefice is granted for the fake of the Office; Thatevery Man has it in his Choice, whether he will accept of that Benefice, or no, to which fuch Service and Attendance are annexed.- And if he means not Religiounly and Confcientioufly to difcharge his Duty in that Sation, he ought not to accept it. - As he that will not Work, if God has given him power and ability fo to do, neither fhould he Eat, - becaufe he Eats not his own Bread, but the Bread of others, who would be glad to earn it, by their honeft Labour, and Induftry - Therefore the Bifhops muft be allowed fo far in the Right, to recommend thisto all their Clergy, in the moft tender and affeetionate manner, with a Paftoral, and Paternal Care - And if that will not avail ; to Enforce it by all Lezal Methods for Confcience fake; in difcharge of the Great Truft repofed in them; as a Part of their Duty, for the Inftruetion and Confutati- Providence, appointed the chief Paftors and OVERSEERS.

But fome of the Inferior Clergy perhaps may fay; Does not this Duty of Refidence equally oblige the Bilbops, with their Clergy? Without doubt it does.And I believe it will be extremely difficult, it not Impoffible for any one to affign a Reafon, why the one thould be exempted more than the other, unlefs at fuch times as they are called up by the Kings Writ to the Houfe of Lords in Parliament. And were a Convocation to fit, fuch Members of the Inferior Clergy, as were Return'd to ferve in the Lower Houfe, would be entitlod to the fame Priviledge, and Difpenfation.

Why then, fay the Clergy, fince Exampie mult be allowecto have greater influence than Precept; let our Bifhops practice in their own Perfons, what they fo punctually Expect from us; and if we fail in our Duty. (they at the fame time as conftantly, and punctually performing theirs:) may we be caft off as Undutiful, and Difobedient Children, unworthy of their Lordfhips Patronage and Protection Let their Lordfhips alone be Guiltlefs, and may the Blame lie on us for ever.

They further infift; and defire it may be pat to the Confciences of my Lords the Bifhops: Wherher they devifed this Compulfory Law, in order to deprefs and enflave them : Or, out of Confcience towards God, in order to oblige them to the neceflary Difcharge of their Duty? They charitably Hope, and believe, they will difclaim the former Imputation, and anfwer, That they meant the Latter only.

If 10 then, my Lords, fay the Clergy, what need of any farther Laws to amaze, and terrific us? fince, we have already Sworn Canonical obedience to your Lordthips in all things Lawful and Honef._ Might not any of your Lord fhips more eafily have Reconciled us to 2 fenfe of our Duty, by Addrefling us at your Vifitations after the following Manner.
"Brethren, It has pleas'd Almighty God, in his "Divine Providence, to appoint mes to Prefide over you.

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"And I fincerely mean to poftpone all fecular Intercits, " and worldly Confiderations; and conftantly Refide, "s and Live amonglt you ; in order to cifcharge the Duty " of thatScation, to which God hascalled me. Andro ${ }^{6}$ Infpea, and Provide that you likewite may with the - lame Zeal, and Diligence pertorm yours. "I hope, none of you will detert, or oppofe me, in " fo Lawful and Commendable an undertaking; but ra"s ther Contribure to Affift and Support me, with your " joynt Labours, Advice, and Prayers, to promote the "Glory of God, and the Edification of his Church, " and People.

The Clergyman, who, upon fuch an Exhortation as this, (would not moft heartily concur with his Bifhop;) would, in the Sence and Opinion not only of the Laity, but of his Brethren too, defervedly incur the Cenfure of being unworthy of the Gown he wears, or the Character he bears. For what more Powertal Incentive can be thoughe of to vertuous and commendable Aations, than a Noble and Generous Emulation? And who could, without the utmoft Confufion and Reproach, refufe to follow, where his General and Commander leads?

This Argument made fuch Impreffion on the Noble Lord, that by way of Apology, he tells us, p. 30. "That " of the twenty two Bifoops of Ireland, Seventeen are " provided with See-Houfes; of the five remaining, one "e will be always unneceffary, by (reafon) of the Bifhops "Refidence in Dublin, as Dean of Cbrijt-Cburch. The - 6 reft are preparing, and providing for Refidence, asfaft os as they can. There was therefore no occafion for that - Infinuation, to millead People into a belief, that the es Bihops have themfelves failed on that Article: So tar is $\frac{1}{2}$ m that; He wifhes that the Clergy had built Glebe"Houfes, in the fame proportion: For if that were "f the Cafe, he is perfwaded, the Bill in queftion, had is never been thought on.

To which the Clergy reply, by wifhing they were as well inabled by good Incomes and Fines, to build Glebe-Houfes, as their Bifhops; And it would be the Pleafure and Glory of their Lives to de it. But for want
of Money, or want of Glebe, they are forced to make the beft fhitt ihey can; and where they have not Houles and Land of their own, to Rent them from others. Very ot en at fo extraordinary a Price, that it becomes a burden they are fcarce able to bear; yet fill, in lmitation of fo good an Example, as Reliding Bifhops; they will Contorm at any hazard, any Expence.

And for this, there want no more Laws in Compel them ; fince my Lords the Bifhops very well know, that, at their Inftitution, they took a Solemn Oath $\mathrm{Fo}_{\mathrm{R}}$ Refide in fome one Living of their Union. Aud fany are not thus obliged, it muft be the fault of their Bifhops, that they did not Tender them the Oath ot Refidence; as they were bound to do. Wich which the Bifhops alone can difpence, according to a Claufe, in the Oath it felf, to that purpofe. And if they refufe to Difpenfe; is in poffible to Conceive that any of the Clergy fhould deny to comply, without fome extraordinary occafion of Sicknefs, or unavoidable bufinels; in which Cales chey doubt not, but the Bifhops, out of their Paternal Lenity, will always indulge them?

Or can there be a more infamous Brand fix'd upon any Clergyman, than to fwear Refidence, when he receives Inftitution to a Living, and yet after he is Inducted, to refule to Refide? Who would afterwards take that Man's Word in any thing, who is Capable of fuch a Notorions Breach, and Viglation of his Qath?

At this the Noble Lord feems to Hint very jufty, p. Io. and perif makes a further Conceffion, fugicient to ftop the Mouths of all Gaintayers, viz. "That for his "o own part, if Refidence be made effectual, he fhall not "Cenfure it, though it be not in every Point Cano"fical." Would to God, that all the Bifhops may be of the fame, Opinion; and that the Inferion Clergy may pay fucher Regard to their Duty as to Labour firft after Canomical Refidence, in whatfoever Place, the Bimop Gall judge co , be of greateft Importance ; and if that cannot be obtained, to make it as effectual as they pombly can, in fome adjacent Place; with the Bifops Confene and Approbarion.

And thus having done all imaginable juftice to the Arguments contain'd in the Letter from the Noble Lord; I proceed to enquire into the objections mention'd in the Second Paper, refer'd to in the Title Page; viz. Confiderations upon two Bills, \&c. in which I find but one, not imention'd before, with relátion to the Bill of Refidence: Which, if it be true, is a fufficient Reafon, why the Clergy fhould appear againft, and the Commons reject the Bill, vix p. 13. ${ }^{\text {sc }}$ That if there be a fingle fot in *s the Glebe, more Barren, more Marfhy, more expofed *s to Winds, more diftant from the Church, or Skeleton sc of a Church, or Arom any Conveniency of Building: "The Reitor, or Vicar may be obliged by the Caprice, * of Pique of the Bifiop, to build under pain of Sequeof ftration, upon whatever Point his Lordfhip fhall Com* tnarid.

This, I cannot help thinking, a moft Exorbitant Power for the Biftops to defire; but much more montrous and unteafonable to Execute; were it in theit Power: Which ought to be employ'd chiefly, for the honour and Glory of God, and the Comfort, and Convenience of the Reffident Chergyman. And therefore, not any Spot, however Bleak, Marthy, or Remote from the Church, where Divine-Service was to be Celebrated, ought to be pteferibed by the Bifhop; but rather, which by its contiguity, or nearnefs to the Church, would Place the Minifter to the greateft Advantage, for the Difcharge of his Duty.

And I cannot but own my Surprize, that the Noble Lord, whoacknowledges he has feen this Pamphlet, and wrote a Poffecript on purpofe, to take Notice of three grofs Miftakes in it, fhould omitt to take Notice of this, which it was more to his purpofe to have difclaimed, and refuted, than allthe other. Becaufe every Man, at firf View, may eafly perceive, that the Dread and Apprehenfion of fuch an Aibitrary Power as this, to be lodged in the Hands of an Exalperated, or Angry Bifhop ; would be ape to make ceener Impreffions of Bitternels, and Refentment, on the Minds both of Clergy and Laity; than any other Sufpicion whatfoever.

The Noble Lord perhaps meant to obviate this Accufation, p. 10. where he tells us, that "Cruelty has "not been the Fault of the Bilbops cowards their Clergy; " if they have Erred, it has been on the fide of Lenity, "and Indulgence: And it any thing can bring them to "Repentance, it mult be the ungrateful Behaviour of " many of the Clergy, in going about to infinuate, that "their Bifhops are erecting themfelves into Tyrants; "s and in hireing osher Peoples Tongues, to fay thofe " Things, which they did not think it Prudent to fay " themfelves.

To which, I think, nothing more can be added, than what the fame Noble Lord fays, p.9. "God only, "s who fees the Heart, can certainly know what was the "true Intention of any Bifhop, either in Oppofing, ot "Promoting this Bill; whether any one, by oppofing the *Power of Bifhops, aimed at a greater Degree of Power, "s and Popularity, by fetting himfelf up, as the Protector " of the Clergy; or whether any other, by Promoting "s the Btll defign'd to Opprefs and Enflave them.

The former Part of this Apology, 1 am forcy to fay it, carries too great an Air of Infulting, and Menacing the Inferior Clergy; the Latter is fo folemn an Appeal, to fo High a Tribunal; as, I am fure, ought not to be called in Queftion, againft him that makes it.

And fo much fhall fuffice to have faid, concerning the Bill of Refidence ; I come now to Confider the Bill of Divifion, which fuffered the fame Fate, as the Former.
"This Bill, (as we are told by the Noble Lord p. 17) "Recites, that there are in this Kingdom, feveral Pari"T Thes of very Large Extent and of Great yearly In" come ; which, if divided, would make a Comfortable "Support, and Maintenance for Two, or more Incum"bents" And then Enacts, "That when the Church is *6 Vacant;or if the Incumbent of any fuch Parifh, fhat IF Refufeito give his Confent, to fuch Divifion, that it 6. Thall be lawiulntod and for the Chief Governor, and f6 Goverhors of this Kingdom , for the time being, with 36 the Affent of the major Part of the Pivy Council, it "Council Affembled; (Sixat leaft Confenting ) where
's it fhall be made appear to them, That in the Division "s of luch large Parifh propofed to them, for thicir Ap"sprobation, the Church of the Old Parifh, will, after "fuch divifion made, continue worth at lealt, Communi c. bu: unnis, $300 \%$ per Ann. with the Approbation, and "Confent ut Are Arbichop of the Province, the Bifhop "s ot the Diocefe, and the Patron, or I'atrons of fuch Pa"rifh, to make and eftablith fuch Divifion of fuch old "Parifh, in fuch manner, and uncer the fame Savings "s and Provifoes, as shey might have done, by Vertue of "two former Acts, viz ( 2 d and 10 th. $G \in \theta .1 / f$.) "In care the Incumbent had givenhis Confent thereto, "s. or the faid Church had not been Vacant, with a Lav"s ing Claufe for the prefent Incumbent of fuch old $\mathrm{P}_{\mathrm{a}}-$ "f rifh, during his Incumbency, fo that he cannot pof"fibly fuffer any Diminution of his Income by it. To which the Confiderations in behalf of the Interior Clergy objett, $p$. I4. That fupp fing $300 \%$ per Ann left to the Mother Church, yet the Bifhops, by another A\&t pals'd fome Years ago; can d vide that likewife, and crumble it as Low, as cheir Will and Peafure fall difpufe them. Therefore it might be dangerous to fubmit to fuch an Innovation.

And that the Cafe is really luch, the Noble Lord admitts, $p$. 12. with this only difference, that the Confent of the Incumbent was required by two former Acts, which was fet afide in this Bill.
And yet again p. 24, the fame Author tells us, which is very difficult, to be reconciled; that "this Bill impower"s ed no fuch Subdivifionint the Income of 300 l.a Year, "Heft to the Mother Church, into Six Parifhes; with "s the Noble Income of sol per Ann to each. Becaufe, "f by the former Adil could not be made without the "confent of the Incumbent; who being; ( as it has been " maintain'd, ) a Truftee for his iSuceffor, could never "b be fo unfaifif ful to bis Thruf, asito agive his Confent S6 io an Aćrion fo Extravagant, andunteatonabléllsen :a

To which the Inferior Clergyi Reply; that they do not know how prefent or future Incumbents, may be Influenced by their Patrons, or a Promile of better Prefer-
ments; and therefore are loth to leave the matter to fuch a doubtful and uncertain Iffue.

The next Objection urged in the Confiderations, p. 17. is, "That the Landlords and Farmers, by this Scheme, " will certainly be Lofers, becaufe if the large Northren "Livings wee e fplit into 2 Dozen Parifhes, or more; ${ }^{60}$ it would be neceffary for the Poor Clergyman, his ". Wife, and Children, and Proctor, to watch the Fields " in Harvelt time, for fear of lofing one fingle Sheaf, " which he could not afford, under Peril of a Days "ftarving. For, according to the Scotch Proverb, A "HUNGRY LOUSE BITES SORE.
"And this might occalion many Vexatious and Litigi" ous Suits, and put the wretched Paftor at perpetual " Variance with his whole Parifa. Whereas the Clergy, " who are Eftablifhed in Competent Livings, are not " under the Neceffity of being fo Sharp, Vigilant, and "Esacting. But, on the contrary, think themfelves very " well treated, it they Lofe only a fingle third of their " legal Demands.

Upon which the Noble Lord argues p. 20. by defiring us to " look into the Church Preferments in Eigland, "t and we fhall find that not one Clergyman in 2 hundred, " has a Benefice of 300 \% per Ann. and yet they are not " lefs Confiderable for Learning, than their Neighbours. To which the Confiderations Reply, by afcribing this to " a miftake of thofe Divines, who are fent over hither "from England to Govern this Church; and have not " feemed fufficiently to confider the Difference between c both Kingdoms, with refpeq to the Inferior Clergy. sc The Poverty of many of whom has been the continual "Complaint of all Men, who wifh well to the Church. "Andyectan Englif Vicarl of 40 l : per Aurinlives more As comtortably, than one of double the value in Ireland. "His Farmers, generally fpeaking, being able, and * $s$ willing to pay him his full Dues; and if he gets the Love of his People, to make him many little ufeful Prefents befides: The Reverfe of all which is Practifed in Ireland.

Upon which the Noble Lord exclaims againft "the "Inconfiftency of Gentlemen with themfeives; who, to "day are alarmed at the Growth of Popery, by reafon " of the Increafe of Popifh Priefts, and the want of more "Proteftant Clergymen, to oppofe, and check their At"tempts. To-morrow, when an Expedient is offer'd, *for encreafing the Number of fuch Ciergymen, and at " the fame time for providing a Support for them, "e without laying any new Burthen on the Laity; they "eraife a Great Cry againft it, and run it down before "t they have haif confider'd it.

It would perhaps appear invidious to animadvert, that by this Scheme, the Proteftant and Popifh Intereft of this Kingdom, would have been brought to fo near a Ballance, that it were eafy to forfee, which was in the End moft likely to prevail; when by another Bill, providentially rejected in the laft Seffion of Parliament, the fame Auguft Honfe, in order to come at the Regulars more effectually, was plealed to tolerate an Officiating Romifo Prieft in every Parifh; and to oppofe and check his Attemps, leave only one poor Clergyman of the Eftablifhed Church, of Forty or Fifty Pounds per Ann. Or, if any Union of fmall Vicarages was neceffary to make up that Sum, perhaps not to much.

I am unwilling to purfue this Argument, as far as it will bear; neither perhaps were it prudent to enter into the Comparifon. If fhall rather chufe to leave it to the Confideration of every impartial Man, which were likely to apppear in the moft decent Garb, and ftrut with the greater Air, and Figure ; the Romilh Prieft, whofe Dues would be moft punqually paid ; and whoby their Profeffion, are obliged to lead fingle Lives; or the Proteftant Incumbents; whomight perhaps be Married Mer, with a Numetous Charge of Children ; and from whom their - Popifh Parifthoners would, without the leaft Scruple of Conicience, fubftraet as much as they poffibly could, in favour of their own Clergy ; to turn the Bal2 lance on that fide, by depeefing the One, in order to Exalt and Aggrandize the Other.

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Befides, fhould the Proteftant Incumbent labour to preferve his Flock from being perverted, and feduced; might not the Romifb Prief plaufibly Reply, what, Sir, do you pretend to be Wifer than your Bifhops? Have not they indulged and tolerated me, to celebrate Divine Offices, and inftruat the Catholicks of this Parifh? Do you think, Sir, if there were any Evil either in Faith, or Practice that they would have tolerated it? The Proteftant Clergyman would make a fine Hand of it, who, it he purlued the Argument further, mult be forced to give up his own Bifhops_-or fetup himfelfas a M ati of greater Learning and Piety, than they.
But the Nobie Lord, $p .27$ is fure, "The Bulk of the "Clergy are Wife enough to fee their own Intereft; and "hopes not many of them were in the Combination to " oppofe the Bill. For it would be monitrous for Men " flenderly provided for in the Church, and efpecially "for Men not provided for at all, except with precari"dous Curacies, to be againft a Law, for Dividing the "Over-grown Livings, which would give them more "Opportunities, and Chances of: better Preferment"So that he prefumes, the Curates lare all on that fide of the Queftion.

But whoever wit! give himfelfithe trouble of enquiring into the Sence of that Laborious Part of the Miniftry, will find; that they would ratherchufeto live upon an Allowance of Forty Pounds per. :AnnziPunduaily paid by the Incumbent; than be fet upon their own Legs, with The Name of a fmall Rectory, Vicarage of so liper Ann. payable at the Difererioh of the Wielders, and Farmers.

Add to this, that the Profpect of a better, and more comfortable Peovifron, and Settlement for Life is all they have to luffain their friking Spinits, durirg the Low Eftare, they formany Yeats live under.

And for Pronfrof this, ilcould with that the Senfe of all the Curates lin ther Kingdom, wete taken by Balloting, fo that theil Names migh be eonceal dofrom their Bithops, wheflem they would net pather continue in the Condivion thegiates than undergo tie Trouble arid

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Expence of Tides and Proxies, for the Nominal Gramdeur of a Benefice, in Value perhaps about Ten Feunds a Year more: Wuth the torment and rexation of gathering and fcraping it together, in fuch fmall. Parcels, as would infenfibly, flip through their Fiogers, and Anlwer no neceflary Purpofeot Life.

But, it it be true, what the IJuble Lord fays, $p$ I9. ${ }^{6}$ That in thofe long Parifhes, the People who live os towards the extreme Parts, cannot, efpecially for one of half of the Year, repair to Divine Service; and that os the Proteftant's fo fituated, do not in Fact fee cheir os own Church, formany Years, and are rarely vifited ©s by their Parifh Minifter, which is matter of fie* quent, and matancholly Complaint.

Might it not be, in fucb Cales, more expedient, and advifeable, to build Chappels of Eafe at convenient Diftances; fo that every Parifhioner might by two Miles riding at furtheft, be able to repair to fome Place of Diyine Service; and oblige the Incumbents to Provide, by a fufficient Curate, that it Thould be conftantly, and regularly Celebrated; than to Erect fuch a part of the Parich into a feparate Benefice, to be guided and governed at the Difcretion of a Poor Incumbent, perhaps of fmalt Learning, and in fuch low and abject Circum. ftances, as could not poffibly influence his Hearers, to any thing but Pity and Compaffion.anla

Two Heads, iclis commonly faid, are better than one; And therefore the Gunate, may be prefumed to Conduat himfelt more warily, and circumfpectly, by the Advice and Intruction of his Incumbent, who may reafonably be, fuppofed a Man of more Years, and better Learning and Judgmented s 70

For my own part, iffuch a Scheme as this thould tale place, If fhoud think any COMMON GAGER more to be envied, than fuch Clergymen Becaufe, begide their Sallary, Punetrally paid; they might, by Coricealmants, and Furfeituves reccive many Emoluments, to which the Clergy sould by no means be Intitled?
The next-objestion made in the Confiderationss R R izin. is, ? That the Gegry of this Kingdom would fuffer

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${ }^{5 s}$ by it; moft of them having lietle expectation of provi"d ding for their younger Cauldren, o herwife than by the "Church; in which there might be fone nopes of get. ss ting a tolerable Maitutenatice. Becaule, atcer the "Patruns fhould have ieteled their Sons, Nephews, ${ }^{\text {is }}$ Nisces, Dependants and Fulluwers inviced over from "s the ocher fide, there would fill remain an ove plus of " finaller Church-preferments, te be given in tuch "Clergy of the Nation, as shat have therf Quantum of ${ }^{5 s}$ whatfoever Merat may be then mathion; buc by "s thefe Bills, they will be all excluded.

To which she Noble Lor Rephes p. 20. 2 I by fuph pofing, "That though the Genty fhould not breed is up their Sons for the Chuich, yet Religion would not "fuffer by this means; For, fayshe, "A are the \$uns of *6 meaner Families found to thave leefs Learning, or Piety, is or Induftry in their Functions? Is not theio Poverry "racher an Incentive to them, to Excel in their Pro"feffion; as being the only means in their Power, to "Rile to the beft-Preferments in the Church? For a "youth Bred up in High Life, and entred early into the is Polite part of the World, cannot fo eafily Relifh the or Converfation of Rude, and anbred Pearants, nor "Buckle to the mean Offices, that are Incumbent on the *. Minifter of va Country Parifh, as one obfcurely Born. But, with all Sabmiffion to that Noble Lord, dóss not this way of Reafoning tend to ditoblige the Gentery of Ireland, in the moit tender, and fenfible maniner? As If their youngerChildren were nnly made ufe of as T ools, fo Receive the Profits, and Embloments of the Charch: but unqualificd, by their having been bred up in high Life and entring earpg into the Polite part of the Worid, to Relift the Converfation of fich Rude and unbred Peafants, as thay be ther Parifhioners; and depending more upon their Friends and Intereft, than their Learning, and Real Merie.

Now, acecrding to my way of thinking, Gentlemens entring into Maly Orders, is fo far from being a Difadvanage to the Church, that it is rather its greateft $D e-$ fehce, and Ormament For if they were not equaty

Qualified with others, to be adm tred into Holy O ders, why did the Bifhops Ordain them? If they were, way thould not they be equalty matited to Preferments?

Their being bred up in High Life, ald yet Submi:ting to the loweft Offices of the Miniftry; cvicently thews their Humility, by Renouncing the Woild, and all its Grandeur, tor the Service of Jefus Chrift. Which; though to the unthinking part of Mankind, it may appear Folly; is perhaps their geacelt Glory, and the Higheft Honour they afpire after. Their Acquaintance with the Polite pats of the World, may Comribute to Influence fuch fine Gentlemen and Ladics, to Pay a greater Regard to Religion, and its Minitters. Their Numerous Eriends, and Intereft may be of excellent ule to fupport, and preferve the Riglits of the Chuach, from fwa as would otherwife Invade and Detain them Nor is there any truer Sign of a genteel Spirit, and a libe al Education, than to beable: Converfe eafily and fami iarly, even with the very meaneft Perfons; jand cheartully fubmit to the loweft. Offices which are annexed to Duty.

I muft confefs, as the World now goes, Gentlemen have imall Encouragement to Breed up their Sons to the Miniftry: But fifte Genius of a Youth thould incline that way, rather than anyonther; or, if be ohould think himfelf inwardly called of God; Is it Jawful for him to Difobey? Or, can it be tawfol for his Friends to indeavour to divert him to any other Profeflion, contrary to fuch a Divine Impulfe and Motion ?

1 happened once to be in Company with an Reverend Clergyman, and a Lay-Impropriator of Cle Clergyman zealoully Harangued againft the Sacrilegious detention of Tithes, from the Perion who Officiated, The Impropriator catmly Replied, Good Doctoy, Do not purh this Matter too far; fon I can affure you, if many Lay: men were not concerned in Tithes as welb as you, you would not enjoy them fo quietly and peaceably as now you do. Talk now therefore fo much of Sacriege; but if you think it of publick Ufe, for the Service of God, that the Tithes fhould, be reftored to the Church, let the Clergy try to prevail upor the Parliament, to raife
a Fund to Purchafe them ; and you will find the Impropriators as willing to Sell, as they to Buy.

To apply this; Though I hold every Clergyman who has a Teftimonial of his Learning, and good Behavour in the Univerfity; howe er meanly born, to be a Gentieman, by his Education and Proffeff n. Yet if all fuch as are really born Gentlemen, be Dicuraged, or Excluded, the Church, I fear, would foon fall into lower Contempt, than it is at prefent, and God know, that is $1, w$ cnough.

Another Exception mentioned by the Noble Lord to the Divition B.ll, p.27. is, "Tnat a Clergyman may "sope to r le to the hig her Stations of the Church, by "the Advantage of a rich Bencfice, and this Bill would " hate taken away that Profpect; but as this Excepof tion was only privately hinted, and not publickly " offered, it carried along with it a Conteffion of its "s own Weakness. For no Man, who pleaded that the ". Bill would Difeeurage Learning, could urge it with" out a manifelt Inconfiftence; becaufe, if a Man of " 1000 Pounds per. An. with moderate Accomplifh-- ments, is to ftand fairer for a Bifhoprick, than a "Man of 100 Pounds per. An. who has more Learning " and Merits: All Men muft allow, thatthis is a plain *Difcouragement to Learning.

What Profpect any Clergymaimight have, to rife to higherStations in the Church, by one rich Benefice, or many accumulated Preferments, is not for me to con-jecture.- But that it is in Fate true, that a Man of 1000 Pounds per Annum, with mode.ate Accomplifhments, fands taiter for a Bifhoprick, than a Man of Ioo Pounds per. Annum, who has more Learning and Merits: I refer to the Experience of the whole Nation, who, 1 believe, cannot affign one fingle Inftance of any Man promoted to 2 Bifhoprick in Ireland, who had not fomething very confiderable toleave to Court Chaplains, and Dependants, - As to thole worthy Divines, who came over hither from England, their Merit may be gore Conliderable,

I prefume the firft Intention of the Church, in Grear Benefices, and Dignives, was that they might be fuitable Rewards to Men of diftingifh'a Leanning, and Merit. If it be not faithfuily purfued, it is no fault of mine; being convinced from Experience, that the generality of Mankind are too prone to think him to have the greateft fhare of Parrs, who has the greateft Mare of Hobiours, and Preferments. - And if every Man's Learning and Merits were to beftrictly Canvafed, (and the Bifhops are not to be allowed the only proper Judges) I believe it would be the greateft difficulty imaginable, to ftrike an Unbyaffed and Impartial Jury.

If the Bifhops than muft be the allowed Judges of the Learning and Merits of the Clergy, and they neither think fit to provide for chem, nor recommend them to the Goiernment, upon proper Occafions; there cannot be conceived a greater Neglect of the Truft repofed in them, not a greater Difcouragement of Learning and Indultery.

I hhall now beg leave to addrefs myfelf to my Lords the Bifhops, the Clergy, and the Laity, upon this Occafion.

In the firft Place then, let me moft humbly recommend it to the Confideration of their Graces and LordShips; whether they think they will be long able to fupport themfelves in the Refpeit and Efteem af the generality of Mankind, if they treat the Inferior Clergy with fuch Rigour and Severity, as may tend to provoke and deprefs them.

Though I hold Epifopacy to be Neceflary not only to the Well keing, but the very Being of the Cburch, yet a Bifhop, without the Love and Affection of his Clergy, is of no greater Weight, or Importance, than any other fingle Man of the lame Yearly Income. But if his Clergy concur and co-operate with $h i m$, beappears in a yery diferent Light; a Pe fon of moft confiderable Interef and Influence. For he muft bea very defpicable Clergyman, who has not fome Friends that will pitty and affift him in Diftesf, and fupport him under any Vexation or

Now it a Bifhop, in the Opinion of the World, thould bear hard upon this poor Clergyman, he runs a great hazard of difobling and making all thofe his Enemies, who by a different Conduct, and Behaviour, might be made his Friends. - It iseafy to tell which fide, in Prudence, and with Regard to his own Interefts he ought to chufe.

Befides, as far as I have been able to penetrate into the Sentiments of the Inferior Clergy; there is not one of them, who might not be brought to difcharge his Duty, and Refide conftantly, by milder and more gentle Methods, t/ a Statute, of Compulfion; which it grieves them to their very Souls to think, that their Spiritual Fathers thould have thought neceffary to devife againft them.- And they further hope, and verily Believe, that they have not generally fo offended, that their Bifhops Thould raife fuch a Clamour of Non-refidence againft them; which, they are fenfible, muft appear to the World, not only Scandalous, but Sinful too.

They Promife to make a ftriet and particular Enquiry; who they are that have thus grievoully offended, to provoke their Lord hhips againtt the whole Body of the Inferior Clergy, for their fakes; with the feveral Caufes of their Neglect and Contempt; who are not by 2 Faculty difpenc'd with, or retained as Domeftick Chae plains to fome Bifhop, or Nobleman. And, if they do not immediately comply with their Bighops Reafom nable Injunctions, declare that no one fhall be more ready to give them up to Juftice, than their own Breshren.

To which they, at the fame time, beg leave to add, that nothing could more effedually prevail with them, than the laudable Example of their own Bifhops; it being, as they humbly conceive, as reafonable for them to expect the one, as for their Lordships to require, and exact the other.

And befides the equal Obligation, and mutual Duty; they are not amamed to own, they have a further View of Temporal Intereft and Advantage, by their Bifhops conitant Refidence among them ; namely, of being,
fome time or other, able to recommed themfelves to their Favour, for better Peferments; by a coiftant and diligent difcharge of their Daty, in their leveral Suatimso. Of wheh they are rarker defirous, weir Lordhtps: fhould be Eye-Witnefles; than depend upon the uncer-t tain Characters, and Reprefentations, of fome Fawning Sycophants, and Parafites, wholeem to have too melch engroffed their Bifhops Ear, and convey their fecret Prejudices by malicious Whifpers, in their Lorathips Clofets; Which it is impoffible ever to Obviate, ir Remove ; unlefs their Lordhips, in their great Canuour and Humanity, thought fit wholly to diffourage anu uifcountenarice all fuch private Whifpers; or uring rie Partu accufed, and his Accufers, Face to Face; which might End in the Ruine of fome ulefu!, and growing Favourite ; whofe felfifh Views are only to promote inis own Intereft, and advance fome neceffary Inteligencers, and Dependants.

And that their Lordmips fincerly propofe to refide, as well asthey; they hope, they need not doubt, becaule the Noble Lord, whom they prefume to be a Bithop; p. 3 r . in order to obviate an Infinuation, to minlead People into a Belief, "That the Bifhops have them eives "failed on the Article of Building their own Houfes; ec wifhes to God, that the Clergy had built in the fame er Proportion: For, if that were the Cafe, he is perer fwaded, the Bill in Queftion, had never been thought * 01.

That matter, I can affure the Noble Lord, will be likewife inquir'd into; as allo, whether even fome of thofe Bifhops, who have Houles Built, do not, for Six Months in the Year, chufe to make the Merropolis the Seat of their Refidence? Which Pratife if it can be juftified by any Arguments, which will riot be equally Conclufive in favour of the Inferion Clergy, they humbly defire to be inform'd? Becaufe, in their way of Reafoning, to BUILD in or er to RESIDE, and yet after not to RESIDE is much more unpardomable, than NONRESIDENCE, tor want of a Comfortable Place to RE-

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Let my Lords the Billoops herefore take Care, that they incur not the Cenfure of Sc. Paul, of being Inexcum favie in their Ruin Judgment; if wherein they Judge otins1s, they Condemn hemfelves, becaufe they that Judge, jou suctame things; and let them not think, who Jadge them which do fuch things, and do the fame, that they thili Ecape the Judgment of God: Tho' they may be too great, to be cali'd to an Account before any Lowet Siciounal.

And yet perhaps that may be doubtful too; becaufe in a Pamphlet Entituled, a D Alwafive from Entring into Hoty Ordeis, in a Letter to a young Gentleman; p.48. we fiod this Affait Cenfur'd, and Ridiculed after the tollowing manner. "You fhall now old as much PreSs ferment as you pleafe, - A BISHOPRICK -A ॠ. MASTERSHIP - A Speciab GOOD LIV "ING in COMMENDAM - with Thoufands is "yyur Pockets —hall betoo little for you. : yasqoos
". Should your D icefe be fome Hundreds of Miles "s off the Capital, there will be no great Necefficy, that "you thould repair to it - your Agent fhall receive "cyour Money; and you fhall have it punctually paid in 8. LONDON ; without the leaft trouble, or Fatigue to "f your Epifcopal Dignity. Though at the fame time, ${ }^{5} 5_{1} \pm$ teke the trouble of Tranferibing a Wric full of ode "Contents merely to thew the Nation the difference "sberween thole of Ancient Days, and thofe of Modern "s Times, It is Intituled, a Writ to the Bifhop of ©HEREFORD, to attend his Flock; and if he does "t not, to feize his' Femporalities.

In Thort, my Lords, the beft and moft Effectuab ways to preferie the Refpee, and Reverence that is die to your Stations, and Sacred Contacters; is to aim at no turther Degree of Power, which may be juftly Formidabic either to the Clergy or Laity; and then both Clergy, atd Laity will be more eafily inclined to fubmit to all the rea fonable Authority, and Jurifdiction, which by the Holy Scripture, che Laws of the Land, and the Canons of the Church, your Lordfhips are invefted with. For, it is a General and approved Maxim, That whofoever

## Aim at greater Refpeit then is due, find always lefs than they

 deferve.Our Bleffed Lord and Saviour has fet the beft Example of True Grandeur and Humility, at the fame Time; who, in order to become Lord of $A l$, thought it the moft Prudent Method to condefend ro be Ser want of All.

Your Lordfhips, I am fure, will not fcrupie to follow that moft Noble and excellent Patron, which the Great Shepherd and Bithop or Souls has fet betore you; aid at the fame time you do fo, you may be affured that buch Clergy and People will labour with a Godly Zeal, and generons Emulation, to diftinguifh themfelves; by paying you all that Honour and Reverence, which you can reafonably expect or defire.

I hope I have faid nothing, that may juftlv offend your Lordßhips, or be taken in ill part. For, I affure your Lord fhips, that I am, upon Principle, a real Friend of Epifcopacy; and if I am convinc'd, that I have faid any thing, which, by the Remotelt Infinuation, may be thought to derogate from the Diginity of that Sacred and Apoftolick Order: No Man fhall be more teady so beg Pardon, and give more Publick Satisfation, then $I$.

I fhall now turn from your Lordfhips to the Inferiot Clergy, whom I would exhort, in the Spirit of Meeknels, rather to do their Duty, willingly and chearfully, than becompell'd to it. The former will look with a good Grace ; the latter, at the fame time it is judged Neceflary, will not be foengaging, becaufe it will be thought difas greeable. I am Surprized how any Clergyman of Hon: our, or Confcience, can think of holding and enjoying the Profits of a Benefice, without difcharging the Duty annex'd to fuch a Station ; becaufe thislooks more like Polling and Fleecing, than Feeding the Flock.

Were it not their Duty, it is their Interef in the higheft degree ; becaufe no Manat a Diftance, cal pred tend to make fo mutch of his Tithes and Dues, as hẻ that conftantly Refides amonglt his People, and is beloved by them; and the only way to gain Love, is to fhew Love and Affection, to all thole with whom they are

Concerned. And the greateft love is to their Souls; which may manitelt it !elt elen to Papifts, Hereticks, and Schilmaticks. Who, though they are fo harden'd and infenfible, as not to Eenfite by it, yet will be thereby rendred withour Excule, and their Minifers acquitted at the Tribunal of Chrift, of they have faitnfully difcharged their Duty, if otherwile; be Conviated, and Condemned.

In order to this, I hope, and perfwade my felf, that svery Clergyman out of a Senfe of his Intereft, as well as Duty; will not put his Bilhop to the trouble of obliging him to Refide: But if there be any Glebe beo longing to him, indeavour to Build fome fuitable, and comfortable Place to Receive him, and his Family; upon the Encobragement already provided by Act of Pariia. ment, It not; Apply to his Bifhop for Advice and Affitance, how to fix himfelf moft Commodioully fog the Service he has undertaken.

Bleffed is that faithful Steward, whom not only his Bifhop, but a much greater Peifon, even his Lord, when he cometh, fhall fiud fo doing. His Bifhop may perhaps think him worthy to be Advanced to an higher Station; but his Lord jball make bim Ruler over all his Goods.

Let me therefore earneftly Exhort and befceech the Gentlemen of the Inferior Clergy, for Confcence fake; and as they value the Peace and Unity of the Churcn; neither by Words, or Writing, to Aggravate or Inflamg the unhappy Difference, which at prefent feems to prevail between their Bifhops, and them. But, for the Mercy of Jefus Chrilt, rather to fubmit themfelves, as
Dutiful Sons to their Spiritual Fathers Dutiful Sons to their Spiritual Fathers: And Labour feverally to Convince them, that they are ready and wils ling to comply with any reafonable lajunztions, they are pleafed to lay upon them,

This, I humbly Conceive to be their Duty, whoever imagine they would have been affected by thofe Bills; $t 0$ make the firtt Acknowledgment. A nd I verily beconcile, and Ingage the Bifhops in their Fayour,
as Parents, may think it beneath them, to Stoop to their Children, but are willing and cafie to be Reconciled, upon the leaft Submiffion from them.
Let no Mifchievous Incendiaries, by artful Whifpers, or Virulent and malicious Writings, fuggelt to them a Contempt of their Bifhops Power and Authority; becaufe they have lately feen them, as they are pleafed to Exprefs it, Expofed and Defeated. They are Enemies who indeavour to fow thefe Tares, in hopes to Reap a pientiful Harvef, by our Divifion. The Laity who now fo ftrenuoufly appear in favour of the Beneficed Clergy againft their Bifhops; may upon another turn of Affairs, declare againft the Bifhops, and Clergy too. And by Depreffing the one, propofe more plaufibly and effectually to work the Downfal of the other.

The Clergy may perhaps footh themfelves with the Notion of being Supportess, and Pillars of the Church : Yet let them confider at the fame time, that the Bifhops are the Ornament, Roof, and Covering. And white the Conititution lafts, the one is as Neceffary, as the other. And if the Bifhops Totter or Fall; they mult, of courfe, Totter, or Fall with them.

The Inferior Clergy of themfelves, are only a Body without a Head; and if they fet up a Separate Interelt from their Bifhops, muft be either Reduced to a Presbyterian Model, or a State of Anarchy and Confufion.

But fure, the Annual Commemoration of the 30 th. of Fa muary, and the 29th. of May; may be fufficient to deter all who have a value for our moft Excellent Conftitution in Church and State; from running fuch hazards, as may by the fubtlety of Crafty and Defigning Men, embroil us ail in Tumult, Faction, and Sedition; and end at laft in the utter ruine and defolation of our Church and Nation.

How much more advifeable both for Bifhops and Clergy would it be to follow the great Apoftle St. Peter's Advice, II Pet. v. 1, 2, 3, 4, 5. The Elders which are among you, I exhort, who am alfo an Elder, and Witnefs. of the Jufferings of Cbrift, and allo a partaker of the Glory

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is assong you, taking the over fight thereof, not by Corfaint, but Willingly: Not for fill by Lucre, but of a ready Mind. Neither as being Lords over Gods Heritage, but being enfamples to the Flock. And when the chief Shepherd Shall appear, ye fall receive a Crown of Glory that fadeth not away. Likewife, ye younger, Submit jour delves unto the elder, yea all of You be subject one to another, and be cloathed with Humility; for God refifeth the Proud, and giveth Grace to to the Humble.

Let it be confidered likewife, that the fame Apostle who gives fuch excellent Advice to the Rulers and Paltors of the Church, was thrice adjured by our Blefled Saviour after his Refurrection, as the only Teftimony he could give of the Love he profeffed to Thrift our Saviour, To feed his Sheep. John, xxi. 15, 16, 17.

I hope Gentlemen, I have not committed any Error, in the State of your Cafe , nor Offended any of you; or if you are pleafed to convince me that I have, I am witling to retract, and beg your Pardon.

And now let me Conclude, by Addrefling my felf to the Gentlemen of the Laity, that they would not be Scandalized againft the true Religion and Worfhip, on Account of the late unhappy Divifions among the Clemgyp; which as they arofeat firft from Mistakes, and Mifreprefentations on both fides, fo I am confident, they will have as fpeedy and amicable a Conclusion; if both Parties as heartily concur in a Reconcilation, and mutual Forbearance with each other; as, I am perfuaded, it is their Duty and Intereft to do, because fhould they continue to Bite and Devour one another, they may in the End be consumed one of the other.

But I hope, and moot heartily Pray, that both Bifhops and Clergy may calmly confider the true Intereft and and Welfare of the Eftablifh'd Church, rather than indulge their private Prejudice and Animofity. Then may they meet again together, like Father and $\mathrm{S}_{\mathrm{on}}$, with mutual Compellation of Love and Duty. And the Union be Stricter, and the Harmony greater than ever.

So foal the Church truly fourth and become terrible to her Adverfaries, like an Army with Banners. Every

Perfon in his refpective Station, zealonly contending ta guard againft Popery, root out Hercfie, and prevent the Inctoachment of Schifm.

Could I but live to fee that happy Day, I fhould think it the greatft Bleffing that could poffibly happen to this Poor Church and Kingdom; and more to be efteemed and valued, than the greateft Wealth and Grandeur; becaufe the e might be fent to us for a Curfe, and can be only called a Bleffing, when they are rightly Applied to guod Ends and Purpofes, not to Rist, and Luxery, Chambering and Wantone/s; but for the Reliet of the Poor, and the Honour and Glory of God.

But whatever Difficulties and Preflures we of this Nation mav think we lie under, I am confident the Practice of true Religion and Virtue would be the moft effectual Method to entailthe Bleffing of God on us, and our Pofterity. For as the wife Man well obferves, it is Rightenufnefs alone that exalteth a Nation, but Sin is a Rem proach and Ruin to any People.

Will you then Gentlemen, who have of late appear'd fo ftrenounly in the Defence and Support of the Inferior Clergy, and thereby highly merited their Efteem and Applaufe be pleafed to convince the World, that you Aat upon Principle, and not is Oppofition to the Bifhops only, by y ue Réligious Behaviour, and conftant Artendance upon the Service of $G$ od: So thall you become truly PATRIOTS, and ingage the Prayers of all the Faithfu', that God may power down his choiceft Bieffings on you and your Families, and preferve your Country from Poverty, and Ruin for your fakes.

But if there thould be found among you, any Atbeifs, to deride, or Defs to call in Queftion the Truth of our Holy Religion; or any crafty infinuating Hereticks, or Schifmaticks, who by dividing the Clergy amongft themelvas, Propofe to Govern them che better, till in the End they accomplifh the Ruine and Deftruction of the whoie Body. I hope, afrer the Cautions I have givell, the Clergy will be fo wife to Confult the true Intereft of the Church, and their own too; as to avoid being feduced or mifled by them.

I have no Notion of any Man's being a FINER GENTLEMAN than others, merely becaufe he Dieffes beter - fince any FOP or FOOL may do the like. - Bur, in my way of Thinking, the BEST CHRISTIAN is always to be accounted the FINEST GENTLEMAN, and moft qualified for Friendfh $p$ and Converfation And to appear in the publick Service of GOD, with Decency and Gravity, tends more to raife a Jhing and diftinguibing CharaEter, than to be feen at a Ball, or an Aflembly of the greateft Luftre and Gaiety. As to be a faithful Servant of the molt high GOD, and to lie proteftrate at the holy Table, imploring Mercy and Forgivenefs, may be juftly efteemed a greater Honour and Favour, than to Rule over all the World befides. May all therefore who profefs themfelves Friends and Lovers of the Clergy, believe and act in this Manner; and then the Clergy will have good Reafon to efteem them as good Friends, and value and admire them, as the greateft Ornament of Socie: ty.

I hope, Gentlemen, you will pardon me this Freedom, and excufe the Zeal I exprefs tor the fake of your Souls; the Redemption of which was purchated at no lefs a Price, than the precious Blood of our Lord and Saviour JESUS CHRIST. For, without the leaft regard to Parties and Diftinctions either in Church or State, I am not afhamed to own my felf a Chriftian; and am to fully convinced that is the only fafe and certain Way to everlaft ing Happinefs; that I molt heartily pray to God, you may be all fo.

And having expreffed fuch unfeigned Concern for your Spiritual Weltare; give me leave to add only one Cautie on more, and fo conclude.

Imagin not then, that thofe Bills of which you have been fo apprehenfive, were deviled only by a Combination of Englifh Bijbops, out of Prejudice to this Nation. For, thrugh One, more than all the reft, appeared a PRINCIPAL PROMO'TER; and though Three Ivijh Bijhops remarkably Diftinguifhed themfelves by oppofing the Bills
to be denied, That many Irflh Prelates were equally engaged in the Undertaking with the EngliJh BiJoops.
And if you ftrictly Inquire, I believe, you will find no very confiderable Difference between the One and the Other, with regard to the Intereft of your Country, fave that you may perhaps imagine, your younger Children have a better Chance for Preferment, trom Bifhops of your own Kingdom, than from Strangers.

But on the contrary, be piealed to Confider, that Irilh Bilhops generally confine their Favours to thofe of their own Family, or Kindred ; and then perhaps you may think, there will be at leaft, an equal hazard on the other fide.

Now, were the Englib Bijbops fo Generous to Refolve unanimoufly to Promote none, but the Natives of the Country, whofe Bread they Eat; and ftudy to find out and diftinguifh Men of Learning and Merit. As nothing could more Ingratiate them with the People of Ireland, fo could nothing Contribute more eftectually to Promote the Profperity of this Univerfity, and Kingdom.

Neither need they ever be jealous of any Irijb Bi弓hop, or Arcbbilhops being able to raife a Party againft them, or their Interelt; becaufe every one of them, by fuch a Publick Refolution, and a fuitable Practife, together with Acts of Holpitality and Charity, in his Diocefe; would foon find himfelt at the Head of as Great a Train of Friends, Dependants, and Followers: Englifh and Irijh Bilbops would then be all one, and equally Refpected, and Reverenced. And,

Tros Tyriúfve mibi nullo Difcrimine babetur.

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