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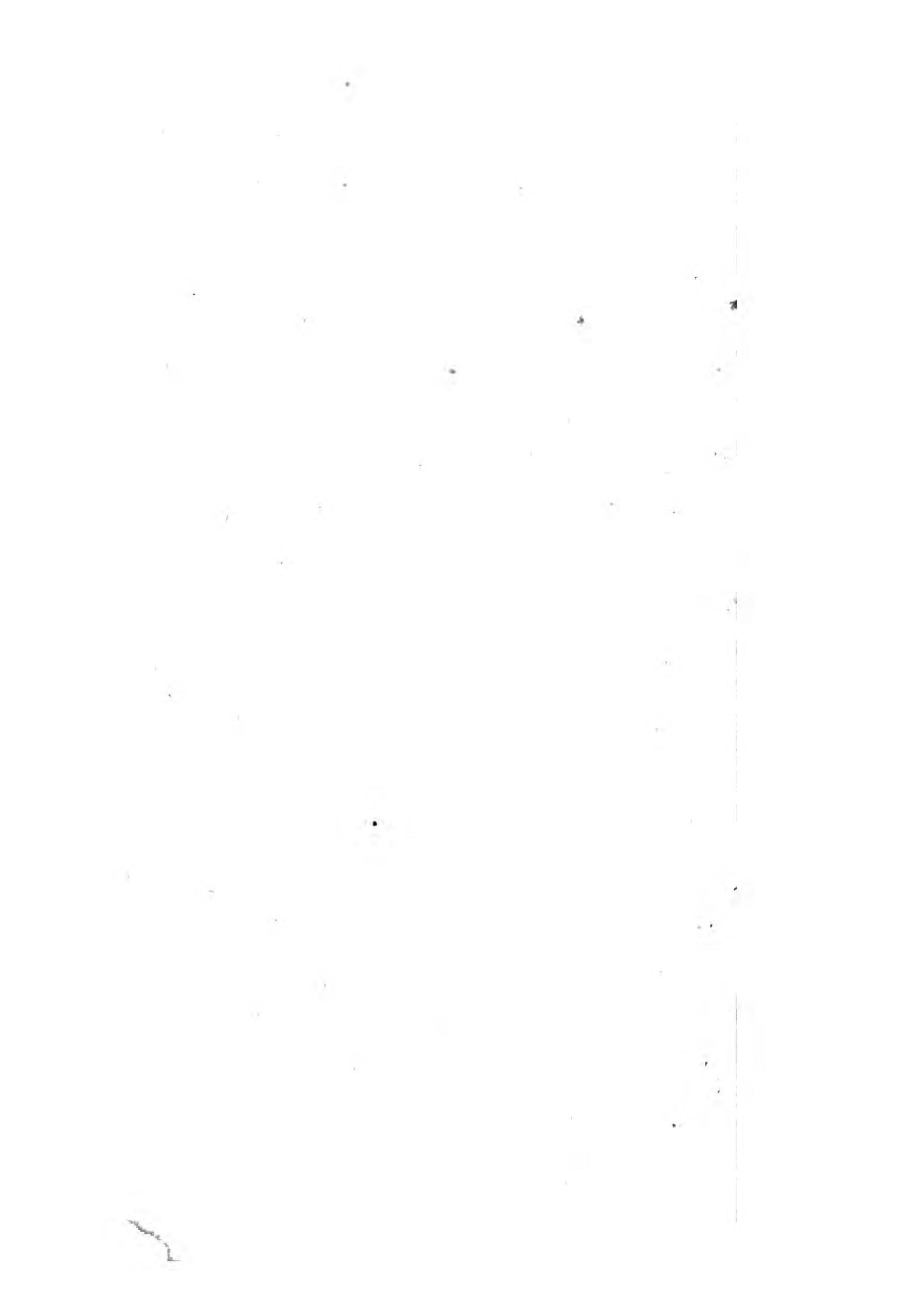
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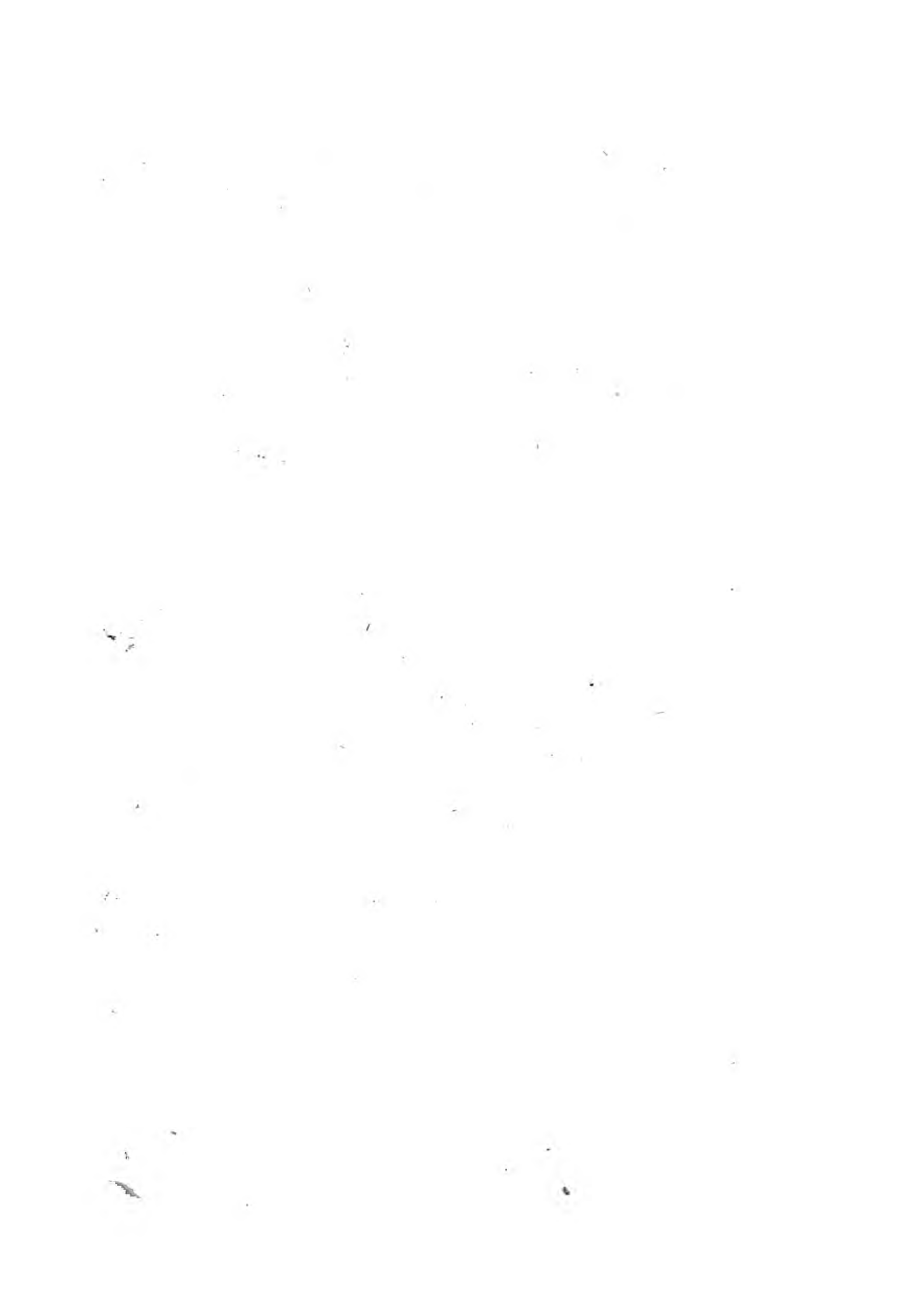
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Mr. Marlow
Thomas Fry
St. John's, Oxford.

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PLURALITIES
INDEFENSIBLE.

A
TREATISE

Humbly Offered to the Consideration of the
Parliament of Great Britain.

WITH
A full ANSWER to the PLURALIST'S
DEFENCE, in an Anonymous Letter
written to the supposed Author.

By a Presbyter of the Church of *England*.

Denique sit Finis QUÆRENDI. HOR.

The Third Edition. With very large Additions.

To which is added, by way of APPENDIX,
The Copy of an Act, prepared to have been brought
into the HOUSE of LORDS in 1681, against
PLURALITIES and NON-RESIDENCE.

Also a Letter of the late Earl of NOTTINGHAM's to
Dr. WATERLAND, concerning the Lawfulness of
a Bond to oblige to Residence.

LONDON:

Printed for J. OSBORN, in *Pater-noster Row*.

M DCC XLV.

1222 . e. 2 .





T H E
P R E F A C E.

AS often as I consider how many Learned, Serious, and Good Men, who, in the ordinary Course of their Lives, appear not to be led in any thing they do by Covetous or Ambitious Motives, do yet Accept of Plurality of Benefices with Cure of Souls, I am much at a Loss to account for their Conduct in this Particular, which seems to be a Departure from Seriousness and Goodness, and which very little Learn-

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ing is, I think, altogether sufficient to Prove so.

I am well aware how naturally Men are disposed to Believe what they Wish; and to Persuade Themselves of the Innocence of That in which they perceive the Sweets of any Temporal Pleasure or Profit; especially if there be Nothing in what they Do, that is either Surprising, or Particular.

But, to do this too easily; to allow themselves in a Practice, which, tho' Common, hath in all Ages been Decry'd, without a thorough Search, is to be Afraid, lest, upon a strict Inquiry, it should be found to be Not Innocent, which is not being Serious; and if, for want of this Inquiry, they deprive Others of their Right, it is not being Good.

They

The P R E F A C E. v

They will say, it may be, there is a Law, which permits them to Accept of Two Benefices with Cure of Souls; and by Quieting them in the Possession, supposes them to have a perfect Title to what they Injoy.

But they should consider, that, in framing Human Laws, the Prejudice, or Passion, or even Humour of Interested and Powerful Men is very often Indulg'd, rather than Public Utility duly weigh'd; that, occasionally, even Iniquity hath been established by Human Laws; and that this may justly be Suspected in the present Case, since the Voice of Reason is against it.

General Practice, to be sure, hath Imbolden'd Many, who otherwise, naturally, would not have been Adventurous. And, Particularly, the Great Opinion they have had of Some who

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have gone before them in this Track, hath made them less doubtful to do what, surely, Men so high in their Esteem would never have permitted themselves to have done, if therein there had been any thing which could not well be Justified.

But, a Multitude is Cautiously to be follow'd. They may Err. They are Apt to do so. The Generality of Mankind lean more to what is Agreeable or Useful to them, than to what is Decent or Just in their Pursuits. That they are a Multitude, will not Warrant the doing Ill in Any One. They can only Lessen the Fear of Ill, or Abate the Shame of it. And whatever Reputation for Virtue or Piety Men may have in the World, yet, since Men Are not always what they Appear to be, He, who would not misplace his Esteem, nor err by Example, should form his Opinion

The P R E F A C E. vii

nion of Men, by what he observes they Do, and not his Opinion of what is Done, by the Great Characters he bears they bear.

A Person, perhaps more Scrupulous, yet accepting a Second Benefice, will Own the thing is Wrong; yet, considering how it is Circumstanc'd, hopes it is not wrong in Him, at least not Very wrong. For, saith He, if I do not Accept this Second Living now so kindly offer'd, Another, who hath One already, will. He cannot have better Dispositions to do Good with it. It may be, He hath not Superior Merit. I Accept it therefore. For, since Another will not have My Scruples, the Injury will be the same to my Poor Brother, as yet unprovided of any Living at all, but only derived upon him by Another Hand: And I shall have only declined a Benefit to myself, without

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procuring it for Him, for whose Sake I would never have Accepted it, if that Point could have been Secured. Make Pluralities with Cure of Souls Impracticable by Law, and I will instantly Resign it.

This Argument is somewhat Plausible. The Man, if he be in earnest, is not far from the Truth. But yet not True. A True Man, that is, a truly Conscientious Man, will say, if the Thing be wrong, I will not do it, let who will. And, whether he be in earnest or no, will best be seen, if, having possess'd himself of a Second Benefice, he give the Profits of it to a Worthy Substitute who hath none at all.

There seems, then, to be a Fault in the Man, notwithstanding his Argument. But by his Argument I Learn, or think I Learn, there is a Fault also in the State.

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State. *There is scarce, I believe, a Member of Either House of Parliament, who, in private Conversation, hath not Condemned Pluralities: And, yet, the Act inabling to Purchase Dispensation to hold Two Benefices with Cure of Souls is not Repeal'd.*

The Clergy Accepting Plurality are faulty, to be sure, even whilst the Act is Unrepeal'd. But still, I could wish, that Reasonable Things might be done, by those, at least, who sit in Judgment. That they would not continue to Invite Unwary Men to make Use of any Law in being to the Disgrace of their Order, and, afterwards, Reproach them for Submitting to the Temptation. If a Body of Clergy are thought Capable of being Serviceable to a Community, it should, surely, be remembred, that they can no longer be so, than they shall maintain a Character that Men will Reverence.

The

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The Repealing the Act will Affect none who are already Possess'd of Plurality of Livings. It will only Disable from Accepting them for the Future. If any, who have Promised themselves a Second Benefice, will be Disappointed in their Views, Others of as great Merit, and more Modesty, will have better Hopes. The Resolution of the Legislature being known, and the Reason of it consider'd, may induce Some who are Possessed of Two Cures, to retain the most Beneficial, and to make the Other Void: Or, what I should Like much better, (whilst Ecclesiastical Preferments are bestow'd upon Men for Other Merit, than Ecclesiastical,) to give the Intire Revenue of it for the Duty to a Worthy Friend, otherwise Friendless, during the Incumbent's Life.

*This, I doubt, must be expected of Few, however reasonable in All, who
can*

can afford to do it. But Many, it may be, who would not so much as have Desired a Second Living, if there had been a Law against Plurality, yet, having taken a Second, as the Law permits, and having, afterwards, Liv'd in a manner Hospitable and Beneficent in proportion to their Income thus enlarged, will find a Reluctance to forego the Power to do so still. A Numerous Family, Ill Health, Occasional Misfortunes, may make Any Drawback from the usual Revenue Inconvenient to Others. Marriages have been contracted by Pluralists with Women of good Family, and Fortune, upon Proposals not disadvantageous to them, if the Estate Continue to be what it was; but, if any Unexpected Diminution of it be now Consented to, there will be a Disappointment, if not an Injury to Those who would not have Accepted of
an

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an Offer of less Value than what they clos'd with.

Be what is past, then, as the Pluralist shall Himself desire. I am contented He should enjoy the Accessions, the Accumulations of Favour which have happen'd to him, be they what they will, not only Undisturb'd, but even Uncensured. But, for my Brethren and Companions Sakes, (for as I have no Ecclesiastical Revenue Myself, so neither do I Desire any) and for the Prosperity of the Christian Church in This Nation, I could wish, that, for the future, Plurality of Benefices, and of Dignities, were restrain'd by Act of Parliament.

The only Seeming Difficulty which a Bill brought into the House of Lords, for this Purpose, will probably meet with, may be to induce their Lordships

to

*to recede from the Privilege they have to Qualify the Chaplains they retain to Hold Plurality. But, I flatter Myself, they will find no Difficulty to do this, when they consider, that herein they will forego a Private for a Public Advantage. And, with respect to Livings in their Own Disposal, will prevent all Sollicitation for a Second Benefice, which, it may be, they are already not Inclined to Give; and yet, in many Cases, know not how to Refuse. But, were it Otherwise, I will suppose with the Learned and Pious Dr. Prideaux (a), “ That Persons of their
 “ Lordships Piety, Honour, and Justice, will not desire to retain That,
 “ as a Privilege, which tends so much
 “ to the Dishonour of God, the Decay
 “ of Religion, and the Prejudice of the
 “ Souls of Men. As the Prerogative*

(a) Preface to the Bill prepared to have been Offer'd to Parliament 1691.

“ of

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“ of Princes, so the Privileges of Sub-
“ jects are, or should be, establish'd only
“ for just and good Ends; and there-
“ fore, whensoever they begin to Ope-
“ rate otherwise, they lose the very
“ Reason of their Being; and, in the
“ Justice of the thing, are Abolish'd
“ of Course. For, it is a true Saying,
“ which the Civilians often quote from
“ Tully, Privileges against the Law
“ of Nature, or Public Utility, are
“ no more Privileges than Tyranny is
“ Law. *We are told (b) that the Nairs*
“ *of Malabar, who are the Nobles of*
“ *that Country, have a Privilege there,*
“ *to kill such of the Lower Sort of the*
“ *People among them where-ever they*
“ *meet them. Were there such a Pri-*
“ *vilege here, would any of their Lord-*
“ *ships desire to keep it? And yet, if*
“ *this Privilege of Qualifying for*
“ *Pluralities tends to the Murdering*

(b) *Thevenot's Travels.*

“ the

The P R E F A C E. xv

“ *the Souls of the People, it is not much*
“ *Worse? And therefore, when this*
“ *Matter comes fully to be consider'd,*
“ *and all the Mischiefs flowing from*
“ *it shall be examin'd and laid open,*
“ *I doubt not but those most Noble*
“ *and Honourable Persons will be so*
“ *far from desiring to retain this as a*
“ *Privilege, that they will think No*
“ *Privilege so proper for them to make*
“ *use of in this Case, as That which*
“ *they have in the Legislature of the*
“ *Kingdom, of giving their Vote for a*
“ *Law to take it away: which I hope*
“ *will some time or other be Done, tho'*
“ *I live not to See it.”*

In this Second Edition, it is thought proper to subjoin the Copy of the following Letter, to the supposed Author of this Book: With the supposed Author's Answer thereto.

The

*The Pluralist's Answer to Pluralities
Indefensible, in an Anonymous Letter
(without a Date) sent to the Sup-
posed Author of That Treatise.*

“ **T**HE Reverend *A. B.* hath lately
 “ Publish'd a *Thing* under the Title
 “ of Pluralities Indefensible. *A. B.* is Rector
 “ of *S.* in *N.* It is now above 20 Years
 “ since he resided at *S.* And, I believe, he
 “ will not say, that he has perform'd any
 “ One part of his Ministerial Office there
 “ within these 20 Years last past. It is not
 “ material, at present, to examine the Argu-
 “ ments by which he endeavours to prove
 “ Pluralities Indefensible. The Rectory of
 “ *S.* is a Benefice with Cure of Souls. *A. B.*
 “ is desired to Answer this One Question
 “ upon his Own Principles: How can He
 “ reconcile it to his Own Conscience to
 “ take upon him so solemn a Charge as the
 “ Cure of Souls, and then Wholly to Ne-
 “ glect it? When he has wrote a Five-Shil-
 “ ling Piece to Justify his Own Practice with
 “ respect to *Non-residence*, it may be soon
 “ enough to Examine what he has said against
 “ *Pluralities.*”

The

The Suppos'd Author's Answer to
the Letter.

THE supposed Author Admits, that he is Titularly the Rector of S. in N. and that for these 20 Years last past he hath rarely perform'd any Part of his Ministerial Office there. But, he Denies, that, having taken upon him so solemn a Charge as the Cure of Souls, he hath Wholly, or in Any respect whatsoever, Neglected it: And thus reconciles his Not residing upon it to his Conscience upon his Own Principles, allowing the Supposed Author's and the Author's Principles to be the same.

He says, then, That, If the Rector of S. hath rarely perform'd Any Part of his Ministerial Office there since Lady Day 1724; neither hath he Appropriated to his Own Use, within that time, One Farthing of the Revenue thence arising. That, from the time he hath taken to his Own Use the Profits of any Other Preferment, his several Curates, if they have had no Other Income, have enjoy'd the Intire Profits of This; and, if they have had any Other, what share of the Profits of This they have not enjoy'd, hath been set apart for such Pious and Charitable Uses as they have
Di-

Directed, or Approved. That, the Three Curates he hath, within this time, successively Appointed to this Cure of Souls, have so constantly Resided upon their Cure, and so well performed every part of their Ministerial Office there, that it is not possible for any Rector to perform it better; nor, considering their Obligation to read Prayers every Day in the Week, and to explain the Catechism, or one or other of the Offices, every Sunday in the Afternoon throughout the Year, for any Pluralist in the Kingdom to perform it so well. That there is not One of these Curates, who, in point of Parts, and Learning, and Piety, and Prudence, and strict Honour, doth not deserve Any Dignity in the Church; nor yet, in point of Abstinence and Love of Retirement, ever likely to be Other than a Private Clergyman. And that the Titular Rector hath always been willing to Resign this Cure of Souls to Each of his Former Curates successively, as he is, to-morrow, to his Present Curate, if the Patron of it will Confirm him in it. Otherwise, He easily reconciles it to his Conscience, since he hath no Oth. r Spiritual Preferment, to be the Patron of it Himself, during his Life, to such Clerical Men as are of great Value, of no Party, and whose Merit in this wicked, silly, selfish Age is not likely to be at all regarded. And what

is

is here said is so true, that he Defies any Person Living to Disprove the Least Tittle of it.

But, suppose there had not been One Tittle of it True; yet the Arguments against Pluralities might still be Good. The Rector, (supposing Him the Author) might have been Frail, and yet his Proofs Irrefragable. Or, he might, in some Part of his Life, have Thought with the Pluralists themselves, and yet have retreated from his Own Opinions, and, finding Himself to have err'd, have thought it his Duty to Undeceive Others. Allowing, then, that the supposed Author would not be found to have justified his own Practice with respect to Non-residence, after he should have written a Five-Shilling Piece for this Purpose, it would not therefore be soon enough for the Letter-writer to Examine what the Author hath said against Pluralities. For, if what He hath said against Pluralities, proves that they are not Agreeable to the Intention of Founders in their Endowments, nor Convenient to the Church, the sooner what he hath said shall be examin'd, the better: for, the sooner Men will know, what they may Innocently, or Not innocently enjoy.

In the mean time, the Anonymous Letter-writer is desired to Answer This One Question. Whether, if Lists should be taken of those,

those, who have become Pluralists, since the Publication of the Thing under the Title of Pluralities Indefensible, with an Intent to Print and Disperse the same, the said Pluralists could justly be Displeas'd? There are Many Reasons for doing this; Two, more especially: 1. Because the Serious Part of the Clerical Order think the Sacred Character is much Hurt, and the Success of their Own Labours greatly hinder'd by the Obstinacy of their Pluralist Brethren, in a Practice, which, since they cannot defend it, they are suppos'd to be convinc'd, is wrong. These Serious Clergy are Interested that such Lists should from time to time be made Public, to the end that, whilst their Names should not be found therein, they might have the Comfort to Hope their Reputation and Influence were still subsisting. 2. Because, as often as any Act against Pluralities hath been prepared to be offer'd to, or hath been depending in, Parliament, it hath been made an Argument for the Not Bringing it into the House, or Not Passing it there, that such an Act would discourage Learning: Whereas if Lists of Pluralists were publish'd annually, it would then appear, that it would Not discourage Learning.



PLURALITIES

Indefensible.

IN the year 1691, Dr. *Humphrey Prideaux*, Dean of *Norwich*, Publish'd a Treatise with this Title :
 “ *The Original and Right of Tithes*
 “ *for the Maintenance of the Ministry*
 “ *in a Christian Church, truly Stated.*”

To this Treatise is annex'd the Draught of a *Bill* prepared to have been offer'd to the *Parliament*, in

B

the

PLURALITIES *Indefensible.*

the Reign of K. *William* and Q. *Mary*,
for the *Restraining of Pluralities of*
Benefices with Cure of Souls, with
Reasons for the said *Bill*.

In the year 1692, there came out
a Treatise, intended, as it should
seem, to be an *Answer* to the *Rea-*
sons for the *Bill*, call'd, "*A Defence*
"*of Pluralities, or, Holding two Be-*
"*nefices with Cure of Souls, as now*
"*practis'd in the Church of England.*"
[By Henry Wharton, M.A.]

The *suppos'd* Author of this Trea-
tise (for his *Name* is not to it) was
reckon'd a Person of prodigious *Parts*
and *Learning*, and much *Interested*
in the Dispute. If, therefore, what is
Undertaken by Him to be *Defended*,
shall not appear to *be* So, it may
fairly be Presum'd it is *not* defensible;
and, consequently, that a *Bill* for the
restraining of *Pluralities of Benefices*
with

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with Cure of Souls, is still *Reasonable.*

The Defender says, (a) “ That the
“ Enemies of Pluralities proceed upon
“ These Heads,” [*i. e.* upon one or
other of them,] “ Either, that to Hold
“ more Benefices than One with Cure
“ of Souls, is *Jure Divino* Unlawful;
“ Or, that it is contrary to the *First*
“ *Design* of Parochial Indowments;
“ Or, that it is highly *Inconvenient*
“ to the Church: and that against
“ These he shall Assert, and, in Or-
“ der, Prove these Three Proposi-
“ tions.

“ 1. That Plurality of Benefices
“ with Cure of Souls is not *Jure Di-*
“ *vino* Unlawful.”

(a) Defence of Pluralities, p. 15.

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“ 2. That it is not contrary to
“ the *First Design* of Parochial In-
“ dowments.”

“ 3. That it is not *Inconvenient*
“ to the Church.”

Now, I own myself to be of the
Number of those who disapprove of
Pluralities: But, in my Argument
against them, I shall proceed in some-
what a different Method. I shall in-
quire,

1. Whether Plurality of Benefices
with Cure of Souls be not contrary to
the *First Design* of Parochial Indow-
ments.

2. Whether it be not *Inconvenient*
to the Church. p 164.....

And,

And, if I shall be able to maintain these two Points, in the Affirmative, against the Defender, I shall suppose an Inquiry, Whether there be any *Express* Law of God against Pluralities, to be wholly Unnecessary. For, if Plurality of Benefices with Cure of Souls be *Contrary* to the *Original Design* of Patrons in their Parochial Indowments, and be also *Inconvenient* to the Church, it will be a very *Naughty* Thing, altho' there should *not* be found any *Express* Law of God against it.

By Plurality of Benefices with Cure of Souls, I understand the Defender to mean, as he himself in his Title-page hath explained his Meaning to be, *The Holding Two Benefices with Cure of Souls as now practis'd in the Church of England.* And, by the

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Practice of the *Church of England*, I understand, The Holding *Two* Benefices with *Cure* of Souls, of any *Value*, within any *Distance* from each other, not exceeding *Thirty* computed Miles, whether in the *same* Diocese or a *different*, by *One* Priest, supplying his Second Cure in *Person* if Near, by a *Curate* if Remote, and Intitling Himself to the *Revenue* of *Both*.

First, then, I shall Inquire, Whether *Plurality*, or the Holding *Two* Benefices with *Cure* of Souls, as now practis'd in the *Church of England*, be not *Contrary* to the *First Design* of Parochial Indowments.

The *Defender* of Pluralities, in order to shew, that the Holding *Two* Benefices with *Cure* of Souls, as now practis'd in the *Church of England*, is not *Contrary* to the *First Design* of
Paro-

Parochial Indowments, Proposes, (a)
 “ To give a particular Account of
 “ the *Institution* and *Indowment* of
 “ Parochial Churches in *England*, as
 “ he finds it set forth in the Ancient
 “ Histories, and Monuments of Our
 “ Nation, yet extant ; and in the
 “ Ancient Capitulars of the Church
 “ and Kings of *France* ; it being cer-
 “ tain That *Our* Church was form’d
 “ after the Example and Model of
 “ the *Gallican* Church, the greater
 “ part of the *Canons* and *Constitu-*
 “ *tions* of *Our* Church made before
 “ the *Norman* Conquest having been
 “ taken out of the *French* Capitu-
 “ lars.”

In the Prosecution of what He
 Proposes, He dismisses the Consider-
 ation “ of What was done in This
 “ Matter in the Ancient *British*

(a) P. 63.

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“ Church, as a thing not easy for
“ him to Determine, thro’ Distance
“ of *Time*, and Want of *Records* (a).”
And proceeds “ to give a more cer-
“ tain Account of the Institution
“ and Indowment of Parishes in
“ the Ancient *Saxon* or *English*
“ Church (b).”

The *Account*, which *He* Invites us to depend upon, as *Certain*, begins from the Accession of *Austin* to This Island. From hence, therefore, *Our Inquiry* must begin. And, I promise myself, that a View of the State of the Christian Church in This Island from This Period, to the Time of the Institution and Indowment of Parochial Churches, will give us a clear and certain Knowledge of the *Design* of Patrons in their Parochial Indowments. And, that *Pluralists*

(a) P. 64.

(b) P. 70.

may

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may not dispute the *Truth* of the Representation, it shall be made from what the Defender *Himself* hath deliver'd in his Defence of Pluralities, and, in every material point, in his *Own Words*.

The Account is as follows.

“ *Austin*, attended with several
“ Inferior Clergy, came into *England*
“ to Preach the Gospel (*a*), in the
“ Time of the *Saxon Heptarchy* (*b*).”

“ *Ethelbert* King of *Kent*” (having, I suppose, been Converted by him,) encourag'd his Design; “ gave
“ to him ample Possessions for the
“ *Maintenance* of Himself and his
“ Clergy; a *Church* was built for
“ Him at *Canterbury*, in which he
“ might fix his *Chair*; and *Houses*

(*a*) P. 70. (*b*) P. 76.

“ ap-

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“ appointed, wherein Himself and
“ Clergy might dwell in Common(a).”
Austin is their Bishop. He Pre-
sides over This Collection of Priests.
They are Subject to His Direction, in
what *Manner*, at what *Times*, in what
Parts of *Ethelbert's* Kingdom they
shall propagate the Christian Faith.
Ethelbert's Kingdom is the Diocese of
Austin.

“ In this manner, *Cathedral*
“ Churches were Founded and In-
“ dow'd, by the Other *Saxon* Kings,
“ for the general Good of the several
“ *Dioceses*, that is, of *Their* several
“ *Kingdoms*. For, in the first Foun-
“ dation of *Bishopricks* among the
“ *Saxons*, the *Dioceses* had the same
“ Limits with the *Kingdoms*, and so
“ continue, at this Day, as many of

(a) P. 70.

“ them

“ them as have not yet been *Sub-*
 “ *divided (a).*”

The *Indowment* of the Church in the first Ages of it, was *General*. Whatever was given by the Pious *Converts*, within Each Bishop's *Diocese*, was the *Indowment*, not of any particular *Part* of the *Diocese*, but of the *Diocese (b)*. This *Indowment* was not given *All at once*, but at *different* times; nor was made up of *One* kind of *Beneficence*, but *Divers*. At length it consisted of *Lands, Tithes, and Oblations*. The *Lands* were given in *Free and irrevocable Tenure*, without *Claim* of *Service*, or *Reserve* of *Rent (c)*. The *Tithes*, paid, at first, as due of *Divine Right, (d)* were, afterwards, confirm'd by *Legislative Authority*. The *Oblations* were made

(a) P. 76. (b) P. 59. (c) P. 82. (d) P. 81.

by

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by the Faithful at the Times of Divine Service, and, being Collected by the *Itinerant Priests*, were by Them carried home to the Ecclesiastical *Chest*, and became a Part of the Common *Treasure* of the Diocese, together with the Rents of the Lands, and Value of the Tithes,

“ Of this *General* Indowment, the
“ Defender says, The *First* Design
“ was, That a Competent Number
“ of Clergy might be maintain'd,
“ who, under the Bishop should supply
“ the Service of the whole *Diocese*
“ in Sacred Matters; and, that *Plu-*
“ *rality* is not *Contrary* to *This First*
“ Design; for, notwithstanding the
“ *Permission* of Pluralities, a Competent
“ Number of Clergy, to supply
“ the Service of the *Diocese* in Sacred
“ Matters, is maintain'd out of the
“ Revenue of the Church (a).”

(a) P. 59.

But,

But, be it true, “ that the *First*
 “ Design of this *General* Indowment
 “ was, That a Competent Number
 “ of Clergy might be maintained,
 “ who, under the Bishop, should sup-
 “ ply the Service of the *Diocese* in
 “ Sacred Matters,” whilst the *Diocese*
 should continue in its *Present* State ;
 yet, This is a *different* Thing from
 what the Defender Asserted, and un-
 dertook to Prove. For, what he
 asserted, and undertook to prove, was,
 That Plurality of Benefices with Cure
 of Souls was not contrary to the *First*
 Design of PAROCHIAL Indow-
 ments. We must wait, then, till the
 Diocese be *Divided* into *Parishes*,
 before we can see, What was the *De-*
sign of Patrons in their *Parochial*
 Indowments, and, Whether Plurality
 of Benefices with Cure of Souls be, or
 be not, contrary to *That* Design.

In

In the mean time, The Indowment of the Church was *General*. The whole Ecclesiastical Revenue was Vested in the *Bishop* of the Diocese. He therewith *Maintain'd* Himself and his Emissaries; *Repair'd* the Edifices of the Church, and Mansions of Himself and his Clergy; *Relieved* the Poor; and *Entertain'd* the Stranger.

The Increase of Converts occasion'd the Erection of *Other Churches*, as well within the City, as in Places more remote from the *Cathedral*.

These early erected Churches, whether within the City, or in the Country, had as yet no *distinct* Congregations belonging to them, “ nor
 “ were made *Parochial* properly so
 “ call'd (a), ” nor had any *Separate*
 Endow-

(a) P. 74.

Endowments settled upon them, “ but
 “ serv’d only to receive as many of
 “ the Converts, from whatever Di-
 “ stance, as were pleas’d to frequent
 “ them for the Benefit of the Holy
 “ Offices and Sacraments from the
 “ Hands of the *Itinerant Priests*,
 “ without being oblig’d to go to the
 “ *Cathedral Church*,” too crowded,
 or too remote, “ and were no other
 “ than *Auxiliary Churches*, or Cha-
 “ pels of Ease to the Mother or Ca-
 “ thedral Church (a).” For there
 “ were as yet no *Other* than *Itine-*
 “ *rant* Preachers, or Priests, sent by
 “ the Bishop from the *Cathedral*
 “ Church, at certain times, to Cele-
 “ brate and Preach in the *Rural*
 “ Churches of such a Division ;
 “ which being done, they return’d
 “ to the Bishop, who sent Others
 “ again to perform the same Duty

(a) P. 74, 75.

“ when

“ when Himself thought convenient.
 “ This was the constant received
 “ Discipline of the *English* Church
 “ about the year 664 (a). So that,
 “ at that time, there were no other
 “ than *Pluralist* Clergy, (saith the
 “ Defender) if they may be *so call'd*,
 “ who had not the Care of any
 “ *Particular* Parish or Parishes com-
 “ mitted to them ; but Executed their
 “ Office in *This*, or *That*, or *All* the
 “ Churches of the Diocese, as the
 “ Bishop should direct them (b).”

But, I take Leave to Observe, They
 cannot *properly* be So call'd. Not
 those, who have *Not* the Care of
 Particular Parishes committed to
 them, but those only who *Have*, can
properly be so call'd.

That *Particular* Priests were not
 appointed to the Care of *Particular*

Parishes, when, as yet, tho' there were *Ghurches*, there were no *Parishes*; Or, to the Care of *Particular Churches*, whilst, as yet, there were no *Particular Indowments* for the Maintenance of the Priests who should thereat Reside, will not, then, be an Argument in Defence of Plurality, whenever there *shall* be *Distinct* Parishes, and the Churches thereto belonging *Indow'd* with Maintenance for *Resident* Priests. The Thing, at that time, could not be otherwise than it was. Men that were *Itinerant* could not be *Resident*. If they could, at that time, have been *Resident* with sufficient *Maintenance*, they would not have been *Itinerant*. And, accordingly, the Reader will find, they will cease to be *Itinerant*, so soon as a *Maintenance* for *Residence* shall be provided for them.

Neither is it Plurality of *Duty*, that so properly constitutes a *Pluralist*, as Plurality of *Revenue*. Now, no *Greater* Temporal Emolument appears to have accru'd to the Traveling Priests for Exercising their Function in several Different Churches. The Charges of *Itinerancy* were discounted out of the Revenues they carried home to their College. Where, since they Liv'd in Common with *Other* Priests, it may be presum'd their *Maintenance* was the *same*. Their *Charity* to the Poor, their *Hospitality* to the Stranger, the *Repairs* of the *Cathedral*, and of their *Manses*, went out of the Common Treasure of the Diocese. They had no *Families*. Seemingly there could be no Occasion for a *larger* Maintenance to Some than to Others; and, if the Bishop had given more to some Presbyters, than
to

to Others, on account of their *Greater Worth*, it might have created *Envy* to them in Those, who could not have discern'd it. I suppose, therefore, contrary to the Author of the Defence, that, in the first general Indowment of the Church, the *Stipends* of the Presbyters, whilst they liv'd in a *Collegiate* Manner, were Equal; and probably, since the first Preachers were a Select Company for the Purpose of Planting Christianity in this Part of the World, their *Merit* might be so too.

Hitherto, the *State* of the Christian Church appears to be precisely *This*.

Each *Diocese* is a certain Tract of Country to be Converted to the Christian Faith. *Preaching*, the Way by which this Conversion is to be wrought. Of the Preachers, One is

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Superior to *Preside*, and to Direct; the Rest *Inferior*, to *Submit* to Orders, and to Observe Rules. The Former is called a *Bishop*; the Latter, his *Clergy*. With respect to *Preaching*, and the *Holy Offices*, the Diocese is the Extent of his *Ministration*; with regard to Ecclesiastical *Laws* and *Discipline*, of his *Jurisdiction*. The First Church erected within the Diocese, is the *Cathedral*. The City, wherein it is built, the Episcopal *See*. The Bishop and his Clergy Residing together, are the *College*. Whilst *He* preaches at the *Cathedral*, they are sent out to Preach in all *Other* Parts of the Diocese, by his Appointment. Certain *Rooms* are occasionally built to protect the Travelling Preacher and his Audience from the Weather. They are built with the *Offerings* of the *Faithful*. They are call'd *Churches*. They are not yet *Indow'd*. They
are

are not yet made *Parochial*. The Resort to them is not of Persons inhabiting within *prescrib'd* Limits, but of any who have a Mind to frequent them. The Preacher, who hath *Officiated* in This Church To-day, will do the same To-morrow in Another. It is uncertain when he will be here again. He is an *Emissary* from the College of Priests. He is an *Itinerant* Preacher. When he hath Preached at the several Places which he had in his Charge, He returns to his College.

This being the *State* of the Christian Church, in this Part of the World, *Before* the Institution of Parishes and Parochial Indowments, I shall now Inquire, Why the People of this Land could not be Contented with it? And why many, who were Able, would Choose to be at an

22 PLURALITIES *Indefensible.*

Expence to *Mend* it, by *Founding* and *Indowing* Parochial Churches ?

The Author of the Defence of *Pluralities* will tell us plainly.
“ As, (saith he,) the *Saxon Kings*
“ first Founded and Indowed *Ca-*
“ *thedrals*, for the *general* Good of
“ their respective Kingdoms, so *Great*
“ *Men* first Founded and Indowed
“ *Parochial Churches*, for the *parti-*
“ *cular* Good of Themselves, their
“ Families, and Tenants. For, at
“ that Time, Great Men possess'd
“ ample Territories within Them-
“ selves ; wherein all the Inhabitants
“ were no Other than their Servants,
“ Tilling their Lands, and doing
“ Other Services to them. When,
“ therefore, *Christianity* began to
“ prevail apace, many Laymen of
“ great Estates would desire the
“ CONSTANT RESIDENCE of some
“ Priest

“ Priest amongst them ; who might
 “ be ALWAYS ready to Instruct
 “ Themselves, their Families, and
 “ Tenants, either incited by their
 “ own Devotion, or because it was
 “ not easy, without it, to keep their
 “ Tenants together. *Oratories*, and
 “ *Chapels* were for THIS END erected
 “ by them ; which, being conse-
 “ crated by the Bishop, were by the
 “ Founders or Patrons *Indow'd* with
 “ peculiar Maintenance for the *In-*
 “ *cumbent* who should there *Reside*,
 “ and Execute the holy Function
 “ within the *Limits* appointed by
 “ the Patron, which were no Other
 “ than the Bounds of his *Own Def-*
 “ *mesnes*, *Tenancies*, and Neighbour-
 “ ing *Possessions* (a).”

By this means *Dioceses*, which, consider'd as Distinct from Each

(a) P. 76, 77.

Other, were themselves, originally, call'd *Parishes* (*a*), came First to be divided into what are *now* So call'd. And, as the Limits of the *Kingdoms* were the Bounds of the several *Dioceses*; so the Limits of the Great Mens *Territories* were the Bounds of these several *Parishes*. And the Churches herein Erected, and by them Indow'd, were called the Churches of the *First Foundation*, to distinguish them from Those Parochial Churches, into which *These* were afterwards *Subdivided*, and which, at first, were no more than Auxiliary Churches, or *Chapels of Ease* to *These*, as *These* had been to the *Cathedrals*; and, when made Distinct and Independent, were called Churches of the *Second* or *New Foundation* (*b*).

The Bishop's *Consent* to the Erecting a New Church, whether of the

(*a*) P. 68. (*b*) P. 77.

First,

First, or Second Foundation, within his Diocese, was necessary. It could not be made use of as a Church till he had *Consecrated* it; nor could it be proper to Separate it from Common Use by Consecration, and to Dedicate it to the Service of God, without *Indowment* (a), to secure, that it should be Perpetually so apply'd.

Nothing in the whole world can be Plainer, than that the *Motive* to these Great men, in their Parochial Indowments, was the Particular Good of Themselves, Families, and Tenants, likely to accrue to them from the *Constant Residence* of a Priest amongst them, who might be *always* ready to Instruct them. In the *Itinerant* way, they could hear the Word of God but *Seldom*; they might not *Apprehend* it; they might

(a) P. 80.

26 PLURALITIES *Indefensible.*

Forget it. If One should *Constantly Reside* amongst them, they would have the Opportunity to Hear him *Often*; and to have recourse to him for the Solution of all their *Doubts* and *Difficulties*; and, what should be frequently repeated, could not fail of being better *Remember'd*. That there should then be a Priest *Constantly Resident*, is manifestly the *First Design* of *Parochial Indowments*. And if *One* Priest could not *Constantly Reside* at *Two* Several Churches, his Injoyment of the *Several* Indowments of Each, given for *Residence* on Each, must be *Contrary* to the *First Design* of Patrons in Founding and Indowing Churches.

What the Defender, then, Asserted and undertook to Prove, his Own Account of the matter hath Refuted. The Case against him is found to be
very

very Clear. He hath not so much as *Puzzled* it.

Not so, (saith the Defender,) for, tho' the *Constant* Residence of a Priest upon Each of the Two Benefices with Cure of Souls, be Agreeable to the *First* Design of *Parochial* Indowments, yet the constant *Personal* Residence of the *Pluralist* upon One, and the constant *Vicarial* Residence of his *Curate* upon the Other, doth very well Answer the Design of *Constant* Residence on Each; and, constant Residence *So* perform'd, is *Not* contrary to the said Design.

But, (besides that This Argument gives up all Pluralities held by a Pluralist *Personally* Residing upon One Benefice, and *not* providing *Vicarial* Residence on the Other,) Is there a Man Living who can believe,
That

That, when different Patrons were about to Found different Churches, it may be Thirty or Forty Miles distant from each other, (" For the " Great Lords Possessing Large Territories in any Country, built but " One Church, for the use of One " Single Territory (a); ") Either of them should *Intend*, that *Any Part* of the Indowment, he should give for the *Maintenance* of a *Resident* Priest at the Church by Himself Founded, should ever accrue to the use of *Another* Priest, receiving *Another* Maintenance, for his Residence at *Another* Church, Founded by *Another* Patron ? The same Piety which Prompted Either to give *Any* Indowment, would induce him to hope, that *What* he gave, should have the best Effect. After having look'd out for a Priest, who was *Worthy* of the

(a) P. 92.

Donation, naturally, he could not *Intend*, no, nor *Suffer*, if he could help it, that any Other should *Interfere* with him in the Injoyment of it. And, accordingly, in the Progress of this Discourse, we shall find Patrons, in general, so far from consenting to any *Diminution* of their respective Indowments, as to be *Impatient* till the *Whole Tithes* and *Offerings* arising within every Parish, were *Added* to them, for the *Better* Maintenance of the respective Incumbents.

Patrons could not *Intend*, that the Residence of *Curates*, *Vicars*, or *Substitutes* should be Equivalent to the Residence of the *Proper* Parish Priests. For these Terms, as they are *now* understood, were then *Unknown*. It doth not appear, that, in that Age, any Person was ever Ordain'd

dain'd to a *Curacy*, as now is Practis'd, for the sake of *Pluralists*, in the Church of *England*. That a *Parish Priest* would be so good as to allow a *Curate* a *Share* of the *Profits* of his Second Benefice, for doing the *Whole Duty* of it, had not yet Enter'd into the Heart of Man in those Days of Simplicity ; nor was an *Appointment* of a Person to be a *Curate*, then, either *Offer'd* to the Bishop, or *Accepted* by him, as a *Title* to go into Holy Orders. No *Other* Title was sufficient, after the Discontinuance of *Itinerant* Preaching, but a *Vacant* Benefice. There doth not appear to have been, at that time, a single Instance of *One Priest* Ordain'd to the Cure of *Two Indow'd Churches* ; but, on the contrary, several Instances *Do* appear of *Two Priests* Ordain'd to the Cure of *One Large* Parish.

Nay,

Nay, it was not possible, at that Time, for a Priest to *Have* a Curate. For no Priest had, as yet, the *Indowment* of any Parish Vested in him, out of which he might *Reward* a Curate. The whole Clergy of the Dioceſe were themſelves, to a Man, the *Biſhop's* Curates; and ſerved the *ſeveral Cures* of the whole Dioceſe by His *Appointment*, and for a *Salary* by *Him* allow'd.

The Indowment of every *Church* was, as yet, a Part of the *General* Indowment of the Dioceſe, and Vested in the Biſhop. The Priest Reſiding upon a Church Indow'd, and officiating at it, accounted for the *Indowment* as well as for all the *Other* Eccleſiaſtical Revenues, ariſing within the Limits of the Parish, to his Dioceſan, who diſcounted to him
the

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the Value of the *Glebe*, with such a Share of the *Tithes* and *Oblations*, as He judg'd *Competent* for his *Maintenance* at the Church *to which* he had been *Ordain'd*, and *at which* he was oblig'd to *Reside*. This *Competent Salary*, I suppose, might Vary, as the Revenue arising from the *Glebe*, the *Tithes*, and the *Offerings*, should be more or less.

If Auxiliary Churches, or *Chapels of Ease*, were erected within the Limits of a Large Parish, These were taken care of, Either by *Emissaries* still sent from the College of Priests, as before there were any *Indowments* of Churches of the *First* Foundation, until such time as the same, by being Indow'd, and obtaining the Right of Baptism and Burial, should become distinct and independent, and so Churches of the *Second* Foundation:

Or,

Or, if Other Priests were appointed by the Bishop, to Reside upon any of *Those*, which had received *Indowment*, and had not yet a Right to Baptize and Bury, he paid them their respective Salaries for so doing. Every Resident Incumbent received a Salary from the Bishop. He himself having neither a *Second* Cure wherein to Place a Curate, nor *Authority* to appoint One, nor any proper Revenue to *Reward* one, gave, as yet, no Salary to One.

Nothing, then, is more Evident, than, that the holding Two Benefices with Cure of Souls, as now practis'd in the Church of *England*, is *Contrary* to the *First* Design of *Parochial Indowments*.

To say, after this, as the Defender doth (a), “ That they grossly mistake,

(a) P. 114.

D

“ who

“ who Imagine, that the *First* De-
 “ sign of Parochial Indowments doth
 “ require the constant Residence of
 “ a Beneficiary perpetually tied down
 “ to One Place and Benefice;” And
 “ again (a), “ To Appeal, as he doth
 “ at the Conclusion of his History,
 “ to the Judgment of the Reader,
 “ Whether the Granting such Plura-
 “ lities, as are now allowed, be
 “ against the *First* Design of the
 “ Foundation and Indowment of
 “ Parochial Churches,” is enough to
 surprise every One who hath read
 the Defence of Pluralities; and to
 make him Doubt, Whether the Au-
 thor doth not confound the *First*
 Design of Indowing the *Diocese*, with
 the *First* Design of *Parochial* Indow-
 ments, Two things very Different;
 as Different as *Itinerancy* and *Resi-
 dence*. *Indowments* of the *Diocese*

(a) P. 150.

Tied no Priest down to One Place and Benefice, *Parochial Indowments* Did ; and were given for that very Purpose ; and they grossly mistake who think otherwise ; and the Defender hath most solidly prov'd it against himself, without perceiving it.

But, had Pluralities, as they are now allowed, been capable of being Proved *not contrary* to the *First Design* of *Parochial Indowments*, yet would not this have been an Argument for the *Continuance of Pluralities*, as they are now allowed, if it were not also true, That they were *not contrary* to the *Second Design* of Patrons, in their *Parochial Indowments* ; which was, *To Build Churches, and Indow them* ; PROVIDED the *Intire Parochial Profits might be taken from the Common Treasure of the*

D 2 *Diocese,*

Diocese, and Vested in the Parish Priest for perpetual Personal Residence, and not otherwise. And that This *was* their Design, I shall make appear from the Account the Defender hath himself given of this Matter.

“ The Parishes, into which Dio-
 “ ceses were at first Divided, (says
 “ the Defender) (*a*), were but few
 “ in comparison of the present Num-
 “ ber of them. For, it may be sup-
 “ posed, that, although the Kings or
 “ Great Lords might possess very
 “ large Territories in any Country,
 “ yet they built but One Church for
 “ the use of one Single Territory.”
 (And could they design, that Two
 of these should be held together by
 One Priest!) “ Afterwards, Them-
 “ selves found it convenient or neces-
 “ sary, to build Several Churches

(*a*) P. 92.

“ in

“ in Several Parts of it, One perhaps
 “ in every Manor : Or, these large
 “ Possessions being in time Canton’d
 “ out, and divided into several Lesser
 “ Possessions ; every One of the New
 “ Possessors erected Churches or
 “ Chapels within their Own Limits.
 “ Thus every Parish was divided
 “ into many *Subordinate* Parishes,
 “ and these in process of time be-
 “ came *distinct* Parishes ; and so by
 “ degrees that Parochial Division was
 “ settled, which we now find in
 “ *England* ; the Difference of our
 “ Present Parishes in Quantity and
 “ Extent, arising originally from
 “ the Difference of the several Cir-
 “ cuits of the Demesnes or Terri-
 “ tories possess’d by the Founder.”

The Sum of which is This.

As the several *Dioceses*, which were
 of the Extent of the several Kings

Dominions, were Divided into a *Few* Parishes ; so these *Few* Parishes being of the Extent of the Large Territories of the said Kings, or Great Lords, it became a desirable thing, that *These* also should be *Subdivided* into *Many* Parishes. Very well ! Why had they not what they Desired ? Who hinder'd them ?

“ *Two* Things (saith the Defender (a),) “ discourag'd the *Ere-*
 “ *ction* and *Indowment* of Parochial
 “ Churches ” of this *Second* or *New*
 Foundation.

“ The *First* of these was, That all
 “ the Lands, Tithes, Oblations, and
 “ Ecclesiastical Revenues of the
 “ whole Diocese belong'd to the
 “ Disposition of the Bishop ; so that
 “ the particular Indowment of any

(a) P. 85.

“ Parish

“ Parish Church did only add so
 “ much to the common Treasure of
 “ the Dioceſe (a).”

Those who had Founded Parochial Churches for the purpose of *Personal Residence*, or who were Desirous to do so, did not think it sufficient, that the Incumbent received only an *Equivalent* to the Patron's Indowment, and a *Share* of the Oblations, and of the Tithes arising within the Limits of his Parish. They thought it but reasonable, that He, who did the whole *Ecclesiastical Duty*, should receive to his Own Use the whole *Ecclesiastical Revenue*. They knew, that the *Design* of these Parochial Indowments was for *Personal Residence*. They found by Experience, that the Patron's Indowments, even with the Bishop's *additional* Stipends,

(a) P. 85 and 79.

were not sufficient to *secure* the perpetual Personal Residence of worthy Priests, without the *Whole* Tithes and Oblations. They consider'd, that the *Main* Use of these Revenues was, to defray the Charge of *Itinerant* Preaching, which *Personal Residence* made Unnecessary; and that, therefore, they might well be applied to the *Better* Maintenance of the *Resident* Incumbent. They consider'd also, that the Founder's Indowment was a Portion of his *Own Land*, and the Culture of it by his *Own Servants* (a), and the Tithes the Produce of his *Own Demesnes*, and of his Tenants *Seed* and *Labour*; and that, therefore, they might hope to be comply'd with, if they should desire, for the future, that *All* the Profits arising within the Limits of the Parish, should be *Vested* in the *Incum-*

(a) P. 81.

bent of every Church they should Erect and Indow.

That This was their way of thinking, the Defender acknowledges, by saying, that, (a) “ When some great
 “ Laymen would have appropriated
 “ these Revenues to the Sole Use of
 “ the Churches founded by them ;
 “ the joint Authority of Church and
 “ State Interposed, and remitted them
 “ to the Disposition of the Bishop.”
 And what was the *Consequence* of this Interposition ? Why, what it naturally *would* be, a *Forbearance* to Build and Indow Churches, till they should be Gratified in so very reasonable a Desire. For the Joint Authority of Church and State could not Oblige them to it. And what was the *Consequence* of this Forbearance ? Why,

(a) P. 79.

the

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the Defender will tell you (a), It was, in time, a *Compliance* with the Laity in this Particular. For he says, “ The
“ Bishops finding the Devotion of
“ Lay Founders restrained, at last
“ *Condescended*, that the *Whole* Re-
“ venue of the Indowment, with all
“ *Other* Ecclesiastical Profits which
“ should come to the hands of the
“ Priest officiating at such a Church,
“ should be taken from the *Common*
“ *Treasure* of the Diocese, and be
“ perpetually annex’d to the Church
“ of that Clerk who receiv’d it : So
“ that the Bishop should not any
“ longer receive Those Profits, nor
“ the Incumbent expect his Salary
“ from the Bishop. This the Bishops
“ willingly did, as soon as by the
“ *Erection* of many *Parish* Priests,
“ the Necessity of maintaining so
“ many *Itinerant* Priests ceas’d, and

(a) P. 86.

“ their

“ their Cathedrals were sufficiently
 “ Indow’d for the Maintenance of
 “ Themselves and their College of
 “ Clergy constantly attending the
 “ Service of the Cathedral Church.”

And again (a), “ The Convenience
 “ and Good of the Church in general
 “ requiring Such Subdivision of Pa-
 “ rishes to be made, and the Lands
 “ and Salaries, wherewith the New
 “ Patrons had Indow’d the Churches
 “ of the Second Foundation, being
 “ not sufficient to maintain the In-
 “ cumbents without the Tithes, and
 “ hereby all Persons being discour-
 “ aged from proceeding in such
 “ New Foundations ; the Bishops
 “ found it necessary to bestow Pa-
 “ rochial Right on many of these
 “ Chapels already founded, or after-
 “ wards to be founded : Which they
 “ did by conferring on them the

(a) P. 94.

“ Right

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“ Right of Burial, and hallowing
“ Cemeteries near to them for that
“ Purpose. By this means they were
“ made distinct Parishes, and freed
“ from any Dependance upon the
“ Churches of the First Foundation.”
And again (a), “ While the Founda-
“ tion of Parochial Churches was
“ thus far advanc’d by Laymen, and
“ the Profits of Such as were Founded
“ by them were limited to their In-
“ cumbents; the Bishops also, in their
“ Manors, and Demesnes, and Ad-
“ vowsons, both in City and Coun-
“ try, built, or gave Leave to Build
“ Parochial Churches; and restrain’d
“ the Profits of every One of them
“ to the severall Incumbents. The
“ same was done by the Kings in
“ their Manors : And the Practice
“ being received generally, at last
“ an Uniformity obtained in this In-

(a) P. 90.

“ novation

“novation of Parochial Right.” And, whilst the Priest had a Right to the *Glebe*, the *Tithes*, and the *Offerings*, now become the *Indowment* of the Church for *Residence*; the *Patron*, the *Occupier* of the Land, and the *People* making their *Oblations*, and paying their *Tithes*, had a strict Right to the *Personal Residence* of the *Incumbent*.

Thus far it appears Plainly, That, “The holding Two Benefices with Cure of Souls as now practis’d in the Church of England,” being inconsistent with *Personal Residence* on *Each*, is as contrary to the *Second Design* of Parochial Indowments, as to the *First*: And This will appear yet further, if we consider, What was the *Other* Thing, which, the Defender tells us, discourag’d the *Erection* and *Indowment* of Churches of the *Second Foundation*. The

The *Other* Thing, which discourag'd the Erection and Indowment of Parochial Churches, was, says the Defender (a), “ That the Incumbents
 “ on them would often, either thro’
 “ *Levity*, or the *Hope* of gaining
 “ Other Churches better Indow’d, or
 “ for any *Other* Reason, quit their
 “ Churches, and thereby DEFRAUD
 “ their Patrons of the *End* which
 “ they propos’d in the Foundation,
 “ *viz.* The *Constant Presence* of a
 “ Priest, for their Instruction, and
 “ the Performance of Religious Du-
 “ ties.”

The Reader will observe, That the Patron esteemed the *Quitting* of a Church, to the Cure of which a Priest had been Ordain’d, a FRAUD, the Indowment having been given

(a) P. 87.

for

for *Perpetual Residence* upon it ; and that the Defender of *Pluralities* doth not so much as offer to say it was *Not* a FRAUD ; but, on the contrary, Affirms, that, to remove this Discouragement to these Acts of Piety in Lay Patrons, “ The Parish Priests “ were forbid ” [by several *Canons* “ and *Constitutions* of National Sy- “ nods] “ to quit their Cures with- “ out the Leave of their Diocesan (a). “ And more effectually to prevent “ this *Inconvenience*,” [*i. e.* this FRAUD,] “ it was at length order’d, that, at “ their *Institution*, or *before* their Or- “ *dination*, the Clergy should Promise “ to remain at that Place, to the “ Cure of which they were Or- “ dain’d (b).”

The *Canons* and *Constitutions*, for-
bidding Clergymen to quit their

(a) P. 88. (b) P. 89.

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Cures, recited by the Defender (a), are as follow.

The National Synod of *France* held in the year 744. decreed chap. 5. Concerning Priests who quit their *Titles* [*i. e.* their *Parish Churches*] without the Bishop's Leave (b), *That they be for so long a time Accounted Excommunicate, as until they do return to their Titles again.*

“ The First *Capitular* of *Charles*
“ the *Great*, made in the year 769,
“ reneweth this Canon, chap. 9. (c)
“ *Let no One accept of a Parish*
“ *Church without the Consent of his*
“ *Bishop, nor go from One Church*
“ *to Another.*”

(a) P. 88, 89.

(b) *Ue tamdiu a Communionem habeantur alieni, quousque ad suos Titulos revertantur. Capit. Tit. 1. P. 154.*

(c) *Nemo accipiat Ecclesiam in Parochiam sine Consensu Episcopi sui, nec de Una ad Aliam transeat. Ib. P. 192.*

“ An-

“ Another *Capitular* commands (a)
 “ *Those Clergymen to be Degraded,*
 “ *who forsook their Churches, and*
 “ *accepted the Cure of Others.* ”

“ Some *Capitulars* and *Councils*
 “ apply this to the *Bishops* as well as
 “ to the *Inferior Clergy*, and forbid
 “ as well *Them to be Translated* from
 “ one *Bishoprick* to *Another*, as *These*
 “ from one *Parish* to *Another* ; ”
 than which, nothing surer, in the
 whole World, can be more reason-
 able.

“ So the First *Capitular* of the
 “ Year 789. chap. 21. (b) *It is also*

(a) *Presbyter vel Diaconus, qui deserit Ecclesiam suam, & ad aliam transferit, deponatur.* L. 6. c. 59. Ib. p. 932.

(b) *Item in eodem Consilio (Chalcedonenfi) nec non & in Sardicensi, (præcipitur) ut nec Episcopus nec Clerici transmigrant de civitate in civitatem.* Ib. p. 708. Sic & L. 1. c. 24.

E

“ Order'd

“ Order’d in the same Council (of
 “ Chalcedon) and likewise in that of
 “ Sardis, that neither Bishop nor Clergy
 “ remove from One City [*i. e.* One
 “ Dioceſe] to Another. ”

“ This is more fully expreſs’d in
 “ Another Capitular (*a*), *No Priest*
 “ *may remove from a Leſſer Title to*
 “ *a greater ; but let him continue in*
 “ *That to which he was Ordain’d :*
 “ *and if he ſhall be found to do it*
 “ *againſt the Decrees [to the con-*
 “ *trary], let him be Liable to the*
 “ *ſame Sentence to which a Biſhop is*
 “ *Liable, who ſhall have removed*
 “ *from a Leſſer See to a Greater. ”*

“ The ſame Conſtitution was made
 “ in almoſt the ſame Words, by the

(*a*) *De Titulo minori ad majorem migrare, nulli
 Presbytero licitum ſit ; ſed in eo permaneat ad quem
 Ordinatus eſt : Quod ſi inventus fuerit contra Statuta
 id facere, eadem feriatur ſententia , qua & Episcopuſ,
 qui de Minori ad Majorem transmigraverit Civitatem.
 Addit. 3 Capit. c. 83. Ib. p. 1172.*

“ Third

“ Third Council of *Tours* (a), and by
 “ the Second Council of *Rhemes* (b).”

“ The like Constitutions were
 “ made and received in *England*.
 “ Of which the Defender chooses to
 “ produce but One,” (that One be-
 “ ing as Good as a Thousand.) “ made
 “ by *Egbert* Archbishop of *York* in
 “ the year 750 (c). *Let no Priest go*
 “ *from his Proper Seat of Holy Church*
 “ *under whose Title he was Ordain'd,*
 “ *for the sake of better Maintenance,*
 “ *to Another's Church ; but remain*
 “ *therein, Devoted, Dedicated, De-*
 “ *stin'd as he is thereto, to the End*
 “ *of his Life.* ”

I would now ask the Defender,
Who it is that grossly mistakes ?

(a) Can. 14.

(b) Can. 20.

(c) *Nullus Presbyter a sede propria Sanctæ Ecclesiæ, sub cujus Titulo ordinatus fuit, ammonitionis causa ad alienam pergat Ecclesiam ; sed ibidem devotus usque ad vitæ permaneat exitum.* Conc. Angl. T. I. p. 258.
 Can. 13.

Whether *He*, “ who imagines, that
 “ the *First Design* of Parochial In-
 “ dowments *Did* require the con-
 “ stant Residence of a Beneficiary
 “ tied down to One Place and Be-
 “ nefice ” ? or the Defender, who
 thinks *It* did *Not* ?

Nor was there any *Hardship* likely to attend the Inferior Clergy from the said *Constitutions*. For, considering the *Devotion* of those Times ; with what *Punctuality* the Tithes were paid ; with what *Liberality* the Oblations were made ; and with what *Simplicity* the Clergy liv'd ; every Indowed Church in the Kingdom, with the Tithes and Offerings annexed, could not but be a sufficient Income for the Uses to which it was to be apply'd. And, that it might always be sufficient, a further Multiplication of Churches than was Necessary, was pru-

prudently restrain'd (a). It would have been horrible, indeed, if there should have been *Plurality* of Benefices held by One Priest, in *Those* Days, in a single Instance : For, with respect to *Maintenance*, there could be no Occasion. Nor can there be any Occasion in *These* Days, but where the Original Revenue hath been greatly *Reduced*.

I don't forget, that, in some of the above - mention'd *Constitutions*, the Removing from One Cure to Another is not forbidden, if the Bishop's *Leave* to do it be Obtain'd.

But, it ought not to be from hence inferr'd, That, because the Bishop could give Leave to the Incumbent to Quit his Cure, either when the *Situation* of it was injurious to his Health ; Or, *Age* and *Infirmity* dif-

abled him from duly serving it.; Or, when the having serv'd it, in the best manner, for a long Time, should Entitle him to a Vacant *Canonry*, in the *Cathedral* Church, (the said Bishop supplying the vacant *Cure*, at the Recommendation of the Patron, with a worthy Successor), He could also give Leave to an Incumbent, to remove to a better Indow'd Church, and to put a *Curate* into that which he thus Quitted, to do *All* the Duty of it, for a *Part* only of the Revenue: *Sensus moresque repugnant.* There was not an *Instance* of this sort in the Church, at this time; nor did the Bishops *Pretend* to a Power to Dispense with the Residence of the Incumbent on *such* Occasion; nor would it have been *Consistent* with their Concession, or Release of the Profits of all Benefices to their respective Incumbents, in order
to

to *Invite* the Laity to *further* Indowments; nor would it have been Agreeable to their *Own* Practice with respect to the Churches which *Themselves* had Founded and Indow'd; nor would it have been Reconcilable with the Term *Incumbent*, which, at that Time, had no other Meaning than the *Resident* Priest, instituted to the Church of which he was the Incumbent; however, afterwards, when corrupt Practices were introduc'd to stain the Purity of Original Institutions, by an utter Abuse of the Word, it came to signify the Person *Instituted* to the *Profits* of a Church, let his *Residence* be never so distant from it.

Thus far then we are gotten.

There was, first, a *General* Indowment of the *Diocese*; and, afterwards, a *Particular* Indowment of the *Parish Churches* within the *Diocese*:

And, as, whilst the Indowment was *General*, and the whole *Ecclesiastical Revenue* was vested in the Bishop, He provided for the General Service of the Diocese, in *Sacred* Matters, as well as he could ; first, by *Itinerant* Preachers *wholly*, and, afterwards, as *Churches* increased, and Opportunities of *Residence* arose, by Preachers, partly *Itinerant*, partly *Resident* ; so, when the *Necessity* of sending Itinerant Preachers thro' the Diocese, or any Part of it, ceas'd; and the Bishops, to *Encourage* Indowments, had releas'd, from the Common Treasure of the Diocese, the entire *Profits* arising within the Limits of every Parish, and had Vested the same in the respective Parish Priests, that there might be a sufficient *Maintenance* to secure perpetual *Residence* upon their several Cures, he provided for the general Service of the Diocese, in
Sacred

Sacred Matters, so well, that he could not possibly provide better for it.

Before these Indowments became *Particular*, and were ascertain'd to particular *Churches*, the Bishop might appoint *Two* Presbyters to serve One Church ; or *One*, to serve Two ; or *All* to take their Course of Preaching in every Church ; or *some* Presbyters to attend constantly upon some Churches, and *others* for a certain Time upon others, just as he should think fit. They were All his *Cu- rates*. The End He had in View was, the *Service* of the Diocese in the *best manner*. This, in his Opinion, *was* the best manner in these *Circumstances*.

But, after he had Encourag'd the Great Men to Erect and Indow Churches throughout his Diocese, within
within

within their Own Demefnes, for the Ufe of their Families, Tenants, and Dependents, by *Consenting*, that as well the *Tithes* and *Oblations* within thofe Limits, as the *Glebe*, fhould be perpetually annexed to the faid Churches for the *Maintenance* of the refpective *Refident* Incumbents, He had no Power to recur to the Methods of providing for the General Service of the Diocefe, as formerly, according to his Difcretion ; but was *Oblig'd* to acquiefce in the prefent Method of doing it, as the Refult of his mature *Deliberation*, *Approbation*, and *Confent*. He had, now, only to take Security of the Clerk, before *Ordination*, or, upon *Inftitution*, that he *Would* Refide, and afterwards, to Infpect whether he *Did* or no.

Here is now a *Contract* between the *Bifhop* and the *Patron*; a *Propofal*

posal attended with great *Expence* to the Patron, for the Spiritual Good of his Family, Tenants, and Dependents; and a *Compliance* with it, in the *Bishop*, for the *Spiritual Good* of the Diocese in general: The *One*, a Manifestation of the *Sincerity* of the Convert; the *Other*, of the *Piety* of the Diocesan.

Indowment, according to this Contract, is a *Price* for *Residence*. If the *Value* for *Residence* be *Accepted*, and *Residence* be not *Performed*, agreeably to the *known* Intention of the Donor, the Person accepting it is guilty of a FRAUD. The Ancient *Patrons* of the Churches, and their *Successors*, so understood it; for, upon *Failures* of *Residence*, they complain'd to the *Bishops*. The Ancient *Bishops* so understood it likewise; for, They made *Canons*, on purpose to take away all
Occasion

Occasion of Complaint of this kind. Being then a FRAUD, all the Dispensations of *Popes*, and Constitutions of *Synods*, and Acts of *Parliament*, subsequent to those Ancient Canons, can never make it *Otherwise*. They can never be consider'd in any *Other* Light, than as an Unjustifiable *Aid* to enable Persons of a *Sacred* Character to be guilty of a FRAUD with *Impunity*.

If the Residence which hath been *Purchas'd* be not perform'd by the Proprietor of a *Single* Benefice, it will be esteem'd a FRAUD, if either the *Occasion*, or the *Time* of Absence be Unnecessary. The Acceptance of a *Second* Benefice is, in the very *Act*, a *Purpose*, a *Resolution* of FRAUD, inducing, whilst it is held together with the Former, an *Incapacity* of performing the Residence agreed for in *One* of the Two. For

For this reason, Two Benefices with Cure of Souls are styl'd, even by the Church of ROME, *Incompatible* : Since *All* Benefices with Cure of Souls oblige to Personal Residence, and *One* Person cannot divide himself into *Two* Places. And, moreover, the *Benefice* is for the *Office*, which, without Personal Residence, cannot be performed. And the Two *Receipts* given by the *Canonists* to the Pope, How to make These *Compatible*, serve only to set in a more glaring Light their Natural and Eternal Inconsistency.

It may be the Reader hath never heard of these Receipts, and would be glad to know, what they are. It is true, nothing is more natural to the human Mind, than to be Inquisitive. And,
I

I own, if, at any time, I happen to come to the Knowledge of any thing Curious, I love to impart it.

The Reader, I am persuaded, will be pleas'd with These Receipts, as I am, and with the Opportunity to Admire, as I do, the Industry, and Ingenuity, the Fine Parts, and Learning of Those by whom they were Invented ; and especially the Probity with which they are Apply'd. He shall ee'n have them then, just as I have them. But first give me leave to Lament, that *Any* Persons of a *Sacred* Character, whose avow'd Profession it is to Preach the Gospel, should yet, in any instance, not thro' human Frailty, but studied Contrivance, depart from that Lovely *Simplicity* which the Gospel teaches, the very Beauty of the Gospel ! That *Simplicity* which Feigns
nothing,

nothing, Diffembles nothing, says the Thing which is True, does the Thing which is Right ; so right, that every One will see it to be right without any elaborate Proof ! That *Simplicity* which abhors the *Application* of Ingenuity and Learning to make Wrong things appear Plausible ; and much more the *Impudence* that would obtrude the same upon Mankind as Satisfactory and Convincing, whilst they are not so much as Plausible ; and much more the *Tyranny* that would oblige Men to Acquiesce in such manifest Impositions upon Common Sense, as the very Imposers would have the utmost Contempt of them for Believing, if the same could possibly be Believed !

But Here follow the Receipts.

It

It is true, say the *Canonists*, Two Benefices with *Cure* of Souls, whilst they continue such, and oblige to Residence, are *Incompatible*. But, make these, or Either of these, *Simple* Benefices, and no longer obliging to Residence, and they are *Compatible*; and may be held together by *One* Person Residing at Either, or Neither. But, how shall he make a Benefice with *Cure* of Souls, and *Obliging* to Residence, a *Simple* Benefice, and *Not* obliging? Why thus. Let him appoint a *Vicar* to the *Cure* of Souls, and content himself with the Benefice, or Profits *Simply*, and the Thing is done. For, from henceforward, the *Vicar* having the *Cure* of Souls is oblig'd to *Residence*; and the *Beneficiary*, contenting Himself with the Benefice, or Profits *Simply*, is under no such Obligation. It is confess'd, that

that a Benefice with *Cure* of Souls *Always* obliges to Residence. But, *Whom* doth it Oblige? Why, the *Beneficiary*, 'till he can get a *Vicar*; and, afterwards, the *Vicar*. The *Vicar* being Oblig'd, the *Beneficiary* is Free. And, now, being possessed of a *Simple* Benefice only, or, a Benefice, which, tho' it still oblige *Somebody* to Residence, yet, doth no longer oblige *Him* (a), He is capable of *Another* Benefice with *Cure* of Souls; of which Accepting the *Profits*, and Divesting himself of the *Cure* of Souls, He is capable of a *Third*; and, in the same manner of *Twenty*, if he can get so many Presentations. By this Admirable Receipt *This fœtid Ulcer* is heal'd.

But there is *Another* Desperate *Sore Place* yet remains to be Cur'd. Or, rather, the whole *Mass* being Cor-

(a) F. P. Treatise of Benefices and Revenues, p. 129.

rupted, it is the same *Ill Humour* breaking out in Another *Part*.

It is Agreed by all Christian Churches, the Church of ROME not excepted, "That the *Benefice* is given " for the *Office*." That these Two Things are *Infeparable*. That who-soever Accepts of the *Benefice*, is oblig'd to perform the *Office*, not to be perform'd without *Personal Residence*. And, if a way cannot be found to do the *Office*, without *Personal Residence*, there will be no such thing as a *Simple Benefice* to be enjoy'd, whilst the World stands.

Now, then, for a little more of the *Friar's Balsam*.

It is true, say the Canonists, The *Benefice* is given for the *Office*. But the *Office* is only Repeating *Divine Ser-*

Service (a) ; however some may have been apt to think it contains the whole *Ecclesiastical Duty*. Now, there are certain Hours, appointed by the *Canons*, for the repeating *This Service*, call'd *Canonical Hours*; and the repeating *the Service* at *These Hours* is sufficient, *Where-ever* it be Repeated. Originally, it is said, the Beneficiary had us'd to repeat It in the *Church*, and before the *Congregation*, (which, indeed, is not improbable) but This is not at all necessary now. For, now, if the *Benefice* be in *Ireland*, and the Beneficiary repeat the *Service (a)*, in a Low Voice, to Himself, at his Lodgings in *London*, or at the *Bath*, he performs the *Office (a)*, and is well Intitled to the *Benefice*. For the *Benefice*, remember, is for the *Office*.

(a) Histoire de Conc. de Trente, par Courayer, P. 343.

The Reader, I doubt, will be apt to smile, at the dextrous *Application*, and wonderful *Effects* of this Balsam. But, I averr, if Two Benefices with *Cure* of Souls be not, by this *Sort* (a) of Reasoning, prov'd to be *Compatible*, they must for ever remain *Incompatible*. For, the Practice of Holding Two Benefices with *Cure* of Souls, whether in the Church of *Rome*, or Church of *England*, hath no better, nor honefter a Foundation.

I readily agree with the Defender of *Pluralities*, that, “ To imagine a
 “ Clergyman ought in *no wise* to seek
 “ his Own Temporal Good, or any
 “ Increase of his Possessions, is *Fa-*
 “ *natical Nonsense.*” But, I affirm, at the same time, that, To imagine a Clergyman may, Innocently, in

(a) As in the Case of *Unions, Commendams, &c.*

Any

Any wise, seek his Temporal Good, or increase his Possessions, by virtue of a *Dispensation* from the *Pope*, or any *Other* Power, to Hold Plurality of Benefices with *Cure* of Souls, no otherwise made *Compatible*, than by the above-mention'd Explication given by Obsequious *Canonists*, is *Pontifical Nonsense*. And the *Pope*, with as much *Propriety*, if not with so sure *Effect*, might grant a Dispensation to do Things *Impossible*.

And if, in this case, the Present *Clerk* will be guilty of a *Fraud*, the Present *Patron* of a Second Benefice, if I mistake not, cannot well be acquitted of a *Breach of Trust*. The Patron, who, by divers mesne Conveyances, is, at length, become seiz'd of the *Founder's* Estate, neither purchas'd the *Glebe*, nor the *Tithes*. These continue, to this day, to be

the Founder's *Charity*; a Charity to the *Souls* of Men; a Charity given to promote the Christian *Religion*, and the Christian *Life* amongst Men; and, consequently, of a Tendency to promote the greatest *Good* to Men, Temporal and Eternal. And the *Patron* of the Benefice will do well, to look upon Himself as the *Natural Trustee* of this Charity; and to see that it be not *Perverted*, nor *Abus'd*, lest he discourage *This*, and every *Other* sort of Charity.

That, the Holding Two Benefices with Cure of Souls, as now Practis'd in the Church of *England*, is Contrary to the *Original* Design of Founders in their *Parochial* Indowments, will still further appear, if we consider, Either, What was the *Ancient* Practice of the Church in this Particular;

cular ; Or, what the *Ancient* Canons, hereto relating, do direct.

The *Ancient* Practice, following nearest to the Institution of Parochial Churches, must be suppos'd to have fully *Answer'd* the Design, or to have *Departed* the least from it.

With regard to the *Ancient* Practice of the Church, *Father Paul* tells us, “ That Ecclesiastical Degrees
 “ were not establish'd, at their IN-
 “ STITUTION, on the foot of *Digni-*
 “ *ties, Pre-eminences, Recompences,* or
 “ *Honours,* as they are at this Day,
 “ and have been for many Ages, but
 “ upon That of MINISTRIES and
 “ OFFICES ; to which *St. Paul* gives
 “ the Name of LABOURS, in the same
 “ Sense as *Jesus Christ* hath call'd
 “ Those, who were therewith In-
 “ vested, LABOURERS.”

“ That those, who were Appointed
 “ to these Offices, were oblig’d to
 “ discharge them in their *Own Per-*
 “ *sons* ; nor, *Absenting* themselves
 “ from them, could with *Justice*
 “ retain either the *Title*, or the *Pro-*
 “ *fits* of them.”

“ That it is but since the year
 “ *Seven-hundred*, that, in the Western
 “ Church, Ecclesiastical *Ministries*
 “ chang’d their Nature, and became
 “ Degrees of *Dignity* and *Honour*,
 “ and were bestow’d as *Recompences*
 “ of Services.”

“ That, whereas before, the Exi-
 “ gencies of the *Churches* only were
 “ consider’d in *Ecclesiastical Promo-*
 “ *tions* ; and only Persons *Fit* for the
 “ *Ministerial Office* were call’d to it ;
 “ now, these Degrees, these Dignities,
 “ these Revenues were distributed
 “ according to the *Quality* and Rank
 “ of Persons : which gave rise to the
 “ Custom

“ Custom of appointing to the *Exer-*
 “ *cise* of the Ministry a *Substitute*,
 “ who should charge himself with
 “ the Burthen of it.”

“ That *this* Abuse soon drew *An-*
 “ *other* after it, which was, that the
 “ Beneficiary not only believ'd him-
 “ self *discharg'd* of the *Duty*, but
 “ *dispens'd* with from *Attending* on
 “ the Place, to see whether the Sub-
 “ stitute *perform'd* it.”

“ That the Grievance went so far,
 “ as to threaten the intire Destruction
 “ of the *Ecclesiastical Order*, if the
 “ *Popes* had not remedied it, in part,
 “ by Commanding the *Prelates*, and
 “ Other *Priests*, to *Live* upon the
 “ Place of their Benefices, which was
 “ call'd *Residence*, altho' they should
 “ still cause their Office to be exe-
 “ cuted by Deputies.”

“ That the same *Obligation* to *Re-*
 “ *side* extended to the *Canons* also
 “ of

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“ of *Collegiate Churches* ; but, for
“ as much as *They* were not particu-
“ larly mention'd in the *Papal In-*
“ junction to *Other Beneficiaries*, they
“ believed themselves, by this Omis-
“ sion, exempted.”

“ And that, from hence came
“ the Pernicious, and Detestable
“ Distinction between Benefices of
“ *Residence* and of *Non-residence* : a
“ Distinction maintain'd, as well in
“ reasoning upon the Subject, as in
“ Practice, without a Blush for the
“ manifest Absurdity there is, in
“ receiving a *Title*, and a *Salary*,
“ without a *Duty* (a):”

“ Than which Distinction, it is
“ certain, nothing is more *Contrary*
“ to the PRIMITIVE INSTITUTION of
“ Benefices ; since it was never heard
“ in *Antiquity*, that *Any* sort of Be-

(a) Histoire du Concile de Trente, par *Couxayer*,
Lib. 2. p. 341, 342, 343.

“ nefices

“ benefices were establish’d, without
 “ appointing Some Duties to be per-
 “ form’d. And it would, [*anciently,*]
 “ have been look’d upon as a thing
 “ Monstrous, that a Beneficiary
 “ should be maintain’d at the Ex-
 “ pence of the Church, without an
 “ Obligation to serve it; and should
 “ receive a Charity of *This* kind,
 “ only to live more commodiously in
 “ Indolence, Pomp, or Pleasure (a).”

Father *Paul*, in his Treatise of *Bene-
 fices and Revenues*, as Translated from
 the *Italian* by the Learned Mr. *Jenkins*,
 says again, That, “ the Doctors them-
 “ selves ” (meaning, I suppose, of the
Canon Law) “ had declared, that, in
 “ Strictness, and of Right, *All Bene-
 “ fices oblige to Residence; and, that,
 “ indeed, they could not say other-*

(a) *Courayer's* Note upon the Place.

“ wife,

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“ wise, without giving the Lye to
“ all *Antiquity* (a).”

And again, That, “ As giving a
“ *Benefice*, for any Other Consider-
“ ation, than for the sake of the
“ *Office*, (by which was understood
“ *Officiating in Person*,) was unknown
“ to the *Ancient Church* ; so *Two*
“ *Offices* were *Never* [in the *Ancient*
“ *Church*] assign’d to *One Man* ;
“ both because of the Impossibility
“ of performing them in *Two Places* ;
“ and, because the performing *One*
“ *Well*, was always Reputed by Holy
“ Men [of the *Ancient Church*] a
“ *Task Sufficient* : besides that there
“ are many *Canons* which refer to
“ *Ancient Statutes*, by which a Clerk
“ cannot be Ordain’d to *Two Titles*,
“ nor Serve in *Two Churches* (b).”

(a) *Treatise of Benefices and Revenues*, P. 129.

(b) P. 132, 133.

And

And again, “That the Bishops
 “ [in after-times] proceeded to make
 “ Plurality of Benefices Compatible,
 “ and consistent with One Another,
 “ with great *Caution*,” (for they knew
 they should give horrid Offence)
 “ contenting themselves with saying,
 “ That, in case a Benefice were not
 “ *sufficient to Maintain* the Incum-
 “ bent, he might have *Another* which
 “ was Compatible;” (and with re-
 serving to themselves the *Estimation* of
 what *was* sufficient;) “ but they never
 “ had the Hardiness to carry the Mat-
 “ ter so far as to a *Third*, or, even
 “ to *Two* Benefices, if the *first* were
 “ *Sufficient (a).*”

To these Authorities for the *Ancient*
 Practice of the Church, let me add
 what the Defender Himself hath ac-

(a) Treat. of Ben. and Rev. P. 134.

knowledg'd

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knowledg'd in several Parts of his
Defence.

He says (a), “ The Church had
“ confider'd long fince, that the Cure
“ of Souls is a *Weighty* Concern ;
“ that great *Diligence* ought to be
“ us'd in the Discharge of it ; that
“ the Person to whom it is commit-
“ ted ought to be *Conversant* among
“ his Flock ; and, acquainting him-
“ self with the *Necessities* of it, make
“ constant *Provision* for them ; and,
“ however Our *Anti-pluralists* be
“ puffed up with an Opinion of their
“ Own Singular Wisdom, had weigh'd
“ *This* Argument long before them.
“ And, for this reason, by the *con-*
“ *stant Practice* of the Governors of
“ the Church,” (*Anciently*, I suppose,
he means) “ it hath been provided,
“ that *Two Populous* Parishes, have

(a) P. 34.

“ not

“ not been committed to *One* Person.”
 From whence I conclude, that, in the
 Opinion of the Defender, it was not
 agreeable to the *Ancient* Practice of
 the Church, nor ought to be the
 Practice of the Church at *Any* time,
 that *Two* POPULOUS Parishes should
 be committed to the Care of *One*
 Priest.

Again he says (a), “ *Sozomen*, who
 “ wrote about the year 430, observes
 “ it, as a *Singularity* in the Diocese
 “ of *Alexandria*, that, therein *Pa-*
 “ *rochial* Churches, (if I may so call
 “ those *Auxiliary* Churches before-
 “ mention’d,) were appropriated, or
 “ committed to *so many* certain *fix’d*
 “ *Presbyters.*” From whence I in-
 fer, that it was the Design of the
 Converts, in their Provision of a
 Maintenance for the Presbyters, who
 should officiate at the Churches,

(a) P. 53.

(whether

(whether Parochial or Auxiliary) of *this* Diocese, that they should be *so* fix'd: And this Rule, taking place so early as 430, might be, then, a *Singularity* there; which, in Process of Time, would be *Common* in every Diocese, wherein *Parochial* Churches should be founded. For they were founded earlier in One Part of the World, than in Another: Earlier in *Italy*, than in *France*; earlier in *France*, than in *England*.

Again he says (a), “ It is not im-
 “ probable, that, about this time,
 “ the Duty of the Presbyters began
 “ at *Rome* to be *fix'd* to certain
 “ Churches; but then, far from
 “ being fix'd in that Method and
 “ Order which now generally ob-
 “ tains; *Two* Presbyters were ap-
 “ pointed to attend the Service of
 “ *Every* Auxiliary or Parish Church

(a) P. 54.

“ in

“ in the *City.*” With respect to the *First* Part of this, I observe, that if *Sozomen* had been then living, and had known it, he would have thought this Practice not so *Singular*, as before; and, being a thing quite right in itself, have conjectur’d, it would, in time, be *General*. With respect to the *Second*, I answer, That Parish Churches in the *City*, having in them, probably, a greater number of Souls, it was thought fit, that *Two* Presbyters should be appointed to *Every* so large a Cure, since *One* would not be *sufficient*. Which, I take Leave to say, is quite a different thing from *One* Priest being appointed to the Service of *Two* Churches.

And, again, he says (*a*), “ In consequence of the general Design of supplying the Religious Occasions

(*a*) P. 118.

“ of Every Parish, it was thought *no*
 “ *less unlawful*, for One Priest *alone*
 “ to manage the Cure of too *great* a
 “ Parish, than to hold *Two* Bene-
 “ fices.” Which, sure, is a Conces-
 sion, that, *antiently*, the holding *Two*
 Benefices by *One* Priest was thought
unlawful! “ and therefore, (continues
 “ he,) in Parishes of very great Ex-
 “ tent, *Two* Priests, or *More*, were
 “ Ordain’d to the Cure, or, requir’d
 “ to attend the constant Service, of
 “ *One* Church.”

What, then, shall we say to the
 Holding *Two* Benefices with Cure of
 Souls, as *now practis’d* in the Church
 of *England*? Nothing hinders, but
 that the *Two* Parishes submitted to
 the single Care of *One* Priest, may
Both be of very great *Extent*; and
 have very Numerous Congregations
 belonging to them; and, to mend
 the

the Matter, may be distant from each other 30 *Computed* Miles; which, if *Measur'd*, may be near as many more; and which, if the Measure should not exceed the Computation, make it necessary, that *One* of them should be serv'd by a *Substitute*; who, if he do *All* the Duty in the best manner, will deserve the *Whole* Revenue. And, if the Pluralist, for *three* Months (*a*), *Do* the Duty *Himself* in the Parish, where he doth *Not* generally Reside, (as the Defender saith the *Statute* enjoins,) He must in the same measure, *Neglect* the Duty for *three* Months, in the Parish where he *Doth* generally Reside. I conclude, then, If the *Antient* Practice of the Church be any Evidence of the *Original Design* of Founders in their Parochial Indowments, that the Holding *Two* Benefices with

(a) P. 161, 162.

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Cure of Souls, as now practis'd in the Church of *England*, is *Contrary* to their Design.

In the next place, let us see, What the *Antient Canons*, and *Capitular Constitutions* hereto relating, do direct; together with the *Defender's Remarks* upon them.

“ The *Antient Canons*, saith the
“ *Defender (a)*, forbid a Priest to
“ quit the Service of that *Church*, or
“ *Diocese*, wherein he first received
“ Orders; which made it *Unlawful*
“ for him to Execute his Office in
“ *Two* several *Dioceses*.” Very well.
But the *Two* Benefices held by *One*
Priest, as now practis'd in the Church
of *England*, may be in *Different*
Dioceses; and frequently are so; and
the *Pluralist* may hereby become

(a) P. 120, 121.

subject

subject to *Divers* Bishops; and a Bishop of *One* Diocese may hold a Benefice in *Another*, in *Commendam* with his Bishoprick; and become subject to the Bishop of *Another* Diocese: Things in Themselves *Absurd*; and as *Contrary* to the *Original Design* of Patrons in their Parochial Indowments, as Light to Darknes.

To these *Canons*, the Defender supposes (a), This *Capitular* to refer. “ A Clerk may not officiate in Two “ *Cities*, [*i. e.* in Two *Diocefes*,] nor “ an Abbot have more Monasteries, “ or Cells.” And then observes, that, “ the *Latter* Part of This, which for- “ bids *Plurality* of Abbies to be held “ by *One* Abbot, was consonant to “ the first Institution and Design of

(a) P. 121. *Non liceat Clerico in duabus civitatibus ministrare; nec Abbatibus plura Monasteria, aut Cellas habere.*

88 PLURALITIES *Indefensible.*

“ every Presbyter ought to have no
“ more than One Church (a):” which
shews, as I humbly conceive, that
Polygamy is not more founded in
Lewdness, than *Plurality* is founded
in *Avarice*.

“ The same, he adds, may be
“ found in the *Constitutions* of *He-*
“ *rardus* Archbishop of *Tours*, made
“ in the year 858. cap. 49.” and
then observes, “ These *Canons* are all
“ expressed in general Terms; as
“ Provisions made against any Cor-
“ ruptions are wont to be: yet no
“ more is intended to be forbidden,
“ than what is, in truth, *Unlawful*
“ or *Inconvenient* (b).” To which I
take the Liberty to reply, That, if a

(a) *Quia, sicut quisque Sæcularis non amplius quam
Unam habere debet Uxorem; ita & unusquisque
Presbyter non amplius quam Unam habere debet
Ecclesiam.*

(b) P. 121, 122.

Second be forbidden by the *Law*, a *Second* is *Unlawful*; and, if due Care cannot so well be taken of Two by *One* Priest, a *Second* is *Inconvenient*.

“ All these Canons, says the De-
 “ fender (a), are best explain'd by *Re-*
 “ *gino*, who, about a 100 years after,
 “ collected the *Canons* of the Church
 “ and *Capitular Constitutions* then
 “ receiv'd and practis'd. In *Him*
 “ this Prohibition of Plurality is thus
 “ related (b). *As a Bishop cannot*
 “ *have more than One City, nor an*
 “ *Husband more than One Wife; so nei-*
 “ *ther a Priest more than One Church.*
 “ *Let no Priest therefore presume to*
 “ *hold More Churches, unless he hath*
 “ *Other Priests (or Curates) under him*

(a) P. 122.

(b) *Sicut Episcopus non plus potest habere quam Unam Civitatem, & Vir Unam Uxorem; ita Presbyter Unam tantum Ecclesiam. Itaque nullus Presbyter præsumat plures habere Ecclesias, nisi forte aliis Presbyteros sub se in unaquaque illarum habeat.*

“ in

“ *in (a) Every one of those Churches.*”
 Well! and may a Priest then have as many *Churches* as he pleases, provided he substitutes as many *Curates* to take care of them? Is it after this manner that the *Canons* made an hundred years before, are best explain'd? Ah *Regino*! Will any Man living believe, that *This Explication* of the *Canons* is agreeable to the *Intention* of them, when made an hundred Years before, and when no *such* Explication was added to them? Or, will he not rather think, that, in an hundred years time, great *Corruptions* were gotten into the Church in this respect, and that this *Interested* Interpretation of them is made to favour those *Corruptions*? These *Canons* may be best explain'd by *Regino* to suit the Purpose of the Defender of

(a) Even *Regino* doth not allow a Priest to hold *Contiguous* Livings without a Curate.

Pluralities ; but, I should think them better explain'd, by the 13th Canon of the *Third Council of Lateran* in 1179, when Corruptions of this kind were still further advanc'd. Thus saith the *Canon* (a).

“ For as much as some, setting no
 “ Bounds to their Avarice, endeavour
 “ to get divers Ecclesiastical Digni-
 “ ties, and many Parish Churches,
 “ contrary to the Institutions of the
 “ Sacred Canons, ——— That this be not
 “ done for the future, we strictly in-
 “ join,” ——— (declaring the Institu-
 tion to a Second Benefice to be void)
 “ because the Ambition of some Priests

(a) *Quia nonnulli, modum Avaritiæ non ponentes, dignitates diversas Ecclesiasticas, & plures Ecclesias Parochiales, contra Sacrorum Canonum Instituta nituntur acquirere ——— ne id de cætero fiat, districtive inhibemus* (declaring the Institution to a Second Benefice to be void) ——— *Quia in tantum jam processit quorundam Ambitio, ut non duas vel tres, sed sex aut plures, perhibeantur habere; cum nec duabus possint debitam Provisionem impendere.*

“ *hath*

“ *hath proceeded so far, as that they*
 “ *are reported to have not Two or*
 “ *Three, but Six or more Churches,*
 “ *when, at the same time, they cannot*
 “ *take DUE Care even of Two.*”

“ At this time, says the Defender,
 “ many Clergymen possessed Six or
 “ more Benefices, and their *Rapa-*
 “ *cioufness* gave occasion to the *Canon,*
 “ which, for that reason, none will
 “ deny to have been *Necessary.*”
 From whence I argue, That, if none
 will deny a *Canon*, restraining *Rapa-*
cioufness to be *Necessary*, None will
 deny a *Canon* restraining a *Pro-*
gress to *Rapacioufness*, to have been
 necessary. *Nemo repente fuit Turpif-*
simus. A Person holding a *Second*
Living, is *Turpis*; holding a *Third*,
Turpior; holding a *Fourth*, *Turpissi-*
mus. For, tho' He, who proceeds to
 greater *Plurality*, may seem to have
 advanc'd

advanc'd in still greater Degrees of *Turpitude*, yet, since the *Morality* of Actions so greatly depends upon the *Intention* of the Moral Agent, He that hath *Four*, is as *Rapacious* as he that hath *Forty*; for, to be sure, he *Would* have *Forty*, if he *Could*. And, that he hath as yet no more than *Four*, is, because he hath not had *Opportunity*, or *Interest* to get a greater Number. And now, doth not the Defender observe, that This *Canon*, which he allows to have been *necessary*, provides not only against *Rapaciousness*, but against all *Progress* to it also, *declaring Institution to a SECOND Benefice to be Void*; and affirming, *That One Priest cannot take DUE Care of Two Churches?* To say, that, as *One Layman* can have but *One Wife*, so a *Priest* can have but *One Church*, is, as I before observed, not, a *Reason*, but an *Illustration* in behalf of
of

of Singularity. But, to say, That a Priest should have but *One* Church, because he cannot take *Due* Care of *Two*, is not an Ingenious *Illustration*, but a Solid *Reason*.

“ This Canon, adds the Defen-
 “ der (a) not taking its desired Ef-
 “ fect, the famous *Canon* of the 4th
 “ *Lateran* Council, held under Pope
 “ *Innocent* in the year 1215. was
 “ made, wherein, after a Recital of
 “ the *Precedent* Canon, it is de-
 “ creed (b),” *That, whoever shall accept*
any Benefice having the Cure of Souls
annex'd, if he had before such a Bene-

(a) P. 124.

(b) *Ut quicumque receperit aliquod Beneficium habens curam animarum annexam, si prius tale Beneficium obtinebat, eo sit, jure ipso, privatus; & si forte illud retinere contenderit, alio etiam spoliatur.---Hoc idem in Personatibus decernimus observandum; addentes, ut in eadem Ecclesia nullus plures Dignitates aut Personatus habere præsumat, etiamsi curam non habeant animarum. Circa Sublimes tamen & Literatas personas, quæ Majoribus sunt Beneficiis honorandæ, cum ratio postulaverit, per Sedem Apostolicam poterit dispensari. ibid.*

fice,

fice, let him be depriv'd of it (a) jure ipfo ; and, if by chance he shall contend to hold it, let him be depriv'd of the Other also.—The same we Decree to be Observ'd in (b) Parsonages, adding, that in the same Church no one presume to hold many Dignities or Parsonages, even tho' they have not the Cure of Souls belonging to them. However, concerning Sublime and Learned Persons, who are to be honour'd with Greater Benefices, when Reason shall require, there may be a Dispensation granted by the Apostolical See.

Hypocrisy is now gotten into the Seat of Religion. By the First Part

(a) *i. e.* The First is actually Void to all Intents and Purposes, and the Patron (without expecting Notice from the Ordinary) must Present within Six Months to prevent the Lapse. There is no Need of any Process to Out the Incumbent, for he is already Out *Ipsa Jure*.

(b) Dignities in Collegiate Churches.

of

of *This* Canon, there seems to be rather a *Greater* Concern for the Interests of the Church of Christ, than in any of the *Foregoing* : By the *Latter*, the Good, that, in Appearance, was *Intended* by the Council, is frustrated. I say, that, in *Appearance*, was intended ; for, to be sure, nothing less, in *Reality*, was Intended by the Majority of *This* Council, than what was *pretended* to be the *End* of their Meeting. For the *Canon* of the Third *Lateran* Council, here recited, was, of *Itself*, fully sufficient to have Restrain'd the Avarice and Ambition of Men dispos'd to be Pluralists. Neither is it said, that *This* Rule was any way liable to *Evasion*, thro' any Unfitness or Obscurity of the Terms in which it was expressed. Neither is *That* Part of the *Present* Canon, which pretends more effectually to restrain from Plurality, better *Worded*.

But,

But, whatever might Appear to the *Careless*, or the *Witlefs* Part of the Council, the true Design of the *Active*, and *Artful*, and *Interested* Part of it was, to *take off* the Restraint, which the former Council had laid upon the Clergy by a *Canon*, which could not have been transgressed whilst there remained a Proper Discipline in the Church. The Rule decreed by the Fourth *Lateran* Council, whilst it is *General*, is as good as that of the Third: But the Power given to the Pope to *Dispense* with it, *Destroy'd* the Rule.

Here is the first Appearance, if not of *Dispensing*, yet of an AUTHORITY to *Dispense* with the Holding more *Dignities*, or more *Benefices* with Cure of Souls, than *One*. The Council grant the Power of *Dispensing* to the Pope, when *Reason* shall require.

H

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The Pope, then, is to be the Judge, *When* Reason requires. But, lest he should judge, that Reason *doth* require, when it *doth not* require, it is intimated to him, in the *Canon*, that he may grant a Dispensation to *Sublime* and *Learned* Persons only, who are to be honour'd with *Greater* Benefices. But, then, He is to be the Judge, *Who* is *Sublime* and *Learned*. And who can tell better? Or, if He *Knows* nothing of the Matter, He may be *Told*. And nobody, sure, would go to *Impose* upon the *Pope*? But, if any one should be so hardy as to *Attempt* it, yet, he would not *Succeed*. For the Pope hath an *Infallible* Rule whereby to know *Mens Merit* (a).

(a) --- des Dispenses des Papes, qui ne se refusent jamais à quiconque les recherche d'une certaine maniere, qui fait tout obtenir à Rome. *Hist. de Con. de Trente*, p. 343. *par Couraier*.

At the Court of *Rome*, Dispensations were promiscuously granted, without any Other Design than that of getting Money. *Def. of Plur.* p. 125.

For,

For, if a Person hath *Money* wherewith to *Purchase* a Dispensation, he cannot fail of being *Either* Sublime, Or Learned: Nor, if he hath a *great deal* of Money, of being *Both* Sublime, And Learned. And Men, who have a great deal of Money, will be forward enough to part with *Some* of it, that they may be *So* esteemed: for they Purchase to themselves, at once, greater *Preferment*, and a better *Character*.

With what *Equity* the Pope will proceed in the *Exercise* of This Power, may be seen, by the *Ambiguity* of the Terms in which it is convey'd. "Concerning *Sublime* and *Learned* Persons, who are to be Honour'd with *Greater* Benefices, there may be a Dispensation granted by the *Apostolical* See."

In the first place, the Word *Sublime*, of which the primary Import is, *high, raised, elevated, lofty*, is an ambiguous Term, and may signify Persons in *High Station*, of *Noble Family*, or of *Great Character* for some Excellence or other of Any Sort. The Word *Learned*, is not restrain'd to any *Species* of Learning, or *Degree* of it. And the Term *Greater*, if it be not, in *Itself*, an *Ambiguous Term*, yet, by the *Interpretation* which hath been put upon it, is found to be *So*. Naturally, it can mean no more than, *of greater Value*; and, so understood, no *Antipluralist* denies it to be reasonable, that Persons *Eminent* for their *Quality* not debas'd by Ignorance or Impiety; or, for their *Learning* not render'd insignificant by their Immorality, or Indiscretion, should be Honour'd with *Greater Benefices*.

Neither,

Neither, So understood, was there any *Occasion* for a Dispensation to Honour them therewith : for, as yet, there never had been a *Canon* made to exclude them from *This* Honour.

What was granted, in *This* Council, to the Pope, was a Power to *Dispense* with the Rule against *Plurality* of Dignities, or Benefices with Cure of Souls, in favour of *Sublime* and *Learned* Persons: When, therefore, a *Dispensation* is requisite for the honouring *Sublime* and *Learned* Persons with *Greater* Benefices, it will be concluded, that, by *Greater* Benefices, is to be understood, a *Great Many* Benefices. And yet, possibly, if, instead of the Term *Greater*, *Great Many* had been substituted in the Form Proposed to the Council for their Assent to it, the Power to *Dispense* with the Rule against *Plurality*,

might not have been so easily granted. Be this as it may. Here is a Manifest *Ambiguity* in the Decree. And, the Pope, if he did not *Procure* it, is to *Interpret* it. And, to be sure, if He knows what he Likes *Himself*, he knows, for certain, how it is to be *Understood*. In This he cannot *Err*. In This every body will allow Him to be indeed *Infallible*.

The *Defender* of Pluralities supposes, That, before this fourth *Lateran* Council, the *Bishops* had a Power of granting *Dispensation* to hold *Plurality* of Benefices with Cure of Souls, within their respective *Dioceeses*, and that their whole Power herein was *Transferred* to the *Pope* by that Council (*a*).

On the contrary, I have observ'd, that, tho', in the first Institution of
Churches,
(*a*) P. 123.

Churches, the *Bishops* might, if they had pleased, have committed the Care of *Two* Churches to *One* Presbyter, as, probably, they committed a *Great many* to *Every* Itinerant Priest; yet, *This* is not to be call'd a *Dispensation*, as this Term implies a Licence to *Depart* from a General Rule; but a *Direction*, from a Superior, to *Pursue* the Rule already injoin'd to be Observ'd. It was a *Rule* with the Bishop, *Before* Indowments were given for *Residence*, to direct his *Emissaries* from the College of Priests, to go thro' such a Part of his Diocese, and to *Preach* and *Officiate* in such Churches, as they found intrusted to their Care in the prescribed Course of their Ministration. *After* Churches had been *Indow'd* with Maintenance for *Resident* Incumbents, the Bishop had no Power to grant to *One* Priest a *Dispensation*

to Hold *Two* of *These*, whose Indowments were *Sufficient* to maintain *Two* Priests ; nor, having once *Consented*, that the *Whole* Profits, arising within the Limits of Each Parish, should accrue to the Sole Use of the Incumbent, who should therein Personally *Reside*, could He have *Exercised* such a Power without *Fraud*.

The *Defender* saith (a), “ It is
 “ easy to observe, that the greater
 “ Part of the *Canons* and *Constitu-*
 “ *tions* of *Our* Church, before the
 “ *Norman* Conquest, are taken out
 “ of the Ancient *Capitulars* of the
 “ Church and Kings of *France*.”
 And He saith also (b), “ That, by the
 “ Capitular of *Ludovicus Pius*, in the
 “ year 816, it was committed to the
 “ Care of the Bishops, that *Every*
 “ Church should be supplied by a

(a) P. 63. (b) P. 123.

“ Priest

“ Priest of its OWN, *ubi id facultas permiserit* :” *i. e.* Where-ever there was a *Sufficient Indowment* for the Maintenance of a *Resident Priest* : which is very consistent, even with the *Contract* for Residence, in Indowments. For if, by *Multiplication* of Churches (*a*), upon *Promis’d* Residence, Parishes grew to be of Small Extent, and the Profits thence arising Small, *Two* of THESE might well be *United* for the Maintenance of *One* Priest, when, *Separately* taken Care of, they could not Maintain *Two* Priests. This was agreeable to the *End* the respective Patrons had in the Indowment of Each ; for, otherwise, *Neither* of the Churches would have had *Any* Resident Priest.

The *Defender* saith again (*b*),
 “ That, in Time, through the *Ne-*

(*a*) P. 96. 98. (*b*) P. 123.

“ *gligence*

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“ *gligence* of the Bishops, such a
“ *Plurality* crept into the Church, as
“ ought not to be permitted; and
“ that, against *This*, a *Canon* was
“ made, in the Third *Lateran*
“ Council, in the year 1179.”

Now, by *This* Canon it appears, that the Holding *Two* Benefices with Cure of Souls, was contrary to *Preceding* Canons, and, consequently, such Power, as the *Defender* supposes the Bishops to have Had, and Exercis'd, must have been *Usurp'd*, if they had it at all. But, he saith, “ *This Faulty*
“ *Plurality* crept into the Church by
“ the NEGLIGENCE of the Bishops; ” whereas, if they had had Any *Dispensing* Power, it would have been attributed to the ABUSE of *That* Power. When therefore the *Defender* affirms *That* Power to have been TRANSFERR'D from the *Bishops* to the
Pope,

Pope, in the Fourth *Lateran* Council, These Things can no otherwise be reconciled, than, by supposing that, *Before* this Council, the *Pope* had *Usurp'd* a Power to grant *Dispensations* to Hold Plurality, and, by the *Plenitude* of it, assumed without the *Authority* of *Any* Council, had Comanded the Bishops to *Institute* the Clerks who had *purchas'd* Dispensations at the Court of *Rome*; which they, thro' *Fear* of Opposing, are accused of *Negligence* in Admitting: And that, afterwards, the *Pope*, by Management, got This Power *Confirm'd* to him by the Fourth Council of *Lateran*.

And now you have the whole Story. The Pious *Founders* of Churches never Dreamt of a Power, in any Future Age, to *Dispense* with their *Wills* and *Deeds* of Gift made
in

in favour of Religion from *Any* Quarter, much less from *Churchmen*. The *Bishops*, if they had ever Exercis'd such a Power, must have done it without *Any* Authority except That of the *Pope*, who, as yet, had no such Authority given him by *Any Council*. And the Granting such Authority by the Council of *Lateran* to the *Apostolical See* was so far from being consistent with the *First* Design of the Foundation and Indowment of Parochial Churches, that it was not consistent with Piety, Prudence, Morality, Humanity, or Common Sense; nor with any *Other* Design than That of the *Pope* to reward *Services*, to create *Dependences*, to enrich *Favorites*, and to get Money to *Himself* for the *Grant*, and to his *Officers* for the *Instruments* of Dispensation: And to the Exercise of This Power chiefly, is to be Imputed all the *Irreligion* which

which at this Day appears throughout the whole *Christian* World.

The Defender pretends, that, not only the Power of *Granting Plurality* was *Usurp'd* from the Bishops, but the Power also of *Dispensing* with *Residence* (a). Whereas, *This* also is a Power, which the Bishops never had in the *Defender's* Sense.

As there could not but, Sometimes, be Just *Occasions* of the Incumbent's *Temporary* Absence from his Cure, Whether for the Recovery of his *Health*; Or to attend a *Suit* at Law; Or for any *Other* reasonable Cause; so, it could not but be Proper, that, on every *such* Occasion, he should acquaint his *Ordinary* with it, who Judging the *Occasion* to be Reasonable, might allow of his Ab-

(a) P. 126.

fence

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fence for a *Time* that was also Reasonable.

Now the Absence of a Diligent Incumbent from his Cure, the Occasion of it being *Real*, and not *Affected*, and for a *Little Time* only, is by no means Inconsistent with *That Residence*, which the Original Founders of Churches *Intended*, by Indowments, to secure. But, to *Dispense* with the Incumbent's *Residence* at *One Church* Indow'd with sufficient Maintenance, whilst he *Resided* at *Another* so Indow'd, in order to Intitle him to the *Revenues* of *Both*, contrary to the *Intention*, as well of the Founder of *That Church*, at which he *Doth* Reside, as of the Founder of *That*, at which he *Doth Not*, is a Power which the Bishops never *Had*; nor could reasonably *Claim*, nor honestly *Exercise*, from the Time of their *Incouragement*

PLURALITIES *Indefensible*. III

ment to the Laity to Build and Indow Churches in this Kingdom, to this Day. But Dispensations for *Plurality*, and *Non-residence*, came both together from the *Pope*; and are founded in *Popery*; and so much of this Power as is exercis'd by *Protestants* in this Kingdom, so much of *Popery* is by *Them* retain'd in This Kingdom: And of *Popery* so much worfe than the Doctrine of *Transubstantiation*, as That which is *Naughty* is worfe than That which is *Nonsense*.

The *Defender* owns, (a) “ That
“ the Power of *Dispensing* with *Plu-*
“ *ralities*, since the Council of *La-*
“ *teran*, and, afterwards, with *Non-*
“ *residence*, was ill plac'd in the *See*
“ of *ROME*; because thereby *In-*
“ jury was done to all *Other* Bishops,
“ and a Door was open'd to great

(a) P. 126.

“ Cor-

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“Corruptions: But, *No Body* ever
“thought it *Unreasonable* that *Such*
“a Power should be lodg’d *Some-*
“*where.*”

Now, the *Defender* is again Mif-
taken. For, I think it very *Unrea-*
sonable, that *Such* a Power should be
lodg’d *Any-where*. Nor do I believe
there is a Person in the Kingdom, not
Interested in the Dispute, and Capa-
ble of *Judging* of it, who is of a
different Opinion.

I think it most *Reasonable*, that, in
the General, the Clergy shou’d be
contented with *Single* Benefices; and
that they shou’d be oblig’d thereon
to *Reside*; since, it is certain, so
much was *Intended* by the Patrons of
the *Indowments*: And that, if they
could not have depended upon *This*
Effect of their Liberality, they would
not

not have been so *Liberal*. And, since it may be foreseen, What *Exceptions* to this *General Rule*, in the present Circumstances of the Church, may be sometimes *Reasonable*, I think it much better, that *These* should be *Express'd*, together with the *Rule*, than that it should be left to the *Discretion* of any Man Living, of how great *Wisdom* or *Probity* soever, to determine in What *Instances*, Plurality is Reasonable. Because the *Wiser* and *Better* any Man is, the less he will desire a Thing of this Nature *should* be left to his Discretion, knowing the Difficulties he will find in Determining according to his *Own Judgment*; and because, a Person of *Wisdom* and *Probity* in any Station, may be succeeded by One who hath *Neither*; and who will have, in his *Discretionary* Determinations, a greater Regard to the *Advancement* of

his Own Relations, and Dependents; of Persons Favour'd by *Himself*, or Recommended to his Favour by *Others*, than to the *Interests* of Religion; and hereby a Door will be frequently Open'd to, or rather never Shut against, Corruptions. Whereas, if a *Law* was made perpetually to oblige to *Singularity* and *Residence*, except in the *Expressed* Cases, it could be no *Injury* to the Ordinary, that he was restrain'd from breaking it. It would be a *Benefit* to a *Virtuous* Prelate, that he could, in this respect, have no Temptation to *Struggle* with; and, to a *Vicious* one, that he could have None to *Comply* with; and to the Church of Christ, that it would no longer be expos'd to *Obloquy* and *Censure* by the exceptionable Conduct of its Own Clergy.

The

The Defender may say, There is an Act of Parliament already, which, if it doth not *Express*, What *Benefices* may be held in Plurality, Declares, however, What *Persons* may hold any *Two* of them, and cite the 21. of *H. 8.* Which having given *Him* entire Satisfaction, he may *Admire*, that *I* also cannot be satisfied with it.

Why, some People are more easily satisfied than others—— I do Own, I am *not* satisfied with *it*, nor with any *Part* of it. I don't like *One Line* of it. And, I flatter myself, when I shall have Descanted upon it a little, I shall not be *Alone* in my Utter Dislike of it. I say, I don't like *One Line* of it. There are several *Lines* in it, that *Condemn* Pluralities in general. What, do not I like *Those*? No. I do not like even *Those*,

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for the *Hypocrisy* there is in them. For, they do not *Mean* the Thing which they *Pretend*, any more than the Constitution of the Fourth *Lateran* Council, on the Model of which This Act of Parliament was Founded.

The 21. of *H. 8.* Condemns *Pluralities* in general ; Allows of None without a *Dispensation* ; Allows of no *Dispensation* without a *Qualification* ; and then Admits of *So Many* Qualifications, as that all the *Benefices* in the Kingdom, above the Ordinary Value of *Curacies*, may be held in Plurality. And, the *requisite* Qualifications are so easily to be obtain'd, that Every Clerk, who, by his Learning, is capable of *Institution* into *One* Benefice with Cure of Souls, may, whenever he hath Occasion, without any *Greater* Merit, get a *Qualifica-*
tion

tion to hold a *Second*. If, therefore, the Act, *Condemning* Pluralities in general, did *Mean* to Restrain any *One* Clergyman in the Kingdom from holding *Two* Benefices with Cure of Souls, who should have Interest enough to get *Two* Presentations, yet, it hath made so many *Exceptions*, as utterly to *Defeat* its Own *Intention*. For, tho' there may be many more than *Double* the Number of Benefices in this Island to the *Qualifications*, yet, I suppose, there are not more than Double the Number of *Such* Benefices, as can make it worth Any Clergyman's while to *Qualify* Himself for a *Dispensation* to hold *Two* of them. To What Purpose, then, is the *Penalty* of the *Statute*, that, if a *Second* Benefice be taken *without* Dispensation, it shall Void the *First*? For, the same Appetite that Covets a

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Second, is ever awake to secure the *First* by Dispensation.

The 21. of *H. 8.* is not, then, an Act of Parliament that will satisfy *Me.* I want an Act to *Repeal* This Act, (if the Act of Uniformity hath not *Virtually* already done it,) and to Direct a *Survey* to be taken of all the *Living*s in the Kingdom, and of their Present Yearly Value, *bonâ fide*; and a *List* to be made of such, as, by reason of their *Small* Value, and *Nearness* to Each Other, may most *Conveniently* be held together by *One* Beneficiary; and to Appoint Two of *These* only to be held in *Plurality*; and Expressly *Which* Two; and even *These* Two, for no longer a Time, than, till they shall *Both* be Augmented to a specified Value by *Royal*, or *Other* Bounty; and then, again, to be

be Divided; and to be Incapable of being held together any more.

There is no other Possible way of Answering the Original *Design* of Patrons in their Institution and Indowment of Parochial Churches: a Design, surely, to be strictly attended to, and greatly regarded by *Clergymen*, in *Every* Light in which it can be consider'd.

It was a Design to *Honour God* with a Portion of their Substance, by the Advice, and at the Instance of worthy Men in the Ministerial Office, who rightly taught them, by this means, to derive a Blessing from Heaven upon all they Had besides. It was a Design to promote *Piety* and *Virtue* in the World, which so naturally lead to the *Present* and *Future* Happiness of Mankind, by a standing

I 4 *Ministry,*

Ministry, who should dedicate their whole *Time*, and *Pains*, and *Skill* to the Instructing and Improving Men in Christian Knowledge, the *Only* Foundation Of True Piety and Virtue. It was a Design to Provide for the Sacred Order a Comfortable, and a Reputable *Maintenance*, at once to Encourage *Fitness* in these Men for their High Office, and to *Reward* it: a Design, therefore, which they cannot Disappoint without *Impiety*; without *Consenting*, if not *Contriving*, that God shall be *Less Honour'd*; without being the *Occasion*, that the Good Intended shall be done in a more *perfunctory* and *defective* manner than *Was* intended; without *Ingratitude* to their Benefactors, by whose *Liberality* they subsist with Credit, and with Ease; without *Discouraging* Acts of Piety in Others well disposed, to whom they give Opportunity to
observe

observe a *Perversion* and *Abuse* of former Pious Donations.

They are therefore rightly *Scrupulous*, who say (a), “ That, neither a
 “ *Papal* Dispensation *before* the Sta-
 “ tute 21 *H.* 8. nor an *Archiepiscopal*
 “ Dispensation *since*, can Satisfy *Any*
 “ *Pluralist*, or *Non-resident*, where
 “ there is not a Just and Sufficient
 “ Cause, in point of *Conscience* : Be-
 “ cause *such* a Dispensation is against
 “ the *Chief Design* of the Laws against
 “ Plurality and Non-residence, *before*
 “ That Statute ; and, *now*, against the
 “ Chief Design of *That* Statute also.”

Nor is it so *Easy*, as the Defender
 Imagins (b), to Answer this *Scruple*.
 Neither is it Answer'd by his Say-
 ing (c), “ That Plurality and Non-
 “ residence are made Unlawful only

(a) P. 127. (b) Ibid. (c) P. 128.

“ *Jure*

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“ *Jure Humano* ; so that, if they be
“ Dispens’d with by the *same Auto-*
“ *rity*, the Conscience is fully satisf-
“ fied.” For, it is not True, that
they are made Unlawful, ONLY *Jure*
Humano. Men are oblig’d to per-
form their Contracts by *Human*
Laws. But were there *No* Human
Law made concerning this Matter,
yet would Men, still, be under an
Obligation to perform their Contracts
by the Law of *Nature*, which is the
Law of *God*. Nor would they be
less oblig’d, even if a *Human* Law
were made to set them at Liberty to
perform their Contracts or not, as
they should find it suited their Con-
venience.

Indowments were given for *Perso-*
nal Residence ; would not have been
given *But* for *Personal Residence* ;
Personal Residence is *Promis’d* ; In-
dowments

dowments *Follow*; there are *Failures* in Residence; Patrons complain they are *Defrauded*; their Complaints are *Listned* to; Ecclesiastical *Ordinances* are made to oblige the Clergy to *Reside*. These *Ordinances*, these *Human* Laws were made by Good Men in Aid of Laws, which, in Conscience, did oblige before. And what the Law of *Reason*, the Law of *Nature* did suggest, these *Human* Laws enforced.

If Bad Men in Power, called the *Same Authority*, shall *Repeal* these *Human* Laws, and give a Loofe to what was virtuously before restrain'd, the Laws of *Nature* will not, indeed, have now the *Aid* which once they had; but *They* will not therefore be *Repeal'd*. If Men will deal honestly, let them raise the Contracting Parties from the Dead. If the Bishops will
Resume

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Resume their Grants, let them Give back to Patrons their Indowments. In the mean time, though it Be but a Man's Covenant, (which hath passed between them) and be Confirm'd, the Matter of it being Innocent; and, much more, if it be Beneficial to Mankind; and, much more, if it be of such a Nature, as that, unavoidably, it must for ever be extremely Beneficial, no Man, surely, Disannulleth, or Addeth thereto.

But, had there been *No Contract*, had it been only known for certain, that the Patron did Indow a Church with a Portion of his own Land, and with the Tithes of all that he Possessed besides within prescribed Limits, for the Maintenance of a Minister who should thereat Reside, and therein Officiate Personally, taking it for granted, that what he should thus
Offer

Offer to God for Promoting *Piety* and *Virtue* amongst Men, would not, in any future Age, be otherwise applied than He *Intended*; could any Reasonable Man think himself at Liberty to apply it *Otherwise*?

Nay, had it *Not* been certainly *Known*, What was His *Intention*; but Men had *Observ'd* only, That there were certain *Religious Offices* duly perform'd by the Minister to the Inhabitants of such a District, and that a Consideration was allowed for the *Due Performance* thereof, could any reasonable Man suppose, he should escape Universal Censure, if he should adjudge the *Work* to One, and the *Wages* to Another?

And yet, “ If it be Ask'd, with
 “ what *Conscience* One can Receive
 “ the *Fees*, and Another Supply the
 “ *Cure*;

“ *Cure* ;” the Defender thinks it an
 effectual Answer, to say, “ It may as
 “ well be Asked, (1.) With *What*
 “ *Conscience* a Landlord can receive
 “ Rent from an Husbandman, who
 “ bears the whole Labour and Charge
 “ of Tilling the Ground ; --- Or,
 “ (2.) with *What Conscience* a Bishop
 “ can receive the Profits of his Bi-
 “ shoprick, who committeth the
 “ Exercise of almost all his Jurif-
 “ diction to Lay Chancellors or
 “ Officials ; --- Or, (3.) with *What*
 “ *Conscience* an Incumbent can re-
 “ ceive the Profits of his Chapels of
 “ Ease, which are necessarily serv’d
 “ by Curates ; --- Or, (4.) with *What*
 “ *Conscience* either Bishop or Lay-
 “ man can receive the Profits of an
 “ Impropriation, which were Origin-
 “ ally given for the Discharge of the
 “ Cure of that Church.”

Now,

Now, there is not One of these Inquiries that is *Any* Answer to the Former. What he would Prove, is never to be Prov'd. Nor can the Ingenuity of Man set it in such a Light as to make it appear so much as Plausible. For One to receive the Fees, and Another to supply the Cure, is a Thing altogether *Unnatural*; and, when it is consider'd, that the Fees were given *For* supplying the Cure, altogether *Unjust*. But I will examine these several Illustrations, that even those, who are *Willing*, may yet not be *Able* to be Deceived by them.

If it be Ask'd, 1. "With what
 " *Conscience* a Landlord can receive
 " *Rent* from an Husbandman, who
 " bears the whole *Labour* and *Charge*
 " of Tilling the Ground;" I Answer,
 That

That the Landlord, having by his honest Industry improv'd his Fortunes, and therewith Purchas'd an Estate in Land, may, with a *Good Conscience*, receive the *Rent* of it; since he hath done the *Work* for which the *Rent* is the proper *Wages*; And that the Husbandman, who, having born the whole *Labour* and *Charge* of Tilling the Ground, hath done the *Work*, will not be injur'd by the *Payment* of the *Rent* demanded. For, if he makes *Three* Rents of the *Produce* of the Land, as He ought to do, He also will receive the *Wages*.

If it be Ask'd, (2.) “ With what
 “ *Conscience* a *Bishop* can receive the
 “ *Profits* of his *Bishoprick*, who com-
 “ mitteth the *Exercise* of almost all
 “ his Jurisdiction to Lay *Chancellors*
 “ and *Officials*; ” I must Observe to
 “ the Inquirer, “ That, anciently,
 “ there

“ there have been Princes, who, for
 “ wise Reasons, have thought fit to
 “ Refer certain Causes, *Matrimonial*
 “ *Testamentary*, &c. to the Cogni-
 “ zance of the *Church (a)*”; That
 the Hearing such Causes hath at no
 time since been Transferred from
 the *Spiritual* to the *Temporal* Courts;
 “ That these Causes, however, in the
 “ Event, concern only *Temporal*
 “ Rights; That This being a Work
 “ not fit to be attended to by the
 “ Bishop in Person, (whether we
 “ consider the Nature of it, or the
 “ Multitude of *Other* Business which
 “ *Properly* belongs to the Episcopal
 “ Function) it is accordingly dele-
 “ gated to other Hands,” those of a
Chancellor or *Official*, [whether Lay or
 Clerical] “with the Addition of the
 “ Profitable Rights of *Licences, Wills,*

(a) Bp. Gibson's *Introductory Discourse*, Cod. Vol. 1.
 p. 25.

“ *Administration, &c.* as a *Proper*
 “ Reward and Encouragement to
 “ them, who have the Trouble of Hear-
 “ ing and Determining all Causes that
 “ shall arise on these Heads.” I must
 go on to observe, “ That the *Bishop*,
 “ notwithstanding his Appointment
 “ of a *Chancellor* or *Official*, to the
 “ *Exercise* of this [Adventitious] Part
 “ of his Jurisdiction, hath *Himself*
 “ a *Proper* Business, which directly
 “ and immediately belongs to the
 “ *Episcopal* Office, *viz.* the Govern-
 “ ment of the Clergy as to Manners
 “ and Function, the Visitation of his
 “ Diocese, the Detection of Vice, the
 “ Support of Churches and Eccle-
 “ siastical Mansions, the Care of all
 “ Things which concern the public
 “ Worship of Almighty God; toge-
 “ ther with the Right of inflicting
 “ *Spiritual Censures*, as the proper
 “ Means of attaining those *Spiritual*
 “ *Ends.*”

“ *Ends.*” And, having Observ’d thus much, I conclude, A *Bishop* may, with a *Good Conscience*, receive the *Profits* of his *Bishoprick* accruing to him for the Performance of *That* Business which falls under his *Sole Administration* as *Bishop*; whilst his *Chancellor* or *Official* may, with as *Good a Conscience*, receive the *Profits* of his *Chancellorship*, accruing to him for the Exercise of *That* Part of the *Bishop’s* Jurisdiction, which the *Bishop*, as not proper for *Himself* to meddle with, hath committed to Him.

If it be Ask’d, (3.) “ *With what Conscience an Incumbent can receive the Profits of his Chapels of Ease, which are necessarily serv’d by Curates;*” I Answer, That he *May* receive them with a *Good Conscience*, Or he may *Not*.

The Churches of the *First* Foundation had, as hath been observ'd, Parishes of very great Extent belonging to them. These in a little Time were divided into many Lesser Parishes, and as many Churches were therein Erected. These were called *Daughter* Churches, or *Chapels of Ease* to the Former; and were so far dependent on the Former, as that the Christians of the Whole *Original* Parish were *Baptiz'd* and *Buried* there. In the mean time, the Ecclesiastical Profits arising within Each Parish were received by the *Bishop*, who paid the *Incumbents* of the *First* Churches, and the *Itinerant Preachers*, or *Settled Curates* at the *Second*, their several Competent Salaries.

When, at the Instance of *Patrons*, and for the Good of the *Diocese*, the
Bishop

Bishop released the Profits arising within the several Parishes to the *Incumbents* of the several Churches therein Erected and Indow'd, the Parishioners of such as were *Daughter* Churches only, and dependent, paid their Tithes to the *Incumbent* of the *Mother* Church; and, when, afterwards, the same became distinct and independent, to their *Own* Incumbents.

“ Before, or about the Time of
 “ the *Confessor*, most of the Churches
 “ of the *Second* Foundation, seem to
 “ have become wholly Independent
 “ of the Churches of the *First* Foun-
 “ dation, and to have receiv'd the
 “ whole of the Tithe of their several
 “ Districts (a).” But some *Few*
 remain'd under their *First* Condition

(a) P. 99.

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and Title of *Chapels of Ease* to the Mother Churches (*a*).

Now, As, whilst the Profits of the whole Diocese were Vested in the *Bishop*, He paid for the Cure of these *Chapels of Ease*; So, when He releas'd the said Profits to the several Incumbents of the *Mother Churches*, and of such Churches also of the *New Foundation*, as had become distinct and independent, the Cure of the *Chapels of Ease* not yet become distinct and independent, devolv'd in course to the *Incumbent* of the *Mother Church*.

From this Time, the *Incumbent* of the *Mother Church* is in the Room of the *Bishop*, and, receiving the whole Profits of his Large Parish, as the *Bishop* did before, is to pay for the

(*a*) P. 93.

Cure of his several *Chapels of Ease* as the Bishop did before. And if He do this in a sufficient Manner ; if he allow to as many *Curates*, as there are *Chapels* of Ease belonging to his Church, such handsom Considerations, as shall bear a reasonable Proportion to the *Value* of the *Profits* arising within their several Circuits, and to the *Number* of the *Inhabitants* resorting to them ; such Allowances as shall Invite worthy Clergymen to *Accept* of these Cures, and to *Reside* upon them ; He will then receive the Profits of his *Chapels of Ease* with a *Good Conscience*, otherwise, *Not*. For He must consider, That He is *Married* to the *Mother Church*. That the *Chapels of Ease* are his *Daughters*, and are likewise to be Dispos'd of in *Marriage*. That he must look out for good *Husbands* for them, Men of *Prudence*, *Sobriety*, and *Temper*, who

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will have a *Tender* and *Affectionate* Concern for them, *Cohabit* with them, and not Live in the next *Market* Towns for better Company, nor on *Other* Cures at a Distance, for *Both* to be serv'd by *Halves* in a very slovenly Manner. And if to such *Husbands* he give not with his *Daughters* such *Portions* as are in all respects fitting, and answerable to the *Fortune* their *Mother* brought him, he will be an Unnatural, Unkind, and Unjust *Father*.

If it be Ask'd, (4.) "*With what*
"*Conscience either Bishop or Layman*
"*can receive the Profits of an Impro-*
"*priation which were Originally*
"*given for the Discharge of the*
"*Cure of That Church;*" My Answer will be different with respect to the *Layman*, from what it will be, with respect

respect to the *Bishop*; and in neither respect favourable to the *Pluralist*.

What was call'd an *Appropriation* to a *Religious Body*, before the Dissolution thereof, was, afterwards, when given to a *Private Person*, term'd an *Impropriation*.

Appropriation is another Word for *Usurpation*. It is the making that One's *Own*, by Force, or Fraud, which is *Another's*.

Religious Bodies might with a *Good Conscience* Purchase or Accept of the *Advowson* or Right of Presentation to *Churches* Indow'd with Maintenance for perpetually *Resident Parish Priests*; but they could not in Conscience *Appropriate* the Revenues of these Churches to their *Abbeys, Priories, or Convents*; nor make any
Other

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Other Use of their Patronage, than to Present worthy Clergymen to them, who should Personally Reside upon them, and, doing the Intire *Duties*, should receive the Intire *Revenues*, of them.

The two Houses of Parliament, in 27. and 31. of *H. 8.* observing the Avarice, and Fraud, and Sacrilege of these Religious Bodies in their Appropriations of these Church Revenues, might, with a *Good Conscience* concur in an *Act* or *Acts*, to Vest the same in his Majesty to be dispos'd of by Him, "*To the Pleasure of Almighty God, and to the Honour and Profit of the Realm.*" But they could not in *Conscience* vest the same in his Majesty for any *Other Purposes.*

The

The King, having these Revenues Vested in Him for *these* Purposes, might, with a *Good* Conscience, have *Restor'd* them to the several Churches from which they had been Usurp'd, and have Secur'd, for the future, they should answer the Intention of the Pious Founders of Those Churches. Nay, He could not in *Conscience* do Otherwise, since he could no *Other* way, possibly, dispose of them to the *Pleasure of God*, and the *Honour*, and *Profit* of the Realm. For these Revenues had before been given to *God*, for the Maintenance of his *Ministers*; and it could not be *Pleasing* to God, that what had been *Given* to Him, should be *Taken* from Him. Neither could it be for the *Honour*, or *Profit* of the Realm, that God should not be *Worship'd* in it, in
the

the best manner, or, that Men should not be *Instructed* in their Duty to God, and to One Another.

This being so, His Majesty could not with a Good *Conscience*, for he could not without *Sacrilege*, without a *Breach* of *Trust* reposed in him by the Parliament, without great *Disregard* to the Interests of *Religion* and *Virtue*, dispose of the Revenues of these Churches to *Laymen*, who, not being *Ordain'd* to the *Ministry*, nor by their Education Qualified for it, were *Incapable* of performing the several Parts of the *Ministerial Office*, for the Performance of which These Revenues were *Given*, and are *Due*.

The said *Laymen*, however, might, with a Good *Conscience*, Accept of the said Revenues with a *Resolution* to *Do* what the King was *Intrusted*
to

to do, and *Did* not ; because, if They should have Refused, Others might have Accepted of them *without* any such Resolution : But they could not in *Conscience* appropriate them to their *Own* Use, or to the Use of their *Posterity* ; because, tho' they had been Usurp'd by the *Religious Bodies* without any Right thereto, yet were they still *Unalienably* the Right of the *Parish Priests*.

If, now, it be Asked, “ *With* what
 “ *Conscience* the *Layman* can receive
 “ the *Profits* of an *Impropriation*,
 “ which were Originally given for
 “ the Discharge of the Cure of *That*
 “ Church ; ” The Answer will not
 be Favourable to the *Pluralist*. For
 it will be,

1. That Many *Lay Impropriators*,
 verily believing they could not *Inno-*
cently

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cently receive These Profits, have *Restor'd* them to the Churches to which they did Originally belong.

2. That many *Other* Lay Impropriators would have follow'd Their Example, if they could have been secure, the Profits they should Restore to *One* Church, would not at any time have been Received together with the Profits of *Another* by some *Pluralist*: A *Pluralist* always appearing to them in the *Light* of an Original *Appropriator* of the Profits of his *Second* Benefice; nor can He, indeed, be view'd in any *Other*.

3. That the Defender Himself, by saying, " *It may AS WELL be Ask'd,*
" *With what Conscience the Layman*
" *can receive the Profits of an Impro-*
" *priation,*" seems to think the *Plu-*
" *ralist* is Only AS WELL Intitled to the
Profits

Profits of a *Second Benefice*, as the *Layman* is to the Profits of an *Impropriation*, and not BETTER.

And, 4. That, if the *Present* Impropropriator may be heard in his Own Defence, He will say, The *Pluralist* is not So WELL Intituled. *As well* Intituled, it may be, by the *Law* of the Land, which equally Quiets them *Both* in the *Possession* of what they respectively Injoy; but *Not* so well, *At this Time of Day*, in the *Reason* of the Thing, which alone can quiet the *Conscience* in the Injoyment.

The *Present* Impropropriator doth Confess, That the Estate he is seiz'd of did once belong to the *Church*; That it was given to *God* for the Maintenance of the *Parish-Priest* who should thereat Reside, and Officiate; That it ought never to have been taken from the *Incumbent* for the Time being; That the *Appropriation* there-

thereof to a *Religious House* was an Application of it Otherwise than the *Founder* Intended, Injurious to the *Parochial Minister*, and his Successors, and Hurtful to the Cause of Religion; That it would have been highly *Worthy* of his Majesty, Himself a *Spiritual Person*, the Defender of the *Faith*, in Matters *Ecclesiastical*, as well as Civil, *Supreme*, having had this Estate Vested in Him, as a Charity *Abus'd*, to have Restored it to its Original, and *Proper Use*, which if he had done, he would have provided an honourable Employment and a handsome Maintenance for One out of almost every Gentleman's Family in the Kingdom; And that He could not Honestly *Grant* it, nor the Immediate Grantee of the Crown Honestly *Accept* of it, as a *Lay Estate* for the Use of Himself and His Heirs.

He Confesseth further, That, since
the

the King had this Estate, and Others of the like Nature, Vested in Him in *Trust*, “*To Do and Use therewith his Own Will to the Pleasure of God;*” and He thereby became the Sole Judge *What* was to the *Pleasure* of God; and He was so *Weak*, or so *Wicked*, as to Judge it to be to the *Pleasure* of God, that *Laymen*, neither brought up to the Holy Function, nor capable of discharging it, should have *Presents* made them of these *Ecclesiastical Revenues*, wherewith to Repair their Fortunes, or Inrich their Families, for naughty Services; His Majesty became not only Guilty of a much greater Abuse of these Church Estates when Vested in *Him*, than the Religious Bodies had been in the Appropriation of them to their respective *Houses*; (for, therewith they *Hospitably received* the *Stranger*, and *maintained* the *Poor*, Two of the Uses to which

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they

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they had *Originally* been applied, faulty however in doing these things with Estates they had first robb'd others of); but Guilty also of the Abuse of that *Trust*, which the Representatives of his People had reposed in him, which he *Understood* to *Be* a Trust, having acknowledged the Favour of their *Confidence*, and bidden them “*not doubt but their*
“ *Expectation should be served more*
“ *GODLY, and GOODLY, than they*
“ *would Wish or Desire.*” And that, therefore, it might, at That time, have been right, to have exclaimed against this Proceeding of his Majesty, to have Oppos'd it, to have Overturn'd and Defeated it, if that could have been done.

But then he saith, Since nothing of this kind was at that Time *Attempted*; since the People *Acquiesc'd* in this wrong Measure throughout
this

this Reign, (whether despairing of Success, or fearing Sufferings, if they should not have acquiesc'd, is not material); since Time hath now run on to a great Length, in which by degrees an *Opinion*, nay, even a *Moral Certainty* hath every where prevailed, that *These Estates* could never any more *Revert* to their Original Use, unless by Voluntary Donations of them by Pious Men, which might be made of *Other Estates* as well as these; since innumerable *Mesne Conveyances* thereof have ensu'd, upon a general Acceptation, that they were now at length grown into the *Nature of Lay Estates*; since *Many* of them have been Purchas'd in *Ignorance* of what the *True Nature* of them was, and *All* of them, for these hundred Years at least, with an *Honest Intention*; and since as great *Considerations* have been given for

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Them,

Them, as for any *Other* Estates; and the Proprietors have had no Doubt to make use of *Them*, in the *same Manner* as they would of any *Other*, and have occasionally subjected them to *Incumbrances*, *Marriage Settlements*, and *Intails*, and even to *Charitable* and *Pious* Uses, if not of the *Original*, yet of some *Other* Beneficial kind; the *Present* Impropiator thinks He hath reason to conclude, that, *Quod fieri non Debit, Factum valet*. What ought not to have been done in the Reign of King *H. 8.* yet, being *Then Done*, and not since *Undone*, nor *Attempted* to be *Undone*, nor *Capable* of being *Undone* if it should have been *Attempted*, nor now *Proper* to be *undone* by any *Violent* Attempt, hath gained, in the Reign of King *George the Second*, a sort of *Validity* in *Conscience*, as well as *Law*. And that, if a Government, after having

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Permitted so long Injoyment of these Estates without Interruption, and thereby Led many thousands into a *Belief* of the *Innocence*, as well as *Security* of Purchasing the Like, as they had Opportunity, should make a Law to *Resume* them, as having been *Wrongly* Granted; and to *Replace* them to the Use of the Incumbents, from whom they were, but ought not to have been, taken; it would introduce such a *Confusion* into the Affairs of Families, and derive such *Hardships* upon One half of the Community at least who have any Property, *Clergy* as well as *Laity*, as would Disturb the Peace of the Kingdom to a Degree, that might make such an Alteration a greater Public *Evil*, than Public *Good*.

Thus saith the *Present* Impropricator in support of *His* Title to the

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Profits of his *Impropriation*, which he thinks is a Better Title than the *Pluralist* hath to the *Profits* of his *Second Living*.

The *Intention* of the Founder, it is true, is not Regarded by *Either*. But, the *Impropriator* saith, He cannot regard it, without giving away the Estate which his Ancestors Purchas'd for a *Valuable Consideration*, and Left to him as a *Provision* for his Family; for the Maintenance of which, if he had not had the *Estate*, he should have had the *Money*: But that the *Pluralist* may regard *This Intention*, if he Will. The Estate *He* hath in his *Second Living*, cost His *Ancestors* nothing. To *Himself* it is the Produce only of *Unàue Favour*. And his *Posterity* are not necessarily *Interested* in it. He studiously *Disregards* the Founder's Intention. He
chooses

chooses to disregard it, rather than not *Increase* his Income by the *Profits* design'd for the Maintenance of *Another* Person.

Very probably also, the Parishioners have not *That Care* taken of them by *Either*, which, for the Profits arising within the Limits of the Parish, they are Intitled to. But, the Improprator saith, *He* is not the *Cause* of This. For *He* hath *Alter'd* nothing. All things, with respect to the *Cure* of Souls, and the *Recompence* for it, are just as He *Found* them. But of this, the Pluralist very *Likely* is the Cause. As likely, as it is, that the same Care may not be taken of the Parishioners, for a *Fifth Part* of the Revenue, by a *Curate*, as, for the *Whole*, by a *Proper Incumbent*. But, whether this be *Likely* or not, the *Rector* substituting a *Curate*, is justly chargeable.

with any Failure of Care in his *Substitute*, if that should happen. For, what had *He* to do to take upon *Himself* the Cure of a *Second* Parish, and, afterwards, to submit it to *This* Accident. He who takes upon *Himself* a Cure, to be serv'd by a *Curate*, is deficient in *Care*, tho' there should happen to be no *Want* of Care in his *Curate*. As *He*, who affirms for *Truth*, what he knows to be but *Uncertain*, tells a *Lye*, tho' he tells the *Truth*.

Then, with respect to the *Community*, If a *Law* should pass to prevent *Pluralities* for the future, without affecting any *Present* Pluralist, who, that hath any Share either of *Common Sense*, or *Modesty*, could Remonstrate against it? What *One* Inconvenience could possibly follow from it? Not *Any* the Least in the World. But,
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on the contrary, the most *Desireable Consequences* that could be Conceiv'd: An Universal *Opinion*, that the STATE had a Real Concern for the Advancement of Religion. A Better *Provision* for the Professors and Teachers of it in general. A greater *Esteem* and *Affection* for the Sacred Order in the Laity. And, as the Natural Fruit of their great Regard, a Readier Attention to what should be explain'd to them, and press'd upon them as Matter of Duty, in the Course of their Ministration.

I hope the Reader will not think, that *I* take upon me to *Decide* This Controversy in favour of the *Lay* Impropiator. I only *Relate*, what I have heard *Him* say in support of his Title to the Profits of his Impropiation, without saying *My Self* What *I* think of the Matter. And therefore,
if

if there are Any who are of different Sentiments, they may Controvert the Point, in which they differ, with *Him*, but they shall not Dispute it with *Me*. What *I* think of the Matter, who have taken so little Time to Consider it, (my present Subject not Leading me to do so, or at least not necessarily) is not very Material. And all that I *shall* say, or indeed, all that I *can* say, without further Light than hath yet shone in upon me, is, That I do not find in Myself any Inclination to derive *Force* upon the Present *Lay* Impropiator, if I could ; nor even so much as *Reproach*. He is at Liberty, with my Good Will, to Reap the Profits of the Impropiation Descended to him, or Purchas'd by him. He may do well, however, to *Bear* in Mind, To what Pious Uses the Estate he enjoys was once *Given* ; and, for a long Time, how very honestly

neftly *Apply'd*; and how *Pitiable* a thing it is, that it should ever have been *Mifapplied*; and, by these Considerations, to Dispose himself to contribute to these Uses what his Circumstances will permit. And, it may not be Amifs, if He be also *Put in Mind*, that, with respect to the *Demesnes* of the *Dissolv'd Abbeys*, and other *Religious Houses*, the Grantees of the Crown and their Successors are bound by the Authority of the Act of Dissolution, “*to keep an honest continual House and Household* (for the Purpose of Hospitality) *upon the Scites thereof*”; this having been *One End* of the Indowments of the said Religious Houses: And that, Charity having been equally *One End* of the Indowments of Parochial Churches, it may be presumed to have been equally the Intention of the *Statute*, that the Grantees of the Crown and their

their Successors, with respect to *Impropriations*, should exercise Acts of Charity in the several Parishes from whence the Revenues granted to them did Arise. And I adventure also to suggest, that the *Lay* Impropiator of Good Substance, would not be much a Sufferer, in his *Temporal* Concerns, if he should, as Opportunity should offer, even Release the Tithes *in specie* to the Church to which they once belong'd; or, not caring to subject his Demesnes again to Decimation, which for Ages had been held Tithe Free, would restore to it an Equivalent to the Tithe, to be Injoy'd, for 40 or 50 Years together, as it might happen, by a *Son* bred to the Sacred Profession, in part of the Portion otherwise Intended for him; Reserving to Himself and his Posterity the Patronage of a Preferment of Value sufficient to Encourage
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the Industry, and Reward the Virtue and Learning of a *Grandson*, or other near *Relation*, or much esteemed *Friend*.

Thus much concerning the *Layman's* Title to the *Profits* of his *Impropriation*.

If, now, it be Ask'd, "With what *Conscience* a *Bishop* can receive the *Profits* of an *Impropriation* "; my Answer is, That if a *Layman* may receive them with a Good *Conscience*, a *Bishop* may much more. But, This He may do, Not because he is a *Spiritual Person*; For, since he allows no greater a *Consideration* for the *Vicarial Cure* of the Church belonging to his *See*, than was allowed by the *Religious House* to which it had been *Appropriated*, nor doth any *Ministerial Office* in it, he takes no
more

more *Spiritual Care* of it than the *Layman* doth; nor yet, because King *H. 8.* took away from the Bishop *Large Estates* and *Manors*, and Oblig'd him to be Contented with these *Impropriations* in lieu thereof; for, that I have been Robb'd Myself, is not a Reason I should Rob Another: But, because the *Profits* of these *Impropriations*, being part of the *Temporalties* which the Bishop receives from the King, and of which he is only Tenant for Life, He cannot Restore these Revenues to their Originally Intended Use if he would. He may indeed purchase an Equivalent in *Land*, or in an *Annuity*, and therewith *Indow* the Vicarage belonging to his Bishoprick, which will answer the same End. But This many of the Bishops may not be *Able* to do, and of Such it cannot reasonably be expected.

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The Defender of Pluralities is, then, *Mistaken*; when he thinks, it may AS WELL be Ask'd, "With what *Conscience* a Bishop can receive "the Profits of an Impropriation," As, with what *Conscience* One Priest can receive the *Profits* of a Church, of which *Another* supplies the *Cure*. If he had said, it may AS WELL be Ask'd, With what *Conscience* a Bishop can receive the Profits of an *Ecclesiastical* Preferment held in *Commendam* with his Bishoprick, he had said something to the Purpose, and might then have shewn he was *Not* Mistaken, in supposing *These* Things Equal. For he saith (a), "In the "Constitutions and Decrees against "Pluralities, no *Difference* is made "between Plurality of *Other* Eccle- "siastical Preferments, and Plura-

(a) P. 129.

" lity

“ lity of *Benefices* with Cure of
 “ Souls.” And again, “ In the Le-
 “ gantine Constitutions of *Othobon*
 “ all manner of *Commendams* are
 “ strictly forbidden.” And again,
 “ in the 10th Canon of the Council
 “ of *Westminster* held in the Year
 “ 1126, Different Dignities in the
 “ Church are forbidden to be given
 “ to One Person.” And again, “ In
 “ the 8th Canon of the Council of
 “ *Westminster* held in the Year 1127,
 “ It was forbid, under an *Anathema*,
 “ to hold Plurality of Arch-Dea-
 “ conries.” And again, “ In the
 “ Council of *Lateran* it is forbid
 “ to the Canons of Cathedral or Col-
 “ legiate Churches to hold the Cure
 “ of a Parish Church together with
 “ their Canonries.” “ All these
 “ Canons,” continues he, “ are se-
 “ curely broken, and no Exclama-
 “ tion

“ tion (*a*) made ; only because in the
 “ Statute 21. *H.* 8. concerning Plu-
 “ ralities, no Mention is made of
 “ Bishopricks and Preferments *with-*
 “ *out* Cure of Souls ; altho’ that Sta-
 “ tute doth not in the least Annul the
 “ Obligation of the *Ancient* Canons
 “ concerning them, which still re-
 “ main in their full Force ; as was
 “ adjudg’d (*b*) in the Case of *Good-*
 “ *man*, Dean of *Wells*, who, 20
 “ Years after the making that Sta-
 “ tute, was, by virtue of the 29th
 “ Canon of the 4th Council of *La-*
 “ *teran*, depriv’d of the *Deanry*, be-
 “ cause he had accepted the *Prebend*

(*a*) In what obscure Corner of the Earth did the Defender live ? or with what sort of Men did he converse, that he should have heard no Exclamation made against the Departures from these Constitutions and Decrees ? Exclamation may not, perhaps, be so often made in the *Presence* and *Hearing* of the *Pluralist* ; but *He* being absent, the Dislike of these *Practices*, and also of the *Ecclesiastical Persons* who give into them, and also of the *Political State* which suffers them, is the common Subject of Discourse in all Companies throughout the Kingdom, very much to the Dishonour of the sacred Character.

(*b*) *Dyer* 273. p. 35.

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“ of

“ of *Wiviliscomb*, in the same Church.”
 And then concludes in Words that allow me the Point I have been contending for : “ As the Prohibition of
 “ Plurality was extended equally to
 “ *All Ecclesiastical Preferments* ; so
 “ also the Obligation to Residence
 “ was, both by the *Design* of the fe-
 “ veral *Foundations*, and by the De-
 “ crees of the Church, no more re-
 “ quir’d of the *One*,” [the *Parish Priest*,]
 “ than of the *Other*,” [the *Bishop, Dean, Arch-deacon, Prebendary, or Canon* ;] but still of
Both.

I have now finish’d my Inquiry into the *Original Design* of Patrons in their Parochial Indowments. My Representation of the Case is made, as I propos’d it should be, from what my Opponent hath *Himself* delivered in his *Defence of Pluralities*, and, in every

every material Point, in his *Own Words*. If *Other Writers* differ from *Him* in their Accounts of the Institution and Indowment of Parish Churches, and assign to Patrons *Other Motives* to these Instances of their Piety, than he doth, it is more than I know. I have not read *Any* of them. I have wholly depended upon my *Antagonist*, that, being to *defend Pluralities*, he would do it in the most *strenuous* Manner ; and that, if any *Aid* could have been given him from the Writings of *Others*, so deeply learned an Author must have *Met* with it, and standing so much in need of it, would not have *Refused* it. And, therefore, I have consider'd *His* Account of the Matter, and *His* Reasoning upon it, only. And, in my Turn, I now adventure to appeal, as he doth (*a*), to the Judgment of the Reader, Whe-

(*a*) P. 150.

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ther *Plurality*, or the holding *Two* Benefices with Cure of Souls, as now practised in the Church of *England*, be not contrary to the FIRST DESIGN of Parochial Indowments. And so proceed,

2. To inquire, Whether *Plurality*, or the holding *Two* Benefices with Cure of Souls, as now practised in the Church of *England*, be not INCONVENIENT to the *Church*.

The *Great Reason* for the Allowance of Pluralities in the Church is, that there may be room therewith to reward *Particular* and *Uncommon Merit*. This in Clergymen, must be limited to particular and uncommon *Ecclesiastical* Merit. Ecclesiastical Merit consists, in having good *Parts* and good *Learning*; in applying these to the Promoting of *Religion*
and

and *Virtue* ; in a Prudent *Conduct*, and Exemplary *Life*, and in strict *Diligence* to perform the several Duties of the sacred Function. I hope this is *Common* to Clergymen in general in a good Degree ; and it is Pity, that any one thus fitted for his Profession, should want a comfortable Subsistence. But *Uncommon* Merit of this Kind, by the Import of the Term, must be worth looking after, and, when found, fit to be *Well Rewarded*, I do own.

But where is it to be *Found* ? and when that is found which is *supposed* to be Uncommon, who shall be the Judge, whether it *be* Uncommon or no ?

If you will find it at all, you must look for it among the *Chaplains* of the King, Queen, and Royal Family ; of the Archbishops, of the Bishops,

shops, of the Dukes, Marquises, Earls, and Viscounts, and of the Widows of these, and of such others, as are legally intitled to keep Chaplains; Or, you must look for it amongst the *Bachelors* and *Doctors* of the *Law Canon*; Or, amongst the Bachelors and *Doctors* in *Divinity*; for it is not any-where else to be *found*; and, if you think you *discern* it any-where else, you are mistaken. For if you read the Resolution of the King, Lords, and Commons, in the 21st of *H. 8.* who was as *Infallible* as the Pope himself, you will find it to be just as I say.

But who shall be the *Judge*, Whether He, who, amongst these, Pretends to *Uncommon* Ecclesiastical Merit, hath it or not? Why, the Archbishop of *Canterbury* to be sure. For, by this Act, the Power to grant Dispensations, which was, in the 4th *Lateran* Council,

Council, given to the Pope, was when King *Henry the 8th* quarrelled with his *Holiness*, transferred to the Archbishop of *That* Province. And by this Act, *He* can't well Err neither. For tho' he be appointed to be the *sole* Judge, yet he is not at Liberty to exercise, or follow his Judgment in this Case, any further, than to *inform* himself, or *learn* from one of his Chaplains, Whether a Candidate for a *Dispensation* to hold *Two* Benefices with Cure of Souls, have the *Ordinary* Merit of a Person offering himself for Institution into *One*, and, without which, he would not have been so much as Ordained. If, upon Examination, he be found to have this *Ordinary* Merit only, it is sufficient: The Archbishop cannot *Refuse* him a Dispensation, if he be otherwise *Qualified* to receive it.

If, then, *Uncommon Ecclesiastical Merit* be the Reason for granting *Dispensations*, as often as a *Dispensation* is granted to a Person *not having* this Merit, so often the Reward, *due* only to such Merit, is misplaced ; is attended with *Envy* to the *Deficient* in Merit, and *Abounding* in the *Reward* of it ; and with *Injury* to the Person *abounding* in this Merit, and *falling short* of the Reward of it.

But why is *Uncommon Ecclesiastical Merit supposed* to be in Persons *Qualified* by the *Act* to purchase *Dispensations*, more than in *Others* Not so qualified ? I shall take Leave to examine their respective *Pretensions*.

I will begin with those who are *Qualified* by being *Chaplains* to Great Men. Their *Situation* requires that they should be Persons of *Capacity*,
Experience,

Experience, Modesty, Steadiness to maintain all *Proper Points*, and *Prudence* and *Temper* to do this in a *Manner* not likely to offend ; of *Skill* and *Diligence*, to induce in Great Men the *Belief* and *Practice* of *Christianity*, and *Attachment* to the Interests of true Religion ; and to promote *Piety, Temperance, and Fidelity*, in their *Domesticks* ; and the more effectually to accomplish these Ends, they must have such a *Guard* upon their *Own Conduct* Civil, Moral, and Religious, as shall not fail to secure *Reverence* to their Profession and Character. They were originally taken into great Families for these Purposes. And if they have *This Ecclesiastical Merit*, they may do great Service to Religion, and consequently be well intitled to good Preferment in the Church. Nay, it will be Reasonable, that This should be a Qualification

tion to hold even *Two* Livings with Cure of Souls, if the holding two Livings with Cure of Souls be itself in *any* Respect, or on the Account of *any* Merit, Reasonable.

Now, it is certain *Some* Chaplains have not *All* this Merit. It is certain, some have very *Little*, if *Any* of this Merit. It is not certain, *All* this Merit would be *Acceptable*, or even *Endur'd* in *Every* great Family.

Again, it is very rare that, of the *Number* of Chaplains, which every great Man hath Privilege to retain, above *One* hath the Honour to be admitted into his *Family*; so that very *Few*, of the great Number that are retained, have room to *display* this Merit, if they were *furnished* with it. And yet this Sort of Qualification, to hold *Two* Benefices with Cure of
Souls,

Souls, equally belongs to *All* that are *Retained*.

Again, Great Men may with Reason be *sollicitous*, what *Sort* of Persons they take into their *Families* as *Chaplains*. They will probably be careful they shall have either this *Proper* Merit, or some *Other* which they like as well, or better. But what *Sort* of Merit *Others* have, whom they retain *at large*, they are not, I believe, *generally* *sollicitous*. The *Persons* of the Men are not often so much as *Known* to their *Patrons*, nor always their *Characters*. These Favours are usually granted at the Request of Friends, and the Merit considered by the Grantor is in the *Friend*, and not in the *Chaplain*. Nay, it may come to pass, in another Age, that *Qualifications* of this *Kind* may be carried to *Market*, and, the *Plenty* of the Commodity

modity being prodigiously increased, bear a very reasonable *Price*. Or, which is the same Thing, an Office of Intelligence may be set up in -----, where it may be easily learnt, *Who* hath Qualifications to dispose of, and for *What* Consideration.

But, even with regard to the *Few* Chaplains retained in *Families*, Great Men, however sollicitous to *choose* Persons of *Uncommon* Ecclesiastical Merit, may yet be *mistaken*. For, notwithstanding a Chaplainship is a Post of *Honour*, *Trust*, and *Confidence*, a Chaplain may betray the *Secrets*, or report to the *Disadvantage* of the Family he is admitted into; he may surprize his Benefactor with a *Clandestine Marriage* of his Sister, or his Daughter, or his Niece; and, if he do, and thereby deserve to be incapable of continuing in the Profession

tion he dishonours, yet, by virtue of his being a *Chaplain*, he is Qualified to purchase a Dispensation to hold *any Two* the best Benefices in the Kingdom within Thirty reputed Miles Distance.

Another Qualification to hold *Two* Benefices with Cure of Souls, is, The having taken the Degree of *Bachelor*, or *Doctor* in the *Law Canon*, in either of the *Universities*.

I will suppose it not Unlikely, that, before the Reformation, the *Canon Law* was in great *Esteem*, and of great *Use*; that, whilst the *Laity* were generally *Unletter'd*, or employ'd in a *Military* Life, the King made use of the Service of *Clergymen* skilled in *This Law*, in the Offices of the Chancery, Privy Seal, Secretary of State, in the Courts of Justice, and
in

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in Ambassies ; and that the King rewarded the Men thus *Qualified* to do him Service, with *Benefices*, and other *Ecclesiastical* Preferments ; and that the Lord Chancellor, or Lord Keeper in particular, was furnished with many *Advowsons*, to which, as they became vacant, he might present worthy *Masters* and *Clerks* in Chancery, who were all *Clergymen*, which *Advowsons* still continue in his *Gift*, tho' the *Reason* thereof hath long since ceased.

But, allowing all that is here said to be True, still there is nothing in this Account, that made it either *Necessary* or *Convenient*, even when the *Canon Law* was so much *Esteemed* and so *Useful*, that a Degree taken in *That Faculty*, should Entitle the Graduate to hold *Two* Ecclesiastical Preferments. For Proficiency in the
Study

Study of this Science would have been sufficiently encouraged, if *One* great *Benefice*, or *Dignity*, should have always attended great *Proficiency*.

But now, it seems, there are no Degrees taken in this Faculty in *Either* University. Six Years after the passing of the 21 of *H. 8.* the King, by the Deputies of Lord *Cromwell* his Vicar-general, forbad any *Degrees* to be given in the *Canon Law* for the future ; and there hath not been a *Degree* regularly taken in it since. Nor are there in our present Book of *Statutes* any *Rules* about it ; or any *Directions* in what *Number* of Years, *Degrees* may be taken in it ; or what *Exercises* shall be performed in order to the Degrees in *Canon Law*. The King having Quarrelled with the Pope, was resolv'd

solv'd there should not be a *Canon* Lawyer in the Kingdom to take his Part. So that so much of the Act of the 21st of *H. 8.* as makes a Degree in the Law *Canon* a Qualification for Plurality, is grown Obsolete, and is Virtually Repealed. And the only *Real* Qualifications remaining by the *Statute*, are *Chaplainships*, and *Degrees* in *Divinity*.

But, notwithstanding This, as if there were not Qualifications enough issuing from These *Two* Sources, The having taken a *Degree* in the *Civil* Law hath set up its Claim to the Qualification once allowed to a *Degree* taken in the *Canon* Law. And, indeed, where Neither, in the *Reason* of the thing, is a Qualification, a *Degree* taken in the *One*, is, in the Reason of the thing, as good a Qualification, as a *Degree* taken in
the

the *Other*. Setting aside the *Reason* of the thing, (which was never consider'd in the Framing of this Act of Parliament) their Pretensions to a Qualification to hold Plurality stand thus. The *Canon* Lawyer is still Entitled to a Qualification by the *Statute*, if he could but get a *Degree*; the *Civil* Lawyer is as well Entitled to a Qualification by his Degree, if he could but get a *Statute*.

How the Archbishops of *Canterbury* come to *Grant* Dispensations upon This *Qualification*, or how the Pluralist comes to *Confide* in it, hath no where been accounted for, as I know, or have heard. For the One is not *Warranted* to do This by the *Statute*, as the Lawyers assure me; and the Other is not *Safe* in the *Institution* given him to a *Second* Benefice, for as much as by the *Same*

N Statute,

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Statute, in the Opinion of the *Same* Lawyers, the *First* is *Void*.

But, were such *Proficiency* in the Study of the *Civil* Law, as doth well entitle the Student to a *Degree* in *That Faculty*, a Qualification, within the *Statute*, to hold Plurality, yet can it not be Reasonable, that a *Degree* taken in *That Faculty* without *Any Proficiency*, or *Any Knowledge* in that Science, or any *Study*, or *Desire*, or *Intention* to be knowing in it, should be a Qualification to hold Plurality.

For, as, in the *Intention* of the *Statute*, a Degree taken in the *Canon* Law was therefore made a Qualification, because it suppos'd such *Skill* in *That* Law, as deserv'd that Degree, and this Skill of such *Use* to the Public in a *Clergyman*, as made it Reasonable a Dispensation to hold
Plurality

Plurality might be granted for the *Encouragement* of *That* Study in *Clergymen*; so now, if a Degree in the *Civil* Law do, in the *Intention* of the *Same* Statute, equally Qualify to hold Plurality, as did heretofore a Degree taken in the *Canon* Law, it must suppose such *Skill* in the *Civil* Law, as doth *Deserve* That Degree, and this Skill of such *Use* to the Public in a *Clergyman*, as will make it Reasonable a Dispensation to hold Plurality should be granted for the *Encouragement* of the Study of the *Civil* Law in *Clergymen*.

But, whatever the *Statute* may suppose, the *Fact* is otherwise. The Person aiming to take a Degree in the *Civil* Law, not with a View of *Professing* it, but that the *Degree* taken in it may *Qualify* Him, a Student in Divinity, for a *Dispensation*

to hold *Two* Benefices with Cure of Souls, is so far from *Having* such Skill in the *Civil* Law, as may Entitle him to a *Degree* in that Faculty, that He Himself doth not so much as *Pre-tend* to have any the least Skill in it, or to have taken the least Pains to attain any Skill in it, or that, when once he shall have taken the *Degree* for the *Purpose* for which it is wanted, he will ever read One Word of the *Civil* Law as long as he lives.

Those Students in *Divinity*, who, in the University, enter upon the *Law Line*, (as the Phrase is) as if they *Intended* to *Study* the *Civil* Law, which they do not; and who, afterwards, take a *Degree* in this Faculty, as if they had, from that time, been *Students* in the *Civil* Law, which they have not, are Qualifying themselves
for

for a Dispensation to hold *Two* Benefices with Cure of Souls by a *Fraud*.

Nay, generally speaking, The Person entering on the *Law Line*, for this Purpose, doth it with this *Second View*; To evade the *Exercises* requisite to the *Two* Degrees in *Arts*, and the *Degrees* themselves, which are to precede the *Two* Degrees in *Divinity*; and to Evade also the Expence and Exercises of the *Two* Degrees in *Divinity*, whilst he Hopes to be reputed to have *Taken* them; a Doctor of *Law* in Orders being undistinguished, out of the University, from a Doctor in *Divinity*. Most Admirable and *Uncommon Ecclesiastical Merit* for a Dispensation to hold *Two* Benefices with Cure of Souls! The *Taking* Degrees in the *Civil* Law, of which he *Studies* nothing, and the *Evading* all the *Exercises* for the Degrees in *Arts* and

N 3 *Divinity*,

Divinity, the Study of which ought to have been his constant *Employment*.

It was for this Reason that the late Dr. *Aldrich*, Dean of *Christ Church*, a Learned Man *Himself* in so great a Variety of Learning, as to have been had in Admiration of the Age in which he liv'd, as well as of the *Famous House* of Literature over which he Presided, and a great *Encourager* and *Promoter* of Learning of Every kind in *Other Men*, would not Suffer the *Civil Law-Gown* to be worn by a Member of *His Society*, who did not *Professedly* study the *Civil Law*: And, when put on in *Other Houses* with a View of *Qualifying* the Scholar for a *Dispensation* to hold Plurality, or to *Evade* the *Exercises* for the Degrees in Arts, would call it the IDLE Gown. Nor is there, I believe, a serious

rious Man in the University, who speaks, or thinks otherwise of it, at this Day.

Let me not here seem to depreciate so Excellent a *Science* as That of the *Civil Law*, by supposing that *Degrees* are taken in it without *Study*. For this is not True, with respect to those who *Profess* the *Civil Law*, but to those only who Profess *Divinity*. And I allow there are Exceptions even with regard to *these*.

For, there are *Colleges* whose *Private Statutes* Oblige a certain Number of their Body to enter upon the *Law Line* as Students in the *Civil Law* Professedly. These Men have *Lectures* and *Exercises* in this Faculty, within themselves, by the *Same* Statutes. And from This Side of these Nurseries often issue out into the

World Men as *Able* in the Profession of the *Civil* Law as were ever any in the Kingdom ; having first taken their *Degrees* in it according to their *Standing* and *Proficiency*. And, if Others of them, having a Superior *Genius* to *Divinity*, than to the *Civil* Law, choose rather to Profess *Divinity* than *Civil* Law, neither their *Own Statutes*, nor *Those* of the *University* restrain them from it. What Knowledge they have attain'd in the *Civil* Law, in Pursuance of their *Founder's* Rules, is no Hindrance to them, if they have not thereby Neglected the Studies proper to *Divinity*, from having great *Ecclesiastical Merit*. But, even here, tho' their having applied themselves chiefly to the Study of *Divinity* be a good Reason, why they should be possess'd of *One* good Living, yet it doth not appear to be Reasonable, that their having taken a Degree in
the

the *Civil* Law, in Compliance with their *Founder's* Statutes, should Entitle them to a Dispensation to hold *Two*. And, much less should it entitle those of *Other Houses* to such Dispensation, who are under *No* such Rules, nor pursue *Any* such Study, but who *Borrow* their Lectures and Disputations, for the Occasion, from Those who *Do* Pursue it; and can permit themselves to be guilty of a *Fraud* to procure this Qualification for a Dispensation. And, I admire the University will be so *Indolent*, as to submit to the Reproach and Obloquy it so *Justly* suffers, by *Consenting* to give the Degrees in *Law* to any but Those who professedly *Study* the *Civil* Law, and by Countenancing thereby a *Fraud* which they *Know* to be so, practis'd for the Accomplishment of a Design, which, *when* accomplish'd, they must allow to be *Another* Fraud.

And

And, indeed, whilst the *Statutes* of the University, relating to the Degrees in *Civil* Law, continue as they are, and Degrees in this Faculty are taken, without Enquiry for what Purpose, I don't see that if a *Discessit* should be demanded by a Scholar who hath behav'd himself well, this *Instrument* of Leave to remove can be Refused him. And all that a *Governor* can do, who *Dislikes* the thing, is, to give him a *Discessit* in a *Form* that *Shews* he dislikes it: In such a One as that lately given by the Governor of *H.C.*

Liceat G. C. Commensali è C. H. qui bene se gessit quamdiu apud Nos commoratus est, istam in Alienâ, or quâvis Aliâ Domo Veniam quærere quæ negatur in Suâ; nempe, ut cum Sacris Literis REVERA incumbat unicè, Juri Civili, Statutis Academiæ elusis, Studere VIDEATUR.

It

It may truly be said *Elufis*, for, it is certain, it was the *Intention* of the *University*, that Scholars defigning to take *Holy Orders* fhould firft proceed to a *Bachelor's Degree* in *Arts*, and then to a *Master's*, and, afterwards, if it fhould be convenient, to a *Bachelor's Degree* in *Divinity*, and then to a *Doctōr's*. And it is as certain, that it never was the *Intention* of the *University*, that Reading the *Imperial Laws* of *Juftinian*, and taking a Degree in the *Civil Law* only, fhould *Qualify* the Student, even if he proceeded to it in the moft *ftudious* manner, to hold fo much as *One Living*, much lefs *Two*.

This, as I imagine, is all that can be done, towards the Defeating of this Practice, by any *Governor* of a Society, without an entire *Concurrence* with

with him in the Rest of his *Brethren*, or a *New Statute*. If Governors of Societies *Differ* in Opinion (*a*) about the matter, there will be no *Concurrence*; or if there were an *Entire Concurrence*, it could have only a *Temporary Effect*. And, if a *New Statute* be attempted in *Convocation*, it may not Succeed. A Majority of That *Assembly* may think it Reasonable, That *Every One* should be enabled to hold *Plurality* who could get *Two Livings*. That, in the Reason of the thing, the Taking of a Degree in the *Civil Law*, or, if it were practicable, in the *Common Law*, or in the *Admiralty Law*, is as good a *Qualification*, as the being a *Chaplain* to a Lord *Spiritual* or *Temporal*. That *Qualifications* to hold *Plurality*, are

(*a*) As it is plain they do. For when the Provost of *Oriel*, the Present Vice-chancellor, had Refus'd to Admit the Scholar upon the abovemention'd *Discessit*, the Master of *University College* had no Scruple to do it.

as well in the Hands of the *University*, as of some *Other People*. And that if a Degree in the *Civil Law* Be a Qualification within the *Statute*, they will make use of the *Privilege* they have to bestow it.

But, allowing they *Do* think it Reasonable, that a Degree taken in the *Civil Law* should be esteem'd *As* good a *Qualification* to hold Plurality, *As* the having been a *Chaplain* to a Lord Spiritual or Temporal, yet, since they know the *Law Degrees*, as they are taken by Scholars under no *Obligation* thereto by their *Private Statutes*, nor ever *Intending* to Study or Profess the *Civil Law*, but with a View of Evading the *Exercises* for the *Two Degrees* in *Arts*, and of Creeping not only into *Holy Orders*, but *Plurality* of Preferments also, without any proper Learning, are become

a *Refuge* to Idle Scholars, and consequently tend to encourage *Idleness* in the Place of *Study*, it is fit, I should think, if they have any *REGARD* to the *Honour* and *Interest* of the University, they should come to a *Resolution* that No Scholar should enter upon the *Law Line* for this *Purpose*, till he should have taken the *Two Degrees in Arts*, (which the *Present Statutes* suppose to be a *Common Case*) that these *Civil Law Pluralists* may not be the *Only Persons* without *Learning*, whilst they assume to themselves the *Rewards* of Excellence in *Learning*.

And if this cannot be done, it might be well, if the Archbishop of *Canterbury*, promoted to the *Highest Station* in the Church, yet not at all Superior to his *Ecclesiastical Merit*, after having been an Honour to
the

the *University* for 50 Years, and having always wish'd, and still wishing its Prosperity, would enquire, Whether a Degree in the *Civil Law* be *Equally* a *Qualification* for a Dispensation to hold *Plurality*, with a Degree in the *Canon Law* if it could now be taken: and, if not, would assist the *University*, by not granting Dispensations on *This Title*. Which once done, there would not be a Degree taken in the *Civil Law*, but by the *Professors* of it, or Persons under the *Obligation* of their *Private Statutes* to proceed thereto, in a thousand Years, unless in an *Honorary* way.

But, if, upon Enquiry, it should be found to *Be* a *Qualification* within the Statute, notwithstanding the Difficulties it labours under, *illuc unde abii redeo*. It shews there is no Reason to suppose, that *Uncommon Ecclesiastical*

fiastical Merit is to be found in Persons *Qualified* by the 21 of *H. 8.* to purchase Dispensation, more than in Others *Not* so Qualified.

It remains that I now enquire, Whether *Uncommon Ecclesiastical Merit* be always to be found in Persons Qualified by the Act to purchase Dispensation, by virtue of their having taken a Degree in *Divinity*; for here, surely, if any where, *This Sort* of Merit may be presum'd to lie.

But here, it is found, in Fact and Experience, that Students in *Divinity* generally leave the *University*, if they have no Dependance upon any *Foundation* in it, by the time they are capable of going into *Priest's Orders*, (which they are at the Age of 24, and are then as capable of holding *Plurality* as they will ever be) and
before

before they entertain a Thought of taking a Degree in *Divinity*.

If any of these Men ever return to take a Degree in *Divinity*, they do not do it, that their superior *Skill* in *Divinity*, presum'd by the Degree, may some time or other recommend them to the Favour of the *Patron* of a second Living; but, having first gotten a *Presentation* to a second Living, or the *Promise* of it upon a Vacancy, and the near *Prospect* of that Vacancy, they *Fly* to the Degree, not to manifest their *Desert* of a second Benefice, but to *Qualify* themselves for a Dispensation to hold it. That which is due to *Ecclesiastical Merit*, is given by the Patron before *That Merit* is discern'd. He hath not been looking out for *Eminence* amongst the Crowd of *Divines*, in order to *Distinguish* the Person whom he should

find to have *Superior* Abilities in *Theology*, by this *Mark* of his Favour ; for, if he had, he might, possibly, have spied Men *Taller* in *Divinity* by the Head and Shoulders : but, the Patron having first determin'd to bestow upon the favour'd Person this *Token* of *Eminence*, it is but reasonable, if such Person be not in *Himself* of *High Stature*, that, for his Patron's *Credit*, he should get into these *Theological Stilts*, and mount himself up high enough to be *Conspicuous*.

In the mean time, *Those*, who have Dependance on *Foundations* within the *University*, and who, by their *Founder's* Statutes are oblig'd to take the Degrees in *Divinity* when they shall be of *Standing* to do so, and to do *Exercises* in this *Faculty*, as well for the *Term*, as for the *Degrees*, and, who, by the Opportunities of their *Leisure*,

Leisure, and the *Public Libraries*, and perpetual *Commorancy* amongst *Learned Men*, are more capable of doing *Honour* to the *University* by Accepting these Degrees, than of receiving any from it, would be so far from obtaining *Two Livings*, by virtue of *this Qualification*, that they would generally Live and Die upon their *Founder's Endowments*, design'd for a bare *Maintenance* only in the Prosecution of their *Studies*, if Societies, sensible of the *Neglect* of these Men, had not had the *Prudence*, of late Years, to purchase the *Patronage* of a *Few Livings*, to *Reward* their *Merit*, and *Quicken* the *Succession*.

Upon the Whole, then, this is Certain, that *Uncommon Ecclesiastical Merit* is not always to be found in Persons *Qualified* by the Act of Parliament to Purchase Dispensation to

hold *Two* Livings with Cure of Souls. Nay, it is certain, if the Thing had been left at large for any One to be *Capable* of holding *Two* Livings with Cure of Souls, who could get himself *Presented* to them, there would have been as *Good* a *Chance*, as now there is, that *Uncommon* Ecclesiastical Merit only, where-ever it be found, should be Entitled to *Plurality*.

I do not deny, but that there are *Pluralists* of Great *Ecclesiastical* Merit; but I do deny, that, in the general, *Pluralists* have *Greater* Merit than *Unalists*; or than *Many* in Orders who have *No Living* at all; or that *Pluralists*, in the general, do *Become* *Pluralists*, *for* their *Ecclesiastical* Merit.

Read over the List of *Pluralists* in *England*, and see, Whether This
Sort

Sort of Merit be *Universally*, or *Generally*, or *Commonly* regarded in the *Dispensations* granted to them to hold Plurality. See, Whether the *Judge* of this Sort of Merit, hath *Power*, if he were never so well *Inclin'd*, to *Regard* it *Universally*, or *Generally*, or *Commonly*. See, Whether the *Motive* to the Patron to *Present* a Clerk to a *Second* Living, hath in *One* Instance out of *Twenty* been his *Eminent Ecclesiastical* Merit. Or, Whether the *Same* Favour would not have been bestow'd upon the *Same* Person, had his Merit been *Inferior*: Nay, in many Cases, upon the *Same* Person, although, instead of *Merit*, there had been *Demerit*; and very often also, if not the more likely, if instead of *Want* of *Competence*, there had been *Affluence*. See, Whether the *Merit*, which hath been *Sometimes* consider'd in this Case, hath not, instead of *Ecclesiastical*

Merit, been the Marriage of a *Daughter*, or a *Niece*, or a *Servant*, or a *Mistress*; Suitableness in *Diversions*, *Compotations*, *Political Opinions*; Serviceableness in *Elections*, private *Treaties*, domestic *Negotiations*, and other Mean *Offices* below the Consideration and Interposition of *Ecclesiasticks*, and *Hurtful* to the *Ecclesiastical* Character; and, particularly, the *Ability* and *Consent* to pay the *Price* of what the *Patron* and *Clerk* are mutually concern'd to have suppos'd was *Freely* given. With some *Patrons*, there is not *One* of these Qualifications that is not a *stronger* Motive, than *Parts*, and *Learning*, and *Piety*, and *Prudence*, and *Virtue*, and *Industry* put together.

But, were *Patrons* univerversally *Inclin'd* to favour *Ecclesiastical Merit* in their *Presentations* to *Benefices*, I cannot

not see how *Plurality* of Benefices could be a *Proper* Reward of the most *Exalted* Merit of this kind.

Endowments were given for the Maintenance of *Resident* Incumbents upon *Single* Benefices. The *Motive* to these Endowments was the *Glory* of *God*, or, in other Words, the Promoting of *Piety* and *Virtue* amongst Men. The Purchaser of an *Estate*, having a Church Endow'd within the Limits of it, did not Purchase the *Endowment*. This then remains as it did before. It is the Founder's *Charity* given for the Promoting of *Piety* and *Virtue* amongst Men. If, in purchasing the *Estate*, he purchas'd also the *Patronage* of the Church Endow'd, (which he might do, or not, as he should think fit) he thereby voluntarily took upon himself a *Trust*, which, he must know, he should

should *Violate*, as often as he should depart from the *Original Intention* of the *Founder* of the Endowment; and the only *Recompence* he could fairly propose to himself, for the Money laid out in this Purchase, was in the *Satisfaction* he should have of *Presenting* to it, as often as it should become Vacant, a *Worthy* Person, whether Related to him or not, who should be likely, in his Opinion, to answer the *End* of the Endowment, by *Personal Residence*, and the Proper *Fruits* of *Such* Residence.

Now, since it is not possible for *One* Person, having *Two* Benefices, to perform the Residence *Intended* on *Each*; nor at all likely, let his Ecclesiastical Merit be what it will, that he should produce the Proper *Fruits* of Residence in *Each* Cure, in the same *Proportion*, as might be expected from
Two

Two Persons, sufficiently *Qualified* for this Purpose, *Residing* constantly on their respective Cures, the Giving of a *Second* Benefice to Him who hath *One* already, however great may be his *Merit*, will be a *Departure* from the *Intention* of the Founder of the Endowment, a *Perversion* of his *Will*, a *Wrong* to the *Dead*, an *Injury* to the *Living*. And, since the Endowment was a Portion of the *Founder's* Substance, set apart to attend the *Consecration* of the Particular *Church* Erected for Divine Worship, and, together with *It*, *Dedicated* to the Service of God, as a Maintenance for his *Ministers* successively *Residing* at, and *Officiating* in this Church, for the Salvation of Souls, it cannot be *So* apply'd, as that it shall have a *Less* Effect for this Purpose, any more than it may be *Diminish'd*, without *Sacrilege*. Where then is there to be found

found Ecclesiastical Merit so *Exalted*, as to Warrant a *Breach* of *Trust* in Man, and an *Invasion* of the *Property* of God, to come at a *Proper Reward* for it?

The Inspir'd St. *Paul* tells us, “*The Lord hath Ordain'd, that They which PREACH the Gospel, should LIVE of the Gospel.*” This Text of Scripture, and the Contexts to the same Purpose, are the Foundation of all the *Provision* that hath been made for the *Clergy* in the Kingdom. By *Preaching* the Gospel is meant, in the Intention of the Founder of the Provision, The Doing the *Whole* Ecclesiastical *Duty* within the Limits of the Estates from whence the Provision arises. The *Benefice* is for the *Office*. The *Wages* are for the *Work*. The Provision of Maintenance for Parochial Priests is for their *Personal Residence*

Residence on their respective Cures. *These* Priests are, from time to time, to be *succeeded* in *These* Cures by *Others* of like Proper *Qualifications* to do the *Duties* of them. *Schools* and *Universities* are Erected, and *Methods* of Institution contriv'd for the instructing Men in good *Learning* and good *Manners*, the *Proper Qualifications* for the Sacred Order. Great Numbers are *Invited* to dedicate their *Whole Time* and *Pains*, and *Fortune* to *Qualify* themselves for the *Clerical Profession*, by a Prospect of a *Reasonable* Subsistence for the diligent *Discharge* of Parochial Duties. Having bent all their Thoughts, and Studies *This* Way, they are become less capable of getting a Livelihood by any *Other* Employment; neither, having once *Enter'd* into *This*, can they well *Take* to any *Other* without a *Diminution* of their Character.

What,

What, then, must *Clerical Men* do, who have been bred in the same *Manner*, with the Pluralist, at the same *Expence*, with the same *Views*; who have equally *separated* Themselves from *secular* Employments, that they may attend on the *Sole* Affair of *Religion* without *Distraction*; and who by the Institution of *Founders*, by the Authority of the *State*, in the *Reason* of the Thing, and by the *Will* of God, have an Equal Right to *Maintenance*, if not to *Equal* Maintenance, if the *Meritorious* Pluralist may deprive them of it! Are they to arrive by painful Steps to the Top of *Pisgab*, only to *see* the Promis'd Land, *a Land flowing with Milk and Honey*, into which they must never Enter, because it is parcell'd out in *Double* Shares, by *Partial* Hands, to *meritorious* Pluralists? To me it seems, that No Man *hath*, nor
ever

ever had, nor ever *can* have so much *Merit*, as to Entitle Himself to *Another's* Maintenance.

But the Defender saith further, (a)
 That “ Plurality is not only *Conve-*
 “ *nient* but even *Necessary* to the
 “ Church in its present *Condition*, by
 “ reason of the great Number of
 “ Small Benefices of little Value,
 “ which are found in *England*, the
 “ Cure of which can no way be
 “ Provided for but by Plurality. In
 “ this Nation are some Benefices not
 “ exceeding the Value of *Five Pounds*;
 “ many Hundreds not exceeding
 “ *Twenty Pounds*; and some Thou-
 “ sands not exceeding *Thirty Pounds*
 “ a Year. Now, in almost All *These*,
 “ the Cure of Souls must utterly be
 “ Neglected, if it be not allowed to
 “ Clergymen to hold *Two* of them

(a) Page 178.

“ together,

“ together, since *One* will not afford
 “ a *Subsistence.* ”

I grant it, then, to be *Convenient*,
 and even *Necessary*, to the Church,
 whilst in *This* Condition, that *Two* of
 THESE should be held together, and
 for the Reason given by the Defender,
 Because *One* of them will not afford
 a *Subsistence.* But it follows not from
 hence, that it is *Necessary*, or even
Convenient to the Church, that *Two*
 OTHER Benefices should be held to-
 gether, *Each* of which will afford a
Subsistence.

I will go one Step further than the
 Defender Himself doth in this Argu-
 ment, and allow it to be *Convenient*
 to the Church in its present *Condition*,
 That a Benefice under *Thirty* Pounds
 a Year should be held together with
 another Benefice that is *Itself* a Sub-
 sistence,

sistence, provided the Small One be *Near* to the Large One, and at a great *Distance* from *Another* Small One. For this is *Convenient* to the Church, that the *Cure* of Souls in the Smaller Benefice may not be utterly *Neglected*. But, if there be *Two* Small Ones in the Neighbourhood of Each Other, it is *more* Convenient to the Church, that *These* rather should be held together: because, by this *Union*, there will be a *Subsistence* for a Clergyman *Created*, and the *Cure* of Souls in Neither be *Neglected*. As, therefore, I have already allowed it to be within the *Primary Intention* of Endowment for Residence, that when, by Accident, the Clerical Maintenance is become *Insufficient* to secure Residence upon *Each* of *Two Small* Benefices, the Revenue of *Both* may be Received to make up a Maintenance *Sufficient* to secure Residence upon *One*; so

do I allow it to be within the *Same Intention*, that the Revenue of a *Small* Benefice at a great Distance from *Another* Small One, be Receiv'd by a Clergyman who hath *already* a Benefice *near* it, of which the Revenue is a Subsistence, as a proper Recompence for the *Distinct* Care he shall take of the *Former*, without *Abridging* his Duty upon the *Latter*.

It is, then, *Convenient*, or even *Necessary* to the Church in its present *Condition*, that *Such* Two Benefices should be held together, as the Accident of *Insufficient* Maintenance hath made *Proper* to be held together.

But, if the Defender would from hence infer a *Convenience* to the Church, That ANY Two Benefices of how great *Value* soever may be held together,

gether, this will not be granted. And yet he seems to be of this Opinion.

For, “ None of the Oppugners of
 “ Pluralities, saith He, (*b*) can deny
 “ the *Reasonableness* of this Case, ”
 [i. e. of holding *Two* of the *Small*
 Livings before-mentioned together:]
 “ yet, if Those who maintain the
 “ *Sinfulness* of them, ” [i. e. of Plu-
 ralities,] “ would reason consistently,
 “ such a Pluralist ought no more to
 “ be allowed, than of the *Two* greatest
 “ Livings in *England*. For, if Plu-
 “ rality be *sinful* in its Own Nature ;
 “ it will be equally *Unlawful* to hold
 “ Two Benefices of 20 *l.* as of 200 *l.*
 “ a Year. ”

Ay, but Who is it that maintains
 Plurality to be *sinful* in its Own Na-
 ture? How the Oppugners of Plura-

(*b*) P. 178, 179.

lities have expressed themselves I cannot tell. But I have here the Defender's Assertion, "That none of them deny the *Reasonableness* of holding Two *Small* Livings together, neither of which is, separately, a Subsistence for a Clergyman;" and then, surely, if they will argue consistently, they cannot maintain the *Sinfulness* of any thing, of which they have first allowed the *Reasonableness*.

Things in different *Circumstances* are of a different *Nature*. When Maintenance was given for *Residence*, and *Sufficient* for it, Plurality *inconsistent* with Residence was *Unreasonable*. When Maintenance shall, by Accident, become *Insufficient*, and *Residence* cannot be comply'd with, nor the *Cure* of Souls be provided for, till, some way or other, this be made *Sufficient*, the *Circumstances* of the
 Thing

Thing require, and the *Intention* of the Donors must be presum'd to concur, that *Sufficiency* may Innocently, and Usefully be made up by Plurality of *Small* Livings, for so long a time, as, till *Each* Small Living shall be so far augmented, as to become *Itself* a Sufficiency. But, where the Original Maintenance *Continues*, or is not so Diminished, but that still, some Honest, Able Clergyman will *Accept* of it, and *Reside* upon it; will not only be *Contented* with it, but *Thankful* for it also, until he shall have Opportunity to remove to a *Better* Benefice, the *Reward* of his Piety, and Diligence, and Exemplary Virtue in the Former, it will be *Unreasonable* in any Patron to Bestow *Such* a Living upon a Clerk, who hath *already* a Benefice which is a Maintenance, and in any Such Clerk to Accept of it: Because the Founders of the

several Maintenances *Intended* Residence on Each ; and, the Incumbents being Equal, the Livings would be better *Served* ; and *Two* would be Provided for instead of *One*.

Ay, but *How* provided for, may the Defender say ? Not, as it is *Convenient* to the Church in its present State, that many of the Clergy *Should* be, without Plurality of *Better* Livings. For *thus* he means, if I understand his Meaning.

“ As it is Necessary, saith he, (a) “ in many *Cases*, ” [he should have said in many *Instances*, for it is so only in the *Two* Cases before mentioned,] “ to Provide to the Clergy, ” [*i. e.* to some of them], “ even a Subsistence as to the Necessaries of “ Life ” by Plurality of *Small* Liv-

(a) P. 179.

ings ;

ings; “ so, it is necessary, in *Other*
 “ Cases, to Provide to the Clergy,
 [*i. e.* to *Others* of them,] “ such
 “ a Competency of Subsistence as is
 “ agreeable to their *Character* and
 “ *Order* in the World,” by Plurality
 of *Greater* Livings: meaning, I sup-
 pose, by *Character*, that of Parts, and
 Learning, and Use of these to the
 Church; and, by *Order*, that of Su-
 perior Condition, Rank, and Family;
 on a Supposition that those of a
 Superior *Genius* and *Quality* will be
 a greater *Ornament* to the Church,
 and the Church, by them thus Pre-
 fer’d, be in a more *Flourishing* State.
 For then it will be True, as, he saith,
 an Excellent Prelate of our Church
 hath Observ’d, “ That those seem to
 “ have very little Regard to the
 “ Flourishing State of the Church,
 “ who would confine the Sufficiency
 “ of a Subsistence merely to the

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“Necessities of Life,” and, consequently, those seem, in the Defender’s Opinion, to have a greater Regard to the Flourishing State of the Church, who would inlarge the *Sufficiency* of a Subsistence for *Some* Clergymen as to the *Necessities* of Life, to such a *Competency* of Subsistence for *Others*, as is agreeable to their *Character* and *Order* in the World. That this is his Meaning, I think, is Evident. For the Terms *Sufficiency* of Subsistence, for *Some* Clergymen, as to the *Necessities* of Life, such as may arise from Two Small Benefices of 20 *l.* a Year, is here contradistinguished from *Competency* of Subsistence for *Others*, agreeable to their *Character*, and *Order* in the World, such as may arise from Two Livings of 200 *l.* a Year Each, or more.

That

That this is his Meaning may be also collected from the Provision he would have to be made for them, in the Words immediately following.

“ There ought, saith he, (a) to be
 “ *Sufficient* Provision made, to en-
 “ courage Ingenuous Persons to *En-*
 “ *ter* into the Clergy ; to free them
 “ from anxious *Cares* when Initiated ;
 “ and Purchase to them such *Necef-*
 “ *saries* as the *Manner* of the Service
 “ they undertake doth require ; and
 “ to Reward such as by Extraordi-
 “ nary *Worth* and Learning shall
 “ *Merit* more than Others. All these
 “ Provisions are absolutely necessary
 “ to the well being of any Church ;
 “ But none of them, in the Present
 “ *Circumstances* of Things, and *Po-*
 “ *verty* of the Revenues of the

(a) P. 179.

“ Church,

218 PLURALITIES *Indefensible.*

“ Church, can be fully obtained
“ without the Permission of *Plura-*
“ *lities.*”

Now, since none of these Provi-
sions, so absolutely Necessary to the
well being of the Church, can be
fully obtained by the Permission of
Such Pluralities as are of the Value
of 5, or 20, or 30 *l.* a Year, he must
mean, that Pluralities of *Greater* Va-
lue, very likely of 200 *l.* 250 *l.* or
300 *l.* a Year ought to be permitted
for these Purposes. For Instance, He
cannot be supposed, in this Argument,
to Plead, that a Clergyman of more
Merit than Others should be per-
mitted to hold Two *Small* Livings ;
since such a Permission, tho' it might
Provide for him a Subsistence as to
the Necessaries of Life, would yet, be
no *Acknowledgment* of his *Merit*. Nor
yet, that he should be Permitted to
hold

hold One Small One together with One which is of itself a Subsistence as to the *Comforts* of Life; since this, though it might be a Provision that the *Small* One should not be utterly *Neglected*, would, yet, be esteem'd the *Taxing* his Merit, and not the *Rewarding* it. What, therefore, the Defender here Pleads for, must be a Permission to hold Two *Great* Livings together, *Each* of which would be a Handsome Maintenance for a *Resident* Incumbent: for, if *Either* of them should be much under That Value, the *Whole* Revenue thereof, being but a *Reasonable* Consideration for serving it by a *Resident* Curate, the *Curate* might as well be the *Incumbent*, for any Benefit that would fairly accrue from it to the *Meritorious* Pluralist: especially, if it be consider'd, how great a Charge the Pluralist must be at to Possess himself of it.

After

After the same manner I understand the Defender, when he says, (a)
 “ The *Number* of Benefices in *Eng-*
 “ *land* which may, *Singly*, answer
 “ *Any* of the Ends above-mentioned,
 “ is very *Small* : And did not the
 “ Hopes of obtaining somewhat more
 “ than a *Bare Competence*, [or, One
 “ Good Living] influence *Parents*
 “ and *Youth*, None of *Good Condi-*
 “ *tion*, or *Fit* for any *Other* Employ-
 “ ment, would be bred up to the
 “ Clergy, or Enter into Holy Or-
 “ ders.”

Now, if Provision for *All* the
 Ends above-mentioned be absolutely
 necessary to the well being of the
 Church, and the Benefices which
 can, *Singly*, answer *Any* of them be
 very *Few*, *Any* Benefice not included

(a) P. 180.

in the Number of the Few, may be held together for the obtaining *Any* of these Ends ; and then, surely, *Two* even of these *Few*, may also be held together for the obtaining *More* of these Ends.

One of the Ends above-mentioned is, “ The purchasing such Necessaries as the *Manner* of the Service “ the Clergyman undertakes doth “ require.” *One* of these Necessaries, to be sure, are *Books* : And the Defender tells us, “ In the “ Purchase of *Such Books* as are absolutely necessary to a learned Divine, a Revenue of 120 *l.* a Year “ would contribute very little.” Now, if it be Necessary that a Clergyman should be a *Learned Divine*, and that he should have the *Books* which are Necessary to make him so, and 120 *l.* a Year will contribute
very

very little to the *Purchasing* of them, and if These be but *One* of the *Necessaries* to *One* of the *Ends* above-mentioned, What *Other* Benefice, in the *Defender's* Opinion, can be too *Great* to be held together with the *Greatest* in order to enable him to *Purchase* such *Other* *Necessaries* as the *Manner* of the *Service* he undertakes doth require?

Again, if nothing but the *Hopes* of somewhat more than a *Bare Competence* can influence *Parents* and *Youth*; the *Parents* to breed their *Sons* up to the *Clergy*, and the *Sons* to go into *Holy Orders*; and *One* of the *Best* *Living*s in the *Land* should, in the *Estimate* of *Parents* and their *Sons*, be only a *Bare Competence*, (for the *Defender* hath no where told them How much is a *Bare Competence*, and How much a *Competency of Subsistence*

sistence agreeable to their *Character* and *Order* in the World) they are not forbidden to *Entertain* Hopes of holding together *Two* of the *Best* Livings.

Again, The Defender Pleads for the Use of Pluralities, as *Now Practised* in the Church of *England*; but the Use of Pluralities, as *Now Practised* in the Church of *England*, is, for *Any* Clergyman, Qualified according to the Act of Parliament, to hold *Any* Two Livings together, which He can get himself Presented to, within the Distance of 30 Miles very loosely computed, let them be of as great *Value* as they will. And accordingly *Such* Two Livings are *Usually* held together, as are *Each* of them a *Competency of Subsistence* for a Resident Incumbent, in every *Reasonable* Man's Opinion, if not in the Defender's.

I con-

I conclude, then, (what I believe would have been Allow'd me without so *Elaborate* a Proof,) that the Defender Maintains it to be *Convenient* to the Church in its *Present Condition*, not only, that Two *Small* Livings should be allow'd to be held together by One Clerk, that *Neither* of them may be utterly *Neglected*; but also, that *Any* Two of the *Best* Livings in the Kingdom, within the Distance of Thirty Computed Miles, may be allowed to be held together by One Clerk, in order to influence *Parents* and *Youth* of good *Condition*, the *Parents* to breed their Sons up to the Clergy, the *Sons* to enter into Holy Orders. Whether this will be *Convenient* or no, I shall now Inquire.

With

With respect to *Parents* of Good Condition, the Defender affirms, That *They* could not in *Prudence* breed up their *Sons* to the Clergy, unless they might hope for *Plurality* of Good Livings. “ It is certain, “ faith he, (a) that the most frugal “ Person cannot breed his Son to “ the Clergy in the *University* under “ the Expence of 200 *l.* And, if “ *Pluralities* were taken away, it “ would be little less than Madness “ to imagine, that *Any* Parent will “ bring up his Son carefully at “ *School*, and, afterwards, bestow “ 200 *l.* upon his Education in the “ *University*, only to Purchase *Po-* “ *verty* for him.”

In Answer to This, I do Admit, That the most frugal Person cannot breed his Son, as a *Commoner* in the

(a) P. 180.

Q

Univer-

Univerfity, to the Clerical Profeflion, under the Expence of 200*l*. But I muft here Obferve, That the bringing up of his Son carefully at *School* for this Purpofe, if his Son afterwards decline the *Clerical* Profeflion, and enter into *Another*, is to be placed to the Account of That *Other*, if it be a *Liberal* Profeflion. The *School* Education, and the *Charge* of it, muft then proceed, let him be of *What* Profeflion he will. And *Parents* chearfully fubmit to This, without having determin'd of *What* Profefions their Sons fhall be. The *Charge* of their Education in the *Univerfity* comes next to be confider'd. And, *Here*, for the *First* Two Years at leaft, *Parents* are ftill *Indifferent*: *Such* Parents, I mean, as are defirous their Sons fhould follow their *Genius* in the Choice of their Profeflion ; and the Charge of *Thus much* of their
Univer-

University Education relates as well to *One Profession* as *Another*. But admitting, that, from the time the Choice is made, the Expence be at least 200 *l.* The *Parent*, then, hath only to compare, from that time, the *Charge* of the several Learned Professions, with the more or less probable *Revenue* of each ; and to see, Whether, if with 200 *l.* leisurely advanced for the Education of his Son, he purchase for him, 80, or 90, or 100, or 120, or 150, or 200 *l.* a Year, as it may happen, for his Life, (as, very probably, he may, if Pluralities be *not allow'd*) he do therewith, indeed, purchase for him *Poverty*: Or Whether, whilst *Plurality* of *Great Livings* may be enjoy'd by *Single Incumbents*, he do not therewith, more probably, purchase for him only 5, or 20, or 30 Pounds a Year, which, considering his *Liberal Education*,

and his Reasonable *Expectation*, is acknowledg'd to be a State of Hardship, and Difficulty, and even of *Poverty*.

I therefore, in the View in which I take this Matter, being, as I apprehend, not Mad, but in my perfect Senses, do Imagine, that a Serious, Wise, and Good *Parent*, if he find his Son *Inclin'd* to the Profession, and likely to be a *Useful* Man in it, will breed him up to the Clergy, and let him take his *Chance* for Preferment, altho' *Pluralities* should no more be allow'd; and that *Parents in general*, if *Pluralities* should no more be allow'd, wou'd have infinitely a *Better* Chance for a Competent Provision for their Sons than *Now* they have.

For

For if, as the Defender Observes, (a)
 “ There ought to be *Sufficient* Pro-
 “ vifion made to encourage *Inge-*
 “ *nuous* Perfons to enter into the
 “ Clergy,” (b) “ and the Benefices in
 “ *England* which may, *Singly*, an-
 “ fwer this End, are very *Few*,”
 and, confequently, that any *Two* of
 the *Greatest*, not included in the
 Number of the *Few*, may be held
 together for this End, is it not eafy
 to fee, that if, in 500 Inftances,
 Two of the *Greatest* Livings, not
 included in the Number of the *Few*,
 may be held together by *Single* In-
 cumbents, 500 *Ingenuous* Perfons, led
 by their Hopes of *Plurality*, muft be
 difappointed even of a *Competence*?
 And that the Allowance of *Plurality*
 of Great Livings muft be a *Discou-*
 ragement to all *Thofe* Parents, in par-
 ticular, to breed their Sons to the
 Clergy, who have not a *Proſpect* of

(a) P. 179. (b) 180. Q 3

obtaining

obtaining *Such* Plurality for them by their *Relation* to, or *Interest* in, or *Compliance* with Great Patrons who bestow them?

But, were it true, that, if *Parents* cou'd not hope for Plurality of Good Livings, none of good *Condition* would breed up their Sons to the Clergy; I beg leave to Inquire, when they should have declin'd *This* way of Life for their Sons, what *Other* they would be pleas'd to put them into? And I expect this Answer; that, having given them a Learned Education, they should direct them to the Faculties of *Law* or *Physick*.

If this then should be the Case, I will adventure to affirm, That *Parents* would, generally, meet with the usual Disappointments, consequent upon precipitate Measures taken by
high

high Spirited Men out of Humour, and overvaluing their Significancy; and that of the *Many*, who should be diverted from going into Orders, because they could no longer expect *Plurality* of *Great* Livings in the Church, there would not be above *One* in *Twenty*, that, in *Either* of the Faculties above-mentioned, already Overstock'd, would be able to get Water to wash his Hands; and that the other *Nineteen* would be glad at their very Souls to find Refuge in *Single* Church Preferments of a 100 *l.* a Year Revenue.

I think, then, the Defender is *Mistaken* with respect to *Parents* of good Condition, *in general*. Let us see, in the next Place, Whether he be more in the *Right*, with regard to *Sons* of good Condition, *in general*.

Q 4

“ If

“ If any *Parents*, says the Defen-
 “ der, (*a*) should be so good-natured,
 “ or so zealous, as to do it,” [*i. e.* to
 breed their Sons to the Clergy when
 Pluralities should be no more allow’d,]
 “ yet it would be Impossible to *Per-*
 “ *swade* Young Men *well Educated*,
 “ who are naturally *Aspiring*, and
 “ led by their *Hopes*, to enter into a
 “ Clerical Life in which they can
 “ expect no more than a *Bare Com-*
 “ *petence.*” And again, “ It would
 “ be *in Vain*, in this Case, to urge
 “ to a Young Man, that, in a Cleri-
 “ cal Life, He must be contented
 “ with a *Bare Competence*, and that
 “ the *Riches* of this World ought to
 “ be *Despised.*” And again, “ He
 “ would certainly Answer, that, if
 “ things be so, He will never enter
 “ into that State of Life which shall
 “ lay such an *Obligation* of Self-de-
 “ nial upon him.”

In Answer to this, I say, 1. That if *Perswasion* be at all *Proper* in this Case, the *better Educated* young Men are, the *more easily* will they be *Perswaded* to enter into a Clerical Life by the *Proper Motives* to it. The *Proper Motives* to it are, The *Opportunities* they will have to promote the *Glory* of God, and the *Happiness* of Man; the *Esteem* and *Affection* that will perpetually attend them in the *Steady and Uniform Pursuit* of These Ends; the *Success* and *Influence* they may expect who so well entitle themselves to the *Love and Honour* of Mankind; and the *Comfort* here, and *Recompence of Reward* hereafter, which will follow the *Faithful and Conscientious Discharge* of their Duty; and, together with *These Motives*, since *the Labourer is Worthy of his Hire*, no one will say, that the Pro-
spect

spect of *Such* a Competence as is suitable to the *Simplicity*, and sufficient for the *Support* of the Sacred Character, is an *Improper* One.

But, 2. I am of Opinion, that *Perswasion* to Young Men to enter into the Clerical Life is not at all *Proper*. 'Tis certain there are Men who have a *Genius* to *This* Profession as Naturally as Others have to any *Other*; who verily *Believe* they have *Talents* intrusted to them which *Fit* them for this Employment; who seem to themselves that, in their Discourses to their Audience, they shall be Able to *Reason* so clearly, so forcibly, so conclusively, as to *Convince* the Gainfayers; and to *Speak* so distinctly, so eloquently, so emphatically, so pathetically, as to *Perswade* Those whom they shall have convinced; and who have no *Doubt* upon them, but that they

they shall lead so sober, so regular, so inoffensive, so reputable a Life, as that, instead of *abating* the Influence of their excellent Precepts by ill *Conduct*, they shall much *increase* it by good *Example*. A *Consciousness* of these *Natural* Powers to discharge the Ministerial Office, to the Honour of their Great Master, is the true *Genius* to the Profession. This is the *Inward Call* to it. They are *already* assured of *Success*. They *Anticipate* it. *Possunt, quia posse Videntur*. There is no Need to *Perswade* These Men to enter into the Clerical Life. They *Covet* it. They are *Impatient* for it. And, being Admitted into it, they *Delight* in it. To have *Diverted* them from it to any *Other* Employment would have been to have made them *Unhappy*. I will suppose This to be the Case of great Numbers of the Clergy of the Church of *England*;
and

and if, upon Experience, they have less *Success* in their Labours, and consequently less *Happiness* than they Hoped for, it is owing to that *Noted* and *Accursed* Draw-back from their Industry, and Zeal, the *Indifference*, and *Negligence*, and *Deficiency* in Parts and Learning, and scandalous *Attention* to the Riches and Pleasures of This Life in Those who, contrary to the *Bent* of their *Genius*, are *Perswaded* to enter into Holy Orders.

3. I am of Opinion, that, if *So Much* Perswasion to be contented with a *Competence*, should be used to Young Men *well Educated*, and having *Proper Qualifications* for the Ministerial Office, As might Serve for a *Balance* only to the wrong *Infusions* of Others, or false *Notions* of their Own, concerning *Propriety* of Expence in the Clerical Life, it would not always be *in Vain*. There

There are Expences, which *Other* Men, who can Afford them, *Innocently* go into, which yet are not only *Unnecessary*, but *Unseemly* also in a *Clergyman*. All kind of *Gaiety* in *Dress*, as well with Respect to Every Part of his *Family*, as to his Own *Person*; All quick Transitions into the *Modes* and *Fashions* of the World, in which there is no Particular Convenience; All unnecessary *Enlargement* of the Clerical *Mansion*; All costly *Furniture*; All kind of *Excess* in *Oeconomy*, are studiously to be avoided, as *Unsuitable* to his Station and Character, let his Revenue be what it will. Neatness, Convenience, Simplicity, and Frugality the Fund of Hospitality and Charity, will ever become him. It is incredible how much Love and Honour *Clerical* Men might conciliate to *Themselves*, and
to

to the *Religion* they Profess, if they would only permit the *Laity* of good Estates to exceed them in *Those* things with which it is a *Weakness* to be *Pleased*. If they would let others of Superior Income go beyond them in *Show* and *Expence*, which is but a reasonable Complaisance to their greater Fortunes, they might *Properly* save so much of their Yearly Profits, as to find it less difficult to be contented with a *Competent* Provision in Ecclesiastical Revenues.

Neither, if they are *well Educated*, and have true *Clerical Qualifications*, will it be more difficult to *Perswade* them to *Despise the Riches* of this World. Nay, they are *Not* well Educated, if they have not already *Learnt* to do it. Neither have they yet true *Clerical Qualifications*, for the Gospel teaches All Men so to do.

Riches

Riches in *Good* Hands, become Instruments of *Good* to Mankind. And *More* than a Competence, unless it be for *This* End, is not so much as *Desirable*; for, Obtain'd, and not *Imploy'd* to this End, it will only *Hurt* the Possessor. If *Riches* are the *Gift* of God for *Good* Ends, and He hath not given them to Me, neither will He *Expect* of Me, what he will *Demand* of Others on whom He hath Bestowed them. My *doing Good* according to my poor *Ability*, with my *Disposition* to have done *More* Good, if I had been *More* Able, equally Intitles me to his *Favour*, as if I had done the *Greatest* Good. So far, then, what is neither *Necessary* to my *Temporal* Welfare, nor to my *Acceptance* with God, is not of *Real* Value, and
if

if I have *Learnt* Not to Value it, I have been well *Instructed*.

The Defender, indeed, is of Opinion, that (a) “ All the Topicks of “ Evangelical Poverty, and how a “ Clergyman ought not to Seek the “ Things of this World, nor to Desire Riches, would *Perswade* very “ little”. But, neither, surely, would they *Dissuade* very much, when once these Expressions should be understood to mean no more, than that the *Things* of the World are not to be Sought after, nor the *Riches* of it Desired *Immoderately*. I hope the *Sons*, whom the Defender would Influence to enter into the Clergy by a Prospect of Plurality, are *Christians*. And if so, I trust they will not decline any Degree of Poverty that is indeed *Evangelical*. If they are

(a) P. 180.

Christians

Christians who have been well *In-*
structed, they will know, for certain,
that, in the Pursuit of Any *Other*
Employment, the *Things* of the World
are not to be Sought after, nor the
Riches of it Desired *Immoderately*.
They will know, for certain, that, if
they should hope to Obtain somewhat
more than a *Competence* by *Plurality*,
they should seek the *Things* of the
World, and desire the *Riches* of it,
Immoderately. For, herein, they would
Seek and Desire, *Often* that which
was *Unnecessary*, and *Always* that
which was *Another's*. And, whatever
the *Defender* may think of it, there
is Nothing of which *I* am more fully
Convinced, than that the World is
not yet become so Vicious, but that
there are still many *Sons* of good
Condition in Holy Orders, whom the
greatest Power upon Earth could not
prevail upon to *Accept* of a *Second*
R either

either *Living*, or *Dignity*; and that the *Fitter* for the Ministerial Office are the *Sons*, with the *Less* Difficulty will they *Refuse* Either; and that the *Sons* of good *Condition* who think *Otherwise*, do not *Intend*, nor *Concern* themselves about the *Flourishing* State of the Church, but *Covet* the Revenues of it only for the better Provision for their Families; and that Whatever *Other* Employment they are fit for, they are certainly not fit for *This*.

However, since *Riches* to a Person already provided with a *Competence*, may become of *Use* to Others, Whoever hath a Purpose so to Apply them, may Pursue them *Lawfully*, may Possess them *Innocently*. But his Pursuit after them is not to be an *Eager* Pursuit; left in the *Hurry*, and *Intenseness* of it, he overlook what

is

is Decent, what is Reasonable, what is Just. In the *Temper* also with which they are followed, there must be a good deal of *Indifference*; since Experience hath sufficiently assured us, there is great *Hazard*, whether what is Desired for the *Benefit* of *Others*, may not be Diverted to the *Hurt* of *Ourselves*, or of *Those* whose *Welfare Temporal* and *Eternal* we most passionately desire. Give me neither *Poverty*, nor *Riches*, was the *Wish* of *Agur*. (a) What then Remained for him to Acquiesce in but *Competence*?

If still the Young *Aspiring* Man, after having been thus Taught to be contented with a *Competence*, and to *Despise Riches*, “ will certainly Answer, that if things be so, he will never enter into That *State* of

(a) Prov. 30. 8.

“ Life, which shall lay such an Obligation of *Self-Denial* upon him,” He will Answer after a *Manner* sufficiently to Assure Me, that he hath never thought any thing about the *Duties* of the *Clerical* State, but what were likely to be the *Profits* of it only ; that therefore he is not *Worthy* to be Admitted into it ; that the Church hath had a narrow Escape from an Enemy, the worst of Enemies, pretending Friendship ; and who, taken into her Bosom, would have stung her to the Heart. No Man is a *Friend* to Christianity that is not in the *Interest* of it. Nor Any Man in it’s *Interest*, who doth not regard it’s *Precepts*. If the Young *Aspiring* Man be a Regarder of *These*, he will find, there is *No* State of Life which will not lay him under the *Same* Obligation to *Self-Denial* as *This* doth.

The

The only *right* View a Man can have of *entering into the Clergy*, is, To Promote the *Belief* and *Practice* of Religion. And He is at liberty, consistently with this *View*, to Improve his Temporal *Estate*; and no less under an Obligation to forego the Advancement of Himself, and to Despise Riches, when These cannot be obtained but in a way *Inconsistent* with it. And since the Imputation of *Avarice* in Himself, and of *Inhumanity* towards his Brethren engag'd in the Service of the same Master, will, in the general Opinion, as surely *adhere* to the Pluralist, as he *accepts* Plurality, it will be absolutely Impossible for Him, *Accepting* Plurality, not to *Hurt* Religion, instead of Promoting the *Belief* and *Practice* of it.

To be Contented with a *Competence*, and to Despise *Riches*, are cer-

tainly Christian *Duties*. And I never yet knew a Person in Holy Orders, who did not think it his *Duty*, or, at least, who did not take upon him, as if in *Duty bound*, to *Teach* Men so. And if He so *Aspire* after *Preferment*, as to give himself the *Liberty* to *Disregard* the *Practice* of Those *Duties Himself*, which he learnedly *Proves* to be the *Duties of Other Men*, he is no better than a *Hypocrite*; and is so far from *Meriting* to be *Invited* into the Church, by a *Prospect* of *Plurality* of *Good Livings*, on account of his *Good Condition*, or, if you please to add, of his *Fine Parts*, and *great Learning*, if that should happen to be the *Case*, that, let these *Endowments* be what they will, he doth not *Really* *Deserve* even the *Least* of Those *Benefices*, which the *Defender* assures us do not exceed the *Annual Value* of *Five Pounds*.

But

But this Part of the Argument for the Continuance of Plurality, founded in a Supposed general *Disinclination* in *Those* Young Men to enter into the Clergy, whom He would chiefly have to do so, is Repeated, and *Inforced* by a Supposed *Hurt* to Religion if they should not, in the following Words.

“ If Pluralities, which *Increase*
 “ the Subsistence of the Clergy *Be-*
 “ *yond* a bare Competence, were
 “ Abolished; it would infallibly fol-
 “ low, (saith the Defender,) (*a*) that
 “ no Young Man of *Good Parts* and
 “ *Pregnant Hopes* would enter into
 “ the Clergy, and that there would
 “ then remain None for the Service
 “ of the Church, but of the Lowest
 “ and Meanest Sort of the People,

(*a*) P. 182.

“ and of Those only Such, as thro’
 “ *Insuperable Dulness* could not hope
 “ to make their Fortunes in any
 “ *Other Profession.*”.

Before I consider this *Argument*,
 I shall settle the Meaning of the
Terms.

It hath already been shewn, that,
 by a *Plurality*, which the Defender
 would have to *Increase* the Subsistence
 of a Clergyman *Beyond* a bare Com-
 petence, is to be understood, *Two*
 Livings, *Each* of which is a Compe-
 tence for a Resident Parish Priest ;
 and, by the Subsistence of the *Clergy*
 beyond a bare Competence, is meant,
 of a *Few* of them only ; because there
 are but *Few Benefices*, compared with
 the Number of Candidates for Holy
 Orders, which can be held in Plura-
 lity with any *Increase* of Subsistence to
 the Pluralist. By

By *Good Parts*, every one supposes to be signified, a Quick *Apprehension*, a Retentive *Memory*, a Fruitful *Invention*, and a Solid *Judgment* Promising the Attainment of great *Learning*, and a Power to make great *Use* of it for the *Service* of the Church.

By a young Man of *Pregnant Hopes*, I imagine, the Defender intends, a young Man *Big* with Hopes, *Begotten* in him, and *Conceived* by him, through the Consideration that he is of a Family which can *Give* him Two Livings, or can *Get* him Two. In This Sense I understand this Term, because, the being of a *Good Family* is a different thing from the having *Good Parts*, which may be found in Persons of *Inferior Condition*; and, because it is before
 affirmed

affirmed by the Defender, that none of *Good Condition* would be *Bred* to the Clergy, but for the *Hopes* of Plurality; and because the Men of *Pregnant Hopes*, in this Sense, are here Opposed to Men of the *Lowest* and *Meanest* of the People, as the Men of *Good Parts* are to the Men of *Insuperable Dulness*.

The *Terms* of this Argument being thus explain'd, the *Argument* advanc'd is This. That, To the *Flourishing*, or well-being of the Church, Young Men of *Good Parts*, and *Good Families*, should be invited to enter into the Clergy by a Prospect of Plurality of good Livings; for, unless they *shall* be so Invited, they will *Not* enter into the Clergy; and, if *They* will not, there will then remain None for the Service of the Church, but very *Low* and *Mean* People;

People ; and of These, only such of them will enter into the Clergy, as, through *Insuperable Dulness*, cannot hope to make their *Fortunes* in any *Other* Profession.

This Argument proceeds upon *Certain* Suppositions, that are *Dero- gatory* to the Sacred Character ; and upon *Certain Others* that are *False*.

1. It supposes, that the *Chief* Motive to Young Men of Good *Parts* and good *Families* in general, to Enter into the Clergy, is, to make their *Fortunes* by Ecclesiastical Revenues ; and that No *Other* Motive, unaccompanied with This, is sufficient for the Purpose. “ For, upon whatever Prin-
 “ ciples, (says the Defender (a),)
 “ Men, already Initiated into the
 “ Sacred Office, do proceed to exe-

(a) P. 181.

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“cute their Duty, and continue in
“it notwithstanding *Poverty*, or any
“*Other* Discouragement ; it is unde-
“niable, that it is the Hopes of
“*Advancement*, which persuade *Al-*
“*most* All to enter into Orders.”

For a Man to *Enter* into the
Clergy, having a *Disposition* to the
Employment preferably to any Other;
and a Purpose to apply himself to the
Duties of it faithfully and conscienti-
ously ; with a *Prospect*, at the same
time, of a *Competent* Maintenance for
his Labour and his Skill, is a Sensible,
Just, and Honest Scheme ; necessary
to the *Flourishing*, or well-being of
the Church ; if a Ministry duly
Qualified and *Supported* be necessary
to this Purpose. But, to suppose
Men who are under the greatest
Obligations to be *Thankful* to God
for the Advantages they enjoy ; and
to

to *Manifest* their Thankfulness in the Use of the Proper *Talents* intrusted to them for his *Service*; to have been induc'd to *Enter* into the Clergy *Principally*, with a View of making their *Fortunes* by *Ecclesiastical Revenues*, is *Derogatory* to the Sacred Character; and may occasion a Doubt, whether Those who are for thus Serving *Themselves* in the *First* Place, will be contented to Serve *God* even in the *Second*.

But, 2. What *Sort* of Ecclesiastical Revenues are These, by which the Argument supposes Young Men of good *Parts*, and good *Families*, Desirous to make their Fortunes? Why *Plurality* of Benefices with Cure of Souls: For, unless they had *This* Prospect, they wou'd *Not* Enter into the Clergy. But, if no Man can make his Fortune by *Plurality* of Bene-

Benefices, without defeating his *Poor Brother* of his reasonable and just Expectation of *One* of them, this Argument supposes, That the Men of good *Parts*, and good *Families*, are so far from having *Any* the *Least* Scruple to do this *Unreasonable*, and *Unjust* Thing, that they even *Covet* it; and Enter into the Clergy *for* it, and would *Not* Enter into the Clergy *but* for it. And can any thing be more *Derogatory* to the Sacred Character, than to make a *Prospect* in any Man, of 'accumulating *Another's* Maintenance to his *Own* already Competent, his *Chief*, or indeed *Any* Motive to Enter into the Clergy?

Again; This Argument proceeds upon Suppositions that are *False*.

1. The Defender supposes that the Men of good *Parts*, and good *Families*, whom he Invites into the
Clergy

Clergy by a *Prospect* of Pluralities, are, at the same Time, Men of great *Piety*, and great *Goodness*, who above all things, desire to promote *Religion* and *Virtue* amongst Men; and who would forego any *Private Advantage*, rather than weaken the *Influence* they might have upon Men for these Purposes. I take it for Granted that the Defender *Supposes* This; because he would not be a *Serious* Man, if he should think it proper that any *Other Sort* of Men should be Invited to Enter into the Clergy, by *Any Prospect* whatsoever. Now, these are the *Only* Men, it is true, who are rightly *Qualified* to Enter into the Clergy. But then, These are also the *Very* Men who will not *Accept* of Plurality. For, if you were to descant upon this Subject till *Doomsday*, the *Continuance* of Pluralities is an Invitation only

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to *Covetous* and *Ambitious* Men to enter into the Clergy, whether of great *Parts*, or insuperably *Dull*; of good *Families*, or of the *Lowest* and *Meanest* of the People; who, provided they can Attain what they are in pursuit of, have very little Concern about the *Flourishing*, or well-being of the Church; or, whether they shall not bring the Sacred Character into *Suspicion*, and Religion into *Contempt*. And, if this be the Case, What Occasion is there for the *Continuance* of Pluralities? Or, what is it to any Man, who wishes the Prosperity of the Christian Church, whether it be brought into Contempt by Men of good *Parts*, or Men insuperably *Dull*? excepting that, I think, he would Chuse, if it *Must* be brought into Contempt by *One* of them, it should be so, by Men insuperably *Dull*. For, when Men of
Parts

Parts do the Things which they cannot *Justify*, it is the Cause of more *Infidelity*, than when the *same* things are done by *Others*, of whom it may be said, that they *Knew* no better.

2. This Argument supposes the Men of good *Parts*, and good *Families*, to be of such *Credit* and *Service* to the Church, by their *Interest* and *Abilities*, that it is worth while to *Indulge* them in their Appetite to Plurality for these Advantages ; not considering that, if *Avarice* and *Ambition* once enter the Sacred Character, the *Honour* of the Church is Prostituted ; and *Ecclesiastical* Men, of All Men Living, will no longer be Able to do it the *Least* Service. *Self-denial* is the great *Characteristick* of Christian Men in general ; and of the *Professors* and *Teachers* of the

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Christian Doctrines in particular. And, though this hinders not, but that a good Christian may *Increase* his Fortune by honest and just Means, since a Fortune so increas'd, in *Pru- dent* and *Good* Hands, may be instrumental to the *Glory* of God in various *Benefits* to Mankind ; yet, the *Coveting*, and *Seising* upon Another's Maintenance, is not *Self-denial* ; and all that a Pluralist shall ever say upon *That Head* will go for nothing. And What occasion then to express so much Concern, lest the Men of good *Parts*, and good *Families*, shou'd choose, if Pluralities were abolish'd, to make their Fortunes Some *Other* Way ? For, Who cares a Farthing *Which* Way they shall choose to make their Fortunes, if they will not be Contented to do it in an *Honest* Way ?

That

That Men of good *Parts*, and good *Families*, may be of great *Credit*, and notable *Service* to the Church, if they will Enter into the Clergy, upon proper *Motives*, and duly *Qualified*, there can be no manner of Doubt. For here will be the *Vis Unita* so much desired by all good Men, the Strength of *Argument*, and Innocence of *Life*, and Countenance of *Power*: *A Three-fold Cord not quickly Broken*. But the Defender holds out Pluralities to Men of good *Parts* and good *Families* in *General*. And yet, 'tis certain, that many of These thus *Invited*, and *Accepting* the Invitation, have not *Prudence*, have not *Diligence*, have not *Courage*, have not *Affection*; do not pursue what is for the *Honour* and *Interest* of the Church; do not forbear what will *Disgrace* it, what

will *Hurt* it, what will *Prejudice* Men against it; and, consequently, do it *Not* that *Credit* and *Service*, for which, it is pretended, Pluralities are bestow'd upon them. Nor, indeed, is it likely, that Such as are Invited to Enter into the Clergy by the Hopes of making their *Fortunes* by Pluralities, should have these excellent *Qualities*, in the same degree with Those, who are induc'd thereto by the *Proper* Motives; or should indeed attend to *Any* thing so much as to *That* which was the *Chief* Motive to them to Enter into the *Clergy*.

But, were the Men of good *Parts*, and good *Families*, ALL duly *Qualified*; yet the Defender's Scheme would by no means Answer his Purpose. He purposes to hold out Pluralities to the Men of good *Parts* and good *Families*, in order to Invite *Them*
only

only into the Clergy ; hoping all Men of insuperable *Dulness*, and mean *Extraction* will have *Modesty* in proportion to their *Merit*, and be very well contented with the Revenue of *Single* Livings, as a Reasonable and Sufficient *Advancement* to Persons of their *Slender* Improvements and *Low* Condition. But, in this, he is prodigiously mistaken. For Men of the *Meanest Birth* can put a *Value* upon their Significancy, high enough to keep them in very good Humour with Themselves ; nor are there *Any* of them so *Insuperably* Dull, as not to be able to Learn, that Pluralities are not *Limited* to the Men of good *Parts* and good *Families* ; nor all Patrons oblig'd to give them to *Such* Men ; and that they may fairly look upon Themselves to be equally *Invited* by them ; and, as far as I have observ'd, can have no Reason to

doubt but that they shall be as *Welcome* to them too.

Now, if Men of *Low Parts*, and *Mean Parentage*, are as likely to obtain Pluralities, as Men of good *Parts* and good *Families*, Pluralities will be a *Less Invitation* to These to Enter into the Clergy, than the Defender imagines: for they will have a *Less Chance* to obtain them. And, again, *Second Benefices promiscuously* bestow'd, neither suppose any *Merit* in the Pluralist, nor bring him any *Credit*; but, on the contrary, lay an *Obligation* upon him to defend the *Innocence* of Pluralities, which, I believe, the *United Ingenuity* of all the Pluralists in the Kingdom will in *Vain* attempt.

Nay, Pluralities are a *Less Invitation* to Men of good *Families* to Enter into the Clergy than they are to *Low*
and

and *Mean* People. For, Men of good *Families*, if they have good *Principles*, (as they can hardly fail of *Opportunities* to have, and as the Defender, I doubt not, Intends *All*, whom he *Invites* into the Clergy by Pluralities, *shou'd* have,) cannot, in order to obtain them, (even though it was certain, they might be *Innocently* enjoy'd,) condescend to *Any* of the many *Indecencies* and *Indignities* preliminary thereto, and consequent thereupon, which *Inferior* Men, more *Necessitous*, of a keener *Appetite*, and of less *Honour*, seldom find any Difficulty to *Comply* with.

This *Sort* of *Invitation* to Enter into the Clergy is *Less* also to the Men of *Good Parts*, than to the *Insuperably Dull*. For, in the first place, the Men of *Good Parts*, if the *Continuance* of Pluralities be *at all*

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an Invitation to them to enter into the Clergy, must be well aware of the *Envy*, and *Obloquy* that will attend their *Acceptance* ; and so, what there is of Invitation in Them, will be with *Abatement* : Whereas *This Consequence* may not be apprehended by the *Insufferably Dull* ; and so, the *Continuance* of Pluralities will be to *Them* an Invitation very *Sincere*.

In the next place, the Men of good *Parts* are allow'd, “ to be *Fit* “ for *Other* Employments (*a*), and “ may *Hope* to get Plentiful Estates “ in *Other* Professions (*b*).” To *These* therefore the *Continuance* of Pluralities will be a *Less* Invitation to Enter into the Clergy, in proportion to the Prospect they shall have of Succeeding better in some *Other* Way ; and, accordingly, great Numbers of them

(*a*) P. 180. (*b*) P. 182.

forego the *Clerical*, (notwithstanding the *Continuance* of Pluralities,) and close with *Civil* Employments: whereas the *Insufferably Dull*, the same Author supposes, (a) “ Cannot hope to “ make THEIR *Fortunes* in any *Other* “ Profession,” *than* the *Clerical*; thereby granting they *May* do so in *This*, tho’ *Insufferably Dull*. So that if *Any Men* will be *Discouraged* from Entering into the Clergy by the *Discontinuance* of Pluralities, it is likely rather to be the *Lowest* and *Meanest* Sort of the People, and amongst These, such as are *Insufferably Dull*, (who, whilst there are Pluralities to be had, are allowed to be *Capable* of making their *Fortunes This Way*, and affirmed to be *Incapable* of making them any *Other Way*,) than the Men of good *Parts* and good *Families*. Nor, indeed, was there ever yet a

(a) P. 182.

Man *So* Infuperably Dull, but that, if there was any thing to be gotten by *Unfair Means*, he knew how to pursue his End *by* These Means, as truly, and as successfully, as Men of the *Best Parts*, with respect to the Business of their Profession, could pursue any *Laudable* End by the *Proper* Means to obtain it.

But, were there so much *Honour*, and *Regard* to the *Interests* of Religion in Patrons, that Pluralities should be found, in fact, to be given *Only* to Men of good *Parts*, and good *Families*, and excellently *Qualified* for the Discharge of the Ministerial Office; and, were it a *clear* Case also, that These might *Innocently* be enjoyed; and, consequently, that Pluralities could be an Invitation to *Ingenious*, *Reputable*, and *Good* Men only, yet, even in *This* Case, the
 Allow-

Allowance of Pluralities would not contribute any thing to the *Flourishing*, or well being of the Church; but, on the contrary, would be very *Inconvenient*. For, there are but *Few Benefices* in the Kingdom of that *Value*, as that they can be held in Plurality with any *Advantage* to the Pluralist. I will suppose there are a 1000. I will then suppose the Number led by their *Hopes* of Plurality, and within the Patron's Rule, (for, Remember, the *Road* to Preferment lies now through many excellent *Qualifications*;) to be 5000. I will, then, ask *Any Man*, whether he can think it will contribute any thing to the *Flourishing*, or well being of the Church, That 500 Men, *excellently* well Qualified for the Ministry, should be *Deprived* of a *Competence*, to the end that 500 Others, no *better* Qualified, should have *More* than a
Com-

Competence? and every One of the 4500 *Wanting* a Competence, have the Mortification to think that *He* is of the Number of those who are *Deprived*?

To the *Flourishing*, or well being of the Church, it is requisite, that not only a *Few* Men of *Proper* Qualifications should flourish, but that the *Whole Body* of Churchmen *Properly* Qualified should flourish. There must every-where, then, be either a *Competence*, or a *Subsistence as to the Necessaries of Life*, until a Competence may be fairly gained. But, of *the Many*, who are well Qualified to Enter into the Clergy, a *Few* only can *Flourish* by Plurality; and As *Many* must be *Deprived* of a Competence, whilst Pluralities are allowed. Pluralities, then, cannot be *Conveniently* allowed “ in the present *Circumstances* of
 “ things,

“ things, and *Poverty* of the Revenues
 “ of the Church, ” even if Patrons
 were *Universally* well Disposed, and
Elegant in their Choice. The *Poverty*
 of the Revenues of the Church, made
 use of by the Defender, as an Argu-
 ment for the *Allowance* of Pluralities,
 is an Argument *against* it. If the
 Revenues, *Singly* Sufficient for the
 Maintenance of the Clergy, are *Few*,
 will it tend to the *Flourishing* Condi-
 tion of the Church to make them
Fewer ?

If, then, the *Continuance* of Plura-
 lities, allowing that they should be
 always *well bestowed*, would *Not* con-
 tribute to the *Flourishing* of the
 Church, what will it do, if Entering
 into the Clergy, in *Hopes* of Plura-
 lity, be considered as Putting into a
Lottery, wherein 5000 flatter Them-
 selves with the *Hopes* of what 500
 only

only can enjoy ; and, in which, as in *Other* Lotteries, the *Fortunate* only will succeed? The Men of good *Parts* and good *Families*, and of the best *Qualifications* for the Sacred Office, will not have a better Chance, than the Men of Insuperable *Dulness*, mean *Parentage*, sordid *Notions*, and bad *Life*. And will it contribute any thing to the *Flourishing* of the Church, to parcel out the Ecclesiastical Revenues into *Prizes*, in order to Invite young Men of good *Parts* and good *Families* to try their *Fortune* in common with Young Men of Insuperable *Dulness*, and Low *Condition*, who cannot hope to make their *Fortunes* in any *Other* Profession? This is a Scheme to divert the Attention of the Clergy from their *Duty* to *Gaming* ; and of the *Valuable* and *Reputable* Part of the Clergy, to *Gaming* with *Mean* People, who, as *Dull* as they
may

may be in *Other* Matters, are, at *This Game*, perfect *Sharppers*.

If, then, it be reasonable that Pluralities should be *Abolished*; and that every Clergyman provided with a *Competence*, should therewith be *Contented*; and not aim to accumulate to what is a *Competence* for *Himself*, what may be a *Competence* for *Another*; it is fit I should state what *Is* a *Competence*.

By a *Bare Competence*, I understand, what really *Is* a *Competence*, tho' it be *no more*. But still it remains to be ascertained, *What* is a *Competence*. To settle the Meaning of *This* Term is of great Importance. The *Flourishing*, and well being of the Church will in a great measure *depend* upon it. Various are the *Opinions* of Men concerning it. Of the different

different *Estimates* that have been made, not *Any* hath satisfied *Every* body. Notwithstanding this, Men must come to some *Resolution*, if they will *Acquiesce* in any thing which they *Like*, or *Mend* any thing which they do *Not* like. If a great Prince had never so much a Mind to put the Church into a *Flourishing* State, yet still it must be Intimated to him *What* will do it; that he may consider, Whether, if he should go about it, he might be *Able* to do it, or No. *Whatever* be proposed, it must be a *Competence* that is *General*. For, if “Competent Riches be necessary to
 “the *Flourishing*, and well being of
 “the Church;” if *Any*, who have a *Duty*, have not a *Competence*, so far the Church will *Not* be in a *Flourishing* State. It must also be a *Competence* that is *Practicable*. For, otherwise, those, who shall be *Desirous* to
 procure

procure it for the Clergy, will be discouraged from *Attempting* to do so. It must also be a *Competence* that is likely to be *Durable*. For, otherwise, the Church, which all good Men desire should for *Ever* Flourish, will do so but for a *Short* Time. Two Things are requisite to this: a Fair and Modest *Estimate*, lest, What is by *Some* called a *Competence*, should, by *Others*, be thought a *Superfluity*; and *Desert* in the *Possessor*, lest, even *That*, which is but a *Bare Subsistence* as to the *Necessaries* of Life, should be thought too *Much*. It should not be so *Low*, as to derive *Contempt* upon the Sacred Character; nor yet so *High*, as to *Corrupt* even those, who are to *Reform* Other Men. Give me neither *Poverty* nor *Riches*, was, as I have before Observed, the Wish of *Agur*. And those, who desire the *Prosperity* of the Christian Church,

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will

will wish the same to *Her*, and for the same *Reasons*; lest she be *Poor*, and *Steal*; or *Full*, and *Deny* God. *Poverty* is a great Temptation, but not a greater than *Affluence*. Nay, *Affluence*, supposed to be a Temptation to *Deny* God, chiefly, is often a Temptation to *Steal* also. *Competence*, then, is the *Safest* Provision which can be made for the Clergy: the most *Durable*, since every One perceives it to be *Necessary*; and, being *Deserved*, the least *Envied*: A Point at all Events to be secured; since, To be *Envied*, is not to be in a *Safe*, but in a very *Hazardous* State; and, if the Envy be *well founded*, and *general*, (as it will be, if it be well founded,) *Ruinous*. There are *Particular* Men so Wise and so Good, as that great *Riches*, in *Their* Hands, have been *Means* of much *Good* to Others, and of no *Hurt* to Them-

Themselves. But *Abundant* Wealth hath ever corrupted *States*. For, in *States* the *Majority* have not Wisdom and Goodness *equal* to an Affluent Fortune. The *Ecclesiastical* State of this *Island* was, once, *Hurt* by *General* Affluence. The *Present* Ecclesiastical State is *Hurt*, by the *Affluence* of a *Few*, and *Poverty* of the *Rest* of the Clergy; and a *Want* of more *Discipline* in the Church; and the *Negligent* and *Partial* Execution of *That* which it already hath.

But, it may be, my Reader will still Inquire, *What* is it, then, I call a *Competence*?

By a *Competence*, I mean, *Such* a *Maintenance* as is convenient to a Person of *Such* an EDUCATION, in such a STATION, of such QUALIFICATIONS to promote Piety and Virtue amongst

Men ; *Such a Maintenance*, as is Sufficient to *Exempt* a well Educated Person from Compliances *Unworthy* of the Sacred Character ; and to *Enable* him to do things *Worthy* of it.

The EDUCATION of Clergymen hath been *That* of Gentlemen amongst Gentlemen. There were Acquaintances and Friendships contracted between them when they were *Boys*, which continue now they are *Men*. Great *Equality* was observed between Them at *School*, and great *Inequality* will be *Grievous* when they shall come abroad into the *World*. The Liberal *Education*, then, consider'd, a Maintenance is *Not* a Competence, if it be not sufficient to Enable *Clergymen* to live in some Degree like *Gentlemen*. But, as *Gentlemen's* Estates are of *Different* Value, and some Gentlemen *Abridge* themselves in
many

many Expences, in which Others *Allow* Themselves, and yet live *Equally* like Gentlemen, so the Competences of Clergymen may *Vary*; and, yet, the *Inferior* Competences be sufficient to Enable them to live like Gentlemen equally with the *Superior*. For, it is not any certain *Quantity* of Expence that constitutes the Living *Gentilely*. *Propriety* is the Rule of *Gentility*. *Art* is as requisite to the Living *Gentilely*, as *Fortune*. Nor is there any thing more common, than for some of *Larger* Income *Not* to live *Gentilely*, and for Others to *Live* *Gentilely* upon a *Lesser* Yearly Revenue. Upon the whole, *What* will enable me to *Converse* with Gentlemen in such a manner, as that I shall be *Listned* to, in the same *Degree* as what I say shall deserve *Attention*; and without contracting such *Obligations*, as shall make Others *Uneasy*

with *Me*, unless I *Comply* with them in things, which will make me *Uneasy* with *Myself*, is a *Competence* with respect to my *Education*.

But, *Competence* must be consider'd likewise with regard to *STATION*. The *Stations* of Clerical Men in the Church are *Different*. The Maintenance, which is a *Competence* for Clerical Men in a *Lower*, is not so for Men in a *Higher* Station. I am concern'd only to Consider, at present, What is a *Competence* for Those who are in the Station of the *Parochial* Clergy.

The *Station*, or Office of the Parochial Clergy, is That of being *Guides* and *Directors* of the People committed to their Care, in the *Way* to Everlasting Happiness. This *Office* is of great *Dignity*, as the *End* of their Appointment to it, is of great *Importance* ;

ance; and, as great *Qualifications* are required to the due *Discharge* of it. If, then, the Provision for them be so *Low*, that it cannot be esteem'd a just *Recompence* to them, for their having declined every *Other* Profession, that they might be useful to Mankind in *This*; if it be not *Such* at least, as may free them from *Anxiety*, which, dividing their *Time*, and distracting their *Thoughts*, might render them less *Useful* to Mankind in *This* Profession, than otherwise they might be, if their *Leisure*, and their *Circumstances* were such, as would permit them *to attend continually upon This Very Thing*, the Provision is not *Competent* with respect to the *Station* of the Clergy.

Again, This *Office* supposes the Clergy to have so much *Autority* in their respective Parishes, as that the

People will, generally, be disposed to submit to their *Guidance* and *Direction*. The Provision, then, which, together with the *Other NECESSARY Supports* of the Clerical Character, is not Sufficient to secure to them *This Authority*, is not *Competent*, with respect to their *Station*. I say, together with the *Other NECESSARY Supports* of the Clerical Character; because, without *These*, No Provision, however great, will be sufficient to secure *Authority*. Nay, the *Authority* of the Clergy is founded wholly, in the *Opinion*, which the People have of their *Knowledge*, of their *Sanctity*, of their *Prudence*, and of their *Diligence* to do them Good. From *These necessary Qualifications* for the Ministry, arise the *Esteem*, and *Affection*, which the People have for their *Minister*; and, as a Consequence of *These*, a *Disposition* to be *Guided* and *Directed* by

by him. Of these *Qualifications* the *Clerical* Character doth consist. And, in the *Support* of this *Character*, is founded *All* the *Autority* the Parochial Clergy have, or can expect, or pretend to have, in *Guiding* and *Directing*. Therefore, strictly Speaking, a Competence is desired, not, directly, to give the Parochial Minister *Authority*, but, *Supposing* his Merit, and *Supplying* a Maintenance, to *Hinder* the *Autority* founded in the Support of the *Clerical* Character, from *Departing* from him. For, if the Provision for him be so *Mean*, as that he shall be tempted to do *Mean* things for a *Subsistence*; and, thereby, the Clerical Character be *Less* supported, his *Autority* will be, of course, *Impair'd*; Or, if the People shall be, from hence, so *Prejudiced* in *Disfavour* of him, as to think, because he

is

is *Poor*, he can have no *Material* Knowledge, nor deliver any *Important* Truth; he will have *Less* Authority: altho', if he *should* have supported his Clerical Character in these *Low* Circumstances, he would, for this Reason, have deserved the *Greatest*. Such a Provision, then, as is *Not* sufficient, together with the *Other* NECESSARY *Supports* of the *Clerical* Character, to secure *Authority*, is not Competent with respect to the *Station* of the Clergy.

I shall now consider *What* is a *Competence* for the Parochial Clergy with respect to their QUALIFICATIONS; such as *Learning* in the Business of their Profession; and *Parts* to make use of it for the Service of Religion; and *Affiduity* and *Diligence* in the Application of their Skill to this Purpose;

pose ; and *Care* of their Lives and Conversations as *Christians*, and of their Characters as *Clergymen*.

Now, *These* are not *Equal* in *All* the Clergy. Many of them have *Some* of these Qualifications, and not *Others*. Of *Those*, who possess them *All*, Some have them in a greater *Degree*. Those, who have them in a Degree to do most *Service* to *Religion*, are most worthy of *Esteem* ; and this *Esteem* is not improperly shewn by a *Provision* for them of greater *Value*. For, this Public *Testimony* of the *Service* they do Religion, is an Encouragement to *Them* to go on to do it still *Greater Service* ; and an Incitement to *Others* to *Qualify* themselves *equally*, that they may be *equally* Serviceable ; and may, in time, be the Occasion, that the Church shall be filled with an *Excellent*,

lent, because *Distinguish'd* Ministry. The Revenue, then, which may be a *Competence* to Some of the Clergy of *Inferior* Qualifications, will *Not* be a *Competence* to Others of *Superior*.

Men of *Superior* Qualifications are not to be consider'd in a Light of *Reproach* to Those of *Inferior*. For, there may be *Inequality* of *Qualifications* in *Several*, without *Disqualifications* in *Any*.

Men's *Parts* are not Equal; their *Opportunities* of Improvement are not Equal; *Length* of *Time* hath given to *Some*, what may reasonably be expected from *Others* in the *Same* Length of *Time*.

Great *Knowledge* is not *Immediately* to be obtain'd. To arrive at it, there is requir'd much *Reading*, much *Reflection*.

flection. This supposes *Many* Years spent in the *Pursuit* of it. The *Fruit* of Young Men's *Study* may fairly be presumed to be, as yet, but *Crude*; to be *Ripening*, as they Advance in Age; and to be, at length, *Mature.*

In Young Men *Towardliness* to Virtue, or Virtuous *Dispositions* is a great matter, and worthy of *Regard.* They are *Promising*, they are *Hopeful*: But they have not been much *Tried*; their *Virtues* have not yet been much *Exercis'd*; they are not yet become *Habitual.* Young Men have not yet that *Caution*, which Those, whom a right Use of their Own *Inadvertences* and *Failures* have made *Wary*, and *Circumspect*, may be Presum'd to have; nor yet that *Steadiness*, which a Review of the *Vanity* of all earthly *Pleasures* and *Profits* gives to Men of *Riper* Years, and more *Consideration.*

And

And if, in Young Men there be, sometimes, a *Brisk Application* to the Discharge of the Parochial Duties; and a Good *Understanding*, beyond what might be expected from them at *Their Years*; yet *Diligence* directed by *Wisdom*, and *Prudence* founded in *Experience*, the Ordinary Portion of Men, who have been *longer* in Life, and have taken *due* Notice of what has passed before them, are most likely to carry on the Interests of *Religion* and *Virtue* with Success.

Since, then, the Proper *Qualifications* for the Discharge of the Ministerial Office, are not *Equal* in all Clergymen; and, particularly, since it is not a Thing *Likely*, or indeed *Possible*, that Young Men Admitted into Holy Orders at *Twenty four*, should possess them, at that Age, in an Equal *Degree* with Others of
 Equal

Equal *Parts*, and *Application*, and of longer *Continuance* in the Ministry, the *Same* Revenue, which is *Competent* to One, will be *Incompetent* to Another.

If it be Inquir'd, *What* Yearly Revenue is a *Competence* for the Parochial Clergy of *Superior* Qualifications to promote Religion and Virtue amongst Men, my Answer will be to the same Purport, as before. As a *Competence* for a Parish Priest, simply consider'd, is such a Maintenance as is sufficient to *Exempt* him from any *Need* to Comply with any thing *Unworthy* of the Sacred Character, and to Inable him to do things *Worthy* of it; so a *Competence* for a Parish Priest of *SUPERIOR* Qualifications to promote Religion and Virtue amongst Men, is such a *LARGER* Maintenance, as is sufficient to *Exempt* him from
any

any *Need* to Comply with any thing *Unworthy*, and to Inable him to do things *Worthy*, of his GREATER Character.

But, I see the Reader is Impatient to know, What is the *Precise* Yearly Revenue, that is sufficient to *Exempt* a Person of Liberal *Education*, in Holy *Orders*, and well *Qualified* to be so, from any *Need* to Comply with any thing *Unworthy* of the Sacred Character, and to Inable him to do things *Worthy* of it?

Is a Benefice of a *Hundred and Twenty* Pounds a Year *Sufficient*?

It is so far *Sufficient*, as that there can be no *Need* to *Add* to it the Revenue of *Another* Benefice, in order to *Make* it *Sufficient*.

It is so far *Not* *Sufficient*, as that a Clergyman of *Superior* Qualifications

tions will not be duly Rewarded for his *Preference* of *This* Employment to *Every* Other ; and for the *Expence* he hath been at, and for the *Pains* he hath taken, and for the *Knowledge* he hath attained to, and for the *Use* he is of to Mankind; in this Profession, if he shall not, in a reasonable time, get Something *Better*.

It is so far *Sufficient*, as that a *Prudent* and *Good* Man may, with respect to his *Own* Person, be thereby provided, not only with the *Necessaries*; but also, in a reasonable measure, with the *Conveniences* and *Comforts* of Life.

It is so far *Not* Sufficient, as that He cannot be thereby Inabled to provide for *Others*, the *Necessaries*, the *Conveniences*, or the *Comforts* of Life, to such a Degree, as a *Compassionate* and *Good* Man would *Desire* to do ; and as would *Become* a Clergyman,

especially of a *Superior* Character, to do, if he were *Able*.

It is so far *Sufficient*, as that a *Man* of *Parts* and *Learning* may justly, and a *Prudent* and *Good* Man will certainly, be *Thankful* for it, and contentedly *Acquiesce* in it, until he may be removed to a *Benefice*, or *Dignity* of *Greater Value*; and not be *Discontented* if this do not Happen so *Soon* as he may *Deserve* it should; nor be *Disappointed*, if it do not happen *at all*. For, if his *Present* Preferment will furnish *Himself*, not only with the *Necessaries*, but also, in a reasonable measure, with the *Conveniencies*, and *Comforts* of Life, it will not be a *Hardship Insupportable*, if he be not *Able* to Furnish *Others* with the *Necessaries*, *Conveniencies*, or *Comforts* of Life, to a Degree that a *Good Man* will *Desire* to do This; and which a *Good Man*, if he had *Greater* Preferment,

ment, would *Actually* do; and which, if a Person *Having* Greater Preference, do not do, in *Proportion* as it is *Greater*, he is not *Good*.

Is a *Benefice* of *Forty* Pounds a Year *Insufficient*?

I am far from thinking a *Benefice* of *Forty* Pounds a Year of Value *Sufficient* for a Person to *Acquiesce* in, who hath been at the Expence of an Education *Proper* for the Due Discharge of the Sacred Office, and who hath *Separated* Himself from all *Other* Employments, to the end that he might attend to This *only*. But I am of Opinion, it is not *Insufficient*, for *Some* time after his Entrance into Holy Orders. Men usually enter into Holy Orders, at the Age of *Twenty-four*. I am of Opinion that *Forty* Pounds a Year is a Revenue *not Insufficient* for

Such Person for *Three* Years at least :
 During which Time, if he shall be
 found to have led a *Religious* and *Vir-*
tuous Life ; been *Diligent* in his Duty,
 and *Prudent* in his Conduct ; the
 Church cannot be said to be in a
Flourishing Condition, if, after This,
 there be not a *Better* Provision for
 him. But if, after the Expiration of
Three Years, no *Better* a Provision
 should, as yet, happen to be his Lot ;
 I am of Opinion, that, if *This* will not
Exempt him from Compliances *Un-*
worthy, or will *Disable* him from do-
 ing Things *Worthy* of the Sacred
 Character, it must be Owing to the
Pravity of his Disposition, or to the
Want of a *Proper* Education. For,
 Whosoever hath 40 *l.* a Year, though
 he may be *Obliged* to Live *Frugally*,
 if he will be *Just* ; yet will it not be
 difficult for him to *Submit* to This
 Obligation for a Season, if, doing his
 Duty

Duty faithfully and conscientiously, he may *Hope*, that his *Contentedness* with the *Necessaries* of Life, and his *Abstinence* from Those *Comforts* of it, which, at present, he must in *Prudence* forego, will ere long be Rewarded with a Benefice of Greater *Value*, not snatch'd away from him by the *Rapacious* Hand of some Pluralist, who calls himself his *Brother*. In the mean time, *Frugality* is *Itself* a Virtue, not *Unworthy* of the Sacred Character ; nor doth *Any* Virtue so well Inable him to do things *Worthy* of it. A great many things he can do, *equally* with the *Best* Preferr'd Pluralists in the Kingdom, that are highly Worthy of this Character, which will *Cost* him nothing ; and *Expensive* things, being expected of him, in *Proportion* only to his *Moderate Income*, may be done, in *That* Propor-

tion, as *Worthily*, as *Greater* things by *Richer* Men.

That 40 *l.* a Year will *Exempt* a Person well *Educated*, and well *Disposed*, from Compliances *Unworthy* of the Sacred Character, and Inable him to do things *Worthy* of it, the Pluralist *Himself* shall *Own*. For, to be sure, he Proposes, that his *Curate* upon his *Second* Living, shall do Nothing *Unworthy*, but, on the contrary, Every thing *Worthy* of the Sacred Character; and yet he *Allows* him no more than 40 *l.* a Year.

Nay, the *Defender* of Pluralities shall *Own* it too. For he says, (a) “ the Allowance *generally* made to “ Curates, is very *Large* and *Plentiful*; and, if it be not, it is the “ *Bishop's* Fault. ” Now, the Defen-

(a) P. 164.

der of Pluralities could not but know, at the time of his asserting this, that there was hardly a *Single Instance* in a Diocese, of an *Allowance* to a Curate exceeding 40 *l.* a Year ; that the Allowance made to Curates was not, in *Any* Diocese, *generally*, so much as 40 *l.* a Year ; and that many Curates had been so *Kind* as to have *Accepted* of, or so *Necessitous* as to have *Submitted* to, *Allowances* of 35, or 30, or 25, or 20, Or, (keeping a *School* upon the *Spot*, or having taken *Another* Cure in the *Neighbourhood*,) of 15, or even of 10 *l.* a Year. But I will suppose the Defender to have imagined, that the *Curacies*, in general, of *Every* Diocese, *Were* of Value 40 *l.* a Year Each ; or, at least, *Might* be so, if the *Bishops* were not in Fault. (b) If, then,

(b) As, to be sure, they are, whenever it is *Less*. For, if the Living held in Plurality be no more than 45 *l.* a Year, is not 5 *l.* a Year clear going out to the Pluralist, who has not a clear Title to a *Shilling*, Sufficient ?

he is of Opinion, that the *Allowance*, generally made to Curates, is very *Large* and *Plentiful*, which, yet, exceeds not 40 *l.* a Year ; then 40 *l.* a Year, in his Opinion, is a *Large* and *Plentiful* Allowance to a *Curate*, for the Time he shall *Continue* a Curate. And is not, then, 40 *l.* a Year *As Large* and *Plentiful* a *Subsistence* for a Young *Incumbent*, for the Time he shall *Continue* the Incumbent ? *Neither* of them propose to *Acquiesce* in this Small Revenue for their Lives ; but *Both* proceed to Execute their Duty cheerfully, in hopes of Advancement in a few Years ; and, in the mean time, may look upon a Revenue of 40 *l.* a Year, as a *Maintenance*, not *Insufficient* for a few Years, being *Greater* than Students, in Either of the *Other Learned Faculties*, do usually, in a few Years Acquire. Nor, can I see, there would be Any *Inconvenience* to
the

the Church, if there were *Always* to be as *Many* Livings in *Every* Diocese, as there are commonly, in the *Same* Diocese, *Curates* to Pluralists, of no greater a *Value* than 40*l.* a Year ; upon which *Young* Clergymen, instead of being the *Curates* of Pluralists, might be the proper *Incumbents*. And that These should be given to them, when they went into *Holy Orders*, as Livings of *Trial* of their *Qualifications* to promote Religion and Virtue amongst Men, for at least *Three* Years ; after which, if they should have Approved themselves *Worthy* of Benefices of greater *Value*, Such might be given to them : For, I insist upon it, the only *True* Worthiness of a *Better* Benefice, is the having *Worthily* discharged the Parochial Duties in a *Former* ; and Such, if Pluralities were taken away, might the more easily be Provided for them.

It

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It is said, indeed, by the Defender,
(a) “ That by Pluralities Young Clergy-
“ men are Trained up in Curacies un-
“ der Others more Grave and Expe-
“ rienc’d, and fitted for the Service of
“ any Parochial Church in their *Own*
“ Right; who, if, at their first Admis-
“ sion into Holy Orders, the Cure of
“ Souls and Government of Parochial
“ Churches had been committed to
“ them, would be apt to commit
“ many Indiscreet Acts, and execute
“ the *Trust* unskilfully. ” And again,
in other Words, by Another Author,
(b) that “ there is an Advantage ac-
“ crues to Religion by Pluralities ;
“ when they fall into such Worthy
“ and Able Hands as the Law sup-
“ poses. It is well known, that the
“ greater Part of Those who design
“ for Holy Orders, enter upon them,

(a) P. 191.

(b) *Considerations on Pluralities*, P. 12, 13.

“ under

“ under the Title of *Curacies*, as soon
 “ as they have taken their first De-
 “ gree ; being no longer able to sup-
 “ port the Charge of abiding in the
 “ Univerfities. And it is certainly
 “ for the Advantage of all fuch (and
 “ by confequence for the Advantage
 “ of Religion) to fall, at their first
 “ Setting out, under a Wife and Ex-
 “ perienc’d Director of their Studies
 “ and Conduct ; by which they are
 “ prepared to be Prudent and Ufeful
 “ Pastors, when they come to have
 “ Benefices of their Own. ”

But now, fince Pluralities do not
Always fall into Such *Worthy* Hands
 as the *Law* Suppofes ; (if, indeed, the
 Law doth Suppofe they fhall fall into
Worthy Hands at all, which I don’t
 Believe) ; fince, Whatever the *Law* may
 Suppofe, *Pluralities* do *Certainly* as
 often fall into the Hands of Perfons
 neither

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neither *Older* nor *Wiser* than their Curates, and as much Wanting *Direction* in their *Own* Studies and Conduct; and since, if, at any time, they *Do* fall into the Hands of Persons *Able* to give this Direction, such Persons may be *Otherwise* Imploy'd; or not have the *Inclination*; or, Living at a Distance, want the *Opportunity*, to Inspect the Studies and Conduct of their Curates; I conclude, that the *Hopes* of being soon Removed to *Benefices* of more *Value* than 40 *l.* a Year, Provided they should *Worthily* discharge the Duties of their Function for Some Time, on *These*, would more effectually *Oblige* them to live *Soberly*, and *Studiosly*, and *Diligently*, and *Discreetly* on *These*; and, more certainly be the Occasion of *Worthiness* to be Removed; then their being under the Direction of Uncertainly *Able*,
Uncer-

Uncertainly *Willing*, and Certainly *Distant* Pluralists.

I am of Opinion, with the *Defender* of Pluralities, that the Church cannot be in a *Flourishing* Condition without a *Competent* Maintenance for the Clergy. But I think, whoever wishes that the Church may *Flourish* in This *Respect*, will likewise Wish, *First*, that This *Competent* Maintenance may be *General*; and that not a *Few* only, but that *All* the Clergy may have a Maintenance, which, all things consider'd, should be *Competent*: And, *Secondly*, That, since *This* cannot be provided *Immediately*, as *Many* of them, in the mean time, may have *As* *Competent* a Maintenance as is possible: And will think the *Taking away* a Maintenance from *One* of the Order, to *Superadd* it to the Maintenance of *Another*, is not a *Proper* Remedy

medy for the Want of a *General* Competence ; nor the *Way* to provide *Competently* for as *Many* as is possible. He will rather *Hope*, (and, surely, there cannot be a Hope better grounded) that, if there was an Entire *Abstinence* in the Clergy from Pluralities; (except in the *Two* excepted Cases) the *Virtuous Laity* would be disposed to *Augment* the *Lesser Livings* in every Diocese, until the Maintenance of the Clergy should be *Generally* Competent ; to the Augmentation of *Any* of which, if the *Same* might afterwards be held in *Plurality*, even a *Virtuous Clergyman* would not bestow One Farthing.

In the mean time, though 40 l. a Year be, certainly, *As* Sufficient a Subsistence for a *Young Incumbent*, as for a *Young Curate*, for a few Years ; whilst he is, as it were, a *Probationer*
for

for a *Better* Benefice ; and, as yet, without any *Family* ; yet, I have not, as the *Defender* may suppose, so *Narrow* a Mind Towards My Brethren, as “ to *Confine*, for their Lives, the “ *Sufficiency* for a Subsistence, merely “ to the *Necessaries* of Life. ” But I accuse the *Pluralist*, he Defends, of having this *Narrowness* of Mind ; for he does what in *Him* lies, that *One* of his Brethren, who, but *for* Him, might Subsist *Conveniently* and *Comfortably* for his *Whole* Life, shall, as it may happen, not have what is Sufficient even for the *Necessaries* of Life, for *Any Part* of it.

Nothing is more reasonable, than that the Income of the Clergy should be *Larger*, in Proportion as they should approve themselves *Worthy* of a Larger Income. This being so, it cannot be *Convenient*, much less *Necessary*,

cessary, to the *Flourishing* Condition of the Church, that the *Value* of *All* Benefices, which are a *Competence* for the Clergy, who have been *Tried* and *Approved*, should be *Equal*. For of Those who have been *Tried* and *Approved*, there may be *Some*, who, upon Trial, have been *More* Approved than Others. And though, since *Patrons* are at Liberty to Present *Approv'd* Persons to Livings in their *Own* Disposal, of how great *Value* soever, it cannot always be *Secur'd*, that the Larger *Living* shall fall to the Share of Him who hath the Larger *Merit*; yet is it *Necessary* to the *Flourishing* Condition of the Church, that there should always be *Room*, in this manner, “ to Reward Those who by *Extraordi-*
“ *nary* *Worth* shall Merit more than
“ Others;” and that Ingenious Persons should be *Excited* to make themselves very *Worthy*, by a Prospect,
tho’

tho' not of *Plurality* of Benefices, yet of *Better*. For, if *All* the Livings in the Kingdom should be of *Equal* yearly Value, though of *Good* Value, Persons Unequally *Worthy* would yet have *Equal Maintenance*: Whereas Benefices of *Unequal* Yearly Value, *Rightly* bestow'd, would be always *Equal*: And if sometimes *Not* rightly bestow'd, yet there would be always *Room* for this Equality. Besides, if *All* the *Benefices* of the Kingdom were of *Equal* Yearly Value, whether this were 100, or 200, or 300 *l.* a Year, and the *Merit* of Clerical Men were also *Equal*, there would still be great *Inequality* in the Provision for their *Maintenance*. For 100 *l.* a Year in Places *Remote* from the *Metropolis*, where the Taxes are *easier*, and Provisions *cheaper*, is *Equal* to 120, 130, or 140 *l.* a Year in Places of *Nearer* Situation to it.

Nothing, then, seems to be Wanting to the *Flourishing* Condition of the Church, so far as *Competences* for the Clergy are concern'd, than to Increase the *Smaller* Livings, without Diminishing the *Greater*; unless where Livings are of *Very* great *Value*, as being of great *Extent*, and having several *Townships*, or *Hamlets* belonging to them; in which Case, it is reasonable, that, with the Consent of the *Patron* and the *Ordinary*, an *Act* of *Parliament* should be procured, for the Erecting a *Chapel* of *Ease* and a *Mansion* within every *Township* or *Hamlet*; and Endowing the same with so many 40 *l.* or 50 *l.* a Year, to be paid out of the Profits of the Living, for so many *Resident Incumbents*, to be Presented by the *Patron* or the *Rector*; reserving a Yearly Income to the *Rector* of *Five* or *Six* times the Value of *Each* of those Endow-

dow-

dowments, and the Office of *Superintendent* of the Conduct and Diligence of his Fellow Labourers in such Parish; which would not be so much a *Diminution* of the Revenue of the Living, as a better *Disposition* of it.

To Increase the *Smaller* Livings, in the *Present* Way of doing it, will be a Work of *Ages*; but may be done to *Morrow*, if Those, who *Pretend* to Wish it, will contribute towards it only their *Forbearance* to Oppose it.

Let there no longer be any *Pluralists* in the Church, except in the *Two* before excepted *Cases*; nor, in *These* any longer than the *Reason* for it shall subsist: Nor Any Such *Office*, as That of a *Curate*, in the Kingdom, in the Sense in which that *Term* is ordinarily understood: Let the *Cures* of Parish Priests on Reasonable *Absence*, or Ill

Health, or Other Lawful Impediment, be in a friendly manner, mutually Supply'd by the Neighbouring Clergy, at *Certain Hours,* not *Interfering* with Those, in which Religious Service ought to be performed in their Own Churches Twice a Day ; or, *Otherwise, by Resident Assistants,* (Need so requiring) either to be *Ordained* for the *Occasion* ; or, rather, *Already in Orders,* and subsisting upon their Founder's Indowments in some College of Either Univerfity ; or upon their own Temporal Revenues ; to be *Allowed* by the *Bishop,* and to be *Paid* by the *Rector,* not according to any previous *Hagling* Agreement between the Assistant and the Incumbent, but according to a known Rule regarding the *Income* of the Living, and the *Time* of Service : Let None be Ordained, unless for this Purpose, upon any *Other* Title than That of
a Be-

a *Benefice* already *Vacant* ; or Other Certain, and Sufficient Maintenance for Life ; that *Supernumerary* Clergymen, without Imployment, may not, by their Poverty and Turpitude, and Idle Habits, disgrace the Order they have *Stolen* into by False Titles : Let the Reward of the Incumbent's *Extraordinary Worth*, be Promotion to a *Benefice* of greater *Value* ; or to a *Dignity* in the Cathedral Church of the Diocese wherein he hath faithfully discharged the Parochial Duties for *Twenty* Years at least ; or otherwise eminently Distinguished Himself by the *Fruits* of Long and well Directed Study Publish'd to the World, and of notable *Service* to Religion ; both as a *Mark* of the High *Honour* and *Esteem* in which he is held by Good Men for his Work's Sake ; and as a Quiet *Refuge* and *Retreat* to an

X 3 Aged

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Aged and Learned Minister, after he shall have borne the Burthen and Heat of the Day in his Lord's Vineyard : Let *Plurality of Dignities* be as Incompatible, as of *Benefices* with Cure of Souls ; and *Sinecures* be universally apply'd to increase the Small Revenues of *Large Cures*, in the Gift of the Same *Patron*, within the *Dioceſe* : Let *Commendams* be no longer Tack'd to *Bishopricks*, to the Manifest *Injury* of the *Inferior* Clergy ; and *Bishops* be incapable of *Translation* even to the *Archiepiſcopal* Sees ; and Livings in the *Gift* of the *Laity* be allow'd by *Law* to be held for *Minors* of the *Patrons* Family, till they ſhall be duly Qualify'd to be thereto Presented ; and *Bonds* of *Resignation* Vacate the *Patron's* Title to the *Advowſon*, and the *Clerk's* to *Holy Orders* ; and Clergymen in general, be *Themſelves* ſo
much

much in the Interest of the Church, as to Breathe and Pant after *Excellence*, before they *Aspire* to *Preferment*: Let these things be Done, and I will Answer for it, a *Competent* Maintenance, wherever it is *Wanting*, will soon be Provided for them throughout the Kingdom: And that there will be no *Need* of Plurality of Livings, either to *Excite* the *Industry* of Men proposing to be of the Clerical Order, or to *Reward* their *Merit*.

In the mean time, since it must be Own'd, that the Church is not, at present, in so *Flourishing* a State, in point of *Competent* Maintenance, as all good Men wish to see it; and since the *Allowance* of Pluralities is so far from *Answering* this End, that it *Defeats* it: Persons designing for Holy Orders, will do well to Consider, by What *Innocent* and *Lawful*

X 4 Means,

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Means, the Clerical Maintenance may be Improved *Without* Plurality.

Let them be Careful, in the Places of their Education, not to contract Unnecessary *Debts*; and, thereby, *Anticipate* the Revenue of the Preferment, which they some time or other Expect, to a Degree, that will make the Income of *Two* Livings but equal to that of *One*. And if *Expensive* Habits are procured in *Contracting* these Debts, as is commonly the Case, the Demands, those *Habits* will have upon them, when they go to *Settle* in the World, (for the *Appetite* will not be changed with the *Climate*) will occasion a further *Diminution* of the Clerical Maintenance, and make That, which was *Competent*, Insufficient. For Imprudence, *No* Provision is Sufficient. Nor ought *Any* to be made for That, which ought Not

to be *Supposed*. Even the Corporation for the Sons of the Clergy, though it doth not overlook the *Consequence* of *Imprudence* in the Fathers, the *Distressed* Circumstances of their *Innocent* Children, yet doth it chiefly regard the *Indigence* that could not be Avoided by the *Utmost* Prudence.

Let them Live so Sober, so Temperate, so Regular and Studious a Life, that there may neither be *Inclination*, nor *Leisure* for Indulgence ; that, their *Wants* being Few, a *Little* may be Sufficient to supply them ; and that their Character, and Attainments may be such, as will procure them *Favour* and *Esteem*, and the natural Consequences thereof, *Good Offices* in present, and a *Better Provision* in Future.

Let

Let them not enter into *Early Engagements of Marriage* with Women of no *Fortune, Family, or Education*; who, whilst they largely contribute to the greater domestick *Charge*, rarely make the Consideration of their *Low Birth, and Breeding, and Want of Dower*, any Motive to Industry, and Frugality, and good Oeconomy. *Clergymen*, in esteem for their *Eloquence and Learning*, if their Conduct be *Regular*; if their Application to the Business of their Profession be *Strict*, and *Evident*; if their Sobriety, Temper, and Discretion may be *Rely'd* on; are, surely, as *Eligible Husbands*, as *Other Men* of the like good Qualities, and like precarious Fortunes. And, sensible, well-bred Women, of reasonable *Substance*, and not indisposed to conform to that *Simplicity* of Life, which is absolutely Necessary in all Clergymen, may, without any
Im-

Impeachment of their *Understanding* or *Prudence*, be not Unwilling to *Reward* the Possessors of Those Endowments with a *Better* Fortune than, in point of *Fortune*, they would be Entitled to.

Let them so Regard their fine *Opportunities* of Improvement in the Univerſities, as to come out from thence, not only with Learning *Proper* to the Sacred Function, but with *Other* Beneficial Improvements also, whereby the Clerical *Maintenance* may be *Increased*. There are *Some* Parents who prefer a *Private* Education of their Children to a *Public*. *Others* chooſe they ſhould have a *Private* Education for *Some Time*, before they go to a *Public* School. And *Others* again, who can afford it, Deſire they ſhould be taken from the *Public* School, at 14 or 15 Years of Age, and

and put under a Private Tutor for 2 or 3 Years before they are sent to the University. And how can a Sensible, well-bred Scholar of the Clerical Order, better employ a Portion of his Time for the Increasing of a Moderate Income, than to suit the Inclination of *Such* Parents, by taking upon him the Care of 2, or 3, or 4 Young Gentlemen at a time, or of as many as he can well accommodate within his own Mansion, and to receive Handsome *Considerations* for instructing them in *Human Learning*, and forming them to *Religion* and *Virtue*.

But, after all, Why must a Candidate for Holy Orders, of course, have *Nothing* else to Live upon but the *Ecclesiastical* Revenue? Why, of Necessity, must he be of a Mean *Family*, and Desperate *Fortune*? And
neither

neither *Have*, nor *Expect* any Temporal Estate, Real or Personal, from either Parents or Friends ?

Many Persons have Observed, how truly I will not pretend to say, “ That
 “ *Parts and Learning* are not, Ordina-
 “ rily, to be found in these People, any
 “ more than the *Other* Qualifications
 “ requisite to the Sacred Office ; that,
 “ rather, in the general, Men com-
 “ ing out of Mean *Families* into the
 “ *Clerical* Order, do bring along with
 “ them mean *Notions*, and a Low
 “ *Conversation* and *Behaviour*, and
 “ *Deficiencies* in point of Genius, and
 “ *Insufficiencies* in point of Learning,
 “ and *Listlessnesses* to any further Im-
 “ provements, and *Aptnesses* to Infe-
 “ rior Company, and *Nitencies* to
 “ Vicious Habits ; That withall, they
 “ stand so in *Awe* of the Displeasure,
 “ and so in *Need* of the Favour of
 “ *Richer*

“ *Richer* Men than Themselves, as
 “ easily to be *Surprized*, if not gree-
 “ dily to *Run* into Compliances and
 “ Suitings hurtful to the Sacred Cha-
 “ racter ; ” That “ it might, indeed,
 “ be in vain to persuade THESE
 “ Men to *Despise* the *Riches* of this
 “ World,” “ having from their Infan-
 “ cy been bred up in the *Admiration*
 “ of them, or to forego *Any* Tempo-
 “ ral Advantage, however Incon-
 “ sistent with their Duty ; That if,
 “ at any time, the *Ecclesiastical* State
 “ be in Distress, the Children of poor
 “ Men crept into Holy Orders for
 “ Bread, have neither *Interest* nor
 “ *Autority* of Themselves, or in their
 “ Families, to Divert or Oppose the
 “ the Stream of Ill Will to it ; That,
 “ therefore, in the general, it cannot
 “ be *Convenient* to the Church, to
 “ make its Priests of the *Lowest*
 “ of the People ; That there is, na-
 “ turally,

“ turally, a *Prejudice* in Disfavour of
 “ them ; and, generally, so well
 “ founded, that even where it is not
 “ well founded, it will yet, generally
 “ Subsist ; That the same lay against
 “ Our *Saviour* Himself, even whilst
 “ He was working Miracles, *Is not*
 “ *this the Carpenter’s Son* ? That, if
 “ the Promoting of *Religion* be the
 “ End in View, the *Parts*, and *Learn-*
 “ *ing*, and *Behaviour* in its Professors,
 “ which are to be Instrumental to it,
 “ are rather, generally, to be found
 “ in Those descended from Parents,
 “ who have *Themselves* had a Liberal
 “ Education, or *Opportunities* of such
 “ Improvements as may well Supply
 “ the *Want* of a Liberal Education.
 “ For, as to natural *Parts*, generally,
 “ *Fortes creantur fortibus et bonis*. And,
 “ as to *Learning*, if their *Parts* are
 “ better, so, probably, will their *Pro-*
 “ *gress* in Literature (the Method of
 “ Insti-

“ Institution being alike) be greater
“ too, even though the *Helps* to
“ Learning should be the *Same* : But,
“ in *This* respect, there must also, of
“ course, be great *Difference*. For
“ the Children of Persons of good
“ *Condition*, are usually furnish'd with
“ more valuable *Books*, put under
“ better *Masters*, meet with more
“ *Countenance*, keep better *Company*.
“ And 'tis manifest, the *Need* of
“ Learning for a Subsistence, in Low
“ People, hath rarely been so great
“ a Spur to Industry, as the Consi-
“ deration of its *Excellence* hath been
“ to Ingenuous Persons ; who, hav-
“ ing, naturally, a better Taste, *Re-*
“ *lish* it better, *Pursue* it closer, and
“ *Attain* it sooner, and, having at-
“ tained it, make a better *Use* of it.
“ And, for good *Behaviour*, they see
“ more of it in their *Own* Families ;
“ Their Parents are better *Able* to
“ instruct

“ instruct them in it ; and, knowing
 “ the Value of it, more *Desirous* to
 “ do so. From hence arises in their
 “ Descendants, a greater Regard to
 “ the *Opinion* of Men ; a quicker
 “ Sense of *Shame* ; an utter Abhor-
 “ horrence of what is *Mean*, or *Dis-*
 “ *reputable*, or *Unworthy* of them. ”

But to *This* it may be said, and I think very justly, That what is *generally* wanting in *Plebeians*, is not *always* to be found in *Gentlemen*. For These may *Degenerate*. Neither is what may *generally* be found in *Gentlemen*, *always* wanting in *Plebeians*. For These may *Improve*.

A Preacher of Fine *Parts* and Excellent *Learning*, with *Skill* and *Industry* to apply these Talents to the Advancement of Religion and Virtue, and with the Character of *Piety* and

Prudence, will always demand Attention, can never fail of Authority, let his *Extraction* be what it will. And, therefore, surely, Young Men of early *Dispositions* to Virtue, and *Towardliness* to Learning, great and manifest, tho' of the Lowest *Rank*, are not improperly Incourag'd by Persons of Higher *Quality*, to hope for *Assistance* from them in the course of a Clerical Education, and for *Promotion* to Stations in the Church, which they may Adorn by their *Surprising* Abilities. For God Almighty, who hath given them *Powers* to *Serve* him, and *Opportunities* to open their Improveable Stores, doth hereby Intimate to Men, that these *Noble Gifts* of His are to be taken *Notice* of, and *Imploy'd* in His Service. And it is certain, that Some of very Low *Degree*, having dispell'd their *Obscurity* by their *Attainments*, and push'd away all *Prejudice* against them,

them by a *Simplicity* which the *Gospel* Teaches, and *Sudden Elevation* hath not Untaught them, have done as great *Service* to Religion, as any Men, who have come into the *Clerical Order* with the Advantages of better *Descent*, and greater *Fortune*.

Though this be Granted, as, indeed, it cannot be Denied, yet, the same Persons do Reply, “ That, if
 “ these Men are *Chosen Vessels*, and,
 “ consequently *Fit* to be *Honour’d*
 “ with the Sacred Character, as Pro-
 “ mising to *Do Honour* to it, yet In-
 “ stances of this kind are so *Uncom-*
 “ *mon*, as to make it highly Reason-
 “ able for Those who would *Assist*
 “ them in going through a Learned
 “ Education with This View, to con-
 “ sider well of Every *Vessel* Aspiring
 “ to be made Use of in Sacred Offi-

“ ces, Whether it have, indeed, the
 “ *Marks* of being *Chosen* or not.

“ Nor should *Those* only be Care-
 “ ful, Whom they *Assist*; but the *Uni-*
 “ *versities* also, Whom they *Admit*.
 “ And, therefore, Such as are sent
 “ to the Universities, with a View of
 “ being Admitted *Poor Scholars*
 “ there, and, afterwards, of En-
 “ tring into *Holy Orders*, should be
 “ first *Examined*. And None should
 “ be *Admitted* under That *Character*,
 “ but Youth of excellent *Parts*, and
 “ notable *Proficiency* in School-Learn-
 “ ing. And then also, *Inquiry* should
 “ be made, Who it is that so laments
 “ These Talents should be *Hid*, or
 “ *Lost*, as that he is Willing to be at
 “ the Expence of Redeeming them
 “ from *Obscurity*, and of Improving
 “ them to the *Service* of Religion. For,
 “ since it is Necessary to the *Due*
 “ Dis-

“ Discharge of the Ministerial Office,
 “ that Whosoever Enters into it,
 “ should have a *Proper* Education
 “ for it; since to a *Proper* Educa-
 “ tion Many Valuable Books are Ne-
 “ cessary, and Commorancy in the
 “ Univerfity for the Whole Terms of
 “ Seven Years, and Maintenance in
 “ a comfortable manner during fuch
 “ Residence; and fince this is a
 “ Courfe not to be purfu’d, but, at
 “ an Expence, which, tho’ *Moderate*,
 “ if compar’d with the Propos’d *At-*
 “ *tainments* rightly Valued, is yet
 “ *Greater* than the Fortunes of Poor
 “ Men *Unaffisted* will permit; it is
 “ fit the *Question* fould be Asked,
 “ and *Satisfaction* Given, before the
 “ Admiffion of the Scholar, What
 “ *Assistance* He can *depend* upon to-
 “ wards his obtaining *This* Proper
 “ Education for the Holy Function.
 “ The Confequence of this *Care* in

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“ the Universities would be, that
“ *Few* but those of good *Condition*,
“ whose Parents could Support the
“ *Expence* of their Education in the
“ best manner, would come into the
“ Ministerial Office; and that great
“ Numbers of These, by the Acces-
“ sion of some *Temporal* Estate to
“ a Competence in *Ecclesiastical* Re-
“ venue, would be able to live *Com-*
“ *fortably*, and *Reputably*, without
“ Plurality.

Nor will *These* Men “ be discour-
“ raged from entering into Holy Or-
“ ders by the Discontinuance of Plu-
“ ralities,” as the Defender Supposes.
“ For, to their Knowledge, say They,
“ there are a great many Gentlemens
“ Sons in Orders, who would not
“ *Accept* of Plurality. There are
“ *Instances* of Gentlemen now Living,
“ who *Have* been Pluralists, and, re-

“ considering that Matter, have
 “ thrown up their *Second* Benefice,
 “ though in near *Situation* to the
 “ Other, and of great *Value*. There
 “ are many Gentlemen, who have
 “ been long in Orders, and have as
 “ yet *No Preferment* at all. There
 “ is, as yet, no *Room* for them. The
 “ Crowd of Plebeians have throng’d
 “ the *Passage*. | These are more
 “ *Bold*, more *Pushing*, more *Agree-*
 “ *ing* to Naughty Terms, more *Sub-*
 “ *missive* to Servile and Unbecoming
 “ Offices, than Gentlemen can think
 “ *Reasonable* or *Honourable*. Gentlemen
 “ have *Generosity*, have *Modesty*, have
 “ *Humanity* ; are Contented with
 “ That which is *Moderate* ; are not
 “ more *Desirous* to *Live*, than to *Let*
 “ *Live*. These Qualities are as much
 “ the Gentleman’s *Inability* to get a
 “ fair *Competence* by his Profession,
 “ as the Cripple’s *Lameness* to get

“ into the *Salutary* Waters : One
 “ more *forward* is ever Stepping in
 “ before him. The Plebeian hath
 “ the *Idea* of *Starving* so fresh in his
 “ Memory, and so *Abhors* the Low
 “ Condition out of which he hath
 “ lately Emerg’d, as to Retreat from
 “ it with *Precipitancy* ; as to keep
 “ his Eye still *towards* it, whilst he
 “ is Running *from* it. It hath made
 “ so deep an Impression upon him,
 “ that, at the greatest *Distance* from
 “ it, he is still under the Terror of
 “ being *Overtaken* by it. And in
 “ This *abundant* Care of his Own
 “ much *Admir’d*, and much *Belov’d*
 “ Person ; of his Own Dear *Safety*
 “ from all possible Hazard of ever
 “ becoming *Poor* again, let who will
 “ *Suffer* ; he Overlooks, or Disregards
 “ what is *Human, Decent, and Just*.
 “ If, therefore, there are Gentlemen,
 “ who are of themselves *Disposed* to
 “ Enter

“ Enter into the Clergy, and yet *Do*
 “ not ; it is not from any *Fear* lest
 “ they should not have *Two* Good
 “ Livings with Cure of Souls, but lest
 “ they should not obtain *One* in an
 “ *Honourable* Way. The Reluctance
 “ is not from the Little *Share* they
 “ are likely to have of Ecclesiastical
 “ Revenues, but from the Little *Cre-*
 “ *dit* there will be in *Mixing* with
 “ Those Men of the Profession, who
 “ have *Hurt* their Character by *Ac-*
 “ *cepting* Plurality, either of Benefi-
 “ ces, or Dignities : when ’tis certain
 “ the Fortunes of Church-men, in
 “ general, would be much better
 “ *Without*, than *With*, Pluralities ;
 “ which only Take from *Peter*, what
 “ they Give to *Paul* ; and whilst
 “ they contribute to the *Affluence* of
 “ Some, leave Others destitute of
 “ *Maintenance* ; and utterly discour-
 “ rage better Provision for *Unalists*,
 “ so

“ so long as they shall be *Capable* of
 “ becoming *Pluralists.* ”

Now the Truth of what is here said of *Gentlemen* and *Plebeians*, if *Birth* alone be consider'd, may, I think, be Disputed. *Each* of them may, and occasionally do, go over into *Each Others* Quarters. The Report here made in favour of the *One*, and in disfavour to the *Other*, is strictly True, in the Notion *I* have of the Terms *Gentleman* and *Plebeian*. The Notions *I* have are formed from the *Christian* Precepts, the Finest *Rule* of Gentility in the whole World; and to which all Men who value themselves upon their good breeding, do, in external *Shew* at least, very strictly conform; being, to all appearance, most *kindly Affectioned One to Another, with Brotherly Love, in Honour preferring One Another* (a). Do-

(a) Rom. xii. 10.

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ing Nothing thro' Strife, or Vain-glory,
but in Lowliness of Mind, Each esteeming
Other better than themselves (b). Now,
that They put on this *Form* of *Genti-*
lity, is, that they may be believed to
Be internally in the *Heart*, what they
Appear to be externally in the *Beha-*
viour; which is a Confession, that
if they should so cultivate their *Minds*
as really to *Be* in their *Hearts*, what
they *Appear* to be in their *Behaviour*,
they should indeed be *Gentile*. Com-
pare this Doctrine then, with that
most horridly Indecent *Scramble* for
Ecclesiastical Revenues amongst Cler-
gymen; and see, Whether the being
concerned in it be *Gentility*, or *Ple-*
beianism. It is often said, indeed,
that a *Liberal* Education makes a
Man a *Gentleman*, who was not so be-
fore. I Grant it. But, if ever I find
him concern'd in this *Scramble*, I shall

(b) Phil. ii. 3.

Deny

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Deny that he hath *Had* a *Liberal* Education. He may, indeed, have been where it *Was* to have been had; but, depend upon it, he hath *Neglected* his Opportunities. He hath contented himself with barely CONSTRUING the *Greek* and *Latin* Authors, (if he hath always done even *That*,) whose INSTRUCTIONS he should rather have Observed. Not he, who hath been *Taught* wherein Humanity, Decency, and Justice do consist; nor yet He, who is able to *Prove* beyond all Contradiction, that Men are under the strictest Obligations to the *Exercise* of these Virtues, hath had the *Liberal* Education that constitutes the *Gentleman*; but He only, who hath so *Apply'd* the Rules and Reasonings of Philosophers to Himself, as actually and habitually to *Become* Humane, Decent, and Just.

But

But though, in the main, I agree with Those, who have so freely given me their Sentiments on this Head, at least for the present, and till I shall have further consider'd of the matter ; yet there is *One* thing which, I think, they have Advanced somewhat *Adventurously* ; which is, that *To their Knowledge*, there are a great many Gentlemens Sons in Orders, who would not *Accept* Plurality. Now, tho' I verily *Believe* What is here said to be Fact ; yet, Who can say it is so, *To his Knowledge* ? Who can tell What any Gentleman's Son may do contrary to his Declarations, when he comes to be Tried ? But I suppose the Representatives of this Fact to mean no more, than that, *To their Knowledge*, Plurality had been *Offer'd* to these Gentlemen's Sons, and that they had *Refus'd* it : And This, if the Offer was *Convenient* for them, is a Fair Pre-

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Prefumption, that they *certainly* would *Not* Accept Plurality.

One thing more I have to say, with respect to the Advice given to the Universities, or, rather, to Colleges within the Universities, Not to Admit *Poor Scholars*, unless of Good *Parts*, and Good *Learning* for their time, and Likely to be well *Supported* in the Expence of a Proper Education.

If, by *Poor Scholars*, they mean such as are usually called, in the University of *Oxford*, *Servitors*; and would have None Admitted of *This Order*, but such as, upon Examination, should, in *All* respects, be Approved; I think the *Order Itself* might well be laid aside.

I am

I am aware, there have been Men of This Order, who have been very *Eminent* in the Church, and done great *Service* to Religion. And, tho' the Name and Office of *Servitors* are too Low to be remember'd to have at any time belong'd to Persons who have had a *Liberal* Education, yet have they had the Simplicity, in the Highest Stations, not to Dissemble that they were once of This Order. But these were Men of great natural Indowments, assisted in the Prosecution of their Studies by the Liberality of Others, and of so great Industry in the Pursuit of their Genius, as not to be liable to the Avocations, which Youth of more Leisure and less Inclination to Study very easily comply with. I will Suppose, then, *This Order* to consist, as it hath always consisted, of a *Lesser Number*, who would be *Admitted*, if they should be Examined ; and of a *Greater*

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Greater, who would *Not* be Admitted. The *Lesser* Number, who should receive some Support in the Charge of their Education on account of the Hopes they give of *Eminent* Service, contenting Themselves with Chambers of a moderate *Rent*, and standing to *Commons* only Once a Day, may be Admitted under the Stile of *Commoners* ; and, being favour'd, as before, in their *Tuition*, Live at an expence very little exceeding That which would be Necessary for their Maintenance as *Servitors*. The *Rest* should not be Admitted at all : as well for their *Own* Sakes, as for the Sake of the *University*, and of the *Clerical Profession* to which they are all Consigned. I upbraid no Man with his *Poverty*, nor with his Want of *Genius*, nor with Other Men's *Neglects* in his Education which he could not help. But there are always *Impley-*

ments suited to Men's *Conditions* ; and He, who hath not a *Genius* to *One* thing, which is no Dishonour to him, very likely hath to *Another* ; in pursuing which he will be *Happier* in Himself, and more *Useful* to Other Men. I say then, that for their *Own Sakes*, I would not have *These Men* Admitted at all. For, to *Low Parts*, and slender *Foundation* of Scholarship, and insufficient *Helps* to further Improvements, every thing will be difficult and discouraging. Whatever they shall go about, in the *Way* they are in, will be with *Reluctance* ; and, if it should have been with *Ardour*, would hardly have succeeded. And, if *Little Increase* of Knowledge is to be expected from *Study*, this Defect will not be Supply'd by *Conversation*. Scholars of Higher Rank usually think it a Diminution to their Character to be seen to *Associate* with them. They

must then keep Company with *One Another* only, or with their Own *Inferiors*. And what is to be Learnt from hence, that must not be Unlearnt again, before they can be Acceptable to Men furnish'd with Honourable and Virtuous Sentiments? I protest, I rather *Pity* than *Blame* These Unhappy Men, who, when they had a *Genius* to *Other* Things, tho' not to *Learning*, have been continued too long at *School* for the Lucre of their Pay; and, afterwards, misrepresented to their Parents, as Fit for the *University*.

And then, again, If there be no such thing in Nature as *Idleness*, strictly speaking, as this Term is opposed to *Employment* of some kind or other; but Men who are *Not* Employ'd in the Way which *Others* have *Lik'd* for them, will constantly fill
up

up their Time with something which they Like *Themselves*; and if they will as constantly Like *Themselves* What the *University* will Dislike, which is the General Complaint; I begin to Wish, for the Honour of the *University*, and of the Clergy, both which they will *Discredit* in their turns, that there were None of this *Order* Admitted Members of the *University*.

But I beg the Reader's Pardon for This Digression, and proceed to consider Another Argument for Plurality of good Livings; which is, that the Clergyman possess'd of them may thereby be Enabled to give *Alms Liberally*, and maintain Some Sort of *Hospitality*, in the Place where he Liveth.

“ It is no less necessary to the
 “ Support of Religion, says the

“ Defender (a), that a Clergyman
 “ be *Able* to give *Alms* Liberally, and
 “ to maintain some Sort of *Hospita-*
 “ *lity* in the Place where he Liveth ;
 “ as well to give Example to the
 “ Laity, as to oblige the Poorer Sort
 “ to the Practice of their Duty, by
 “ that Influence which the Appli-
 “ cation of Charity to them shall
 “ obtain. The Necessity of This is
 “ not, indeed, so Obvious in great
 “ Cities : But whoever knows the
 “ State of Country Parishes, and the
 “ Conditions and Humours of the
 “ Poorer Sort there, will confess,
 “ that a Sense of Religion can hardly
 “ be kept up among them, unless it
 “ be in the Power of the Parish Priest
 “ to oblige them by *Charity* and *Hof-*
 “ *pitality.* ”

(a) P. 185, 186.

Now,

Now, with respect to *Charity*, the Application of it by the Parish Priest, may be to the *Bodies* of his Parishioners, or to their *Souls*. The Former hath a regard to their *Natural* Wants, the Latter to their *Spiritual*. The Former concerns the Parish Priest no otherwise than as a good *Man*, and a good *Christian*; the Latter as a good *Parish Priest*. A *Sense* of *Religion*, one should think, might best be kept up among the *Poorer* Sort, by a seasonable, and effectual Supply of their *Spiritual* Wants. Ignorance of Religion is a *Spiritual* Want. Remove this *Ignorance*: Shew plainly what is *Meant* by Religion, wherein it *Consists*, the *Reasonableness* of it, the *Obligations* to it, the *Advantages* which result from it, and a *Sense* of Religion will of course ensue. The Poor then, that they may the sooner arrive at, and more effectually retain, a *Sense*

of Religion, must have the Gospel *Preached* unto them in the best manner. It is then only Preached unto them in the *best* manner, when the Doctrine is *Warranted* by the Gospel, and the *Life* of the Preacher is found to be *Agreeable* to his Doctrine. It is not, I hope, pretended by the Defender, that the *Absent* Pluralist is more likely to keep up a *Sense* of Religion among the *Poorer* Sort, than the *Resident* Unalift, by *This Sort* of Charity which hath a regard to their *Spiritual* Wants. It remains to be consider'd, Whether he be more likely to keep up a *Sense* of Religion among the *Poorer* Sort, by *That Sort* of Charity which regards their *Natural* Wants, and consists in giving *Alms*.

In the Distribution of *Alms*, Two things are to be consider'd. The *Ob-*
jects

jects of Compassion, and the *Circumstances* of the Compassionate.

With respect to the *Objects* of Compassion ; Whoever knows the *State* of Country Parishes, and the *Conditions* and *Humours* of the Poorer Sort there, knows for certain, that the *Poorer* Sort there are of *Two* Sorts. The *One* slothful and dissolute ; the *Other* Honest and Laborious. An ignorant, an uninquisitive Distribution ; a vain, a wanton, a careless, an inconsiderate Distribution ; a promiscuous and undistinguishing Distribution, will not, I think, tend much to the keeping up a *Sense* of Religion in *Either* of these Sorts of Poor. For nothing can from hence be gather'd, either in Favour of *Religion*, or in Disfavour of *Irreligion*. There must, then, be an *Elegance* in the Choice of Proper *Objects* of Charity ; lest

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Vice and Idleness be encourag'd instead of Industry and Virtue ; and also, lest the *Religious* Poor remain in the same Proportion unprovided for, as the Fund of Charity hath been unnecessarily, and improperly exhausted by the *Irreligious, Profligate,* and *Profane* Poor. The Parish Priest who would make this *Elegant* Choice, should be intimately acquainted with the *State* of his Parish ; should Note, Who, among the *Poorer* Sort there, live in such a manner, as shews they have *Already* a Sense of Religion ; and should consider *Them* chiefly as the *True* Objects of Compassion. Not Men's *Humours*, but their *Necessitous Conditions*, their *Honest Lives*, their painful *Endeavours* to support themselves by their own *Industry*, entitle them to a Liberal Dispensation of *Alms* from all such, whether Clergy or Laity, as the Great Proprietor, by
Intrust-

Intrusting them with the Riches of this World, hath appointed to take care, *Primarily*, of the *Religious* Poor ; of Those who are of the Household of *Faith* ; and, *Secondarily*, of *Others* also, who, by Mercy seasonably shewn to them in *Immediate* Wants, and in *Difficult* Cases, may be Invited to think well of the Religion, which prompts the Imbracers of it to take notice of the Distress even of *Those*, who have Liv'd in great *Neglect* of it, if not in utter *Enmity* to it. And now, Who should *Know* the State of a Country Parish so well as He who *Resideth* in it ? Or, Who can be so good a *Judge*, who of the *Poorer* Sort there are *Proper* Objects of his Compassion, as He who *Lives* constantly amongst them, and daily *Converses* with them ? Or, Who is more likely to *Err* in the Choice so requisite to be made, than He who is a
Stranger

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Stranger to their *Persons*, to their *Necessities*, to their *Virtues*, to their *Vices*?

There is One thing, not usually consider'd in this Argument, on which I lay *Some* Strefs. Commonly, the *Resident Unalift* hath a *Wife*. If she be a prudent, sensible, good-natured Woman ; brought up with a View of doing good to her *Poor* Neighbours ; and experienced *How* to do it ; (which is the Wife I wish to Every *Unalift*, who hath wherewith to reward her Virtues,) she will, by the Application of her Charitable good *Offices* to the *Poorer* Sort of the Parish where she lives ; and by Occasional Conversation in her frequent *Visits* to them ; better keep up a *Sense* of Religion among them, than will ever be kept up by the most liberal *Alms* of the best *Preferr'd Pluralist*

ralist in the Kingdom Living at a *Distance* from them.

With respect to the *Circumstances* of the Compassionate ; *These* are different in different Men. The Great Point at all Events to be secur'd, is, that a Man be *Just* to all the World. After this, he is at Liberty to be as *Charitable*, as his Estate, consistently with *Justice*, will give him Leave to be. Parishioners may be equally *Dear* to those Parish Priests who may not have equal *Power* to Relieve them. *Relief* is to be of the *Ability* which God giveth. *God Almighty* expects no more ; neither will the *Poor* Parishioner if he hath *Common* Sense ; and much less if he hath a Sense of *Religion*. Where the Clergyman is *Able* to give Alms *liberally*, and doth it not, the *Poor* Parishioner in distress, and not sufficiently *Instructed*, may
be

be tempted to have a less Opinion of the *Religion* he teacheth, whilst he perceives not in *Him* this *Fruit* of it. I say, not *Sufficiently* Instructed; because, that He giveth *Sparingly*, when he might have given *Liberally*, is not an Impeachment of the *Religion*, but of the *Man*. Where the Clergyman is *Not* able to produce *This* Fruit of the Religion he teacheth, otherwise than *Sparingly*, (which yet, with regard to *His* Circumstances, may be *Liberally*) and *Abounds* in all *Other* good Fruits of it towards his *Poor* Parishioners, they will be quite *Humourfom*, if they shall neglect their *Duty* to God, because the Teacher of it is only a *Good* Man, and not also a *Rich* Man.

Whoever knows the *State* of Country Parishes, will confess, that there are *Humours* in *Many* of the *Poorer* Sort there; by Which, I mean, What-
ever

ever there is in their Temper, and Manner, and Conversation not *Agreeable* to Reason. A good Parish Priest will so far regard even the *Humours* of the *Poorest* Sort, as to walk himself very *Circumspectly* towards them; and to beware how he do any thing to *Irritate*, or *Provoke* them, or, that may tend to *Confirm* and *Establish* them in their Humours, *Unnecessarily*. But, I hope, the Defender doth not plead for the Continuance of Pluralities, that the Pluralist may be thereby enabled to give *Alms* Liberally to *This Sort* of Poor Men, in order to *Keep up*, or, rather, I might say, to *Create* in them a *Sense* of Religion; of which, the more they Lean to their Own *Humours*, they are ever the Less capable; and whom, if he shall study to oblige them to the *Practice* of their Duty by Liberal *Alms*, he cannot be sure he shall *Long* retain in *That Humour*;

mour ; or that he shall, for any *Long* time, keep up in them even a *Sense* of the *Obligation*.

If the *Poorer* Sort, in general, will not think themselves oblig'd to the Practice of their *Duty*, unless their *Minister* shall, by the Application of Charity to them, have Influence enough over them to oblige them to it, they will do their *Duty* at last, upon a *Wrong Motive s* they will do it to *Please* their *Minister* ; they will then do it, probably, in *Appearance* only, and not in *Reality* ; for if their *Minister* cannot distinguish, *He* will be equally *Pleas'd* ; and the *Appearance only* will be as Sufficient for *Their* Purpose ; which is to Invite him to *Repeat* his Liberality. In this case, they might as well *Not* do it, as *Do* it, for any Acceptance the *Doing* it, upon *This* Motive, will meet with from
God.

God. The *Motive* to the Practice of their Duty should have been to Please *God*, the Author and Giver of every thing by which they can be Benefited by *Man*. God hath *Commanded* it, from whence it becomes a *Duty*; He hath *Commanded* nothing but what is most *Fitting* to be done; What, being done, will be most *Beneficial* to his Creatures; He will *Reward* the *Doing* it; He will *Punish* the *Not* Doing it. The *Poorer* Sort as well as the Richer, are to be thus *Instructed*. If, being thus instructed, Some of them will still have, or will Live as if they had, no *Sense* of Religion, *They* cannot be so *Proper* Objects of Charity, (all other things being equal) as Others of the *Poorer* Sort, who, having been thus instructed, *Have* a Sense of Religion; and, by the *Manner* of their Lives, *Shew* they have.

But,

But, allowing that a *Sense* of Religion could hardly be kept up among the *Poorer* Sort but by a Liberal Giving of *Alms*; How comes *This* to be an Argument for Plurality of *Good Livings* to be held by *One* Clergyman? Why, yes, says the Defender, for the *Pluralist* will then be *Able* to give *Alms* Liberally in the Place where he Liveth; and thereby keep up a *Sense* of Religion amongst the *Poorer* Sort there. Why, the *Pluralist* *May* give *Alms* liberally in the Place where he Liveth, or he may *Not* do it. For, it doth not follow, that, because he is *Inabled*, he will be therefore *Inclined*. But, suppose him *Inclin'd* also to give *Alms* Liberally in the Place where he *Liveth*, that he may thereby keep up a *Sense* of Religion among the *Poorer* Sort there, What becomes of the Place where He Liveth *Not*? Who is it that keeps up
a Sense

a *Sense* of Religion by the Application of Charity to the *Poorer* Sort of *That* Place? Why, it may be *Presum'd*, the Pluralist will Order so much of his Yearly Income arising within the Precincts of the said Place, a Tenth Part at the Least, to be apply'd to this Purpose. Why, he *May* give such an Order, or he may *Not*. There is many a Pluralist, who hath *Not Given* any such Order. This must not therefore be Presumed. But, suppose the Pluralist was always as well *Inclin'd* to give *Alms* Liberally in the Place where he liveth not, as he is *Inabled* to do it, and *therefore* *Inclin'd*, *because* *Inabled*, yet what he does of this kind there *Himself*, He hath hinder'd *Another* from doing. The General Income of the Clergy can, in Propriety, be charg'd only with a *Reasonable* Proportion of it for this Use: And

how is it Material, Whether such a Proportion be distributed by *One* Pluralist, or *Two* Unalists? excepting that, if there be any *Pleasure* in it, *Two* might have been *Happy* instead of *One*. And if the Application of Charity be, as it is pretended, to Influence the Poorer sort of any Parish to the Practice of their Duty, it will be more likely to do so where the Giver of it with this Intent *Resideth* upon the Place, and may easily *Discern*, Whether it have This *Effect* or no. But, in Fact, it is not found to be True, that the Pluralist generally, or commonly, exercises this Duty in Proportion to his *Increased* Ability; or even more than the *Unalist*, if so much. Witness the many *Instances* that might be Given of *Pluralists*, who, in the Injoyment of *Two* Benefices, have died in *Debt*, and who before had been
known

known to have given *Alms* Liberally out of *One*. Nor is it at all Likely, in the Nature of the Thing, that, What proceeds from *Avarice* should end in *Charity*.

But the Defender pretends Plurality of good *Living*s to be *Necessary* to Enable the *Pluralist*, not only to give *Alms* liberally, but also to Maintain Some Sort of *Hospitality*.

As often as this Word is used in Scripture, it seems to import the Reception and Accommodation of *Christian* Strangers having fled from their Native Country to *Avoid* Sufferings ; or having actually *Suffer'd*, for the sake of the Gospel. In this Nation, and in this Age, there is very little Occasion for the Exercise of *this* Sort of *Hospitality*. And, whenever there *Hath* been Occasion, it hath not

been Exercis'd by the *Clergy* more than the *Laity*, nor more Expected from them. There is then no need of Plurality to enable the Parish Priest to *Maintain* it in *This* Sense of the Term.

Let us then Inquire *What* Sort of *Hospitality* he is to Maintain ; or *Wherein* the *Hospitality* required of the Pluralist is to consist ; and Whether it be *Reasonable* that Plurality should be allow'd him, that he may be *Able* to Exercise it.

Is it to consist, In giving his Parishioners, Twice a Year, an *Entertainment* at a Long Table, and *Ale* till Midnight, that, upon the Prospect of it, they may be in a good *Humour*, and come better *Prepared* to pay their Rents ? Omitting the Impropriety in a Clergyman of *Debauching* his Tenants ; and of Contracting such *Fa-*
mili-

miliarities as shall much *Weaken* his Authority ; and of Contriving Such Opportunities to *Hear* and *See*, what it is not fit he should Hear and See, without *Reproving* ; or can *Reprove* with *Effect*, or without *Offence* ; Sure, it can never be necessary, that *One* Clergyman should be *Starved*, that *Another* may the better *Collect* his *Dues* ? Give me Leave to say, that This is an *Interested*, an *Idle*, and a *Vicious* Hospitality ; for which no Man *Is* the better, nor *Thinks* the better of *Him*. It shews only, that he is in haste to *Receive* his Money and to be *Gone* ; and chooses, for this purpose, to *Endure* his Parishioners altogether once in half a Year, rather than to Entertain them *Separately*, in a kind and private manner ; when he may have room to express his *Approbation* or *Dislike* of what he would *Incourage* or *Reform* in Them or

Others ; the only way of *Conversing* with Parishioners with *Benefit* to Them, or with *Dignity* to Himself ; which may be often done by the *Resident* Unalift, as He sees Occasion, without much exceeding the Expence of his Common Way of Living.

Or, is this *Hospitality* to consist, in making frequent and friendly Entertainments for Persons of his *Own Order*, and *Others* of good Fashion, and not Superior Rank ? These are rightly made with a View of mutual *Pleasure* and *Benefit* in Conversation ; of maintaining *Friendships* ; of disposing to good *Offices* : But These being reciprocal are the Effects of *Civility*, and not of *Hospitality*. These are an *Art* to make Life pass away more Agreeably and Usefully between Those whose Similar Education furnishes them with ample Materials of
 Dif-

Discourse, and fits them for Each other's Company. And this Art is *Compleat*, when this is done freely, and at a Charge very little exceeding the Ordinary Expence of that Scheme of *Oeconomy*, which Prudent Men form, upon a View of their *Different* Circumstances and Conditions, without *Affecting* Superior Elegance or Plenty. What a *Little* exceeds can never be *Burthensome* to Any One, since as much as he *Exceeds* at *One* time, he will *Save* at *Another*. If this were not so, No *Scheme* of *Oeconomy* could be form'd, that should Agree with the *Estate*, which yet must be form'd, if a Man will Live within *Compass*; which every Man must do, who doth not design that *Other* People shall *Maintain* Him, to the Hurt or Ruin of their *Own* Families. This is Living *Decently*, and *Properly*. On the *Other* hand,

if Luxury, or Vanity, or Emulation induce him to *Exceed* his Income, and the Just Demands upon it, and to make Entertainments *Equal* to those which are given by Men of *Greater* Fortunes; This is Living *Affectedly*, and *Improperly*. And the *Reasonable* Guest, if he be so favourable as to Interpret *This* Sort of Reception to proceed from great *Good Will*, and High *Esteem*, will yet be *Griev'd* at the *Respect* that is paid him. And the certain Consequence will be, that These *Mutual* Entertainments which are very *Proper*, will be *Less Frequent*.

Or, Lastly, is *Hospitality* to consist, in making Some *Provision* from his *Table* for the Necessities of his Poor Parishioners, who cannot recompence him again? Then is *Hospitality* and *Charity* the same Thing, and the

Mea-

Measure of Each the Same. If he can *Afford* to keep a Table to which a *Stranger Uninvited* may be Welcome, and from which a *Poor Parishioner* may be Relieved, he must *Do* it. And if he *Cannot* afford this, he must *Not* do it; or do it, *pro modulo suo*, in the *Measure* only in which he *Can* afford to do it. And, when it is consider'd, that he cannot well do More in *His* Circumstances, More will not be *Expected* of him. He will not be Reproached that he doth not *Do* it; it will be thought Prudent in him to *Forbear* it; Men will have a better Opinion of him if he do not *Pretend* to it. Or, if Obloquy should attend him from Unthinking and Unreasonable Men, yet, with the same *Magnanimity* with which he suits Himself to his Present *Fortune*, he sustains Undue *Reflection* that he doth not exceed it.

All

All Men should consider the *Propriety* there is, that Persons in different *Circumstances*, should Live *Differently*. A Person in great *Affluence*, if he Less delight in *Reciprocal* Visits, is, however, in *Propriety*, to Live in a very *Hospitable* manner. Or, if he chooses to *Seclude* himself from the World, he must send Abroad in *Charity*, what would disturb his *Ease*, or his *Humour*, to spend at Home in *Hospitality*. God is the *Owner* of the Universe. By His Appointment the Rich are *Stewards* for the Poor. All Men are *Poor* whose Livelyhood is *Dependent*. Thousands are to be *maintained* by their *Honest Industry*. And if he doth not carry on the *Consumption* of what they have to *Dispose* of, or help Others to do it, in proportion to his *Income* (all things consider'd which ought to be consider'd) he is a *Covetous* and *Unjust* Man. Nor, if his

his Humour were *General*, would a Trading People bear it ; nor would they be kept from *Depredations* by the Severest *Laws* : But, as this Humour in Him is *Particular*, they content themselves with *Reproaching* the Man Himself for the present ; and patiently wait till his *Successor* make *Them*, or their *Posterity* Amends.

If all then, that *Can*, or *Ought* to be expected of *Any* Man, in *Any* Station, is, that he should Live *Properly* ; and, if it be *Not* Proper, that a *Clergyman*, who hath a Preferment of 100 *l.* a Year only, should Live at the *Same* Expence, as He *Doth*, or *Ought* to do, who hath One of 200 *l.* ; there is no Need of *Plurality* to *Enable* Him to Live Properly, who is already *Able* so to do. And, if there be Need of a *Greater* Income, that he may Live more *Conveniently*, and
more

more *Comfortably* ; his Wants are not to be Supply'd in a manner, that must make Others live *Inconveniently*, and *Uncomfortably*.

Upon the Whole, the *Pluralist's* Attention is to the *Revenue*. How he will *Employ* it, when he hath it, is a thing altogether *Uncertain*. That, out of it he will give *Alms* liberally, or therewith maintain Some Sort of *Hospitality*, because this is Reasonable and Decent, is an Argument for Plurality purely *Plausible*. As the *Mind* is turn'd, so, very likely, will the *Income* be dispos'd of. If, in innumerable instances it *Hath*, in fact, been employ'd in Ways very *Exceptionable* and *Unbecoming* the Clerical Character, instead of Ways in which, it was hop'd, it *Would* have been employ'd ; or hath not been employ'd at all in *Any* way, whereby any body was

was likely to be the better for it ; but *Hoarded* up to be a Fund for future *Extravagance* in Others ; (for Riches are as well a Temptation to Avarice as to Prodigality) Who will flatter himself, that *Future* Pluralists will not do as *Former* Pluralists have done? Setting then This *Argument* aside, which, at best, is just good for nothing, Let us now begin to make Our Demands upon the Pluralist, for *Duty* in proportion to *Revenue* ; and let us see how he will acquit himself ; whether his Two Livings be in *Near Situation* to Each Other, or *Remote*.

With respect to *Two* Livings in *Near* Situation to Each Other, the Defender saith, (a) “ One Person cannot, indeed, Reside in *Both* in a “ *Law* Sense ; but in Truth, and in “ an *Ecclesiastical* Sense, he *Resideth*

(a) P. 120.

“ at

“ at Both, who constantly Supplieth
 “ the *Ordinary* Duty, and is always
 “ at hand within convenient Distance
 “ to supply the *Extraordinary* Duty
 “ of them Both. ”

Between the *Law* Sense and the *Ecclesiastical* Sense there can be no Difference, if, by the *Law*, be meant the *Ecclesiastical* Law. But if by the *Ecclesiastical* Sense, be meant *That* Sense which *Ecclesiastical* Men, in favour of Plurality, have put upon it, contrary to the Sense of the *Ecclesiastical* Law, there will, indeed, be a Difference, but not in favour of Plurality.

But were what is intended by the Distinction *True*, that the same Person could supply the *Ordinary* Duty of Two Parishes within a Mile, or Two, or more of Each Other ; and,

Re-

Residing upon One, be always at hand within convenient Distance, to supply the *Extraordinary* Duty of the Other, This would be no Argument, Why he should enjoy the *Profits* of *Both*, if a *Resident* Pastor, in the *Law* Sense, might well be maintained by the *Profits* of *Each*.

But this is *not* True, in the Degree in which the *Donor* of the Endowment intended the *Incumbent's* Duty should be performed. *He* knows no Difference between the *Ordinary* and *Extraordinary* Duty of the Parish Priest. *All* the Incumbent's Duties are the *Ordinary* Duties of his Station, though he may have less frequent Occasion to *Exercise* Some than Others; and his constant Residence is necessary, that none may be Omitted when there *is* Occasion. To evince
 This

This, I need only to enumerate the *Parochial Duties.*

The Parochial Duties are Those which the *Priest*, at his *Ordination*, was exhorted by the *Bishop* to consider as *Such*; and which he then *Promised*, in a Solemn manner before the Congregation, to perform; taking the *Sacrament* upon the Occasion, as a *Testimony* of his *Sincerity*; and as a *Means* to procure the *Divine Aid* to his Endeavours to do *What* he had Promised.

The several *Duties* which he hath Promised faithfully to perform, are,

- “ 1. That he will be ready with all
 “ faithful Diligence to Banish and
 “ Drive away all Erroneous and
 “ Strange Doctrines, contrary to
 “ God’s Word.”

I enquire, then, whether the Pluralist, residing in *One* of his Two Parishes, be always within *Convenient* Distance to do this Duty at the *Other*? Can he be so *Vigilant* a Watchman over his *distant* Charge? Can he so soon come to the *Knowledge* of those *Errors* in Doctrine, which may have crept into his Church; or of the particular *Members* of it, who are therewith infected? Can he be always so *Ready* at hand to apply his Learning to *Refute* these Errors, and to *Undeceive* those who may have been Misled by the cunning Craftiness of Such as have lain in wait to Deceive? and to prevent the *Progress* of any Heresy or Schism, which may have gotten Footing within the Limits of his *Second* Cure? If there are Persons so *Bigotted* to certain Doctrines, however *Strange* or *Erroneous*, as that they will compass Sea and Land to gain

One Profelyte thereto, may not the *Absence* of this Shepherd from his Flock, invite and embolden Men of so keen an Appetite to break into his *Fold*, and *scatter* his Sheep, and make a *Prey* of many of them? And if they should do so, as, in fact they have, in innumerable Instances, can he truly be said to have used all *Faithful Diligence* to have kept them together, and to have preserved them from *Straying* from him?

2. He hath Promised, “ *That he will*
 “ *use both Public and Private Mo-*
 “ *nititions and Exhortations as well*
 “ *to the Sick as to the Whole within*
 “ *his Cure, as Need shall require,*
 “ *and as Occasion shall be given.* ”

As his Former Engagement regard-
 ed *Error* in Religion, so This hath
 a respect to *Viciousness* in Life. His
 Mo-

Monitions and Exhortations are to be *Private* as well as *Public*, to the *Sick* as well as to the *Whole*. In his Public Discourses to his Congregation, *All* are to be consider'd as *Whole*, or, at least, *None* are to be distinguish'd as *Otherwise*. His *Monitions* and *Exhortations* in Public, are to preserve them in their *Supposed* Integrity. And These given to the *Innocent*, in order to make them Wary and Circumspect, and to induce them to Persevere in a *Virtuous* Course, may be noted and reflected upon by the *Guilty* towards the reforming a *Vicious* One.

In the general, What is deliver'd in *Sermons* to a Crowd, is divided by the Particulars amongst their *Neighbours*, without applying much of it to *Themselves*: Self-Love usually prompting Men to Hope, and Believe better

of Themselves than they deserve ; and, in comparing Themselves with Others, to give Themselves the *Preference*. But, What is said to *Particulars*, in *Private Conversation*, at *Seasonable Times*, and in an affectionate *Manner*, will make a deeper *Impression*, and be more likely to have the *Effect Intended*.

The Parish Priest is to consider himself as a *Physician* of Souls. The *Sick* are Such as are affected with *Moral Distempers*. These may be of *Various Kinds*, and in *Various Degrees*. Applications are to be made to them as *Need* shall require, and as *Occasion* shall be given. But, now, is the Priest residing upon *One* of his *Two Livings*, always within convenient Distance to become this *Salutary Physician* in the *Other* ? Is he so much in the Way to Observe what
Need

Need there is of his *Advice*, or to lay hold of the *Occasions* that are given? Can he so well Hear, or See, what Departures there are from *Sobriety*, from *Chastity*, from *Justice*? What *Neglects* there are of God's Worship, what *Abuse* of his Name, what *Profanation* of his Sabbath? Can he so well know, What are the *Tempers* and *Dispositions* of these Sick People, as One who Lives constantly amongst them? and after what manner the *Infirmities* they Labour under are to be *Treated*, in order to restore *Health* and *Soundness*? Or, can he possibly have the same *Leisure* to attend upon them so *often* as may be necessary for this purpose? It cannot be.

3. He hath Promised, " *That he will*
 " *maintain and set forward, as*
 " *much as lieth in him, Quietness,*
 " *Peace, and Love amongst All*

374 PLURALITIES *Indefensible.*

“ *Christian People, and especially*
“ *amongst them that are, or shall*
“ *be, committed to his Charge.* ”

But, can he do this in a particular *Manner*, or in any tolerable *Degree* amongst those with whom he doth not Live? Hath he the same *Opportunities*, at a Distance from his *Second* Benefice, to observe what *Approaches* there are to Strife and Contention in his Parishioners, as if he *Resided* upon it? And can he then so *Speedily* apply himself to accommodate the Differences that arise, before they are carried to a Height that may discourage, or frustrate any *Attempt* of a Reconciliation? Is he not out of the *Sound* of the Opprobrious Words which Passion and Resentment utter? Doth he so much as *Hear* the Report of the Contumely which accompanies, and follows Accusation? Or, if he do,
Hath

Hath he *Autority* enough to mediate, and make Peace between his Neighbours that are at Variance? Or, is *Any* Authority Sufficient for this purpose, but what is founded in personal *Esteem* and *Affection*? And is it not a thing very Uncommon, if *Possible*, that Parishioners should have *Either* for the Minister who doth not reside? For they look upon Themselves as *Injur'd* by him in his Living from them; to have as much *Right* to his *Residence* amongst them, as He hath to the *Tithes* of the *Produce* of their Labour; and are naturally *Disinclin'd* to the Person who demands the Reward of *Services* due to them, which he cannot duly *Perform*. But the Applications of a Wise and Good Minister, who *Resides* upon his Benefice, they will Listen to with *Attention*. For they have often Experienc'd his *Care* and *Concern* for them. His daily Con-

versation with them hath assured them of his *Good Will*, and that they may Safely rely upon his *Judgment* and his *Integrity*. In the course of a few Years, it cannot be but he must have *Oblig'd* them by many Civilities, and friendly Offices. A good deal of his Revenue arising within the Parish *Returns* to it again. The *Necessaries* and *Conveniencies* of Life, for Himself and Family, have a constant Demand upon him for *One* Part of it; and the *Art* and *Industry* of Others for *Another*; and the *Misery* and *Distress* of Others for *Another*. They will therefore hear *His* Voice, and Suffer *Him* to interpose, and to say, *Sirs, Ye are Brethren, Why do ye Wrong One to another?* But to the Voice of *Strangers* they will not *Hearken*; nor think otherwise of a *Pluralist* who doth not *Live* amongst them, than as of a *Stranger*.

4. He hath Promised, “ *That he will be Diligent in Prayers, and in Reading the Holy Scriptures,* ” or, in other Words, in Reading *Divine Service.*

What this Diligence is may be learnt from our *Rubric*, which binds both Priests and Deacons, if they be in *Health*, and not hinder'd by any *Urgent Cause*, to repeat the Common Prayer *Twice* a Day in the Church ; which is also injoin'd by the *Ancient Canons*. But is the Pluralist Residing at *One* of his Churches, always within *Convenient* Distance to be *Thus* diligent in the Other ?

It is pretended that *Resident Unalists*, the most Diligent, do not read Prayers in their respective Churches more than *Once* a Day, even on Holy-Days ; or, it may be, *Wednesdays* and

and *Fridays*; and, on the Other Days of the Week, for want of a Congregation, not *so much* as Once.

To this I answer, That the *Pluralist*, where he doth *Not* Reside, cannot be, or, at least is not found to be, even *so* Diligent in Prayers as this. That, notwithstanding what is pretended, yet all *Residing* Unalists have *Opportunity*, and *Some* do actually embrace it, of being diligent in Prayers, according to the *Letter* of the *Rubric*, and *Injunction* of the Ancient *Canons*. That, instead of reading Prayers Twice a Day in their respective *Families*, they rather choose to do the same in their respective *Churches*; and to consider their *Congregations* as their *Families*. That the Times of Divine Service may be so order'd by every *Resident* Unalist, that his *Whole* Family may attend
with

with Convenience. That, if his *Whole* Family attend, there will always be a *Congregation*. That, when once it shall be understood, that the *Resident* Minister doth intend to be thus Diligent in Prayers in the Church, it will very rarely happen but that there will be still a *Larger* Congregation. And that, notwithstanding his Parishioners of Ordinary Condition will be often hinder'd from attending by their Secular Employments ; yet it is not *so* true, that the *Want* of a *Congregation* is the Cause of *Not being thus Diligent* in Prayers, As that the *Not being thus Diligent* in Prayers is the Cause of the *Want* of a *Congregation*.

The Pluralist, then, Residing at *One* of his Churches, *Cannot* be so Diligent in Prayers, on the *Week* Days in the *Other*, as the *Rubric* doth

doth direct, and the Ancient *Canons* do injoin ; nor even as *Resident Unalists* are often found to be ; much less, as All *Resident Unalists* May, and Ought to be (a). I enquire then, Whether He *Can* be thus Diligent even on the *Sunday* ? Not, if he can only read Prayers at *One* of his Churches in the *Morning*, and at the *Other* in the *Afternoon*. And how does he think the Parishioners of the Several Churches, which He alternately deserts, will imploy the *Vacant* Mornings, and Afternoons ? The rest of the Week, they have their Ordinary Callings to attend. The Labour that

(a) So thought Bishop *Morley* when he Augmented the Vicarage of *Farnham* on these Conditions, 1. That the Vicar receiving the Augmentation should *Always* Reside upon his Vicarage, notwithstanding any *Dispensation*. 2. That He or his Curate should read the Common Prayer, or Public Service of the Church, not only on *Sundays*, and *Holy-Days*, on *Wednesdays*, and *Fridays*, but *Every Day* of the Week Morning and Evening. 3. That He or his Curate should likewise Catechize the Children and Servants of the Parish every *Sunday*. *Case of Impropriations*, &c. p. 411, 412.

Supplies their Necessities, preserves their Innocence. But *These* are *hazardous* Times, and *fruitful* of Irreligion and Immorality. Nor, can any one be Surprized if they should go astray, for they are at these times, as Sheep without a Shepherd. To say no worse of this Parochial Care, it is not a Diligent, but a *Perfunctory*, *Partial*, and *Defective* Care of the Souls committed to his Charge.

But, suppose the Duty of being thus diligent in Prayers on the *Week* Days was universally *Omitted* by Resident Unalists in their respective Parish Churches, upon Foresight founded in Experience, that no One *Could*, or *Would* attend, besides Those of their respective Families ; yet, I hope, it is Universally acknowledged, at the same time, to be the *Duty* of *Every* Unalist in the Kingdom to Read
 Prayers

Prayers to his Own Family, within his Parish, *Twice* a Day. To be *Thus* Diligent in Prayers must be the Least that the Priest at his *Ordination* can be supposed to have Promised. And this Duty thus performed, besides the Benefit of it to his Own Soul, will be of great *Use* to the Parishioners with whom he Lives; in that it will be an *Evidence* to them of his *Own* great regard to the Religion he Professes to Teach; and may induce an *Imitation* of his Piety in *Their* respective Families, and an Opinion of his *Seriousness*, without which he can have little Influence in his *Exhortations* to Virtue. And if the Pluralist, residing constantly on *One* of his Parochial Cures, cannot be within convenient Distance to supply *This* Duty at the *Other*, the Souls committed to his Charge will be destitute of this *Help* to Devotion.

5. He

5. He hath Promised, “ *That He*
 “ *will be Diligent to frame and*
 “ *fashion himself and his Family,*
 “ *according to the Doctrine of*
 “ *Christ, and to make both Him-*
 “ *self and Them, as much as in*
 “ *Him lieth, wholsom Examples and*
 “ *Patterns to the Flock of Christ.*”

By the *Flock* of Christ is here meant that *Part* of it, of which he hath undertaken to be the *Shepherd*, and is intrusted, in consequence of his Promise, to *Feed* ; or, in other Words, to *Instruct* in the Doctrines of Christ. The *Doctrines* of Christ, are as well such of them as Christian Men are taught to *Believe*, as such as they are exhorted to *Practise*. The Doctrines of Christ according to which he here Promises to *Fashion* himself and his Family, that both He and They may become wholsom Examples for the
 Flock

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Flock of Christ to follow, are the *Moral* Doctrines or Precepts of Christianity. To instruct his Flock in These by *Example*, being his Duty as their Pastor, He must not content Himself to instruct by *Preaching* only; but he must do it also by *Living* Himself in the Practise of all those Virtues, in which he assures his Flock, the Gospel requires *They* should Live. And to this end, as often as he reads the *Litany* to them, he prays, “ that
“ God would Illuminate him with
“ true Knowledge, and Understand-
“ ing of his Word, and that both by
“ his *Preaching* and *Living* he may
“ set it forth, and shew it according-
“ ly.” There is no need to *Separate*, in order to *Compare* these two Ways of Instruction. They are best *United*. But, if they *should* be compar’d (as they ever are, and ever will be, when either the Example *Varies* from the
Doctrines,

Doctrine, or is not *Exhibited* to in-
force it) *Example* will be found to
have the *Preference*, as being gene-
rally more *Intelligible*, and better *Cre-
dited*; and, without which, *Preach-
ing*, if understood, will be disregard-
ed; and, if not *Disbelieved*, yet not
firmly enough believed to Reform.
Preaching then, is *useful* to Instruct,
Example more so, being itself, Inter-
pretatively, a *Preaching*, as well as a
Pattern.

It being, then, the Pastor's Duty
to *Fashion Himself* according to the
Doctrine of Christ, or according to
what Christ hath any where taught
in his Gospel; to the End that he
may become a *Wholsom* Example to
his Flock; he must be a Person of a
Compleat Moral Character: For,
otherwise, whilst he is a *wholsom* Ex-
ample in *One* respect, he may be an

Unwholsom One in *Another* ; even to the Diminution of the *Influence* he might have in *That* respect, in which his Example is *Wholsom*.

But, supposing him to have the *Compleatest* Moral Character ; still, in order to raise in his Flock an *Admiration* of his Virtues, and a *Desire* to Imitate them, their Excellence and Beauty must *Appear* ; and be believ'd to be *Real* ; since there only, where they *Appear*, they can be *Exemplary*, or have *Influence* by Example.

It is not then Sufficient, that *One* or *Other* of these Virtues do *Now* and *Then* Appear. For so, they may be Suspected as Apparent *only*. Nothing is more common than *Pretences* to Virtues which Men have not. Hardly any *Worldly* Interest is Successfully pursu'd without a *Shew* of Virtue.

Vicious

Vicious Men, upon occasion, and during a short Interview, can behave inoffensively, and even plausibly. Besides, what is Transitory, if Real, gives not the Beholder Opportunity to *Consider* it, nor room to be in *Love* with it. It is not *Lasting* enough to make Impression. The Traces of it in the Memory being indistinct are soon obliterated.

It must then be a constant, steady, uniform Practice of Moral Virtue in general; a Frame, a Fashion, a Habit, a Tenor of Life agreeing with the Doctrines he teaches, long observed, unsuspected, much admired, that must fit him to instruct by *Example* effectually, and in the best manner. And to fashion *Himself* and his *Family* to be *Exemplary* in the best manner, is his indispensable Duty, he having Promised to be *Diligent* in it; and to

do it *as much as in him lieth* ; and the Nature of his *Office* requiring it absolutely at his hands.

To Illustrate this, the *Proper* Character of the good Parish Priest, is That of a Pious, Sober, Discreet, Just Man ; manifesting, in his Conversation, Simplicity, Meekness, and Humility. He condescends to the *Capacities*, He hath Compassion on the *Weaknesses* of Illiterate, Uneducated Men ; whom he is to Instruct in the Knowledge of the Gospel, and to form to *Social* Virtue. He is *Watchful* over their Behaviour ; He is *Inquisitive* into their Condition ; He *Helps* them in their Necessities ; He *Comforts* them in their Afflictions ; and, upon all occasions, shews a true *Concern* for their Temporal and Eternal Welfare. Now, if *This* his Light shine before them, it may produce
not

not only an *Imitation* of so much of this Character, as is by them *Imitable* ; but a *Reverence* also for his Profession ; a *Love* and *Value* for his Person ; a *Disposition* and *Temper* to be *Rul'd* and *Guided* by him in Matters Moral and Religious ; and a *Confidence* in him, that they may, with Freedom and Safety, resort to him for his Advice and Direction in all their Scruples, Doubts, and Difficulties, as to a Skilful, Discreet, and Faithful Friend,

This being so, It is not more the Duty of a Person entering upon a Parochial Cure, to *Fashion* himself to this *Proper* Character of the Parish Priest, than it is his Duty to let the *Light* of it so *Shine* before his Flock, that they perceiving it, may glorify their Common Lord and Master, in a *Belief* of That Religion, which pro-

duces these Fruits in Those, who are Supposed to understand it best; and in a *Conformity* of their Lives to the Doctrines and Precepts it enjoins.

Now, admitting this *Proper* Character of the Parish Priest, to be the *True* Character of the Pluralist, I enquire, Whether residing constantly with his Family upon *One* of his Two Benefices, he be always within convenient Distance to let *This Light* shine equally upon the *Other*? The Light of the Sun may indeed shine equally on Both: but the Light of Religious and Moral Conversation, though it be a *burning* and a *shining* Light in *One* of his Two Cures, will be but a *faint* and *glimmering* one in the *Other*, tho' but two Miles distant from it, and more so in Proportion to its greater Distance. And yet the Pluralist receives the *Wages*, as if, by
Alter-

Alternate Preaching only, he had done the *Work*; as if he had been a Labourer *Worthy* of his Hire. But, where is the *Work*, or where the *Labour*, in Preaching once a Week in One of his Two Churches in the Morning, and at the Other in the Afternoon; when he ought to have Officiated at Each, both Morning and Afternoon? But, were there no Neglect of this kind at Either; Should the Pluralist, rising early, and late taking Rest, be able to Officiate one Day in Seven at *Both* his Cures, in the same manner as he would, and ought to do, if he had but *One*; yet Preaching and Reading Prayers in the Morning, and Reading Prayers and Catechising in the Afternoon, at Each, is only a *Portion* of the *Work*; a *Part* of the *Labour*; and however magnified, not the *greatest* Part neither. There remains the *Exemplification* of the Pre-

cepts of Christianity in his own Conduct all the Week after to be *exhibited* to his Flock, that *They* also may learn from hence to fashion *Themselves* according to *His* Fashion : a thing impossible to be done Satisfactorily with regard to *That* Part of his Flock amongst whom he doth *not* Reside ; and sure, the most difficult, with respect to *That* amongst whom he *doth* Reside. The great *Work*, the great *Labour* is not in *Preaching*, but in *Living* ; in Living up to the *Proper* Character of the good Parish Priest ; *Hoc Opus, Hic Labor est.*

Now, if This be so, in *Living*s of *Near* Situation to each other, what is it in *Those* which are *Remote* ? Why, in *Living*s more *Remote*, the Utmost that can be said is, that the Ordinary and Extraordinary Duties of the *Second* Living may be supplied by
a

a *Curate* : And this *Curate* may be as *Good* a Man for the Purpose as the *Rector*. Nay, saith the Defender (a),
 “ It oft-times happens that the Cu-
 “ rate is a *Better* Physician of Souls
 “ than the *Rector* ; in which case
 “ it conduceth to the Spiritual Good
 “ of Such a Parish, that the Cure
 “ thereof be Supplied *rather* by the
 “ *Curate, than* the *Rector in Person.*”

Special Argument for the *Continuance* of Pluralities ! That He, who is once Possessed of *Two* Livings with Cure of Souls, may have the fine Opportunity of getting *One* of them Serv'd for a *Small Stipend* by a *Curate*, who is a *Better* Man for the Purpose than Himself !

But, if the *Curate* be as *Good* only ; and much more, if He be a *Better* Man for the Purpose ; What can be more

(a) P. 3D.

Reasonable than that *He* should have the Living *instead* of the *Rector*? But, “ Soft and Fair, saith the Defender
 “ (a), It would scarce be thought
 “ *Just*, that a Layman should be
 “ Dispossessed, and his Estate given
 “ to Another, upon no *Other* Title
 “ than the *Greater Worth* of the Lat-
 “ ter.” But, with Submission, The
Two Cases are not at all *Alike*. It
 would scarce be thought *Just* to Dis-
 possess *Any* Man, whether Lay or Cle-
 rical, of an Estate he Inherits or Ac-
 quires, and in the Possession of which
 he is Quieted by Law founded in
 Equity. But, it would scarce be
 thought *Unjust* to Dispossess a Clerk
 of his *Second* Benefice, Prohibited to
 be held together with a *Former* by
 Ancient Laws made to Incourage Pa-
 trons to Build and Indow Churches,
 and Secur'd to Him only by an *After-*

(a) P. 31.

Law founded in an Act of Power, and contrary to the *Reason* of the thing, as well as the *Intention* of such Patrons; if that could possibly be done. For, to this *Second* Benefice He ought not to have been *Presented*, even though *More* Worthy than his Curate, and much less, if not *So* Worthy. And, therefore, Allowing the Estate to have been Originally given for the Maintenance of a Spiritual Person, who should perpetually Reside upon it, which the Rector upon his *Second* Living could not do, it would scarce be thought *Just*, *Not* to dispossess him of it, if that could possibly be done. I therefore say again, What can be more reasonable than that the *Curate* should have the Living *instead* of the *Rector*? since it is confessed, that the Rector hath not Superior *Merit*, whereby he can be Intituled to the *Second* Living on *That* Account.

But

But faith the Defender (a), “ The Rector, though *Inferior* to the Curate in *This* respect, may, in *Other* respects, be far *Superior* in Merit to him. ” But, it is in *This* respect, and in *This only*, that there is *Any* Occasion either for the *Rector*, or the *Curate*.

The Rector may have *Superior* Merit in Some *Other* respects, which have no relation to the present Question. He may be Superior in the Art of *Surgery*, which is a *Real Merit* ; but hath no relation to the *Merit* in Question. He may be Superior in *Mathematical* Science, which is a *real Merit* ; but hath no relation to the *Merit* in Question. The *Merit* in Question, is *That* of a *Physician of Souls*. In *This* respect the Curate is allow'd to be oft-times the *Better Phy-*

(a) P. 31,

fician ;

fician ; and what then should hinder, but that, as often as This happens, he should have the Reward due to him *As* the Better? The Rector again, (to bring the thing nearer home) may be Superior, as an Able *Controversial* Writer, which hath indeed a *Distant* relation to the *Merit* in Question, but still is not *It* ; and cannot, therefore, Intitle Him who hath *Not* the *Proper* Merit, to with-hold his *Second* Living from Him who *Hath* it. Nay, I have often *Wonder'd*, and shall never *Cease* to wonder, Which way *That* Sort of Merit can Intitle a Person to *Two* Livings, who, by the Nature of his Studies, can hardly have *Leisure* to take care of *One* : And who, if he Preaches to his People *Portions* of his *Controversial* Writings, of the *Length* of Sermons, will, generally, be a very *Useless* Parish Priest, even in *That* *One* Living on which he Resides. A *Dignity*

nity in the Church is the *Proper Reward* of the Rector's Superior *Merit* of *This* kind. And yet not *Any* Dignity. Not a Dignity that will require his *Whole* Time to be fill'd up with Duties of *Another* kind. No *Other* Dignity, than That which will give him the *Leisure* he wants for *Controversial* Writing.

But neither is Superior Merit in *This* respect, nor, indeed, in *Any Other*, a Merit Superior to *That* of a good *Parish Priest*. The good *Parish Priest*, Living as if *He* Believ'd, will best dispose *Others* to Believe, what shall at any Time be *Controversially* written in Defence of Christian Religion. And if the *Efficacy* of what shall be *Thus Written*, will so much depend on the good *Life* of the *Parish Priest*, the *Merit* of Ecclesiastical Men *Writing* well, is a *Less* Merit,

Merit, than *That* of Ecclesiastical Men *Living* well. I wish the Clergy of *Lower* Attainments in their Profession, would Consider, that they have it yet in their Power to be of what *Value* they please.

But it may so happen, that the Curate may have Merit of *Every* kind, *Superior* to the Rector's : And, if so, here will be a Reason, not only why the Rector should not have *Both* the Livings, but also, if the Argument for *Superior* Merit be Good, why the Rector should have *Neither*, but the Curate *Both* : and how will the Rector like *That* ?

But, I will suppose the *Rector* and the *Curate* to have Equal *Proper* Merit, or Equal *Capacity* for the due Discharge of the Ministerial Office : and yet, I think, it may fairly be
pre-

presumed, that the desirable *Consequence* of this *Equal* Merit, will not be *Equal* ; nor the Parish, generally, be so *Well* taken Care of by the *Curate*, as by the *Rector*. The Curate, naturally, will be dispos'd to consider, That he is not the *Proper* Shepherd, but an *Hireling* ; nor the Parishioners his *Own* Flock ; nor the Revenue which is Assign'd for the *Keeping* it, *His* Revenue, but *Another's*. And, will the *Hireling*, whose *Own* the Sheep are *Not*, as naturally take the *Same* Care of them as if they *Were* his *Own* ? Or, will he Use the same *Diligence* for a *Small* Consideration, as for a *Larger* ? Or, will he not rather be tempted to think a *Care* proportioned to his *Pay* to be, on *His* Part, a Reasonable and *Sufficient* Care ?

Again ;

Again; the *Moral* Behaviour of the Curate is That, by which he will have the greatest Influence upon Those he is to Guide and Direct in their *Moral* Ways. And will he, naturally, have the same Guard upon his Own *Conduēt*; so readily forego the present *Appetite* or *Humour*; Use the same *Abstinences* and *Forbearances* in things Innocent, for the sake of Weaker Brethren, in a Place from whence he hopes quickly to be *Removed* (when, he flatters himself, what he had idly said or done will be *forgotten*, or He not *hear* of it); as in a Place, where he is to continue, probably, for his Life?

Again; the *Serious* Incumbent, immediately upon his Institution to a Benefice with Cure of Souls, begins to Inquire into the *State* and *Condition* of his Parish; Proposes, as far as he shall be Able, to Reform what is *Amis*

in it; Settles with Himself, in what *Method* he shall proceed, and what *Measures* he shall take, in order to obtain his *Pious* End; and, without Despairing to Correct even *Inveterate* Error, or *Habitual* Vice, in the *Older* People, will set himself in good earnest to Instruct the *Youth* of his Parish in their Duty, as the best Security he can have, that the *Next* Generation shall be Sober and Religious Men: And will a *Curate*, as naturally enter upon *Thoughts* and *Resolutions* of this kind, of which he expects not to see the Issue, as if he was to end his Days upon This *Spot*? Or, Will he not rather say, as in *Other* Translations may be said, here is *Ars longa, Mora brevis*? And that he will begin, in earnest, to do *Good*, when He is gotten to the *Height* of his Expectations? little thinking, that he is contracting a Habit of *Idleness* in the mean time.

I have

I have but One Word more to say to the Defender, and then I have done. “ *In truth, saith he, if Men would judge without Prejudice, it must be Acknowledg’d, that it is more for the Interest of the Church, and of Religion in general, that Men of eminent Learning and Prudence should Attend in the Courts of Princes and Noblemen, to Admonish, Instruct, and Advise Them, their Relations and Dependants, in Matters of Religion, than that the same Persons should be Oblig’d to attend Personally upon a Few Rusticks; who may learn as much as They are capable of from the Meanest Curate.*”

This Argument is brought in favour of *Non-residence*, the Author taking it for granted, that, if *Non-residence* be Allowable, *Pluralities*, which are the common Occasion of it, are so too. But, besides that there

are *Other* Arguments against *Pluralities*, This in favour of *Non-residence* is not Allow'd.

The Argument supposes, That there are no *Other* Clergy of eminent Learning and Prudence to attend in the Courts of Princes and Noblemen, for the Promotion of Religion, than the *Benefic'd* Clergy in the *Country*. I say, the *Argument* supposes This, because the *Defender* supposes the Man eminently *Learned* and *Prudent*, and, for his *Eminence* in these Respects, more *Fit* to Reside in the Courts of Princes and Noblemen, to be *Already* possess'd of a *Benefice* with Cure of Souls in the *Country*; since he affirms it to be more for the Interest of the Church, and of Religion in general, that *Such* Person should Leave his Cure of Souls in the *Country* to a *Curate*, and go *Himself* to Admonish Princes and Noblemen in the Courts of Princes. But,

But, are there, indeed, no *Other* Learned and Prudent Clergy to attend in the Courts of Princes and Noblemen for the Purposes abovemention'd, but who are already *Benefic'd* in the Country? If there *Are* Other, and if there are a sufficient *Number* of them, (as to be sure there are) then there can be no Occasion for those who are already *Benefic'd* in the Country, to desert their *Proper* Cures, in order to do that, which may be done by *Others* as well, without Neglecting any *Other* Duty.

But, after what *Manner* would they Admonish, Instruct, and Advise Princes and Noblemen in the Courts of Princes, when they *Should* attend there? By *Personal Conferences* about Matters of Religion, if these be *Desir'd*, Admonition, Instruction, or *Advice* may Learnedly and Prudently be Given; Or, if these be *Casual*, still

Opinion may Learnedly and Prudently be deliver'd ; but little regard will be had either to the Advice, or the *Opinion* that shall be *Obtruded*. There remain, then, but *Two Ways* by which the Attending Clergy, whatever be their *Learning*, can Admonish Princes and Noblemen in the Courts of Princes with *Prudence*: By PREACHING; and by PERSONAL CONDUCT ; the One containing *Literal*, the Other exhibiting *Virtual* Admonitions.

If by PREACHING; None can properly *Preach* before Princes and Noblemen in the Courts of Princes, but Those who are *Authoris'd* to do it. Accordingly *Authority* is given to a certain and sufficient Number of *Chap-lains* to Preach in their several Courses throughout the Year. *Authority* is also given to *Others* of higher *Stations* in the Church to Preach upon *Particular* Occasions.

The

The *Chaplains* appointed for this Purpose, may *All* of them be as eminently Learned and Prudent, as *Any* in the Kingdom, if Those, who have the *Appointment* of them, think it of Importance they should be so. *Others*, of higher *Stations* in the Church, must be Presum'd to be so too, unless you will Impeach the *Prudence* or *Goodness* of Those who Advis'd their Advancement.

With respect to the *Chaplains*; It is not Necessary that *Any* of *These* should be, as yet, *Benefic'd* at all. They may attend in the Courts of Princes, in the manner they are requir'd to do it, in hopes that their *Attendance* there will be rewarded, in a few Years, with a *Benefice*, or *Dignity* of good Value; and a *Benefice* or *Dignity* of *Good* Value will be a handsome *Recompence* for Such their Attendance.

Being, as yet, not *Benefic'd* at all, they can have no Occasion for the Permission of *Non-residence* upon any *Cures* in the Country. Or, if they should each of them have a *Single* Benefice in the Country, even then there could be no Occasion they should serve their respective *Cures* by *Curates*; since their *Times* of waiting, in their turns, in the Courts of Princes, are so *Short*, that their Absences from their Livings for this Purpose, do not, even in the Opinion of the Adversaries of Pluralities and Non-residences, seem to require it.

If they Have, or Would have, *Two* Livings each, and, so, Have, or Would have, *Occasion* for the Permission of *Non-residence* upon *One* of Them, then, it is easily seen, the Permission of *Non-residence* is contended for, not that they may *Attend* in the Courts of Princes and Noblemen to give Admonitions

monitions there; but that they may hold *Plurality* of Benefices with Cure of Souls. And will it, indeed, be more for the Interest of the Church, and of Religion in general, that, whenever a *Pluralist* in the Country hath a Conceit that his Sermons are too good for *Rusticks*, (which, with Submission, is a thing altogether *Impossible*) and that he hath Learning and Prudence to Admonish *Princes* and *Noblemen* to their Hearts Content, (which, perhaps, is a thing not altogether so *Certain*) the Permission of *Non-residence* should be continu'd?

With respect to Persons in higher *Stations*, who are *Authoris'd* to Preach upon *Particular* Occasions, it will not, surely, be said, *They* have any Need of the Permission *Not* to *Reside* upon Cures in the Country, which they are suppos'd neither to *Have*, nor to be *Capable* of having. They

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are already in *Possession* of the Rewards of the Eminent Learning and Prudence they have to Admonish Princes and Noblemen in the Courts of Princes, and *Ought* therewith to be fully satisfied. They are call'd upon to Preach upon the *Higher* Days, as being *Higher* Persons. The Requiring One or Other of *These* to Attend at Court for a Morning or Two in a Year for this Purpose upon Solemn Occasions, is, at once, a *Complaisance* from their Prince to their *Suppos'd* greater *Merit*, and an *Opportunity* to Themselves to shew their *Respect* to him, by such Learned and Prudent Discourses, as will justify his having Advanc'd them to the *Highb* Honours they have receiv'd. But, if they *Should* not therewith be fully Satisfied, but should Desire to hold a *Benefice* or *Two* with Cure of Souls in the Country *in Commendam*, yet
there

there could be no Occasion for the Permission of *Non-residence* upon Either, to the *End* that they might the better *Attend* in the Courts of Princes and Noblemen to Admonish them; since, if they were *never* to Attend there for this Purpose, they could *not* ever the more *Reside* upon any Benefice they should hold *in Commendam* in the Country. Their Attendance in *Parliament*, or *Convocation*, for One Part of the Year, and their Necessary Residence within their *Dioceses* to discharge the several Duties of the Episcopal Function, for the Remainder, would not give them *Leisure* to do it. The Permission, then, of *Non-residence* to *These* Persons could be of no Other Use to Them, than to secure them in the Reception of a Revenue, for which they neither *Did*, nor *Could*, perform the Service for which it was given; and to hinder any *Others* from
from

from receiving it, who both could and would, or might be *made* to do it, if they were Disinclin'd.

The *Other* Way of giving Admonition to Princes and Noblemen in the Courts of Princes, and greatly preferable to any Other, is by PERSONAL CONDUCT. *This* can be exhibited by the Clergy in the Character of *Court-Chaplains*, no otherwise, than as *Accidental Intercourse* with the Great Men at Court shall give them Opportunities; and will better be display'd by *Abstinences* than by *Acts*; there not being so much *Room* to Let their Light of Good *Works*, the feeding the *Hungry*, and cloathing the *Naked*, shine before *Princes* and *Noblemen*, as before *Rusticks*. Now, if *Vanity*, or *Luxury*, or *Adulation* be, in any of the Clergy of This Character, observ'd; if *Dissemblations* of their *Dislike* of what is said offensively

sively to Religious and Virtuous Ears, or *Forbearances* to say what may be said in Countenance and Support of Matters Serious or Sacred, be Remark'd; if curious and respectful *Visits* to Persons living in Infamy, and, for ought appears to the contrary, determin'd so to Live, be Noted; if *Interested* Applications, and *Ambitious* Views, *Disbonest* Suitings, and *Base* Attachments, do Appear; it is easily to be seen, that *This* manner of Life and Conversation in the Clergy exhibited to Courtiers, will, in the very Nature of it, *Disincline* them rather to Religion, than *Invite* them to it, as it will occasion a Doubt, whether these Clerical Men, who shou'd best know what are the Obligations to Religion, have Any themselves; since their whole Concern seems to be to Please Men for the sake of their Own Temporal Advantage.

vantage. But *Sobriety*, *Simplicity*, and *Innocence*, and a Just *Indifference* to the Riches and Honours of this World, and even a *Contempt* of them when they appear in Competition with *Decency* and *Duty*, will be a Fine Admonition to them, not so to Overvalue these Things, as, for the sake of them, to do any thing that is *Mean*, or *Unworthy* of a Man of Honour and Virtue. This is a *Sort* of Admonition which may be given by the Lowest to the Highest without *Offending*. *Verbal* Admonitions, tho' proceeding from *Affection*, or, as it may sometimes be suppos'd, from *Duty*, may yet be Dislik'd by great Men, as representing them faulty or deficient, or otherwise disagreeably to Themselves, and may seem also to Savour of Pride or Impertinence in the Monitor, as well as to Lessen the Value of the Admonish'd. But,
to

to Admonish *Others* to *be* Good, only by *being* Good *One's Self*, can have nothing irritating or provoking in it. If the Different Characters of Men be occasionally compar'd, as they always will, and the One, by this means, become a Reproach to the Other, yet this not being Intended, is not Repented. On the contrary, Men who take great *Liberties* Themselves, however they may delight to expose Hypocrites for *pretending* to greater *Strictness*, have yet a Secret Love and Veneration for *truly* Virtuous and Religious Men, and of the Clerical Order in particular, who are, at once, doing their *Own* Duty, and Teaching *Others* Theirs by this *Gentlest* of all Reproofs; and may be found, at length, to give over those irregular Pursuits, from which no *Other* Admonitions, probably, would have reclaim'd them.

The

The *Conduct* of Persons of a Religious Character in *Higher* Stations comes next to be consider'd. What would give *Offence* in Persons of the same Character in the *Lower* Station, will, in the *Higher*, give a great Deal more. For it is a worse Conduct, is liable to a worse Construction, will have a more diffusive Influence. For, in the *Higher*, there is suppos'd to be greater *Knowledge*, and the Error will be esteem'd to be against clearer *Conviction*, and the *Departure* from Rectitude more culpable. Their Personal *Conduct* consider'd as *Men*, or as *Clerical* Men, tho' Unexceptionable or even Laudable, can instruct no further than in what is comely in *Private* Life. It remains, that they have great regard to their *Conduct* in their *Higher* and more *Public* Stations, which have *Proper* Duties belonging to them. Their Stations being *Higher*,
 their

their Behaviour will be more *Conspicuous*. The Eyes of all Men will be upon it. All Men will *Judge* of it. Most Men are *Good* Judges of it. Knowing what will *Be* right in them, they wait with *Attention* to see, especially in *Trying* Cases, whether they will *Do* right. As their *Firmness* to what is Right will be the Comfort and Stay of the Good, so their *Frailty* will be the Triumph of the Bad, and the Parent of more Badness. As often as a *Bishop* shall not *Ordain*, or not *Institute* to Benefices within his Diocese, *Illiterate* or otherwise *Unworthy* Persons at the Recommendation of Great Courtiers, so often may he be said to have given proper Admonitions to them, that He himself hath a Regard to the *Learning, Piety,* and *Virtue* of Men, and particularly of the *Clergy* for the sake of *Other* Men; and that it would be greatly

for the Interest of the *Church*, and of *Religion* in general, if they would be careful to be truly Inform'd of the *Clerical* Merit of the Persons they *Prefer* Themselves, or *Recommend* to Others, and to *Prefer* and *Recom-*
mend no Other. And, as every *Bi-*
shop is a Lord of *Parliament*, and a Part of the *Great Council* of the Na-
 tion to Princes, and a Judge of the *Civil* and *Religious* Interests of his Country, and of what will imme-
 diately, or remotely affect *These* In-
 terests, so will he have fine Opportuni-
 ties of giving Admonition to Princes,
 and Noblemen in the Courts of
 Princes, by only declaring himself
 perpetually and uniformly *Content*,
 that what he really thinks in his *Con-*
science, and is able to support by *Rea-*
son, to be *Preservative* or *Promotive*
 of *These* Interests, should take Place ;
 and perpetually and uniformly *Not*
 2 : *Content,*

Content, that any thing *Derogatory* to, or *Destructive* of them, should succeed. Which Sort of *Virtual* or *Interpretative* Admonition proceeding from Persons in their *High* Character of *Counsellors* to their Prince, and who have given no Occasion to Suspect their Honour and Integrity in *Private* Life, will incline all Serious Men, tho' they should Disagree from them in *Opinion*, yet very much to regard their *Holy Profession*.

But, after all, if a *Beneficiary* might *Honestly* leave the Government and Direction of his Parish to a *Curate*, and go *Himself* to Admonish Princes, and Noblemen in the Courts of Princes, (which, I doubt, would be found to be a Piece of *Knight Errantry* at last, if really intended) yet, This would be wholly *Unnecessary*, if not the very Way to *Avoid* Doing That, which, of all Things, he pretends to be *De-*

sirous to do. For (the King excepted) all the Princes and Noblemen in the Kingdom are *Parishioners* to some Parish or Other; and do generally *Reside* a good Part of the Year at their *Country Seats*, within the Parishes they respectively belong to. And here, if *Admonition* be Intended, the Learned and Prudent Clergy will have the *Opportunities* they seem to Covet. For, Here, the great Men are retir'd from the Hurry and Distraction of Public Business; and are more at *Leisure* to consider their Mortality, and what relates to their Future State. Here, they have *Room* to review what hath been *Irregular* in their Moral Conduct, the *Misapplication* of their Wealth, or the *Abuse* of their Power, or the *Vanity* of their Pursuits; and are better *Prepar'd* to Listen to the Discourse that is corrective of These Errors. Here, they
generally

generally come to Church, and make the Duties of Admonition, Instruction, and Advice very *Practicable* to the Parish Priest. There is no longer any *Occasion* for Him to go to Them, who will come to Him, and will Delight to do so, if he *Be* really what he *Conceives* himself to be, Fit to Admonish Princes, and Noblemen in the Courts of Princes. Or, if he think what is deliver'd in *Sermons* to Religious Assemblies, will not by *Particulars* be so well apply'd to Themselves, as what may be offer'd to their Consideration in *Private Conference*, Here, the *Access* to them will be always Easy. It will be almost a Rudeness in him Not to *Visit* them frequently. His Decent, Open, and Gentleman-like Behaviour will Invite Condescensions to *Revisit*. The Inter-course, by Degrees, will become Free, and without Reserve. Their Opinions

will, in some respects, be the *Same*, in Others, *Different*. If Different, in Matters of *Little* Importance, Superiors have a Right to great Deference. If, in Matters of Religion, These are to be Defended in the best Manner. They will be so by *Learning* rightly apply'd, and by *Reasoning* clear and conclusive. He will, here, consider himself, what he will be Look'd upon by Others, as in his *Proper Station*; and acting agreeably to his *Proper Character*; and as having a Conscientious Regard to the Duties of his Profession, *Virtutis veræ Custos rigidusque Satelles*; as One, no more to be *Aw'd* by Superiority of Condition into Weak Defences, or Concealments of his Strength, which may be exerted with great Modesty, and not the less Force, than the *Lawyer* or the *Physician* into *Pleasing*, rather than into *Safe* Opinions and Prescriptions, hurtful

ful at once to the Confultor's *Estate*, or *Health*, and to their Own *Credit*. If, in the Conversations he shall be permitted to have with his Noble Parishioners, he will only be Watchful of Opportunities to *Say* and *Do* what he shall think will be most Likely to induce a Regard to the Belief and Practice of the Doctrines and Precepts of Christianity; neither Complimenting them with the Piety and Virtue they have not, nor Complying with them in what he Conscientiously disapproves; all is done that he could have done in the Courts of Princes and Noblemen; and more, in Proportion as the Opportunities are better, and more frequent. Or, if he cannot be Satisfied, unless Courtiers in *general*, who are *not* his Parishioners, know What he hath to say to them by way of *Admonition*, it may be imparted to them by Books Learn-

edly written in his Retirement, and Publish'd; which, having been well consider'd, well digested, and properly express'd, will be taken altogether as kindly, and, I dare say, do them full as much Good, as if it had been Communicated to them *vivá voce*: Besides, What is *Written* is permanent, whilst What is *Spoken* is often forgotten; and a *Book* may be *Read* at *Leisure* by Those, who will not always *be* at *Leisure* to *Hear* what Good Men have to *Say*.

If, by "*Courts of Princes and Noblemen,*" the Defender means, as well *The Courts* or *Families of Noblemen*, as the *Courts of Princes*, and *Noblemen* residing in the *Courts of Princes*; neither then will it appear to be
 " *more for the Interest of the Church,*
 " *and of Religion in general, that*
 " *Men of Eminent Learning and*
 " *Prudence should attend, as Chap-*
 " *lains,*

“ lains, *in the Courts, or Families,*
 “ *of Noblemen to Admonish, Instruct,*
 “ *and Advise Them, their Relations*
 “ *and Dependents, in Matters of Re-*
 “ *ligion, than that the same Persons*
 “ *should be Oblig'd to attend Person-*
 “ *ally upon the Instruction of Rus-*
 “ *ticks.*”

For, there are as Learned and Prudent Men of the Profession, who have, as yet, No Cure of Souls, as Any who Have ; and who would be very Willing to Reside, as Chaplains, in the Courts, or Families, of Noblemen, if they might suppose they were taken into the said Families *for* their Learning and Prudence, and might hope to be treated there in a Manner agreeable to their Character ; and who, I dare say, would be *Contented* with *Single* Livings of good Value in the Patronage of their respective Lords, as These should become Vacant.

cant. Or, if there were any Doubt of the Matter, it might previously be inquir'd, Whether they would or no. And, in case they would not, I am confident, there might be found Others, as Learned and Prudent, that would.

There is no *Necessity*, then, nor *Propriety*, that Persons, already Possess'd of Benefices with Cure of Souls, should go, as *Chaplains*, into Noblemen's Families. Those, who have Livings already, are *Already* Chaplains to their respective Parishioners. The already Benefic'd are, then, Improperly admitted into Noblemen's Families in This *Character*, and as improperly retain'd there, after they shall have become Benefic'd. After a reasonable *Provision* shall have been made for a *Chaplain*, it is time for Him to retreat, that *As* reasonable a Provision may be made for *Another*,
 who

who shall Reside, and Officiate, after him, in his Lord's Family.

I conclude, then, that it is more for the Interest of the Church and of Religion in general, that the *Benefic'd* Clergy should be oblig'd to attend *Personally* to the Instruction of a Few or More *Rusticks*, as it may happen, and to a Few or More *Nobility* or *Gentry*, as these shall occasionally mix with the rest of their Country Congregations, than that the *Same* Persons should attend in the Courts of Princes and Noblemen, to Admonish, Instruct, and Advise Them, their Relations and Dependents, in Matters of Religion, let their Learning and Prudence be as great as They Themselves do Imagine. And This would be the Case, even if we were to Suppose the Interest of the Church and of Religion in general, were to be Estimated by the *Effect* which the Admo-

Admonition, Instruction, and Advice of Prudent and Learned Persons might have on Princes and Noblemen, or their Relations and Dependents.

But Why This unseemly *Preference* of Persons, between whom, in the *Present* Case, it is certain there is no *Inequality*. I beg leave to Inquire into their respective Pretensions to the Care of the Learned and Prudent Benefic'd Clergy.

Pray, What are *Rusticks*? Why, They are a plain Sort of People, whose Lot it is to Live in the Country. Their Employment of general Use to Mankind. The Necessaries and the Comforts of Life are owing to them. By their Industry and Ingenuity even Princes, and Noblemen in the Courts of Princes, are Fed and Cloath'd. For Religion; in the general, they acknowledge an Over-ruling Providence,

dence, and Submit, and are Thank-ful, as they See Occasion. They believe also *the Resurrection of the Dead, and that they shall all appear before the Judgment Seat of Christ, and receive the Things done in the Body, according to what they have done, whether it be good, or bad.* In Particulars, there is enough that is Naughty, Hurtful to Themselves, and Injurious to Society.

And pray, What are *Princes*, and *Noblemen* in the Courts of Princes? Why, They are a polite Sort of People, whose Fortune it is to Live at Court. Their Employment, in the Nature of it, of the greatest *Dignity*, of the highest *Importance*; no less than the Superintendance of the Peace and Happiness of the Kingdom. For these Purposes, the Prince is Intrusted with the Execution of the Law, the great Security of the Liberties and Properties of his Subjects. And if,

at any time, he attempt by *Force*, or, which is the same Thing, by *Colour* of Law, to extend his Power beyond the Limits of it appointed by Law, Noblemen in the Courts of Princes are to say *Nay*. For their Religion; That is to be known by its Fruits, like the Religion of all Other People. As much as there is of a Life and Conversation there agreeable to the Precepts of Religion, so much there is of Religion. There are Religious Persons at *Court*, as well as in *Other* Places.

Now, setting aside the *Absolute* Obligation that the Clergy, Benefic'd in the Country, are under, to Reside *Personally* upon their respective Cures, and to take care of the Salvation of the Souls of their Own People; and, supposing them perfectly at Liberty to instruct either *Rusticks*, or *Courtiers*, as they should like best, I inquire,
 which

which would be most for the Interest of the Church, and of Religion in general, their taking Care of the *One*, or the *Other*.

I. Princes, and Noblemen in the Courts of Princes, have had a *Liberal Education*, and are suppos'd to know their Duty to God, to their Neighbour, and to Themselves already; and certainly do so, if their Instructors, in their early Years, have not been Deficient in the Care of them, or Themselves have not Neglected their Opportunities: Whereas *Rusticks*, generally speaking, not having had *This* Advantage, or not to the same Degree the *Others* have, there is the greater Need the Want of it should be supplied by Learned and Prudent Teachers, who, in *Catechetical Instructions*, *Plain Sermons*, and *Private Conversations*, may open and
inforce

inforce those Duties which the *Others* are supposed to know already.

But, 2. If Princes, or Noblemen in the Courts of Princes, may, some of them, at least, in some respects, want to *Know* their Duty, yet, *They* can all of them *Read* very well. And, having been conversant in the *Latin*, and, probably, in the *French* Language, are not at all at a stand, for the Meaning of innumerable Words deriv'd from thence. And, having frequent Opportunities of polite and ingenious Conversation, they grow to be very Judicious concerning what passēs in *Discourse*, and their good Judgment goes along with them in what they can find Time to *Read*. And, if they doubt of any Matter of Duty, and are Desirous to be Inform'd, *They* can easily come at the *Books* that Treat of it, and attain to
the

the Knowledge of it in a great Measure of themselves: Whereas *Rusticks* cannot, many of them, so *much* as *Read*; And Those who can, for want of a Scholastic Education, are not Acquainted with many of the *Terms* in which Knowledge is intended to be Convey'd; nor, if they were, could *They*, generally, go to the *Expence* of such *Books* as should be recommended to their Perusal; nor would it be *Safe* to Listen to *Every* Recommendation of this Kind: For, in Different Readers there are Diversities of Opinions; and the poor Man, who is in Pursuit of Salutary Knowledge, may be *bewilder'd* instead of being rightly *conducted*. See, then, the Necessity of a constantly Resident Parish Priest, both Learned and Prudent, in whose Manners and Deportment his most illiterate Parishioners may *Read*, every Day of their Lives, fine

Lessons of Justice, and Temperance, and Patience; of Compassion, and Tendernefs, and Diligence to do all good Offices, to their great Comfort and Improvement; and Who, to Those who have good *Books*, and *Leisure* to read them, may *Explain* what is difficult in the Expression by easier Language; and *Lend* them such Books as, he thinks, will be useful Guides to them in their Way to everlasting Happiness; or *Give* them Such as are often written for this Purpose; and *Discourage* them from Reading others that will be Unprofitable.

But, 3. Allowing that Princes, and Noblemen in the Courts of Princes, may *Want* the Aid of Learned and Prudent Men in *Particular* Cases, where, what is to be done with a *Safe* Conscience, becomes a Thing intricate and perplex'd, and requires
Learning

Learning and Judgment to difintangle and unfold it; yet, there is no Need the Benefic'd Clergy in the *Country* fhould Leave their Cures to *Curates*, that they may go *Themfelves* to fet Courtiers right in thefe doubtful Cafes. For, there are the Court *Chaplains* (who *are*, or *ought* to be, for Parts and Learning, the very *Flower* of the Two Univerfities) refiding with them, in their Turns, for this Purpose. There are alfo the *London* Clergy, in all Ages a *Learned* Body of Divines, of great *Abilities*, and much *Practis'd* in Difficulties of this Nature, and at the *Door* of Courtiers, and often of their *Acquaintance*, who may Instruct and Advife Them, their Relations, and Dependents, without any Neglect of their *Proper* Bufinefs. There are alfo the *Bifhops*, who commonly Live in Town for the greateft Part of the Time that

Princes and Courtiers do ; and whom, by reason of the Dignity of their Station, it is not beneath the greatest Courtier or Prince to consult in a Matter of Conscience ; and amongst whom there are Men of so great Knowledge and Judgment in Matters of this Kind, that, in These, it cannot be unbecoming the Wisest Men Living to Consider, and Regard their Opinions. What occasion, then, can there be for any Clergyman to desert his Cure in the Country, that he may go to Admonish Princes, and Noblemen in the Courts of Princes? *They have there already Moses and the Prophets, let them hear Them. If they will not Hear Moses and the Prophets, neither will they be Persuaded by Any Benefic'd Clergyman in the Country, who shall come on purpose to Admonish them.*

Again ; towards Improvement in
Christian

Christian Knowledge a *Disposition* to Learn is the chief Thing requisite, as being what implies *Attention* to the Instruction given, a *Review* of it afterwards in Retirement, and a further *Inquiry* with respect to any Part of it that is not perfectly understood, or seems not reconcileable with certain Notions hitherto look'd upon as indisputably True. It is not pretended, sure, that this *Teachable* Disposition abounds in *Courtiers*, and is deficient in *Rusticks*? Rather should I suppose it to be more in Rusticks, who can neither have that *Opinion* of their Learning, nor that *Conceit* of their Parts, as to think they have no *Need* of Instruction; which was the Case, at the first Preaching of the Gospel, when *Not many Wise Men after the Flesh, not many Mighty, not many Noble, were call'd*: Let *Them* therefore receive it, who *Can* receive it.

438 PLURALITIES *Indefensible.*

Still, it is pretended, that *Princes*, and *Noblemen* in the Courts of Princes, preferably to all *Others*, are to be attended by Clergymen Eminent for their Learning and Prudence, that a *Regard* to Religion wrought in *Them*, may influence their *Inferiors* to the *Like* Regard. I readily acknowledge, that a Regard to Religion wrought in *Them*, is very Likely to have This Influence. And Advise by all means that it *Be* wrought in *Them* by Those who are *Appointed* to attend them for this Purpose; whose *Proper* Station gives them, at once, Authority and Opportunity; and whose greater Figure adds a Weight to all they are *Able*, or shall think *Fit* to say upon this Subject. But, allowing it to be *true*, that a *Regard* to Religion in Great Men will influence their *Inferiors* to the *Like* Regard; yet, if it be *As* true, that a *Disregard* to Religion
in

in Great Men, will have as great, or, since it falls in with the Corrupt Inclinations of Man, a much greater Influence upon their Inferiors to the *Like* Disregard, it is but reasonable the Benefic'd Clergy should be Resident upon their *Proper* Cures, the more effectually to preserve their respective Flocks from the Contagion of the ill Example of their Superiors. So much they will have the Satisfaction to think they are doing for Princes and Noblemen, tho' not at *Court*, that the Disregard to Religion, which they have not the Opportunity to remove, or abate in *Courtiers*, shall be as little hurtful to the *Rusticks* under their immediate Care, as is possible.

If *This* Pretence be not Sufficient to warrant the Attendance of the Benefic'd Clergy at Court, there can be no *Other*. For, take *Princes*, and

Noblemen in the Courts of Princes, out of their *Stations*, and *They* also are no better than *Rusticks*. Whatever may be the Difference of their *Stations*, there is None of their *Persons*. Princes and *Noblemen* have been forward enough, indeed, to claim a *Superiority* of regard to their *Persons* by *Birth*; but there is nothing in it. Their Way of *Entring* into Life is just in the same Manner, and, having done the Good or the Ill they had in their Hearts to do, for a few Years, their *Going Out* of it is the Same. The *Like* Superiority they have been apt to Arrogate to Themselves, for the *Honour* by which their *Persons* are distinguish'd; but there is nothing in That neither. For, nobody wants to be inform'd, that a *Title* is One Thing, and *Honour* Another. And, tho' these may consist, yet that the *Courtier*, and the *Rustick* often

often share *These* between them. *Personality* is nothing else but a *Body* and a *Soul* united. They are put together to see how the Person thus constituted will *Behave*. As is his Behaviour, Such is the *Regard* that is due to him. And as *God* is no Respector of *Persons* in the Matter of *Salvation*, so neither ought his *Ministers*. With respect to the *Body*, the *Rustick* is as tall, and as strait, and as strong, and as swift, and as healthy, and as handsome, as a *Prince* or a *Nobleman*. And the *Rustick* is equally Interested with the Prince or the Nobleman, that the *Health* and *Strength* of his Body be preserv'd by the Preacher's Admonitions and Exhortations to Temperance and Chastity ; and the *Publick* is as much or more So, whether the Strength and Health of *Rusticks* be employ'd in *War* abroad, or *Industry* at home.

That

442 PLURALITIES *Indefensible.*

That the *Body* of the *One* is to be deposited in *Harry* the VII's Chapel, and of the *Other* in his Own Slovenly Parish Church-yard, makes no Difference. And what shall become of the *Soul* after This, is as much the Concern of the *Rustick* as of the *Courtier*. The Soul of the *Rustick* is as Precious to *Him*, as That of the *Prince* to *Him*. The *Rustick*, then, must, naturally, be as Sollicitous for its eternal Welfare; and as Desirous to know what He must do to Secure, and what he must avoid doing lest he Hazard, its everlasting Happiness; and cannot, without monstrous *Injustice*, and even *Cruelty*, be defrauded of *That* Care of it that is due to it, for the sake of any Prince's Soul in the Universe. And, tho' it be confes'd, That the *Publick* is greatly Interest'd that Princes and Noblemen be *Religious* Persons, that Others may
be

be excited by their Example to an Imitation of their *Virtues*; yet, after they are gone from hence, the *Publick* is no more concern'd What is the State of the *Prince's* Soul, than of the *Rustick's*, in the Other Life.

If, then, it appear, that the Benefic'd Clergy in the *Country* (supposing them perfectly at Liberty to take care of *Rusticks* or *Courtiers* in Spiritual Matters, as they should Like best,) would more truly consult the Interest of the *Church*, and of *Religion* in general, if they should rather attend upon their respective *Rustick* Congregations, What shall we say, if it be *Certain*, that they are *Not* at Liberty to make This Choice, but are under the Strictest Obligations of Honour and Conscience to *Personal* Residence upon their Several Cures; and to permit the Fruits of their Learning, Parts, and Prudence, to be *quietly*
Injoy'd

444 PLURALITIES *Indefensible.*

Injoy'd by Those, from whom, as hath already been noted, they cannot be *Alienated* without *Fraud*. For, tho' the *Property* of These Indowments be still in the Parochial Priest, yet, the *Use* and *Profit* of them is in the Parishioners ; a Valuable Consideration having been Accepted by the *Proprietary*, to let the Produce of them redound to the Benefit of the *Usufructuaries* ; and the Estate the *Usufructuaries* have in the *Proprietary's* Knowledge, Ingenuity, and Discretion, cannot in Equity be Transferr'd even to a Prince, to the Diminution of their *Profit*, any more than any *Other* Estate in like Circumstances.

But, by the Defender's calling them " *a FEW Rusticks,*" and saying, " *They may Learn as much as they*
" *are CAPABLE of from the MEANEST*
" *Curate,*" the Proprietary is led to
believe

believe That he gives them an Equivalent in a Substitute: Which, very likely, is not *True*; and, if it be, is nothing to the *Purpose*, if *They* don't think so. But, who can tell What they are *Capable* of, till he hath Tried? That many of them are *Ignorant* of Religious Matters, is a Proof of nothing so much as that they have been *Neglected*. There may be Deficiencies of Intellect in *Particular* Rusticks; and so there may in *Particular* Courtiers. But, in the general, they don't want Understanding; and, in what they Profess, have great Ingenuity. Where there is not a Defect in Nature, all Matters Moral and Religious, necessary to Man's Temporal and Eternal Welfare, are within the *Capacity* of Rusticks. In *Other* Arts, a *Genius* may be requisite. In Religion and Morality, a *Desire* to *Learn*, not oftener found

in the *Courts* of Princes and Noblemen, than in the *Cottages* of Rufficks, is Qualification Sufficient. What is further requisite to their *Improvement* in Religious and Moral Knowledge is *Capacity* in their Minister to *Teach*. Now, contrary to what the Defender hath asserted, I have some Notion of a Curate so *Mean*, as that He may not *Himself* have all that Knowledge to *Impart*, which *They* could *Learn*; Or, that He may not have *Skill* to explain the Several Duties to be taught them, attended, as they may be, with great Variety of Circumstances, in so clear a Manner, as that They shall perfectly Understand him; Or, that He may not have *Eloquence* enough to Invite them to the Performance of These Duties, by shewing the same to be reasonable, and amiable, and beneficial; Or, that he may not always be prepar'd

par'd even to *Read* the Compositions of Abler Divines in such a Manner, as that they can be, in the least, Edified thereby; Or, that He may render the most Improving Sermons of his Own or Other's Composing Insignificant by Levities, Indiscretions, Immoralities.

I do not Deny, but that there are Curates of Good Parts, Good Learning, and Exemplary Behaviour. But yet, I think, with the Framer of the Act of Parliament * prepar'd to have been offer'd to the Consideration of the Legislature in 1681, and suppress'd, as it is suppos'd, by a *Roman* Catholick Influence, “ *That the Persons call'd*
 “ *Curates depending on Pluralists and*
 “ *Non-residents, and by Them first*
 “ *brought into the Church, are, in the*
 “ *main, a Sort of weak and mean*
 “ *Clergymen; and that many Scan-*

* See Appendix, N° 1.

“ *dals*

“ *dals have hereby arisen, and Sects*
 “ *and Schisms been multiplied, and*
 “ *Separation from the Church of Eng-*
 “ *land increas'd, and Differences*
 “ *and Breaches amongst Protestants*
 “ *widen'd.*”

But, Why will the Defender In-
 struct the Beneficiary to *Despise* his
 poor Flock in so Insolent and Irreli-
 gious a Manner? *Rusticks!* Did our
Saviour refuse to Converse with *Ruf-*
ticks? Had *He* any respect to the
Gold Ring, or the *Goodly Apparel?*
 Did He not make it a Part of the
 Proof of his *Mission*, that the Poor
 had the Gospel Preach'd unto them?
 A *Few Rusticks!* If the Beneficiary
 would Vouchsafe to Learn What was
 the Number of his Parishioners, he
 would rarely find they were a *Few*.
 It would often appear, that they ex-
 ceeded the Number of the Princes
 and Noblemen he was so Impatient
 to

to attend. And is not the Salvation of Souls the *Only* Business of his Office? And, of *What* Souls preferably, but of Those who are committed to his Care? Rusticks are the Bulk of Mankind. If *One* Beneficiary may Neglect them, by reason of his Learning and Prudence Sufficient to Instruct Princes and Noblemen, so may *Others*, who can fancy that *They* also have Sufficient Learning and Prudence for this Purpose. And can it be for the Interest of Religion, that the Bulk of Mankind should be in Danger of becoming *Heathens*, that a *Few* Princes and Noblemen should be Admonish'd to be *Christians*? And who, being already Provided with Store of *Other* Proper Monitors, have no Occasion for *Their* Admonitions?

Shall I say what I think? It is my real Opinion, That the Interests of the Church, and of Religion in general,

Suffer very much by the Attendance of the Benefic'd Clergy in *Other* Places, than upon their *Proper* Cures, and, more a great deal, by their Attendance in the *Courts* of Princes and Noblemen, than in Any *Other* Place. The Pretence is, the Advancement of *Religion*. The Fact is, to Negotiate and Sollicite their *Own* Advancement. Nothing is more Unbecoming the Religious Character, than to *Pretend* that to be which *Is* not. Nor can any thing be *Unbecoming* in a Clergyman, which will not be a *Hurt* to Religion. For any Man *Personally* to Sollicite that the Rewards of great *Learning* and *Goodness* may be conferr'd upon *Him*, is Void of *Modesty*. For, it is to say of Himself, that he is very *Learned* and very *Good*: Which whoever can say of *Himself*, is certainly not very *Good*, nor will the saying it be any Evidence that He is very *Learned*. The Attenders in the Courts of Princes make *Speeches* for great Men, which they never deliver'd. They make them say, "What is not worth *Asking* is not worth *Having*." And

And affirm, that “ Great Men *want to be Ask’d.*” But no *Great Men*, that are *Good Men*, want to be *Ask’d*. Those only *Want* This, who, not enough Sollicitous that the Vacant Office be fill’d worthily, think only, if they oblige a Clergyman in what *He Asks*, they are Intitul’d to an Equivalent from Him, in what *They* shall Ask: Which, yet, can then only be right, when, what *They* shall Ask, *As* an Equivalent, is right. Those who want to *Sell*, want to be *Ask’d*, as all other *Market People* do. But Those who have any thing to *Give* to Learned and Good Men, are afraid of nothing so much as to be *Ask’d*. They would be at Liberty to *Give* to whom they *Approv’d* for their Learning and Goodness, without making any Other Person, to whom they did *Not* give, either Sorry, or Angry. I would have *All Clergymen* think, what all *Good Clergymen Do* think, That nothing is worth *Asking* or *Having*, that shall lay an Obligation upon them to any thing more, than the *Duties* of their Office, and such *Acknow-*

ledgments as are consistent with their *Proper Character*. And if the Patron *Wanting* to be Ask'd, *Means* no more, nor *Expects* more, it is certain, He would have better Pleas'd the Receiver, and have laid a greater Obligation upon him to do *These Duties*, and to make *Such Acknowledgments*, if he should have Given *Without Asking*. *Personal Sollicitations* of the Rewards of Clerical Indowments are Void also of *Magnanimity*; without which no Man is *Fit* to be a Clergyman, or can be of any *Real Use* in the Ministerial Office. *Magnanimity* is never *Surpris'd* into an Admiration of Riches, or Honours, or other Temporal Emoluments; nor is ever *Scar'd* with the Apprehension of Obscurity or Infelicity in the Want of them: And, So, easily foregoes what is found to be an *Insuperable Temptation* to *Meaner Men*. *Magnanimity* is pleas'd with *Deserving* these Rewards; and well enough pleas'd with the *Accession* of them too, if they *Accede* as *Tokens* of Desert. *Personal Sollicitations* are not only *Conceited Pre-*
dications

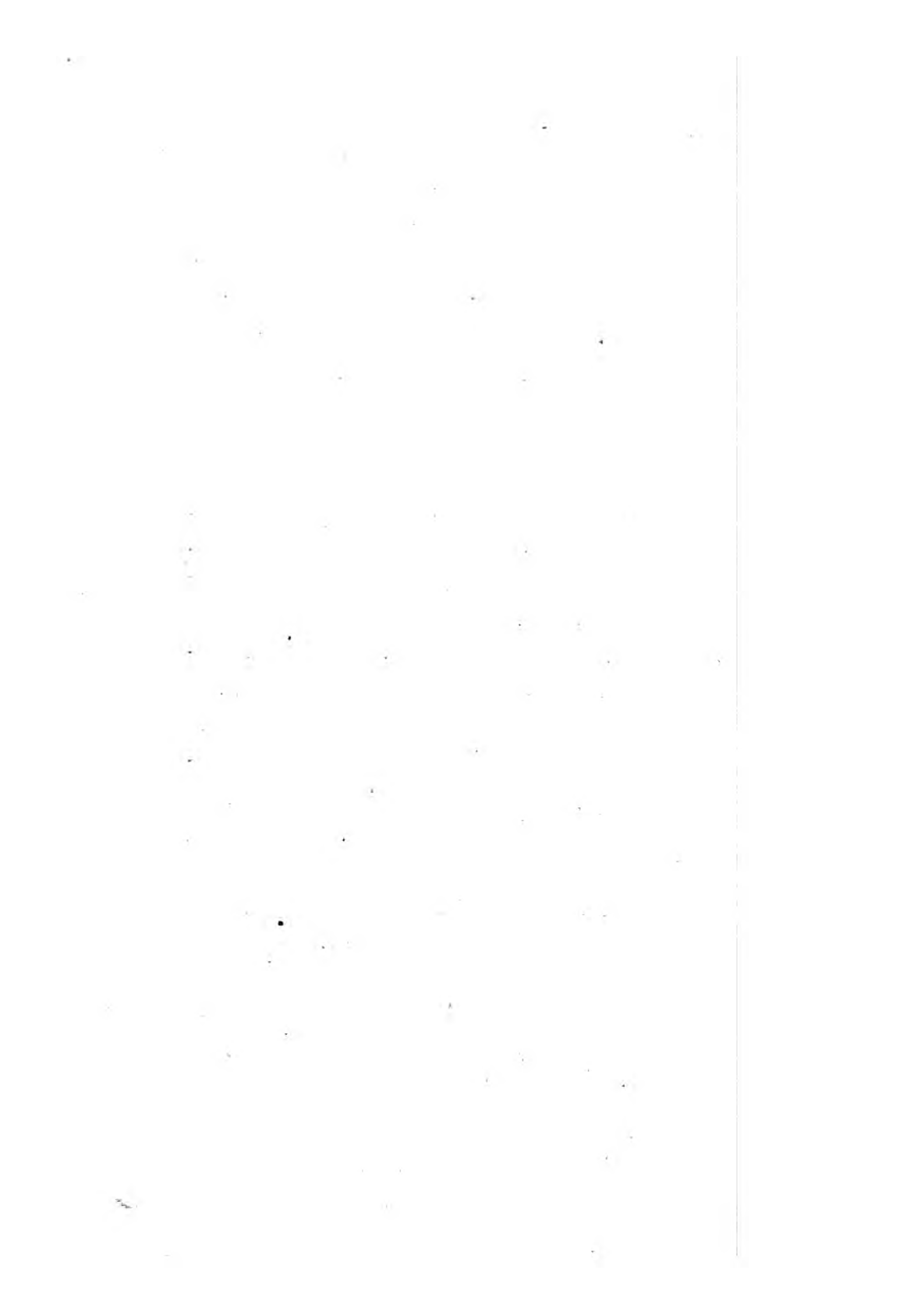
dications of a Man's *Own* Worthiness, ever to be suspected, but *Forward* Declarations of his *Obsequiousness* too; and would generally fail of Success, if they were not so Understood. For the *Seeking* Clergy have been the Corruptors of Many Patrons. They would not give them *Room* to deliberate, Who was Fittest to be chosen. They have *Interrupted* them in their Thoughtfulness about This Matter. They have drawn off their Attention to Men's *Ecclesiastical Merit*, and have Interpos'd, and Obtruded their *Own Officiousness* instead of it. They have magnified their *Own Value* unduly, and, as unduly depreciated *That* of more Modest, and more Able Men. They have teiz'd Patrons not only with Importunities from Themselves, but with Uneasy Applications from Others also in their Favour. So great a Demand for what Patrons had to bestow freely, taught Such of them as lean'd to private Interest, that there was *Another Price* for Ecclesiastical Preferments, than *Will* and *Ability* to discharge the

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Duties thereto belonging in the best manner. They perceiv'd that the *Seeking* Clergy, who were dispos'd to become *Pluralists* and *Commendamists*, tho' they could not possibly have *This* Price to give, but in part, were as pressing for Accumulations of Benefices and Dignities, as Covetous and Aspiring Laymen for the Increase of their Temporal Wealth and Grandeur; which assur'd them, they had not the Virtues which constitute the Sacred Character, and that they would *Give* Another Price, whenever Another would be *Accepted*. The Certainty of This became a Temptation to many Great Men to gratify them in their Pursuits, since, if, at any time, they should want their Assistance to the Accomplishment of their Own Schemes, they reckon'd they might be *Sure* of These Men, who had given the greatest Testimony they could, that they should have No Scruples. Whereas, if they could have Conquer'd their Own Appetites, and not Suffer'd Avarice and Ambition (which can have no
Place

Place in the Hearts of Christian Men) to have made them as Unsteady as the Wind, no Applications of *This Sort* would ever have been made to them. When once it was believ'd, that they acted steadily and uniformly upon Principles of Honour and Conscience, no One could be so Imprudent, or would be so Affronting, as to desire they would do any thing which could not be Justified upon those Principles. Constancy to These is the only way to preserve *Religion* in Ourselves, and in Others an *Opinion* that we regard Religion. And I could heartily wish, for the Ease of Religious Courtiers, and for the Interest of the Church, and of Religion in general, that no Other Clergymen might be Seen in the Courts of Princes and Noblemen, than Those whose Proper *Stations*, or Proper *Calls*, made their Attendance there their Duty. A *Self-seeking* Clergy are at no time Proper Instruments for the Promoting of a *Self-denying* Religion.

F I N I S.



APPENDIX.

N^o I.

An ACT against PLURALITIES and NON-RESIDENCE.

WHEREAS it is evident from Scripture and Ecclesiastical History, that, during the first and best State of the Christian Church, when the Bishop and his College of Presbyters took the Care of the *Diocesan* Church in common, there was no Place for Pluralities and Non-residence; and, whereas, it was for some long time after the Division of the *Diocesan* Church into distinct Cures, 'ere that Incumbents on Benefices became Pluralists, or ordinarily Non-resident; and, whereas also, upon the Miscarriages of Clergymen in that Kind, there were many Canons and Constitutions, under the most severe Ecclesiastical Sanctions and Censures, made against them both by General, National, and Provincial Councils, and particularly in this Kingdom; yet, it appeareth also, that, as the Pope of *Rome's* Usurpation over the

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Churches

Churches of Christ increas'd, so These and Several Other Mischiefs follow'd the same; Popes for their own Gain, and to Advance their own Favourites, and to encourage Subjects even against their Own Kings and Princes, granting out Dispensations for Pluralities and Non-residence, to the great Scandal of Christianity, and Perdition of poor Souls left thereby as Sheep without Shepherds; and, whereas King *Henry* the Eighth, upon his Ejection of the Pope's Supremacy, and Re-assuming of the just Rights of the Crown, did, by Consent of his Parliament, make such Provision against Pluralities and Non-residence as the *Times* would then bear, but very short of what the mischievous Effects thereof did require, still allowing Pluralities and Non-residence to Some Persons, under certain Conditions, and Dependencies upon the King's Majesty, his Royal Relations, and the Nobility, and Other Persons of this Realm, as by the Acts in His Time made doth appear; and, whereas the Concession by the said Acts made hath been much Abus'd; and the Service of God, and Other Ministerial Duties thereby much Neglected; and Simoniacal Contracts multiplied; and Piety and Learning discourag'd, (whilst some *One* hath ingross'd the Benefices or Dignities that might have serv'd for the Maintenance of *Three* or *More* Learned and Laborious Persons;) and a Sort of weak and mean Clergymen call'd Curates, depending on Pluralists
and

and Non-residents, brought into the Church, and many Scandals have hereby also arisen; and Sects and Schisms been multiplied; and Separation from the Church of *England* increased; and Differences and Breaches amongst Protestants widened: For Remedy herein, Be it enacted by the King's most excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal and Commons in Parliament assembled, and by Authority of the same, That the aforesaid Statutes of *Henry* the Eighth, and all Other Statutes whatsoever, allowing Pluralities and Non-residence, be for so much Repealed, and are for so much hereby Repealed; And that, from and after the first Day of *May*, in the Year of our Lord 1681, no Ecclesiastical Person shall continue Possessed of *Two* Benefices with Cure of Souls *; and that every Such Person, having at present, or that shall have, on the said first Day of *May*, more Such Benefices than *One*, shall, before the first Day of *June* in the said Year 1681, declare, under his Hand and Seal, before the Lord Bishop of the Diocese wherein any of his Benefices are seated, What Single Benefice he will retain; and shall, in due Form of Law, Resign all Other his Benefices into the Hands of the Lord

* The Author of *Plur. Indef.* differs not in Opinion with Bishop *Barlow*, who thinks This Clause of the Act should be Omitted; and hopes also, what he hath said in p. 118, 209, 212, and 213, is Sufficient to remove his Lordship's Objection with respect to Small Livings.

Bishop of the Diocese, respectively where They, or Any of them, are seated, who is hereby oblig'd to give notice to the Patron or Patrons of the Vacancy of Such Benefice or Benefices; that so the said Patrons may, in due time, Advocate and Present some Other duly Qualified Clerk or Clerks to the Benefice or Benefices so relinquish'd. And be it further Enacted, That if any Pluralist shall not so resign all his Benefices with Cure of Souls, save One, by the said first of *June* next, then such Pluralist shall forfeit his Right to all and singular the Benefices and Ecclesiastical Preferments that he is Possess'd of; and the respective Patrons shall be, and are hereby, empower'd to Present to every One of them, as if the Incumbent or Incumbents were naturally dead. Be it also further Enacted by the Authority aforesaid, That no Person possess'd of any Ecclesiastical Benefice with Cure of Souls, shall have Liberty, by any Indulgence or Faculty, to Live other-where (as his constant Abode) than in the Parsonage or Vicaridge House of his Benefice (if there be Any) under Pain of forfeiting his said Benefice for Non-residency; and the Patrons respectively are hereby empower'd to Present to the said Benefices, as if the Incumbents were naturally dead. Be it also Enacted, That no Person having a Benefice with Cure of Souls, shall be allow'd to be Absent from his Cure above Twelve *Sundays* in the Year, under Pain of forfeiting for every Day in the Year,

Year, wherein he is so Absent from his Cure, above the Twelve *Sundays* hereby indulg'd, Twenty Shillings to the Use of the Poor of the said Parish, to be levied by Distress by the Churchwardens, who are hereby empower'd and requir'd to Distrain for the same accordingly, and to be charg'd therewith of their *Own*, if they neglect their Duty herein. Provided nevertheless, that his Majesty's Chaplains in Ordinary, and all Masters of Colleges or Halls in Either of the Universities of *Oxford* and *Cambridge*, shall have Liberty for Absence from their Cures Twenty-four *Sundays* in the Year, any thing in this Act to the contrary notwithstanding. Provided also, that Such Benefices as are annexed by way of *Commendam* to any Bishoprick in this Kingdom, shall still continue So annex'd, and the Lord Bishop enjoying the same, shall only be oblig'd to put in a Curate (not otherwise Benefic'd) to Officiate therein with the Allowance of one fourth Part, at the least, of the yearly Profits of the said Benefice to the said Curate, for supplying and discharging the said Cure, any thing in this Act, or otherwise, to the contrary notwithstanding. Provided Lastly, and be it further Enacted, by the Authority aforesaid, That tho' no Person is to Injoy more than One Benefice with Cure of Souls, otherwise than as aforesaid, yet it shall and may be Lawful for the King's most excellent Majesty, his Heirs and Successors, and all Other Person and Persons who by Law, before

fore the passing this Act, had Power to Capacitate or Qualify any Person or Persons to hold Two or More Benefices with Cure of Souls, to Injoy and Exercise the like Privilege and Power in Capacitating and Qualifying any worthy Person in Holy Orders for the holding and injoying One Prebend, Dignity, or Other Preferment, together with his said One Benefice with Cure of Souls; so as no Person whatsoever shall or may hold above One Benefice with Cure of Souls, and One other Dignity, Preferment or Prebend, any thing in these Presents, or otherwise, to the contrary notwithstanding. And, if any Person shall have above Two Dignities, Prebends, or other Preferments, he shall Surrender such Overplus Dignities, Prebends or Preferments, in such manner, and at such time, as is herein before directed for Those to do, who have more Benefices than One with Cure of Souls, under the same Penalties.



N^o II.

The following Letter written to Dr. *Waterland*, by the late Earl of *Nottingham*, who was a Learned, Wise, and Good Man, will shew, that the Author of *Plur. Indef.* is Justified in what he hath said against Non-residence.

S I R,

May 20. 1727^r

I Am very sorry that the Person, of whom you give so excellent a Character, should have any Scruple of giving a Bond for That, which the Law without it would Oblige him to; for it is only to Reside according to Law, and not to accept of any Other Cure of Souls without first Resigning That, which I shall have given him: If I could be convinc'd, that any Part of This were against good Conscience (as some Other Sorts of Bonds most certainly are), I should think Myself no less Criminal in requiring and taking it, than the Person himself would be in giving it. And I cannot Imagine what Reasons could induce the Archbishop * to declare against Such Bonds, unless it be, that This Practice would abridge the Power of granting Dispensations to the Prejudice of his Officers; or, that a Man is bound in Conscience to Accept of a Second

* Archbishop *Wake*.

Living whenever it is Offer'd to him, which no Man will Affirm, or be able to Maintain : Nor can I comprehend, that it is Lawful in Conscience to Promise, and yet Unlawful to Give Bond for it, for Surely to every good Man his Promise is as Obligatory in Conscience as his Bond ; and therefore the giving the One or the Other, depends intirely upon the Matter of it.

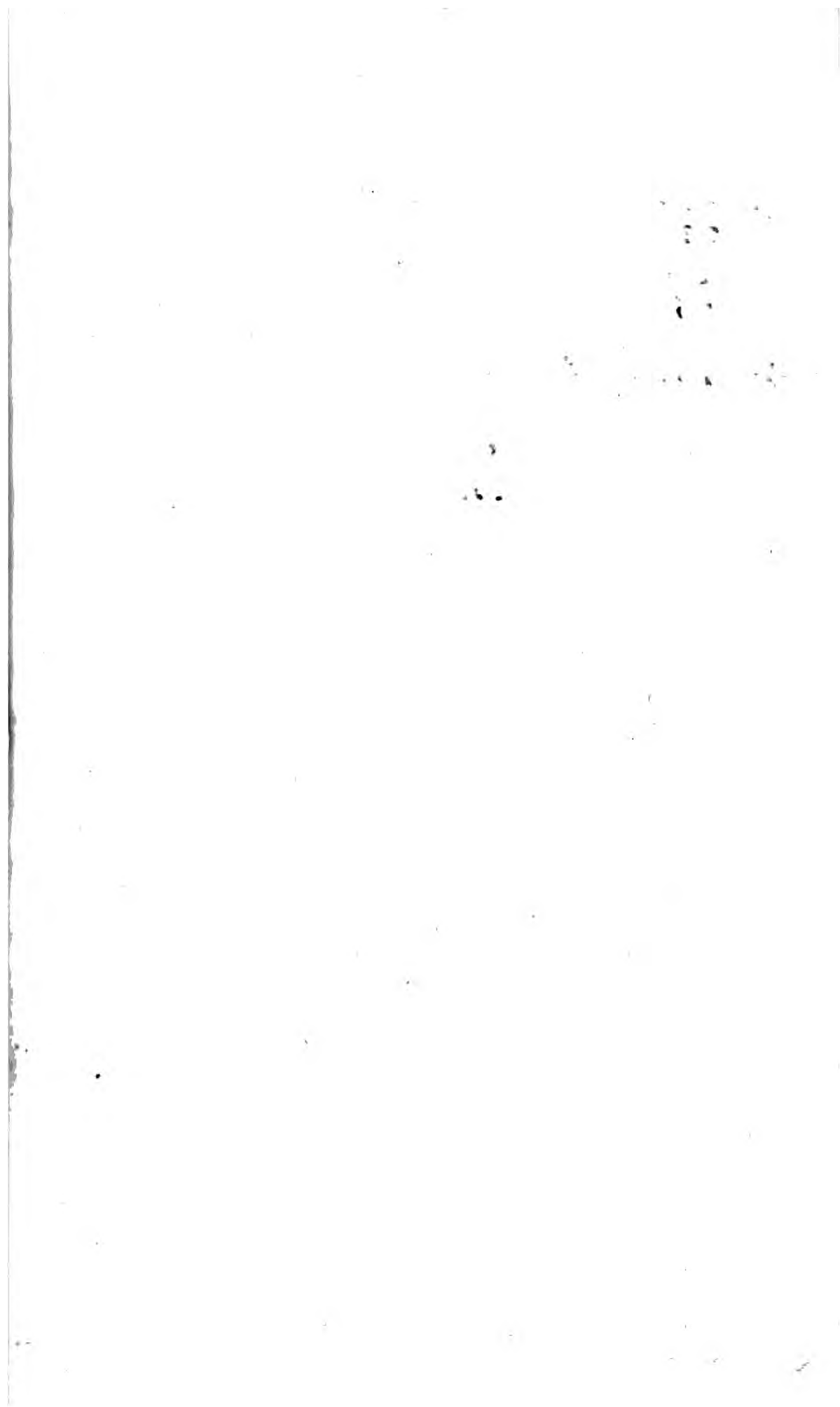
If I should deviate from this Rule which I have set to myself, and hitherto practis'd, I shall not know what to say to Those from whom I have requir'd it, and who have comply'd with it, and much less to Those whom I shall hereafter Present. For These may justly say, That my Asking a Bond is a Re-
proach to Them, by shewing a Distrust of them, and if they deserv'd it, they would not Deserve the Living, nor Ought I to Give it ; and the Consequence of making a Distinction Now will be, that I can never hereafter ask it of any Other Person, and I must not expect always to find so worthy a Man as you represent this Gentleman to be. I am,

Your most faithful humble Servant,

To the Reverend
Dr. *Waterland.*

NOTTINGHAM.





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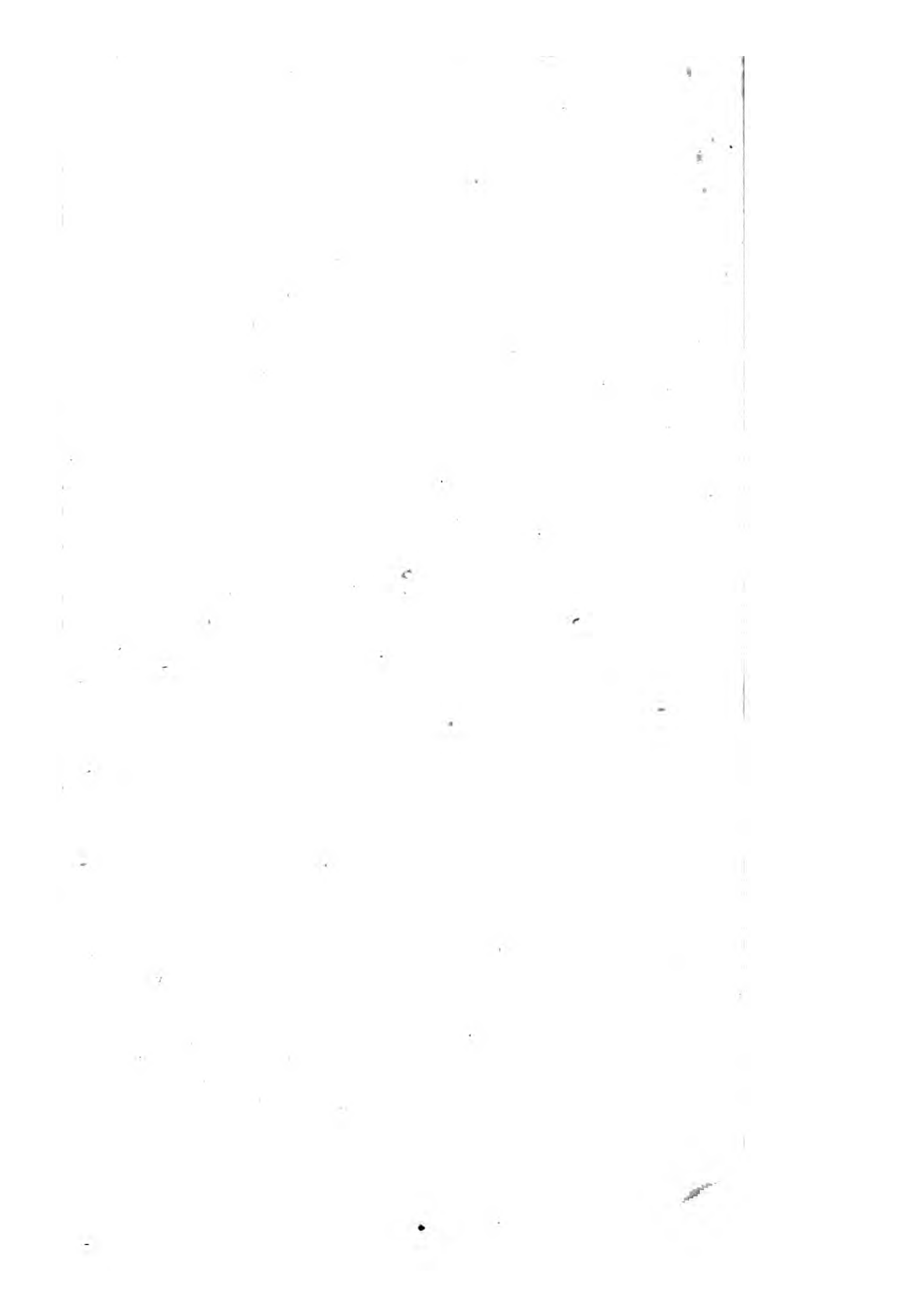
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