

JOSEPH and BENJAMIN:

OR,

Little *DEMETRIUS*

Toss'd in a

BLANKET:

A

FARCE,

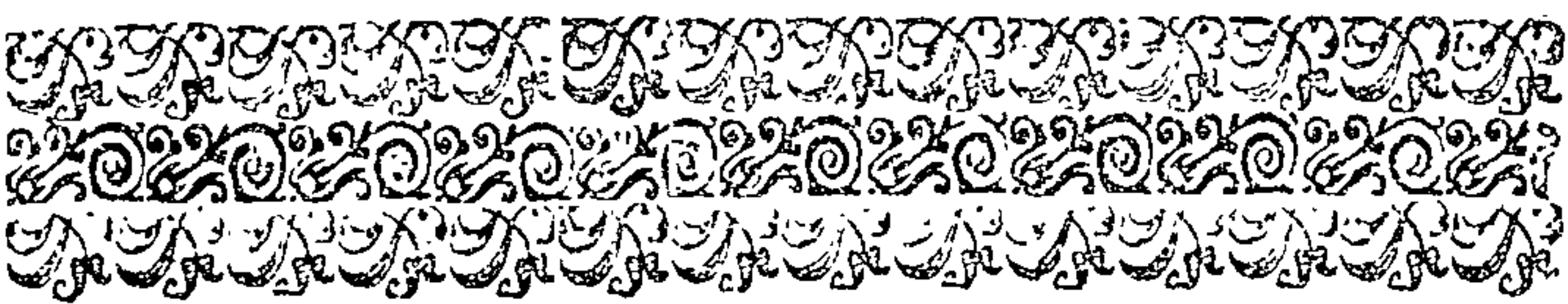
By Way of **DIALOGUE.**

Ridete & Sapite.

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JOSEPH and BENJAMIN:

OR,

Little DEMETRIUS

Toss'd in a

BLANKET!

Benj.  ELL Little *Demetrius*, I suppose you've enough now of Scribling; what think you of the Author of the *Divine Rights*? &c.

Jo. Think! why I think he came of the Family of the Sad Dogs. After a Good-natur'd Imagination had dress'd me up a *Handsome Fielding*, rais'd from a Civet-Box, and measur'd me out at least Six Foot high, to be shrunk into a Diminutive by the Press, and have my Hammer blabb'd, to the Slurring the Reputation of my Authorship, it puts me out of the Possibility of Patience!

Benj. Poor little Gentleman! But this won't do, I must hear what *mighty Considerations* you have had on your New Antagonist.

Jo. Hang him for a *Pye-corner* Ballad-maker! —
The Book don't sell tho'.

Benj. That's your Mistake, I have been at the ex-
pence of a Shilling for't.

Jo. If you employ a Solicitor, you must always
pay his Fees.

Benj. Well, but this won't do, Little *Cranky* ;
What have you to say for your self? I have the
Book here in my Pocket.

Jo. Say Sir ; why I say my Pamphlet sold two
Editions.

Benj. That your Printer told us before. But see
here, he brings you in *Ignoramus* in the first Page ;
I'll Read it to you : * “ To give your Lordship an
“ Idea of this Writer, I need only mention a Pas-
“ sage, Pages the 1st and 2d. *The exact Parallel be-*
“ *tween Idiots, Lunaticks, and the Popish Line, is so plain,*
“ *and irrefragably Clear, has been turn'd over in your*
“ *Lordship's Thoughts so often, and oppos'd to every Ob-*
“ *jection so often, that it can no longer sure be deem'd a*
“ *Revolution (I suppose he meant a probable No-*
“ *tion or Opinion,) but a fix'd and unalterable Princi-*
“ *ple. In this he so far Concurrs with the Bishop,*
“ *as to think, Whoever should in the least pretend to dis-*
“ *pute it, cannot put in a Claim to even Common Sense ;*
“ *as he says the Laity do, and very justly too : Tho'*
“ *this Passage, I confess, can hardly be reconcil'd*
“ *to Common Sense, however it may happen to be*
“ *this Gentleman's Sense ; and therefore I leave him*
“ *to answer for it". You hear what he says.*

Jo. Yes. yes, truly the Gentleman's very Civil,
he calls me a Gentleman, tho' I was not so born.

Benj. Pough ! but how d'you quit your self ?

* Defence of the Bp. of Bangor's Preservative, p. 22.

Jo. That you should press me so, when you know *no Power on Earth can interpret any Text*; This may be the same Case, it wants an Interpreter perhaps.

Benj. Well, but see what he says here. “ You can’t forbear shewing your Concern for the *Nonjurors*; a little for the Bishop, had look’d well”.

Jo. Bless me! what do’s he mean? I have, indeed, allow’d the *Nonjurors* the Privilege of a Halter; (tho’, on second Consideration, I think Transportation might do for some of them; because they are not worth hanging.) Wou’d he have had me shewn any Concern of this Nature for the Bishop!

Benj. But see here he Charges you with either wilfully or ignorantly Mis-representing the Bishop, “ and designing to render the Bishop, and his Notions odious * ”.

Jo. I am verily guilty in part of this Charge; Odious I own I have endeavour’d to prove his Notions, but misrepresent I cou’d not, when I quoted his own Words. I might, indeed, mistake him, but I cannot be said to misrepresent him.

Benj. † “ But have you not Sense, or Candour enough to distinguish between Deprivation *ab Officio*, and Deprivation *ab executione officii pro hic & nunc* ? ”.

Jo. He that distinguishes well, argues well. I love to speak Sentences sometimes, to shew my Scholarship.

Benj. The Sale of your Book makes you mighty merry, Mr. *Quibus*.

Jo. Right!

* *Ib.* 23. † *Ib.*

70. Right ! and I am so fond of the dear Babe, that I'll venture it to speak for itself? || " 'Tis high
 " time now, my Lord, to have done playing with
 " Words ; and if your Lordship by *Deprivation* ;
 " means only a Deprivation from *Civil Privileges*,
 " there is none Disputes it with you. Dr. Hicks
 " himself, your Lordship owns, allows every thing
 " of that kind that can be Contended for. The
 " Deprivation therefore in dispute cannot be of
 " this kind, without your Lordship disputes with
 " the Wind ; but if *Common Sense*, and Matter of
 " *Fact* can determine, it must relate to a total De-
 " privation of their Office". This is the State of
 the Controversy, as there propos'd, and may I
 think be deem'd sufficiently plain, and conclusive,
 without either the Locality, or Time, contain'd in
 your Author's Latin.

But Men of Language are not to be neglected; his *pro hic & nunc* is of that mighty Consequence, it must not be pass'd over; for it supposes only a Deprivation as to this particular Kingdom, as to other places, " * *Campus dicendi amplissimus* ; and in so doing they would oblige the Nation, &c." And then it's only temporary, which surely must make it distinct from total Deprivation. But in answer to this, prithee *Ben* tell me, if I was to take your House and Garden from you, and not leave you so much as a single Bank to set your A—se on, what Service would *pro hic & nunc* do you, while I continu'd in the Mind, and Power of thus Depriving you? A Man's Money may be taken all out of his Pocket as well *pro hic & nunc*, as *ad æternum* ; and till it is restor'd, he is totally depriv'd of it.

Benj.

|| Considerations, p. 21 — 27.

* Church and State Vindicated, p. 31.

Benj. Well, but “ * do’s it become a Sound Member of the Church, to exasperate his Readers by insisting upon it, that the Bishop must mean a total Deprivation contrary to exprefs Words, and to very plain Passages in the Preservative” ?

Jo. No, very far from it, were there not good Reasons for so doing ; the mention of these you forgot to put in *Anonymous’s* Instructions, it can’t be improper therefore to refresh your Memory with them. It is observ’d then as asserted, that the Office of a Bishop comes † *Solely* from the King, and thence ’tis inferr’d it may be *Solely* taken away by him. Now I must own *solely* and *totally*, are Words in my Notion of English, so very like each other, that I should take them to be Synonymous. Another Reason given for Charging the Bishop with Contending for a total Deprivation, is, because he himself calls it, || “ A taking away, or hindring the Exercise of that Function, which before they had a Right to”.

Benj. Ay, ay ; but this we have fully Answer’d. ‡ The Bishop only Glosses here on the Words of the Act, (*1. W. M.*) [depriv’d from their Offices] saying, The Deprivation here spoken of *is from a Right to execute their Office.* And p. 40. *The Lay-Power doth not Concern it self with the Power within.* And p. 55. the Civil Power may hinder their Actual Exercise of their Office when ever, &c. And again, It is absolutely necessary to the Being of Civil Power, that any Ecclesiastic should be depriv’d of his Right to the Exercise of his Office, if that be inconsistent with the Safety of the State ; which

* *Ib.* p. 24. † *Considerations*, p. 13. || *Ib.* p. 21.

‡ *Church and State Vindicated*, Margin, p. 24.

“ which was the Case of *Abiathar* in *Solomon's* Reign,
 “ Now that is all the Deprivation we are speak-
 “ ing of ”.

Jo. And 'tis all the Deprivation there oppos'd,
 and justly, as I still think, call'd a Total Deprivation.
 For supposing a Right in the Civil Power to De-
 prive them of all those Exercises of the Priestly
 Function, which before they had a Right to; the
 Deprivation must of Course be as extensive, as the
 previous Right they were invested with; Conse-
 quently the Deprivation contended for by the Bi-
 shop must be a Total Deprivation, or in other words,
 a taking away, during the Force of the Act, and
 under the Limits of the Place it extends to, the
 whole Mission of the Priesthood from such Persons
 who come under its Sanction.

A third Reason given for taking his Lordship to
 mean a Total Deprivation, is from his granting the
 * *Nonjurors might gain Advantages, should it not be admit-
 ted:* And as it is his Lordship's profess'd Design to
 overthrow all is said, and insisted on by them, it
 can't but be suppos'd (whatever may be thought by
 others) his Lordship here takes it for granted all
proper Right, as 'tis there call'd, must cease after Lay-
 Deprivation; Consequently his Lordship's Sense,
 may Reasonably be suppos'd to amount to Total
 Deprivation.

Many more Reasons of this Nature, are suggested
 in the Pamphlet refer'd to; but I would not tire
 you, *Ben*, with Circumlocution: However, one
 Thing I can't but observe in Brother Scribble;
 “ Whoever (says he) reads *Mr. Smith*, and doth
 “ not

* Considerations, p. 18.

† Vindication, p. 30.

not read the Bishop, will certainly conclude, that
 “ the Bishop maintains, that Lay-Powers can de-
 “ prive Ecclesiasticks of Holy Orders”.

Certainly Conclude: This I own is very strange;
 because, tho’ I might possibly mistake the Bishop’s
 Sense; yet it is wonderful; every Body else that
 reads me, should as *certainly conclude* for those very
 Mistakes. He that reads me, reads the Bishop; for
 I quoted him whole Paragraphs, and therefore had
 I mistaken him, it must have been palpable and
 plain, which is not the Case when a Writer only is
 glanc’d at. Well great Men have their Nodds, and
 who can help it!

Really *Ben.* your Author is such a merry Fellow;
 ’tis almost impossible to look on him and be seri-
 ous; however, for his Lordship’s sake, I had much
 rather appear to be mistaken, than he obstinately
 to persist in so abominable a Principle. But what
 does he say else, for now I am in a Humour for
 Prattle?

Benj. Why, see here, he tells you, “ of your
 “ flourishing with the Answer of the Apostles,”
Acts 4.

Jo. And prithee tell him *Ben.* when you pay him
 his Wages, I won’t yield his picking and culling
 my Wares; I don’t love to see the Sense of the
 Church neglected, especially by so True, and
 Stanch a Church-man as our Author; and more
 especially, as his Lordship, and my * *Worship*, had
 both thought her worth our Notice. But how-
 ever, what is this *Flourish* you talk of?

B

Benj. What?

* *Ib.* pag. 5. Vide *Considerations*, p. 11, to 20.

Benj. What, † “ who but you would infer from
 “ that Text, the invalidity of *Lay-Deprivations* for
 “ Civil Matters, for which the Bishop only con-
 “ tends” ?

Jo. Any one that has but common Sense would ;
 they that exceed this, indeed, may infer the contrary.

Benj. Well, But the Case is not Parallel ; your
 Argument must run thus ; * “ The Apostles Divine-
 “ ly inspir’d, and led by an Infallible Spirit, would
 “ not submit to a *Lay-Deprivation* ; ergo, others not
 “ Divinely inspir’d. and not led by an Infallible,
 “ but a Seditious, should not, &c. The Apostles,
 “ in a Case not Seditious nor Traiterous, would
 “ not submit to *Lay-Deprivations*, therefore others
 “ in a Case Seditious, and Traiterous should not.”

Jo. What must be, *must be* ; these tall Fellows I
 know, are not to be resisted : ’Tis in vain for a
 Pigmy to grapple with a Gyant ; but with due De-
 ference and Submission, I had rather the Argument
 should run only to such † Instances as they are Com-
 mission’d to, and to which I only apply it, and let
 Traytors and Seditious Persons of all sorts, be treat-
 ed as such.

Benj. Well, “ || but let us attentively consider
 “ the Case, and see if it be to the purpose.

Jo. Thank you, good Sir, ’tis more your Good-
 ness than my Deserts.

Benj. First, It is observable, “ That the Persons here
 “ forbid to teach, were Apostles, who had their
 “ Mission immediately from Christ, *Mat. 10*, and
 “ were miraculously Confirm’d in their Divine
 “ Office by the effusion of the Holy Ghost,
Acts 2.”

† Defence of the Preservative, p. 75. * Ibid. † Considerations, p. 23. || Defence, p. 25.

“ *Acts* 2. Whereas our Non-juring Teachers dare
 “ not pretend to such Mission, or Powers, and are
 “ not under an immediate and Divine Direction,
 “ as you express it.” *

To. I know not how it may pass with the fine
 Fellows, but, I think, a Man may be very well
 allow'd to wear the same Coat twice, if it be not
 at all spotted. Be this then the Answer. † “ Nor
 “ will the alledging the peculiar and extraordinary
 “ Mission of the Apostles, any thing considerably
 “ vary the Case; because such Deprivations from
 “ the Civil Power were continually thundered
 “ against their *Successors* in the Ministry, for several
 “ hundred Years after. What their Sentiments
 “ were in the Point, the very Tittle of Christianity,
 “ even in this Age, clearly proves; and 'tis to be
 “ hop'd, the Faith and Constancy of some, would
 “ still bravely continue, were they never so much
 “ either betray'd or openly oppos'd.”

Benj. Secondly, The Doctrines taught, and the
 Principles held by those divinely inspir'd Apostles,
 were by no means Seditious; they did not call in
 question the Title or Power of the Civil Magi-
 strate; whereas the Nonjurors, &c.

To. For which they may be punish'd, a thousand
 other Ways, than by depriving them of their Fun-
 ction; and it must be observed, 'tis not the *Abuse*,
 but *Proper Use* of their Function is contended for.

Benj. || “ The Apostles were threaten'd, and com-
 “ manded, *Acts* 4 17, 18. To speak henceforth to no
 “ Man, not to speak at all in the Name of Jesus, which
 “ was a total Deprivation: Whereas the Nonjurors
 “ are not forbid to Preach or Baptize in general,
 “ but

* *Ib.* p. 16. † *Considerations*, p. 23. || *Defence* *ib.*

“ but are by Law hinder'd from executing their
 “ Office in this Kingdom only.”

Jo. This is profound! but can it be imagin'd tho' they intended their *Prohibition* to extend further than their *Jurisdiction*? If not, then their Deprivation was only *pro hic & tunc*. No Laws are more extensive than their Subject; and tho' indeed they were strictly Commanded to Preach *to no Man*: Yet it can't in Reason be thence inferr'd, their *Prohibition* extended further than their *Dominion*.

But were it admitted this Determination of the Council extended to the whole World, 'tis not the *Universality* with respect to *Place*, but *totalness* of the *Deprivation*, with regard to the previous *Power*, or *Right* of the Function, is the View in which the Dispute is there plac'd; and, thus consider'd, the Cases must surely appear to be Parallel.

But since this Gentleman is pleas'd to make the *Law* a Party in the Quarrel, it may not be improper to observe to him, there is no Necessity from that, to suppose their Function at all, any further than accidentally concerned in the Dispute. I know not, *Ben*, whether you paid him for the Jobb in the Whole, or by the Piece; consequently, cannot judge whether he could afford to cast his Eye on the 8th Page of Considerations, &c. however I'll read it to you*. “ Nor does the Vindication of any
 “ of our particular Laws, at all render such an
 “ Use of the Priesthood, as is intirely Divine, and
 “ Commission'd by Christ, at all Necessary to be
 “ voided; for, however the *Letter* of the *Law* may
 “ be express'd, it seems more than probable, the
 “ Sense of our Legislators was thereby, only to
 “ take their Civil *License* and *Protection* away, so
 “ as

“ as it should be *Penal*, for them so to exercise their
 “ *Functions* as if they had them : And this the present
 “ Practice against the *Nonjurors*, seems to prove ;
 “ for tho’ by their *Nonjurancy*, they are render’d in-
 “ capable to exercise their Ministerial Function,
 “ in any *Licensed Assemblies* ; yet I have not heard
 “ it hath been deem’d Criminal (in the Eye of the
 “ Law, that deprives them, or takes away its own
 “ *License* or *Protection*) when such Exercises have
 “ been yet performed by them in their own *Private*
 “ *Assemblies*. I say, I have not heard of any one that
 “ has been Prosecuted for bare *Nonjurancy*, nor
 “ their *Administrations*, as Ministers of the Gospel,
 “ in the least disputed by any at their *Private* *Assem-*
 “ *blies* ; and this inclines me to think, the *Law* is
 “ not levell’d against their *Function* in general, but
 “ only such *Exercises* of it, as come under its More
 “ immediate License and Protection, Consequently
 “ what your Lordship so earnestly Contends for,
 “ in the Civil Power, by way of *Commutation*, or,
 “ as your Lordship terms it, *Chusing a less, instead of*
 “ *a greater Punishment*, is entirely needless in the Ap-
 “ plication, and is no more the genuine Sense of
 “ the *Law*, than the *Doctrine* of either the Church,
 “ or the holy Scriptures. ”

Benj. “ It may be fit to Consider, That the De-
 “ privation (as ’tis after call’d in the Act of Unifor-
 “ mity 1662.) which affected many Hundreds,
 “ and some worthy Divines, who were Episco-
 “ pally Ordain’d, &c.

Jo. Not as a Parallel Case I hope, because most
 of them had no Orders to be depriv’d of ; and they
 which had, (who were *rare Aves*) were Apostates,
 and as justly depriv’d of them by the Canons of the
 Church. as they were of their *Rapine*, and *Usurpa-*
tions by the *Laws* of the State.

Benj.

Benj. Well, " After all the Dust you have rais'd,
 " 'tis plain from your own Words, you do not dis-
 " like a Deprivation by Civil Powers. For in the
 " Case of the Popish Clergy at the beginning of
 " the Reformation ; you say, They were not de-
 " priv'd of their *Mission*, but only such *Exercises* as
 " were the *Abuse* of it, and destructive of the Purity
 " of the Church, and Peace of the State. "

Jo. *Probatum est*, 'tis my Answer still, and may
 our *Acts of Parliament* as well as *Canons* of the Church
 secure us always from Priests of this Nature, come
 they from what Corner they will !

Benj. Well, but you make sad lame Work of the
 Case of *Solomon* and *Abiathar*, and are so * " shock'd
 " with the Instance, as with hard Shift, to get
 " through it, without leaving some Marks of un-
 " fair dealing, and (really I think) Scruples in your
 " Mind. "

Jo. As how, dear *Syphax* ?

Benj. Why, by telling us the thrusting out *Abia-
 thar* from being a Priest, signifies taking away the
Endowments of the Crown always bestow'd on their Per-
 sons ; (I suppose you mean his Preferments) and his
Banishment.

Jo. You are right, I do so ; what then ? It does
 not appear he was depriv'd of his *Priestly Office*, from
 hence.

Benj. † " Be it so, there's no hurt done to the
 Bishop's Cause. "

Jo. Not indeed, if he contends barely for a Pow-
 er of Banishment, and Deprivation of Civil Privi-
 leges.

Benj. That's your Mistake: For if *Abiathar* was
 depriv'd of his Preferments, and Banish'd, " it is
 full

* Ibid. † *Defence*, p. 28.

“ full enough for the Bishop’s Cause ; for he could
 “ not Act, or Execute his Office of High Priest,
 “ but at *Jerusalem*.”

Jo. Had I apprehended his Lordship to Contend only that he was *depriv’d* of his *Priesthood*, as such *Banishment* put him *per Accidens*, under an Incapacity of executing his Office, and not all *proper Right* to do so ; Believe me, *Jo. Smith* had kept his Considerations to himself ; and notwithstanding all that has pass’d to the contrary, were I assur’d this Gentleman has sufficient Authority to declare this only, to be his Lordship’s Sense ; I had rather bear the Shame of Mistaking him, than he the Just reproach of so Wicked a Notion. However, let it be observ’d, then *Dr. Hicks*, warm injudicious *Dr. Hicks*, (as he has of late been represented) is in the Right, when he says, That the Civil Power may *Banish*, or put to *Death*, but it cannot *deprive* a *Bishop* or *Clergy-man*.

Benj. But I cannot but observe, you give a very insufficient Reason for his not being totally *depriv’d* : “ For he was a Priest before his Deprivation, and this was enough to give him Place amongst all that had been and were *Solomon’s* Chiefs.

Jo. Accurately spoken, and may be allow’d when the Herald Master determines *James Butler*, still Duke of *Ormond*, *pro hic & nunc*.

Benj. Your Absurdities grow thick upon you :
 “ *Solomon* was indeed an extraordinary Person in
 “ some Cases, but in this it plainly appears, That
 “ *Solomon* displac’d him for his factious adherance to
 “ *Adonijah* ; and tho’ in the *Event*, ’tis said to fulfil
 “ the Word of the Lord ; yet, in *Solomon’s* Design,
 “ twas

“ ’twas to secure the Throne by displacing his Enemies.”

Jo. It plainly appears! and in the Event! Positive, very positive indeed, and so I’ll leave it; for where no Reasons are given, none can be oppos’d—— Well, but it is doubtful, at least, whether it be at all an Instance of Deprivation.

Benj. “ * By no Means; for ’tis past Doubt with the Bishop.”

Jo. Are you sure of it? have you Orders to tell me so?

Benj. “ Yes, That it was a Deprivation of *Abiathar* from the Execution of his Priestly Office.”

Jo. What, so as accidentally to take from him the Power of executing his Office, for want of Opportunity in the proper Place; or because of the Nullity of his Orders, by such Deprivation?

Benj. No, “ That his Orders remain’d, will be granted by all.”

Jo. I should be glad to see this. How then was he depriv’d, and what is this Instance to the purpose?

Benj. Well well, “ your first 27 Pages have been Combating a Phantom of your own Brain, a Position no where maintain’d, but Caution’d against by the Bishop.”

Jo. Where? I am yet in the Dark; there is still a Cloud on my Understanding, and in order to the Penitence and Acknowledgement your Author recommends, and which I own to be a Duty, if I was mistaken, palpably mistaken, it would be a Charitable Deed to give me Reasons instead of positive Assertions.

Benj.

Benj. * “ You Banter your Readers, Page the 29;
 “ for do you not know the Nonjurors think it a
 “ Contradiction to fear God, and honour King
 “ GEORGE? Has the King then not Power to
 “ secure himself, and the State against such Ene-
 “ mies? ”

Jo. Undoubtedly, without in the least *depriving*
 them of their *Orders*; unless Mr. *Howel*, and a few
 other unfortunate Men, should prove at last, an
 Over-match for his *Guards*.

Benj. † “ This supposes Deprivation of Non ju-
 “ rors, by Act of Parliament, to be an *Ecclesiastical*
 “ *Penalty* inflicted by Civil Authority ”.

Jo. No, it don't; but it supposes that some are
 willing it should be so, tho' when they are told ho-
 nestly of it, they may have Grace to blush.

Benj. Your injurious treatment of his Lordship
 further appears, by your having the “ Modesty to
 “ insinuate, That a *Regular outward Call to the Mini-*
 “ *stry*, is by him deem'd a Nicety, than which
 “ nothing be more untruly suggested.”

Jo. More Misrepresentation still! — I don't know
 what's the Matter *Ben*, but I begin not greatly to
 like this same Author of yours.

Benj. Why?

Jo. Because I fear he's a little impudent; I must
 own 'tis a Talent I have been said to have a Share
 of my Self; however, I cannot bear it in any Bo-
 dy else.

Benj. Impudent! as how, pray?

Jo. On a two-fold Account: First, as pretending
 to defend his Lordship with only positive Assertions,
 without offering so much as a Shadow of Reason to

C

back

back them ; and, Secondly, In arrogantly obtruding his own Sense on the World, as that of his Lordship, even when his Lordship was pleas'd to appeal to *Common Sense*.

Benj Hough ! You'r very Pert, Sir.

Jo. I have been often called so, when I've spoke Truth. Looke, *Ben*, to talk at the Rate of your Author, of *Mis-Presentations, Impositions, Foreignness* and *Impertinence*, without being particular in his Reasons. is an Affront to the *Celebrated Reasoning* of the *Bishop of Bangor* ; and tho' it may serve to Amuse the Mobb, will only excite the Scorn of all who know any thing of Argument, and disgrace the Cause it pretends to defend.

Benj Well, but how does it appear you have not impos'd on your Reader, supposing him wanting in the Proof ?

Jo. Because I have really own'd my self in the Particular here mention'd, in doubt concerning his Lordship's Sense ; my Words are these ; “ However, “ my Lord, the wild and arrogant Monopoly of “ the whole Priesthood by Papists, and Non-jurors to themselves, may be justly deem'd ; yet, “ sure the Christian Priesthood in general is not “ the Invention of Men, but of Divine Institution ; “ nor can it be any Scandal to Christianity it self, “ to assert it to be so ; whether your Lordship “ means the Christian Priesthood in general, or only the Novel Notion of it, propagated by Papists and Nonjurors ; your sometimes general “ way of Expression, and at others particular Application to their Case, renders it exceeding hard “ to determine ; and such is the deference I have “ for your Lordship, That I will not pretend to “ guess, till I see your Lordship yet further explain “ your self.” Where now, (after the Bishop's own
Words

Words were exactly transcrib'd, and this diffident Conclusion, on their Sense was made) can possibly be any Imposition, or Misrepresentation, to excite that * *Pity*, and *Indignation* so warmly mention'd by your Author. If his Lordship were for regular Orders in the Ministry, why were not the Instances, where he declares his Opinion, referr'd to; or if this can be deduc'd only from the Passages referr'd to in Considerations, &c. Why are not the Expressions better Calculated to the apprehension of that common Sense to which they Appeal? Or should it be admitted, his Lordship had expressed himself never so plain on the Subject, what either Injury or Reflection could it possibly be to him to have his own Opinion Confirm'd? Such a Defence of the Bishop of *Bangor*, others indeed may look on with Pity; but his Lordship must sure do it with Indignation!

Benj. † Well, “had your Business been only to justify a *Regular Ordination*, you would have been excus'd; for that was always thought Reasonable, and must be always contended for by *Wise* and *Good Men*, particularly by the *Bishop of Bangor*.”

Jo. Could I be assur'd this Gentleman speaks his Lordship's Sense, so far there is an exact Agreement.

Benj. || Well, “but that all the Powers convey'd to the Apostles by our Saviour, *Mat.* 16. 19. and 18. 18. and *John* 20. 23. are in the same Degree and Kind convey'd from the Apostles by a Regular Succession of certain Persons, down to the Clergy of the present Age, of any Communion,
“ or

* Considerations, p. 40. † Defence p. 34. || Defence p. 33. ‡ p. 34.

“ or that binding or loosing, Retaining and Re-
 “ mitting, Blessing and Cursing, are so entirely
 “ the Property and Prerogatives of Persons in holy
 “ Orders, that they alone have the sole disposal
 “ of them; or that those Things in passing thro’
 “ their Hands. or being dispens’d by them. have
 “ a singular Energy, and peculiar effects; or that
 “ constant recourse is to be had to the Clergy by
 “ Confession, for Remission, or for Benediction,
 “ are Notions not to be met with in the holy Scrip-
 “ tures; nor maintain’d by the Best Authority in
 “ the Church of *England*?

30. So! Now we are come to dint of Argument,
 and, First, it is observ’d that the Power is not con-
 vey’d to every Minister in the same *Degree*, and
Kind, as was to the Apostles. Very true; and has
 not this been allow’d; nay, is it not mention’d as
 so by your Author himself. * The Words are these,
 † “ Not that it is insist’d, That every Thing that
 “ was promis’d the Apostles, reaches all their Suc-
 “ cessors in the Christian Ministry; it is very rea-
 “ dily Confess’d, some Parts of their Power were
 “ entirely *Miraculous* and *Extraordinary*, Confer’d
 “ on them, the better to fit them for the particu-
 “ lar Exigencies of the Church; but the Power
 “ of *Remitting* and *Retaining*, is not so esteem’d by
 “ any of the Commentators: This is by all of them
 “ mention’d, as that *Ordinary* and *Stated* Power
 “ which was promis’d to the Church *till the End of*
 “ *the World*; and therefore, tho’ it cannot in the
 “ least be pretended, that every Thing spoken to
 “ the Apostles, belongs to Ministers in all Ages;
 “ yet the Power here Contended, is allowed so to
 “ be

* *Defence* p. 40. † *Considerations* p. 52.

“ be by all; Consequently, the Conclusion of such
 “ a Power, as the Text mentions, belonging to all
 “ the *Regular Priesthood*, is very certain, as certain
 “ as that all the Promises of God, are *Yea*, and
 “ *Amen.*”

Benj. Ay! But don't you know what Answer is made?

Jo. What pray?

Benj. * “ By any of the *Commentators*, and by all of
 “ them, methinks are Words too great for little *De-*
 “ *metrius*, and too False for a modest Man to use.
 “ However, they are but Words, and vain ones too
 “ out of your Mouth; *Commentators* we know, and
 “ *Criticks* we know; but who are you Sir?

Jo. Who am I? All the World knows *Jo. Smith*, little *Demetrius*, what you will, any thing but a *Jew*, an *Exorcist*, or such a wretched Nameless *Defender* of the Bishop of *Bangor*. *Commentators* he knows; why does he not then produce them, as I have done? Can the Bishop of *Bangor* be no better defended than this? *Oh tell it not in Gath!*

Benj. Well, but what do you think of pinning your Salvation entirely on a Priest's Sleeve, as he observes next?

Jo. I think, as I have said before, * “ A regular
 “ and outward Call to the Ministry was in no Age
 “ deem'd a Nicety; and tho' such a Stress may
 “ not perhaps be laid on it, as to limit the Mercy
 “ of God; yet certainly where the Use of it may
 “ be had, to reject it, is to reject even a *Divine In-*
 “ *stitution*; and he that so despises the regular Priest-
 “ hood, despises Christ himself, and him that sent
 “ him. Good Nature, and a Desire that all should
 “ be

* Ibid. † *Considerations*, p. 36,

“ *be sav’d*, may lead us to some kind Expressions to-
 “ wards those, who are not so happy to be possess’d
 “ of these Privileges; but all that can possibly be
 “ said in such a Case is, People of this kind must
 “ be left to the *uncovenanted Mercy of God*, who most
 “ certainly is tenacious of his own *Institutions*, espe-
 “ cially when he finds them rejected?” And,
 whatever this Author may think on it, this is a No-
 tion founded both in *Scripture* and *Reason*.

Benj. Well, but see what is said afterwards; *
 “ you fall foul on the Bishop, without explaining
 “ your Terms, or attempting to prove your No-
 “ tion of Blessing, and Absolving from the Word of
 “ God, without which it cannot be of Divine In-
 “ stitution” ?

Jo. Indeed, *Ben*, if this same Author of yours
 were tall enough, he’d serve rarely for a May-
 Pole; and in spite of my Age and Corns, me-
 thinks I could take Pleasure my self in Dancing
 round him.

Benj. Hey day! you’re very merry, what’s the
 Matter now Pray ?

Jo. Matter! why this Gentleman would put *Mer-
 cury* into a *Nine-Pin*, and seems Born to give the
 World Diversion. *Not attempting to prove my Notion!*
 What is the Text about *remitting* and *retaining*, and
 the *Commentators*, (the mention of whom was such
 a paw Trick) urg’d for, without some *Attempt* of
 this kind were made. But proceed.

Benj. He owns you offer to prove it to be the
 “ Doctrine of our Church, from her Prayers; but
 “ this is nothing at all to your *Authoritative Bene-*
 “ *diction*, and plainly against your *Authoritative Ab-*
 “ *solution*,

* Defence, p. 36. † Ibid.

“ *solution, vested in the Christian Priesthood, by Divine Institution.* ”

Jo. Indeed! how so, pray?

Benj. “ For, First, the Words are express, That
 “ God hath given Power and Commandment, to declare
 “ and pronounce Absolution and Remission, not to Ab-
 “ solve, and Remit. Second, ’tis as express *That He*
 “ *that is God pardoneth and absolveth, &c.* This is the
 “ Modest, the Cautious, the prudent and humble
 “ Stile of our Church concerning *Absolution.* ”

Jo. The Modesty and Prudence your Author mentions in our Church, shews neither her Precepts, nor Example can affect him. For as her Authority was the Medium advanc’d by me, to prove such a Thing as Authoritative Benediction, Absolution and the like in the Christian Ministry, so that the Power of this Nature is intirely determined in * God in the last resort, and only to be declar’d by them, on the Conditions of the Gospel, is so often mention’d by me throughout the Dispute with his Lordship, that it is hard to say, whether his after-prattle † about *Absolute Remission Indicative, Remission, Absolution, &c.* abounds more with Confidence or Impertinence.

Benj. Hear what he says a little after. “ His
 “ Lordship having observed *an infallible Absolution*
 “ *cannot belong to fallible Man*; you nibble at this
 “ Passage, and say, *If your Lordship means an infallible*
 “ *Absolution cannot come from, or be pronounced by Man,*
 “ *I deny it flatly.* ”

Jo. Well, and what does he say to this?

Benj. “ But for what Reason does he deny it?

“ Why

* Vide Defence p. 43, 44. † Also Considerations, p. 49. 57.
 † Defence, p. 37.

“ Why this remarkable one || If God vouchsafes to
 “ give such a Power to Man, so far as that Power ex-
 “ tends, it must be infallible.”

Jo. So, and what is his Answer to this?

Benj. “ Wisely said, But does God give such a
 “ Power? That is what remains to be prov’d.”

Jo. Disprov’d he means; for all his Knowledge in
 Criticks, and Commentators, have not produc’d a
 Word to the contrary.

Benj. No! “ Can fallible Men, without Inspira-
 “ tion, exercise such a Power? The Apostles in-
 “ deed might, because our Saviour, *John 20, 22.*
 “ inspir’d them for that purpose; *Receive ye the Ho-*
 “ *ly Ghost; Whosoever Sins, &c.* But without Inspi-
 “ ration, who dares say I absolve, or pardon with
 “ certainty?”

Jo. The Apostles! yes and every Minister of the
 Gospel too, if what our Church says is true, *That*
he has given such Power and Commandment to his Mini-
sters, on the Conditions of Repentance.

Benj. Pough, this is the old Stuff over again. I
 know you say, *When God Almighty expressly orders a*
Minister to say, Thy Sins are forgiven, I am as infallibly
sure they are so, as if I heard a Voice my self from Hea-
VEN.

Jo. And what does your Author say against this?

Benj. Say! why he Banterers you.

Jo. I know he’s a merry Gentleman; but pri-
 thee let’s hear what is the Wit?

Benj. “ * All Divines have taught us hitherto,
 “ that our Assurance of our Forgiveness depends
 “ upon our being Conscious, that we have hearti-
 “ ly and sincerely repented, and without immedi-
 “ ate Revelation, we can have no other assurance.

Jo. Nor

* Defence, p. 38.

Jo. Nor with immediate Revelation neither, as to any Thing is yet reveal'd.

Benj. " But you are assur'd by the Priests Assurance not by your own. If the Priest be assur'd he has Power to absolve, then you are sure your Sins are forgiven.

Jo. He's very right there; but neither has God order'd, nor can the Priest be assur'd he has Power, to pronounce the *Absolution* without Repentance; and this is the Reason why I believe their *Absolution*, may be, undoubtedly is, infallible, tho' it cannot be Absolute. For indeed Repentance is the Condition that gives it Being, and that perform'd, it never fails, and therefore I think may be said to be infallible— But I'm Sick of this Trifler.

Benj. I thought you'd be nettl'd at what comes next.

Jo. Why, what's the matter now pray?

Benj. " 'Tis pleasant to observe how you trifle, p. 47. You begin indeed with a seeming serious Air, perhaps we shall better understand this Controversy if we state it in a Logical View. Then having recited some of the Bishops Words, you come off instantly from your *Logical View* in this Abject manner. I leave the Learned to quarrel about *Mode* and *Figure*. And well you may; you have some Stock of Modesty left to restrain you; if your Stock had been greater, you had not laid down your *Ha—er* to take up the *Pen*, which by no means is the Province of every *Demetrius*.

Jo. What have we got here Ben, a *Paw Word*? come, I'll e'en venture to bolt it out; perhaps my Hammer may beat some Sense of the Passage into your Author's Noddle. To give you a Taste of his Wit then, hear the whole Passage he alludes to.

D

" * But

“ * But perhaps we shall better understand each
 “ other in a Logical View. Your Lordship forms
 “ your Argument thus, *Viz.* An infallible Absolu-
 “ tion cannot belong to fallible Men. But no Ab-
 “ solution can be Authoritative, which is not cer-
 “ tainly to be depended upon; nor certainly to be
 “ depended upon, which is not infallible: There-
 “ fore no Authoritative Absolution properly so
 “ call’d, can belong to any Man living.

“ I leave the Learned to quarrel about *Mode* and
 “ *Figure*: However, my Lord, I must own my self
 “ under some Difficulty in your first Proposition,
 “ for I durst not call it your Major, lest I should
 “ be ask’d after the Minor; I say, I am in
 “ Doubt, &c.” Now *Ben*, I’ll leave you to deter-
 min, whether your Author is not an ignorant *Sawce*
Box. For as his Lordship was pleas’d to neglect some
 of the *little Forms* of School Boys, &c. What Busi-
 ness had he to trump it up a fresh, and convince the
 World of his Lordship’s Lapses, and his own Igno-
 rance and stupidity.

Benj. Well, well, you may repeat your Asserti-
 ons about “ God’s appointing a Set of Men, as
 “ your Words are, pag. 48, 49. and of his empow-
 “ ring them to act in his stead, and urge the ex-
 “ pediency of it as often, and as Dogmatically as
 “ you please, unless you could plainly and clearly
 “ state your own Notion of the Priestly Powers, or
 “ had carefully observed what the Bishop had said
 “ about authoritative Absolution; your intermed-
 “ ling in this Affair will signify nothing, but to
 “ Amuse your Self, and Divert the Publick.”

Jo. Very Concise truly! and Argumentative
 hav

* Considerations, p. 47, 48. Defence, p. 39.

have you no more of it? I would fain now deal with your Author by Whole-sale.

Benj. Yes, “ your Recital of the common Texts
“ that are used in these Debates, signifies nothing
“ from your Pen; because you can neither ex-
“ plain them, nor apply them to your purpose.”

Jo. Admirable! irresistible! Fitter for the *Knight* than the *Esquire*!

Benj. “ I wish you took a little more heed to quote
“ the Words right, which you have not done,
“ *Mat.* 18. 18. and to write intelligibly, which you
“ have not done Page 50, and in several other Pla-
“ ces.

Jo. So, the Cloud thickens a pace on me, there must be a Shower by and by; but what is the matter with the Quotation; do our Bibles differ?

Benj. No, but you have mention'd the Word *Ministers*, which is not in the Text.

Jo. Oh! Is that it? The Printer, or I, indeed (I can't tell which) were to blame not to put it in a different Character. But were not the Apostles, to whom the Words were spoke, our Saviour's Ministers? In short *Ben*, if your Author lays about him at this rate, he may say, *veni, vidi, vici*. But what are the Faults of Page the 50, and several other Places?

Benj. Really I cannot tell; he has not mention'd hem, but when I see him again, I'll ask him; “ but as to Candour, if you know the true meaning of the Word, you seem to have no regard for the Thing; why else do you from the least Occasion, and from no Occasion given you, divert from honest and useful Observations to invidious Reflections? pag. 51. What need was there of your *Modern Notions of Protestantism, Levities from the Genius of a Mug-house, or the Pen of a News-Writer, &c.*

“ unless

“ unless it be natural to you, to be dull and to
“ be rude.”

Jo. Nunquam sine querela tanguntur ægra.

Benj. What d'you mean by that ?

Jo. Nothing but a little Latin ; Whipping you know will make an *Ass* kick sometimes.

Benj. Well, well, if you come to that, we can Match you. *Quis expedit psittaco suum xaiæe ? Quis Demetrium instituit, Bibliothecam Vaticanam, & Theologos crepare ?*

Jo. Bounce ! ——— There was a Clap ! What a Sound does this *Ha———r* of mine make in all Languages ?

Benj. You laugh o'th' wrong side your Mouth ; come, what do you think of it ?

Jo. Think ! Why, that 'tis very good *Latin* ; and us'd as shallow Rakes do Oaths, to fill up a *Vacuum*, and supply the want of good Sense, and Argument.

Benj. You'll find more Sense and Argument too than you'll be willing to see ; hear what is said just after, “ You proceed to cite an excellent Passage out of the Preservative, pag. 93, 94. which “ if your Readers look into, they must blush for “ the Confidence of the weak Man, who has first “ left the Word [*sic*] out of the last Clause in the “ Paragraph.” †

Jo. I or the Printer am verily, but not designedly Guilty in this Particular ||; but what can be the Consequence of this mighty Matter, that there must be so much Blushing in the Case ?

Benj. What

* Ibid. † Defence, p. 42. || Whether it were omitted in the first Impression, I cannot tell, having it not by me.

Benj. What, “ Why the Word [*such*] points to a
 “ Power to absolve, suppos’d to be lodg’d in Priests
 “ (which the Bishop had spoken of a few Lines
 “ before) without which God would not pardon
 “ Sinners. ” *

Jo. His Lordship, it must be own’d, does men-
 tion some very *exorbitant Claims* of Power in the
Priesthood, but as such a Power is not to be inferr’d
 from the Text in debate ; neither is it any where
 insisted by me, as belonging to it. *Such Claimants*,
 and *such Tenets* may be known by his Lordship or
 at least it may be necessary to talk of such) but all
 insisted on by me is, a Power in the Priesthood in
 general, Authoritatively to Absolve, &c. on the
Terms of the Gospel ; and therefore it is expressly
 said by me, † “ He has not indeed given them this
 “ Power, without our performing those Condi-
 “ ons your Lordship mentions: No body disputes
 “ this, or that God Almighty has not the Disposal
 “ of his own Favours ; but the Question is, Whe-
 “ ther in Fact he does not bestow his Favours on
 “ our performing such Conditions, and empower
 “ his Ministers fully and Authoritatively to assure
 “ us of this ? Our Church, I am sure, is undeniab-
 “ ly plain, &c.” So that the *such* I contend for
 from the Text, is the regular Commission’d Power
 of the Priesthood, which in my humble Apprehen-
 sion, his Lordship seems to dispute ; however some
 fictitious Monsters may be presented for an after
 Disguise of Primary Intentions.

But however, let us, as this Gentleman contends,
 suppose his Lordship’s Argument entirely determin’d
 to such exorbitant Claims of Power he is pleased to
 mention ; it is not to be imagin’d, how the Apostles
 themselves

* *Ib.* † *Considerations*, p. 54, 55.

themselves could claim such a Power, as his Lordship there argues against; for whatever *supernatural Powers* they were possess'd of, no doubt they were consistent with the *Tenour* of the *Gospel*, and exactly agreeable with its *Terms*; consequently, nothing of that Nature was more peculiar to them, than their Successors; nor could it be the Intent of the Text, to give *such Power* even to them.

But if at last, *such an exorbitant Claim* of Power in the *Priesthood*, was all his Lordship contended for; as it was unhappy he should appeal to *Common Sense*, so most certainly he is very secure from Opposition, no body being so mad, or senseless, as to pretend to such Notions; tho' it may not be proper to abridge his Lordship's Suppositions, nor deny him the Liberty of feigning *new Enemies*, as well as *Confounding* his old *Friends*. But proceed.

Benj. Proceed! "I don't see how you could read, and cite the 94th page of the *Preservative*, without being rightly inform'd, how far any one, besides the *Supreme Being* is Concern'd in Absoluti- on, &c. But you go on with Mistake, upon Mistake, and one Perversion after another, that to trace them were endless trifling. For you neither understand the Bishop, nor your self; nor can well be understood in many Places by your Readers; yet thus much is very plain, that you know very little of the Controversy." *

Jo. All this may be, but what Reasons are given?

Benj. What! † "Would any Man in his right Mind affirm, as you do that, p. 57. That God would most certainly pardon such as were orally pronounced,

* Defence pag. 43. † Ibid.

“*ced, absolv'd by a Regular Priest, by Virtue of his Mis-*
 “*tion ; can any thing be more stupid or Popish than*
 “*that Assertion ? Yet you ask if the Ministers of God*
 “*had not ever such a Power ? And positively say,*
 “*That God Ratifies and Confirms in Heaven, what they*
 “*(that is his Priests) do of this kind on Earth.*”

Jo. Can any Thing be more stupid than him that wrote this ! Prithee, *Ben.* let me read the Passage he refers to : * “ Your Lordship mentioning so often, that it is *God alone that forgiveth Sins*, seems to me to suppose it asserted by us, That the Priest *forgiveth the Sin himself*, exclusive of God ; whereas my Lord, I never heard any contend for more than this, That God Almighty would most certainly pardon all such as were orally pronounced absolv'd by a regular Priest, by Virtue of his Mission : It is, my Lord, a Doctrine not so very New, to be branded as absurd, and blasphemous and every thing else ; that your Lordships Wit and fertile Imagination can load it with. Had not the Ministers of God ever such a Power in all Ages of the Jewish and Christian Church ? Did not *Jonas* by Virtue of such a Commission, pronounce positively that in *forty Days Nineveh should be destroy'd* ; and tho' their after Repentance prevented the impending Judgment, was the defect of the Sentence owing to the Weakness and Infirmary of the Man ? How were the Denunciations or Absolutions of any of the Prophets Valid, but only as they were Commission'd by God so to speak and act ? And this is all I am persuaded is meant by any that use those *Terms of Art*, as your Lordship calls them,

* Considerations, pag. 57.

“ them, of *Authoritative Benediction, Absolution, &c.*
 “ That God Almighty *Ratifies and Confirms* what
 “ they do of this kind on Earth, in Heaven, and
 “ has more immediately appointed them for that
 “ purpose than other Men.” Is this the Language
 of one that Denies God to be the Primary Author
 or Cause of forgiveness? Judge you *Ben*, whether
 this Gentleman either understands himself or me
 either?

Benj. Yes, I think it is very apparent, he does
 understand you, and states your Notion very fairly.
 “ For * had a Priest such a Power delegated to
 “ him, it would be a proper and reasonable Act,
 “ to beg Forgiveness of the Priest; and if he O-
 “ rally pronounces Absolution, God would be ob-
 “ lig’d, according to you, to Ratify the Act of
 “ his own Commissioner.”

Jo. It is very true, I do say so, when the Priest
 acts by Virtue of his Mission.

Benj. † “ ’Tis impossible for any Bishop or Priest
 “ in the whole Christian Church, to shew a Com-
 “ mission from the Holy Scriptures (they may
 “ from the Pope, I grant) to pardon and absolve
 “ this or that individual Person, otherwise than con-
 “ ditionally, or in any other Sense than this: If
 “ you do sincerely repent, &c. I do assure from the Word
 “ of God, that he pardons and absolves you, for he has
 “ requir’d us Ministers to declare his Pardon to true Pe-
 “ nitents.”

Jo. Well said, N. S. Protestant Esquire; but how
 can any one be said to be a Commissioner, who
 has no Commission? And none any Priest has,
 but what is warranted by the Holy Scripture; the
 talking

* Defence, p. 43. † Ibid:

talking of Absolution inconditionally pronounc'd⁷ may be an after-Game, now necessary to be play'd; but that the Controversy was begun with only that View, Common Sence will give us some Doubt of. 'Tis no inconsiderable part of a Disputant, to provide a *starting hole*; and when I cannot possibly defend my self, the only way is to *divert the Question*, and complain of *Misrepresentation*.

Benj. Misrepresentation! Yes most certainly you are justly Charg'd with it. * " The Bishop is shewing pag. 85, 86, 87. what Principle it is justify'd, " the Protestants in setting up their own Bishops, " and seperating from the Church of Rome; and says, " and that very truly too, *That 'twas because the* " *Protestants were persuaded, in their own Consciences,* " *That the Popish Doctrines and Worship were Corrupt.* " Who would think now, that what is so Just, " and so certain as this, with the Illustration as " follows, could offend, or that so plain and evident a Truth could be mistaken by you? But " so it is, for you make this, Pag. 43. *to be resolving* " *all Religion into an honest and sincere Persua-* " *sion.*

Jo. But after all, your Author is the *Misrepresenter* here, both of his Lordship and me; for as his Lordship is pleas'd to be very particular, and punctual in his Sentiments; so my Words are not barely an *honest, and sincere Persuasion*, but, what he was pleas'd to call an *honest and sincere Persuasion*. But whatever Liberties might be indulg'd him in my
E Words,

* Defence, p. 35.

Words, those he takes with his Lordship are insupportable: For his Lordship's Words are these. "What is it that justify'd the Protestants, as he acknowledges in setting up their own Bishops? Was it that the Popish Doctrines were actually corrupt; or that the Protestants were persuaded they were so? the Latter, without doubt." Some mention Religion* like a Conjurer's Circle, the only Place of Safety from the Devil. Others talk of Persuasion, with a Hey Pass! be Gone! and so determin Good and Evil; But his Lordship, one would think, might have the Liberty of saying, and demonstrating what he will, 'till he himself thought fit to unsay and undemonstrate, it again without the Intrusion of every Squire, who thinks fit to call himself his Defender, and take that Work out of his Hands, which he alone is able to manage.

Benj. † "If you had been careful and attentive, would you in this Controversy have cited two large Passages from Dr. Cave's *Primitive Christianity* concerning Church-Censures, which are so wide from the Point the Bishop discourses upon: Nothing but very great inadvertency, can excuse so aliene, so impertinent a Citation. No Body doubts, whether the Church has Power to excommunicate Offenders, and receive Penitents, &c.

To As far as I can find, Ben, by your Author, I am always exactly in the right, but my Misfortune is, I take the Bishop wrong. 'Tis true, he does now and then give me a Rubb of my Blindness, and

* *Vide* Nature and Excellency of Moderation by Mr. John Hoadly, p. 7. † P. 46.

and my *Ignorance*: Yet I know not how it happens, I generally stumble on the right side the Question, and the *Noble Squire* and I seem to have very little difference of that Kind.

Benj. Well, but hear what he says towards his Conclusion. “What Opinion Mr. *Smith* has of himself, and his Readers, is very plain. I who have been one of them, pity him, and wish him more Wisdom and Modesty: If the most candid Reader were to cast his Eye first upon the Bottom of his 74th Page *, and find him summing up his Discourse in one general View, thus, *Whether we consider the express Decisions of Scripture, the Sense of the Fathers, of all the Commentators, the Publick, and most Authentick Voice of the Church; the Perplexity and Uncertainty of the Bishop, &c.*

Jo. Well, and what does he say to the Sum Total?

Benj. Say! *At, quid ferat hic tanto dignum Promissor biatu?*

Jo. But why *biatu*, *Ben*? every Body knows my Voice is neither fit to cry *Flounders*, nor the Bishop of *Bangor's Answer*, &c.

Benj. “You Jingle with Texts, as a *Morrice-Dancer* does with his Bells.”

Jo. How Natural is it for a Man with *Crotchets* in his Head to dream of *Musick*?

Benj. “You

* Defence, p. 47. † Ibid.

Benj. “ You mangle three English Commentators, and slight all the rest.” p. 53.

Jo. By quoting them *Verbatim*. and by now Challenging your Author to produce one of the other, even to the *Assemblies Animations* themselves, to contradict the Sense I contend for.

Benj. “ You Cite none of the Fathers, but Father *Cave*, who dy'd about a Score Years ago ; and him, quite besides your Purpose.”

Jo. Father *Cave*, is none of the best manner'd Expressions, for so great and venerable a Man ; but however had he been consulted in the Passages referr'd to, not only the Sense, but the Names of the greatest, and most Antient of the Fathers might have been seen by him.

Benj. “ For the Sense of the Church, you only name a Line or two from the Liturgy.”

Jo. Which, I suppose, always truly to speak her Sense.

Benj. “ And for the Bishop's Words, and Arguments, you in almost every Page mistake, and pervert 'em, yet in so weak, and often in so ridiculous a manner, that your Friends Blush, and your Adversaries Smile, not without a just Contempt.”

Jo. This same Mistaking of the Bishop is, I own, a reigning Disease ; and as far as I can find, like
to

to continue, till his Lordship is pleased to cease appealing to common Sense. But that which concerns me in the Squire's Account here is, my Mistakes are so weak and ridiculous, that *Friends* and *Enemies* have a Just Contempt towards them: Now I am at a loss under which of these to rank him, because the Account he has given of my Mistakes is, they are so natural, that on reading my Book, every Reader must fall into them, as well as myself.

Benj. What you present, * “ You tell your Readers flows from the Dictates of your Conscience, which, upon my Word, is a very Melancholy Account of the State of your Mind, and deserves our Pity, and your further Consideration.”

Jo. As to my Conscience, 'tis founded in my Reason and Understanding, and not in my Will and Fancy; were it so with some others, we should not find Ignorance, Prejudice, Obstinacy, Interest, Impudence, and every other ill Spring that moves Humane Nature, so often assume the Name. Conscience thus abstracted from its common and fashionable Abuses, mov'd what is there presented; and if there be that exact Agreement between his Lordship and me this Gentleman so industriously contends, 'tis not to be imagin'd how, the most concern for a Truth he agrees to can affect him; I must own I could wish for the Honour of Religion, as well as his Lordship, his Sense were fully explain'd in many Particulars, and

* Vide Defence, p. 49, 50.

and I should take it to be Complementing him with common Honour, and Integrity to say more, 'till that be done. *King George for ever*, being the Language of our Parliaments, is what I must beg the Gentleman's Pardon for, in being Ignorant of it before. And as to the Divisions among Papists, I like them no better than those among Protestants; the Reason of King *James's* Popery being owing to the Education of his Minority, is what we only hear from such Churchmen as your Author, and is an Art us'd by them to stab the Memory of his Father. I have only Time now to ask Pardon for thus anticipating your Author, and must, for the present, bid you heartily Farewell.

Benj. Nay, I must own you have been pretty well exercised. Adieu to you then.

F I N I S.