Nineteen Letters
Of the truly Reverend and Learned
Henry Hammond, D.D.
(Author of the Annotations on the New Testament, &c.)

Written to Mr. Peter Staninough and Dr. Nathanael Ingeleo:

Many of them on very curious Subjects.

Now first published from the Originals communicated by the very Reverend Mr. Robert Marsden, B. D. Archdeacon of Nottingham, and the late pious Mr. John Worthington, M.A. and illustrated with Notes

By Francis Peck, M.A.

Εὐωδίας τὰ αἰσθητὰ πλάσματα, ἵνα μὴ τι ἀπιλῆται. Joann. vi. 2.

London:
Printed for T. Cooper at the Globe in Paternoster-Roe. 1739.
[Price One Shilling.]
Part of a LETTER written to the Publisher by Mr. Archdeacon Marsden.

Good Sir,

I send you Dr. Hammond's letters, which came into my father's hands by his marrying the relict of Mr. Stani-ough, to whom they were written. My father was Vicar of Walton in Lancashire, and one of the King's four preachers there. Several of the letters are wrote on very useful subjects, and in few words with great perspicuity untie some knotty cases in Divinity; and I doubt not but the publishing them will be of use to the publick. Return a line, I pray, to

Your friend,

R. Marsden.
Part of a Letter written to the Publisher by
the late Mr. John Worthington, M. A.
sometime Fellow of St. Peter's College, Cam-
bridge.

Reverend Sir,

S. James's day,

LAST Saturday I proposed to write to
you, but I could not find Dr. Hammond's
letter, though I arose at four of the clock,
and searched for it till the dusk of the even-
ing. Then I desisted. The next day I rest-
ed according to the commandment. This
morning I got up again at four of the clock,
and, renewing my search, have met with it,
where, upon recollecting my thoughts, I had
some better hopes of finding it.

If you and the good Archdeacon (who I de-
fire may have a sight of it) shall judge that
letter worthy of being printed with the rest,
it will please me well to see so much honour
done to the memory of my good friend Dr.
Inge/lo, to whom I was very much obliged.
He, being Vice-Provost of Eton-College, elec-


ed me a scholar of that foundation, and, a few years after, to King’s-College in Cambridge. But my place in the latter election did not fall; nor, if it had, should I have accepted of it, for more reasons than one.

I am, worthy Sir,

Your very affectionate

and humble servant,

To the Reverend Mr. Francis Peck,
at Godeby near Melton in Leicestershire.

Memorandum, 12 Apr. 1738. This is the last letter I ever received from this learned, pious, humble, good Gentleman. Mr. Worthington died in Febr. or March last. The first news I had of it was in a letter from Mr. Edward Ferrar of Huntingdon, dated Lady-day, 1738.
LETTER I.

1. Mr. Palmer proposes to send his son to Mr. Staninough at Mr. Farnabie's, or Mr. Staninough to come to his house, and teach him there. 2. Compliments to Mrs. Farnabie and her Son.

S I R, July 17.

I HAVE nothing to returne in answer to your letter, till I heare more from you; only I yesterdye had a letter from Mr. Palmer, to aske, whither he should returne his sonne, or expect you there? ex-

pressing
pressing his desire, that he should get some more Latine and university learning. He farther desires, that those things, which I gave you to be delivered to him, should be put up and sent to Mr. Philip Warwick's; which I accordingly desire you to do. I think Mr. Royston at the Angel in Ivy-Lane can help you to do it. If not, Mr. Gregory near the King's Gate in Holburne can, by directing you to Mr. Craft's, Mr. Warwick's man.

2. Heer is yet never another note of successors for you. The blessing of God be on you. Remember me very kindly to Mrs. Farnaby and Frank. I am

Your true friend,

July 17.

H. H.

For Mr. Peter Stanynough.

a Afterwards knighted by King Charles II. Fæsti Ox. Vol. I. col. 278.

b Mr. Thomas Farnabie, the most noted Schoolmaster of his time, had for his second wife Anne, daughter of Dr. John Howson Lord Bishop of Durham, by whom he had several children, one of which was named Francis, to whom he left his estate at Kippington in the parish of Sennok, alias Sevenoak. Thomas, the father, died 12 Jun. 1647. Ath. Ox. Vol. II. p. 105. — It appears then, that Mrs. Farnabie, after her husband's death, kept a boarding-school at Sennock in Kent for young Gentlemen, and provided masters to teach them.
Dr. Hammond's Letters.

LETTER II.

1. Mr. Palmer's son to go to Mrs. Farnabie's with Mr. Staninough; and Mr. Staninough advised to accept of the place to be one of the teachers at her House. 2. Compliments, &c.

S I R,

July 24.

I AM sorry that Mr. Palmer's uncertain answer puts you upon this trouble, and the charge of staying in London thus longe. When you heare from Frank Farnabie what you may write to Mr. Palmer, about an accommodation or no accommodation for his sonne, I thinke your resolution of going down with Mrs. Farnabie will bee the wisest way. And, if his sonne come not to you, I hope there you will have a comfortable subsistence for a while.

2. I beseech God [to] bee with you, and protect you. My service to Mrs. Farnabie and her sonne. When I may be in any thing usefull to you, afford a word to

Your true friend

H. Hammond.

I hear from Mr. Warwick, that he hath received what you had for him.

For Mr. Stanynough these.
LETTER III.

1. Dr. Hammond under a sort of a libera custodia at Mr. Warwick's. 2. Mr. Sta- ninough advised to train up his two pupils in piety as well as learning.

Good S I R,

1. I Received your letter and the great favours of the two Gentlemen, but far from the place to which they were directed. I am long since remooved from Oxford to a kind of libera custodia at Mr. Warwicke's house near Bedford; where Luc hath been, and whose father called heer, and took away Mr. W[arwick] with him to the Iland, since my coming away.

2. I am not so confident that this of mine will find the way to you, as to adde to it any returnes to Luc and Franke; but shall leave

* In 1647. Dr. Hammond, Subdean of Christ's-Church, was thrust out by the Parliament Visitors, and then imprisoned for divers weeks in a private house at Oxon." *Ath. Oxon. Vol. II. Col. 246.

b. Afterwards he was confined to the house of Mr. Philip Warwick at Clapham in Bedfordshire; where continuing several months, was at length released." *Id. ib.*
it to you [if it come to you] to present my true love to them; which makes mee to be very much concerned, that your paines proove very successful to them, and that their proficiency in learning, and the constant practice of all Christian duties go hand in hand togeth-ther. I beseech God to bestow his blessing upon you, and remain

Your true friend,

Octob. 2. H. Hammond.

My humble service to Mrs. Farnaby.

For Mr. Stanynough at Mrs. Farnaby's house in Kent.

LETTER IV.

1. Mr. Staninough's silence excused. 2. And his entertainment at Sir Robert Pye's approved.
3. D. N. there. 4. Mr. Staninough invited to Dr. Hammond's. 5. Compliments to Sir R. Pye and Mr. Hammond.

S I R,

I DID make that interpretation of your late silence, as was perfectly reconcileable with my confidence of your all-kindness to
Dr. Hammond's Letters. 11

to mee, and therefore do believe that account you now give me of it.

2. I am very glad your entertainment in that place continues so suitable to your expectation, and, that being supposed, shall the more willingly excuse the some inconveniences which are annexed to it; because I am farr more confident that your divinity may in time infuse itself into them, then that theirs will have skill to infect you.

3. If I could have imagined this returne would have found D. N. with you, I should have repayd his civility in the kind; but, despairing of that, I thought it would be more easy for you to convey that account to him.

4. When a journey into these parts prooves seasonable and no way inconvenient to you, you shall be very welcome here. But the ceremony part of it I desire may not incommode you in any other respects. Let mee heare of your health sometimes, and I shall presume all els very well. God's blessing continue upon you. I am

Youres,

H. H.

B 2

5. I am
Dr. Hammond's Letters.

5. I am beholden to Sir R. for his kindness to me, but am not so well known to him as to owne the returning any services to him. If my nephew Hammond should still be with you, present my respects to him, with my wishes of all happiness to him and his Lady.

For Mr. Staninough at Faringdon these.

LETTER V.
1. Mr. Staninough congratulated on his entering into holy orders. 2. And his present employment approved.

SIR, July 2.

1. I AM not sorry that you have engaged yourselfe in sacred orders, and am not tempted by the evil dayes to feare that you will ever wish the engagement off from you. I beseech God to fitt you for so weighty a calling, and give you a cheerfull lot in his κληρος.

2. I have not the least objection to the employment which you have accepted of, much less to your not asking my advise before you accepted of it. For I suppose you per-

swaded,
fwaded, that I have no other interest in your business, nor design upon you, than that I might help you to be as happy as I can; and whatsoever can seem to you most to contribute to that end, is certainly it that I most wish for you. Mr. Palmer was here since the receiving your letter, and hee is very much pleased for you. And that I and Mr. W[arwick] are so too, I hope you will not believe to proceed from the advantage that is acquired to us by it. I shall only advise you to be as watchfull as you can, that the conditions of your entertainment by you-mentioned bee not altered after your entring into the family, by putting some yong child upon you, which will supplant all your designe of improving yourself. Farewell. I am sincerely

Your faithful friend,

H. H.

For Mr. Stanynough.
LETTER VI.

1. Mr. Staninough congratulated on his retirement and employment. 2. Directions of what books to read to his pupil, and how to train him up.

S I R,

Aug. 20.

I shall not need again to congratulate your happy retirement and grateful employment to you; I shall hope and pray constantly for the continuance of it to you.

2. Your course entred upon I do fully approove, and, when you have occasion to add any more, it may ether bee the Moralists; Greek (if the disciple be capable of them) or els Latine: Tullye's Offices and the rest of that volume, Seneca, some parts of Pettrarch, and then, if you please, Aquinas Secunda Secundae: And, from thence ascending to Divinity, beginning with Grotius de Veritate, or Morney, or falling on the Gospels with Grotius's Annotations. And,beside the course of History, thorough which you know your guesse, I know no other Politickes (I am sure none more fit for a Christian) then strict Rules of living from the Sermon on the Mount, &c. I write this now in full speed. When you de-
liberately call for any more particular direction, I shall hope to be at more leisure to answer you distinctly. Meane while I am
Youres most truly,

H. H.

For Mr. Peter Stanynough at Sir Robert Pye's house at Faringdon.

LETTER VII.

1. Of Books on Praedestination. 2. Vossius his history of Pelagius, compiled out of Bishop Overal's Collections. 3. Mr. Thomas Pierce's books on God's Decrees and Divine Philanthropy.

S I R,

March 31, 1657.

THAT piece called Heresia Praestinatis was publishd alone by Sirmundus, about the time you went out bachalaur of arts, when Ri. Davis gave me a sight of it; and thence I then took some notes. It is a small piece, and perhaps not frequently mett with in shops. Yet I suppose James Allestree in St. Paule's church-yard can help you to it. This was long before Hincmarus, about the time of S. Augustine; and is by some thought the condemning the very doctrines which St. Augustine taught; but I think this is a mistake.
2. That Vossius' Pel. Hist. was compiled out of Bishop Overall's Collections, was frequently and confidently affirmed by the late Bishop [Richard] Mountague of Norwich, a great admirer of that Bishop.

3. These controversies have of late been casually resumed by Mr. Peirs (whom you may remember at Magdalen College) in two books already printed; the first called, Notes of God's Decrees; the second, God's Philanthropy: Wherein you may possibly take some pleasure to see a chase of a sad Presbyterian. He is engaged in a third with Mr. Reynolds; but [I] heare not that that is yet publisht. Farewell. You are daily mention'd in the prayers of Your most assured affectionate friend, H. H.

For Mr. Staninough at Aughton near Ormkirk in Lancashire.

* * *


The Divine Philanthropy defended against the declamatory attempts of certain late printed papers, entitled, A correpitory Correction, by Will. Barlee, Rector of Brockhole in Northamptonshire. By Thomas Pierce. Lond. 1675-58. 4to. Id. ib.

Dr. Edward Reynolds wrote An Epistolary Preface to the Correpitory Correction, &c. Lond. 1566. 4to. Id. col. 576. Piers, Hammond, and Heylin were [all of Magd. Coll. and] the chiefest champions of the old, regular conforming Clergy.' Id. ib. Reynolds a Dissenter, but afterwards Bishop of Norwich.
LETTER VIII.

1. That Archbishop Usher did, for many years before his death, acknowledge the doctrine of Universal Redemption, but with a restriction.

2. An account of a Sermon of his on that subject, wherein he maintained it at large.

3. The discourse of a certain Divine with him on that Sermon.

4. And the Archbishop's confession of his dislike of the Geneva doctrine on that head to another.

5. Of the true meaning of the ἀδελφὴν γυμνὰκα of Saint Paul.

S I R, June 12. 1657.

1. To your queries all that I have to return [is,] first, that that Bishop did for many yeares acknowledge universal Redemption, but that with a distinction of non ex aequo pro omnibus. Which put me in mind of the words of holy Maximus in his κεφ. ἐξὶ ἀγάπης, that ἔρισεν ἀπερ ζῶνων εξίου. Which last words (when I read them long since) I could not guess why they were added, till I saw there was somebody that granted the ἀπεθανεν ἀπερ ζῶνων, but denied the εξίου.

2. Secondly, That a little before his leaving London (I was told it by some that heard him about
about this time two yeare) at St. Peter's Paule-
Wharfe, as also in several other places, he
preached a Sermon, which himself called a
soule-saving Sermon, on Rom. viii. 30. part of
the verse [whom he called, them be justified] in
which he earnestly press the sincerity of God's
universal call to every one of all sinners to
whom the Gospel was preached; pressing
throughout his Sermon the universal free in-
vitations of all by God, Apocal. xxii. 17. [Who-
soever will, let him take the water of life freely.]  
Isaiab lv. 1, 7. [Ho! every one that thirsteth,
come ye to the waters. Let the wicked forfake
his way, and the unrighteous man his thoughts:
and let him return unto the Lord, and he will
have mercy upon him; and to our God, for he
will abundantly pardon.] Adding, that without
this made good, all preaching to convert sin-
ners as yet in their sinnes from the evil of
their wayes would want a firm foundation.

3. Thirdly, That a learned Divine going
after this to him, and taking rife from these
words of his ['that God intended truly that all
whom he called by the word to repent and be-
lieve, might certainly if they would, and God
truly would they should, come and repent, &c.]
to aske, Can they all will? Doth God, with
his word, give internal grace to all that are
called
called by it, that they may repent, &c. if they will, and that they certainly can will? He answer'd, Yes, they all can will. And, that so many will not, 'tis because (as I then taught) they resist God's grace; alledging Acts vii. 51. [Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.] This, and much more, he then declared, and in fine concluded in these words, 'Bishop Overal was in the right, and I am of his mind.

4. Fourthly, a learned Doctor, that was frequently with the Bishop, wrote Mr. P[iers] word (as he wrote to me, on my asking him the same question which you do me) ' that that 'Bishop told him lately before his death, that 'he wholly disliked the Genevan form of doctrine in this matter.' This is all that hath come within my reach of your first question.

5. To your second question, about ἄδεξκινα, I answer: That having read Calixtus

* See 'the Judgment of James Lord Primate of Armagh, irrefigrably attested by the certificates of Dr. Brian Walton, Mr. Herbert Thorndyke, and Mr. Peter Gunning, sent in a letter to Dr. Nicholas Bernard,' printed in an Appendage to 'The Self-Revenger exemplified in Mr. William Barlee, by way of Rejoinder, &c. By Thomas Pierce. Lond. 1658. 4to.' —And note, Archbishop Usher died 21 March 1655. Life by Dr. Bernard. Lond. 1656. 8vo. p. 116.
on that matter, I am far from being persuaded to his sense. My chief reason is that touched by Tertullian, because this is mentioned by St. Paul, in order only to providing victuals for him; and so belongs properly to those women that ministred to the Apostles ἐκ τῶν ἁγαθότων. And, whereas Calixtus answers this by quasi vero ostendere junctim non posset, &c. p. 123. 'tis evident, that that whole chapter is only on that one subject of his making no gain by his preaching, and so denying himself that one liberty which he might have used, without the least respect to this other of carryinge about their wives and families, and requiring provision for them also. Nay, verf. 4. and 6. put together, seem to me to conclude, that Paul and Barnabas were forced to work for their bread or necessary food, unless they would ἔργαν, as others did. Which to me concludes that ἔργαν was the expedient to provide for them without labour (which it would not be but in my sense) and not a means of encreasing the charge of their journey (which it must be in Calixtus's sense.)

6. Now for the reasons which you mention to the contrary, they are of no force. The place of Ignatius ad Philad. 1. is by many, even of the corrupted copyes, found to leave
out παυλικά (which alone is to the present purpose.) But then, 2. that whole epistle is none of the seven genuine collected by Polycarpe.

3. The purest copies, though they place that epistle amongst the supposititious, yet leave out that whole passage for many lines together. And so that testimony is not of the left authority.

7. Then for Vasquez, that yields to the authority of this epistle, yet he expressly excepts St. Paul [aliquos apostolos præter Paulum.]

8. The place from Tertullian (Exhort. ad Caßt. c. 8.) can be no more than an affirmation of the lawfulness of the Apostles marrying (which I am farr from denying) no way an interpretation of that place. Nay, 2. there is great reason for Pamelius's conjecture, that he gives not his own, but recites others sense. For, as in the book de Monogam. he is cleere for my interpretation; and Calixtus eludes that, by saying he was turned Montanist when he wrote that; so this book of Exhort. ad Caßt. is also affirm'd to be written after he was turned Montanist; and is accordingly sett down, by Pamelius's edition, as the first of that clasfis written in bæresi; as the following de Monogam. &c. contra ecclesiam. This makes it very improbale, that at the writing of this he

should
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Should affirm that which so soon after he refutes, and renders this testimony (if otherwise it had force in it) as invalid as Calixtus could think he rendred the testimony from de Monogam.

9. The words of Clemens Al. Str. 7. belong to Peter only, not to Paul, and so are alien from this business. And,

10. The observation, that uxor nusquam in novo Testamento alto quam ywαδaυ vocabulo denotatur, may safely be granted. For, altho’ every uxor be γυνη, yet every γυνη is not uxor.

11. To the question, Si fororem saltem fæminam, non uxorem, intelligi cupit, cur addit γυναίξα? I answer, that although εἰδελφη be first placed, as ordinarily epithets are; yet, as they, so this is added to γυνη, not γυνη to this; and signifies, in the Scripture notion, a believing (as that is an addition to) woman: perfectly parallel to the phrase so oft used of άνδρες εἰδελφι for Christian men. Whereas, on the other side, if γυναίξα signified the Apostle’s wife, there could be little reason given why εἰδελφη should be praefixt to it.

12. I suppose the γυναίξα to be one that ministered to the Apostles ex των εκαρχων. And to that well agrees the title εἰδελφη; this being an act of brotherly or sisterly kind-
nefs. But Calixtus supposes Paul to speake of liberty to require maintenance, not only for himself, but his wife to[o.] What place, I pray, can ἀδελφὴν have, that shall have any propriety to this interpretation? Or why, having called her wife, should he add sister?

13. Then, when he speaks of the use of γυναῖκα in novo Testamento, he pretends but to plerisque.

14. His argument also from prsca interpretationis hath little force.

15. For Tertullian, Jerome, and Augustine, see him p. 120, 121. and you will discern no apparence of truth in it, save to that place of Tertullian. in Exhort. ad Cafl. which cannot outweigh the contrary in de Monogam.

16. As for the antient interpretations simp-ly taken, the impression of them now by Dr. [Brian] Walton almost finished (the New Testament I have by me to consult b) sufficiently disproves it; where, (as the vulgar Latin hath expressly mulierem fororem) so none

b The Biblia Polyglotta, not only in the vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persic, and Greek, each having its peculiar Latin Translation joyned therewith (the most absolute and famous edition of the Bible that the Christian world ever had, or is like to enjoy) was published in six volumes in Fol. Anno 1657. See Fæsi Oxon. Vol.II. col. 47, 48.
of the other, Syriack or Arabick, save only the Aethiopick, are observable to look that way.

17. Lasty, for the scope of the Apostle being against it, *Quid non opus ecclesiæarum impensis, si necessaria subministrabant foeminae, &c.?* 'Tis obvious to reply, that St. Paul might have been maintained by the part of the church in common, or els by some person of substance in it; and if he had done ether, he had been chargable to them. But, as he tells them verse 15, *he used none of these things.* And that he used neither, 'twas sure to his present scope to shew.

Thus much for the objections, which you see have no force to remoove me from my interpretation. It is now time to conclude, with this assurance, that I am

Your very affectionate
friend and servant,

H. H.

*For Mr. Peter Staninough at Aughton neer Ormekirke in Lancashire.*
LETTER IX.


S I R,

Sept. 8. —57.

I CAN now assure you that Mr. Pierce's book against Reynolds is come out about a month since. Since which I heare his first adversary is again in the press against him.

2. To the question of purgatory and prayer for the dead, it is needful, you know, that those questions must be separated. Many accounts may be given for the latter, which are not founded in the former. As for that one sort of prayer for the dead against which we contend, viz. Prayer for their delivery from temporary torments immediately following the

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b "A necessary Vindication of the Doctrine of Predestination formerly asserred; together with a full Abserion of all Calumnies cast upon the late Correctory Correction by Mr. Tho. Peirce. By Will. Barlee. 1658. Id. ib."
death of some pious men; there is no antient testimony for it, certainly no shew of scripture, apocryphal or canonical.

3. Of this subject you may consult *Vossii Thesæs, p. 115.* &c. *Bp. Usher's Answer to the Jesuite* (a very good book) for a view of Antiquity. Of these two subjects I have written pretty largely, but my papers are out of my hands. Some short hints collected out of bookes I heare send you, if you can read them. Which, when you have looked on, you must returne to

Your very affectionate

friend and servant,

H. H.

For Mr. Stanynough at Aughton
neer Orme Kirke in Lancashire.

*Answer to Malon the Jesuit, 4to. 1631*
LETTER X.

1. Of S. Basil and S. Chrysostom. 2. Christ's kingdom not of this world, but he left the civil government as he found it. 3. Anonymous of opinion that Grotius and the prælatical party are designers for Popery. 4. Card. Richlieu had an hand in destroying the English Prelacy. 5. Anonymous his opinion of the uninterrupt-ed succession of Bishops. 6. Mr. Herbert Thorndyke's book against the present differences in church-writers. 7. Bp. Bramhall's books against the Papists ready to come forth.

S I R,  

THOUGH the application of your passage out of St. Basil and St. Jerom had one defect very considerable, yet I am very glad to find your vacant houres spent in such company, where I believe they will be much more profitably employed, then in those other which gave you the scruple which you mention.

2. I cannot but agree with you, that Christ's kingdom was not of this world; that when he was on earth, he refused to be a μεγάλης or κρατος; that the power which was given him was in order to, and so exercised in the Church only,
only, and the civil power remains untouc\hspace{1pt}ned, nether improved nor impaired, by any inter-
position of his. And, if the repeting of the 
fifth commandment in the New Testament be 
argumentative to the contrary, it must indeed 
follow, that the law of nature holds from 
\textit{Chrift} as mediator. But it is certain, all the 
power which this way he hath made use of, 
is only to improve, not retrench, those old 
precepts; which yet, in point of obedience to 
\textit{magistrates}, he hath not done; but, by his 
direction of rendring to \textit{Cæsar} the things that 
are \textit{Cæsar's}, expresses that they are by former 
\textit{law} \textit{Cæsar's} already, and so still stand by him: which indeed is his confirmation of that com-
mandment, not giving it.

3. His other undertakings are as neer the 
truth (but no neerer,) that \textit{Grotius} and the 
prælatical party are designers for Popery (the 
\textit{French}, though not \textit{Spanish}, mode of it) con-
feffing mean while,

4. That Cardinal \textit{Richlieu} had a finger in 
the py for destroying our Bishops. Yet sure 
it was not the \textit{Spanish} Popery that Cardinal 
was so much for, the \textit{French} would have 
\texttt{\textit{Served}} his turne.

5. For the third particular, I suppose you 
will grant their succession to be as good as 
some
some others that assume to be magistrates, and that will serve his turne against those which he thinkes will not dispute contra eum qui gubernat triginta legiones.

6. Mr. Thorndyke hath newly set out a learned book against the præsent differences in Church Writers; a great volume, near 20s. price.

7. The Bishop of Derry hath one or two ready to come forth against the Papists. God continue to you all Happyness. I am

Your most assured friend and servant,

H. H.

For Mr. Staninough at Aughton neer Ormkirk in Lancashire.


One of these books was, Schisme guarded and beaten back upon the right owners. Shewing, that our great controversy about papall power is not a question of faith, but of interest and profit, not with the Church of Rome, but the Court of Rome, wherein the true controversy doth consist, who were the first innovators, when and where these papall innovations first began in England, with the opposition that was made against them. By John Bramhall, D. D. Bishop of Derry. Gravenhagh, imprinted by John Ramzey, Anno M. DC. LVIII. —In my copy is written by the Bishop's own hand,—For his highness Roiall the Duke of Gloucester. Invia virtuti nulla est via. Jo. Derenvis. Whence I conclude this letter was written Dec. 21. 1657. F. P.
LETTER XI.

1. Of Mr. Nowel. 2. Mr. Piers's new book.
3. Tilenus examined by the Triers, recommended. 4, 5, 6, &c. The doctrine of universal Redemption defended.

SIR,

[Apr. 6. 1658.]

I THANK E you for that mention of Mr. Nowel, and that business intrusted to him, I rely wholly on his care in it, and therein I am secure; which, with my service, you may mention to him, if you again chance to see him.

2. As your letter came, I had before [me] a new piece of Mr. P. in reply to his old adversary a. But 'tis all of personal calumnies, and things extrinsical to the main question; on which he promiseth a distinct piece suddenly.

3. Have you seen a little piece printed by Roifton, called, Tilenus examined by the Triers? I know not whose it is, but it is well written.

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4. To
4. To your objection I give answer by these degrees.

5. First, that the doctrine of universal Redemption we assent \textit{de fide}, i. e. as a doctrine of scripture. And therefore as thereby we acknowledge the certain truth of the proposition; so, for any consequencies of it, we receive no more \textit{de fide}, than are taught us by the same scripture.

6. Secondly, that the scripture being written to Christians, or those to whom the faith of Christ should be revealed, is justly supposable to have revealed to those how they themselves shall be judged and dealt with, but not to have given rules to judge of others. 1 Cor. v. 13. [\textit{Them that are without, God judgeth}.] This therefore wholly frees us from answering this question, and confines our enquiries to that wherein we are concern'd, the salva-bility of all to whom the faith is revealed. Which yet is as contrary to their doctrine of only the elect, as it would be if we should undertake to extend it to heathens also. For sure all Christians are not with them the elect, nor are all the elect Christians. But then,

7. Thirdly, Though this keep us from undertaking to judge farther then the scripture
Dr. Hammond's Letters.

(our rule) directs us; yet from scripture we may observe those things which will help us a little in judging (but not with so much confidence) in this matter. As first, that the damningness of unbelief is annexed to the preaching of the gospel. *Mark* xvi. 15, 16. [Go ye into all the world, and preach the gospel to every creature; be that believeth and is baptized shall be saved; but he that believeth not shall be damned.] And then still there may be a salvability of them who believe not whilst it is not reveled to them. And to this, analogy perswades our assent. For we doubt not of the salvability of Christian infants and idiots, who yet beleive not for want of the faculty. Why then may we not hope the same of them that beleive not, for want of the object? Is it not as impossible to see without light, as without eyes? Secondly, that Christ dyed for them that deny him, why not then for them which are less guilty, as having never heard of him? And indeed an impenitent Christian, *qui vivit contra fidem*, is, for all Christ, in a worse condition then a wicked heathen. 'Tis not then the revelation of Christ to which the redemption is to be affixt, but the death; and nothing hinders but that they may be saved by his death (that only name...
under heaven) who never heard of him, if they perform the condition required by God in the second covenant, stricken in Christ, so farr as they are by God enabled to perform it; that covenant requiring no more then in Christ men are enabled to performe. Thirdly, that God rewards those that have made use of the single Talent, that lowest proportion of grace which God gives, and gives them more; which, as it is appliable to heathens, who have certainly the talent of natural knowledge; so, if they use not that, that makes their condition but the same with ours, who are lost also if we make not use of our talent. Meanwhile, when 'tis asked, how comes it to pass that so many nations sit in darkness, &c.? The answer is obvious: That this can be no restraint to the universabity of Christ's death. For he certainly dyed for those as wel as others; and so is acknowledg-ed to have done, by those that affirm him to have dyed pro generibus singulorum. And 'tis certain, that Christ's command of preaching was as extensive as his death, to the whole world and creation. And that so the Apo- File performed we have no reason to doubt. And, if (having done so, and being not receiv-ed, or the faith not bringing forth meet fruits) this
this talent of the word was withdrawn from them again, the only conclusion we can duly make of it is, the acknowledgment of God's just judgments on them, and feare that he deale not in like manner with us, if we imitate them in our demerits. Now, if God should most justly punish this nation with removing our candlestick, could it be reasonable from thence to conclude, that Christ dyed not for this nation, or for that age of it on which the effects of that remoovall should fall, in case there were no other argument against that doctrine (founded on those scriptures which affirm, that he dyed for every man, for the whole world, &c.)? Certainly it could not. In like manner then it cannot now be reasonable to argue thus from the like fate and effects on other nations.

7. Lastly, Christ being, we know, in God's decree and promise the lamb slayn from the beginning of the world, I should demand whither by this argument it could, before the times of Christ's birth, be inferr'd that that sacrifice of Christ was intended to be availe to none but the Jewes? What answer soever would reasonably be offer'd to that question, would also cleare this which is now before us.
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And this I suppose may suffice, in some part, from Your very affectionate friend and servant, H. H.

For Mr. Stanynough at Aughton near Ormkirke in Lancashire, these.

LETTER XII.
1. Mr. Stanynough's last letter very acceptable.
2. Dr. Hammond sends this by a kinsman of his. 3. And does not like Mr. Stanynough, Mr. Littleton, or any of his friends, the worse for marrying.

Dear SIR,

I Received your very kind and wellcome letter with the very same pleasure and delight which I beleive possibl you at the writing of it. And though it came to me alone, without any of Mr. Sherloke's ² to con-

² Mr. Richard Sherlock about 1652, went into Lancashire, and became chaplain to Sir Robert Bindloffe of Borwick-Hall in the parish of Walton, Baronet; where he wrote, The Quaker's wild questions objected against the Ministers of the Gospel. Lond. 1654. 8vo. Lond. 1656. 4to. Which was answered by Richard Hubberthorne in a book entitled, A reply to a book set forth by the Priest of Borwick-Hall in Lancashire, called Richard Sherloke, &c. Lond. 1654. 4to. This Mr. Sherlock was afterwards D. D. and Rector of Winwick, where he lies buried with this epitaph written by himself, Exuviae Ricardi Sherlock, S. T. P. indignissimi hujus ecclesiae rectoris; obiit 20. die Junii (anno aetatis 76.) A. D. 1689. Sal infatuum conculcata. Ath. Oxon. Vol. II. col. 834, 835.
duct it, or to direct me which way to give you an answer to it; yet it falls out, that, at the time of the arrival,

2. There is with me in the house a kinsman of mine (whom I never before saw) of your country; of whom (though I had enquired after you, and found that he had not heard of your name) yet I shall not despair, but he may find some way of conveying this unto you. Though it hath nothing to tell you; but that I am as constant in my perfect kindness, as I was confident before this assurance now given me of it, of your continued affection to mee. I heartily bless God that he hath so long continued his protection over you, and hope that he will still secure your tenure in that land you mention, by those means, whereby you may receive most comfort to be preserved, i.e. the constant discharge of all duties of a good Christian in such country.

3. I was told by somebody, that I was apprehended by you to have had some unkind reflections on your marriage. But it is not amiss now to assure you, though thus late, that I never had, in the least degree, beeing always confident that you did, with sober judgment, make that election. And, upon that
that presumption, I assure you, I liked it better, then if, upon any worldly considerations, you had done otherwise. Your honest chamber-fellow Ad[am] Lit[leton] b hath lately done the like, and many others of your fellow-sufferers; to none of whom I have less kindness for it. And it pleaseth God that I have not yet discerned it to tend to any of their sæcular disadvantages. Well, I have little more to say, then to desire the continuance of your kindness to and prayers for me, and to give you all confidence that I am and shall abide

Your most affectionate

friend and servant,

H. H.

For Mr. Peter Stanynough at Aughton neer Ormes-Kirk in Lancashire, these.

LETTER XIII.

1. Farther thoughts on Mr. Stanynough's Marriage. Calixtus de Conjugio Clericorum commended. 2. His good wishes for Mr. Stanynough.

S I R, Aug. 23.

I Received your last, and acknowledge myself convinced in the lawfulness of that estate (and reconcileableness with sacred orders) wherein God hath placed you. And, because you mention some grounds of that your persuasion, I shall add thereto one book which I lately perused on that subject, as worth reading I believe as any: Calixtus de Conjugio Clericorum.

2. I shall heartily wish and daily pray for to you a continuance of all comforts of this life, or which is one eminent one (which may well supply the place of all others) a conscientious discharge of all duty, and a preparedness for all tryalls that that may bring upon you. And if heerin you can be eminently instrumental to fortify and confirm many others, these will be great advantages of living heer, and pledges of all happyness heerafter.
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heerafter. Which is heartily implored for and on you, by

Your assured affectionate friend,

H. H.

For Mr. Peter Staninough at Oughton neer Ormekirke in Lancashire; leave these with the Lancashire post.

LETTER XIV.

1. Of Mr. Pierce's new books. 2. Of the Saturday-Sabath men. 3. Of Mr. Braborne's book. 4. Of the first institution of the Sabath. 5. Penitents how far restored to grace on their sincere repentance.

S I R, Sept. 10. [1658.]

1. I Received yours of Aug. 24. not long after at London, but found not leisure to answer [it] till this day, on which I arrived at Westwood*, the place of my country retirement; whence I haften (the first thing I do) to discharge my debt; and to tell you, that

* Westwood in Worcestershire, the seat of the loyal Sir John Packington (to which place the Doctor had received a civil Invitation) where he remained, doing much good, to the day of his death. Ath.Oxon. Vol. II. col. 246.
Mr. Pierce's "A[n]on[a]l[æ]g[æ]ris," &c. is now come forth, and is now likely to be the last he will have occasion to write on that subject. Mr. Baxter I believe diverts him to another.

2. I am sorry to heare of the addition of that Jewish, to all the former giddynesses of the age.

3. I had heard of Mr. Brabourne's late booke, which he unwillingly, it seemes, was brought to; having resolved to be silent, tho' he had resumed his opinion.

4. As to the Prolepsis, Gen. ii. 3. [And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made:] I never saw reason to doubt of it, or consequently to assign any other date to the Sabbatick Law, then that of Exod. xvi. And it is considerable (which, as I remember, Mr. Mead noted) that the seven days, immediately preceding the first manna- weeke, were spent, either in travailing, which...
was contrary enough to their sabbatizing the last day of them. This is evident in case the sixth day, ver. 22. [And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.] signify the sixth day of gathering manna. For then the day preceding those six must have been the sabbath, if there were any. But that is pra-judged by ver. 1, &c. Now whither it be possible and probable, that the phrase [the sixth day] ver. 22. should only signify the sixth day of the week, and not the sixth of gathering manna, I leave you to consider; and consult Mr. Meade (if you have him) for I cannot find that book of his.

5. Your other quære, Utrum misericors Deus restituat pœnitenti omnia bona, quæ per peccatum perdiderat? in general speaking is easily answered. For grace (both the gift of God and the favour of God) adoption, justification, and right to salvation (which are the general comprehensive heads which contain omnia bona quæ per peccatum perdiderat) are certainly restored to the penitent. But, whither so great a degree of each of these be restored to the penitent, as is secured to the just man that needs no repentance; I have
no ground from scripture to determine. For as, on one side, 'tis said there, that there is more joy in heaven for the penitent; and that the returning prodigal was feasted, &c. when the sonn, that was always with the father, was not; which inclines to the affirmative; so 'tis sayd, by way of answer to that, as to an objection, that all that the father had was his, and that that was more valuable to him, then one feast. And beside, the joy and the festival prooves not the bona omnia in the same degree. The safest way then of resolution, I think, is, that he, that hath sinn'd, when he returnes, shou'd by double diligence qualify himself, as St. Paul did; and then, no doubt, to him will belong that of—the last shall be first.

6. This is all that your quære's exact from

Your assured friend and servant,

H. H.
LETTER XV.
1. Of Purgatory. 2. St. Austin's being not always peremptory against Purgatory, no proof of such a place.

SIR, Octob. 20.
I HAVE received back the notes safe.

And, to the letter which inclosed them have no more to say, but that the testimonies which, you say, speake de sanctorum aut justorum animis, do sure speake of those soules which the Romanist assignes to Purgatory, and praye for deliverance out of them. For indeed, who is more then imperfecte sanctus, that goes out of this life? And, though martyrdom do supply the place of Purgatory to some (according to their doctrine) and others within some yeares are canonized for saints; yet, I suppose, that to all others a longer or shorter purgatory belongs; and to such, and not only to martyrs, &c. those testimonies belong, viz. to pious soules indefinitely: which sure go out of the world with venial finnes upon them.

2. That Austin was in some degree doubtfull in this doctrine, and not always peremptory against all purgatory, is not denied.

But
(But that will not serve the Romanists turn, who must have it a doctrine certain, and of faith, and deduced from the Apostles; which certainly they will never evince.) But his di-mitte . . . . is far from coming home to it.

3. Sir, in some hast, I am

Your most assured friend,

H. H.

For Mr. Staninough at Aughton
neer Ormekirke in Lancashire.

LETTER XVI.

1. Whether a Protestant may marry with a Papist? 2. The marriage of the Clergy never interdicted by the universal Church.

Sir,

Dec. 30.

To your quære, about a Protestant joyn- ing in marriage with a Papist, and the lawfulness of the minister’s joyning their hands? my sense is clear, First, that it is not unlawful or forbidden by any law of God or Man, for those that are of more different persua-sions to join in marriage. The only text that I have heard cited against it, 2 Corinthians vi. 14. [Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath
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hath light with darkness?] beeing certainly im-
pertinent; ετετευγμένα signifying another matter
far distant from marriage; and the title of
απίστος being, with no reason or charity, ap-
plicable to a Romanist, who believable all the
articles of the Christian faith, and erres only
in superflucting other things which are not
such. Consequently, secondly, I cannot deem
it unlawful to a minister to knit the bands
betwixt two of thus different perswasions.
And the objection from the Rubrick is of no
force against this; because the command, beeing
given by the Church that the married
couple sball communicate, can only bee obliga-
tory to them (and so 'tis their fault, not the
minister's, if they communicate not) or to the
minister only so far, that he should mind
them of their duty, and be ready to minister
it to them, if they be willing to receive it.
Thus much then for the lawfulness being rea-
dily granted, I cannot yet but add, that all
things that are lawful are not expedient; and
that this, of the marriage of those which are
of so contrary perswasions and communions,
is questionless of that number. What hin-
drances this may probably cause to the ob-
structing the grand ends of marriage, the
comforts of peaceable living, of unity, amity,
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minding the same things, serving God together, bringing up children in the nurture of true religion, and the like, is obvious to foresee; and it cannot be prudent to adventure those hazards, unless there bee very great hopes of securing these and the like spiritual advantages, or somewhat (which I cannot foresee) fit to be accepted in commutation for these. This is all that seemes necessary to returne to that quære.

2. As for your other quære, Of the time of enterdicting priests marriage, though I have in my notes a collection of all the antient Canons about that matter, yet, besides the length of transcribing them, I have another reason not to trouble you with it; because Calixtus hath sparsim set down (I think) all that I should think considerable. As for that εὐαριστείαι which you take notice of, thus it is. The marriage of the Clergy being never enterdicted by the Universal Church of both East and West, yet strictly forbidden nowe in the Romane, which calls itself the Universal Church, and hath indeed been lookt on alwayes with great reverence, as the chiefe fee of the West; Calixtus proposed to set down the original of this their pretended interdict, and can find it no higher than Siricius. Now to this 'tis no way
way contrary, that it was thus interdicted and punished in the Canon of Neocæsarea. For that neither was an universal Councell, nor is by the Romanist pretended to be such. And 'tis agreed betwixt all parties, that Canons of particular Churches are not of any force in this or the like matter (where the question is of universal obligation) to all other churches. I suppose this is the account that your question required. If it be not, resume it at some other time, and I will give you more particular answere. My paper drawes lowe, and I have roome but to wish you an happy new yeare, and all contynuance and encrease of earthly and spiritual comfort, and much fruit to your account. To which end you shall not faile to be particularly mentioned in the daily oblations of

Your most affectionate

friend and servant,

H. H.

For Mr. Peter Staninough at Aughton neere Ormes-kirke in Lancashire.
LETTER XVII.

1. New Books just published. 2. That Presbyters are made by, and consequently inferior to Bishops. 3. The invalidity of Presbyterian Ordination.

SIR, May 1. [1659.]

1. *Silenus* junior's defence of himself from Mr. Baxter is this weeke come out, and at the same time Dr. Gauden's 'Regi Δαυεδ' in folio *; but Mr. P[ierce]'s is still in the press. I know not how long it will be ere it get out of it. You know ere this that there is no place for the petition you mention.

2. The question, Whether episcopi and presbyteri be distinct orders of degrees, is of no force to any effect. The plain truth is, that the Bishop having a plenitude of power for all ecclesiastical acts given him by the apostles, so that εκ ἐν θεον βαπτιζων (or any thing els) ανευ θινονιας, he imparts some portions of his power *ad speciales actus* to Presbyters, and

some to Deacons also. Which being agreed, as, then it matters not whether they be called distinct orders or degrees, so it is unavoidably consequent, that the Presbyter hath no farther power then the Bishops of the Church, from the Apostles times to these, have communicated them. And that ordaining of others is one of those powers was never so much as pretended by those that have most passionately asserted their rights; by name, by St. Jerom, who sometimes expresses himself to think the difference small, excepta ordinatione.

This then is the only question that we can in this nation now be concerned in, Whether Presbyterian Ordination be lawfull? And that is soon determined, by their having no power to do it. Whatsoever mens charity or candor towards other churches be, who stand or fall to their own Minister, and of whom the left that can be said is that is a defect and corruption in them; that can make no change in the former stating as it concerns us. Because, as necessity is pleaded to excuse them, so that cannot be pretended either for those that have opposed and cast out the Bishops here, or assumed powers not belonging to them, whither in ordaining Presbyters, or in
acting by force of such ordination. This is all that your question seems to exact from Your very affectionate friend and servant.

For Mr. Peter Stanynough at Aughton neer Ormkirk in Lancashire.

LETTER XVIII.

1. His thoughts of the approaching Restoration of the Church of England. 2. Doubt, whether the Long Parliament (though they have voted their own dissolution) will really dissolve themselves. 3, &c. Of divers new books.

S I R, March 16. [1659.]

I AM very glad that the troubles that were so near as to menace, were not yet permitted to take any hold on you. I hope that the feares of that sort are now prettily* well dispell'd, if our unreformed sins do not call them again upon us. It appeares not improbable, that the tabernacle of David, which hath been in the dust so long, may ere long be reeadified; but, whither not with those diminutions, which may extort tears from

* Ita.

them
them that compare the second with the former edifice, I am not able to divine.

2. This indeed makes your consideration concerning elections very seasonable and necessary to be pursued, when occasion requires. But that these, which have voted their own dissolution, will have been † so cruel as to execute it, I am not yet forward to believe.

3. Of bookes that are lately come abroad, I presume you will be glad to heare of Dr. Sand[erson] de Conscientia, his ten last lectures.

4. There will also, by the time this comes to you, be published a little piece, wherein he [Dr. Sanderson] and your old friend Dr. Hammond, are joyntly concerned: A pacification account of God's Grace and Decrees, published by the latter.

5. As also one single sheet, called, An ac-

† Sic, sed rectius will be.

a Several Cases of Conscience discussed in ten Lectures at Oxon. Lond. 1660. 8vo. Published at the instant desire of Robert Boyle, Esq; an encourager of Dr. Sanderson's studies, in the time of his affliction. Ath. Oxon. Vol. II. col. 321.

b A pacification discourse of God's Grace and Decrees, &c. Lond. 1660. 4to. Id. ib. col. 248.
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count of one suggestion of the Romanist against [the] Disp[atcher] dispatched.

6. I know not whether you have seen a piece of Mr. [William] Creed's, called, The Refuter Refuted: in defence of Dr. Ha[mmond's] 'Εξερεύον, against Mr. Jeanes.

7. Or Mr. Peirson on the Creed.

8. Or Mr. Thorndyke's book in fol. (to which he hath lately printed a large index of errata, a whole sheet close written, very necessary for the understanding the booke.)

9. Or Dr. Gawden's sermon on the Bp. of Exciter.

10. At Cambridge they have of late printed Origen against Celus, and Philocalia, Gr. & Lat.

11. Hierocles pieces, with prefaces, &c. of Mr. Peirson, are printed at London.

12. So is Alexander Aphrodisius de Fato, Gr. and Lat. by a friend of youres.

c Dr. Hammond wrote, 1. The Dispatcher dispatched: or, An Examination of the Romanist's Rejoynder to Dr. Hammond's Replies, wherein is inserted a view of their profession and oral tradition, in the way of Mr. White. Lond. 1659. 4to.—Then, A brief account of a suggestion against the Dispatcher dispatched. Lond. 1660. 4to. Id. ib.

d The Refuter Refuted: or Dr. Henry Hammond's 'Εξερεύον defended against the impertinent cavils of Mr. Henry Jeanes. Lond. 1659. 4to.


f A Sermon preached at the funeral of Dr. Ralph Brownrig, Bishop of Exeter, on 2 Kings ii. 12. Lond. 1668. 8vo.
13. Two excellent pieces there are from an unknown hand, *The whole Duty of Man*, and *The Gentleman's Calling*. Tim. Garthwait, stationer, at the little north door of St. Paul's church, will help you to any or all these. God in heaven be with you. You have the daily prayers of

Your assured friend and servant.

I hear Dr. Heylin hath newly published *An history of the five points*.

_For Mr. Peter Staninough at Aughton neer Ormekirk in Lancashire._

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*Dr. Hammond* wrote an epistle before the first edition of *The whole Duty of Man*.—I once thought *The whole Duty of Man* had been written by Dr. William Chapel, Lord Bp. of Cork and Ros. Then by the famous Obadiah Walker. But the right reverend and learned Dr. Robert Clavering, now Lord Bishop of Burg St. Peter's, was some time ago pleased to acquaint me, that it was written by one Mr. Basket, a Clergyman of Worcestershire.

F. P.

LETTER XIX.

1. 2. Compliments to Dr. Ingelo for his Book of Sermons and letter to Dr. Hammond.
3. Of the two Hierocles. 4. Thanks to Dr. Worthington for publishing The select Discourses of Mr. John Smith, sometime Fellow of Queen's College, Cambridge.

S I R, March 27. [1660.]

It is very long since I had the least conversation with my very much loved old friend Eton College. And there is no means whereby I am better pleased to renew it, then this which you have offer'd me. About a year and three quarters since, I was as near it as the way betwixt Hitcham and Old Windsor lead me. And the special advantage of that journey was, that in each of those stages, I heard of your name, both by my Lord of Chichester [Dr. Henry King] and Mr. Farington, with the addition of so much good character as gave me a desire to be acquainted with you, and made me very much pleased to receive this great favour from you both in your book and letter, which I present-ly took in with great greediness and satisfac tion.

2. If
2. If in your book I ask you why you render πλάτων κατασκέυα, (p. 87.) he tormented hell, and not rather he rifled or despoiled, or beggar’d Hell? it will assure you, that, if I had met with any but "..... μα there, I should have had confidence to have mentioned it to you.

3. By two passages in the first Sermon, p. 103. §. 21. I guess you so kind to Hierocles on the Pyth[agoræan] verses, that you are sorry that he should be the assertor of Apollonius against Christ. Perhaps it may not be ungrateful that I tell you of a passage in Αeneas Gazeus, in his dialogue called Theophrastus, which gave me some occasion to conjecture, that, as there were many of that name, so the advocate of Apollonius was another from our author. For this Αeneas brings in .......... speaking to Theophrastus, and thus concluding of Apollonius, εἰ τοῖσον, ὥστε μεμονωμένοι ὡς Απολλάνιοι, τα Ἰαλη ξέγγαν ἐλέγχειαν, adding immediately, 'εἰςκῆς δὲ, ἔκ ὁ διδάσκαλος, ἀλλ’ ὁ ἱσταλλόμενος τοῦ Θεωμάσια, ἀποτελεῖ τὸ ἔρωτικὴν. To me of a sudden this suggested, that he whom they call ὁ διδάσκαλος of those two philosophers, as our author, and he that joins with Apollonius, as adding fabulous relations to that of
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his of Achilles's ghost, against whom Eusebius wrote, was another. You may have the leisure and curiosity perhaps to examine this in Bibliotheca Græc. Patrum, Tom. II. p. 383. and therefore I have had the confidence to mention it to you.

4. Sir, for this I beg your pardon, and also your favour to present my very humble service and thankes to Dr. Worthington for his own part first, and then for the learned and pious discourses which his care hath communicated to the world. The book I had read over before his favour came to me; having no other invitation to it from any man, but what the work itself, casually met with, yeilded me; finding it stored with much more variety of learning, moderation, and design of piety, then I frequently meet with now adays. I shall now no longer divert you then by assuring you, you have much obliged

Your affectionate humble servant,

H. Hammond.

For Dr. [Nathanael] Ingelo

at Eton College, these.

April
April 25. 1660. (faith Mr. Wood) 27 (faith Mr. Richard Smith) died Dr. Henry Hammond. "He was the glory of the English nation, not only for Theology, but for many other learned acquisitions."

b Obituary, in Desiderata Curiosa, Vol. II. Lib. XIV. p. 33.
c Echard, p. 784: b.

The END.
Books by the Publisher.

I. 'TYOE 'AION. Or, an Exercise on the Creation, and an Hymn to the Creator of the World: Written in the express words of the sacred text, as an attempt to shew the beauty and sublimity of Holy Scripture. There are bid yet greater things than these, and we have seen but a few of his works. Ecclus. xiii. 32. London, 1716. 8vo.

II. Academia tertia Anglicana: or, The Antiquarian Annals of the Town of Stamford. Containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals and Schools there. Gathered from the best accounts Print and MS. particularly the registers of Durham, Lincoln, and Peterborough, Mr. Dodsworth and the Cotton MSS. the Corporation-books, and the MS. Collections of divers eminent Antiquaries; beautified with fundry Draughts, Prospects, and Pourtraitures of the Town, Monasteries, Churches, Tombs, Hospitals, Gates, Arms, Seals, and other Antiqua, in a variety of sculpture. Ex fumoe dare lucem. Hor. Fol. Lond. 1727.


IV. Desiderata