

THE  
ORTHODOXY  
OF AN  
*English* Clergy-Man,

Consider'd as to Four Heads,

VIZ.

The Receiv'd Creeds,  
The Thirty Nine Articles,  
The Supremacy of the Crown,  
The Establish'd Liturgy of the Church.

Being a SERMON Preach'd in the Chapel  
of *Rumford*, at the Visitation there held,  
on the 4th of *May*, 1711, by the Reverend  
Dr. *Alston*, Arch-Deacon of *Essex*.

By *Edmund Chishull*, B. D. Vicar of *Walthamstow*,  
in *Essex*.

Publish'd at the Request of Mr. *Arch-Deacon* and  
the *Clergy*.

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*Cornhil*, 1711.



TO THE  
Reverend and Learned  
*Dr. CHARLES ALSTON,*  
Arch - Deacon ;

AND TO  
The Reverend and Learned  
**C L E R G Y,**

OF THE  
*Arch-Deaconry of ESSEX ;*

THIS  
**DISCOURSE,**

In all Duty, and Respect is Dedicated,

By their most Obedient,

And most Humble Servant,

*Edmund Chisbull.*



THE  
ORTHODOXY  
OF AN  
*English* Clergy-Man.

I TIM. iv. 16.

*Take heed unto thy self, and unto thy  
Doctrinē.*

THESE Epistles of St. Paul to Timothy, are employ'd in the delivery of many excellent Rules, most of which are indeed proper to the *Episcopal*, but others again, are common to the whole *Sacerdotal* Charge. The words of this Text are of the latter sort, and seem to have a peculiar View distinct from that of our Apostle, in the other Injunctions he has given. The other Careful Aims of our Apostle, are to Regulate and Instruct the Clergy in a Conscientious Discharge of their Lives and Doctrinē : but here he as carefully enjoyns us that we *take heed to each* : by the Expression of taking heed, plainly referring to those dangers which the Nature of our

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Holy Office, and the Malignity of the Times might expose us to. In the Third Chapter of the Second *Epistle*, not only *Timothy*, but all the Successive Readers of our Apostle, are bid to know, that *in the last days perilous times shall come*. He farther adds in the 4th Chapter, that *the time will come when they will not endure sound Doctrine*. For these Reasons therefore, the Ministers of God's Word ought to look to themselves and to their Doctrine. To themselves, least they should be involv'd unhappily in the Difficulties of a Factious Age: and to their Doctrine, least it should be frustrated by the Prejudices of Unreasonable and Ungodly Men. It is not enough, it seems, for the Clergy to be Blameless, but they must be Circumspect likewise in all their Undertakings. A Wisdom must be added to their Innocence, and their Orthodoxy must be guarded with Discretion. Since therefore we of this Church and Nation, are fall'n into those Circumstances which *St. Paul* foresaw; since Questions of State have been entangled with those of Faith; and the Clergy, by that means, drawn unwillingly into Parties; since this has expos'd our Persons to so much Trouble, and our Doctrines to so unheard of Opposition; the thing it self cries out, if *St. Paul* were silent, that we take heed to our selves, and to our Doctrine. The first of these Points, that of taking heed to our selves, relates in great measure, to the Circumstances of each single Clergy-Man: and for that reason, it must be chiefly left to each Man's own Prudent Conscientious Determination. But the Second, that of taking heed to our Doctrine, will better fall within the Rules of this Public Occasional Discourse. In the mean time, since the way to be the more useful, is to be the more particular; and since the Doctrine of the Christian

Christian Church in general (however constant and invariable it may be, yet) receives some new Face, and some new Expression, according to the particular Constitution of each National Church, in which it is profess'd: I shall beg leave therefore, with these Views, to form, from the latter part of our Apostles words, the present Subject of this Discourse, and shall treat concerning the *Sound Doctrine*, or, (as it otherwise is more commonly express'd) the *Orthodoxy of an English Clergy-Man*. And this I shall endeavour to dispatch, by stating in the first place, some particular important Points, in which the *Orthodoxy of an English Clergy-Man* consists; and in the next place, by observing that peculiar Heed we are to take to each.

I. As to the main Points therefore in which the *Orthodoxy of an English Clergy-Man* consists; the First of these, relates to the several Creeds that are receiv'd by the Church of England. Now Creeds are certain Summaries of Faith, in which are exhibited under one View, all those Articles we are to believe as necessary to Salvation. For these being dispers'd uncertainly in various parts of Holy Scripture, it was judg'd convenient, for Memory and Order sake, to bring them all within the compass of one short Rule or Form. The first Examples we have of this, are found in the Writings of some (a) single Fathers; but whether drawn up by themselves, or transcrib'd by them from any more Publick Authority, is not so certain. In process of time, there appear'd, among the Writings of the Fourth Century, Four Creeds, Authoriz'd by the

(a) See *Irenaeus*. Lib. 1. Cap. 2. *Tertullian de praescript. Haeret.* Cap. 13. and elsewhere: together with *Origen de Princip.* in the Proem to that work,



name of as many Churches, viz. those of *Rome*, *Aquileia*, *Jerusalem*, and the whole East. And with these 'tis not improbable, but that each (b) respective Creed had been long in use before the Age of those Writers who first produc'd them. Besides these, tho' not much unlike to either, we have that now vulgarly called, the Apostles Creed, and with that the *Nicene* and *Athanasian*. The Apostles Creed is chiefly a Complication of the other Public Creeds above recited. The greater part of that called the *Nicene* Creed, comes to us with a double Authority, viz. First, the Authority of the First General Council Assembled in that place; and next to this, the Authority of a Second General Council at *Constantinople*. But 'twas by this latter only, that almost (c) all the last Articles were added, excepting a still later (d) Addition of the Western

(b) *Ruffinus*, with whom Three of those Creeds are to be found, says it expressly of the *Roman*: and he seems to suppose it of the other Two.

(c) All after these words, "*I believe in the Holy Ghost*."

(d) The Addition of [*And the Son*] to this Creed, first began in some private *French* Churches, and was disclaim'd in the beginning of the Ninth Century, by Pope *Leo III.* who Erected behind the Altar of *St. Paul* Two Inscriptions, in *Greek* and *Latin*, on Two Brazen Shields, as Monuments of the Authentic Form. But soon after; being judg'd Defensible by Holy Scripture, it was admitted by the Authority of the whole *Latin* Church: and not particularly consider'd at the time of the Reformation. The *Greeks* highly resent this. 1. As varying from the Council of *Constantinople*. 2. As offending against an express Caution of that of *Ephesus*. 3. As disagreeing to the present Diction of the Creed. For, say they, the word *together* in the succeeding Article [who with the Father and the Son together is Worshipped] implies, that the Father only was at first mentioned in the foregoing. *Vid. Lomb. Sentent. Lib. 1. Distinct. 11. B. Baron. ad An. 809, 879, 883.*

Church,

Church, concerning the Procession of the Holy Ghost, from both the Father and the Son. After all, very late, in the same Western Church, there appear'd a most exact Form of Faith, directed against the several (e) great Heresies that have Erred, either as to the Doctrine of the Trinity, or Incarnation of our Blessed Saviour. And this soon began to be receiv'd throughout this side of *Christendom*, under the name of the *Athanasian* Creed. Yet this, not because it was the (f) Composition of *Athanasius*: for it was not at first conceiv'd in the Language of that Father: nor yet because it was wholly his express Doctrine: for it is partly a Renunciation of some Errors that were later than his time: but because it was a fit Standard of Orthodoxy in the forementioned Points; with regard to which Orthodox and *Athanasian* had long signified the same thing. These Three latter Creeds, which happen all of them to pass under Names that do not properly belong to them, viz. the Apostles, the *Nicene*, and the *Athanasian* Creeds, are for the certain and uncontestable Matters which they contain, receiv'd in a peculiar manner by the Church of *England*. I say in a peculiar manner, because our Church not only professes that they may be prov'd by most certain Warrant from Holy Scrip-

(e) It chiefly asserts the Doctrine of the Trinity, as maintain'd in the two first General Councils against *Arius* and *Macedonius*: and of the Incarnation, as explain'd in the two following ones against *Nestorius* and *Eutyches*. Noting by the way, the Heresies of *Sabellius* and *Apollinaris*: Of *Sabellius*; who confounded the Three Persons in the Godhead: and of *Apollinaris*; who thought the Divine Nature to be instead of a Reasonable Soul to Christ: so making him not Perfect Man.

(f) See the Discourse of the *Benedictines* concerning this Creed, in their Edition of the Works of *Athanasius*. Tom. 2. pag. 719.

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ture, but has likewise adopted each into Her Sacred Liturgy, and so made them part of that Daily Worship which we pay to God. An hearty Compliance therefore with the Body of these Three Creeds, and a zealous Defence of them, as proper Occasion shall require, is one Prime and Fundamental part of the Orthodoxy of an English Clergy-Man. But

Secondly, *Another eminent part of the Orthodoxy of an English Clergy-Man, relates to the 39 known Articles of Religion.* These we subscribe at the Susception of Holy Orders, and at our Entrance upon any particular Ecclesiastical Function: being enjoy'd by a Statute of the Realm, as well as the Canons of our Church so to do. They were (g) first Agreed and Concluded in this Provincial Synod: They were Corrected and Improved Ten Years (h) afterwards, by the Convocation of both Provinces; and about Ten Years after that, they were (i) again Ratified, without Addition or Correction, by another Synod of that Province which first approv'd them. They are therefore to be look'd upon as the last Result of Twenty Years careful Deliberation, and to be acknowledg'd upon that account as a mature standard of Orthodoxy to the English Clergy. But

Thirdly, *Another material Point pertaining to the Orthodoxy of an English Clergy-Man, relates to his due acknowledgment of the Supremacy of the Crown.* Now this Supremacy, tho' but one and the same in its own nature, yet in respect to the Persons who are Subject to it, must be distinguish'd into Civil and Ecclesiastical. By the Civil Supremacy is to be understood, that Higher Power, which, by the Grace of God, the

(g) A. D. 1552. (h) A. D. 1562. (i) A. D. 1571.

Sovereign Exercises in this Realm. Now this Power consists first, in giving Life and Being to all our new made Laws, being before prepar'd and pass'd by the Three Estates of Parliament; and afterwards, in putting them into Execution. As to which Point of Giving or Denying Being to all our Laws, the Sovereign is always Absolute: and as to the Point of Executing them, altogether Irresistible. By the Ecclesiastical Supremacy is to be understood only the same Civil Power extended to Laws and Persons Ecclesiastical. This being long Usurp'd by the Pope, was a little before the Reformation, by the (k) Recognition both of Church and State, restor'd again to the Crown. It was at first indeed exercis'd in some improper Acts, particularly, in giving Bishopricks by (l) Commission: and in general, under a very improper Name, that of (m) *Head of the Church*. But those improper Acts were soon dropt by the Sovereign: and that improper name was taken away likewise by a Gracious (n) Explication of Queen Elizabeth, as well as by an Article of our Church. This Explication is partly Negative, importing, that no Fo-

(k) See Statute 25. Hen. 8. 19. Repealed 1. and 2. Phil. and M. 8. and revived 1. Eliz. 1.

(l) Ld. Bishop of Sarum's Hist. of Ref. Vol. 2. Rec. 2. and Mr. Snyper's Life of Cranmer upon the Accession of Edw. 6.

(m) Observe the Medalion struck upon this Occasion at London, A. D. 1545. and Inscrib'd in Letters of Greek, and Latin, and Hebrew; Henry VIII. &c. under Christ, Supreme Head of the Church of England. Evelyn of Medals. p. 88.

(n) See the Injunctions of Qu. Elizabeth, 1559. and the Articles of 1562. Numb. 37. It may be of present use to observe the Title of the Queen's Injunction, viz. *An Admonition to some simple Men deceived by Malicious.* But the same Simple Men are represented as dangerous Folks in the Church Article.



reign Potentate has Authority over any Subject of this Realm, much less over the Queen Her self: partly Positive; submitting all Estates and Degrees of Men, to the Jurisdiction and Coercion of the Crown. In the mean time, the Piety of our Christian Princes Permits and Assists often the Execution of a Spiritual Authority in the Courts, and in the (o) name of the several Fathers of our Church: and They Themselves therefore deserve the name of Nursing Fathers and Nursing Mothers upon that Account. But

Fourthly, *Another Fundamental Point belonging to the Orthodoxy of an English Clergy-Man, relates to his due esteem of our Church Liturgy, and the Uniform Worship of God as prescrib'd therein.* The Public Liturgy of our Church was partly Compil'd out of Holy Scripture; partly compos'd with a just View thereto; and partly reform'd by the Pattern of some (p) Ancient Offices, Antecedent to those late Corruptions of the Church of Rome. It was the Work of our then excellent Bishops, and many other Learned Men, who Seal'd it afterwards with their Blood. It was of them concluded (says the (q) Statute which first Establish'd it) with one uniform Agreement, by the aid of the Holy Ghost. Notwithstanding this, partly with design of farther Reformation, and partly in compliance with the importunity of our Dissenting Brethren, it has underwent (r) four famous Alterations. Each

(o) See the Proclamation of K. Charles I. declaring that the Proceedings of His Majesties Ecclesiastical Courts and Ministers, are according to the Laws of this Realm. 18. Aug. An. Reg. 13.

(p) See Dr. Comber on the Com. Prayer. Part 1. §. 20.

(q) See Statute 2. and 3. Edw. 6. 1.

(r) See Statute 5. and 6. Edw. 6. 1. 1. Eliz. 2. 13, and 14. Car. 2. 4. with the Proclamation of James I. 5. Mar. An. Reg. 11.

different

different Book was Authorized by an Act of Parliament, excepting only that of King James I. which (as far as it differ'd from the former) had the Authority of Proclamation only: the same, I humbly conceive, by which the Crown, with the Advice of our Arch-Bishops and Bishops (being empower'd by the Act of the First of Queen Elizabeth so to do) now enjoins the extraordinary Services for the War, or other like Occasions. To this Book it was that the Clergy all along Subscrib'd, by Virtue of the 33d Canon, till it perish'd among the Ruines both of Church and State, by the Flames of the late Unnatural Rebellion. But the present Book of *Common-Prayer*, Reviv'd yet Brighter and Purer out of those very Ashes: and is that, together with the \* Book of Ordinations, to which we declare our unfeigned Assent and Consent, at our Entrance on these Functions of the Ministry. Our Adherence to this therefore, and our faithful invariable use thereof, with such a Zeal as becomes the Stewards of so great a Treasure, is another eminent point belonging to the Orthodoxy of an English Clergy-Man. But having thus far proceeded according to the first Design of my Discourse, and having taken a short view of the Orthodoxy of an English Clergy-Man, as it may be reduc'd to the Confession of these Four Heads of Doctrine, the *Creeds*, the 39 *Articles*, the *Supremacy of the Crown*, and the *Publick Liturgy of our Church*, I shall now proceed

II. *To observe under the same Heads, what is that peculiar heed we must take to each.* And First, the Heed we are to take in relation to the received *Creeds*, is to distinguish rightly berwixt the diffe-

\* N. B. The 36th Article is to be understood of this new Book of Ordinations, since 13. and 14. Car. 2. 4.



rent Matters they contain. For some of them are Professions of a plain uncontroverted Faith: Others are the last Conclusions of some intricate Debate with Heretics. The first are comfortable Declarations of a good Hope and Trust in God: The Second are terribly attended with Anathemas and Sentences of Damnation. The first are commonly conceiv'd in the very words of Scripture, or at least in such words as have plain and easy reference thereto: But the second consist chiefly of unusual Terms, and abstract Ideas, oppos'd to some particular Poyson, and some sly Evasion under which the Heresy was vented. Whoſoever ſhall duly conſider our Three Creeds under the foregoing Views, will obſerve the great Simplicity of the Apoſtles Creed above that of the *Nicene*; and of the *Nicene*, above that of the *Athanaſian*. Accordingly, in caſe of Danger, he will provide by different Methods for the Defence of each. To prove and maintain the Firſt, he will directly recur to Scripture: To prove the Second, he will recur likewiſe at laſt to the ſame Scripture: but will firſt inform himſelf by a View of Eccleſiaſtical Hiſtory, and will obſerve there the ſeveral Steps which led to the Conclusion in Debate. For inſtance; who and what ſort of Men they were that Err'd as to the State of the Soul, and Reſurrection of the Fleſh: who firſt diſputed againſt the Divinity of Chriſt; and who againſt that of the Holy Ghoſt: By what Intereſt, or what Ambition they all were Acted; on what appearing Sanctity, and what Abilities of Learning they chiefly valued themſelves; what Ambiguous Confeſſions of their Faith they tender'd; by what Lights and what Methods they were beſt Detected; by what Strength of Reaſon; by what Authority of Scripture; by what Tradition of

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Antiquity; by what Suffrages of Dead and Living Fathers, they were at laſt either Reclaim'd or Condemn'd. This acquaintance with the ſeveral Controverſies which gave Birth to our preſent Creeds, will make the Terms and Reasons of them as familiar, as if they had been the reſult but of ſome modern Difference: and at the ſame time, 'twill arm us againſt all new Heresies, which for the moſt part, are but Revivals of the Old. Particularly, this will be a diſcreet and proper Heed, which at preſent we are oblig'd to take, on occaſion of Two Alarms now given to the Church of *England*, by Two (s) very conſiderable Men. The one a very Learned Lay-Man, who, in concert with ſome antient Heretics, denies the Reſurrection of *all Fleſh*: and the other, a very Learned Divine who, glorying in the Character of *Arian*, has openly renounc'd the Doctrine of the Bleſſed Trinity. There was a time indeed, when *Syneſius* a Learned Lay-Man, was (t) diſpens'd with for believing the Reſurrection; and ſome Primitive (u) uninform'd Chriſtians, as *Juſtin Martyr* tells us, for believing the Divinity of the Son of God. But our Superiors will in time conſider, whether that was an imitable Example; more eſpecially, in this Heterodox and Contagious Age. I ſay Heterodox and Contagious Age,

(s) See Mr. *Whiſton*, in his Book call'd an *Hiſtorical Preſace*: and Mr. *Dodwell* in his Book, call'd a *Preliminary Defence*, Part 2. §. 3. &c. Where note; how, in the Creed of *Irenæus*, he makes *all Fleſh* of *all Human Nature* to ſignifie ſome *Fleſh* of certain *Human Natures*: the very ſenſe of the *Valentinian* Herely againſt which thoſe words were deſign'd.

(t) See *Photius*, concerning the works of *Syneſius*, *Biblioth.* Numb. 26. and *Syneſius* his *Epistles*, Numb. 105.

(u) See the Dialogue with *Trypho*, Edit. *R. Steph.* p. 63.



because 'tis wonderful to observe how Novel and perverse Opinions are apt to be propagated by Infection: How the Tares of the Wicked one have thriven all at once from some unknown Cause: and some secret Influence or other, carried different Heresies to an height in different Ages of the Gospel. Infomuch, that 'tis not unusual in Ecclesiastical History, to distinguish each stage of time, by the Opinion that prevail'd in it; and to surname every Century of Christianity, from the Heresy it was Subject to: Who knows then whether this present busy Century, is not likely to pass in History for *Arian*, or *Socinian*, or under some other frightful Character that shall partake of both? if so; we cannot joyn too fervently our Prayers and our Endeavours, for the prevention of so great an Evil. The like was once \* justly apprehended of the Age which brought on the Reformation. Which made an excellent Bishop of that time, the Munificent Founder of a College of Divines in *Oxford*, to oblige the Members of his Society, by vertue of the Oath he impos'd upon them, on every Morning and Evening of their whole Life, to repeat the Collect for *Trinity Sunday*, as one necessary part of their Private Devotions. It was a singular and Pious Care: and was so far blest, we see, together with the other Endeavours and Intercessions of God's Faithful People, that the Plague, which then threatned the Christian World,

\* To this purpose, see the Fears and Prayer of *Erasmus*, in his Dedication of *Athanasius's* Epistles to the Bishop of *Lincoln*, A. D. 1527. Tho' in his Preface to *St. Hilary*, and in the two first Editions of his New Test, he himself had contributed to the same Fears. And forthole Principles, most probably it was, that he never could deserve the Patronage of Bishop *Fox*. *Erasm. Epist. Lib. 6. Ep. 22.*

was not only stop't and diverted, but even chang'd into a Blessed Reformation. And who can now tell, in this new Danger that surrounds us, whether God may not be again intreated: if, of the Orthodox Clergy of this Age, some brought in their Labours, and all their Prayers, to the Assistance of the Church? Whatever be the Event, this I am sure will be our Duty, and the best Acquittal of our Consciences, as to one remarkable part of our Ordination Vow. For at that Solemn time, when by the Imposition of the Bishops Hands, we receiv'd the Gift of the Holy Ghost; we were expressly by him Interrogated: "Will you be ready with all faithful Diligence, to Banish and Drive away all Erroneous and Strange Doctrines, contrary to God's Word; . . . . as need shall require, and occasion be given? And to this we then singly answer'd, "I will: the Lord being my Helper. This therefore is that especial Heed which we are to take in reference to the Doctrine of our received Creeds. But

2. We are to take the like in reference to the Articles of our Church. And here one peculiar Danger may very possibly be accruing to our Articles, from that which in other Respects is an improvement of them. I mean, the Care of Publishing them with Comments and Interpretations. For this, whenever it shall fall into less able hands than it has already done; if it shall not be duly then confin'd to Critical History, but shall dilate far into Doctrinal and Discursive Tracts; 'tis odds, if the plain literal meaning of the Church, be not drawn to some private Sentiment: and by this, the end and very Title of our Articles, shall be quite perverted: which was, *the avoiding Diversity of Opinions, and the establishing of consent touching true Religion.* To the end therefore, that



we may not altogether be depriv'd of those useful works, and yet avoid the inconvenience that may ensue therefrom, it will be expedient that we read them always with this fix'd Opinion: *viz.* That the Article is the Voice of the Church, but the Exposition, the Voice of one single Person: That therefore we are not to judge of the Article by the Exposition, but to try the truth of the Exposition by the Article.

But besides this general and more real Danger, there is at present another imaginary Danger which yet calls for our just concern. It is the attempt of a Zealous, and (as he himself covertly insinuates) an Acute Adversary of our Order: who would fain invalidate the Book of Articles upon several Accounts. One handle of Disparagement is this: (w) *That, by several of our Ecclesiastical Writers, and by the Title of the first Book of Articles, they are constantly attributed to the Synod of 1552, whereas, he says, those Articles never pass'd that Synod, but were an Imposition of some of the Clergy and others of those times upon the Synod.* But this Pretence is as False as it is Frivolous. For that Book of Articles being first fram'd by Arch-Bishop Cranmer, was by him Communicated to the King, to certain Bishops, and other Learned Persons of that Age: After which, it was brought into the Synod then sitting, and there agreed to and subscrib'd by the Hands of the Clergy. Of which latter Circumstance, there happens to be a clear tho' accidental Proof: In that the Subscription of 1552, was soon after objected on one side, and acknowledg'd on the other, by some of that very Clergy; (x) as had been shewn from a Printed Controversy of that time.

(w) See the Libel call'd *Priestcraft in Perfection*. P. 29. 30.

(x) See the Lord Bishop of Lincoln's *State of the Church and Clergy*. Pag. 599.

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But the grand Charge of the same Adversary, is that of Priestcraft; or (as he calls it, to enhance the Odium) *Priestcraft in Perfection*. For the Clergy he says, have forg'd that Clause, in the beginning of the 20th Article, "*The Church has Power to Decree Rites and Ceremonies, and Authority in Controversies of Faith.*" To which we answer, that there was certainly no need to Forge and Impose those words. First, because the thing is asserted in more ample and express Terms throughout the whole 34th Article. And Secondly, because if the Authority of the Church were asserted in no one Article, yet 'tis suppos'd to a much greater Advantage in the Publishing a whole Book of Articles. In that Book, what are the Articles touching Rites and Ceremonies, but the Power of the Church to decree Rites and Ceremonies? And what are the Articles touching Controversies of Faith, but the Authority of the Church for the ending those Controversies of Faith? And this, not declar'd in Words, but exerted in Reality and in Fact. But besides, that 'twas unnecessary to make this Cheat, it has been well prov'd by a Learned Hand, that it was never made at all: (y) and Three several Editions, as old as the Ratification of our Articles, have been produc'd with the contested Clause, in answer to the challenge of our Adversary, to produce but one.

Having given this harmless Blow, our Adversary returns again in (z) another shape, and declares that he had before done but a small part of

(y) See the *Vindication of the Church of England, from the Aspersions of a late Libel, Entitled, Priestcraft in Perfection*, particularly, pag. 139.

(z) See *Reflections on a late Pamphlet, Entitled, Priestcraft in Perfection*, pretended to be by another, but really wrote by the same hand.

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his intended work : having shown only by this pretended proof of Forgery, that the Clause of the Church's Power in the 20th Article, was not Confirm'd by Law. Whereas he can now take off from the Legal Authority of many other whole Articles of the Church : which tho' universally thought to be confirm'd by Law, yet, he says, in reality are not so. To this we answer, that tho' we do not value a Legal Confirmation of Church Articles so highly as this Author does, yet we value it so duly, on the other hand, as not to give it up to his empty Boasts. For whereas he argues from some words of the 13. *Eliz.* confirming, as he says, *all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments*; and from thence infers, that the Act confirms only those which can be reduc'd to those Two Heads, but excludes all others which cannot be reduc'd thereto; this Inference I say is null: because those (a) words seem to be a Description of the whole Body of Articles, rather than a distinction of them into Two Sorts.

But whether this were so or no; why must that single Act of *Q. Eliz.* decide the Point? What if we produce another fresher Act of Parliament, which not only confirms our Articles as describ'd by the number 39, but which likewise explains the foregoing Act of *Q. Eliz.* as mentioning them in the same number? What then will this Accuser say? Yet such is the expression of that Act, which for his use, if he pleases, is Printed at the beginning of the Book of *Common-Prayer*; even the

(a) Bating the word *only* (which yet is us'd in the Act of Parliament, as declaring the matter, not as limiting the number of the Articles) the Convocations of that time describe the Articles in the same manner. See the Articles of 1575. Numb. 1.

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last famous Act of Uniformity : where the Laity, as well as Clergy, are, in some Cases, enjoin'd to Subscribe the 39 Articles of Religion. The 39 Articles of Religion (says our Statute) mention'd in the Statute made in the 13th Year of the Reign of the late *Q. Eliz.* Thus, if the Enacters of one Statute may be allow'd to be Interpreters of another, this choice Secret of Mr. *Selden*, now produc'd, out of Season, by the Accuser of the Clergy, is intirely spoil'd. If *per* chance it were ever true in Mr. *Selden's*, yet 'twas never true in our Accuser's time: for he might have long since seen to his Dissatisfaction, what he denied, as he thought, to ours, *viz.* the whole Body of our 39 Articles confirm'd by Law.

3. Pass we now therefore to the Third matter of Doctrine to which we are likewise to take a proper heed, *viz.* the Supremacy of the Crown. Now the Supremacy of the Crown being before stated as Civil and Ecclesiastical; and the Civil Supremacy being what the Clergy are bound in a peculiar manner to inculcate to the People; the first heed we are to take in this point, is to submit our selves duly to the Ecclesiastical: least otherwise it should be justly said, that we lade Men with Burdens grievous to be born, while we our selves touch not the Burdens with one of our Fingers. And, in truth, there is nothing grievous, nothing singular in this Doctrine, which may tempt us to decline the Burden of the Ecclesiastical Supremacy. For, as I above stated it, 'tis only a Civil Power over Ecclesiastical Persons: and this (according to our 37th Article) is no more than "what we see to have been given always to all Godly Princes in Holy Scripture by God himself. However strange this Supremacy may seem in the Western World, where the Pope has long Lorded it over God's

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Heritage; yet, in the East, the Supremacy of the Crown was all along Confess'd and Practic'd from the first to the last Christian Emperor. (b) Nay, it was there Exercis'd, under much higher Titles, and in the same severe frequent Acts, which have given to much offence to some with us. I mean, the unhappy Deprivation of some Bishops of our Church by reason of their non-compliance with the Establish'd Oaths. The loss of those Excellent Persons, we did then, and do still very sensibly lament: yet they need not themselves have gone, nor others have follow'd them into a Schism, upon that account. For the Crown had no Power to drive them out of the Church: tho' (if we may believe Two such Confessors of *English Orthodoxy*, (c) as Bishop *Sanderson*, and Arch-Bishop *Laud*) it had

(b) The Emperors have sometimes accepted an Ecclesiastical Post, or Station, with the Habit and Stile of (a) *Deputy in the Greek Church*: and of (β) *Canonico di Santa Maria della Torre* in that of *Rome*. The Romans make no Return for this: But the Greeks, in Return, give their Emperor the Stile of (γ) *Defender of the Holy Church*; *Head of All*; *King of Consecrated Persons*, and of the whole *Christian Assembly*; (δ) *Bishop*, and *Priest of those within the Altar*; having *Power, Authority and Jurisdiction in all Ecclesiastical Matters*; particularly, to settle *Laws, and Canons*, as *Visitor and Ordinary of the Clergy*, in every *Dignity and Distinction*. All which may be observ'd from Authentic Writers of the Greek Church, in order to show the *Submission of their Clergy*, and to state that *Ecclesiastical Supremacy*, which has been objected to them, as well as us, by the Church of *Rome*. (α) *Codinus and Sym. Thes.* (β) *Herb. Hen. 8. A. D. 1529.* (γ) *Sym. Thes. and Jus Gr. Rom.* (δ) *Anonym. A. D. 1400.*

(c) See Bishop *Sanderson* in his Discourse Entitul'd, *Episcopacy not Prejudicial to Kingly Power*; pag. 87. and Arch-Bishop *Laud's* Speech in the Star Chamber. Edit. 4<sup>o</sup>. pag. 7.

Power

Power to drive them from their Office in it. "The King hath Power (says Bishop *Sanderson*) "if he shall see Cause, to Suspend any Bishop "from the Execution of his Office, for so long "time as he shall think good; yea, and to de- "prive him utterly of the Dignity and Office of "a Bishop, if he deserve it. Which Power was "de facto, Exercis'd by Q. *Mary* and Q. *Eliz.* "in the beginning of their several Reigns, upon "such Bishops as would not Conform to their "Religion. Again, Our being Bishops by Divine "Right (says Arch-Bishop *Laud*) takes nothing "from the King's Right or Power over us. For "tho' our Office be from God and Christ imme- "diately, yet may we not exercise that Power "either of Order or Jurisdiction, but as God "hath appointed them; i. e. not in his Majesties "nor any Christian Kings Kingdoms, but by "and under the Power given us so to do.

Having thus freely confess'd the Ecclesiastical, we may proceed without Offence, to Preach and to Inculcate the Civil Power. Without Offence, I say; meaning, without Offence justly given. For Offence, we see, will always be unjustly taken at this unwelcome Self-denying Doctrine. Notwithstanding which, the Ministers of God's Word must take heed to their Commission in this Point: and that, with admirable Moderation, is drawn up in Holy Scripture, neither against the Law of the Land, neither against Cæsar, offending any thing at all. For the Gospel came to whole States as it came to single Families, without breaking in upon the Constitution, or the Rights of each. In Families, those which it found Masters, it left Masters; and those which it found Servants, it left Servants still.

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in like manner the Dominions which it found Arbitrary, it left Arbitrary; and those which it found Limited, it permitted to be still Limited. It Establishes only by Divine Appointment, a Relation betwixt Prince and People, and the Duties in each consequent of that Relation; viz. that the Prince Rule well, and that the People constantly Obey. But now tho' these Relative Duties of Prince and People are both laid down in Holy Scripture, yet is this done with one very remarkable Difference: viz. That the Clergy, who are bound frequently to Preach the one, have yet no Commission to Preach the other. The Duty of Princes is what we must not meddle with: And in truth we need not: it being a thing suppos'd both by God and Man, and as such, Preach'd once for all to Kings, by an Inspir'd King, among his last words, in this memorable and uncommon Strain: (2 Sam. 23. 1.) *Now these be the last words of David. David the Son of Jesse said, and the Man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel said, the Spirit of the Lord spake by me, and his word was in my Tongue: The God of Israel said, the Rock of Israel spake to me: He that ruleth over Men must be just, ruling in the fear of God.* After the Rhetorick of this Sermon, concerning the Duty of a Prince, all others, certainly, are superseded as useless and unnecessary. But with the Duty of the People it is far otherwise. By a strict Injunction of St. Paul, we are to put them in mind of it: observing still the Charter of Holy Writ, which as we may easily collect it from St. Peter and St. Paul, runs after this manner: viz.

That

*That every Soul, High and Low, Rich and Poor, Priest and People, be Subject, i. e. duly Obedient in their respective Stations to the Supreme Power, and not guilty of Resistance to it. And this; whether they have to do with the Prince in Person, or with those who being sent by him, act therefore by his Authority. Which Subjection may be paid upon Three Accounts: First, for the sake of Wrath; which is a prudent Principle arising from fear of Punishment: Secondly, for the sake of Conscience; which is a Religious Principle, arising from a sense of Relative Duty to the Prince: and Thirdly, for the Lord's sake; which is a farther Religious Principle arising from a sense of common Duty to God. All which Duty, whether it be Relative, or whether it be that of common Obligation, is recommended by the same Authority, for Two general Reasons. Namely, one Reason, which is always inseparable from the Office, but not always from the Person of the Prince; viz. That he is the Minister of God for Good: and another Reason, which is always inseparable both from the Office and the Person of the Prince; viz. That He is Ordain'd of God.*

Now this is a Charter to which we may safely keep, both as to the Duty and the Reasons of it, without putting any Difficult and Odious Cases betwixt Prince and People. It does not oblige us to flatter our Princes with Arbitrary and Boundless Power; with the Revocation of Original and Antient



Antient Rights, long since voluntarily quitted by the Crown; with breaking of Laws, or, what is all one, dispensing with them at Will and Pleasure. Things; which however Dutiful they may seem, are yet in reality but so many Injuries to the Prince, tending to involve him in fatal Troubles, to disturb his Serenity, and to lessen the Authority we would raise. But as we have no Obligation from our Christian Charter to flatter Princes; so neither are we thereby permitted to daub over the Duty of the Subject with untemper'd Mortar. We are not from thence encourag'd to Preach Obedience with Limitations and Exceptions: much less, to entertain Popular Assemblies with Discourses of Sweet Liberty, and the false Glory of Revolutions. As for Limitations of Obedience; Conscience makes some of course, and Necessity makes some out of Course, whether we will or no. As for Civil Liberties; they are better Declar'd and Taught by the Civil Gown. And as for our several Revolutions [for why should we speak of one, who have so many to reflect upon] however Glorious some of them, in themselves, may be; they are yet all Inglorious in their Cause. They are but the last perilous Cure of the worst Publick Evil: The returning to our selves again, by the fairest and most lawful Methods, after the Dissolution of the Government. For, after all, Revolutions have this in common with Rebellions, that they are the Dissolution of the Government. In Rebellions only, the Government is Dissolv'd by the People, and in Revolutions, by the Prince. They are Both therefore to be remember'd with Concern, though not Both with shame. In the mean time, whatever Convulsion, in these Changes, the *Whole* may suffer; *the*

the Duty of every good Subject is unshaken still. In Legal Cases (and we would willingly suppose no other) it is Obedience: in Illegal ones, if they happen, it is Non-Resistance. And as such, it may be fairly stated from the Word of God, without favouring any Infamous Rebellions, or Reflecting on any Happy Revolution. But

4. Pass we from hence at length, to the last point of Doctrine which requires our especial heed, *viz.* the due Esteem of our Public Liturgy, and the Uniform Worship of God as prescrib'd therein. I say, the due Esteem of our Public Liturgy; because it is one great part of our Obligation, to Esteem as well as Use it. Our first solemn Acceptance of it, was our own voluntary Act: we were then, and are still, at Liberty, if any thing offend us, to retire from it. But, while we continue the Use and Custody of so great a Treasure, it ought to be with a Zeal proportionable to its intrinsic worth. Now the Zeal, which would be so becoming us in this Case, must be exerted in a Constant, Invariable, Religious Use of our whole Liturgy: in Reading it before God, and our Congregations, with Fervour and Discretion: in reporting its great Excellency upon all fit Occasions: and in removing, as we best are able, those groundless Prejudices with which some unhappily regard it. But if, after all, Men cannot, or will not, be convinc'd, it is no part of our Orthodoxy to be offended at them. Much less need we be offended at our whole Religious Legislature, because, having first enjoin'd Conformity with a Penalty, it afterwards dispens'd with that Penalty, in the Case of Persons truly Scrupulous, for Moderation sake. It is Guard sufficient to

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the Church, that tho' the Punishment be remov'd, yet the Law remains: With which if any could ever comply for Conscience sake; it is still their Duty: If for Wrath only; we expect it not.

But as we desire not that Conformity to our Establish'd Worship which arises from fear of Punishment; so ought we to disclaim that other which proceeds from Lucre or Ambition. I mean, that Conformity which is peculiarly called *Occasional*: That Conformity of some Men, who being afraid of our *Common-Prayer*, yet intrude freely upon our Sacraments: not remembring, or, at least, not fearing that Rebuke of the great Master of the Feast, *Friend, how comest thou in hither?* For hither they sometimes come, in order to take the Benefit, not in order to comply with the Intention of our Laws: which designing, by the Example of other Christian States, to commit places of Trust to true Churchmen only, and looking out consequently for some undoubted mark of that Character, concluded they might safely fix it in the highest Act of Church Communion, the Participation of the Lord's Supper: By this means, not enjoyning that Sacrament as a Condition of a Place: which thing has been odiously suggested: but supposing it a Sign and Proof of the Condition that was Enjoyn'd. Now that Occasional Conformity which we ought freely to reprehend, as an unwarrantable Evasion of these Laws, must not indeed always be pronounced Hypocrisy: because God only, and not we, can know the Secrets of the Heart. But it has so much the face of Hypocrisy, that we ought to withstand it to the face. It is worse than the former Occasional Conformity of our *Roman Catholics*;

lics: because that seem'd to be a compliance out of Fear, and not Ambition: they did not affect to Reign in a Church which they could not like. Nay, it is still worse than another Occasional Conformity of the *Sadducees*, which (d) *Josephus* tells us of. For that too was not of Choice, but of Constraint. Otherwise indeed, it very strangely resembled the Occasional Conformity of our times. For in the latter *Jewish State* (I say it without Reflection on our selves or others) the Pharisee was the Establish'd, and the Sadducee was the Tolerated Part. If therefore a Sadducee was promoted to the High Priesthood, or any other Post; he Swore for that Year, that he was a true Pharisee: and when his Office was once over, he return'd to his Sadducism again.

It must not be forgot how much it has been call'd and esteem'd as Moderation, to connive at this suspected Practice. But that is only the abusing of another good Thing, or rather good Word, to the same sinful purpose. Moderation, if it be superadded to strict Orthodoxy, is indeed a Virtue: or, to speak more properly, it is a connexion of many Christian Vertues. But whenever it is an abatement of that Orthodoxy, which a Man's Place and Character requires, it is but an ill founding Name. To be Moderate, and not Orthodox, is to be by Principle of one side, and for

(d) See *Josephus* in his *Jewish Antiq.* Lib. 18. Cap. 2. His Words are *ὅπερ τε γὰρ ἐπ' ἀρχῆς παρελθόντων ἀποχαραστῶν δ' ἐν οἷς ἡ φαρισαϊκὴ λέγει.* Whereupon note, what Mr. *Thorn-dike* says on the same occasion from *Maimonides*, viz. *Ut Sacerdos Magnus se a Sadducæorum sectâ alienum profiteatur Pharisæicis de Expiationis die Institutis cavetur.* — *Sacramento adiungitur Sacerdos M. &c.* Lib. de Ratione finiendi Controversias Ecclesiæ, cap. 3. pag. 42.



Interest of another. The Compliances of such a Man, are not out of Meekness and Condescension to those who differ from him; but out of Deference and Esteem. He applauds his Dissenting Brethren, for choosing the better part: but dispenses with himself in the mean time, for adhering to the safer. But he who is Orthodox and Moderate; he who first regulates his Conscience by his Creeds, his Subscriptions, and his Oaths; and then, having done that, can yet be candid to all those who dare not engage in them; this Man's Religion is acceptable with God: this Man shall be Blessed in his Deeds. His Orthodoxy shall be warranted by that Rule of our Blessed Saviour, regarding agreement in things necessary; *He that is not with me, is against me.* And his Moderation shall be warranted by another Rule likewise of the same Saviour, regarding agreement in things indifferent; *he that is not against us, is on our part.* (Luk. 9. 50. Mar. 9. 40.)

But thus much may at length suffice for the whole Method of this Discourse; *i. e.* for a brief state of our Creeds, our Articles, our Supremacy, and our Liturgy: together with the several proper Hints of what we are to heed in each. These, my Reverend Brethren, it seem'd best to mention as so many chief Corner Stones which Guard and Support the Orthodoxy of the *English Clergy*. What hinders then but that, retrenching all amusing superfluous disputes, we look back to the true Old Foundations on which we stand. If we build up our Principles, and fortify our selves on these, they will maintain us upright in all Doubts and Dangers that shall arise; in all the necessary Oppositions we are forc'd to make, and in all the harsh Compliances that may be expected from us.

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For there is nothing Material, nothing truly relating to us, or to our Doctrine, but it must either directly belong, or may, by consequence, be refer'd to one of these. What I have now said thereon, has not been by way of dictating to my Betters: but (as the expression of the Text directs) by way of *taking heed*. That Word implies Diffidence, Submission, Caution, Backwardness, Concern: and with each of these Qualities it is, that I humbly desire to be understood.

Conclude we now, not with an Exhortation, but with that which may carry our Thoughts higher than any Exhortation whatsoever: an Humble Prayer to God, in the Excellent Collect of our Church.

*Almighty God, the Giver of all good Gifts, who of thy Divine Providence hast appointed divers Orders in thy Church; give thy Grace, we humbly beseech thee, to all those, who have been called to any Office and Administration in the same; and so replenish them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully serve before thee, to the Glory of thy great Name, and the Benefit of thy Holy Church, through Jesus Christ our Lord. Amen.*

F I N I S.



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E R R A T A.

**P**Age 7. line 19. where *Head of the Church* is mention'd as an improper Name, read as follows — And the sense of that improper name, being before taken away by an \* Unrepealed Law, was farther clear'd by a Gracious Explication of *Q. Elizabeth*, &c.

\* See Stat. 1. and 2. *Ph.* and *M.* 8. §. 13. compar'd with 1. *Eliz.* 1. §. 13.

Page 9. line 11. for 33d read 36th Canon. Page 12. add the words of *Erasmus*, relating to a Compariſon betwixt his and ours, and the *Athanaſian Age*. *Agnosces in Athanaſii Scriptis ſeculum huic non ita multum diſſimile. Cujus tumultibus utinam ille qui imperat Ventis, & mari, proſigatque Spiritus immundos hujus aeris, dignetur latum aliquem finem imponere. Amen.*

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