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T H E
Dean of WORCESTER's
LATIN
SERMON

Preach'd at

St. PAUL's

October 12. 1722.

EXAMIN'D and COMPAR'D.

By a Gentleman.

WITH

An APPENDIX, containing the JUDGMENT

Of the present { Archbishop of Canterbury,
Bishop of Rochester,
Bishop of Peterborough.

CONCERNING

The Necessities of the Christian Church; and how to remedy
the Evils it may at any time labour under.

L O N D O N:

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DEPARTMENT OF MEDICINE

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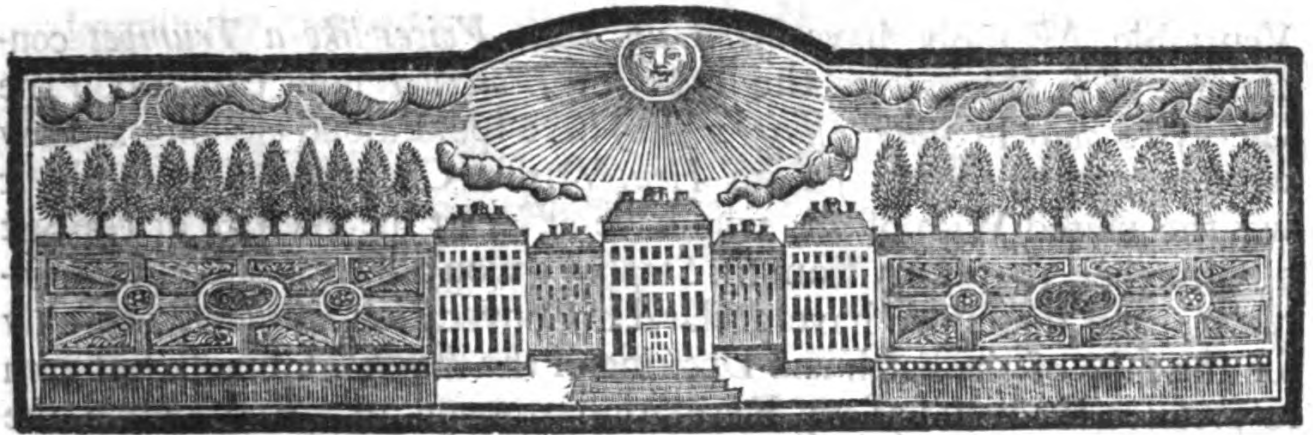


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T H E

Dean of *WORCESTER's*
Latin S E R M O N,
 EXAMIN'D and COMPAR'D.



WHAT State the Christian Religion is in at present amongst us, may be best learnt from those, whom we ought to allow to be the most competent Judges, *viz.* the Representatives of the Clergy in *Convocation*. They have more than once told us, of late Years, in what a deplorable manner the worst of *Heresies* infest this Church of ours; what a settl'd Contempt there is of Religion and the Priesthood; what direful Effects such Heresies and Opinions must produce amongst the *Laity*; and consequently, how much the Peace and Welfare of the Nation in general is concern'd in this Affair. *Righteousness*, or a just Regard to God and Religion, *will exalt a Nation* (says one, who was no ordinary Politician;) but *Sin*, when it becomes Epidemical, must be *the Reproach of any People*. That

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Venerable Assembly have lifted up their Voices like a Trumpet concerning these things; as the Dean of Worcester now calls the Clergy to do it in State Affairs: They have spoke aloud (so long as they were permitted to do it) from Hen. VIIIth's Chappel. And it was the united Wish of all, who have at Heart the Welfare of the Churches, that They from St. Stephen's wou'd have heard their Complaint; and thereupon have declar'd a Convocation necessary, for the sake of the Faith and Doctrine of the English Church, to preserve the Belief of any Revelation amongst us. And in the Judgment of those great Prelates, which I here venture to affirm will have its due Weight every where, in regard to these things.

One of those excellent Prelates, I mean His Grace of Canterbury told us in his *Autherity of Christian Princes*, — p. 308. “ The main End for which Synods are necessary to be assembled together to establish the Faith, and to declare the Unity of the Church in Matters of Doctrine; or to advise and assist the Civil Magistrate in Things pertaining to the Discipline of it.” No doubt, this is the main End for which Synods are necessary: And if so, what can we say, as to our present Circumstances, when the Arians have gone to such Lengths, as even avowedly to defend their prevaricating Subscriptions to one of the most Fundamental Articles of our Faith; and to tell us, That what they do, is a sufficient Declaration of Unity in Matters of Doctrine? Nay, is not the World already appriz'd, in a Circumstance of an avow'd Heretick, who denies the Lord God that created Him, That the Ecclesiastical Courts have not Power sufficient to suppress Heresy? When, instead of a Conviction, which was piously and earnestly labour'd at by a Worthy Divine of our Church; the Conviction put upon the Statute of 1 Eliz. c. 1. (if I am truly inform'd) serv'd only to leave us more in the Dark, what is now by us to be accounted Heresy. In short, 'tis a Matter not to be deny'd, that there is an universal Conspiracy amongst a sort of Men, under the Stile of Deists, Socinians, Arians and Latitudinarians, to undermine and overthrow the Catholick Faith.

These are the Circumstances, 'tis too apparent, which we are now presented with, as to Religion: And if the remedying such Evils be unquestionably the main End, (as His Grace has observ'd,) for which Synods are necessary to be assembled; we cannot but acknowledge the Wisdom and Goodness of His Majesty, in what He has lately done

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People, by calling his Clergy together to meet in Convocation. What, if *they* have relinquish'd the Power, which they once had, of assisting their Sovereign by generous *Subsidies* of their own granting? When they are assembl'd, 'tis in their Power to do Him much greater Service, by taking Cognizance of those *destructive* Principles, that must be displeasing to the Almighty; and by *assisting* in such Methods, as are most likely to establish His Majesty's Throne and procure Peace and Unanimity amongst His People. And there is the more reason to believe, that this piece of *Service* is expected from *them* at this time, because the *Order of Council* sometime ago publish'd against some *execrable Societies*, who struck at the Honour of God himself in the most audacious manner, has not been found (as cou'd have been wish'd) so far successful, as to put a stop to profane Pens as well as Tongues; who are continually ridiculing the Mysteries of the Gospel, and decrying all that is sacred and venerable amongst us: And what may farther confirm us in this Belief, is, that His Majesty was pleas'd to declare in that *Order*, " That He wou'd use *all* the Authority God " has committed to Him, for crushing such shocking Impieties, before " they encrease and draw down the Vengeance of God upon the Na- " tion." Add to this, what His Grace of *Canterbury* has also observed, (*Ib.* p. 309.) " That 'tis allow'd by all considering Persons, that " the Prince ought never to call his Clergy together, when either it " is needless, or wou'd be hurtful so to do. (p. 314) Where the " Discipline and Authority of the Church it self is defective, and Ir- " regularities both in the Clergy and Laity abound, for want of a " Power sufficient to suppress them, a Convocation may be needful to " consider, how a Remedy may be provided for this Defect, and the " Church be enabled more successfully, both to *guard* the Faith, " and to reform the Manners of its Members." But more especially, what the same Great Prelate told *both* Houses of Convocation but a *few* Days ago, (*Oct.* 26.) when He *sharply rebuk'd* the known Impugners of our *Faith* and *Discipline*; with a pious Freedom breath'd forth his just *Complaints* of the mighty Torrent of Heresy and Prophaneness flowing in upon us; in the most lively manner delineated the Necessities of a Christian Church; and gave the strongest Assurances, that nothing shou'd be wanting from the *Metropolitcal Chair*, for remedying those sore *Evils* we labour under. Great, Good, and Just! And pity wou'd it be, shou'd the *English* Reader know no more of so so seasonable a Discourse.

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However, a late *Letter-Writer*, a young Clergyman too, (as I hear,) is pleas'd to think otherwise of these matters; *one*, as He tells us, that *lives near the great Scene of publick Business*; and has therefore thought fit to Dictate to the whole Order, in telling them roundly, That all *such Complaints* about the Times, are owing to a *kind of Vapours in the Nation*. It is Sick, says He, of one *knows not what*; and to be cur'd one almost *knows not how*. I call upon you in the most solemn Manner (says He) to sit down calmly, and to spend a few Minutes in examining within yourselves — And what is to be done then? Why; they are to answer a very grave Question, if they dare — *Is your Faith or your Discipline in any one single Instance changed?* If the Gentleman means, whether there be any *Change*, founded upon any *Act of Parliament*, or Resolution of either House; or whether or no, we have a *new Religion* substituted in the room of the *old one*, by any *Canon* of the Church; I shou'd think the Answer was very easy; and no need of having recourse to *Records* either of Parliament or Convocation about that Matter — But I'll say no more: For this Gentleman, if I guess right, has well deserv'd in other more useful Performances. I chuse rather to recommend Him to the Dean of *Worcester* for better Information; who, in his late Dispute with *Bishop Hoadly*, seems to be in a sort of an *Agony*, (good Man,) which this Gentleman calls *Vapours*, as to the *Danger*, which both our *Faith* and *Discipline* are in at present. He *Complains* very heavily, “ In what an impious and blasphemous Manner the most sacred Principles of our Holy Faith, the Authority of
“ the Scriptures, the Mysteries of the Gospel, the Rites and Sacra-
“ ments, the Doctrines, Discipline, Worship and Ministry, and
“ whatever else makes a part of the Christian Institution, are insulted
“ and ridiculed here among us at this Day — ’Tis a boundless Li-
“ berty (says the Dean) we *complain* of, which has laid waste Reli-
“ gion far and wide, and has spread thro’ all Ranks of People a Con-
“ tempt of every Thing that is sacred; which if some *Stop* be not put
“ to, *ominari horreo quæ ferat* — *Britain* is the only Country [mind,
“ how *Mr. Dean* lays about Him] where Men may openly propa-
“ gate Irreligion with *Impunity*; I shou’d lay, *England*: For *Scotland*
“ will not bear it: It is a *Reproach peculiar* to our selves; which it
“ is **HIGH TIME** shou’d be wiped off, if we have any Regard to
“ the *Glory of God*, the *Honour of the King’s Government*

“ may please God in his just Anger to take from us.” [See the close of his *Scripture Vindicated*, &c.]

And has the *Dean of Worcester* assur'd us that these things are so? That our Condition is really *such*, in regard to Religion and our publick Welfare? And that the Glory of God, the Honour of the King's Government, and our own National Happiness, are all so deeply concern'd? How then comes it, that any other *Subject* shou'd have the Preference given it at *St. Paul's* the other Day? When *Mr. Dean* had so Glorious an Opportunity, of renewing these his just COMPLAINTS; of inculcating these things; and calling in the Assistance of that Venerable Assembly, He was addressing Himself to: And let Him tell the World, if He can, why those good *Motives*, He mentions, for wiping off a Reproach so *peculiar* to our selves, shou'd not have been as prevalent upon the 12th of *October*, as they were some Months before. Surely the *Times* are not mended, since the *Dean* last wrote: And yet the Scene changes; and 'tis now thought proper to tell his Audience, That, let the State of Religion be never so bad and deplorable amongst us, their *Complaints* must go no farther than their own *Closets*; that they are rather to look Home and examine themselves, as to such Faults, which either the *Blasphemers* of the Age, or, the *Dean's* Favourites, the restless Advocates of unintelligible *Liberty*, are pleas'd to object to them. The *Dean*, it seems, is strongly of an Opinion, that if the Clergy wou'd Conduct themselves in this Manner, and thus make their *Adversaries* become their *Monitors*, they wou'd soon work Wonders, and by degrees (to their immortal Honour) wou'd effect a general Conversion amongst the greatest *Infidels* and wildest *Libertines* amongst us, and by that means cause a Glorious Accession to the Church of *England*. But to *complain* of the *Times*, as the *Dean* has lately done, is what He *now* judges highly improper and inconvenient on many Accounts. In such *Complaints*, the *Dean* assures us, we shall either act the Part of *Women*, as thinking there never were such wicked Folks before in the World; or else *that* of bad Subjects against the State. And after this, He takes upon Him to play the *Polititian*, to advise Princes in taking care, that nothing be extorted from them in Favour of such religious *Complainants*; for, that the *Evils* (as the *Dean* observes) may have taken such *deep Root*, that the Removal of them may not be so consistent with the publick Safety.

Now, if this be really the *Case*, as *Mr. Dean* in his *last* Judgment is pleas'd to state it, I think it must be granted, that the Clergy have

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from the Prefs and Pulpit both, been more troublesome with their *Complaints* than any other sort of People: Nay, the *Convocations* for these *Twenty Years* past, 'it must be own'd, have then render'd themselves extremely obnoxious, and highly deserving the Displeasure of the Sovereign, in taking upon them, to *correct*, and *rebuke sharply* the Iniquities of the Times. They have sometimes ventur'd to *lift up their Voices like a Trumpet*, in defending the *Divinity* of our Blessed Saviour against *Arians* and *Semi-Arians*: They have been as loud in their *Complaints*, when they have seen the *Mysteries* of the Christian Religion expos'd by *Deists*, and *Free-thinkers*: Nor cou'd they forbear *complaining*, when, under the Name of a *Presbyter of the Church of England*, they saw the *Holy Scriptures* ridicul'd in the most impious Manner; *Difficulties*, and *Discouragements* thrown in the way of every young Divine; and a merry Ode in *Horace*, prefer'd to the reading of the *Bible*: And indeed their *Complaints* ran so high, that after a *Censure* in the Lower House, they were soon heard in the *Jerusalem Chamber*: And whenever Mr. *Dean* comes to take his Place there, He will find the *Censure* ready for his Perusal. These are things, *levioris momenti*, as the *Dean* calls 'em: And I believe, He wou'd not have 'em again consider'd, *donec major spes affulserit Notæ melioris Homines conventuros*, p. 21, 22. But I am still at a loss in accounting for the *Dean of Worcester's* being so hard upon his Brethren for *Complaints* of this Nature; when He Himself has taken the greatest Freedom; unless it be that *Convocational Complaints* may have given some Uneasiness, and be thought to have a *Malign Influence* at this Time of Day. For, as to *Complaints* from the Prefs, who has appear'd bolder than the *Dean of Worcester's* "*Prophane Pens and Tongues*, (says He!) Oh! and the *Youth* poison'd too! The most sacred Principles of our Holy Faith insulted, and ridiculed in the most impious and blasphemous Manner: A boundless Liberty! a degenerated Liberty! Lately put into Motion by a BOLD HAND, which before had been labouring slowly on in VAIN; but has now took large Steps, and advances from Strength to Strength with that Violence, that nothing can stand against it: Impatient of Delay, it knows no Checks, no Bounds; it bears down all before it with Force impetuous: From *small Beginnings*, 'tis grown to such a Head, that it *wants* Restraint now much more than before it did Encouragement, and is so big with *Evils*, that every Day we feel the dire Effects of it." What fine Rhetorick is here, How strong the *Pathos*? But why so little Effect upon good Mr. *Dean*? One might have thought, such

Complaints

Complaints had put Him under an indispensable Obligation of going on, and omitting *no Opportunity* of doing Service in so excellent a Cause: And I declare for my own Part, there was a sincere Wish, and an eager Expectation, to have heard this *Christian Hero* displaying Himself with the like *ωαρρησία* in the *Temple* at *St. Paul's*, as He had some time before exerted Himself from *Amen Corner*. But this (it seems) was not to be done. And indeed it wou'd have been a difficult Undertaking; when 'tis evident, amidst all these *Complaints* He some time ago made of *National Evils*, in regard to Religion, He still retains a strong Affection for that very *Liberty*, from whence those *Evils* Spring. Mr. Dean, I think, has not inform'd us, as to the *Extent* of that *Liberty*, which He is so fond of. He complains indeed of *boundless Liberty*, and *degenerated Liberty*; and observes withall, that the *same Liberty*, which has been sometimes in *Distress*, and not *many Years* ago, is now, from *small-Beginnings*, grown to a very great Head, &c. Which Observation, one wou'd think, might have lead the *Dean* back, to the making some useful Reflections upon that *Liberty*, be it what it will, which he is resolv'd to espouse, in behalf of *virtuous* and *learned Men*, whatever Mistakes they may commit in the Use of it: And, 'tis very plain from the *Distinctions*, which the *Dean* is forc'd to have Recourse to in this *Affair of Liberty* and *Free-Thinking*, that he was a very improper Champion for contending with the (then) *Bishop of Bangor* about *Church-Authority*: I rather wish, Mr. Dean would have consider'd, what Advantages those *Adversaries* he complains of, have hence taken against the *Christian Religion* in general. One of those *new Masters* (as he calls them, *ib. p. 164.*) since gone to the other World to answer for his Faults in this, who move Heaven and Earth (says the *Dean*) to *effect an impossible Attempt* (which is such *English*, by the By, as I don't well understand) seems to triumph in the Advances such *Liberty* has made amongst us; when he tells us in his *Clidophorus*, [See *Toland's Tetradymus*, p. 95.] " That if it be a desirable
 " thing to have the *Truth* told without *Disguise*, there's but one Me-
 " thod to procure such a *Blessing*; which is, that all *Men* (he means
 " *virtuous* and *learned Men*) may freely speak what they think, with-
 " out being ever branded or punish'd but for wicked Practices, and
 " leaving their speculative Opinions to be confuted or approv'd by
 " whoever pleases. Then you are sure to hear the whole *Truth*; and
 " till then but very scantily or obscurely, if at all. Till then, I say,
 " *Transubstantiation* will in one Country be profess'd, by such who be-
 " lieve

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believe it as little as many do the *Athanasian Creed* in another Coun-
 try. But what do I talk of this or that Country, when Examples
 in all Countries are numberless? Nor will the last in our *own* be that
 of a *certain Doctor*, who wrote *Difficulties* Esoterically, and Exoteri-
 cally preach'd a *Sermon*." Whoever that *certain Doctor* be, methinks
 'tis high time for him to wipe off the Aspersions (if they are such) in
 regard to Religion and his own Character. And, as for Mr. Dean,
 since he has declar'd so freely against *Liberty degenerated*, and *boundless*
Liberty, there seems to be room for a charitable Construction, that
 He would not be the Author of any *such Discourse*, where the
worst Spirit of Libertinism breaths almost in every Page of it. I wou'd
 only beg one Favour of Mr. Dean, in return for so Charitable a Con-
 struction against the current Opinion of the World, (and the Favour I
 ask, is for his own Sake too) that, when He next obliges the World
 with any thing from the *Press*, He will please to be a little more ex-
 plicit, as to a Paragraph, where He says, that *He is sensible, He is*
thought to be no Enemy to Liberty. The Words are these, [*Scripture*
Vindicated, &c. p. 165.] "The *Liberty*, I am now speaking of, is
 sometimes in such *Distress*, that it is exceeding difficult to gain the
 least room for it. 'Tis like moving a vast Weight up Hill; so great
 is the Opposition it labours to surmount: Such was the Spirit of the
 Times not *many Years* since, [*Query, If not about seven Years ago?*]
 When there appeared a Disposition to proceed with extreme Rigour
 against some, who are *now* far enough from any such Danger. To
 try to moderate such a Spirit, tho' perhaps a fruitless Labour, yet
 was it not uncommendable. Good Nature and Friendship, and a
 Love of *Truth*, and a Desire to promote Knowledge, and a Zeal for
 the *Honour* of God, and an Abhorrence of what look'd like Persecuti-
 on for *Righteousness* Sake, might make it *then* be thought reasonable
 and Honourable to *plead the Cause of Liberty*." After this, Mr. Dean
 falls into grievous *Complaints* about this *Liberty*, as being *degenerated*;
big with Evils, &c. And thereupon resolves to countenance it no longer.

To proceed, The *English* Reader may now expect to be told,
 what *Text* the Dean cou'd pitch on, for ush'ring in so loose and disinge-
 nuous a *Discourse* into the World. His *Text* then is (*Titus 2. part of*
the 8th Verse,) — *That He that is of the contrary part, may be*
ashamed, having no Evil thing to say of you. Now, whatever Do-
 ctine Mr. Dean thought fit to raise from these Words, there was cer-
 tainly so much Justice due to the great Apostle, if not to His Auditory,

as first of all to have set *them* in their true, full, and proper Light. Methinks, the *whole* Verse might have been read, at least, when 'tis evident the Words He has chosen are *relative*, and not to be rightly understood without it. The whole Verse then runs thus, — *Sound Speech that cannot be condemned, that He that is of the contrary Part may be ashamed, having no evil Thing to say of you.* We now learn who it is, that is of the *contrary Part*, viz. He that opposes *Sound Speech*; And when it is, He ought to be *ashamed*, viz. when He finds 'tis *such as cannot be condemned*: *Such* (says Grotius) *as may not only do no Mischief in the World, but also give no Handle for any ill Construction to be put upon it.* [Illum Sermonem, in quo non modo nihil sit noxium, sed nec quod malè accipi potest:] *Sound Speech, True Doctrine*, (says Dr. Hammond) *and coming with so much Clearness of Expression and Conviction, that it is not liable to the Censures of any; but that they that do not like, but oppose the Christian Profession, may have nothing to lay to your Charge, and so be ashamed that they oppose such excellent Persons.* Besides, Mr. Dean must know, that the *Adversary*, mention'd in the *Text*, or He that is of the *contrary Part*, has manifestly a *Relation* to those *Adversaries*, which St. Paul takes notice of in the foregoing Chapter; where He lets Titus know, that it was to be his Business, and *their's* too, whom He shou'd ordain (notwithstanding Mr Dean's Criticism in reading ἡμῶν for ὑμῶν) to *guard the Faith*, as well as to be a *Patern* in good Works: The *Ministers of the Gospel*, He tells Him, must take care, to *hold fast the faithful Word, as they have been taught; that they may be able by sound Doctrine, both to exhort and to convince the Gainsayers: For there are many unruly and vain Talkers and Deceivers — whose Mouths must be stopped.* [They are not to be permitted to vent their Deceits, says Dr. Hammond,] *who subvert whole Houses, teaching Things which they ought not, for filthy Lucre's sake.* Titus and his Clergy had to do with several sorts of *Adversaries*: There was the *Gentile*, the *Jew*, and the *Heretick*; and 'twas necessary, they shou'd *complain* and represent the *Necessities* of the *Christian Church*, from whatever Quarter 'twas attack'd, as well as be furnish'd themselves with Arguments suitable for the *Conviction* of all these. There were *Adversaries* likewise, which St. Paul thought He had just Reason to *complain* of, when He tells the *Corinthians*, that there are *many* [Teachers] *who corrupt the Word of God*: [Tangit manentes adhuc Corinthi malorum reliquias in Doctoribus magis quàm in populo. Grotius in loc.] When He talks against the *hidden Things of Dishonesty*

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against walking in Craftiness, and handling the Word of God deceitfully [notat Doctores Lucripetas, qui Captationes suas volebant esse ignotas: μηδὲ δολήεις, &c. quod faciunt qui *Sermonem Dei* ad Hominum affectus attemperant, non Dei gloriam sed sua Commoda captantes; qui ut Hominibus placeant, aut *partem veri* tacent aut falsa admiscent. *vid. Synops. Crit. in loc.*] These were certainly a strange sort of People, which the Apostle so *Emphatically* points out and complains of. But Mr Dean has taught us not to wonder at this — nisi Humanum genus de novo efformetur, eodem res nostræ loco erunt, quo sunt, quo fuerunt. And therefore, according to Mr. Dean's *Explication* of his *Text*, shou'd such or worse *Adversaries* arise up amongst us, we must neither *rebuke* nor *complain*, but make a good Improvement of the *Crimes* they severally charge us with. And this may tend (it seems) to the making our selves better Christians, and thereby best promote the *Conversion* of every *Heretick* and *Blasphemex* amongst us. Mr. Dean must know, that a strict moral Life and Conversation *alone*, will not do this great Work. He cannot be ignorant of the *Complaints*, often made in the Primitive Church, how much the Christian Religion suffer'd in the *Purity* of its Doctrines, thro' a *Semblance* of Piety and Virtue. Let the known Character of *Arius*, and some other Hereticks of old, and that of *Crellius*, and others of the *Racovian* Fraternity of later Date, serve to prove, that something more must be done to preserve the *Christian Faith* amongst us. Upon the whole, therefore, we ought not to *separate*, as the Dean has done, what St. Paul every where joins together in his *Admonitions* to the Clergy. They are no less to *contend for the Faith*, (and how that is to be done, as Things now stand, without *complaining*, I do not well understand,) than they are to *lead a good Life*: 'Tis as much in their *Commission* to *guard the Faith*, as to be *exemplary* in their *Conversation*: And when St. Paul bid Titus set in ORDER the Things that were wanting in Crete; and thereupon there arose many unruly and vain Talkers and Deceivers, such as wou'd not submit to the Discipline of the Church, nor pay any due Regard either to its Ministers or its Doctrines, I must conclude, the *Elders* which Titus ordain'd in every City had not only a Right, but were indispensably bound, to *complain* of these Things; and instead of heark'ning to *Accusations* and *Charges* from such *Adversaries*, to *rebuke 'em sharply*, and to take all proper Methods for *remedying* the *Evils* the Church of God might labour under. And I must think, in every Age where the

Clergy thus behave themselves, they may be said, in the truest Sense, to take heed unto themselves, and unto their Doctrine; and in doing that, to pursue the great End of both saving themselves and those that hear them.

I am apt to think more need not be said, to shew how unfairly Mr. Dean has dealt with his *Text*; how ill supported the Doctrine is which he has advanc'd; and how much better it had become him to have treated of those Things, which were some time ago the just Subject of his *Complaints*; and that had that *womanish* Part (as He calls it) been *once more* acted by Him, He must have done real Service to the Cause He would be thought to have espous'd; where the Glory of God, the Honour of the King's Government, and our own National Happiness, are *confessedly* so much concern'd. And I must think the Dean will excuse the Liberty I take in reminding Him of this, when He considers the uncommon Freedom He has taken Himself, in prescribing *Pulpit-Discourses* to his Brethren; and whether such a Proceeding be so consistent with the *Royal Injunctions* now in force. I dare say, Mr. Dean will hear no *Complaints* from those, his *Text* mentions, of the contrary Part, or Adversaries to *sound Speech*; for He has done 'em all the *Service* which they could possibly desire, in his drawing up their *Indictment* against his own Order. Mr. Dean has certainly great *Abilities*: Happy had it been, if the Conduct of his Brethren could have deserv'd his Favour; we may then presume, He would have employ'd 'em in their Behalf; and when He pour'd forth the *Complaints* of an *Enemy* so plentifully from the Pulpit, enforc'd with all the Art and Dexterity possible, He would either have given his Brethren leave to *complain* too, or else have done 'em that common *Justice*, which they think is wanting, in answering the *Complaints* which He laid before them. One great Part of the *Complainant's* Bill (for I shall not think it worth my while *at present* to give a Detail of the whole) where He is sometimes *accusing*, and sometimes *seemingly excusing* his Brethren, relates to *Convocations*; a Subject, which probably Mr. Dean might have much at Heart: And I hope the *Appendix*, with what has been already observ'd, will furnish the Reader with a much better *Answer*, than what Mr. Dean has thought fit to give in his Sermon upon that Head. All I shall farther observe is, that the *Appendix* seems to be a very useful Lesson for the Clergy; and that they may know how to behave themselves, whenever a *Convocation* shall happen, to be render'd useless, or a great deal of Business wanting to be done,

and yet not suffer'd to enter upon *any*. I have carefully omitted, as far as possible, whatever was either personal, or relating to particular *Rights* and *Privileges*, which occasion'd Disputes among these eminent *Fathers* of the Church. I have taken this Advantage, I own, of their *Contentions*: But 'tis for the *publick Good*; (at least my *private Judgment* tells me so) and may prove a good *Preservative* against the future Attempts of any *Church-Empson*, or *Dudley*, whatever: And the *Difference* that has been amongst these great Prelates in *Matters* of *less* Concern, should make their *united Judgment* the more to be regarded, in a *Matter* of the *greatest* Importance. I have, for the Close of all, thought fit to add the *Judgment* likewise of the *Clergy* in one of their Forms of *Submission*, previous to the *Act* of *Parliament*, 25 *Hen. 8. c. 19.* as 'tis given us from the *Cotton Library* by one of these excellent Prelates in his *Appendix* to the *Rights, Powers, &c.* How far their *Judgment* or *Sense* of Things was consistent with the *Submission*, is a needless Enquiry, and can serve no other Purpose, than making us reflect on human *Frailty* on the one Hand, and excessive Power and extraordinary *Views* on the other, peculiar to the *Times* when the *Act* of *Submission* pass'd. The Law is now in force, the *Obligation* is evident, and all, whom it concerns, have, and no doubt will continue to pay a dutiful *Obedience* to it.





A P P E N D I X.

Dr. WAKE'S *Authority of Christian Princes, &c.*



WHEN the Exigencies of the Church call for a Convocation, and there is a manifest Need of its assembling, then I do confess, the Church has a Right to its Sitting: And if its Circumstances be such, as to require their frequent Sitting; during those Circumstances, it has a Right to their frequent Meeting and Sitting. And if the Prince be sensible of this, and yet will not suffer his Clergy to come together; in that case, I do acknowledge, that He wou'd abuse the Trust that is lodg'd in Him, and deny the Church a Benefit, which of Right, it ought to enjoy. I heartily concur with this Author, [Dr. *Atterbury*] so far, viz. that an *English*, Christian King is as much oblig'd by the Laws and Usage had and accustomed in this Kingdom, in regard to the Church, as the Sovereign of *England* is with relation to the *State*. 'Tis true, the Law has intrusted the King with the last *Judgment*, when 'tis proper the Clergy shou'd sit and act, and, without which, it wou'd be impossible for Him to maintain his Supremacy in this Respect; yet certainly He ought to be by so much the more careful to consider the Interest of the Publick by how much the greater the Trust is, which the Publick, in confidence of such his Care, has reposed in Him. If, in a Christian Country, where the Gospel is profess'd, and its Truth establish'd, and Men have, for many Ages, been bred up to the Knowledge and Belief of it; a sort

Libertines should arise, to deny not only the Truth of Christianity, but the very Being of a God, the Certainty of Revelation, the Authority of the Holy Scriptures, and the like common and avow'd Principles of Religion: In such Cases the Christian Magistrate ought to take upon Him the Protection of Religion, of the Faith which He professes, and of that Saviour by whom He hopes to be saved, and so to order Matters, that such Persons shall either cease to blaspheme, or they shall find out some other place than a Christian Country to do it in. Where the Discipline and Authority of the Church it self is defective, and Irregularities both in the Clergy and Laity abound, for want of a Power sufficient to suppress them, a Convocation may be *needful*, to consider how a Remedy may be provided for this Defect, and the Church be enabled, more successfully, both to guard the Faith, and to reform the Manners of its Members. And I heartily wish our Circumstances were such, that a Convocation might meet for this Purpose: But I am afraid our Distemper is become too great to be Healed; and that we are incapable of such a Discipline, as, above all Things, we the most want. 'Tis a Tragical Account which our Author gives us, and which I shall set down in his own Words, *viz.* " There seems to be an universal
 " Conspiracy amongst a sort of Men, under the Stile of Deists, Socini-
 " ans, Latitudinarians, Denyers of the Mysteries, and pretending Ex-
 " plainers of them, to undermine and overthrow the Catholick Faith.
 " There seems too much reason to fear, there is no Order, Degree, nor
 " Place among us wholly free from the Infection." It is confess'd that the Evils which this Gentleman here complains of, are certainly very great; and it were much to be wish'd, that some Remedy might be thought of, that wou'd effectually deliver us from them. Were a better Discipline settl'd in the Church, and a vigorous Law made in Defense of our Faith, and to restrain those scandalous Attempts that are made against it, this might possibly reduce our Disorders within some tolerable Bounds; but any thing short of this, wou'd, I fear, signify very little. And when our other Circumstances shall be so favourable, as to encourage the Government to think of this, I shall then readily close in with this Gentleman, and confess, that it will not only be very fitting, but a Matter of Duty in the Prince, to call a Convocation; and to require them to consider, how to restore the Honour of Religion, and to suggest to his *Parliament* such Heads, as may be proper for them to pass into an Act, for the better Preservation of it in Times to come.

Dr. WAKE'S *State of the Church and Clergy of England.*

TH O' the King has, I conceive, such an Authority by Law over our Convocations, that he may Prorogue them when he will, and grant them a Licence, or not, to act as he pleases; yet still I have affirmed, and I see no Cause to retract my Assertion, that this Authority he is obliged in Conscience to exercise for the *publick Good* of the Church and Realm; and therefore ought not either to hinder their Sitting, or restrain their Acting, when it would be for the Advantage of either that they should meet, and do the Work that belongs to them. As therefore in the Civil Affairs of the Realm, the Prince has his other Council to advise Him, and upon their Deliberations proceeds to Act, not only with greater advantage to the Publick, but with a better Satisfaction to himself likewise; so in those which concern the State of the Church, I make no doubt, but that it is the Duty as well as Wisdom of a Christian King, to consult of all these Matters with *those* who have the Government of it committed to them by God, and by *their Direction* and Assistance to manage himself in the Exercise of this great Branch of his Royal Supremacy; and neither obstinately to refuse the Clergy Liberty to assemble, *when they think* it would be for the Service of the Church, and the Benefit of Religion to come together; nor yet unreasonably require their Attendance, when there is nothing at all, or nothing of any Consequence to be done by them. But however, shou'd it fall out (as yet it is to be hop'd shall not in a Christian Kingdom) that the Prince should neglect his Duty in this particular, and so not give his Clergy the Opportunity of meeting and acting, when it would be of a *real Benefit* to the Church that they should assemble and provide for the State of it; in that case, I conceive it would be the Duty of those who are the Fathers and Governours of it, to apply to him for his Permission to come together, to remonstrate with Humility, but yet with a Christian Freedom too, the Necessities of the Church, the Evils that are to be remedied, and the Reason they have to hope, that by their assembling they may provide some Remedy for them, and to press him, in the name of God, and in pursuance of that Trust, *which the publick has reposed in him*, to give a favourable Answer to their Request. When this is done, if the

the Prince shall still continue deaf to their Remonstrances, and refuse them the Liberty they so reasonably and dutifully desire of him, then indeed they may have *just Cause to Complain* that he abuses his Authority, and to consider what is next to be done for the Honour of God and the Safety of his Church committed to them. But otherwise, I cannot but think it too soon to complain of the Prince, that he does not suffer the Clergy to meet and act, whilst *they* have not so much as once applied to him for his Permission, nor *done any thing* to convince him that it is needful for them so to do. To conclude these Particulars, shou'd we ever be so unhappy under a Christian Magistrate as to be deny'd all Liberty of these Assemblies, tho' the Governours and Fathers of the Church shou'd with all their Care and Interest endeavour to obtain it: Shou'd he so far abuse his Prerogative, as to turn it not only to the Detriment, but to the Ruin of all true Religion and Morality among us, and thereby make it absolutely necessary for something extraordinary to be done to preserve both; in such a Case of Extremity, I have before said, and I still adhere to it, that the Bishops and Pastors of the Church must resolve to hazard all in the Discharge of their Duty. They must meet, consult, and resolve on such Measures, as by God's Assistance, *they shall think* their unhappy Circumstances to require, and be content to suffer any Loss, or to run any Danger for their so doing. For then the Prince wou'd only have the Name of a Christian, but wou'd act like an Infidel; and so having thrown off the Care and Protection of the Church, it wou'd naturally return to the Bishops and Pastors, to *whom Christ committed it*, to take upon themselves the Care and Protection of it. These are the Principles which I formerly laid down: To these I still adhere. And as immoderately as some may pretend I set up the Prince's Authority, yet I hope by God's Grace, shou'd Things come to such a pass, I shou'd act as firmly in Defence of my Religion and the Church by these Principles, as any of those who now talk with so much Bitterness against me.

Dr. ATTERBURY's *Rights of an English Convocation, &c.*

THE Disuse and Suppression of Synods has been frequently charged upon the Arbitrary Proceedings of the Papacy: But no Primate need fear, lest he shou'd be thought to take too much of the *Legatus Natus*,

Natus upon him, if he pleases to convene them: For so far are the Clergy of *England* from being unreasonable or singular in their Desire of such Meetings, that there is no part of the reformed Church beside that does not duly hold them. They are constantly kept up in the *United Provinces*, and even in *France* they were never denied the Protestants by *this King*, as long as the Use of their Religion was allowed them. These Assemblies having been always esteemed by all Christians, as the best and most proper Means for the Preservation of *Unity* and Suppression of Errors and Disorders in the Church of God. To draw nearer home, what we plead for has been allow'd the present *Scotch Kirk*; nay, and something more than we plead for. Their Assembly has set often since the Revolution, and done Business with a witness; if a thorough purging of Churches and Universities; if exercising their Ecclesiastical Jurisdiction over the whole Kingdom (as well over those who renounc'd their Government as those who own'd it) be doing business; if to excommunicate, suspend, and deprive at Pleasure; if to be Patrons general of all the Livings of the Kingdom, and to induct as well as to eject what Persons they thought fit; if by any Act of theirs (for so the style runs) to appoint National Fasts, and to settle general Rules for Church Discipline and Government, without so much as asking leave of the Civil Power, be doing business; then I say, the *Scotch Assembly* have within these ten Years last past effectually done it. They have acted up to the utmost Extent of their pretended Divine Charter of Privileges, and have scarce been withstood in any one Branch of it: For tho' the Kings Commissioner has sat with them, yet has he not been allow'd either to interpose in their Debates, or to have a Negative upon their Resolutions; no, nor so much as to confirm them. And when he pretended to Adjourn or Dissolve the Synod, they protested against it, and appointed a new Meeting by their own, without any Regard to his Authority; and in the Intervals of their Sessions they have had a standing Committee of their Members, who have been, as it were, a Perpetual Assembly. These are the high Favours and Indulgences, that have, with a liberal Hand, been bestow'd on our Neighbours in *Scotland*, to the utter Abolishment almost of the Civil Magistrates Supremacy in Church-Affairs: Shall they, who deny the Prince his due, have more than their Due allow'd them? And shall not those have so much as their Due, who allow him every Thing that either the Law of God, or the Law of the Land, allows him? Shall not the modest Claim of an Episcopal Church, which professes all due Subjection

to the State, put in for as fair a Hearing as the unreasonable Pretension of an Holy Kirk, that acknowleges no Superior but Christ Jesus? No have those of the Presbyterial and Congregational Way been less indulg'd here at home; for that they too have their *Convocation* in as regular and full, tho' not in so open a Manner, as the Members of the Church of *England* desire to have, appears from that Circular Summons which about Eighteen Months ago was issued out, and casually came into our Hand it did not belong to. Nay, the Privilege we claim, is not deny'd to any the most wild and extravagant Sect among us: Even Quakers themselves have their Annual Meetings for Ecclesiastical Affairs, and are known to have and allowed to hold them. Shall Schism and Enthusiasm (to say no worse) have the free Liberty of these Consults, for the Propagation of their Interests? And shall an Apostolick and Establish'd Church want it? God forbid! In *Popish* Countries, indeed, these Synods are discountenanced, and out of use, notwithstanding the late Decree of the Council of *Trent*, which orders, That they shall be celebrated once at least in three Years. But this Decree stands in the Acts of that Council to no other Purpose than as it is a Testimony of the Sense, that even that corrupt Body of Men had of the *Necessity* of these Assemblies; for the force of it vanish'd almost as soon as it was made: The Underharers in Spiritual Dominion secretly agreeing to lay it asleep, and his Holiness (who alone can awake it) conniving at their Neglect, because the less such Meetings as these obtain in the Church, the greater Recourse will there be to his Chair, and his Empire will be the more absolute. But true *Protestants* and true *Englishmen* will like this Fashion the worse for being of *Popish* Extraction, and for coming from a Country, where both Civil and Ecclesiastical Liberty have expir'd long ago; as they are not any where observ'd to live long after one another.

Dr. KENNETT's *Ecclesiastical Synods historically stated, &c.*

ONE of my Motives of Writing has been to assert the Nature of the Christian Church, as a Society endow'd with *Fundamental Rights*, to preserve its *own Being*: And among these, a Right for the Governors to assemble and agree upon the Common Measures of Faith and Unity: As at first Independent on the Heathen, so even now the Christian.

stian Magistrate, when the Necessities of Desertion and Persecution so require.

There were some good old Privileges and Preheminences of the Clergy, that were not *Popery*; which did better keep up the Discipline of the Church, did more fully exert the Power of the Keys, and in short, did sufficiently maintain the Interest of Religion, and the Honour of the Clergy: Such, I mean, as related to Excommunication, to Penance, to the Jurisdiction of Bishops, to Spiritual Courts, and even to Parliaments and Convocations. Which Privileges, tho' they are now dead and buried, yet we would be thankful for the Laws that should revive them: And we wou'd hope, the Clergy might thrive as well, under a little more competent Power, and Pretences not altogether so moderate, as this declining Age has made them.

As to the Act of Submission of the Clergy, (25 *Hen. VIII.*) that first tied up the Spiritual Hands of our Metropolitans within their respective Provinces; I do not remember: That *Dr. W.* makes any great Harangues upon this *Submission*, nor upon the Statute in pursuance of it. He does not dwell so much upon the *Equity* of the Act; but He proves the Obligation, and there in Law leaves it; Because, perhaps He might think, this *Submission* was a little *hardly* obtain'd, by a Prince of excessive Power, and in a Time of *SOME* ill Designs; and however, safe and expedient for us, under Princes of our own Faith and Communion, yet under the Government of Hereticks and Heathens, it may lay too hard a Yoke upon the Church, when the Archbishop shall have no Power to assemble the Bishops and Clergy of his Province, nor they any Liberty to attend Him (without a *Præmunire*) let the *Necessities* of the Church be never so urgent, and Christianity it self in utmost Danger. *Dr. W.* who pleads for present Submission, seems *aware of ill Consequences*, that might arise in future Times of Tryal; and therefore, for all this *Act of Submission*, He wou'd not have our Princes think, that the *Convocations* of the Clergy shou'd depend upon their *meer Arbitrary Will*, but on the *Benefit of the Church*, and the great Occasions of Religion. *I shall not doubt to affirm*, (says *Dr. W.* p. 145.) *that whenever the King is in his own Conscience convinced, &c.* But this perhaps resolves the Meeting of Convocations into the King's *Conscience*; which, however, proper for a Divine to charge, yet it may not be accepted for Security by some Men: Therefore, to satisfy these, *Dr. W.* does farther *agree*, " That the Church has a Right to have its Convocation call'd, as often as the Parliament is assembled; and that the Convocation thus call'd, has

“ a Right to sit and act, whenever the Circumstances of the Church require it so to do: *This He allows also*, p. 269.” But what, if the King shou’d deny them this *Right*? Why then, Dr. *W.* is bold to say, the *King does abuse his Trust*, p. 267. Nay, and after all this, Dr. *W.* has entred, in a manner, a *Protest* against the literal Severity of the *Act of Submission*: He has made a *Salvo* for an *inherent Right* of the Church, as a *Body to preserve its Being*; and when ’tis necessary for that Purpose, He grants the Church a *Power* of assembling in Council, and making proper Decrees, without the Call, and even against the Command of Secular Princes who shall be Tyrants and Persecutors: And the *Necessity* shall excuse them from the *Sin*, if not from the *Penalty* of transgressing this or any other *Act of Submission*, or Restraint. I like these *Principles* extremely well; and sure my Church of *England* Brethren all approve them. — I scarce think, one half of the Clergy are so very proud of their *Forefather’s Submission*, as to take it for *no Grievance* at all, nor so much as to *Ask* or *Wish* a *Repeal* of it. What, if Princes of another Communion, or of no Religion, shou’d arise, and proclaim the Tenets of *Heresy*, or *Blasphemy*, and not to suffer the Clergy to meet for the common *Measures of Union*, and *holding fast the Faith*, but dare the Governors of the Church into a *Premunire*, and take the first Advantage of it upon them and all their Clergy; wou’d not this *Statute* then be a little *Grievance*? and wou’d not wise Men *wish* well to Posterity, as well as intend their present *Safety*? Thus far the present Bishop of *Peterborough*.

Part of one of the Forms of Submission, in which the Judgment of the Clergy appears about Church Affairs, drawn up some time before the Act pass’d, 25 Hen. 8. c. 19.

FORASMUCH as the Answer lately made by your Clergy unto your Honourable Commons, for their Satisfaction in their Bill of Complaint put up unto your Highness, doth not please nor satisfy your Highness in some Points concerning your own particular Interest, specially in that Point which concerneth Laws, either *now* to be by us made, or else old, to be by us reform’d: For your Highnesses better Contentation in that

that behalf, we your said Humble Chaplains do now *more especially* answer unto those Points, as followeth:

1. As touching new Laws to be by us hereafter made, we say, That the Laws and Declarations of Christ's Holy Church, throughout all Christian Realms receiv'd and us'd, be clear and manifest, that the Prelates of the same Church have especial Jurisdiction and Judicial Power to rule and govern in Faith and good Manners, necessary to the Soul's Health, the Flocks unto their Care committed; and that they have Authority to meet and ordain Rules and Laws tending to that Purpose: Which Rules and Laws hath and doth take effect in binding all Christian People, as of themselves; so that *before God*, there needeth not of *Necessity* any Temporal Power or Consent to concur with the same by the way of Authority.

Item, They say, that this Power and Authority in making Laws in Matters concerning the *Faith* and *Good Manners* necessary to the Soul's Health, all Christian Princes hath *hitherto* reckon'd themselves bound to suffer the Prelates to use within their Realms, and have not claimed of the same Prelates, that they shou'd from time to time require their Consent or License by the way of authority, *more* in making of such Laws, than they *do claim*, that they the said Prelates shou'd from time to time require their Consents Authorizable in the giving of *Holy Orders* to any of their Subjects, or in the exercising any other Spiritual Act depending upon their *Spiritual Jurisdiction*; the *Authority whereof* immediately proceedeth from God, and from no Power or Consent authorizable of any secular Prince, except it be *that Consent* that is taken of the Princes own *Submission* to the *Faith Catholick*, made not only by their Noble Progenitors, when they first admitted Christ's Faith and the Laws of the Holy Church within their Realms; but also by themselves; first, generally at their Baptism, and after more specially and most commonly by their Corporal Oaths at their Coronation.

We say also, that this *Power* of making Laws aforesaid, is right well *founded* in many Places of *Holy Scripture*, now so much the less necessary here to be rehears'd; for as much as that Matter is at large set out in a Book now by us put up unto your Highness, and your Highness your self in your own Book, most excellently written against *M. Luther*, for the Defence of the Catholick Faith and Christ's Church, doth not only knowledge and confess, but also with most vehement

and inexpugnable Reasons and Authorities doth defend the same: Which your Highness's Book we reckon, that of your Honour you cannot, and of your Goodness you will not revoke.

Yet these Considerations notwithstanding, we your most Humble Chaplains and Bedesmen, considering your high Wisdom, great Learning, and unfeign'd Goodness towards us and the Church, and having special Trust in the same, and not minding to fall into Contentions or Disputations with your Highness in any Manner of Matter what we may do; we be contented to make Promise unto your Highness, &c.

FINIS.



Quod cedat in honorem DEI,
In perenniorem HENRICI nostri Memoriam,
In Rei Literariæ Incrementum,
In hujus ACADEMIÆ Decus,
Et Regni BRITANNICI Splendorem;
Novi Collegii Fundamenta jacere sic aggredior.
† Narratiunculam hanc Æri incisam
Seræ commendo Posteritati,
Et hæc substerno Numismata,
Aurea,
Argentea,
Ærea.

Faxit DEUS Optimus, Maximus,
Ut diu intermissum Opus,
Nunc denuò susceptum,
Jugiter procedat,
Et ad felicem perducatur Exitum.
Utque Vobis omnibus
Qui favente & benevolo
Hic adestis Animo,
(Quo Vos omnes, ACADEMICI,
Quin affecti huc veniatis, nullus dubito)
Nostris similes exoriantur Patroni,
Pari Nitore assurgant Mœnia.

† The Inscription referr'd to in the 7th Line, engrav'd on a Copper Plate, was thus.

Qui

Qui Antiquitatis olim studiosus,
Dum Rudera perscrutabitur,
Hanc Laminam saxo inclusam forte eruet,
Sciat Hunc Lapidem,
Temporibus HENRICI Sexti
Hujus Collegii Fabricæ destinatum :
Ubi verò primùm Res turbidæ,
Dein mors atrocissima
Optimi illius Principis
Operi inchoato longam injecissent Moram ;
Exinde in adjacenti Areâ,
Per tertium jam fere seculum,
(Si qua Traditioni fides)
Quà Hiatus Lamellam excipit,
Semi-ferratum jacuisse.

Nunc demùm XXV^o die Martii
Anno salutis humanæ MDCCXXIV
Regni autem excellentissimi Regis
GEORGII X^o.

Novis Auspiciis redintegrato Opere,
Qui in priore structurâ nullum invenerat Solum,
Ab hoc Exordium sumpsisse
Occidentale Magni Atrii Latus.
Quid ipsum Collegium huic Operi contulerit,
Quibus subsidiis adjutum,
Quosve habuerit Fautores,
Tam solennis Commemoratio,
Quam Monumenta Literaria,
Hoc Ære perenniora,
Posteris notum facient.