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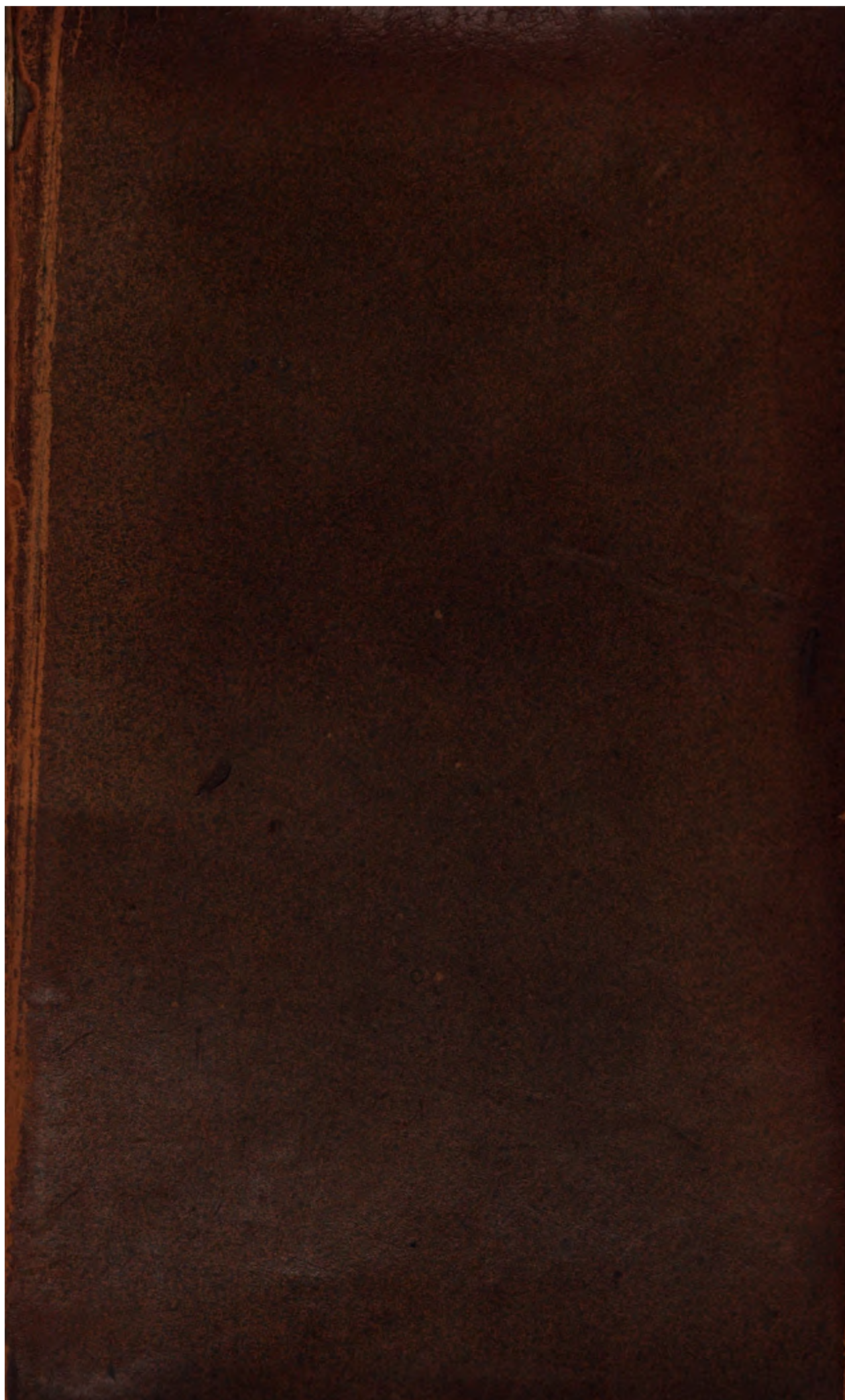
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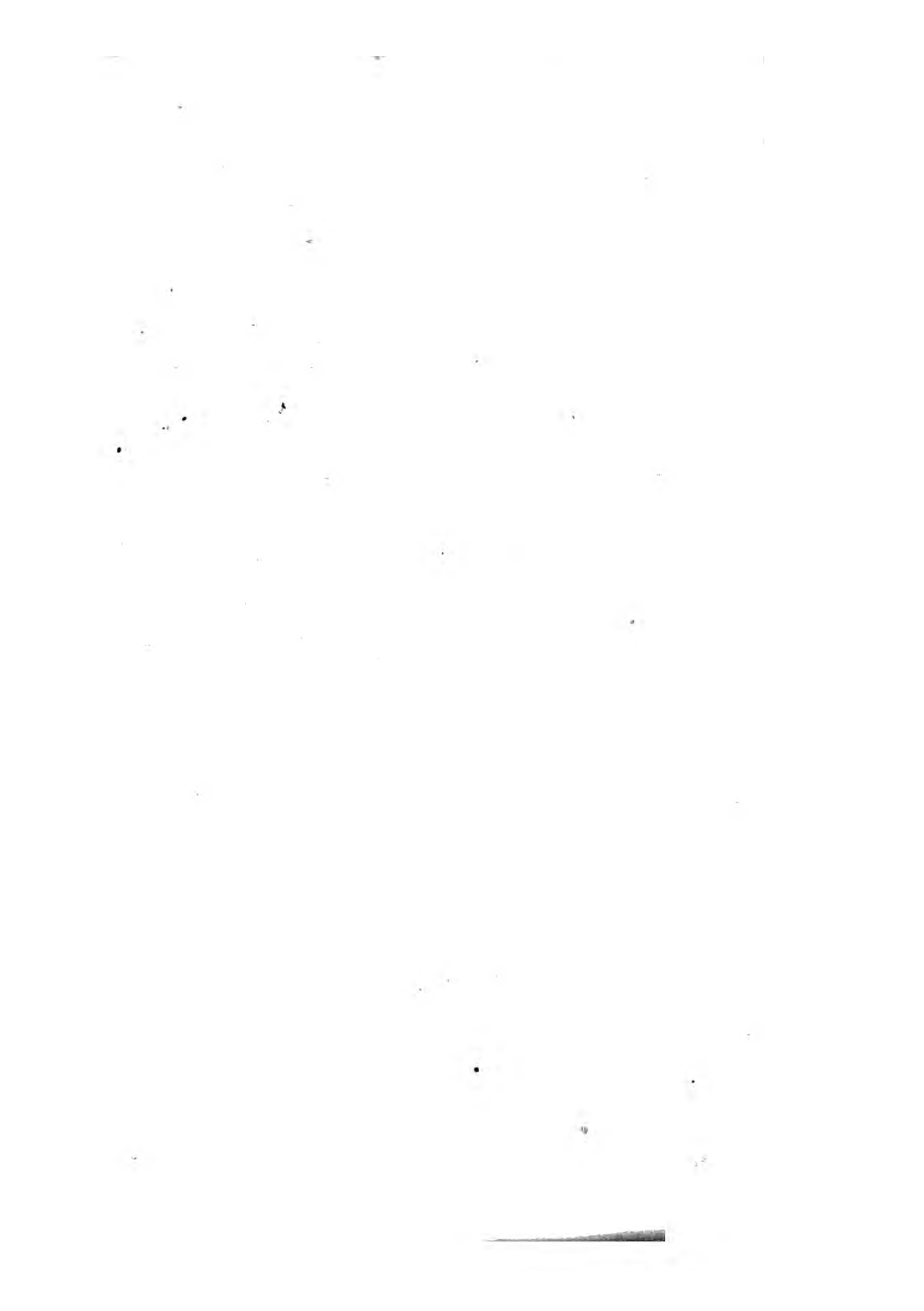


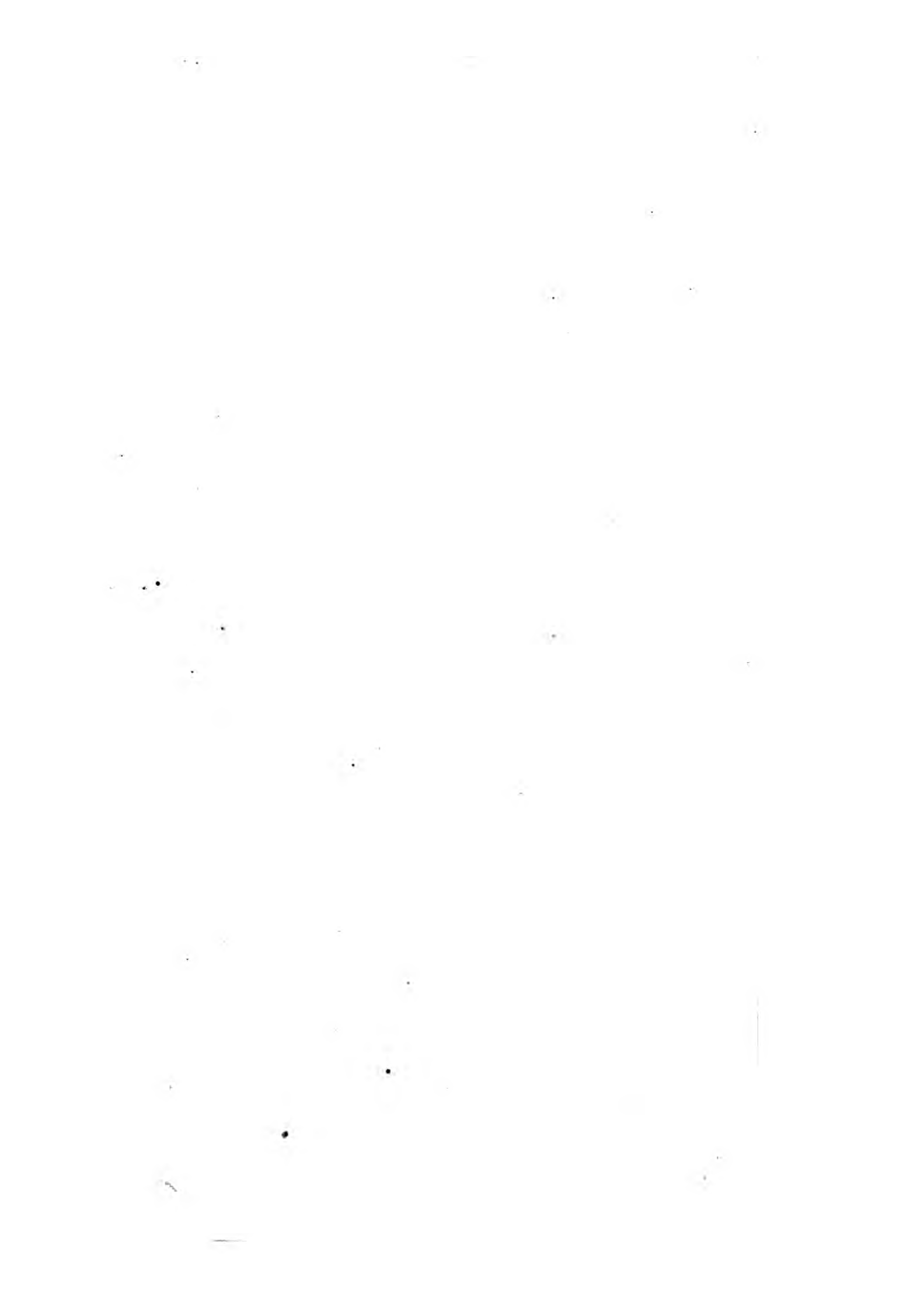
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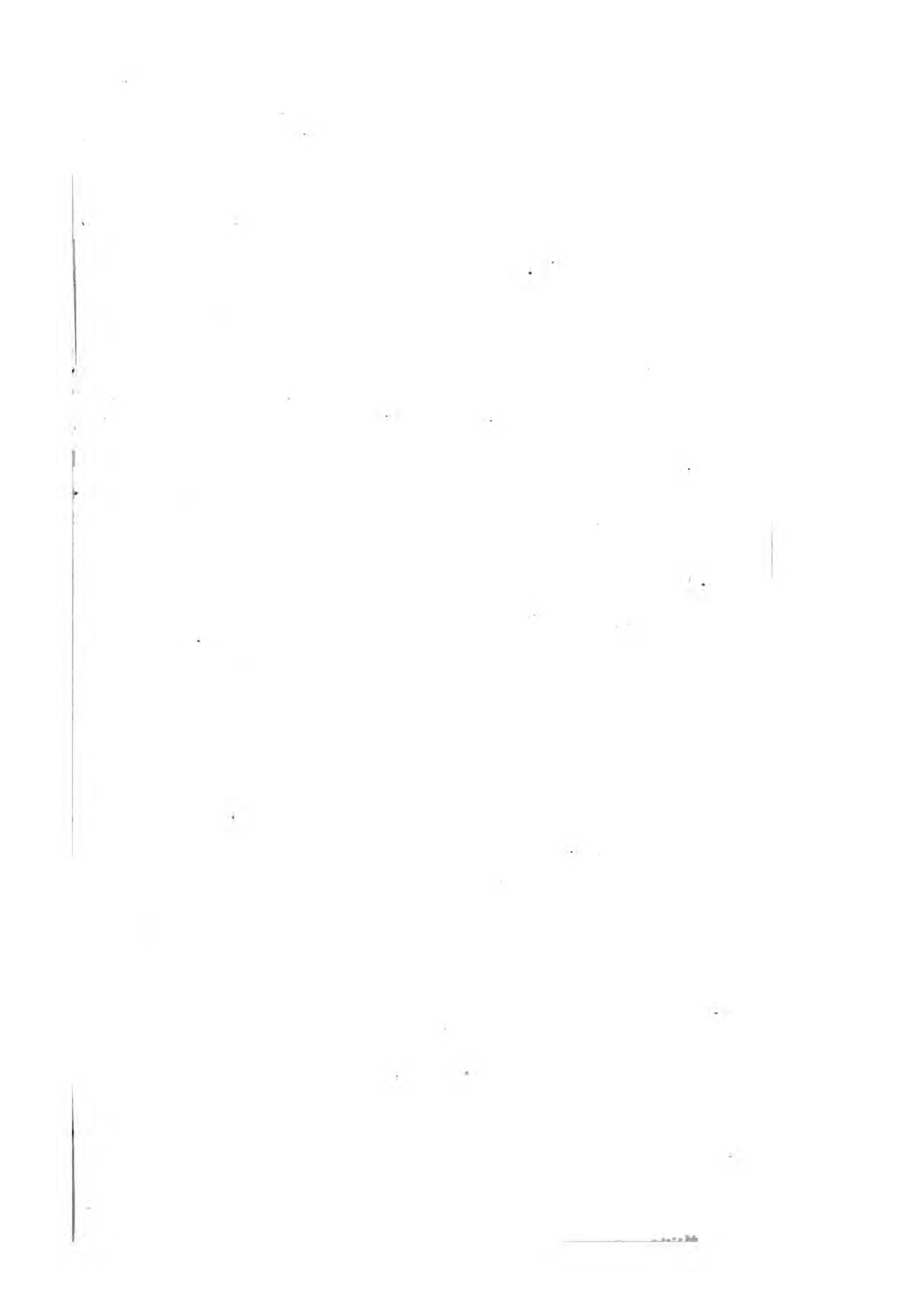


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THE  
PROTESTANT DISSENTERS'  
CATECHISM;

CONTAINING

- I. A BRIEF HISTORY OF THE NON-CONFORMISTS.  
II. THE REASONS OF THE DISSENT FROM THE  
NATIONAL CHURCH.

BY THE LATE

REV. SAMUEL PALMER.



THE TWENTY-THIRD EDITION.

WITH A PREFACE

BY THE

REV. JOHN PYE SMITH, D.D., F.R.S., &c.

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“Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons, and thy sons' sons.”—DEUT. iv. 9.

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1844.



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# P R E F A C E

TO THE

TWENTY-THIRD EDITION.

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IT is now more than sixty years since "The Protestant Dissenters' Catechism" was first published. Neither its venerable author nor his friends used any of those indirect means of notifying and recommending it, which, in modern times, are too often employed; but to which a conscientious and humble mind cannot but feel an insuperable repugnance. Mr. Palmer knew that such a work was much needed; that, from the want of being early and faithfully instructed in the principles, which, he was convinced, were of high importance to the maintaining of scriptural religion, many of the young members of Non-conformist families were drawn aside, to become the supporters of ecclesiastical systems which have no foundation in the records or the spirit of Apostolical Christianity; and, in many instances, to lay aside all serious religion, and to become empty formalists or mere worldlings. Not that he confined vital piety to his own party: not that he doubted, in any degree, the sincere and fervent religion of great and happily increasing numbers in the Established Communion. From such a disposition he was very far. His whole life and his friendly connexions exhibited the reverse; but he was

deeply apprehensive that many persons have indulged themselves, either in a very culpable ignorance, or in an awful habit of tampering with conscience and resisting the light of truth. No real Christian will deny that a submission of the heart and practice to the authority of our Lord Jesus Christ, as the Teacher and Lawgiver of his Church, is an indispensable part of the believer's character. We cannot, therefore, excuse ourselves from the diligent inquiry, with prayer and constant self-application, *what* are the *intimations* which our Lord has given of HIS WILL? To aid in that inquiry was the design of this work. Its plan, therefore, could not but be *historical* and *argumentative*, in that field of discussion to which it referred. To expect in it an invasion of the province of doctrinal and practical catechisms, would be evidently unreasonable and absurd: yet, on account of the absence of this character, it was abused by the late Bishop Horsley, with equal virulence of invective and violation of controversial equity. Mr. Burke also once referred to it, in a way congenial with the principles and objects which he was supporting, in one of his parliamentary speeches against a proposed repeal of the Corporation and Test Laws; but, in so doing, that eminent man shewed, that, with all his genius and eloquence, he needed to be taught "the first principles of the oracles of God."

If we be disciples of Christ, in truth and sincerity, it follows, as an irresistible consequence, that we must be resolved "to observe all things, whatsoever he hath commanded\*." Such a state of mind includes an habitual desire to know WHAT Christ has commanded; what observances have the sanction of his authority, that we

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\*Matt. xxviii. 20.

may conscientiously perform them ; and what are the offspring of human invention and intrusion, that we may as conscientiously reject them. The very terms of our Lord's injunction, just quoted, evidently refer to institutions, modes of worship, and regulations for the proceedings of his people with respect to sacred association. Such, for example, are the following :—the declaration of Jesus, that, under the dispensation which he came to set up, there should be no *places* for worship possessed of exclusive sanctity or authority, but that sincere and spiritual worship would be acceptable to God, and consonant to the designs of the gospel, in whatever place it might be offered\* :—that Christians must form *societies* for mutual direction, encouragement, and admonition, in the path of religious and moral obedience ; that those societies are *CHURCHES* ; that no external authority can rightfully interfere with their social acts and arrangements ; and that they are *competent*, and are, by their Lord's authority, *obliged* to transact their affairs among themselves † : that they are to commemorate the great fact of his *death*, as the central point of the Christian religion, a sacrifice for the sins of mankind, and the necessary cause of restoration to the divine life in the soul, and of its preservation and flourishing ‡ ; that the religion which he came to set up, and to render universal in the world, and permanent throughout all time, is *not derived from* the authority of the civil magistrate, *nor is to be supported* by secular and coercive means, but must make its way as “the truth,” resting on its own evidences, and efficacious by the spirit of its Divine Author § : that, to his chosen messengers, whom he miraculously qualified

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\* John iv. 21—24.

‡ Matt. xxvi. 26—28.

† Matt. xviii. 12—20.

§ John xviii. 36, 37.

and commissioned, *equal regard* would be due, in their delivery of doctrines and commandments, as to himself\*: and that the office and authority of those inspired messengers (considered apart from their missionary work as preachers) were personal, and incapable of being transmitted to any successors †. Upon this ground of peculiar and intransmissible DIVINE RIGHT, we believe that those apostles did communicate in their writings, which we possess, abundantly sufficient information upon the character, the form, the officers, the observances, and the discipline of Christian churches.

In the New Testament, therefore, we have the repository of principles, rules, and examples, full and complete, for all the purposes contemplated by Divine Wisdom, in relation to ecclesiastical constitutions and arrangements. Can it then appear to any upright mind a matter of indifference, or submitted to our option, whether the authority and will of Christ shall be regarded or neglected, obeyed or contemned? Are any of us at liberty to act as may please us in this respect? Are we innocent, if we prefer any side, in relation to church questions, which may most suit our convenience,—which may be the most easy, the most in favour with the world, the least requiring us to “take up the cross, and deny ourselves, and follow” the Saviour “whithersoever he goeth,” that is, in all the paths of dutiful obedience? Can we

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\* John, xv. 26, 27; xvi. 13; xx. 21—23.

† Acts i. 8, 22; 1 Cor. ix. 1; 2 Cor. xii. 12. On the absurdity and historical falsity of the claim to *apostolical succession*, the reader may obtain satisfactory evidence in Mr. Lindsay Alexander's *Anglo-Catholicism not Apostolical*, pp. 195—239; and in many other works, of both former and recent days, especially since the modern incursions of scarcely disguised Popery under the usurped name of Catholicism.

put off, or by any means escape, our amenableness to our Master and Lord? Has he spoken in vain when he said, "He that hath my commandments and keepeth them, he it is that loveth me. In vain do ye worship me, teaching for doctrines the commandments of men?"

To assist a conscientious inquirer in this great duty, was the original design of Mr. PALMER'S *Protestant Dissenters' Catechism*. It contains both the history and the principles of the English Non-conformists; and it seeks not to stifle investigation, or to diffuse prejudice, but refers the serious mind to the careful study of the Holy Scriptures, in order to acquire an enlightened conscience, and faithfully to conform to "the mind of Christ."

Twenty-two editions of this compendious work have been taken up by the public, besides an unknown number of unauthorized republications or imitations of it. The present edition is undertaken by one of the author's sons, Mr. George Palmer, of Hackney, who reveres the memory and honours the principles of his beloved father. It is published at so low a price that no profit is anticipated; but, should any be realized, it will be devoted to some charitable object.

Some additions are made to the notes\* and the Appendix, partly original, and partly derived from editions published by the late Dr. William Newman and the Rev. George Pritchard.

HOMERTON,  
*December, 1843.*

J. P. S.

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\* The notes of the present Editor are distinguished by the letters *Ed.*; and these, as well as those of the former Editors, are placed at the bottom of the page.



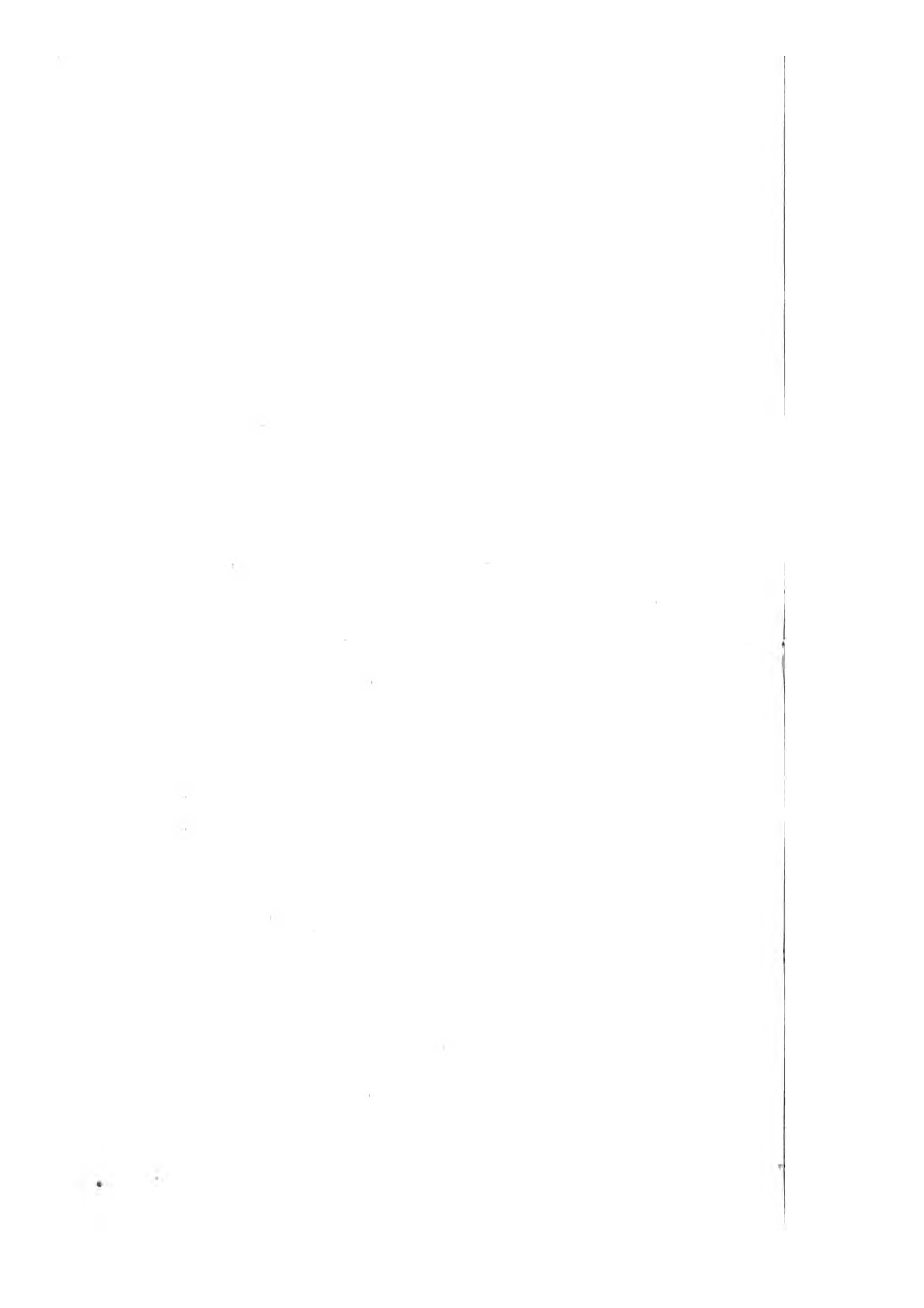
THE AUTHOR'S  
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FROM the title of this work, some have supposed that it is the chief, if not the only Catechism, in use among the Dissenters. And they have been charged with introducing it into SUNDAY SCHOOLS, *in order to draw off the children of the poor from the Established Church.* It is therefore thought necessary to inform the public that both these are malicious misrepresentations. Besides the ASSEMBLY'S CATECHISM, there are several others on the grand principles of Christianity, which are in constant use among Dissenters of different denominations. As to *this*, the fact is, that it has never been used in the Sunday Schools which are under the direction of the *Author* himself, nor, as he believes, in any other; but the children are instructed only in the common principles of religion, particularly as contained in the SCRIPTURE CATECHISM, and in DR. WATTS'S.

*Feb. 6, 1812.*





# P R E F A C E

TO

THE ELEVENTH EDITION.



THE great encouragement this work has met with seems to render the original preface respecting the importance of the design now superfluous. As, however, some objections have been made to the work itself, and reflections cast upon the author, by some moderate and pious Churchmen, whom he highly esteems; and as even some Dissenters themselves have on the same ground expressed their disapprobation, the following defence is still retained, (first printed as a postscript to the Eighth Edition). It has been argued,—“The difference between Conformists and Dissenters is comparatively of trifling importance, and such a work as this tends to widen the breach which good men would rather wish to heal.”

Answer: The controversy is not with *Men* but *Things*, and, some of them, things which the wisest and best in the Church\* will not defend, but have no power to alter. If

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\* “If (says Dr. John Edwards) we would but open our eyes, we should see that we are beholden to the *Dissenters* for the continuance of a great part of our theological principles; for if the *High Churchmen* had had no checks, they would have brought in *Poperly* before this time, by their over-valuing pomp and ceremony

there be no material difference between us, we have no just reasons for our Dissent, and we ought to conform ; for Non-conformity, if not a GOOD cause, is a very BAD one. But, if we *have* such reasons, where is the uncharitableness of producing them ? If they are not solid, we wish to have them confuted. Worldly emoluments, popularity, and a larger sphere of usefulness, we feel to be strong arguments in favour of Conformity, to which nothing but conscience would prevent our yielding.

Some things to which we object are, indeed, *in themselves* “ trifles.” WE, however, are not the persons who magnify their importance, but they that make them essential to communion. Others, we deem of great moment, and think ourselves bound to oppose with zeal. This, however, we may do, consistently with the most enlarged charity to the persons of those who are differently minded. But were the matters in debate of *far less* moment than they are, since an entire “ assent and consent to all and every thing” is the condition of ministerial conformity, our objections would remain in full force, so long as we read,—*Whatsoever is not of faith is sin*: and *He that doubteth is condemned if he eat*: for a conscientious man can no more declare a falsehood about the smallest trifle, than about things of the highest moment.

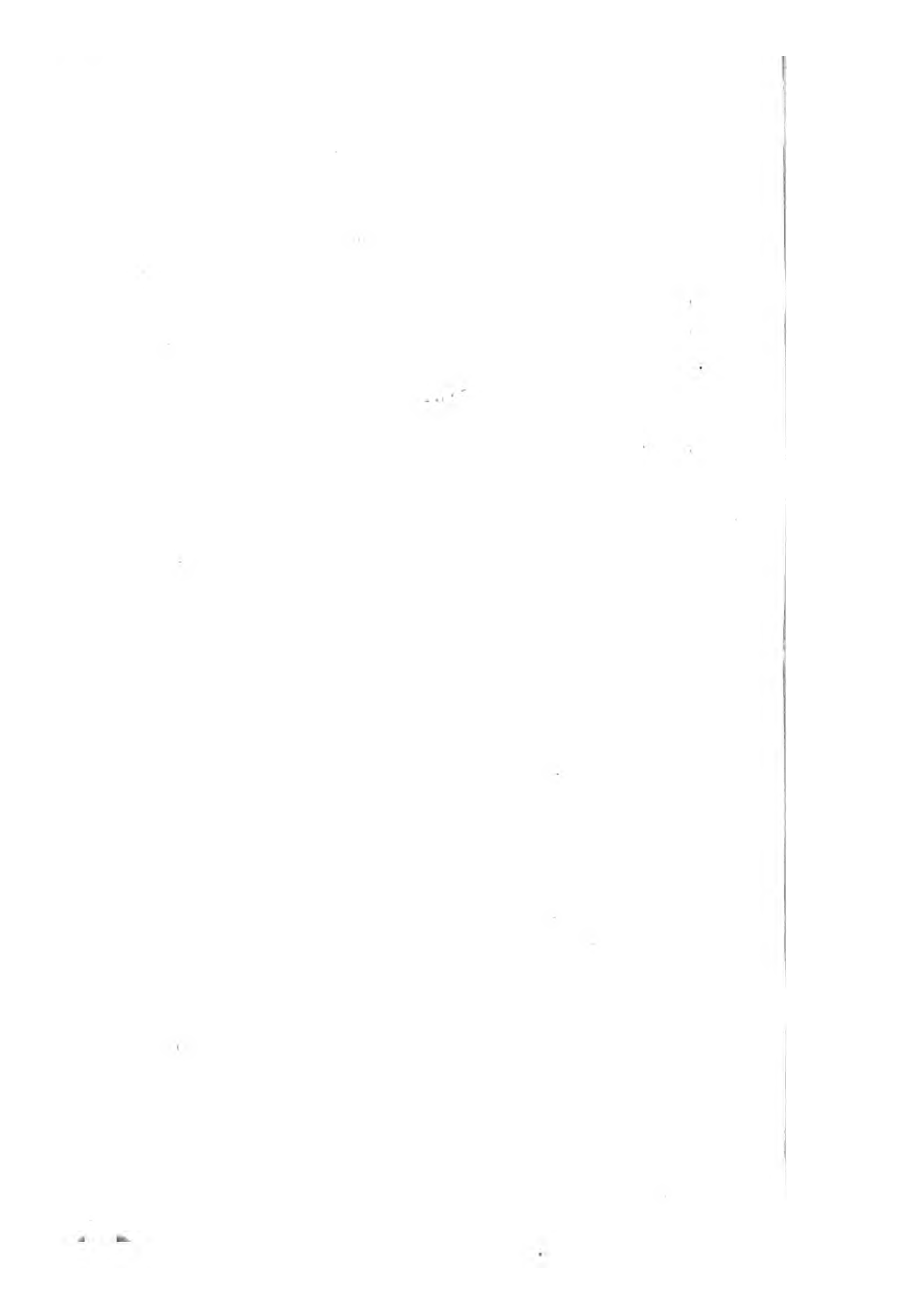
Dr. STURGES, in his *Letters to the Bishop of London*, has animadverted on a few passages in this Catechism, and has advanced some plausible things in favour of conformity, with great politeness and candour. But a solid answer was given by Dr. TOULMIN to that publication.

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in divine worship. So that, if there had been no Dissenters, the Church of England had been long since ruined.” *Edwards's Preacher*, vol. 2, p. 183.—1705.

The late Bishop HORSLEY, in his *Review of the Dissenters' Case*, is pleased to notice this Catechism, saying that it inculcates "no one principle of the Christian religion, or of any religion under the sun," and insinuating that it is calculated to instil into the minds of our youth a spirit of sedition and rebellion. It is sufficient, here, to refer the Reader to the Work itself, which he will find strongly inculcates, (among other principles of Christianity), Peaceableness, Charity, Loyalty to the KING, Subjection to Governors, and Obedience to the Laws. See particularly *Part II.* Qq. 2, 15, 125 ; Aa. 5, 6.

A professed answer to this Catechism was written by one Dr. HADDON SMITH. But no one acquainted with the subject could think it deserving any notice. Some remarks, however, were made upon it in the *Protestant Dissenters' Magazine*, Vol. iii. p. 113.—1796.



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THE  
PROTESTANT DISSENTERS'  
CATECHISM.

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Part the First.

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A BRIEF HISTORY OF THE NONCONFORMISTS.

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Q. 1. *How many Religions are there in the world?*

A. Four; the Pagan, (or Heathen), the Jewish, the Mahometan, and the Christian.

Besides these, multitudes in all parts of Europe are *Deists*, who have not, as such, any form of religion or public worship. They profess to believe in God, and many of them in a future state, as the dictates of reason, but deny all revelation.

Q. 2. *Who are generally comprehended under the name of Christians?*

A. All who profess to receive the religion of Jesus Christ as divine.

Q. 3. *What is the grand division which has taken place among Christians?*

A. Christians (in the *Western* part of Europe) are divided into Papists and Protestants.

In the *Eastern* part there is a *Third* denomination, viz. those of the *Greek Church*, which, in many respects, particularly in its ceremonies, resembles that of *Rome*.

Q. 4. *Who are called Papists?*

A. Those who are in communion with the Church of Rome, often called Roman Catholics, but more properly Papists, because of their subjection to the Pope\*, whom the greater part of them receive and honour as Christ's vicar and universal bishop.

\* In Latin *Papa*, a name at first given to all bishops, but afterwards appropriated to the Bishop of *Rome*, when he usurped the office of universal bishop.



Q. 5. *Who are meant by the term Protestants?*

A. This name was given to those who first publicly protested against the errors of Popery; viz. at *Spire in Germany*, 1529; and from them it has been, to this day, applied to those Christians in general (in the West) who are not Papists.

Q. 6. *Are the Protestants in England united in their faith and manner of worship?*

A. No; they are divided into Conformists and Non-conformists; or, as they are commonly called, Churchmen and Dissenters.

Q. 7. *Who are called Conformists, or Churchmen?*

A. Those who conform to that mode of worship, and form of Church-government, which are established and supported in England by the state.

Q. 8. *Who are intended by the term Dissenters?*

A. Those Protestants in general who do not conform to the Established Church, but meet for divine worship in places of their own; more especially those of the three following denominations:—*Presbyterians, Independents, and Baptists\**.

\* So commonly called, for brevity's sake; but more justly *Anti-pædobaptists*.—Another considerable body of Dissenters (though not generally included in that term) are distinguished by the name of *Quakers*, who first appeared about the year 1650.

Q. 9. *How long have there been Dissenters in England?*

A. In a just sense (a) of the word, there were Dissenters in England long before the Reformation took place here.

Q. 10. *What do you mean by the Reformation?*

A. The renouncing of Popery, which for many ages was the established religion of this country, and of almost all Europe.

Q. 11. *What were they called who dissented from the Church of England before she renounced Popery?*

A. *Lollards*, (a term of reproach equivalent to that

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(a) See Part II., Qq. 1—6.

of *Fanatics*\*), and *Wickliffites*, on account of their embracing the doctrines of *Wickliffe*†, who was the first person, of any eminence, in England, who exposed the doctrines of Popery.

\* See a full inquiry into the etymology of it in *Maclean's Translation of Mosheim's Eccl. Hist.* vol. i. p. 744.

† He was born at *Wickliffe*, near *Richmond* in *Yorkshire*, about 1324, and studied at *Queen's* (afterwards at *Merton*) College, *Oxford*, where he was some time Divinity-Professor. He maintained most of those points by which the *Puritans* were afterwards distinguished. He wrote several tracts against the principal doctrines of Popery, and was the first who translated the whole Bible into English‡. Such were his courage and zeal, that he sent a confession of his faith to the Pope, and declared himself willing to defend it at *Rome*. He was many years minister at *Lutterworth* in *Leicestershire*, where, notwithstanding the danger to which his zeal exposed him, he quietly ended his days, A. D. 1384.

‡ *Gilpin's Lives*, pp. 36—38.

Q. 12. *When was the Reformation in England publicly begun?*

A. In the reign of King *Henry VIII.*, 1534, when he quarrelled with the Pope, and denied his supremacy in the Church of England, on account of his refusing to authorize the divorce of the Queen.

Q. 13. *Was the Church so reformed in this reign as to satisfy all persons of Protestant principles?*

A. No: for notwithstanding *Henry's* quarrel with the Pope, he passed an act for establishing some of the grossest errors of Popery, which made it death to write or speak against them: in consequence of which several Protestants were burnt.

Q. 14. *How did the Reformation proceed in the next reign?*

A. *Edward VI.*, who succeeded *Henry*, was an excellent and pious prince, and though he was very young, the Reformation was greatly promoted by him. Archbishop *Cranmer* was eminently instrumental herein, particularly in correcting and reprinting the English Bible (a), and causing it to be read in the churches.

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(a) A very good account is given of this and other translations and editions of the English Bible, in No. 132 of the publications of The Religious Tract Society.—*Ed.*

Q. 15. *Was any thing retained in the Church in this reign, to which any persons refused to conform ?*

A. Yes : many popish ceremonies and habits, which many persons, and some Bishops, declared against and scrupled to use, particularly Bishop *Hooper*, who, refusing to be consecrated in the popish habits, was imprisoned and his life endangered.

Q. 16. *How long did Edward reign ?*

A. He died in the seventh year of his reign, (which was the sixteenth of his age), and was succeeded by Queen *Mary*, in the year 1553.

Q. 17. *Did she do any thing towards perfecting the Reformation ?*

A. No ; but much to hinder it : and in a great measure undid what had been done in the preceding reigns, by restoring popish doctrines, ceremonies, and worship.

Q. 18. *What was the state of things among those that dissented from the Church in her reign ?*

A. The number of them was much increased ; but they were refused liberty of conscience, and persecuted with great severity. Great numbers fled beyond the seas, particularly into *Germany*, where the Reformation flourished. Many of those who remained at home were burnt\*, among whom were several Bishops. On this account she was called "The bloody Queen *Mary*."

\* Archbishop *Cranmer*, Bishops *Latimer*, *Ridley*, *Farrar*, *Hooper* : Dr. *Taylor* ; Messrs. *Rogers*, *Bradford*, *Philpot*, &c. The whole number burnt in this reign was (as *Burnet* moderately reckons them) 284. But *Grindal*, who lived at the same time, says there were 800. Besides these, 60 died in prisons. *Burnet's* Hist. Ref. Book III. A. D. 1558.

Q. 19. *What Bishops were the most active in executing Mary's bloody edicts ?*

A. *Gardiner*, Bishop of *Winchester*, and *Bonner*, Bishop of *London* ; who delighted in seeing the most horrid cruelties practised, and the latter of whom, in many instances, executed them himself.

Q. 20. *Who succeeded Queen Mary ?*

A. Her sister, Queen *Elizabeth*, in the year 1558 ; who, though she was on the whole inclined to carry on

the Reformation, was too much afraid of offending the Papists, was herself very fond of popish pageantry, ceremonies, habits, and church ornaments, and extremely ambitious of supporting and extending her authority in church affairs.

Q. 21. *What relief did the Protestants find in her reign?*

A. Though they had high expectations from her, (so that those of them who had transported themselves abroad in *Mary's* reign, returned home when she came to the crown), they found the terms of conformity so narrow, that many could not in conscience comply with them.

Particularly the famous *Coverdale*, and *Fox* the martyrologist, who had such enlarged views of religious liberty, that he refused subscribing any thing but the BIBLE. There were at this time 8,000 parishes out of 10,000 without preaching ministers.

Q. 22. *What distinction took place in this reign among the Protestants?*

A. Some of them were called by their enemies *Puritans*, as a term of reproach, on account of their attempting a purer form of worship and discipline than had yet been established. Whereas the rest were satisfied with the Common Prayer Book, as it was altered in the time of King *Edward VI.*

The foundation of this difference was laid during their state of exile at *Frankfort*, in the former reign, where some of them were for confining themselves to the use of the forms, as they had been established at home, and others were for improving their liberty to the utmost, in reforming whatever they thought exceptionable.

Q. 23. *What methods did the Puritans use to accomplish their ends?*

A. Finding no prospect of a further reformation from the legislature, some of the leading persons among them resolved to attempt it in a more private way. For this purpose they erected a presbytery at *Wandsworth\**, Nov. 20, 1572, taking care to keep their proceedings as secret as possible. This was the first Presbyterian church in *England.*

\* A village about six miles from *London*, on the banks of the *Thames.*

\* Q. 24. *Did all those who were called Puritans separate from the Established Church?*

A. No; there were some who complied with the terms of conformity, rigid as they were, in hope of the removal of their grievances, at least by the Queen's successor.

Q. 25. *How were the Puritans treated in Queen Elizabeth's reign?*

A. They were treated with great severity; particularly the *Brownists*\*, for opposing the hierarchy, partly through the Queen's desire to please the Papists, and partly through the imposing and cruel disposition of some of the Bishops†. An act was passed which subjected those that did not conform to the ceremonies of the Church, to banishment, and in case of refusal or return, to death.—In this reign the *High Commission Court* was instituted, which might truly be called the English Inquisition. The court of *Star Chamber* also constantly sat in this reign, and was to the last degree severe in its censures and punishments.

\* The followers of one *Robert Brown*, who was educated in *Corpus Christi College, Cambridge*, and was a preacher in the diocese of *Norwich*. He wrote very vehemently, and went about the country preaching against the discipline and ceremonies of the Church. His principles were in the main the same with those who were afterwards called *Independents*, excepting that he was more uncharitable towards persons of different sentiments.

† Archbishops *Parker, Whitgift, Bancroft*, Bishop *Aylmer*, &c.

Q. 26. *What was the effect of these hardships which the Puritans suffered?*

A. They served to determine them to separate from the Established Church, and thus increased their number.

Q. 27. *Was the Church any further reformed by King James I.?*

A. No; though he had been bred a Presbyterian in *Scotland*, and though a petition for a further reformation was presented, signed by a thousand ministers, the terms of conformity were rendered harder than ever, by the book of Canons, established by Parliament, A. D. 1603, which remain to this day.

Q. 28. *What proclamation did James issue which*

*gave the Puritans and other good men remarkable disgust?*

A. A proclamation for the encouragement of diversions on the Lord's Day, commonly called the Book of Sports.

Q. 29. *How were the Puritans treated in James's reign?*

A. Both those that were out of the Church, and those that were in it, were persecuted by the Bishops with great violence. Several hundreds of the most conscientious ministers were silenced, imprisoned, and excommunicated; and many of them fled from the persecution into *Holland*, and afterwards into the wilds of *America*.

The first who settled in *Holland*, were the followers of Mr. *Robertson*, who is considered as the father of the *Independents*. He fled thither in the last reign, with other *Brownists*, and founded a church at *Leyden*, on the congregational plan. Mr. *Henry Jacobs* there imbibed his sentiments on church-government, and when he returned to *England* founded the first *Independent church*, in the year 1616.

Q. 30. *What success had they in this hazardous adventure?*

A. Though they met with great difficulties at first, yet their numbers increasing, by reason of persecution at home, they laid the foundation of a noble settlement, which proved an asylum for oppressed Nonconformists, and is now become a distinct and very flourishing empire.

Q. 31. *Did the Puritans meet with any favour from Charles I. \*?*

A. No; but, on the contrary, they were persecuted by him, while Papists were encouraged through the influence of his Queen, (who was a bigoted Papist), and several of the Bishops, particularly Archbishop *Laud*, who was strongly attached to Popish ceremonies†.—In this reign the *English Liturgy* and Episcopal Government were introduced into *Scotland*.

\* He came to the crown A. D. 1625.

† See the curious account of his consecrating *Katherine Cree-Church*, in *Neal's Hist.* or *Bennet's Mem.* He made some alterations in the Liturgy, in favour of Popery; licensed Popish books; and suppressed Protestant ones, viz. Bishop *Jewel's Works* and *Fox's Martyrology*.

Q. 32. *What was the religious character of this prince?*

A. Much as his virtues have been extolled by his friends, it is certain he was notorious for his dissimulation, and he encouraged profaneness, by suppressing afternoon sermons, and republishing the Book of Sports, which he enjoined all the Clergy to read in their churches; for refusing which, many were turned out of their livings, and excommunicated.

Q. 33. *Has he not been charged with aiming at arbitrary government?*

A. Yes, and justly; for he, in various instances, violated the fundamental principles of parliament, and exercised an illegal power in civil and ecclesiastical affairs.

Q. 34. *What was the consequence of his arbitrary proceedings?*

A. They occasioned a civil war among his subjects, a great part of whom joined his parliament, in defending their civil and religious liberties, against those that adhered to the King, in attempting to enslave the nation.

Q. 35. *How did the civil war end?*

A. The parliament proved victorious, and made the King their prisoner. At length, the charge of high treason being exhibited against him, he was condemned by the House of Commons, (then reduced to a small number, and acting under the influence of the army), to lose his head; which death he suffered, Jan. 30, 1649.

Q. 36. *Are not the Presbyterians justly charged with the murder of the King?*

A. His death is very unjustly charged upon any religious party as such, especially the *Presbyterians*, since it is well known there was but one of them in the House of Commons when the civil war began, and that *fifty-seven* of their ministers in *London*, and many in the country, (as well as some *Independents*), remonstrated against the design of the army to take away his life.

Any impartial person will be convinced how unjustly the Dissenters are so commonly reflected upon as *Regicides*, (especially in the 30th of *January Sermons*), who observes in what manner their own historian, Mr. *Neal*, speaks of this affair, vol. ii. p. 360, 4to.

Q. 37. *What was most remarkable after the death of Charles?*

A. The constitution was dissolved, and the monarchy changed into a commonwealth: Presbyterianism took place of Episcopacy in the Church of *England*, and the penal laws against Dissenters were abolished.

Q. 38. *When the Presbyterians got into power, were not they as great enemies to liberty of conscience as the Episcopalians had been?*

A. It cannot be denied that they were zealous to establish the divine right of Presbytery, too severe upon the Episcopal Clergy\*, and enemies to the toleration of all other parties of Christians, particularly the *Baptists*†, who about this time began to flourish in *England*.

\* Dr. Walker's attempt to recover an account of the sufferings of the Clergy, contains, however, many false assertions and virulent reflections on this head, which the reader will find satisfactorily and candidly answered in *Neal's Hist. Purit.*, vol. ii. p. 17, &c.

† The first Baptist Church in *London*, Mr. Neal says, was founded A. D. 1640, of which Mr. *Henry Jesse* was pastor. But Mr. *Ivimey*, in his *History of the English Baptists*, fixes a much earlier date.

Q. 39. *Does not this prove that the zeal of Dissenters for liberty is only for their own, and that they have no objection to arbitrary power when they can get it into their own hands?*

A. No, by no means; for the principles of religious liberty being now more thoroughly understood by all their different denominations, the present body of Dissenters as severely condemn the intolerance of the Presbyterians in *Charles's* time as of the high-flying Churchmen. They are now friends to universal liberty in religion, and no denomination among them wishes to have its own way of worship established as the national religion.

Q. 40. *How long did the Commonwealth continue?*

A. Little more than four years; when *Oliver Cromwell*, who was general of the army, dissolved the parliament, and called a new one; which very soon resigning the government, *Oliver* took it into his own hands, and was installed *Lord Protector*, Dec. 16, 1653.



Q. 41. *What was the state of Religion under Oliver's Protectorship?*

A. His principles were favourable to religious liberty, and he declared for a general Toleration of Protestants\*. Though he allowed the *Presbyterian* form of church government, he disarmed it of its coercive power, greatly encouraged the *Independents*, and protected other parties. And though, for certain political reasons, he *unjustly* refused a legal Toleration to the *Episcopalians*, their assemblies were connived at, and several of their ministers allowed the exercise of their office, without the fetters of oaths or subscriptions.

\* In the articles relating to Religion, in the year 1653, the Christian Religion, as contained in the *Scriptures*, was held forth and recommended as the public profession of these nations. *Neal's Hist.* vol. ii. p. 427. And when the assembly were for limiting the Toleration to those that believed the *fundamentals*, (which they appointed a committee to draw up), *Oliver* declared against them, saying, "All men should be left to the liberty of their own consciences, and that the Magistrate could not interfere without ensnaring himself in the guilt of persecution." *Ibid.* 446.

Q. 42. *Who succeeded Oliver in the government of these kingdoms?*

A. His son *Richard*; but he resigned the Protectorship in eight months, and returned to a private life. After an interval of great confusion, *Charles II.*, the son of *Charles I.*, (having been several years in exile), was restored, chiefly through the influence of the *Presbyterians*, who had all along opposed *Cromwell's* arbitrary measures, and were friends to the *English* limited monarchy, as the Dissenters in general still are.

Some late reflections upon them, as having changed their political principles, are false and scandalous, adapted and designed to render them odious to Government.

Q. 43. *What was the character of this Prince?*

A. He was a remarkably licentious man, and his restoration was attended with a deluge of wickedness and debauchery, which spread itself from the court through the kingdom, and corrupted the manners of the Clergy.

Q. 44. *How did Charles requite the Presbyterians for their zeal in his cause?*

A. Though he made them fair promises, and appointed ten of them his chaplains in ordinary, he quickly restored the Liturgy, and reinstated the old sequestered Clergy, (even those ejected for immoralities), by which means some hundreds of the Presbyterian Clergy were dispossessed at once. And though the King flattered them with the hope of a comprehension with the Episcopalians, and they held a conference at the *Savoy* with that view, they soon found themselves deceived. The Bishops would make no alteration in the Liturgy in their favour, but there was evidently a contrivance to keep them out of the Church; in which all things were soon restored to the old standard. Men of High Church principles were preferred to bishoprics, the terms of conformity were rendered harder than ever, and those that refused to comply with them were rigorously treated.

Q. 45. *What was the first act of Parliament in this reign injurious to the Dissenters?*

A. The *Corporation Act*; which incapacitated all persons from bearing office in any Corporation who had not received the Lord's Supper, according to the rites of the Church of *England*, within a year before his election; as well as taken the oaths of allegiance and supremacy (a).

Q. 46. *Which was the most remarkable act in Charles II.'s reign, relating to religion?*

A. An act which took place on *Bartholomew-day*, (Aug. 24), 1662, called the *Act of Uniformity*, which required all ministers who would continue in the Church, or be admitted to livings, to use the same form of worship, to subscribe the Thirty-nine Articles, and declare their assent and consent to a new edition of the Common Prayer Book, though many of them could have no opportunity of seeing it within the time.

Q. 47. *What was the effect of this act?*

A. It obliged above *two thousand* worthy conscientious ministers (many of whom had had *Episcopal* ordination) to leave the Established Church, and take their lot among the Dissenters, who hereby received so large an addition, that they may be considered as the

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(a) This act is now repealed, see Appendix, p. 69.

fathers of the Dissenting interest (a). The name of *Puritans* was now changed to that of *Nonconformists*.

Q. 48. *Were these ministers to be commended who thus threw themselves out of their livings?*

A. It was doubtless a glorious stand which they made in favour of Christian liberty, which did great honour to the Protestant faith, and tended more than a thousand other arguments to convince a licentious, atheistical age of the reality of religion, and the regard that is due to the rights of conscience; for nothing but conscience could be supposed to influence them in thus sacrificing their worldly interest, which many of them did without any visible means of subsistence.

Q. 49. *Had they liberty to worship God according to their consciences after they left the Church?*

A. No; they petitioned for a Toleration three days after the Act of Uniformity took place, but in vain\*; and soon after, A.D. 1664, the *Conventicle Act* passed, by which any person above sixteen years of age, present at any meeting for any religious exercise, not according to the Church of England, where there were five or more persons besides the household, was for the first offence to suffer three months' imprisonment, or pay 5*l.*; for the second, six months, or 10*l.*; and for the third, to be banished for seven years, or pay 100*l.*; and in case of return or escape, to suffer death without benefit of clergy.

\* Lord *Clarendon* and Archbishop *Sheldon* opposed their being tolerated with peculiar warmth, and prevailed with the council. See an account of their lives and sufferings in the *Nonconformist's Memorial*.

Q. 50. *Was any other act passed to harass the Nonconformists?*

A. Yes: the year following (1665) the *Oxford Act*, or *Five-mile Act* passed, which restrained all Dissenting ministers (on the penalty of 40*l.*) who would not take a most unreasonable oath† therein specified, from com-

† The oath was not merely "that it is not lawful, on any pre-

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(a) See Job Orton's statement in the *Congregational Magazine*, June, 1823.

ing within five miles of any city, town-corporate, or borough, or any place where they had exercised their ministry; and from teaching any school.

tence whatsoever, to take up arms against the King, &c." (which few of them would have refused taking), but it had this addition: "I swear that I will not at any time endeavour any alteration of government either in church or state."

N. B. This act was passed when the *plague* raged in *London* to such a degree as to carry off 9,000 or 10,000 in a week; which occasioned most of the Established Clergy to desert their parishes, though the people had then most need of their help, and were best disposed to receive it. Some of the ejected ministers, moved with compassion for the souls of men, in this deplorable situation, had ventured to preach in these deserted pulpits, but this gave umbrage to those in power, and was a motive to the passing of this scandalous act (*a*).

Q. 51. *What was the disposition of the Bishops towards the Dissenters in this reign?*

A. They were for the most part very diligent in persecuting them, and greatly encouraged informers; particularly Archbishop *Sheldon*, who sent orders to all the Bishops of his province to return the names of all ejected Nonconformist ministers, with their places of abode and manner of life, with a view to enforce the laws more strictly against them.

Q. 52. *Did not the King discover an inclination to grant a Toleration?*

A. Yes; after the banishment of Lord *Clarendon*, (who was one of the bitterest enemies the Dissenters had), the King moved, in his speech to the parliament, for a general toleration, and a project was entertained for a comprehension; but the Bishops opposed these motions, and the parliament petitioned for the execution of the penal laws; so that the persecution was renewed, and the Conventicle Act (which had expired) was revived, with two extraordinary clauses added to it, which empowered any justices, constables, &c. to break open any places where they should be informed of a conventicle, and inflicted a penalty of 5*l.* on any justice that refused to execute this act.

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(*a*) This Act, and the Conventicle Act, were repealed in 1812, by the new Toleration Act.

Q. 53. *What was the design and the effect of the Test Act, which passed in this reign?*

A. The *Test Act* required all persons, taking any office under the government, to receive the Lord's Supper, according to the usage of the Church of England, within three months after their appointment. The design of the Commons in bringing in this bill was to exclude *Papists* from places of trust and profit; several of whom the court had greatly promoted. But it was expressed so as also to exclude the *Protestant Dissenters*.

N. B. The Corporation and Test Acts, though flagrantly inconsistent with the common rights of good subjects, remain in full force to this day (a). The applications of Dissenters to Parliament for the repeal of them, have only served to bring upon them the most illiberal abuse of the High Church party, who in the town of *Birmingham*, in the year 1791, proceeded to such excesses as to instigate a mob to burn the houses of Dr. *Priestley* and several other Dissenters, besides the two largest meeting-houses in that place. Similar outrages have been committed in other parts of the kingdom.

Q. 54. *How did the Dissenters act in this situation?*

A. They forwarded the bill, as what they thought a good barrier against *Popery*; which circumstance afterwards exposed them to the displeasure of the court. The Papists being excluded from places of trust, the court no longer discovered any tenderness for Protestant Nonconformists, but the King issued out a proclamation for putting the penal laws against them in full execution; which accordingly was done: and several sham plots were fathered upon them to render them more odious to government.

Q. 55. *What was the effect of all these acts against the Nonconformists?*

A. Great numbers of them suffered the most extreme hardships, in being fined, plundered, driven from their families, and imprisoned. Their loss in their trades and estates, in the space of three years, is computed at *Two Millions*; and *Eight Thousand* are said to have perished in prison in this reign. The same persecutions were also carried into *Scotland*: and there, as well as

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(a) These Acts are now repealed: see the Appendix, p. 69.

in *England*, many to avoid the fury of their persecutors fled their country.

Q. 56. *What was the character of James II. who succeeded to the crown on the death of Charles ?*

A. He was a professed Papist ; had imbibed the most arbitrary principles of government, and persecuted the Nonconformists, by enforcing all the penal laws in being against them with the utmost rigour. Many for their safety transported themselves into *Holland* and the *American* colonies. Great numbers who staid at home, not only endured the utmost severities that the laws inflicted, but were treated by their enemies with the greatest cruelty ; particularly by Judge *Jefferies*\*, by whom many Dissenters, and other Whigs, were butchered in the most barbarous manner : for which the Duke of *Monmouth's* rebellion furnished a plausible handle.

\* See a specimen of his persecuting spirit, in his treatment of Mr. *Baxter* at his trial, *Noncon. Memorial*, Vol. 2, p. 533. Also of Mr. *Thomas Rosewell*, whose trial is reprinted in the *Protestant Dissenters' Magazine*.

Q. 57. *What was the effect of these and former cruelties ?*

A. Very different from what those who inflicted them intended. The cause of Nonconformity, instead of being ruined, was strengthened thereby ; partly through the infamous characters of the informers and persecutors, but chiefly through the piety, zeal, and fortitude of the sufferers, who "took joyfully the spoiling of their goods, and rejoiced that they were accounted worthy to suffer" for conscience' sake. From these and the like causes, though such multitudes were murdered, or obliged to fly their country, their numbers were not greatly diminished, by reason of additions from the Established Church ; which several *Clergymen*† in this reign deserted, as a persecuting church, to take their lot among the Nonconformists.

† Mr. *Neal* mentions some of their names. See his *Hist.*, vol. ii. p. 752.

Q. 58. *Did this persecution of the Dissenters continue through James's reign ?*

A. No ; the King very suddenly altered his measures,

granted a universal toleration, and even preferred Dissenters to places of trust and profit; but it was evidently with a view the more easily to restore Popery. The Dissenters, being jealous of this, would not acknowledge the dispensing power, but readily granted the Church that assistance she now asked of them against the Papists; for which, however, they were ill requited, as the solemn promises she made them in the time of her danger were forgotten as soon as the danger was over.

Q. 59. *What was there remarkably favourable to Dissenters during this Prince's life?*

A. *William Prince of Orange*, a Protestant of glorious and immortal memory, by the management of the Whigs (*a*), was brought into *England*, to support the Protestant cause; at which *James*, being intimidated, abdicated the throne, which *William* (with his amiable consort *Mary*) was invited to accept. This event is called the *Revolution*.

Q. 60. *What Act passed in this reign in favour of the Dissenters?*

A. The Act of *Toleration* (*b*), which exempted Dissenters from suffering the penalties which the law inflicted, and permitted them (on certain conditions to which they themselves in general consented) to worship God according to the dictates of their own consciences.

Q. 61. *Has the Toleration Act ever been repealed?*

A. No; through the good providence of God, the enemies of the Dissenters have never been able to effect it, though they have several times attempted to abridge the liberties thereby granted them\*.

\* In the year 1811, a Bill was introduced into the House of Peers, by the Right Hon. Lord Viscount Sidmouth, intituled *An Act to explain and render more effectual certain Acts of the first year of the reign of K. William and Q. Mary, and of the 19th of his present Majesty, so far as the same relate to Protestant Dissenting Ministers*. But this Bill excited a general alarm among the friends of liberty, as a virtual repeal of the whole toleration system. Petitions therefore against it were poured in from Dis-

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(*a*) A party in the government, which was powerfully opposed to Popery in the Church, and to despotism in the State.

(*b*) In 1689.

senters of all denominations, from all parts of the kingdom, in consequence of which it was prevented going into a committee. Even the Ministry advised the withdrawment of it, and the Archbishop of Canterbury expressed his aversion to press a measure which the Dissenters deemed inimical to their liberties (a).

Q. 62. *When had the Dissenters peculiar reason to fear their liberties were endangered since the Revolution?*

A. In the latter end of Queen *Anne's* reign, when the Jacobite (b) party had gained great strength and influence at court, an act of parliament was passed, called the *Occasional Conformity Bill*, which prevented any person, in office under the government, entering into a meeting-house. Another, called the *Schism Bill*, had actually obtained the Royal assent, which suffered no Dissenters to educate their own children, but required them to be put into the hands of Conformists; and forbade all tutors and schoolmasters being present at any conventicle, or dissenting place of worship.

Q. 63. *How came it to pass that this scheme for enslaving the Dissenters again was frustrated?*

A. The Queen *died the very day* on which this iniquitous act was to have taken place, (Aug. 1, 1714), when the Elector of *Brunswick*, (*George I.*), a firm friend to civil and religious liberty, was proclaimed King of *Great Britain*, who procured a repeal of the *Schism Bill* in the 5th year of his reign. In his illustrious family the sceptre has ever since continued, under whose equitable government our legal rights have been preserved, and the Toleration Act not only maintained inviolate, but much greater indulgences granted to Dissenters than that act allows; and their liberties have been enlarged.

Q. 64. *What were the conditions by which the benefit of the Toleration Act was limited?*

A. All Dissenting ministers were required not only to take the oaths of allegiance and supremacy, and to make the declaration against Popery, but also to subscribe the doctrinal Articles of the Church of England.

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(a) See p. 70.

(b) The party adhering to James I.



Q. 65. *Did any Dissenting Ministers scruple thus to qualify themselves?*

A. Though some had no difficulty in doing it, others of them, even those that approved the doctrines of the Church, as well as those of different sentiments, refused to subscribe the Articles at the requisition of the civil magistrate, and as a condition of preaching the gospel, apprehending that this would be acknowledging a degree of authority in civil governors, injurious to Christian liberty and the right of private judgment; but they were willing to give all reasonable security for their behaviour as good subjects.

Q. 66. *Were the Dissenting Laity subject to any difficulties from which the Toleration Act did not relieve them?*

A. The Toleration Act provided no relief for Dissenting Tutors and Schoolmasters; but all Dissenters who kept public schools, or taught youth in any private house, were liable (besides the forfeiture of their schools) to a fine of forty pounds, and to suffer three months' imprisonment. Nor could any person be legally qualified to keep a school, or instruct youth, without a license from the Archbishop, Bishop, or Ordinary, and a declaration of absolute conformity to the Church of England.

Q. 67. *Did the Dissenters ever apply for a legal redress of these grievances?*

A. In the year 1772, the body of Dissenting Ministers in London brought a bill into parliament with this view; of which most of their brethren in the country expressed their approbation. But though it passed the House of Commons, it was thrown out of the House of Lords, the bench of Bishops using their influence against it\*. The next session, the London ministers, with the concurrence of the generality of those in the coun-

\* Excepting that the Bp. of *Lincoln* divided against the rest of his brethren in favour of the Bill.

Dr. *Law*, the Bp. of *Carlisle*, soon afterwards fully exculpated himself from the charge of intolerance, in an excellent publication, intitled, *Considerations on the Propriety of requiring Subscription, &c.*, in which he strongly expressed his approbation of the Dissenters' Bill, and his friendly regard to the Dissenters.

try, renewed the application, but without success ; though they had many learned advocates in the Upper as well as the Lower House, who defended their rights in such a manner as to do signal honour to their cause, and to encourage their hopes of redress at some future period.

*Q. 68. Have the Dissenters since obtained the relief which they sought in the matter of subscription ?*

*A.* In the year 1779, without any further application of theirs\*, an Act of Parliament passed, whereby the benefits of the Toleration Act were granted to Protestant Dissenting Ministers and Schoolmasters, upon condition of their taking the oaths of allegiance and supremacy, making the declaration against Popery, and declaring their belief of the Holy Scriptures as containing a Divine Revelation.

\* Dr. *Ross*, the Bishop of *Exeter*, on the 30th of *January* preceding, preached a very liberal sermon before the House of Lords, in which he spoke strongly in favour of granting the Dissenters the liberty for which they had applied. It could not now, indeed, be objected to with any appearance of propriety or justice, since a Bill had just passed for granting indulgence to the *Roman Catholics* ; a Bill which Protestant Dissenters highly approved. The opposition made to it by the *Protestant Association* has been ascribed to *Dissenters*, (particularly by Bishop *Newton* in his *Life*), and urged as a proof of their persecuting spirit, but very unjustly ; since, though some of them might be inconsistent enough to join that Association, the generality of them disapproved of the principles on which it was formed, and not one regular Dissenting Minister in London signed their petition to Parliament.

## Part the Second.

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### THE REASONS OF THE PROTESTANT DISSENT FROM THE ESTABLISHED CHURCH.

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Q. 1. *What are the grand principles on which the Protestant Dissenters ground their separation from the Church by law established?*

A. The right of private judgment and liberty of conscience, in opposition to all human authority in matters of religion; the supremacy of Christ as the only head of his church, and the sufficiency of the Holy Scriptures as the rule of faith and practice.

Q. 2. *Doth not the Scripture require us to be subject to the civil magistrate, as the minister of God, for conscience' sake?*

A. Yes, doubtless, in all civil affairs\*, but not in matters of religion, much less in things contrary to the law of God, for God cannot deny himself; so that all human laws which are inconsistent with the divine ought to be disobeyed.

\* Rom. xiii. 1—5; 1 Pet. ii. 13, 14.

Q. 3. *But is every private man to judge for himself, whether the laws of his country are agreeable to the laws of God?*

A. Certainly, in the affairs of religion every man ought to judge for himself, since every man must render an account of himself to God†, who has given us an infallible rule in his word to guide us, and reasonable faculties to understand it; which private persons are as capable of using, to discover the way of truth and duty, as magistrates and large bodies of men. Besides, religion is a personal thing, and no further deserves the name than as it is the effect of conviction and choice.

† Rom. xiv. 12.

**Q. 4.** *But are we not required in Scripture\* to obey our spiritual rulers?*

**A.** We know of no spiritual rulers who have a juster claim to implicit faith and unlimited obedience than civil magistrates. The word of God expressly forbids Christians giving up conscience to the directions of any man †; and the Apostles themselves disclaimed all dominion over it ‡, and urged it upon their hearers to examine and judge for themselves §.

\* Heb. xiii. 7—17.

† Call no man your Father upon earth—neither be ye called Masters, for one is your Master, even Christ.—Matt. xxiii. 9, 10. In vain do they worship me, teaching for doctrines the commandments of men.—Matt. xv. 9. Stand fast in the liberty wherewith Christ hath made us free.—Gal. v. 1.

‡ Not that we have dominion over your faith, but are helpers of your joy.—2 Cor. i. 24. Neither as being lords over God's heritage, but being examples to the flock.—1 Pet. v. 3.

§ Philip said to Nathaniel, Come and see.—John i. 46. Why even of yourselves judge ye not what is right?—Luke xii. 57. Whether it be right to hearken unto you more than unto God, judge ye.—Acts iv. 10. These [Bereans] were more noble than those of Thessalonica, in that they searched the Scriptures daily, whether those things were so.—Acts xvii. 11. I speak as unto wise men, judge ye what I say.—1 Cor. x. 15. Let every man be fully persuaded in his own mind.—Rom. xiv. 5. Prove all things: hold fast that which is good.—1 Thes. v. 21.

**Q. 5.** *Have we any instances in Scripture of wise and good men's refusing to conform to the national established religion?*

**A.** Yes; Daniel followed the dictates of his own conscience, in praying to his God, as he had been used to do, when the King had issued out a decree against it ||; as did also the three Hebrew youths, in refusing to conform to the worship of the image which Nebuchadnezzar set up ¶.

In like manner the apostles of Christ disobeyed the Jewish priests and rulers in not conforming to the religion of their country; and when reproved by the High Priest, for violating their command, bravely answered, "We ought to obey God rather than man\*\*."

|| Dan. vi. 10.

\*\* Acts v. 29.

¶ When "the princes, the governors and captains, the judges

the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together at the dedication of the image, and an herald proclaimed the king's order for all the people to worship it ;" and they refusing to do so were threatened with being cast, for their *Nonconformity*, into the fiery furnace ; they nobly replied, " If it be so, our God whom we serve will deliver us out of thine hand, O king. But if not, be it known unto thee, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. iii. 17, 18.

Q. 6. *May a few men who are dissatisfied with the national religion publish their private sentiments, and worship God according to them in places of their own ?*

A. If men have a right to think for themselves, they must have an equal right to act\* according to their judgment and conscience, and are in duty bound to do it. So that where persons think the established forms of religion unscriptural or defective, a regard to their own edification, and the cause of pure religion, requires them to dissent. On this principle, the first Christians dissented from the Jewish church, the Gentile converts from Pagan establishments, and the Church of England from the Church of Rome.

\* See Dr. *Furneaux's* masterly *Essay on Toleration*, § 3.

Q. 7. *Ought we not to be very cautious how we separate from a Christian and Protestant Church ?*

A. Doubtless it is not every trifling circumstance that will vindicate separations among Christians. But the Dissenters apprehend that the grounds of their separation from the Church of England are so many and important as fully to justify them in it.

Q. 8. *What are the principal things in the Church of England on which the dissent from it is founded ?*

A. 1. Its general frame and constitution as national and established.

2. The character and authority of certain officers appointed in it.

3. The imposition of a stated form of prayer, called the Liturgy, and many exceptionable things contained therein.

4. The pretended right of enjoining unscriptural ceremonies.

5. The terms on which ministers are admitted into their office.

6. The want of liberty in the people to choose their own ministers. And,

7. The corrupt state of its discipline.

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§ I. OF THE GENERAL FRAME AND CONSTITUTION  
OF THE CHURCH OF ENGLAND.

Q. 9. *What do the Dissenters think to be the scripture idea of a church of Christ?*

A. A congregation, or voluntary society of Christians, who commonly meet together to attend gospel ordinances in the same place. And they think every such society has a right to transact its own affairs, according to the judgment and conscience of the members thereof, independently of any other society whatsoever, or without being accountable to any but Jesus Christ, or restrained by any laws but his.

Those who first maintained this opinion in England were called *Congregationalists*, and also *Independents*; but in this respect, the *Presbyterians* here are now agreed with them, as the *Baptists* have always been. This is the grand principle by which the Protestant Dissenters are distinguished, and in which they are all united. And this indeed is the only principle upon which their liberties can be maintained in their full extent: for if every Christian society have not the right above mentioned, a door will be opened to human governors in affairs of religion; and it is no great matter whether they be the members of the *Legislature*, of a *Convocation*, or an *Assembly*; the authority of each being void of foundation in Scripture, and inconsistent with the natural rights of mankind.

Q. 10. *How doth it appear that this notion of a church of Christ is the scriptural one?*

A. A number of Christians assembled for divine worship in a dwelling-house is in Scripture called a church\*.

\* Rom. xvi. 5, Greet the church that is in their house. See also 1 Cor. xvi. 19, and Philem. 2. It is observable, that the several congregations of Christians in the same province are spoken of, not in the *singular* but the *plural* number: e. g. the *churches* of Judea, the *churches* of Galatia, &c.

A church is spoken of as coming together in one place \* When affairs were to be determined relating to a church, all the members were called together to give their opinion†. And we do not find any superior authority acknowledged or claimed.

\* Acts ii. 1, 46 ; v. 12, 14 ; 1 Cor. xiv. 23.

† Acts vi. 2, 5 ; xv. 4, 22.

Q. 11. *Wherein does the Constitution of the Church of England differ from the account of a church in the New Testament ?*

A. The Church of England is not a voluntary society, the whole nation being considered as members of it, whether professedly so or not ; and obliged by law (excepting those included in the Toleration Act), at least thrice in the year, to communicate with it in the Lord's Supper. It is also incapable (as it is national) of being assembled in one place, that the members of it may give their vote in ecclesiastical affairs ; and the several congregations of which it consists are equally destitute of this liberty, being all obliged to an absolute uniformity in faith, worship, and discipline.

Q. 12. *Is not the word church used in Scripture in a larger sense than as denoting a particular congregation ?*

A. Yes ; it sometimes denotes the whole body‡ of Christians throughout the world, commonly called the universal or *catholic* church. But the Church of England is not, and does not pretend to be, the same with this§, for all intelligent persons must allow that many may, in this sense, belong to the church of Christ, who are not members of the Church of England.—Hence it follows, that the body of people through the nation who adopt the established mode of worship, cannot be called a church in the sense in which the word is used in the New Testament, where it always means either a particular congregation, or the whole body of Christians.

‡ Acts xx. 28 ; Ephes. v. 25, &c.

§ N. B. The Church of Rome expressly makes this arrogant claim. Hence the origin of the term *Catholic Church* and probably of national churches.

Q. 13. *What do the Dissenters object to, in the general constitution of the Church of England ?*

A. That it is a civil establishment ; it being framed by human authority—its laws founded on Acts of Parliament, and enforced by civil sanctions—and the chief magistrate, as such, being its supreme head. Whereas, a church of Christ, according to the scripture account of it, is a society of persons united merely on religious views\*, whose laws are no other than the word of God†, (which they have a right to interpret for themselves‡,) the sanctions of which are purely spiritual§, and whose supreme and only head is Jesus Christ||.

\* John xvii. 16 ; xviii. 36. † Psa. xix. 7 ; Ephes. ii. 20.

‡ See Q. 4, note §. § 2 Cor. x. 4. || Ephes. i. 22.

Q. 14. *What power has the King in the Church of England, which constitutes him its supreme head ?*

A. The King (or Queen) “ is vested with all power to exercise all manner of ecclesiastical jurisdiction ; and Archbishops, Bishops, Archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical, but by and under the King’s majesty, who hath full power and authority to hear and determine all manner of causes ecclesiastical, and to reform and correct all vice, sin, errors, and heresies whatsoever ¶.” The appointing of Bishops also is his prerogative, and the power of ordination is derived from him, and held during his pleasure.

This power Hen. VIII. transferred from the Pope to himself, (when he quarrelled with him about the Queen’s divorce), and the Kings and Queens of England have enjoyed it ever since.

¶ These are the words of the Act 26 Hen. VIII. cap. 1.

Q. 15. *What objection have Dissenters to this authority of the King ?*

A. Though they think it their duty to honour and obey the King in *civil* matters, they apprehend such power as our present constitution gives him in affairs of *religion* to be not only foreign to the province of the civil magistrate, but highly derogatory to the honour of Christ, whom God hath appointed “ Head over all things to the church,” and a gross infringement on the liberty of Christians, who, in matters of faith and conscience, are forbidden to be the servants of men. (1 Cor. vii. 23).



Q. 16. *May it not be of service to Religion to have the authority of the Chief Magistrate on its side?*

A. The religion of Jesus does not want the support of human power; his church is founded on a rock more stable than any earthly establishment, and the gates of hell shall never prevail against it. (Matt. xvi. 18). The interference of the civil magistrate in affairs of religion has often been more injurious than beneficial; and this authority in matters of faith is exceedingly dangerous; and indeed the claim is more absurd than that of the Pope himself, who has the pretence of infallibility as the ground of it.

Q. 17. *Have the Kings of England been used to exercise this authority in matters of faith?*

A. Yes; and the Queens also, in so great a degree as to reverse the votes of Parliaments, and stop the proceedings of a whole Convocation of the Clergy. So did Queen *Anne*, in the case of Mr. *Whiston*, who was condemned for heresy.

Q. 18. *Did religion ever flourish in a nation where it was not established?*

A. The religion of Jesus, as established in the hearts of men, never flourished more than when it had (as at first) all the powers of the earth engaged against it.

Q. 19. *Was not the Jewish church national, and as such established?*

A. The Jewish church was doubtless *national*, and *established* likewise; yet not by the power of the *civil magistrate*, but by *Jehovah* himself, who was its king and lawgiver: and no human authority was admitted to interfere in the constitution or government of it. That church is therefore highly unfit to be made the model of one under so different a dispensation as the Christian is, and never was intended to be so.

It has been remarked by some, that the Jewish church was partly *congregational*, as all the males in the country were obliged, at appointed seasons, to appear at *Jerusalem*.

§ II. CONCERNING THE OFFICERS APPOINTED IN THE  
CHURCH OF ENGLAND.

Q. 20. *What Officers are employed in the Church of England under the King, to whom the Dissenters object?*

A. Archbishops, Diocesan Bishops, Archdeacons, Deans, Prebendaries, Canons, Minor Canons, Chancellors, Vicars-general, Commissaries, Officials, Surrogates, Proctors, &c., officers which Christ never appointed, and which nothing in the New Testament warrants, but are the effect of an unnatural alliance of the Church with the State, and mostly of Popish original.

For an account of the nature and origin of most of these offices, see *Wilton's Review*, pp. 153—159.

Q. 21. *How many Orders of Ministers are there in the Church of England?*

A. Three: Bishops, Priests, and Deacons; for which the Dissenters apprehend there is no scripture warrant. The *Bishops* we read of in the New Testament, were no other than the pastors of particular congregations, often called *Elders* or *Presbyters*\*. The term *Priest* is never therein applied to ministers as distinguished from other Christians, the priestly office (since Christ once offered up himself) being for ever abolished†. The scripture *Deacons* are not ministers of the gospel, but temporal officers appointed to take care of the poor. (See *Acts* vi.)

\* These words are often used as synonymous with *Bishops*, the Greek word for which plainly signifies no more than *overseers*.

† The office has a relation to sacrifices: and the application of the term to Christian ministers is to be accounted for from the Popish doctrine of the sacrifice of the Mass, and of a real sacrifice in the Eucharist. See *Wilton's Review*, pp. 120, 121, note.

Q. 22. *What is the number, office, and authority of the Bishops in the Church of England?*

A. Besides the Archbishops, who are two, and who preside over the others, the Bishops are twenty-four. They have the sole power of ordaining the Clergy, and very great authority over them. They perform the rite

of confirmation, and consecrate churches and churchyards. They are also invested with great secular power and dignity.

Q. 23. *What have you to object to, in the Superiority of the Bishops over the Clergy?*

A. No such distinction of ministers is appointed by Christ in his church, but on the contrary he has expressly forbidden any of them to assume dominion over the rest\*. And as to the office of an *Archbishop*, none pretend to produce any scripture warrant for it.

\* See Matt. xx. 25—27. “Ye know that the princes of the Gentiles exercise dominion over them—but it shall not be so among you; but whosoever will be chief among you, let him be your servant.” Chap. xxiii. 8. “Be ye not called *Rabbi*, for one is your master, even Christ, and all ye are brethren. And call no man your Father upon earth, for one is your Father which is in heaven.” N. B. The Bishops are called *Lords*, and Right Reverend *Fathers* in God.

Q. 24. *Is there not something exceptionable in the manner of making a Bishop?*

A. There is a great deal of pomp and parade in this business, in which, the canonists say, there are these eight things: nomination, *congé d'élire*, (or leave to choose), election, royal assent, confirmation, creation, consecration, and installation, or, as to an *Archbishop*, enthronement.

The *Congé d'élire* is sent from the King to the *Dean* and *Chapter*, with a recommendation of a person whom his Majesty thinks fit to fill the vacant see, whom accordingly they always *elect* to it. The ancient custom for the bishop elect to say *Nolo episcopari*, it seems, is now disused; various ceremonies, however, are still retained, which it might seem invidious here to particularize. The reader who wishes for further information respecting them, is referred to *Nelson's Rights of the Clergy*, p. 103, &c., or to *Burn's Eccles. Law*.

Q. 25. *What is objected to in the manner of Ordination by Bishops?*

A. They require all whom they ordain, to declare that they are moved by the Holy Ghost, in undertaking the ministerial office; and then pretend (or seem as if they pretended) to confer the Spirit by the imposition of their hands, saying, “Receive ye the Holy Ghost.”

Q. 26. *Can none officiate as Ministers in the Church*

*of England, who have not been ordained by her own Bishops?*

A. No; all other ordination is pronounced invalid, excepting that of the Roman Catholics, who, if they conform to the Church of England, are not required to be re-ordained.

Q. 27. *What is the common argument for the exclusive right of the Bishops to ordain?*

A. That they have derived it by uninterrupted succession from the apostles.

N. B. This had, by the most rational Churchmen, been generally relinquished, but of late has been revived (a).

Q. 28. *What objections lie against this claim of uninterrupted succession?*

A. The Scriptures nowhere mention it as necessary to render ordination valid. The Church of England cannot prove that she is possessed of it. And if she could, she must have received it through the corrupt channel of the Church of Rome.

Q. 29. *What do the Dissenters in general think concerning Ordination?*

A. They apprehend that every man who is qualified for the ministerial office, by ability and piety, has a right to exercise it in any society that calls him to it; and that ordination is by no means necessary to the useful discharge of it. Accordingly, many of their ministers preach several years before they are ordained. But they think it is very decent and useful, and agreeable to the scripture model, when they are about to settle with any people as pastors, to have the approbation, the prayers, and the advice of some of their brethren\*; who pretend to no authority to constitute them pastors; that being derived solely from Christ and the choice of the people.

\* Note. Some on these occasions use the form of laying on of hands, but without pretending to convey any spiritual gift; and others disuse it.

Q. 30. *What is the extent of a Bishop's charge and authority in the Church of England?*

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(a) And recently, by the Oxford Tractarians and others, with extraordinary ardour.—*Ed.*

A. Each Bishop is the pastor of the whole Diocese, and has the charge of all the souls in it, and the government of all the Clergy, who are really only his curates ; a trust too great for any man to execute, as each Diocese comprehends some hundred parishes.

Q. 31. *What is the authority of a Bishop over his Clergy?*

A. He not only has authority to inquire into their conduct, to exhort them to their duty, and to demand an oath of obedience to himself, according to the canons ; but also the power of suspension ; which seems too great for one man to be intrusted with, and especially for one Christian minister to exercise over his brethren.

Q. 32. *What is the nature and design of the rite of Confirmation, as performed by the Bishops?*

A. It is designed for young persons thereby to take upon themselves the vow which their Sponsors made in their name at their baptism.

Q. 33. *What does the Bishop perform on these occasions?*

A. He thanks God for having regenerated them by water and the Holy Ghost, and forgiven all their sins. He then lays his hand upon the head of every person, and “certifies them all, by that sign, of God’s favour, and gracious goodness towards them.”

Q. 34. *What is required of persons in order to their being thus confirmed?*

A. Nothing more than their having a certificate from their minister, that they can say the Lord’s prayer, the creed, the ten commandments, and the catechism ; and their answering *all together* in the affirmative, to the question, which is read of course, “Whether they renew the vows made in their name at their Baptism?”

Q. 35. *What do Dissenters object to, in this ceremony?*

A. That it has no foundation in reason or Scripture\*,

\* The principal text urged in favour of confirmation, is nothing to the purpose, viz. Acts viii. 14, &c., which refers to the extraordinary gifts conferred by Peter and John. The confirmation spoken of, chap. xiv. 22. and xv. 41, was not by imposition of hands, but by *preaching*.

and is attended with very dangerous consequences. Besides, should the propriety of the rite itself be allowed, every parish minister seems to be as capable of performing it as a Bishop.

Q. 36. *What dangerous consequence is likely to arise from this rite?*

A. Ignorant people, who have too good an opinion of the Bishop to think he would declare a falsehood, are likely to look upon themselves to be, what he has declared they are, pardoned, regenerated, and interested in God's favour, and so conclude their state is safe, while yet they continue in their sins.

Q. 37. *What do Dissenters object to, in the Consecration of Churches and Burying-grounds by the Bishop?*

A. They think that no ceremony can make one place more holy than another; that, if it could, the common priests are as able to perform it as the Bishops; and that their pretensions of this nature tend greatly to promote a superstitious veneration for the places so consecrated, as well as for themselves.

Q. 38. *What is that secular power and dignity with which the Bishops are invested?*

A. They have their respective courts of judicature held in their cathedrals, and issue writs, not in the King's name, (as other courts do), but in their own. They depute Chancellors to act as Judges; whose jurisdiction extends to all causes concerning marriages, wills, administrations, &c., as well as to persons accused of various crimes, on which they pass sentence without a jury, and for which they inflict very heavy secular punishments. The Bishops are also Lords of Parliament, and as such have a seat in the House of Peers.

Some maintain that they are Peers of the Realm. See *Nelson*, pp. 104—108, 3rd edit. The Bishopric of *Durham* has for many centuries been a *County Palatine*. The *Earldom of Sadbergh* is also annexed to this Bishopric. The Archbishop of *Canterbury* is Primate and Metropolitan of all *England*, and next in dignity to the Royal Family. He has the probate of all wills in his province. When any die intestate, having goods in several dioceses, the administration belongs to him. (Id. p. 61.) "It is his privilege, by custom, to crown the kings and queens of England. He has also, (by the stat. 25 Hen. VIII. chap. 21), the power of

granting *dispensations* in any case not contrary to the holy Scriptures and the law of God, where the *Pope* used formerly to grant them ; which is the foundation of his granting special licenses to marry at any place or time, to hold two livings, and to confer degrees in prejudice of the universities, &c." (*Blackstone's Comment.* vol. i. p. 381). "The Archbishop of *Canterbury* has, indeed, by the laws of England, such extensive powers, that, ever since the death of *Laud*, the government has thought proper to raise to that dignity none but men of very moderate principles." *Guthrie's Geog. Gram.* p. 189.

Q. 39. *What is objected to this dignity and power of the Bishops ?*

A. It is not very consistent with their characters as the servants of the meek and lowly Jesus, or with their pretensions as the successors of the Apostles, whose weapons of warfare were not carnal\*, and who affected no external pomp or worldly power†. It must greatly interfere with the spiritual duties of their office ‡; and is not agreeable to the free spirit of the English civil constitution.

\* 2 Cor. x. 4. † 1 Cor. iv. 1. 10—13. ‡ Acts vi. 2, 4.

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### § III. OF THE LITURGY.

Q. 40. *What is the Mode of Worship in the Established Church ?*

A. A form of prayer is statedly used, called the Liturgy, or Common Prayer.

Q. 41. *Do Dissenters think forms of prayer in themselves sinful ?*

A. No ; they think it far better to pray by a form than not at all, or in an indecent, incoherent manner ; but do not approve the use of a Liturgy, or stated form in public worship (a).

Many dissenting ministers, v. g. *Henry, Bennet, Doddridge, Watts, May, Bourne, Leland, &c.* have drawn up forms, as helps

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(a) On this subject, reference may be made to a Discourse, by Dr. Pye Smith, published in 1820, on "The Comparative Advantages of Liturgical Forms and Free Prayer, in Public Worship ;" in which it is attempted to treat both sides of the question copiously and impartially.—*Ed.*

to the devotion of the family and closet, and many of the people use them as they see occasion, though the generality prefer free prayer. Some few Dissenting congregations have lately introduced a Liturgy.

Q. 42. *What are the objections commonly urged against Liturgies in general?*

A. 1. That the Scripture is silent with respect to the necessity or expediency of them, and refers to none in use, though it treats largely on divine worship, and mentions the prayers of good men, on various occasions.

We have no certain account of the use of any Liturgies in the first ages of the church; those of *St. Mark* and *St. James*, and that of *Alexandria*, being manifestly spurious. They are first mentioned in the latter end of the fourth century, and then every Bishop was left to draw up a form of prayer for his own church. *Neal's Hist.* vol. i. p. 37.

2. It seems unreasonable, that Christian ministers should be confined to an invariable form in their prayers, more than in their sermons.

3. That the use of such a form is attended with many disadvantages, both to ministers and people.

Q. 43. *What are the principal disadvantages of a Liturgy?*

A. 1. It tends to promote indolence in ministers, so far as it prevents the exertion of their faculties.

2. The constant repetition of the same things tends to deaden the affections of the worshippers, and promote formality.

3. Liturgies cannot be adapted to all the circumstances of different societies, and the several events which may occur, and which ought to be noticed in public prayer.

Q. 44. *What is objected to the Liturgy of the Church of England in particular?*

A. 1. That it is imposed by human authority, so that ministers must make no variation from it, whatever peculiar circumstances may require; and no alteration can be made in it, however proper and necessary, without an Act of Parliament, which cannot easily be procured.

2. That there are many things exceptionable in the Liturgy itself; e. g. in the general form and construction of it—in the sentiment in several particular parts—and frequently in the language.



3. That the manner of reciting it is unnatural and unedifying, especially that used in cathedrals.

Q. 45. *What is exceptionable in the general form and construction of the Liturgy?*

A. 1. The method is irregular and confused. The several prayers, collects, &c. are without any order or connection.

2. The parts into which it is divided are too many and too minute. Some of the distinct prayers, and especially the collects\*, seem to have no distinguishing object, but are little more than introduction and conclusion.

\* E. g. Col. for 2nd Sunday after Epiph.; 2nd before Lent; 3rd, 4th, and 5th in Lent.

3. It is full of tautology and vain repetitions†. "Lord have mercy upon us," and the *Gloria Patri*, are introduced much too frequently. The Lord's prayer is used three or four times, and may occur six times in the same service. In the Litany, "Have mercy upon us miserable sinners," is said eight times: "Good Lord, deliver us," eight times also: and, "We beseech thee to hear us, good Lord," twenty-one.

† See Matt. vi. 7.

4. It is in some views very defective. The confession is much too general; as indeed are the petitions and thanksgivings. And some cases are not provided for.

5. The petitions are not always adapted to the occasion, e. g. In the service for (what is strangely called) the *Churching of Women*: "O Lord, save this woman thy servant—be thou to her a strong tower from the face of *her enemy*." The same in the visitation of the sick. The 3rd Collect for Evening Prayer, "Lighten our *darkness*, and defend us from all perils, and dangers of *this night*," is improper when read, as it often is, early in the afternoon. As likewise is that expression in the morning service, "Who hast brought us to the *beginning* of this day," when read near noon, or, as sometimes it is, past it. See Cand. Dis. p. 115.

6. Many of the prayers are needless and redundant, e. g. Several of the Collects, in which no blessing is asked but what is prayed for in other parts of the ser-

vice. The prayers for the King and the Royal Family are disproportioned to the other parts of intercession.

The King is prayed for three times every Sunday morning, again in the Communion Service, and in each of the forms appointed for solemn days.

7. There is only one general form of prayer for each morning and each evening; the unvarying use of which is unreasonable and wearisome.

8. The whole of the service is too long, and might with advantage be abridged or divided.

Q. 46. *What is exceptionable as to sentiment in particular parts of the Liturgy?*

A. 1. *In the Office of BAPTISM.*

Such expressions are used concerning the efficacy of that rite, as naturally lead persons to conceive of it as a saving ordinance\*: which, however, is rendered ridiculous by the questions put to the infant in the person of the sponsors, and the answers they make in its name, concerning its faith and future conduct†.

\* God is thanked for having *regenerated the child by his Holy Spirit*. The water is called the *laver of regeneration*, by which the child, being born in original sin and in the wrath of God, is received into the number of the children of God, and heirs of everlasting life. Accordingly, in the *Catechism*, the child is taught to say of its baptism,—“Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” A sentiment as dangerous as it is unreasonable and unscriptural.

† Q. *Dost thou in the name of this child renounce the devil and all his works, &c.?* A. I renounce them all. Q. *Dost thou believe in God, &c.?* A. All this I steadfastly believe. Q. *Wilt thou be baptized in this faith?* A. That is my desire. Q. *Wilt thou keep God's holy will, &c.?* A. I will.

2. *In the COMMUNION SERVICE.*

Some expressions strongly favour the notion of Christ's real presence in the bread and wine‡: a superstitious regard to which is encouraged by the use of the term *consecration*: and particularly by the repetition of the

‡ “Grant us therefore so to eat the flesh of thy dear Son Jesus Christ, and so to drink his blood, that our sinful bodies may be made clean by his body,” &c. When the minister gives the bread he says, “The body of our Lord Jesus Christ preserve thy body and soul;” and when giving the cup, “The blood of our Lord Jesus Christ preserve thy body and soul,” &c.

consecration prayer, if the first quantity be not sufficient\*.

\* The order of the rubric respecting the bread and wine that is left, savours strongly of Popish superstition, and appears somewhat ludicrous: "If any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall immediately after the blessing *reverently eat and drink the same.*"

### 3. *In the VISITATION of the SICK.*

After the sick person has declared his assent to the Articles of the Creed, and professed his repentance and his charity with all men, he is to be "moved to make a special confession of his sins, if he feels his conscience troubled." After which confession, the Priest is required, "if he humbly and heartily desire it," to *absolve him*.

The form of absolution is really shocking, and downright Popery. "Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by *his authority* committed to me, *I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost." Amen.

### 4. *In the BURIAL SERVICE.*

This one service is read at all funerals, without distinction, whatever the age, circumstances, or character of the deceased may be; yea, though they are known to have been the most abandoned sinners and hardened infidels, and to have died without any signs of repentance; excepting they were *unbaptized*†, self-murderers,

† The refusal of this service at the burial of *Infants*, who happen to die before they are baptized, is grounded on the shocking idea that they cannot be saved (a).

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(a) This arrogant presumption is a plain contradiction to our Blessed Saviour's words, "Of such is the kingdom of heaven." The newspapers frequently record instances of this folly and impiety: yet, as if to exhibit in the strongest light the inconsistency and falsehood which this ecclesiastical system produces, it is but lately (1843) that the corpse of a notorious infidel and blasphemer, Richard Carlile, who had for many years laboured to subvert the Christian Religion, was brought for interment to Kensall Green, and his family earnestly begged that the clergyman would not interfere; but he insisted upon reading the Burial Service, recognising

or *excommunicated*; which last case very rarely happens\*. In this service, the minister is required to style the deceased, "Our dear brother"—to express a "sure and certain hope of the resurrection to eternal life"—to thank God for having taken him "out of the miseries of this sinful world," &c., expressions which (during the present relaxation of *church discipline*) must often hurt the consciences of ministers†, and be attended with very dangerous consequences with respect to the people; who may naturally encourage themselves to go on in sin, on the presumption of obtaining happiness at last, while they so often hear persons of the most infamous characters, when dead, pronounced happy.

\* These cases, however, in which persons are excommunicated *ipso facto*, (that is, when a person has committed any act upon which the Canon Law denounces the penalty of excommunication, though it may be an act perfectly innocent, or even eminently virtuous; and the *process* of excommunication has not actually taken place), are so many, that it is often impossible for a clergyman to know whether he is authorized to read the burial service, or not.

† On account of this Office, Archbishop *Sancroft* (as he told Dr. *Tillotson*) would never undertake the cure of souls. See *Calamy's Life of Baxter*, vol. i. p. 226.

##### 5. *In some of the Services for HOLY DAYS.*

Particularly that for January 30, and May 29; in the former of which, the death of Charles I., and in the latter, the restoration of Charles II., are commemorated in a manner founded on falsehood, and bordering upon profaneness.

On Jan. 30, Charles I. is absurdly styled a *Martyr*. A character is given him much greater than (from his history) he appears to deserve; and his death lamented, the guilt of it confessed, and the judgments of God on account of it deprecated, in a manner highly unjustifiable, even supposing his character had been what it is represented. But the most shocking part of the service is, the reading portions of Scripture relating to the *sufferings of Christ* as applicable to him.

The Thanksgivings offered, May 29, for the Restoration of Charles II. as "our most gracious sovereign; and for restoring to us (by him) the public and free profession of God's *true* religion and worship—his sacred truth and gospel, to the great comfort and joy of

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that awful character as a "dear brother," and of whom "we hope that he slept in Christ;" and, in spite of all entreaty and remonstrance, *he did read it!*—*Ed.*

our hearts;" are such as we cannot heartily join in when we think of the vices of his character, his attempts against the liberties of this country, and the immoralities and persecutions of his reign; unless we believed there was and could be no public and free profession of God's true religion, &c. without the hierarchy and liturgy of the Church of England.

6. *In some of the PORTIONS OF SCRIPTURE appointed to be read.*

Those with which the service begins are by no means so pertinent as many that might be found. The Lessons being fixed for every day in the year, the connection of Scripture is broken, excepting in those few places where prayers are read twice every day; and those appointed for particular occasions are not always well chosen. The Songs of the *Virgin Mary* and of *Simeon*, which are made a part of the worship in Evening Prayer, are too personal for a congregation to adopt. There seems to be no propriety in reading the Epistles and Gospels as distinct from Lessons, and especially, in reading some other portion of Scripture when there is no Gospel or Epistle suitable, as *for the Gospel*, or *for the Epistle*.

7. *In the use of the APOCRYPHAL BOOKS.*

From whence Lessons are appointed to be publicly read, and that in the room of some part of the sacred writings; which seems to give the Apocrypha equal authority with the Bible. Some of these Lessons contain the most ridiculous stories in the whole book.

v. g. The fabulous and gross legends of *Bel* and the *Dragon*, of *Judith* and *Susannah*, (the former of which was first appointed to be read by the Common Prayer of *Charles II.*), and above all, the magical romance of rescuing a fair virgin from the enchantments of her infernal lover, and conjuring away the amorous devil *Asmodeus* by the fumes of a fish's liver. *Towgood*, p. 101.

8. *In the ATHANASIAN CREED.*

This creed (which was taken *verbatim* from the *Mass Book*,) seems not calculated to explain or support the doctrine of which it treats. The damnatory clauses of it are particularly exceptionable\*, and render the church highly inconsistent, as she admits persons to her communion without requiring their belief of it, and expresses

\* The late Bishop of *Lincoln* (Dr. Tomline) has strongly objected to them. Abp. *Tillotson* expressed his wish that the Church was well rid of this creed altogether.

her hope of the salvation of all over whom the burial service is read, though they were known to deny it.

9. *In some parts of the LITANY.*

The manner in which the *Trinity* is addressed, at the beginning, has been thought by *Trinitarians* (*Calvin* in particular) very exceptionable, as it is without scripture precedent. All the rest of the petitions are addressed to Christ alone. They are in general excellent, but that against *sudden death* is what some cannot adopt.

N. B. The following petition was *left out* at the review in Queen Elizabeth's time: "*From the Bishop of ROME, and all his detestable enormities, good Lord deliver us.*"

To the preceding objections may be added,

10. *The custom of BIDDING PRAYER.*

This is evidently a relic of Popery, and, as it is now practised, is a great absurdity: the minister having ascended the pulpit, exhorts the people to pray for the king, the magistrates, the clergy, &c., but gives them no opportunity for doing it, as he immediately repeats the Lord's prayer, and then proceeds to the sermon.

Bp. *Burnet* has preserved the form as it was in use before the Reformation, which was this: after the preacher had named and opened his text, he called on the people to go to prayers—"Ye shall pray for the King, for the Pope, for the holy Catholic Church, &c." After which they said their beads in silence, and he, kneeling down, did likewise. Then the sermon proceeded. *Hist. Ref.* ii. 20.

Q. 47. *What is objected against the manner of reciting the Liturgy?*

A. The chanting it, as in the cathedrals, is unsuitable to the nature of prayer, and the simplicity of gospel-worship\*. And the manner in which the people join

\* *Chanting* was first introduced in the church of Antioch, by *Flavianus*, a man of loose morals, but fond of ceremonies. The church of *Rome* adopted it, where it was improved under several Popes, and was completed in the time of *Gregory*, about the year 620, and from him intitled the Gregorian chant. Austin the monk brought it into England. Pope *Vitalian* I. (A. D. 683) first appointed organs to be used.—*Dissert. on Cathed. Worship.*

N. B. The book of Homilies (to which every Clergyman subscribes, as containing a godly and wholesome doctrine,) expressly condemns chanting and playing upon the organ, as *sorely displeasing to God, and filthily defiling his holy house.*—*Hom. on the Place and Time of Prayer.*

with the priest, in the parish churches, is unedifying, unnatural, and arbitrary: sometimes making responses\* to the petitions he offers; sometimes repeating a prayer along with him; sometimes saying broken parts of sentences after him; sometimes concluding the sentences he had begun; and in the Psalms, he and they reading a verse alternately.

\* Responses are used in no other Protestant Church. (*Neal*). These also were introduced by Pope *Gregory*.

N. B. The alternate recital of the Psalms is not commanded by the Church.

Q. 48. *How is it to be accounted for that there are so many exceptionable things in the Liturgy?*

A. The plain reason is, the greater part of it was taken from the old *Popish Liturgy* †; from which the first Reformers prudently made as little variation as possible. But their successors, resting satisfied with what they had done, have made no material alteration since. Our Church governors, either through indifference or an unreasonable aversion to innovations, or an apprehension of endangering the whole Church by repairing part of it, have hitherto rejected the proposals of many learned clergymen in the Church ‡, (as well as the Presbyterian ministers in 1661), for improving the established form.

† *Calderwood* in his *Church Hist.* says, That the Common Prayer is little less than a translation of several parcels put together of the *Roman Breviary*, *Missal*, and *Ritual*. These six Canticles are word for word from the *Mass Book*: *Benedicite omnia*; *Benedictus Dom.*; *Magnificat*; *Nunc dimittis*; *Quicumque vult*, (or the *Athanasian Creed*), and *Te Deum*, with *Gloria Patri* after every Psalm. When, therefore, the *Devonshire men* were stirred up to rebellion on account of the alteration of their *Mass Book*, King *Edward VI.* tells them in a letter, to quiet them, "As for the service in the English tongue, it perchance seems to you a *new* service, but yet indeed it is *no other but the old*; the *self-same words* in English." Accordingly, some of the *Popes* offered to confirm the English Liturgy. See *Delaune's Plea*, 47—52.

‡ See *Free and Candid Disquisitions relating to the Church of England*, addressed to our Governors in Church and State, by *Dutiful Sons of the Church*.

Q. 49. *In what manner is the public worship of the Dissenters conducted?*

A. By extemporary prayer, or, as it is sometimes call-

ed, free prayer; in which the minister prays according to his own judgment and ability, without the help of a book.

Q. 50. *What warrant have they from Scripture for this way of praying?*

A. It was evidently in use long before Liturgies were or could be; for men had prayed to God two thousand years before any books were written. And there are examples of extemporary prayer in the sacred writings.

See Acts i. 24, 25; iv. 23—30.

Q. 51. *What advantages do the Dissenters suppose to attend extemporary prayer?*

A. 1. That it obliges ministers (who use it in a *proper manner*) to a habit of diligence in conversing with divine things.

2. That it tends to keep up the attention, and excite the pious affections of the worshippers.

3. That it is capable of being best suited to the circumstances of the congregation, and to various, sudden, and interesting occurrences, which ought not to pass unnoticed in public devotion.

Q. 52. *How can the people join in extemporary prayer, since they must wait for the close of every sentence before they can understand it?*

A. 1. In order properly to join in prayer with another, it is not necessary to adopt every word as it is uttered: it is sufficient to assent to a petition when the whole is delivered.

2. However, those prayers which are called extemporary, are not (and ought not to be) always entirely *new*: many of the same expressions will often occur, and especially scripture ones, which may generally be understood and assented to, almost as soon as begun.

Several Dissenting ministers have introduced their own pre-composed forms, supposing them to unite the chief advantages of extemporary prayer and liturgies.

Q. 53. *Are not extemporary prayers liable to great improprieties in method and expression?*

A. It is allowed, they are not always so accurate as forms might be made. But persons of good natural abi-



lities may, by diligent care, acquire a habit of expressing themselves with a degree of accuracy sufficient for all the purposes of social devotion. And Churchmen should remember that there are improprieties in their Liturgy, equal to most in the prayers of the regular Dissenters.

Besides those before remarked, (Q. 45), it may not be amiss to specify some others in respect to Language only.

*Uncouth and obsolete words and phrases:* "Prevent us in all our doings.—Let thy mercy *lighten* upon us.—Ordered by thy *governance*.—Thine *honourable* and true Son.—That we be *fulfilled* with thy grace.—Those things which we ask *faithfully*.—May do such things as be *rightful*.—For the *more* confirmation of the faith.—Through our sins and wickedness we be *sore let* and hindered.—Thy late *plague* of immoderate rain.—The spirit of *ghostly* strength.—Great *marvels*.—*Deadly* sins," &c.

Many also occur in the version of the *Psalms* read in the Church, which is done from the *vulgate Latin*, (besides several gross mis-translations); e. g. "Tush—Fie upon thee, fie upon thee.—Thou art my *worship*.—He is an *wholesome* defence.—Blessed are the *folk*.—The time thou hast *plagued* us.—O thou *most highest*.—With trumpets and *shawms*.—We have wished you *good luck*.—How sweet are thy words unto my *throat*.—I will bless her *victuals*," &c. &c.

*Redundancies:* "Acknowledge and confess.—Not dissemble nor *cloak* them.—Pardoneth and absolveth.—Vanquish and overcome.—Worthily deserved.—Graciously hear us O Christ, graciously hear us O Lord Christ.—*See the end of the Litany*. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty."—*Communion Service*.

*Want of connection*, particularly between the *Address* and the *Petition*: "Give peace in our time, O Lord, *because* there is none other that fighteth for us, but only thou, O God. O God, who art the author of *peace* and lover of *concord*, in knowledge of whom, &c. defend us thy humble servants, &c.—Almighty and everlasting God, who alone workest *great marvels*, send down upon our bishops and curates the healthful spirit of thy *grace*." In this last instance the connection unhappily suggests, what the compilers cannot be thought to have intended, viz. that it is a marvellous thing for curates, and even bishops, to have grace.

*Absurd or unintelligible.* "By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, &c. Good Lord deliver us.—Hast given us grace in the power of the divine majesty to worship the unity.—Those things, which for our unworthiness we dare not ask, vouchsafe to give us.—Thou only art holy, thou only art the Lord, thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father, Amen."—In one of the prayers in the *Communion Service*, God is styled *Holy Father*; but the Rubric orders

that on *Trinity Sunday* this title shall be omitted, as if God was not *Holy Father* that day as much as any other.

From this specimen of faults in the established Liturgy it appears that Churchmen have not quite so much cause to boast of its perfection, and its superiority to extemporary prayers, even in point of *expression*, as might be imagined. And it should be considered, that, in the latter case, improprieties, when observed, may be avoided; but in the former, the faults are established as well as the forms, and must be adhered to, even by those who perceive them.

Q. 54. *But is it not requisite that Christians should maintain uniformity in their worship?*

A. If uniformity in divine worship had been necessary, Christ himself would have told us so, and the Apostles and first Christians would have maintained it; which there is no proof of their having done. And it is strange that uniformity should be thought more necessary in prayer than in preaching, or in other things in which variety is esteemed beautiful.

It was not till *Austin's* time that the Church began to consult about an agreement of prayers; but still there was no uniformity. Nay, in the darkest times of Popery there was a variety of forms in different sees, witness the Offices for *Sarum, Bangor, York, &c.* —*Neal.*

Q. 55. *Did not Christ teach his disciples to pray by a form, called the Lord's Prayer?*

A. It is not generally allowed, that he intended it to be always used in his church as a form: many consider it only as a directory for our prayers\*. But could the contrary be proved, this would not warrant the use of a *Liturgy*, drawn up by fallible men, much less the imposition of it by the magistrate.

\* In *this manner* pray ye. Matt. vi. 9. *Luke* varies from *Matthew*, and the *Church of England* from both.

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#### § IV. CONCERNING CEREMONIES.

Q. 56. *What is the opinion of Dissenters respecting Ceremonies in divine worship?*

A. They disapprove of such as are of human inven-

tion, especially when made necessary, and think themselves bound to refuse complying with them.

Q. 57. *Are the Ceremonies of the Church of England forbidden in Scripture?*

A. They are not expressly forbidden in Scripture, (because they were not in use early enough); but all *will-worship*\* is, one kind of which these are: and their not being *commanded*, is a sufficient reason for refusing them.

\* See Col. ii. 20—23. “Why are ye subject to ordinances—after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility.”

Q. 58. *Does not the Church claim authority to decree rites and ceremonies in divine worship?*

A. Yes, expressly, in the 20th Article; but Dissenters deny the claim, and cannot submit to any of her ceremonies, till she can prove her authority to enjoin them from Scripture.

Q. 59. *Is nothing to be required in the worship of God but what is commanded in Scripture?*

A. Nothing but what is either expressly commanded, or necessarily implied in a command.

Q. 60. *Are not these Ceremonies indifferent? Where then can be the harm of complying with them?*

A. Though allowed to be indifferent in themselves, they may not be so in all the circumstances of them; and if they were, they would cease to be so when made terms of Christian communion.

See 1 Cor. vi. 12. “All things are lawful to me, but I will not be brought under the power of any.” Vide *Furneaux’s Letters to Blackstone*, pp. 156—160, 2nd edit.

Q. 61. *What harm can there be in submitting to authority in things indifferent, for the sake of peace?*

A. It would be acknowledging in those who have assumed the office of government in the Church, a right which Christ never gave them, the pretension to which is derogatory to his honour: and, it would be giving up that “liberty wherewith Christ has made us free,” and in which we are exhorted to *stand fast*. Gal. v. 1.

Q. 62. *Are we not commanded to “let all things be done decently and in order?” May not, therefore, the*

*heads of the Church appoint whatever is necessary thereunto?*

A. All Christians must judge for themselves what is decent and orderly. Some think those things to be so, which others deem the reverse. And no persons whatsoever have a right to determine for any but themselves, for we own no heads of the church upon earth.

Q. 63. *Are any bad consequences likely to arise from those few ceremonies which the Church of England has appointed?*

A. They can do no good, and may be abused to bad purposes. They tend to destroy the simplicity of divine worship; they encourage superstition, and lead the way to Popery, which abounds with human inventions.

Q. 64. *But does not the Church of England disclaim the errors of Popery?*

A. It does so in words, but not in fact, so long as it claims authority in matters of faith, or a right to decree ceremonies. Those ceremonies which it uses, are evidently of Popish original; and upon the same principle that it adopts these, it might admit all the rest.

Q. 65. *What are the ceremonies used in the Church of England?*

A. 1. Bowing towards the East. 2. Bowing at the name of Jesus. 3. Signing with a Cross in Baptism. 4. Particular gestures in worship, especially kneeling at the Lord's supper.

Q. 66. *What is the ceremony of bowing to the East?*

A. The communion-table (which is called the altar, and is inclosed with rails) is placed at the east end of the church; and to it rigid Churchmen turn their faces, from all other parts, when they say the creed, and bow when they come to the name of Jesus Christ.

N. B. This ceremony was recommended by Abp. *Laud's* Canons, and enforced by him with great severity.

Q. 67. *What do Dissenters object to, in this ceremony?*

A. 1. That Christian churches are to have no altars\* but only a convenient table, at which to administer the Lord's supper.

\* The primitive Christians had no altars: Pope *Sylvester* first consecrated them, A.D. 1334.

2. That there is no reason why this should be placed in the eastern part of the building, that being no more sacred than any other. Nor was it so placed after the Reformation, till *Laud's* time, but in the body of the Church\*.

3. That the communion-table has no more sanctity in it than any other table; and that the custom of bowing towards it had its rise in Popery, which teaches that the bread and wine placed upon it are the very body and blood of Christ; which the Church of England professes, with all other Protestants, to deny†.

4. That bowing the body in any particular part of divine worship is an unscriptural ceremony, and savours of superstition. *Col. ii. 18.*

5. Worshipping towards the east seems to have been an old heathen custom, which the Scripture expressly condemns. See *Ezek. viii. 16.*

\* Accordingly the Rubric says, "The table shall stand in the body of the church, or chancel."

† Not indeed quite *consistently*, while some expressions in the Liturgy remain. See p. 35.—The Catechism says, "the *thing signified* in the Lord's supper is, *the body and blood of Christ*, which are *verily and indeed* taken and received by the faithful."

Q. 68. *Does not the Scripture expressly require that "at the name of Jesus every knee should bow?"*

A. That passage of Scripture cannot reasonably be taken in a literal sense, and therefore does not authorize the practice of bowing the body when the name of Jesus is mentioned.

Q. 69. *How doth this appear?*

A. 1. It is unreasonable to suppose that such a ceremony should be enjoined in honour of the Son and not of the Father also; or at the mention of the name of Jesus, and not of any other of the names by which the Son of God is as frequently called.

2. If any part of this text is to be literally taken, the whole of it ought to be so, which is too absurd to be admitted; for it is there required also, that every *tongue* should confess that Christ is the Lord, of *all things in heaven, and on earth, and under the earth.* *Phil. ii. 10.*

3. That Church-people themselves do not practise ac-

ording to the literal sense of this text, for none of them (except the women) bow the *knee*\*, but the HEAD.

4. That the literal translation of the passage, is not AT *the name*, but IN† the name of Jesus.

5. Some learned and zealous Divines of the Church have given up this text, as not to the present purpose, Dr. *Nichols* in particular.

\* Some have said that this ceremony is not enjoined, but is founded only in custom; but this is a mistake. The 52nd *Injunction* of Queen *Elizabeth* (A.D. 1559) is as follows: "It is to be necessarily received, that whensoever the name of Jesus shall be, in any lesson, sermon, or otherwise pronounced, due reverence be made of all persons young and old, with lowness of courtesy, and uncovering of heads of the mankind, as thereunto doth necessarily belong, and heretofore hath been accustomed." See also *Canon* 18.

† It is observable that in the Common Prayer Book this was read (as in the old translation of the Bible) IN *the name* &c. (viz. Ep. for *Palm-Sunday*) till *Laud* made this alteration, as he did many more, without the sanction of Convocation or Parliament. *Neal*.

Q. 70. *What is the pretence for the Priest's crossing the forehead in baptism?*

A. It is said to be done as a token that the person baptized "shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner."

The cross in Baptism was first introduced in the fourth Century, by a sect called the *Basilidians*.

Q. 71. *What is objected, with respect to this ceremony?*

A. 1. That Christ never appointed it.

2. If the mark of a cross must be used as a badge of a disciple of Christ, it ought either to be visible and permanent, or often repeated, as it is by the Papists.

3. To use this sign in baptism is to make two sacraments of one, according to the definition of a sacrament, as "an outward and visible sign of an inward and spiritual grace."

4. To use any ceremony in baptism as a token of the cross (or sufferings) of Christ, is to make this ordinance interfere with the Lord's supper; in which bread and wine are divinely appointed with this special design.

5. Making this ceremony essential to the administration of baptism, is an unreasonable and unjust imposition on the consciences of those who might scruple it.

Q. 72. *What is there exceptionable in the Church respecting gestures in divine worship?*

A. The Church authoritatively requires the people to be continually changing their postures; to stand in particular parts of the service, to kneel in others, and to sit in others, when neither Scripture nor reason points out the difference\*; and always to kneel at receiving the sacrament.

\* The most unaccountable instance of this kind is, the order to sit when the *Epistles* are read, and to stand at the reading of the *Gospels*.

Q. 73. *Is not the reverent posture of kneeling the best suited to the solemn ordinance of the Lord's supper?*

A. If so, our Saviour certainly knew it, and would have enjoined it, or taught us to use it by practising it with his disciples, when he first instituted the ordinance.

Q. 74. *Is the posture of the Dissenters the same that our Lord and his disciples used?*

A. No; but it is certain they used the same posture with that in which they received their common meals†. The Dissenters therefore think, that, as sitting is the common table posture now, they come the nearest to our Saviour's pattern in using it at his table. This is most suitable to the idea of the Lord's supper as a feast; and it was doubtless the converting the *table* into an *altar*, that introduced the custom of kneeling at it‡.

† Viz. the recumbent posture; which was, lying on sofas round the table, supporting themselves by leaning with the left elbow upon it.

‡ Pope *Honorius* ordained it, A.D. 1214.

Q. 75. *But why should Dissenters object to so trifling a ceremony as kneeling at the sacrament, since they do not scruple kneeling at prayer?*

A. 1. They cannot think it a trifling ceremony, when, as enjoined by the Church, it looks greatly like the adoration of the elements, and took its rise from the Popish adoration of them, as the very body and blood of Christ.

2. Besides, the Church of England *imposes* kneeling as a necessary term of communion; for which reason alone (supposing it indifferent in itself) it ought not to be submitted to.

**Q. 76.** *Do not the Dissenters make it a term of communion, to receive sitting?*

**A.** No; the communicants among them are entirely at liberty to use the posture they like the best, and some few have been known to kneel.

**Q. 77.** *Are there not some other ceremonies observed in the Church of England?*

**A.** There are several customs which partake of the nature of ceremonies, and are liable to much the same objections; e. g. Wearing particular habits.—Observing certain days as holy.—The distinction of places.—And the use of sponsors in baptism. All which are mere human and arbitrary appointments.

**Q. 78.** *What is exceptionable respecting habits?*

**A.** Besides the distinction made in the form and colour of their garments, according to the different orders of the clergy; whenever they read the prayers, or administer the sacraments or other rites, they are obliged to have on the *surplice*, which is made of white linen, as an emblem of purity; which, if there be a sermon, is worn over the other robes, and taken off when the prayers are ended.

**Q. 79.** *What is the opinion of the Dissenters concerning these habits?*

**A.** They consider them as relics of Popish superstition, particularly the surplice and the change of raiment in the time of divine service. But they especially object to the imposition of any kind of dress in the worship of God; though they do not conceive one form or colour of a garment to be in itself sinful more than another.

The surplice was first worn by *Pagan* priests, and was brought into the Church of *Rome* by Pope *Adrian*, 796.

**Q. 80.** *What days doth the Church appoint to be kept holy?*

**A.** No less than 150 in the year\*, besides the Lord's-day: v. g. 29 feasts, 16 vigils, (or fasts before holy-

\* See the Calendar and Table of Feasts, &c. If it be said, these days are not all designed to be kept holy, it is replied, the 13th Canon as strictly enjoins the celebration of them as of the Lord's Day. If it be now thought needless to keep them, why are they not abolished?



days,) 40 fasts in Lent, 12 ember-days, 3 rogation days, 4 solemn days, and all Fridays in the year, (excepting Christmas-day,) which, besides those in Lent, are 46.

Q. 81. *Are not some of these days observed with peculiar solemnity?*

A. Yes; *Christmas Day, Good Friday, Easter Sunday, and Whit Sunday*; on which days (excepting *Good Friday*, which is a solemn fast,) there is a communion in all the parishes, and in many of them on these days only in the whole year.

Besides these, most other *Sundays* in the year are distinguished by particular names, as they are in the Church of *Rome*: e. g. The 1st, 2nd, 3rd, and 4th Sunday in *Advent*, and six after it; *Septuagesima* Sunday, the 3rd before *Lent*; *Sexagesima* Sunday, the 2nd before *Lent*; *Quinquagesima* Sunday, the next before *Lent*; Five Sundays in *Lent*; *Trinity* Sunday, and twenty-five Sundays after it.

Q. 82. *What do Dissenters object to, in the appointment of these holy-days?*

A. 1. It is impossible that many of them should be observed without a culpable neglect of business.

2. Such observances encourage superstition and will-worship, and are a tacit reflection on the great Head of the church, who has required no day to be kept holy but the weekly Sabbath.

3. Some passages in Scripture strongly discourage them; especially Gal. iv. 9—11. “How turn ye again to the weak and beggarly elements? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”

Q. 83. *What is particularly objected to, in the observation of Saints-days?*

A. It looks like the adoration of departed spirits as practised in the Church of Rome, and thus leads to Popery, as it evidently sprang from thence.

Q. 84. *What distinction of places is remarkable in the Establishment?*

A. Besides the supposed holiness of the consecrated building, improperly called *the church*, the peculiar sanctity of the *altar* demands particular notice. The communion-table (which from the Popish notion of the sacrifice of the Eucharist was called an *altar*) is placed

in the *chancel*, (which is situated at the *east* end of the *church*), upon an ascent, and inclosed with rails, within which the *priest* alone enters. To this he comes from the *desk*, in the midst of the prayers, to read part of the communion-service, though there be no communion, viz. the *commandments*, the *epistle*, the *gospel*, and the *Offertory*\*.

The *marriage* ceremony is also performed at the altar; an evident relic of Popery, which makes matrimony one of the seven sacraments†.

\* Passages of Scripture recommending liberality to the poor, and to the clergy; which is collected while these are read. In some churches the altar is at such a distance that few of the people can hear. N. B. The priest is required to stand on the *North-side* of the table.

† If it be objected that the Dissenters are inconsistent in submitting to be *married* at the altar; it is answered, they consider marriage as a *civil* affair, and therefore can submit to the will of the magistrate in regard to the *place* as well as other circumstances of this rite. But perhaps in this respect the *Quakers* are the most consistent (a).

Q. 85. *What is the office of sponsors in the baptism of infants?*

A. Sponsors (or, as they are commonly called, *God-fathers* and *Godmothers*) personate the child at its baptism, and solemnly engage for its religious education, and even *promise and vow three things in its name*: “1st. That it shall renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2nd. That it shall believe all the articles of the Christian faith. 3rd. That it shall

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(a) Twenty-three years after the death of the Author, namely, in 1836, the wisdom of the Legislature passed an “Act for Marriages in England,” which relieves Dissenters, and all other persons who choose to avail themselves of it, from the oppressive grievance of being compelled to have their marriages solemnized by the Clergy, and according to the rites, of the Church of England. It provides ample *security* against clandestine marriages, and for a perfect and permanent *registration*; while it leaves the parties at liberty to have what kind of religious service they prefer. This law is a great blessing to conscientious Nonconformists though it was clogged, by unfriendly persons, chiefly in the House of Peers, with minor clauses involving more trouble and expens than necessity or reason requires.—*Ed.*

keep God's holy will and commandments, and walk in the same all the days of its life."

For every *Male* child there must be two Godfathers and one Godmother; for every *Female* one Godfather and two Godmothers. N. B. We have no account of any earlier than the 5th century.

Q. 86. *What are the chief exceptions against the office of sponsors?*

A. 1. It excludes the parents from engaging for the education of their own children, who are, in general, the fittest to undertake it; and who, after all, must have the chief concern in it.

Note.—The parents are, by the 29th Canon, expressly excluded being sponsors, and even excused from being present.

2. It is a hardship to be obliged to provide three sureties for every child, when none are obliged to undertake the office.

3. It is making a human addition to what many regard as an ordinance of Christ, and a new condition of receiving it: for none can be baptized in the Church of England without sponsors.

They are dispensed with in the private *half-baptism*; a ceremony for which it is difficult to conceive any rational foundation. The original of it, doubtless, was the same with that of allowing *midwives* to baptize, viz. the opinion that none dying unbaptized can be saved.

4. The engagement is such as none can literally fulfil. The best man on earth cannot be answerable for the faith or conduct of another.—If it be said, "All that the sureties can be supposed to promise is, that they will use all proper *means*, that the child may understand and believe the articles of the Christian faith, and maintain a truly Christian conduct:" It is replied—

5. Even *this* is too much for any to promise who do not mean to have a principal concern in the child's education; which, it cannot be supposed, sponsors in ordinary should intend, or even be capable of. And it might well be imagined, that many ignorant and immoral persons, through the necessity of having sureties, and for want of better, would be tempted into hypocrisy and a solemn mockery of God, by promising what they never meant to fulfil. This is accordingly known to be a common case. And thus,—

6. Infant Baptism not only degenerates into a mere matter of ceremony, but becomes the occasion of sin. The practice of being sponsors by *proxy* is both farcical and profane.

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§ V. OF SUBSCRIPTION TO ARTICLES.

Q. 87. *On what terms are ministers admitted into the Church of England?*

A. They are required to subscribe and declare their hearty assent to certain points of faith, commonly called *The Thirty-nine Articles\**, as being in nothing contrary to the Word of God.

\* The title of them is : "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy in the Convocation holden at London in the year 1562, for avoiding of diversities of opinions, and for the establishing of consent touching true religion." His Majesty, in his declaration prefixed to the Articles, "prohibits his loving subjects the *least difference* from them, or putting their *own sense* upon them, but requires them to be taken in the literal and grammatical sense."—And yet it is often said, persons of very different sentiments may subscribe them, and even Dr. *Paley* attempts to prove, that any one may do it who is not a *Papist, a Puritan, or a Baptist*.

N. B. Every youth at his admittance into the University of *Oxford*, is obliged to subscribe these Articles, and this among the rest : "That general councils may err, and that the Church of *Jerusalem, Alexandria, &c.* have erred ;" so that (as a learned Clergyman remarks) "even children are looked upon by the Church of England as sufficient to judge concerning decrees of councils, and to censure them when they find them erroneous." *Ben. Mord. Inquiry*, p. 36.

Q. 88. *Are not these Articles generally allowed to be orthodox? Why, then, do Dissenters object to them?*

A. The controversy with *us* is not about the *sense* of the Articles, (though this is warmly debated among the Clergy themselves,†) but about the *authority* assumed

† Some maintain that they are *Calvinistical*, but others strongly deny it. See *Dean Tucker's Letter to Kippis*, and a *Dissert. on Art. 17*. Also the Bp. of *Lincoln's Refutation of Calvinism*, and *Scott's Answer*. But the 39 Articles include many other particulars than what relate to this controversy, which *Calvinistical Dis-*

by fallible men, to draw up articles of faith for others to subscribe, as a necessary qualification for preaching the gospel, which authority the Church of England expressly claims\*.

senters can no more subscribe than others. They who formerly qualified were not aware of this. v. g.

Art. III. "That Christ went down into *Hell*;" i. e. into the *place of the damned*. So the compilers meant.

Art. IV. "That he ascended into Heaven with his flesh and bones, and every thing appertaining to man's nature;" contrary to I Cor. xv. 50—Also, that "he sitteth in Heaven till he shall return to judge all men at the last day:" which the *millenarians* cannot assent to.

Art. VI. "That the Test of the canonical books of scripture is—that their authority *never was doubted* in the Church;" which does not apply to *Hebrews, James, the 2nd of Peter, the 2nd and 3rd of John, Jude, and The Revelation*, nor to some part of the Old Testament.

Art. VIII. "That the *Nicene* creed, the *Athanasian* creed, and the *Apostles'* creed, are to be thoroughly received, because they may be proved by certain warrants of scripture;" whereas they are inconsistent with each other, and in some points contrary to the 1st and 2nd Articles. See *Ben. Mord.* Inquiry, pp. 34, 35.

Art. XXIII. "That no one can lawfully preach, or administer the Sacraments, who is not called by those who have public authority."

Art. XXXIII. "That a person rightly cut off from the Church is to be considered as an heathen till he be *reconciled by penance*, and received into the Church by a *judge that hath authority thereunto*." In subscribing which, a Dissenting minister testified his approbation of the constitution of the spiritual courts, and of the Popish doctrine of *penance*, and consented to anathematize himself and all his brethren. See Q. 97, note: and Qq. 112—118.

Art. XXXVII. "That in the Holy Scriptures God has given to all godly princes, the prerogative to govern in all ecclesiastical as well as temporal affairs."

If any reader should doubt the sense of any of these Articles, he may receive full satisfaction from Dr. *Wilton's Review of some of the Articles*.

\* See Art. XX. "The Church hath power to decree rite and ceremonies, and hath *authority in controversies of faith*." To the truth or falsehood of this assertion, the whole controversy between the Church and the Dissenters may be reduced. See *Furn.* Letters to *Blackstone*, p. 140.—It is a singular circumstance, not generally known, that this famous clause (which is inconsistent with the former Article, and the following part of this) is an interpolation. It was not inserted by the compilers in 1562: it was unknown to the Convocation in 1571, not being in the book then ratified by Parliament, as Dr. *Fuller* acknowledges. In the *Syn-*

*tagma Confessionum* published at *Geneva* 1612, though all the other Articles are entire, the XXth begins with these words: *Ecclésiæ non licet quicquam constituere quod verbo Dei adversatur: i. e. It is not lawful for the Church to ordain any thing repugnant to the word of God.* A Letter of *Hale's* to Abp. *Laud*, 1636, necessarily implied that the clause was not authentic. And *Heylin* says, that, in 1634, Latin copies of the Articles were printed at *Oxford* without it, and that he had such an edition, printed in 1636, at the University press. See Mr. *Pope's* Letters to *Nisbet*, p. 153. It remains to be discovered, when and by whom the above clause was inserted, and why it is not expunged.

Q. 89. *What is particularly objected to, in the requisition of such subscription?*

A. 1. That Christ never committed such authority to any men, or body of men.

2. That none can be qualified for it without being infallible.

3. That it is a tacit reflection upon Holy Scripture, as not being sufficiently explicit.

4. That it is an infringement of Christian liberty, and tends to discourage a free inquiry after truth.

5. That it may be the means of promoting and establishing error; and must be so in different churches, which all have (and the Church of *Rome* among the rest) an equal right to demand subscription to their respective opinions.

6. That it tends to keep inquisitive, conscientious, and able men out of the Church; while it admits idle, ignorant, mercenary persons, who either take the truth of the articles upon trust; or who, for their own ends, would subscribe any other articles, though contrary to these.

Q. 90. *What is the grand argument which the Church uses to defend her requiring subscription?*

A. That it is necessary to secure uniformity of sentiment among her ministers.

Q. 91. *What is replied to this argument?*

A. 1. That uniformity of sentiment is not necessary to Christian edification, and is never to be expected in the present state.

2. That, if it were, demanding subscription to articles is not the way to secure it; for it is not in the power of ecclesiastical law to alter men's belief, though it may their profession.

3. That the sense of the articles themselves is disputed, and persons of very different sentiments profess honestly to subscribe them.

4. That the Church of England does not seem so much concerned about uniformity of *faith* in her Clergy, as uniformity of *subscription*; for, though all are required to subscribe the same articles, no inquiry is made whether they preach according to them, nor any notice taken of such as deny them.

Q. 92. *Is there a diversity of sentiments among the Clergy, notwithstanding their subscription?*

A. There is as great diversity of sentiments among the Established Clergy, as among any other body of ministers, as appears both from their preaching and their writings; which is the source of much controversy among them; and their having all subscribed the same articles is the occasion of mutual reproaches.

Q. 93. *Do not Dissenters require a confession of faith from their ministers when they are ordained?*

A. The generality of them expect one, but it is voluntary, and always in the minister's own words; which is a very different thing from subscription to a particular form, as a condition of being admitted to the ministerial office.

Some Dissenting ministers, however, decline making any Confession of Faith at their ordination.

Q. 94. *Is any thing else required of the Clergy, besides subscribing the Thirty-nine Articles?*

A. Yes; they are obliged to declare their belief, that there is nothing in the Common Prayer-Book, and the book of Ordination, contrary to the word of God.

Q. 95. *What is there unreasonable in this?*

A. It is hard to suppose, that, in so large a volume, composed so soon after the Reformation from Popery, every thing should be perfectly agreeable to the word of God; or that so numerous a body of men as the Clergy are, should believe that it is so; or indeed, that such a belief should be necessary to make them acceptable and useful ministers of Christ.

Q. 96. *Does the Church require any thing more of the Clergy previous to their ordination ?*

A. Yes ; they are obliged to swear obedience to the Bishop, the Ordinary, and their successors, in every thing required in the Canons. This is called canonical obedience.

N. B. The oath of canonical obedience is not limited to the Canons of 1603, (in number 141), for many of the old *Popish Canons* remain in full force. And it is generally agreed that *Laud's Canons* of 1640 bind the *Clergy*, as they passed the Convocation ; accordingly Bishop *Gibson*, in his *Codex*, always refers to them as so doing.

Q. 97. *Why is this requirement exceptionable ?*

A. Because the New Testament enjoins no such submission in Christ's ministers to one another, or any human superior ; and because some of these Canons are such as many learned conscientious ministers cannot obey.

v. g. The Clergy, among other things, are obliged by these Canons, whenever the Bishop or Ordinary shall require it of them, to publish a sentence of excommunication against any who shall presume to speak against the Common Prayer—or deny any of the 39 Articles—or condemn any of the ceremonies of the Church—or deny the authority of the Archbishops, Deans, Archdeacons, &c.—or affirm that the congregations of Protestant Dissenters are true churches. N. B. The excommunication in all these cases is *ipso facto*. (See the Canons of 1603, Nos. 2—12.) Among many other curious prohibitions in the Canons, are the following :—  
“ Neither shall any minister, *without the licence or direction of the Bishop*, appoint or hold any meetings for sermons—or attempt, upon any pretence whatsoever—to cast out any DEVIL or DEVILS.” Can. 72.—“ We further ordain, that no ecclesiastical person shall wear any wrought *nightcap*—or any *light-coloured stockings*, &c.” Can. 74.

Q. 98. *But since the Clergy only are obliged to subscribe, why need the Laity make it an objection against their conformity ?*

A. 1. The Laity may justly be dissatisfied with a Church which requires such unreasonable and unscriptural terms of conformity from the Clergy. Especially as,

2. The emoluments connected with these subscriptions are a strong temptation to prevaricate, and tend to bring those men into the Church who are most unfit to have the charge of souls ; as well as to keep out



some of the most conscientious, who are best qualified for such a trust.

3. It becomes all honest men to bear their testimony against all impositions in matters of religion, though they themselves be not immediately affected by them; and to encourage those ministers, who, on a principle of conscience, separate from the National Church.

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§ VI. CONCERNING THE CHOICE OF MINISTERS.

Q. 99. *How are congregations supplied with ministers in the Church of England?*

A. Many livings, as they are called, are in the gift of the King (as all the Bishoprics in effect are); some, of the Lord Chancellor; some, of the Bishops; and some, of the Universities: but many belong to the nobility and gentry. Every person having a living in his gift (who is called the patron) may present whom he pleases to it, and the people have no liberty to object, nor the Bishop to refuse (except in a few cases) giving institution and induction.

N. B. These livings (i. e. the advowson, or right of presentation) are to be bought, and are commonly advertised in the public papers.

Q. 100. *What is the ill consequence of this power of patrons?*

A. The minister thus appointed is often disagreeable to the people, and sometimes shamefully disqualified for his office; as preferment is more commonly obtained by favour than by merit. Irreligious patrons of livings will rather give them to such Clergymen as will make themselves agreeable companions, or serve a political interest, than to such as will be faithful to the souls of men.

Q. 101. *How do Dissenters think that congregations should be supplied with ministers?*

A. They think that no person whatsoever is authorized to impose a minister upon others, but that every congregation has a right to choose its own.

Q. 102. *How do they vindicate this opinion?*

A. It seems as reasonable that all persons should choose their own ministers, as their own lawyers or physicians. An imposition in the former case is, indeed, as much more unreasonable than in the latter, as the interests of the soul are more important than those of the body.

Q. 103. *Is it not better for the Clergy, that the people should be obliged to receive those who are thus sent them?*

A. It is better, doubtless, in a temporal view, for those who have interest with great men, and nothing to recommend them to the people; but not for the generality of the clergy, or the most deserving of them, much less for the Church: for true excellence of character, especially humility and faithfulness in the sacred office, are too often found rather a hinderance to promotion, than the means to obtain it. Whereas, if the choice of ministers resided in the people, the best preachers would commonly have the preference, and thus there would be a powerful motive to emulation among the clergy.

Q. 104. *Is not the choice of ministers among the Dissenters often attended with contentions and divisions?*

A. Sometimes it doubtless is; but this is not, comparatively, often the case, much less necessarily so. However, the best regulations may be attended with some inconvenience, and the same argument equally affects the choice of Representatives in Parliament.

Q. 105. *But are the people proper judges of a minister's qualifications?*

A. In general they may be supposed as good judges for themselves, in this case, as the patrons of livings are for them, who are often utter strangers to the parishioners. If in any instance they judge amiss they are accountable to God only. And if, upon trial, they find they have chosen an improper person, they can dismiss him at their pleasure.

Q. 106. *Does the Scripture invest the people with the right of choosing their own ministers?*

A. This seems to be a natural right: it is, therefore, incumbent on those who would divest them of it, to

prove that the Scripture has plainly given them this authority. However, the right of the people to choose their ministers is what the Scripture very clearly vindicates.

Ministers are spoken of as the servants of the church. 2 Cor. iv. 5. Christians are exhorted not to believe every spirit, but to try the spirits whether they are of God. 1 John iv. 1. To beware of false prophets. Matt. xxiv. 24. And to take heed what they hear. Luke viii. 18. Which is inconsistent with a submission to those as their spiritual guides, whom other persons impose upon them.

When an Apostle was to be chosen in the room of *Judas* the *whole body* of the disciples was applied to on the occasion. Acts i. And even the seven *Deacons* were not chosen by the Apostles, but by the *whole multitude*. Acts vi.

Q. 107. *But cannot a parish remove a Clergyman who shall prove grossly immoral, or ignorant?*

A. Not without citing him into the Spiritual Court; the proceedings of which are so slow, and so expensive, as to discourage persons in common life from lodging their complaints in them.

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#### § VII. CONCERNING CHURCH DISCIPLINE.

Q. 108. *What is objected to in the Discipline of the Established Church?*

A. That it is shamefully defective and corrupt, particularly in the admission of persons to the Lord's table.

Q. 109. *Whom does the Church admit to her communion?*

A. No persons whatever are refused who have been confirmed by the Bishop, and are not excommunicated, though they be guilty of gross immoralities; and many were obliged (*a*), to receive the Lord's Supper, merely as a qualification for a civil office.

Q. 110. *May not the minister refuse those who are known to be immoral characters?*

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(a) This obligation no longer exists, the Corporation and Test Laws having been repealed in 1828, see Appendix, p. 69.—*Ed.*

A. No: Though the rubric orders the clergy to "advertise any evil-liver, that he presume not to come to the Lord's table," the most infamous sinner in the parish, if he should be refused, may appeal to the Ecclesiastical Court; and if he can secure the favour of the Chancellor, he may demand admission, and defy the minister, and even the Bishop himself, to exclude him.

Q. 111. *What would be the consequence if a minister should conscientiously persist in refusing the sacrament to a vicious person, or as a qualification for a civil post?*

A. He would be liable to suspension for such refusal, and, if he would not comply, to excommunication.

Q. 112. *But does the Church suffer no notice to be taken of the immorality of its members?*

A. Yes; but neither the minister of the parish, nor any of the congregation, can exercise any sort of discipline: their offences must be brought before the Spiritual Court, where Chancellors are the Judges, who are often *Laymen*, whose determination will stand in law, though contrary to that of the Bishop.

Q. 113. *What are the crimes cognizable by the Spiritual Court?*

A. Adultery, fornication, simony, heresy, schism, slander, perjury, neglecting the sacraments, and the like.

Q. 114. *What are the punishments inflicted on persons found guilty of these crimes?*

A. Chiefly those of a mere carnal nature, which the gospel does not warrant: such as fines, imprisonments, deprivation, and excommunication. Even this last is more of a carnal than of a spiritual nature, and the effects of it are dreadful.

Q. 115. *What are the effects of excommunication?*

A. By the *lesser* excommunication a person is only disqualified for the sacraments; but by the *greater* he is excluded from attending the prayers of the Church, and delivered over to the devil. He is also cut off from commerce with Christians in temporal affairs: and any one who converses with him, after being admonished to the contrary, is excommunicated himself. He cannot commence a suit in law, nor be a witness in any court,

nor be an attorney for another. And if he obstinately persist forty days, the King's writ sends him to prison, where he must continue till he makes satisfaction to the Church; and if he dies without having done it, he is denied Christian burial.

Q. 116. *To what persons does the power of the Spiritual Court extend?*

A. Not merely to all those who profess to belong to the Established Church, (whether they receive the Lord's supper or not), but to all kinds of persons who dissent from it; and it is sometimes employed to excommunicate those from the Church who never belonged to it.

Q. 117. *Does the Church often proceed to severity with persons for the crimes above-mentioned?*

A. Very seldom, unless they are persons of substance, who can stop the proceedings by a sum of money. And in order to obtain large mulcts from such, causes in this court have often been very corruptly managed.

Q. 118. *But since this is the Bishop's court, may not he interpose if he apprehend any cause is corruptly managed?*

A. No; he cannot: the Chancellor is supreme and uncontrolled in this court, not liable to be restrained or directed in his judicial proceedings, but finally and absolutely determines even in cases of excommunication. (*Towgood*, p. 70).

Q. 119. *What kind of discipline does the Church maintain with respect to her ministers?*

A. It is so lax as not to prevent the admission of unqualified ministers into the Church, nor to eject them from it.

Q. 120. *What qualifications are required of Clergymen, in order to their getting ordination?*

A. They are required by the Canons to pass an examination\* by the Bishop, with respect to their learn-

\* Note. The Bishops are prohibited ordaining any man "unless at the least he be able to yield an account of *his faith*, according to the 39 Articles, in *Latin*, and confirm the same by sufficient testimonies out of the Holy Scriptures." Can. 35. But their Lordships find it sometimes necessary to dispense with this: so

ing, and to produce to him a recommendation from three Clergymen concerning their moral character. But it is well known, that it is no difficult matter for persons, very poorly qualified in both these respects, to get into orders and even into good benefices.

little care being taken at our Universities, in the education of the Clergy, that many come for ordination who cannot pass such a test. Witness that well-known lamentation of Bp. *Burnett* on this head: "Our *Ember Weeks* (says he) are the grief and burden of my life. The much greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it, &c." *Burnett's Past. Care*, New Preface, p. 5. See also the Confessional, p. 347.

Q. 121. *But are ignorant and immoral ministers suffered to remain in the Church?*

A. Though the Canons, relating to the character and conduct of the Clergy, are very strict and good\*, it is well known they are very little regarded: whilst those respecting mere *forms* and *ceremonies* are rigorously observed. The consequence of which is too well known†.

\* "No ecclesiastical person shall at any time—resort to any Taverns, or Alehouses,—nor give themselves to—drinking or riot, spending their time idly by day or night, playing at dice, cards, or tables, or any other unlawful game, but—always endeavouring to profit the church of God, having always in mind that they ought to excel all others in purity of life, &c." *Canon 65*.

† N. B. It ought, however, to be acknowledged, and it is here acknowledged with pleasure, that many of the Clergy are persons of distinguished learning and exemplary piety. They will own, with grief, the truth of the above deplorable account.

Q. 122. *Are any Clergymen suffered to enjoy their benefices, who neglect the public duties of their office?*

A. Yes: many of them enjoy large emoluments, (holding several valuable livings, and other church preferments,) who seldom or never preach‡, and do not re-

‡ This is more especially true of the *Bishops*, whose other engagements and superior dignity are thought to excuse them from *preaching*, excepting now and then on special occasions. Whereas the scripture represents preaching as the principal part of the episcopal office. See 1 Tim. iii. 2; 2 Tim. iv. 2. And the Apostles freed themselves from all secular cares that they might *give themselves continually to prayer and the ministry of the Word*. Acts vi. 2—4. At the consecration of the Bishops, the Archbishop, giving them the Bible, exhorts them to be diligent in *teaching and feeding the flock* of Christ, which they solemnly engage to be.

side within many miles of their parishes ; but get poor Curates, for a very small sum, to do their work for them\*.

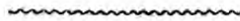
\* See this very evil censured in the Priests of old : Ezek. xliv. 8 : “ Ye have not kept the charge of mine holy things, but ye have set keepers of my charge, [or Curates], in my sanctuary, for yourselves.” See also Isa. lvi. 10, 11 ; and Jer. xxiii. 30.

Q. 123. *What do the members of the Church think of the discipline of it ?*

A. The most sensible and candid are obliged to own that it is very corrupt ; and the Liturgy itself teaches them once a year, (viz. on *Ash Wednesday*,) to wish the godly discipline of the primitive church restored.

Q. 124. *Why then is it not restored ?*

A. The plea always has been, that the times would not admit of it. But the truth of the case seems to be, the discipline of the Church is so corrupt, that those who wish an amendment know not where to begin, and those whose province it is, are too much interested in its present corrupt state to attempt it.



#### § VIII. INFERENCES FROM THE WHOLE.

Q. 125. *What inferences may be drawn from the foregoing account of the Church of England ?*

A. 1. That the Church of England is very imperfectly reformed from *Popery*, and still bears too strong resemblance to the Church of *Rome*.

See this in a striking manner illustrated in *Delaune's Plea for the Nonconformists*, pp. 34—56.

The reflection of the Earl of *Chatham*, when the Clerical Petition was before the House, was not more severe than just : “ We have a *Popish* Liturgy, *Calvinistical* Articles, and an *Arminian* Clergy.”

2. That therefore it behoves those who have power in the Church, to exert themselves in order to carry on the reformation ; and endeavour to perfect what the first reformers so nobly began, with greater difficulty and hazard than their successors have in the present day any

reason to fear; that so the Church of England may truly and consistently call herself Protestant.

3. That while those on whom this work properly devolves will take no steps towards a further reform, but on the contrary are determined to keep things as they are, it is the indispensable duty of those who are dissatisfied with them, and whose consciences would be uneasy with conformity, in a peaceable manner to dissent.

4. That the Dissenters ought to be exceedingly thankful to God for, and diligent to the utmost to *improve*, the liberty they enjoy, of separating from a National Church, which they think so corrupt, and of worshipping God in places of their own, in a manner agreeable to the dictates of their consciences, and, as they think, to the rules of God's holy word; at the same time sympathizing with, and praying for, those of their Protestant brethren abroad who are deprived of this privilege.

5. That they should also be grateful to their civil governors, the king, and those in authority under him, through whose clemency they enjoy advantages (though no other than their natural right) far superior to what their ancestors enjoyed in former reigns; and to testify their gratitude by approving themselves good subjects, endeavouring to promote the prosperity of their country, and preserve its peace, in every instance that is consistent with a due regard to the liberty of the constitution.

6. That they ought to be steadfast in their adherence to the cause of Nonconformity, zealous in maintaining the great principles of it, and liberal and active to support and increase it, by all such methods as are consistent with peace, liberty, and charity; still making it to appear that their zeal is principally directed to the cause of practical godliness, and the interest of Christ at large, even in that Church from which they dissent.

They should love good men of every name, and rejoice wheresoever "Christ is preached and God is worshipped in spirit," though the mode be different from their own, making all proper allowance for the prejudices of education, which often have too great influence on the best of men. But a true catholic spirit does not require men to give up their own principles, or be indifferent to the support of them; nor ought we to con-



form to unscriptural modes, or submit to human impositions, merely because they are approved by many whom we believe to be eminent for piety, or to hold the fundamental doctrines of the gospel.

If the principles of dissent from the National Church be of any importance, (and whether they be or not, let the foregoing pages determine), surely those Dissenters act a very inconsistent part, who are indifferent to them; many of whom seem to forget that their forefathers, whom they profess to venerate, left the National Church, not on account of *doctrines*, but those impositions on conscience which strike at the headship of Jesus Christ, and which this Church still continues to practise. And doubtless it is incumbent on those who are convinced of the truth of those principles on which their own dissent is founded, to take care that their children be well instructed in the knowledge of them.

# APPENDIX,

CONTAINING

NOTES AND ADDITIONS,

AND A

**Catalogue of Publications,**

IN WHICH

THE SUBJECT MAY BE PURSUED TO ADVANTAGE.

BY THE LATE

REV. W. NEWMAN, D.D.,

AND

THE REV. GEORGE PRITCHARD.



## APPENDIX.

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AFTER the death of the author of the *PROTESTANT DISSENTERS' CATECHISM*, in 1813, several editions of it have been printed, with the remarkable and very ungenerous and unjust circumstance of suppressing his name in the title-page. One cannot but hope that this suppression was produced by some other persons, and not (except in the way of oversight) by the respectable ministers who edited those editions. They also altered some passages and excluded others; but, with a few exceptions of obvious propriety, the original paragraphs and sentences are restored in this edition.

Those gentlemen also added an Appendix, of which we here give some account.

No. I. of that Appendix was a chronicle of the motions for the repeal of the Corporation and Test Laws, which had been made within the fifty years previous to the happy abrogation of those unjust, unreasonable, and impious enactments. Those abortive motions were in 1787, 1789, and 1790. They may be properly superseded by the following article by the Rev. George Pritchard, which is here cited from that Appendix:—

### “ TEST ACT REPEAL BILL.

“ This act, after long and interesting debates, received the royal assent, May 9th, 1828.

“ It was received with equal surprise, though not with equal joy, by all parties in the nation.—Pious men of all denominations had often contemplated, with horror, the profanation of the Lord's Supper. Dissenters, of course, could not but consider themselves to have been unjustly debarred from privileges to which they knew they were as much entitled as any other class of his Majesty's faithful subjects. The continuance of these evils for more than 150 years had fastened the conviction, and deepened the impression, of their wrongs. The suddenness of the deliverance led many to say, in the language of the Hebrew captives when they heard the proclamation of Cyrus, ‘ We were like them that dream.’ *Psalm cxxvi. 1.* For even some of the best informed members of the *United Committee* said, at the commencement of their labours, ‘ We shall have

a ten years' siege of Troy.' The honourable firmness and steadiness of purpose, in the Duke of Wellington, and Mr. (now Sir Robert) Peel, in dealing with a formidable opposition, engaged the deep attention and admiration of many; and the happy concurrence of the two houses was a source of the highest gratification. When King George the Fourth signed the bill, new splendour was added to his crown, and we exclaimed,

Gratior it dies  
Et soles melius nitent\*.—HOR.

“The beneficial consequences to this nation, and to the world at large, no one can estimate. (See the ‘Test Act Reporter,’ which contains a most valuable collection of the Parliamentary Debates and public documents).

“On Wednesday, June 18, 1828, there was a dinner, at Freemasons' Hall, to celebrate the abolition of the Sacramental Test, when his Royal Highness the Duke of Sussex took the chair, and W. Smith, Esq., M.P., was deputy-chairman. Lord Stourton, Lord Stafford, Lord Clifford, and a few other Roman Catholics of distinction were in the company: more than 400 gentlemen dined together on that joyous occasion.”

But a more appropriate celebration was found in the free and unbought thanksgivings to God, of probably two thousand congregations of devout worshippers; and their prayers, that this act of national righteousness might be improved to the best purposes of Christian holiness, brotherly love, and activity in doing good.

The Second Article in the Appendix we here also quote, as it deserves to be regarded as a signal memorial of the Divine goodness:

“LORD SIDMOUTH'S BILL.

“During the last forty years, one of the most important occurrences in the history of Dissenters is that which Lord Sidmouth's bill occasioned. The following account of it is taken, with abridgments, from the ‘Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters,’ &c. 8vo. 1813.

“Viscount Sidmouth attempted to put the toleration of the Protestant Dissenters on a new footing. His first speech was delivered in the House of Lords on the 2nd of June, 1809, in which he stated that he had reason to believe many persons took out licenses (vulgarly but improperly so called) as Dissenting ministers, under the Toleration Act, for no other purpose than that of obtaining an exemption from parish offices and the militia. June 30, the committee of Deputies appointed a sub-committee to confer with the Dissenting ministers of the three denominations. In the following

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\* The day proceeds more gratefully,  
And suns have livelier light.

year, May 11, 1810, a sub-committee waited upon Lord Sidmouth to ascertain what alterations his lordship intended to propose. In this interview his lordship very frankly communicated his own views and wishes. He listened with great patience and attention to the objections of the sub-committee, and expressed very liberal opinions on the subject of toleration in general. On the 18th of June, his lordship gave notice of his intention to bring in a bill to prevent any person taking out a certificate as a preacher or teacher, unless he had attained the age of twenty-one, was appointed to a congregation, and could produce testimonials of his fitness for the office from some persons of the same religious persuasion.

“ On the 9th of May, 1811, the noble Viscount proposed his bill, which was read a first time, after some remarks from Lord Holland and from Lord Stanhope; and Lord Sidmouth gave notice of his intention to move the second reading on the 17th instant. The chairman of the Deputies immediately summoned a meeting of the committee for the 13th. A copy of the bill was procured by the secretary, and two thousand copies were printed off. At the general meeting of the Deputies on the 15th the following resolutions were unanimously agreed to:—‘ That liberty of conscience, comprehending the freedom of public assemblies for religious worship and instruction, in such forms and under such teachers as men shall for themselves approve, is the inalienable right of all; in the peaceable exercise of which they are not justly controllable by the civil magistrate. That this liberty has been generally recognised in the practice of the British government, since the era of the Revolution, under the construction of the statute commonly called the Toleration Act. Thus, whatever may have been the letter of the law, the spirit of toleration has been extended, and a large portion of religious liberty actually enjoyed. That we have beheld with great concern a bill lately brought into Parliament, designed, as appears to us, to abridge such religious liberty, and having a tendency to deprive the lower classes of the community of those opportunities which they have so long enjoyed, to attend public worship and religious instruction under teachers of their own choice. That, as deputed by large and respectable bodies of Protestant Dissenters to attend to their civil rights, it becomes our bounden duty immediately to protest against the principle of such a measure, and to point out the unjust and vexatious operation of the aforesaid bill as now brought into Parliament. That a petition against the said bill, grounded on the principles of the foregoing resolutions, be signed by the members of this meeting and presented to the legislature.’

“ On Friday the 17th, the second reading of the bill was unexpectedly postponed to the 21st. This afforded an opportunity of procuring signatures to the petitions, which was so well employed by a committee\*, which had been appointed at a meeting of Dissenters and other friends to Religious Liberty, at the London Tavern, (to which the committee of Deputies had sent 200 copies

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\* This was a committee of “ *The Protestant Society for the Protection of Religious Liberty*,” which has strong claims on the gratitude of all Protestant Dissenters. The Secretaries were Thomas Pellatt, Esq., (since deceased), and John Wilks, Esq., M. P.

of the bill), and also by the Wesleyan Methodists, that, when the bill came on for a second reading, above 700 petitions were ready to be presented to the House of Lords against its passing into a law.

“ On the 21st of May, Earl Stanhope presented a petition against the bill, signed by upwards of 2000 persons; and said, he had no doubt, if it were persisted in, that the petitioners, instead of thousands, must be counted by millions. The Earl of Liverpool suggested to his noble friend the expediency of withdrawing the bill. After the petitions had been presented, the order of the day was read for the second reading of the bill, and Lord Sidmouth spoke at considerable length. The archbishop of Canterbury having followed him in a very liberal speech, Lord Erskine entered into the debate with great force of argument, and concluded with moving that the second reading should be postponed to that day six months. The next speakers in succession were the Lord Chancellor, Lord Holland, Earl Stanhope, Earl Buckinghamshire, Earl Grey, and Lord Sidmouth in reply. Lord Erskine's motion, being then put, was agreed to without a division, and the bill was, therefore, lost.”

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No. III. of the Appendix is the following :—

“ REPLY TO BISHOP HORSLEY'S MISREPRESENTATIONS.

“ Mr. Palmer in his preface to the 11th edition, (see ante, p. xiii), tells us, ‘ Bishop Horsley, in his *Review of the Dissenters' Case*, is pleased to notice this Catechism, and to say that it inculcates ‘ no one principle of the Christian religion, or of any religion under the sun ;’ and insinuates that it is calculated to instil into the minds of our youth ‘ a spirit of sedition and rebellion.’ On this I would make two or three remarks—

“ 1. It was not the design of the Author of this Catechism to give a summary of doctrinal principles. 2. As to ‘ *sedition and rebellion*,’ Dissenters smile at this calumny, because they know the government would frown upon it. The Dissenters know the worth of the House of Brunswick, and the House of Brunswick knows the worth of the Dissenters. His Majesty has not in all his dominions a body of subjects more attached to his person and throne, or more warmly disposed to hold to the laws, than the Protestant Dissenters. 3. As to doctrinal principles, I would say, to meet the Bishop's objection, let the young persons who study this Catechism be instructed in those articles which the English Reformers professed, for which the Puritans and the Nonconformists suffered, and which the Protestant Dissenters now, in general, maintain.

“ I will insert here the sentiments of two or three highly distinguished individuals among the *English* Reformers on some very important points. The rising generation cannot too soon become acquainted with such men as Wickliffe, and Tyndale, and Cranmer, to whom we are more indebted, perhaps, for the translation of the Scriptures, than to any other three men that can be named.

“ Thus *Wickliffe*: ‘ In Paul's time, two orders of clergymen were thought enough for the church, viz. priests and deacons: the

other degrees are the inventions of imperious pride.—'Twould be good for the church if there were neither Pope nor domineering prelate: and that the church were freed from their traditions, as it will be after the day of judgment.—All human traditions, which are not taught in the Gospel, are superfluous and wicked.—'Tis not lawful for a Christian, after the full publication of the law of Christ, to devise himself any other laws for the government of the church. If the ceremonies of the old law were to cease under the law of grace, because of their burdensomeness and number, how much more should such traditions of men, as are devised without any Scripture foundation, cease in the time of that law of grace?'—*In Pierce's Vind. of the Dissenters*, p. 4.

“Toplady remarks, that Wickliffe was sound in the article of gratuitous pardon and justification by the death and righteousness of Jesus Christ, and uses these words: ‘All that follow Christ, being justified by his righteousness, shall be saved as his offspring.’—*Historic Proof*, p. 195.

“*Tyndale's* writings abundantly prove that he taught the same doctrine. I will extract a few lines from his answer to Sir Thomas More:—‘And ye must understand that we sometime dispute forward, from the cause to the effect, and sometime backward, from the effect to the cause; and must beware that we be not therewith beguiled. We say summer is come, and therefore all is green, and dispute forward, for summer is the cause of the greenness. We say the trees be green, and therefore summer is come, and dispute backward, from the effect to the cause; for the green trees make not summer, but make summer known. So we dispute backward, the man doth good deeds and profitable unto his neighbour, he must therefore love God: he loveth God, he must therefore have a true faith and see mercy. And yet my works make not my love, nor my love my faith, nor my faith God's mercy: but contrary, God's mercy maketh my faith, and my faith my love, and my love my works.’—*Works*, 1573, p. 337.

“*Cranmer's* sentiments appear in King Edward's Catechism, to which the Reformers subscribed. ‘The first, principal, and most proper cause of our justification and salvation is the goodness and love of God, whereby he chose us for his own, before he made the world. After that, God granteth us to be called, by the preaching of the Gospel of Jesus Christ, when the Spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God, and hope for the performance of his promise. From the same Spirit also cometh our sanctification; the love of God and of our neighbour, justice, and uprightness of life. Finally, to say all in sum: whatever is in us, or may be done of us, honest, pure, true, and good, it altogether springeth out of this most pleasant rock, from this most plentiful fountain, the goodness, love, choice, and unchangeable purpose of God. He is the cause; the rest are the fruits and effects.’—*Toplady's Historic Proof of the Doctrinal Calvinism of the Church of England*, p. 271.”



## No. IV.

SOME PRINCIPAL FACTS AND OCCURRENCES CONNECTED WITH  
THE HISTORY OF NONCONFORMITY, AND THE GREAT CAUSE  
OF CIVIL AND RELIGIOUS FREEDOM.

## THE REFORMATION.

## HENRY VIII. 1509—1547.

1534. The Pope's supremacy is abolished, and the King's established.

## EDWARD VI. 1547—1553.

1547. Hooper refuses to put on the canonical habit.

## MARY. 1553—1558.

1556. Cranmer burnt at Oxford.

## ELIZABETH. 1558—1602.

1562. A Convocation reviews and establishes the Thirty-nine Articles of Faith.  
1572. The first Presbyterian church in England formed at Wandsworth.

## JAMES I. 1602—1625.

1602. The Hampton Court Conference.  
1607. The first (General) Baptist church formed.  
1611. The present authorized version of the Bible first published.  
1616. The first Independent church formed.  
1618. A proclamation, usually styled the Book of Sports for the Lord's Day, enforced by royal authority.

## CHARLES I. 1625—1649.

1633. First (Particular) Baptist church in London.  
1643. The Westminster Assembly convened. (Authors of the Catechism).

## THE COMMONWEALTH. 1649—1653.

## THE PROTECTORATE. 1653—1660.

## THE RESTORATION.

## CHARLES II. 1660—1685.

1661. The Corporation Act.  
1662. The Act of Uniformity. Bartholomew Day, August 24.  
1664. The Conventicle Act.

1665. The Oxford Act, or Five-mile Act. N.B. This act and the Conventicle Act were repealed in 1812 by the New Toleration Act.  
 1673. The Test Act.  
 1680. The Exclusion Bill.

JAMES II. 1685—1688.

1687. The King's declaration for liberty of conscience.  
 1688. Seven Bishops sent to the Tower for resisting the King's arbitrary measures.

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THE REVOLUTION.

KING WILLIAM AND QUEEN MARY. 1688—1702.

1688. The Revolution.  
 1689. The Toleration Act. Royal assent given May 24th.

ANNE. 1702—1714.

1710. Riots in London, by which several Dissenting Meeting-houses were destroyed.  
 1714. The Schism Bill frustrated, the Queen dying on the very day when it was to take effect, August 1.

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THE HOUSE OF BRUNSWICK.

GEORGE I. 1714—1727.

1719. The Salters' Hall Conference on subscribing creeds and articles of faith.

GEORGE II. 1727—1760.

1727. The three denominations in London, Presbyterian, Independent, and Baptist, form themselves into a society.  
 1729. Dr. Doddridge being settled as a *tutor* at Northampton, a prosecution is commenced against him. The king orders it to be stopped.  
 1732. The Society of Deputies formed by the three denominations.  
 1733. The Ministers' Widows' Fund Society, supported by the three denominations.  
 1735. The Salters' Hall Lecture against Popery, by London ministers of the three denominations.  
 1750. The Society for Promoting Religious Knowledge among the Poor, by the same.  
 1754. The Marriage Act. "An Act for the better preventing of Clandestine Marriages."

GEORGE III. 1760—1820.

1779. An Act for the Relief of Dissenting Schoolmasters.  
 1787, 1789, 1790. Unsuccessful petitions for the repeal of the Corporation and Test Acts.

1807. March 25. The act abolishing the slave-trade.  
 1812. The new Toleration Act, intituled, "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein."  
 1813. "An Act to relieve Persons who impugn the Doctrine of the Holy Trinity from certain Penalties." N.B. This is commonly called Mr. William Smith's Act.  
 1818. The Society for the Relief of Aged and Infirm Protestant Dissenting Ministers of the Three Denominations.

GEORGE IV. 1820—1830.

1828. The repeal of the Corporation and Test Act. Royal assent given May 9.  
 1829. The Catholic Relief Bill. Royal assent given April 13.  
 \* \* \* The Editor (Mr. Pritchard) is sensible that this is a very imperfect outline; let the studious youth fill up with interesting occurrences, arranged according to his own taste. It was intended only to furnish a useful hint to those who are carefully perusing our ecclesiastical history.

WILLIAM IV. 1830.

1830. July 28. Addresses to the King and to the Queen, by the three denominations.  
 1831. March 1. Lord John Russell brings forward his motion for *Reform* in Parliament.  
 1832. June 7. The REFORM Bill received the Royal assent.  
 1834. Aug. 1. The extinction of slavery in the British colonies.  
 1836. Aug. 17. Act for Marriages in England, (6 & 7 Will. 4, c. 85). Act for Registering Births, Deaths, and Marriages in England, (6 & 7 Will. 4, c. 86).

VICTORIA, 1837.

1838. August 1. Extinction of Slavery in the West Indies.  
 1840. February 10. Queen Victoria married to Prince Albert.  
 June 10. Queen Victoria shot at by Oxford.  
 Nov. 21. Princess Royal born.  
 1841. Nov. 9. Prince of Wales born.

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As a conclusion to the above Chronology, the Editor has subjoined an account of the

RECENT ATTACK UPON THE RIGHTS OF DISSENTERS.

In the earlier half of the present year (1843) an endeavour has been made to undermine Religious Liberty, in a manner so artful and insidious that its character and tendency were not at first perceived by the parties most intimately concerned. The agent in the attempt was Sir James Graham, the Home Secretary of the present Ministry; but there is evidence that the concealed instigators were

some of the ever-busy and liberty-hating men usually known as high-churchmen and Tories. Under the pretext of a comprehensive measure for promoting the education of poor children in the manufacturing districts, a bill was brought into the Commons' House of Parliament, of which the design and tendency were, by a complication of arrangements, to shackle and eventually destroy the beneficent labours of Dissenters in their Sunday and other schools, which, for many years, they have maintained with evident and extensive usefulness; and eventually to place the direction and control of the education of the poor in the hands of the bishops and clergy. The ostensible author of this measure manifested a determined resolution to carry it, in the face of unprecedented remonstrances and petitions, signed by the greatest number of intelligent and religious persons that have ever been known to step forward in peaceful opposition to public wrong\*. At last the bill was withdrawn, but a disposition was manifested to renew the attempt, when any circumstances may seem favourable to it. It therefore becomes Dissenters, and all who would befriend the rights of conscience, to be vigilant and alert.

Among the methods employed to compass the ends of those who supported this measure, one was the propagation of great and diversified falsehoods with regard to the state of morals and the proportions of crime in the manufacturing districts of the northern counties. Those injurious representations excited a gentleman at Leeds, Edward Baines, Jun. Esq., to institute and complete a statistical inquiry into the "Social, Educational, and Religious State of the Manufacturing Districts," and to publish it in an 8vo pamphlet. In that valuable document the clearest proofs are given, that, in regard to education, morality, industry, and general order, those calumniated towns and villages are far superior to "the great metropolis of the land, the selectest portions of Westminster, in the very presence of the throne, the legislature, the aristocracy, and the hierarchy—the Arcadias of Dorsetshire and the south, and even the learned shades of Oxford." Among many other facts, it is established, that, by the *voluntary* zeal and liberality of the inhabitants, within less than the last fifty years, provision for religious instruction in places of worship (additional to what before existed) has been made, which affords 70,611 sittings in the Parliamentary churches, and 612,184 in other buildings; that one-sixth of the whole population consists of Sunday-school children, who are generally taught by conscientious and efficient instructors; that those gratuitous teachers are *sixty-six thousand*; that the proportions of Sunday scholars are, of the Established Church, 123,451, and of other denominations, 285,080; and that the proportions of the Established Church and other religious bodies, (as indicated by the sittings in churches and chapels), are, Established Church, 377,104 sittings; Dissenting denominations, 617,479.—*Ed.*

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	<i>Petitions.</i>	<i>Signatures.</i>
* Against Sir J. Graham's bill	13,369	2,068,059
Against his <i>pretendedly</i> amended bill	11,839	1,920,574.

## No. V.

## OF THE NUMBER OF EJECTED MINISTERS.

On the *number* of the ejected ministers, Mr. Hallam has recently made some observations which deserve a place here.

“ Neal, 625—636. Baxter told Burnet, as the latter says, p. 185, that not above 300 would have resigned, had the terms of the King’s declaration been adhered to. The blame, he goes on, fell chiefly on Sheldon. But Clarendon was charged with entertaining the Presbyterians with good words, while he was giving way to the bishops. See also p. 268. Baxter puts the number of the deprived at 1800.—*Life*, 384. And it has generally been reckoned about 2000; though Burnet says it has been much controverted. If, indeed, we can rely on Calamy’s Account of the ejected Ministers, abridged by Palmer, under the title of the Nonconformist’s Memorial, the number must have been full 2400. Kennett, however, (*Register*, 807), notices great mistakes of Calamy, in respect only to one diocese, that of Peterborough. Probably both in this collection, and in that of Walker on the other side, as in all martyrologies, there are abundant errors; but enough will remain to afford memorable examples of conscientious suffering; and we cannot read, without indignation, Kennet’s endeavours, in the conclusion of this volume, to extenuate the praise of the deprived Presbyterians, by captious and unfair arguments.”—*Hallam’s Constitut. Hist.*, vol. ii. p. 462, note.

Dr. Bates speaks of them as about 2000 in number, as the reader may see in Nathaniel Taylor’s Reply to Sherlock, p. 107.

Andrew Marvell says, “ Several thousands of those ministers being, upon one memorable day, ousted of their subsistence,” &c. *Rehearsal Transposed*, p. 307.

Daniel De Foe informs us, that “ above 3000 ministers were placed and deposed in the kingdom of England in one day.” *Memoirs of his Life and Times*, by Walter Wilson, vol. i. p. 17. See also vol. ii. p. 248, where he speaks of them as 3000 ministers silenced and turned out.”

Job Orton made no objection to the number as stated by Mr. Palmer. But he says, and this is decisive, “ I have read your manuscript, (of the Catechism), and examined it with all the attention and care I can.” And in a letter dated in the following year (1773) he says, “ Before your letter came to hand, I had given your Catechism (then printed) a third careful review.” *Letters to Dissenting Ministers*, &c. vol. ii., pp. 129, 142, 143. See also Williams’s *Life of Philip Henry*, p. 96, and Mr. Henry’s *Will*, p. 340.

Walter Wilson speaks of them as “ about two thousand.”—*Life of De Foe*, vol. ii. p. 34.

## No. VI.

## LIST OF BOOKS AND TRACTS IN DEFENCE OF THE CHURCH OF ENGLAND, AND OF NONCONFORMITY.

The Inquirer may derive advantage from consulting any one or more of the following Books and Tracts that may fall in his way.

*In Defence of the Church of England.*

Hooker's Ecclesiastical Polity, a new Edition, by Benjamin Hanbury, Esq.—The judicious Hooker, as he is commonly termed, is justly regarded one of the ablest champions the Church of England ever had.

Dodwell on Separation.

Stillingfleet's Irenicum.

Pearson on the Creed.

Burnet on the Articles.

Cases to recover Dissenters.

Baxter's Plea for Nonconformity.

Paley on Establishments, in his Moral and Political Philosophy.

*In Defence of Nonconformity.*

Alsop's *Melius Inquirendum*, or Sober Inquiry, &c., ed. 3, 1681.

On account of his wit, he was called the Dissenting *South*.

Peirce's Vindication of the Dissenters.

Delaune's Plea.

Calamy's Defence of Moderate Nonconformity.

Lord Brooke on Episcopacy.

Watts's Humble Attempt towards the Revival of Practical Religion.

Social Religion exemplified, with Dr. Edward Williams's Notes,

Calderwood's *Altare Damascenum*.

Matthew Henry on Schism.

Edwd. Polhill, Esq., on Schism.

Neal's History of the Puritans.

Palmer's Nonconformists' Memorial.

Bourn's Vindication of Dissenters.

Fownes on Toleration.

Archdeacon Blackburne's Confessional.

Furieux's Letters to Judge Blackstone.

Towgood's Letters.

Towgood's Essay towards attaining a true Idea of the Character and Reign of King Charles the First, and the Causes of the Civil War. Extracted from, and delivered in the very words of some of the most authentic and celebrated historians, viz. Clarendon, Whitelocke, Burnet, Coke, Echard, Rapin, Tindal, Neal, &c. Third edition, 12mo.

An Answer to the Inquiry, *Why are you a Dissenter?* Fifth edition. 1812.

Graham on Establishments.

Friend's Letters to Bishop Prettyman.

- Gill's Eleven Reasons for Dissent, in his Posthumous Works.  
 Robinson's Plan of Lectures on Nonconformity.  
 Messrs. Bogue and Bennett's History of Dissenters.  
 Mr. Ivimey's History of the English Baptists.  
 Mr. Adam Taylor's History of the General Baptists.  
 Mr. Benjamin Brook's Lives of the Puritans. Their history is their best defence.  
 Mr. Benjamin Brook's History of Religious Liberty.  
 ————— Dissent fully justified.  
 Mr. Cornish's Brief History of the Puritans.  
 Mr. Wilson's History of Dissenting Churches.  
 Sketch of the History and Proceedings of the Deputies appointed to protect the civil rights of the Protestant Dissenters, with a Summary of the Laws affecting Protestant Dissenters.—No Dissenting congregation should be without this book.  
 The Chairman of the Deputies (1843) is Henry Waymouth, Esq.; J. Remington Mills, Esq., Treasurer; Hugh Terrell, Esq., Secretary.  
 Mr. Josiah Conder on Protestant Nonconformity.—This masterly performance has been judiciously abridged by the Author, for more general circulation.  
 Mr. Thomas Clarke's History of Intolerance.  
 Mr. Fuller's Reply to Mr. Robinson of Leicester.  
 Mr. Robt. Hall, in his "Liberty of the Press," Sect. 5.  
 Dr. Winter's Pastoral Letters on Nonconformity.  
 Counsellor's Bristed's Thoughts on the Anglican and Anglo-American Churches.  
 Dr. Newman's Sermon, intitled, "The Principles of Nonconformity sanctioned by the New Testament."  
 Dr. Newman's Pastoral Letter to the Baptist Church at Bow.  
 Reasons for Secession from the Church of England; by the late W. Hurn, formerly Vicar of Debenham, Suffolk, &c.  
 Principles of Dissent, by Mr. Scales of Leeds.  
 Twelve Lectures on Ecclesiastical History and Nonconformity, by Isaac Mann, A.M. 1820.  
 Memoirs of the Life and Times of Daniel De Foe, by Walter Wilson, Esq. 3 vols. 8vo.  
 Calamy's Life and Times, by John Towell Rutt, Esq.  
 Orme's Life of Baxter.  
 Dissent and the Church of England, by the Rev. John Angell James.  
 Hints on the Duty of Dissent, by a Congregational Nonconformist.  
 Dr. Price's History of Protestant Nonconformity in England. 2 vols. 8vo.  
 Dr. Wardlaw's Lectures on National Church Establishments.  
 Recent works, by Dr. Redford, Mr. Angus, &c.  
 Sir J. B. Williams's Letters on Puritanism and Nonconformity.  
 Prof. Vinet, on Professing Religious Convictions; translated by Mr. Theodore Jones.

