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A
DISCOURSE

Concerning the
Ecclesiastical Commission,

1689.

LICENSED,

October 29. 1689.

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A
DISCOURSE

CONCERNING THE

Ecclesiastical Commission,

OPEN'D IN THE

JERUSALEM - CHAMBER,

October the 10th, 1689.



L O N D O N :

Printed for **Ric. Chiswell**, at the *Rose and Crown*
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A
DISCOURSE

Concerning the
Ecclesiastical Commission, &c.



Though I never entertain'd
a good Opinion of the late
Commission for Ecclesiasti-
cal Affairs; yet concerning
This (which is of a very
differing Nature, and
has differing Ends) I
stand thus persuaded :

- I. It is agreeable to the Laws of the Land.
- II. It is not prejudicial, but usefull to the Convocation.
- III. It tendeth to the well-being of the Church.
- IV. This is a fit Juncture for the putting the designe of it into execution.

I. This

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I. This Commission is agreeable to the Laws of the Realm.

It is founded upon a Legal bottom; for it is undoubtedly a Right of the King to call any number of his Subjects together to advise concerning such things as He shall think fit to propose to Them. And here is no Acting required by this Commission, but only the Giving of Advice.

It is further justified by several Presidents since the Reformation.

It was by a Commission that the Common-Prayer-book was Compiled^a in the third year of King Edward VI. the Commissioners meeting at his Castle of Windsor*. And both the Parliament and Convocation readily approv'd of it, (as is manifest by the Preamble of the

^a See the Names of the Compilers, in p. 24. of the Appendix.

* Full Cb. Hist. p. 386.

^b See part of Act^b. the Act, in Appendix. p. 22, 23, 24.

^c Cambd. Eliz. p. 23. An. 1558. See the Names of the Reviewers, in Appendix. p. 25.

It was by Queen Elizabeth's Order, that the Second Book of King Edward (which had passed in Parliament in the fifth and sixth years of his Reign, and been repealed in the days of Queen Mary) was Review'd in the first year of Hers^c: Which Review being made, and upon it some Emendation, the Book was again authoris'd by Act of Parliament.

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In the Year 1559, it being resolv'd that the *Doctrine of the Church* should be set out, as it had been done in King *Edward's* time, the *Articles* of it began to be prepared ^a. ^a Hist. of Ref. part 3 p. 405. After much deliberation, they were compiled by Dr. *Matthew Parker*, Archbishop of *Canterbury*, in conjunction with Two and twenty Bishops ^b. This being done, they pass'd in Convocation in the Year 1562. and were confirm'd by Parliament in the Year 1571. Mr. *Fuller* believ'd they were ^c compos'd in Convocation; but Dr. *Heylin* did not. ^c Full. Cb. Hist. b. 9. p. 72. ^b See the Names of the Compilers, in Append. p. 25. ^d Heylin Hist. Ref. p. 158.

In the Proclamation of King *James* the First, entituled, *A Proclamation for the Authorising an Uniformity of the Book of Common-Prayer to be used throughout the Realm* ^d; there is mention of a former Proclamation giving notice of the Conference at *Hampton-Court* about Religion, betwixt Conformists and Dissenters. ^d See part of that Procl. in Append. p. 26.

I will not insist on this, or on the *Translating of the Bible*, and sundry other Ecclesiastical Matters done without a Convocation in that King's Reign: My purpose not being to dispute nicely about the Authority of All Things that have been done, but only to shew

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shew, that greater Things have, without offence, and without prejudice to the Church, been formerly done; either by *private Order*, or by *publick Commission* or *Proclamation*, than giving **M E E R A D V I C E** concerning such things as are fit and proper to be laid before a *Convocation*; which is the present Case.

At the Return of King *Charles the Second*, the *Liturgie* was reviewed by His *Commissioners*, who sat at the *Savoy*. Reference is had to that *Commission* in the last *Act of Uniformity*; and it is, by that *Act*, approved^a. Since that time no Law has been made derogatory to that Power by which the King has granted this *Commission*.

^a See part of the *Act* in *Appendix*, p. 26, 27.

II. Neither is A *Commission*, nor **T H I S** *Commission*, prejudicial to a *Convocation*, but useful to it.

A *Commission*, before a *Convocation* meets, is not prejudicial to it: For (besides that it has been hitherto found beneficial by experience) the very *Nature* of it shews its Usefulness.

That

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That which Commissioners do, is only by way of preparation, which saveth Time and Labour, and provideth something ready for the Convocation to go upon. In all Assemblies, that which is not to be compleated without the Major part of them, is begun by a few.

It is certain, that the Methods of the Two Houses of Parliament Are not exactly the same with those of the Convocation, which by using its own, does not. (as a late *Querist* does seem to insinuate) presume to prescribe to Them. But though the Two Houses have not that Method by a *Commission*; yet no Member of Parliament, who, either by Himself; or by the Advice of private Friends, prepares an useful Bill, is by either of the Houses reprehended when he aske leave to bring it in.

* A Letter to a Friend, containing some *Queries* about the *New Commission*, p. 4:9.

For the Convocation, the first beginning of any thing that is to be done there, cannot be made by a *Committee* appointed by it self. For though the Members can meet by virtue of the King's *W R I T*; yet, since the Act concerning the *Submission of the Clergy*; without the King's *W A R R A N T*, they cannot

2 An. 25. H. 8. Reviv'd 1 Eliz. See Append. p. 21.

B

legally

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legally deliberate upon any one Ecclesiastical Matter. It is therefore by some Spring without the Houses, by which the King moves, both with respect to the granting a **WARRANT**, and to the *Matters* which are debated upon the Authority of it.

And if the King, who might have proceeded upon His own Judgment, or upon very private Advice in this Affair, is pleased to do it by so publick and solemn an Act as That is, of issuing forth an Ecclesiastical Commission, the *Preparation* is the more likely to be well made.

And this being but *Preparation*, the Convocation is not prejudg'd or limited by it. . . It is the subsequent **WARRANT** that *limits or enlarges* their Powers, as it pleaseth a King, and not the *Commission* it self. The Things which by virtue of it, are prepar'd, are *Proposals* only, not *Impositions*.

And as a *Commission* in general, is not a just Grievance to a Convocation; so neither is *This present Commission* to be so esteemed.

Either with respect to the *Power* given; or to the *Persons* named in it.

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The Power given in this Commission, is no more than that above-mentioned, of *Deliberation, Preparation and Proposal*, expressed in these words,
— So that the Things by you so considered and prepar'd, may be in a readiness to be Offer'd to the Convocation at their next meeting, and when Approv'd by them, may be presented to Us and our Two Houses of Parliament; that if it shall be judged fit, they may be established in due form of Law.

The Persons employ'd in it, are not such as may probably injure either Church or Convocation; whether we consider,

See their Names in Appendix, p. 27, 28.

Their Office and Rank in the Church.

Their Personal Qualifications.

Or, Their Number.

By Office, they are all Church-men, and so the more likely to be skill'd in the Matters of their own Profession.

By Place, they are, for much the greater part, such men as will sit in Convocation, whensoever it meets; they being Bishops, Deans, and Archdeacons.

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Their *Personal Qualifications* are such, that I may presume to say, indifferent Judges will not think them incompetent for *this Affair*.

It is true, they have been publicly traduc'd in a late Paper of *Queries* * as *ASSUMING men*, as men who will think themselves *BOUND IN HONOUR* to defend what they shall have done; as men who have

* A Letter to a Friend, containing some *Queries* about the *New Commission*, p. 1, 2, p. 4.

Tenderness and Moderation enough to part with any thing but their *Church Preferments*. As *Men* who have a *Latitude* to conform to a *Church de Facto*, which has *Power* on its side.

These are very hard words, whosoever gave them, and proceed from a Temper *ASSUMING* enough, to say no worse of it.

There is a great deal of *Spite* in them, but not a grain either of *Truth*, *Justice*, or *Charity*. So far are they from *Assuming*, that I have ground to say, They have *declared among themselves*, That notwithstanding the offer of their present *Opinions*, they would not con-
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clude themselves, but reserve a liberty of changing their minds, if in Convocation any cogent Reasons which they had not yet thought of, were brought before them. If they were such as that Paper represents them, yet why is it a Point of *Honour* to defend mere *Proposals*? And then I would know, by what Instances it appears that they are truly such as they are there represented, MEN ^(b) who ^{b Quer. p. 4} conceal their own inclinations till it is time to show them. MEN likely to do the Church of England a good turn when opportunity serves, and which perhaps they imagine now they have: Men ready to sacrifice their Consciences to their HONOURS and PREFERMENTS? They must needs have a great defect in their Memories, who have forgotten the time when these very Men with true Christian Courage, hazarded all that was dear to them in this world, in order to the support of this Church, and the true Religion professed in it, by refusing to read a Declaration, which was (I believe) on purpose framed for the overthrow of our *Establishment*.

As to the LATITUDE with which they are charg'd; they did not show it when they

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they were tri'd; and now (God be thank'd), they have no Temptation to it; and I fear there may be in those who are, without cause, their Enemies, a sort of N A R R O W N E S S that is not more commendable.

They have indeed this L A T I T U D E in them, That provided Good be done to the Church, they would rejoice in it, though even those who are their Adversaries, should happen to have the doing of it.

Quer. p. 4.

For their N U M B E R, it is again (*b*) said falsely and absurdly, as well as spitefully, That, *as it may happen, our Church may be chang'd and alter'd, and transformed by N I N E men.* That number of the *Quorum* does, by one, exceed that of the intire Body of those who by Order review'd the second Book of King Edward the Sixth in the first of Queen Elizabeth; for, as *Cambden* (where above-cited) does assure us, there were joined with Dr. Parker no more than seven Persons; but six, saith *Mr. Fuller* †, forgetting Dr. Bill; though after
 consul-

† Ch. Hist. b. 7. p. 386.

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consultation with these *, the consent of others was to be desired.

* H. of Ref. Cell. vol. 2. p. 330.

Neither is it at all probable, that the *Nine* of the *Quorum* should, at any two Meetings be but just *Nine*, and those the very same Men.

But supposing the Commissioners to be Men of ill Design, yet neither have the *Quorum* of *NINE*, nor yet the whole *Thirty* together, Power given Them to Change, Alter, or Transform any thing, but only to offer what, in their present Opinion, is fit to be offered to the *Convocation*, to be there debated; and after such debate, to be approved or rejected.

I confess there are some Great and Excellent Men who are not named in this Commission; Neither have we such Hopes as we most earnestly wish we could have had of their appearing in Convocation.

But

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* Quer. p. 5.

But whatsoever the Cause of that may be, (for it becomes not me to judge Them), and whatsoever the Suggestions of the Quærist are *, the Commissioners design nothing so unreasonable, as to fear it would not pass in a Free Convocation, if Those Reverend and Judicious Prelates were present. For those Reverend Fathers of the Church have declared Their Opinions in Conversation, That Great Improvements might be made both in our Offices and our Discipline, and ought in due time to be so; and particularly towards Dissenters, They solemnly told King James, "That they wanted no due Tenderness towards Them, but were willing to come to such a Temper as should be thought fit, when that Matter should be Considered and Settled in Parliament and Convocation. And I am confident, They All sincerely meant the same thing they so publickly declared.

III. But

In the *Commission it self*, there is no *unreasonable Thing design'd*, neither is it at all probable that the *Commissioners should pervert the good Ends of It*. But, by both, the *Support and Improvement and Well-being* of the Church is directly aim'd at. III.

The *Design of the Commission* is set forth in these Words in the Body of It. 'Whereas
' the particular Forms of Divine Worship, and
' the Rites and Ceremonies appointed to be
' us'd therein, being Things in their own Na-
' ture Indifferent and Alterable, and so ac-
' knowledg'd; It is but reasonable that, upon
' weighty and important Considerations, ac-
' cording to the various Exigences of Times
' and Occasions, such Changes and Alterations
' should be made therein, as to those that are
' in Place and Authority should from time to
' time seem either necessary or expedient.

' And 'Whereas the Book of Canons is fit
' to be review'd, and made more suitable to
' the State of the Church; and 'Whereas there
' are Defects and Abuses in the Ecclesiastical
C ' Courts

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‘ Courts and Jurisdictions, and particularly
 ‘ there is not sufficient Provision made for the
 ‘ Removing of Scandalous Ministers, and for
 ‘ the Reforming of Manners either in Mini-
 ‘ sters or People: And ~~whereas~~ it is most fit
 ‘ that there should be a strict Method prescri-
 ‘ bed for the Examination of such Persons as
 ‘ desire to be admitted into Holy Orders, both
 ‘ as to their Learning and Manners.

‘ We therefore, out of Our Pious and
 ‘ Princely Care for the Good Order, and Edifi-
 ‘ cation, and Unity of the Church of *England*
 ‘ committed to Our Charge and Care; And
 ‘ for the Reconciling, as much as is possible, of
 ‘ all Differences among Our Good Subjects,
 ‘ and to take away all Occasions of the like
 ‘ for the future, have thought fit to authorize
 ‘ and empower you, &c. and any Nine of
 ‘ you, whereof Three to be Bishops, to meet
 ‘ from time to time, as often as shall be need-
 ‘ ful, and to prepare such Alterations of the
 ‘ *Liturgie and Canons*, and such Proposals for
 ‘ the Reformation of Ecclesiastical Courts, and
 ‘ to consider of such other Matters as in your
 ‘ Judgments may most conduce to the Ends
 ‘ above-mentioned. In

In pursuance of the Sense of these Expressions, it may be shewn,

That *All Churches*, in process of time, though as well constituted at first as the Case would bear, may admit of Alterations and Improvements. (a)

(a) Artic. 34^r
Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mens Authority, so that All things be done to edifying.

That our Constitution was Review'd in Lxi. and yet, notwithstanding that Review, is capable of *this* which is now intended.

That what is now design'd is for its Support and Advantage, with respect both to *Conformists* and *Dissenters*.

1. All Churches in Process of Time, though at first as well constituted as the Age and Case would bear, may admit of Alterations and Improvements. He who affirms the contrary, believes a Visible Church on Earth may, in some one Age, be brought to Perfection even in Circumstantial Things, which varie with Time, and Place, and Custom: And he uses an Argument against all Reformation from

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the time of the Establishment of such a Scheme. Upon this false Ground it was that
 (a) *Heath and Fecknam*, in the First Year of Queen *Elizabeth*, oppos'd the *Act of Uniformity*, objecting; That these Changes were Departures from the Standard of the *Catholick Church*; That Points once defin'd, were not to be brought again into question; That the Church should be constant to it self: Forgetting the common Practice of their own Church. Ours, and every sound Church, is constant to it self in *Substantials*, and in the general frame of Forms of Worship; but in Things of an *alterable nature* it ought not to be so.

(a) Hist. of
 Ref. p. 393. l. 3.
 An. 1559.

Where Alterations are fit for the Edification of Christians, the real Good of them will overweigh the accidental Evil of the Surmize of the Ignorant, who may for a Week or two fantasie that their Religion is chang'd: Neither is such Change and Improvement a Reproach to Church-men. They are not fickle, who are constant in all necessary Things, and in Circumstantials affect not Change, but do it when Piety, and Peace, and Discretion require it.

The



The Church of Rome it self, though She pretends to Infallibility, has not show'd a stiffness against All Alterations. She has made very many, and might have made them for the Common Good of *Christendom*, though she has fail'd extremely in it.

The *Roman Breviary* now in use is called by themselves, *The Restored or Reformed Breviary*. *Breviarius restitutum.*

Their short *Latin Service* of the *Canon of the Mass*, has been so often varied, that it is now the least part of its self. Nay, the very *Jesuites* themselves in the disposition of their *Bibles* in their *Library* at *Paris* (a) distinguish their *Latin ones* into *Those Before* and *those After Correction*.

(a) Syst. Biblioth. Coll. Par. Soc. Jesu. p. 17. Latina ante Correctionem. Latina post Correctionem.

2. *Our Constitution* was review'd in *LXI.* and yet notwithstanding *that Review*, is capable of *Another*.

The *Commissioners* of that time did not add the last hand to that *Work*, so as to render it incapable ever after of being corrected and improved.

Some

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Some who have well considered All the *Alterations* and *Additions* then made by them (which amount to the Number of about 600.) are sufficiently convinc'd, that if *They* had *reason* for those changes, there is *equal*, if not *greater reason*, for some further *Improvements*.

If *They* had foreseen what has since come to pass, I charitably believe *They* would not have done all that they did, and just so much and no more. And yet I also believe, that if *They* had offer'd to move much further, a *Stone* would have been laid under their *Wheel* by a secret but powerful *Hand*. The *Mystery of Popery* did even then work, and a *Romanist* has very frankly inform'd us of the *Expectation* rais'd in that *Party* in the beginning of the *Summer* of *LXL*. (b) 'They had some hopes cherish'd in them, of *Liberty* of *Conscience*, of the removal of the *Sanguinary* and then of other *Penal Laws*, and of *Forty Chappels* to be opened for *Them* in and about the *City* of *London*.

(b) *Vid. Cauf. Valefian. p. 126, 127, 128.*

Much more is understood by those who have penetrated into the design of a certain Paper, called commonly, *The Declaration of Sommerset-House.*

The Enemies of this Commission do seem to grant a need of Reformation in the *Canons* (*d*) and *Ecclesiastical Courts*; and They well understand (and I wish from my heart that their Charity were equal to their Skill,) that the Book called *Reformatio Legum* was long ago prepar'd, and has from that time, been very well esteem'd, though not authoriz'd and put in execution. (*d*) *Queries.*

It is true, the present Church-men have given their *Assent* and *Consent* to the last Book of Common-Prayer; but even part of that *Consent* is to the *Preface* of it, in which it is set forth that there are, in Churches, Circumstantial^s which from time to time may admit of Alteration.

Neither can any Man reasonably think, that when They *Assented* and *Consented* to the use
of

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of the Book, as containing nothing that was *unlawful*, They intended to declare, that every Thing in It should be *unalterable*.

3. For the Alterations and Additions now intended, I verily believe they will conduce to the great good of this Church, though *as it is*, I am persuaded it *is the best constituted Church in the World*; and that the Person reflected on (e) as writing those words in a *good mood*, did publish no more than was his settled Judgment.

(e) *Queries.*
P. 4

But the best Church is not absolutely perfect in all Circumstantial Things, nor can it ever be made so here on Earth.

I am in part of the Opinion of the *Querist*, (f) That *the Prayers cannot be alter'd for the better by any meer human Composition*. This seems to be true of the *Confessions*, at the beginning of the *Service*, and at the *Communion*, and of many other Forms: but it ought not to be said of every Collect. But the great business as to the Liturgy, is the adding to some Offices, and preparing new ones which are wanting, and the amending of Rubricks.

To

To instance publickly in any possible Alterations and Improvements, is unreasonably to prevent the Commissioners and Convocation. But *Time* will show, by the *Particulars*, that this Church may receive Great advantage, and no prejudice, by *That Work*, which is, by some, so angrily, tho' causelessly spoken against. They must pardon me if so near after the mentioning of them, I take notice of the French *Papists* who have, in so many of their late *Gazetts*, revil'd both the *Commission* and the *Person* named in It. They are not apt to speak ill of a thing that would do hurt to us.

Good is intended, and may be done, to the benefit both of Conformists and Dissenters (g).

Conformists who purpose to continue such, will naturally be glad if the *House* in which they resolve to live and die, have all the strength and beauty added to it which can be given It by *Commission, Convocation, and Parliament.*

(g) *Quer. p. 1. Qu. 2. Whether intended for the sake of the Church, or for the satisfaction of Dissenters, or to serve both these ends together?*

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As to *Dissenters*, for such as are either against *All Forms*, or (whilst the Healing of our Breaches is under consideration) go on with *fresh Ordinations*, or (as the *Quarist* (a) relates the Story of some in *Northampton*) like *Novatianus* of old, oblige their *Communicants* to *Vow or Swear upon the Sacrament*, that They will never return to the *Communion of the Church of England*; we must leave Them to God. Better things are to be hop'd from some, at least, of this *Generation*, and from many more in the next. And if the *Convocation* do's its own reasonable part, (as I am confident it will) to make an *Union* among *Protestants*, let Those look to It at whose door the *Fault* lies, in case the *Separation* continues: They will surely be left without *Excuse*.

IV. Now because *Things which may be done*, yet are not to be done at a time when they are not *expedient*; It is my opinion, that The *Things* designed in the *Commission* should, for that Reason, be *done now*; this being a fit juncture for the pursuing the *Ends* of It.

That

That is true which the *Querist* says (b), and in part he makes it good by his own manner of writing, that the *Passions of Men at this time are in a vehement Fermentation*; but it is so always in all Revolutions; and 'tis one great business of the *Parliament and Convocation* to allay our Heats: but He that would abate the Fever, may stay too long if he forbears to prescribe till the Blood is quiet.

(b) *Querist*. p. 6. Q. 2.

It is again granted to him, that the Church at this time *has powerful Enemies* (c). I think it seldom is without Them. But if it do's its part in showing a true Christian Temper, I doubt not but God will disappoint their devices.

(c) P. 3. Q. III.

An Attempt is to be made towards an *Union amongst Protestants*, and I humbly offer those Reasons to the Consideration of better Judges, which move me to believe that *This is the Time for It*.

Their *Majesties* have declared their desires of it.

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The *House of Lords* have given us their Sense of it, in the *Bill of Union*. The Bill was brought down to the House of Commons, and had a Place on the Table amongst other Bills, till their Prorogation. *Toleration* is already granted by Statute; the Nature of which requires our utmost Application in order to the preserving our own People, and the bringing in of Dissenters, for the good of both.

The Eyes of the World are upon us: All the *Reformed Churches* are in expectation of something to be done which may make for Union and Peace. Greater numbers of the *Irish* and *French* Protestant Clergy are now here, than ever were since we were a Nation. We may consult them with Ease, and not without Benefit.

No Man can be wise too late: For Wisdom would not delay what is necessary or expedient to be done beyond the due Seasons of Action. After the Year Lxi, though there were sometimes *Writs* issued out for the meeting of a *Convocation*, yet no *Warrant* could be procur'd for the

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the Support and Improvement of the Church, during the Reign of King Charles the Second; much less were we to expect it from King James.

Those therefore, in my Opinion, do not give wholesom Advice, who say, *Do nothing now, or As little as may be.* Little or Much is not the Business, but as much as is fit. And if One Opportunity be neglected, it may discourage the Powers that offer It, from vouchsafing Another.

Upon the whole Matter, I have a threefold Request to make.

The *First* is to those ~~Churchmen~~ to whom the Commissioners and Matters in the Commission are not fully known, and who may have conceived some Prejudice against *Them*, and the *Work* under their Hands, by means of any Letters, or Printed Pamphlets, containing uncharitable Misrepresentations, and sent about too industriously by Those who are either Enemies to *Peace*, or Persons employ'd towards

A Discourse concerning the

wards the making of It, or have a *Zeal not according to Knowledge*. I heartily pray them, That, as becomes their Holy Function, they would duly consider both *Things* and *Persons*, before they censure them, and forbear *judging before the Time*, lest they offend God, and lead the People into an Error, out of which it will not be easie to bring them afterwards.

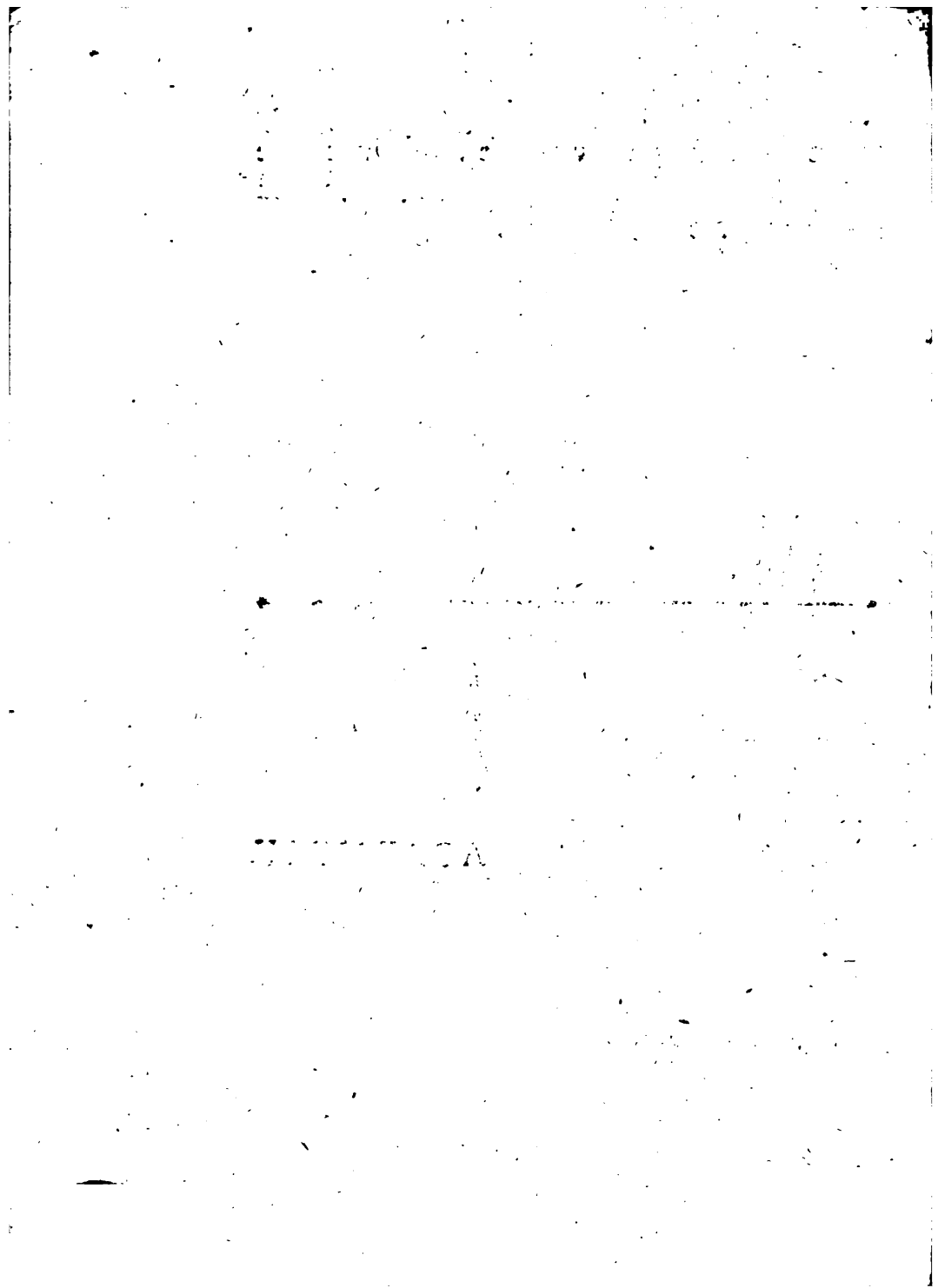
The *Second* is to the *People*. I earnestly beseech Them not to give too open an Ear to any such Censures of *Things* which they do not yet fully understand, and which, for ought they know, may prove a great Blessing to Them; nor receive ill Impressions concerning *Men* who, having with *Judgment* and *Zeal*, and Firmness in both, endeavour'd to support This Church in the late *Difficult Times*, are not likely, upon any Account whatsoever, to betray It in *These*.

The *Last* is to the *Quaritt*, whether he be of the *Laity* or the *Clergy*. I entreat him to make some Christian Reflections upon his *Letter*, and piously to consider whether he hath not
been

been angry without Cause, judged rashly, done to the Commissioners what he would not have had done to himself, and endeavoured to lead others into the like Offences.



APPENDIX



A P P E N D I X.

Anno 25 Henrici Octavi.
Cap. 19.

An Act concerning the Submission of
the Clergy to the Kings Majesty.

WHere the Kings Humble and Obedient Sub-Sec. p. 5.
jects, the Clergy of this Realm of *Eng-*
land, have not only knowledged according to the
Truth that the Convocations of the same Clergy, are
and always have been, and ought to be Assembled
by the Kings Writ, but also submitting themselves
to the Kings Majesty, have promised (*in Verbo Sa-*
cerdotis) that they will never from henceforth pre-
sume to attempt, alledge, claim, or put in ure or
enact, promulge, or execute any new Canons, Con-
stitutions, Ordinances Provincial, or other, or by
whatsoever other Name they shall be called in the
Convocation, unless the Kings most Royal Assent,
and License may to them be had, to make, pro-
mulge, and execute the same, and that his Maje-
sty do give his most Royal Assent and Authority in
that behalf, &c.

Ann. 2. & 3. E. 6. C. 1.

See p. 2.

WHereof long time there hath been had in this Realm of *England*, and in *Wales*, divers forms of Common Prayer, commonly called the Service of the Church; that is to say, the use of *Sarum*, of *Tork*, of *Bangor*, and of *Lincoln*: And besides the same, now of late, much more divers and sundry Forms and Fashions have been used in the Cathedral and Parish Churches of *England* and *Wales*, as well concerning the *Mattens*, or Morning Prayer, and the Evening Song, as concerning the Holy Communion, commonly called the *Mass*; with divers and sundry Rites and Ceremonies concerning the same, and in the Administration of other Sacraments in the Church. And as the Doers and Executors of the said Rites and Ceremonies, in other Form than of late years they have been used, were pleased therewith; so other not using the same Rites and Ceremonies were thereby greatly Offended. And albeit the Kings Majesty, with the advice of his most intirely beloved Unkle, the Lord Protector, and other of his Highness Council, hath heretofore divers times assaid to stay innovations, or New Rites concerning the Premisses: Yet the same hath not had such good success as his Highness required in that behalf. Whereupon his Highness by the most prudent advice afore said, being pleased to bear with the frailty and weakness of his Subjects in that behalf, of his great Clemency hath not only been content to abstain from punishment of those that have offended in that behalf, for that his Highness

ness taketh that they did of a good Zeal: But also to the intent a uniform, quiet and godly Order should be had concerning the Premisses, hath appointed the Archbishop of *Canterbury*, and *certain of the most Learned and Discreet Bishops, and other Learned Men of this Realm*, to consider and ponder the premisses, and thereupon having as well Eye and respect to the most sincere and pure Christian Religion taught by the Scripture, as to the usages in the Primitive Church, should draw and make one convenient and meet Order, Rite and Fashion of Common and open Prayer, and Administration of the Sacraments, to be had and used in his Majesties Realm of *England*, and in *Wales*, the which at this time by the aid of the Holy Ghost, with one uniform agreement, is of them concluded, set forth and delivered to his Highness, to his great comfort and quietness of mind, in a Book Intituled: **The Book of the Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church after the use of the Church of England.** Wherefore the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, considering, as well the most Godly Travel of the Kings Highness of the Lord Protector, and other of his Highness, Council, in gathering and collecting the said *Arch. Bishops, Bishops, and Learned Men together*, as the Godly Prayers, Orders, Rites and Ceremonies in the said Book mentioned, and the considerations of *altering those things which be altered, and retaining those things which be retained* in the said Book; but also the honour of God and great quietness, which by the Grace of God shall insue upon the

one and uniform Rite and Order in such Common Prayer, and Rites and Extern Ceremonies to be used throughout *England* and in *Wales*, at *Calice* and the marches of the same, **go give to his Highness most hearty and lowly thanks** for the same, and humbly pray that it may be ordained, and enacted by his Majesty, with the Assent of the Lords and Commons in this present Parliament Assembled, and by the Authority of the same, &c.

See p. 2.

The Compilers of the Book of Common Prayer
An. 3 Edw. 6.

Tho. Crammer Arch-Bishop of *Canterbury*.

George Day Bishop of *Chichester*.

Dr. Goodrich Bishop of *Ely*.

Dr. Skip Bishop of *Hereford*.

Henry Holbeck Bishop of *Lincoln*.

Nicholas Ridley Bishop of *Rocheſter*.

Thomas Thurlby Bishop of *Westminster*.

Dr. May Dean of *St. Pauls*,

Dr. Taylor then Dean, afterwards Bishop of *Lincoln*.

Dr. Haines Dean of *Exeter*.

Dr. Robertſon Arch-Deacon of *Leiceſter*, afterwards Dean of *Durham*.

Dr. Redman Dean of *Westminster*. Mr. of *Trinity Colledge*, *Cambridge*,

Dr. Richard Cox then Almoner to the King, afterwards Bishop of *Ely*.

Fuller Church History l. 7. p. 386.

Reviewers

Reviewers of the Common-Prayer 1558. See p. 2.

Dr. Parker, Cox, May, Bill, Pilkington, Smith, Whitehead, Grindal. Camb. Eliz. A. 1558, p. 23.

Compilers of the Articles of 1562. MS. D.W

Matthæus Parkerus *Cantuariensis.* See p. 3.
 Edmundus Grindallus *London.*
 Robertus Horne *Wintoniens.*
 Richardus Cox *Eliensis.*
 Nicolaus Bullingham *Lincolniens.*
 Thomas Bentham *Lichfeildens.*
 Joan. Jewellus *Sarisburiens.*
 Gilbertus Barkley *Bathoniensis.*
 Gulielmus Allen *Exoniensis.*
 Joan. Parkhurst *Norvicensis.*
 Edwinus Sandes *Wigorniensis.*
 Joanes Scory *Herefordensis.*
 Gulielmus Barlow *Cicestrensis.*
 Edmundus Gwest *Roffensis.*
 Richardus Cheyney *Glocestrensis.*
 Edmondus Scambler *Petriburgensis.*
 Rich. Davies *Menevensis.*
 Antonius Kitchin *Landavensis.*
 Rolandus Merick *Bangorensis.*
 Thomas Young *Eboracensis.*
 Jacobus Pilkington *Danelmens.*
 Joannes Best. *Carleolensis.*
 Gulielmus Downam *Cestrensis.*

By

By King James the First.

In H. Leſtran-
ges Affin. of div.
Lit. p. 6.

See p. 3.

A Proclamation for the Authorizing an Uniformity of the Book of Common Prayer to be used throughout the Realm.

Some of those who mistooked the State of Religion here Establish- ed held Assemblies without Authority; whom we restrained by a former Proclamation in the Month of October last, and gave In- timation of the Conference we intended to be had with as much speed as conveniently could be for the ordering of These things of the Church, which accordingly follow'd in the Month of January last, at Our Honour of Hampton-Court, where before Our Self, and Our Privy Counsel, were Assembled many of the graveſt Bishops and Prelates of the Realm, and many other Learned Men, &c.

March 5. In the first Year of
Our Reign of England, &c.

14. Carol. 2.

See p. 4.

WHereas in the first year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one book Entituled, The book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyned to be used by Act of Parliament holden in the first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.* — —

— the Kings Majesty (according to his Declaration of the five and twentieth of October, One thousand