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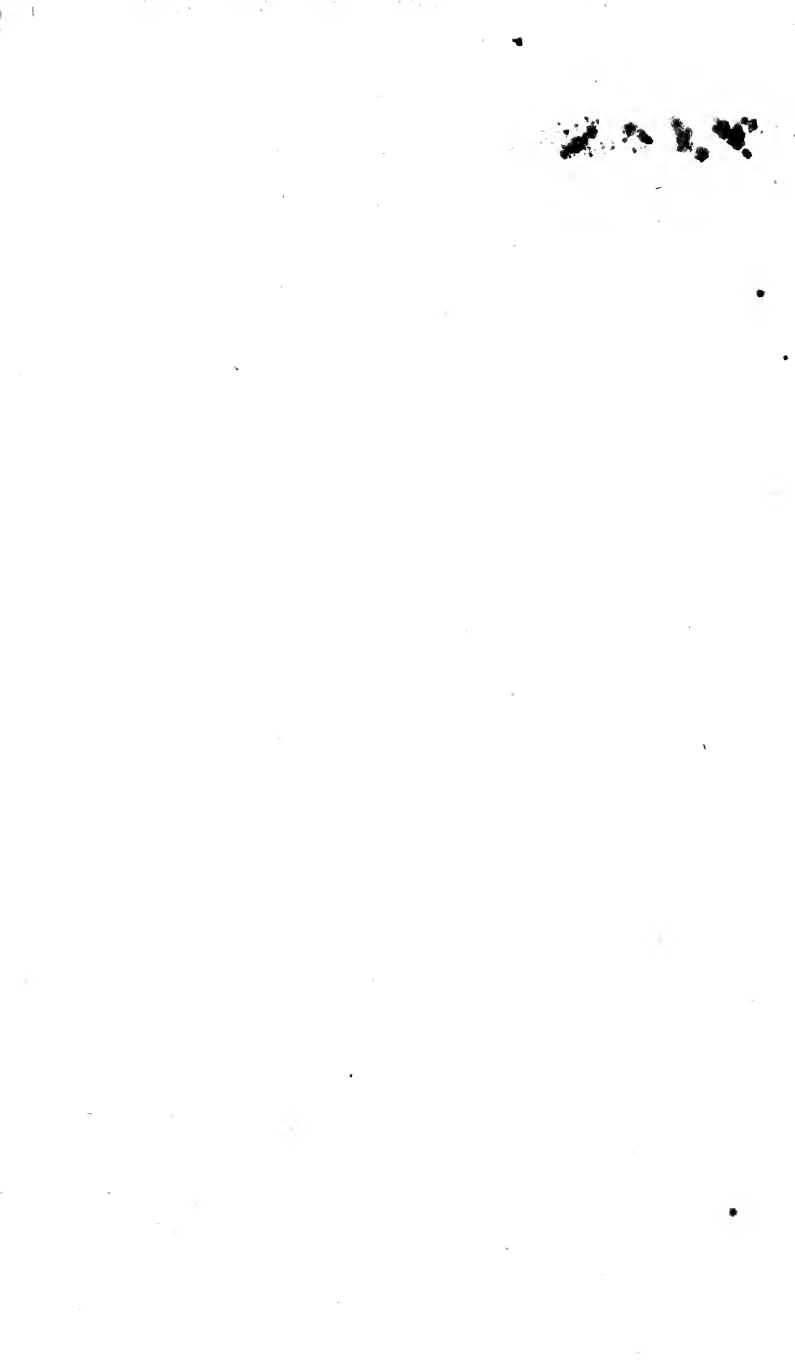
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John Rogers

A N

A N S W E R

T O T H E

REPRESENTATION

Drawn up by the

COMMITTEE

O F T H E

Lower-House of CONVOCATION

C O N C E R N I N G

Several Dangerous POSITIONS and
DOCTRINES contain'd in the Bishop of
Bangor's PRESERVATIVE and SERMON.

Hoadly

By BENJAMIN, *Lord Bishop of BANGOR.*

L O N D O N :

Printed by *W. Wilkins*, for J. KNAPTON at the
Crown, and T. M. CHILDE at the *White-*
Hart, in *St. Paul's Church-Yard.* 1718.





T H E
P R E F A C E.



THE Reader is desired to observe that The *Representation*, to which the following *Book* is an *Answer*, was drawn up by a *Committee* of the *Lower-House* of *Convocation*; and never approv'd of, by the *Lower-House*, so as to be made The *Act* of it: tho' many have been led to think it was, by the low *Artifice*, made use of in the *Title-Page* to the Printed Copy of it.

As soon as I heard of the *Intention* of *Some* in the *Lower-House*, (as well as of the *Design* of *Others*, which I now do not enter into ;) I had no other *Thought*, *Desire*, or *Resolution*, but to *Answer*, in My *Place*, before the *Same House*, to which This *Accusation* was design'd to be brought ; and before Those *Worthy Prelates*, to whom the *Appeal* was to be made. But it was thought proper, (out of a sincere *Regard*, as I verily believe, to the *Interest* of Our *Constitution* in *Church* and *State*;) to put a *Stop* to the *Sitting* of the *Convocation* : Which, (because it has been unkindly and industriously represented as the *Effect* of My *Sollicitation*, and an *Argument* of My *Fear*, and what I fled to, for *Refuge* ; I am obliged to declare, before the *World*;) was done, not only without My *seeking* ; but without so much as My *Knowledge*, or even *Suspicion* of Any such *Design*,

Design, 'till it was actually resolv'd and order'd. Nay, That it was far from My Design to *take Refuge* in this *Prorogation*; or, under the Cover of it, to hide My own Unwillingness or Inability to maintain what I had taught; This *Defense*, (which I promis'd publicly as soon as possible,) is, I hope, an *Unanswerable Argument* to the *World*.

And I must here take the Liberty to add, because I can add it with a safe Conscience, and securely speak it before the whole World, that I never have, upon any Occasion, directly or indirectly, by My-self or Others, by plain Words or the most distant Intimation, express'd the least Desire that Any Thing should be oppos'd to *Argument*, but *Argument*; nor ever, with respect to Any Persons differing from *Me* in their Sentiments, have had Any other Wish in My Heart, but that *They* and *I* might be heard, and read, by

the World, with Equal Impartiality, and Equal Regard, and Equal Advantage.

As to the *Prorogation* of the *Convocation* ; it neither tends to hinder Any *Light* from appearing, which possibly can be procured : nor can It have such an Effect, in its natural *Consequences* ; but the Contrary. For the Debate is, by this Means, taken from the *Bar of Humane Authority* ; and brought to *That of Reason and Scripture* : remov'd from a Trial by *Majority of Voices* ; (which cannot be a *Trial* to be contended for either by *Truth*, or by the *Church of England* ;) and brought to *That of Argument* only. And certainly, No *Christian* or *Protestant* can justly and consistently find Fault with this.

The Controversy is rather more expos'd to *Light*, than probably it would otherwise have been. The *Matter* now lies before the World. The *Appeal* is made to the Judgment of *All*, who are equally concern'd.

The

The *Members* of the *Committee*, and All other Men, have the same Right to publish *Their* Thoughts, as *I* have, to publish *Mine*. And I confess, I think it to be the *Duty* of Those *Worthy Persons* who began *This Debate*, to lay their Sentiments again before the World. I am so far from wishing to discourage it, that I would rather invite and persuade Them to it. And I can truly say that I rejoyce as sincerely in the *Liberty* We enjoy in this Nation, when it is made use of, in a *Christian Way*, against My own Doctrines, as when it is used for Them ; because it tends, both to discover what is *True*, and at length to fix it in the Minds of Men.

In the *Defense* of Any *Doctrines* or *Positions*, against *Objections*, Every *Writer* in the World always claims the *Common Right* of *Interpreting* His own Sentences, or Expressions, by Others of His own Sentences, and Expressions : And We find

All Men constantly complaining, (and particularly *Some* who have already appear'd against *Me*, in this *Controversy*;) when They imagine Themselves not to be treated, even with *Equity* and *Allowance*, in the *Interpretation* of Their own Words. I hope therefore, A Right of a lesser Nature, which may be claim'd in *Strict Justice*, will not be denied to *Me*; the *Right* of knowing My own *Principles*, and My own *Design*, better than *Any* one else; and of explaining My-self according to *Them*; and consistently with All My own Plainest and Clearest Declarations in the same Discourses, and all made use of confessedly to the same Purposes. This I can say, That I have put no *New Sense* upon My Words; that I have fix'd No Meaning upon Any of My Expressions, but *That*, of which They are not only as *easily* capable, as of any *Other*; but which is indeed the only *Meaning*, of which They
are

are capable, agreeably to All My other most open *Expressions*, of the Sense of which there has been, and can be, no Doubt. Nor have I invented *Principles* since, to support what I had said ; but laid before the World Those very *Principles*, which led me first to say, what I now defend. And indeed, so far I have been from finding reason to *evade*, or to *draw back* ; that I have found great, and, to *Me*, irresistible *Arguments* to *press forward* ; and to open and unfold the *Doctrines* flowing from Those *Principles*, much more widely, and unreservedly, than I had before done.

I design that this *Book* shall be follow'd, as soon as conveniently may be, with a *Large Collection*, out of the most famous *Christian Writers*, both of This and Former Ages, who have embraced and publicly profess'd the *same Doctrines*, for which I have been treated with so much Severity : Not to induce *Any Persons* to
re-

receive what I have taught, for the sake of *Great Names*, or upon that *Argument of Authority*, which I as truly disdain, in My own Cause, as I will ever heartily oppose it in that of *Others*; but to shew *Those*, who appear to build much upon it, and to make so great Use of it against *All* who differ from Them, that I am not *Alone*; but that the *Condemnation of Me*, is the *Condemnation of a Cloud* of much greater *Witnesses* to the same Truths; and of *Multitudes* of truly Great and Good Men, many of whose Names are profess'd to be had in Veneration, even by *Those* themselves, who thus treat their Doctrines.

If the *Members* of the *Committee* shall think it proper to concur in the same Public *Defense* of the *Representation*; I suppose, it must be understood that They are All of *One Mind*, in what shall be said in it: unless *They* expressly remark *The Points*, in which They differ from *One Another*, as
well

well as Those in which They differ from *Me*; and the *several Principles*, upon which They *severally* go. For this is a very material Point, equally necessary for the Discovery of *Truth*, and for their acting equitably and justly by *Those Doctrines*, which They seem to the World unanimously to oppose. As I hope, I have made Use of No *Expressions*, in the following *Pages*, which can justly give Them *Offense*: so I assure them I shall ever kindly receive Their *Sentiments* and *Arguments*, and endeavour to make that Use of them only which becomes a *Lover* of *Truth*.

As for the *Usage*, I have experienc'd from *some Pulpits*; which for the sake of *Religion*, I would hide from the Knowledge of the Whole World, were it not impossible: I forgive, on *My* Part, *Those* who have allow'd Themselves in it. Whether They will forgive Themselves, when They come to search Their own Hearts,

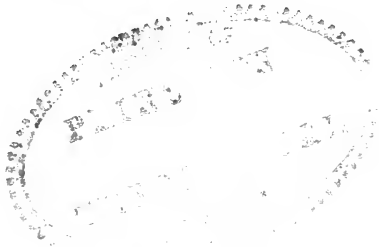
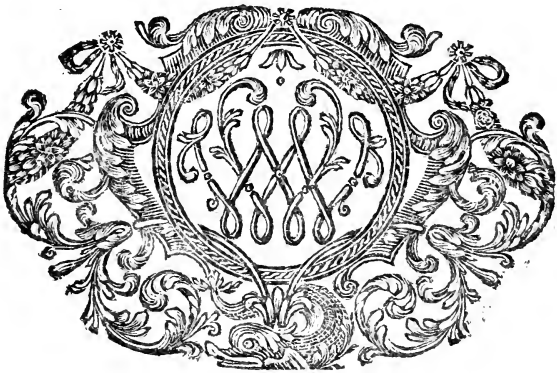
Hearts, and to consider seriously this Part of their Conduct, before God ; I know not. But if Any of My *Lords* the *Bishops*, in whose *Dioceses* This is done, can think it for the Honour of God, for the Interest of Christ's Religion, or for the Reputation of the Church of *England* ; that, instead of preaching the *Plain Laws* of the *Gospel*, or confuting, in a manner becoming Christians, the *Principles* and *Doctrines* which They judge to be pernicious ; [a *Right* which I pray God They may ever enjoy !] the *Persons* of Men should be pointed out ; the most Undisputed *Laws* of the *Gospel* should be broke ; One of the Best and most Christian Orders in this Church, whose Cause is pretended to be pleaded, should be openly and notoriously violated ; and such a Method of Preaching should be introduced, as must at length weary out *All Sober* and *Considering* Christians, of Every Sort : If Any of My *Lords* the *Bi-*
shops,

shops, I say, can think All this for the Service and Glory of Religion; I must be content to bear *My Burthen*. But I know My own Heart, that, where-ever My Influence could reach, I would not, for All the Party-Advantages of *this* World, permit the *Bitterest Enemy* I ever had to be thus treated: And I thank God, I can safely appeal to My own Practice in *this* Case, That I have ever conscientiously avoided to set Any Men such an Example. If not for *My* sake, yet methinks for the sake of Our Common Master; of our Common Christianity; and of the *Church of England* it self; some Check should be given to so open an Immorality, and so *Great a Scandal*: which if it goes on increasing, must destroy not only *All Religion*, but *All Decency* and *Appearance* of it.

But if, instead of *Argument* and *Reason*, I am still to meet with *Personal Affronts* and *Indignities*, never before, as far as I
can

can remember, *thus* introduced as a *Method of Controversy*; and if the *Anger of Men* be still to be call'd in, and to proceed farther and farther: I can only declare to the Whole World, that I have used My Best Endeavours to serve a *Cause*, upon which the *Gospel*, the *Reformation*, and the *Church of England*, as well as the *Common Rights of Mankind*, entirely depend; that, having done this, I make Myself as easy as I can, with the Issue and Event of Things; that it is a *Cause*, in which I could more willingly spend the Rest of My Life; and a *Cause*, in which I could, with more certain and well-grounded Satisfaction, suffer All that this World can bring upon Me, than in *Any*, with which I have ever yet been *acquainted*. I have done, and resolve to do, Every thing in My Power, for its Support. And I now offer up the Whole of what I have done, and can do, to the Glory of God;

God; the Honour of Christianity; the Interest of the Reformation; and the Good of Humane Society.



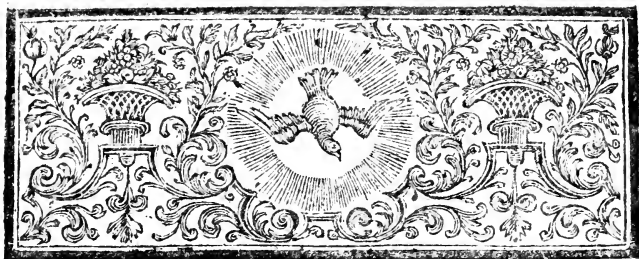
E R.



Some *E R R A T A*.

PAGE 2. *Line 23. for lies read lie. p. 9. l. 8. read declaring.*
p. 24. l. 14. read Absurdity. p. 60. l. 15, 16. read Κρεμύοντες
and Ἠγέρμοι. p. 98. l. 11. dele to. p. 104. l. 31. for join'd read
joins. p. 114. l. ult. read Excellency. p. 118. l. ult. after Effects
add may. p. 130. l. 15. read Christ's. p. 268. l. 3. for Charles
read James.





A N
A N S W E R
T O T H E
Representation, &c.

I N T R O D U C T I O N .



Now lay before the World my Thoughts, relating to the REPRESENTATION drawn up by the *Committee* of the *Lower House* of *Convocation*, concerning several Dangerous Positions and Doctrines, contain'd in *The Preservative against the Principles and Practices of the Nonjurors*; and in *The Sermon preach'd before the KING*, March 31. 1717. Which should long before this, have receiv'd All the Respect I could pay to it, in a Publick Consideration

B

ration of what it contains, had I not been prevented by what indeed made it impossible.

As to *My self*; I must ever esteem it my great Misfortune, that what I have propos'd to the World hath met with such a *Reception* amongst *Those*, to whom I always wish my Sentiments may be acceptable. But if *One Good Effect* of this be, that the *most Important of All Truths*, and the *Common Rights of Mankind*, may be the more fully enquired into, and the more clearly and universally understood; this will be an Happiness Great and Extensive enough to outweigh any private Inconvenience, or Uneasiness of my own.

To this Purpose, As I am always ready to review, upon all proper Occasions, what I write, and to consider it with Regard to the *Objections* which may be thought by *Others* to lie against it; so I am, in a more particular Manner, willing to do it in this *Controversy* now before Us: that, by this Means, the World may the better see on which Side Truth and Reason lies, in a Question of Infinite Moment: and be led, at the same Time, into the *True Methods* of judging in All Debates of this Nature.

In general, As a *Man*, and as a *Christian*, and as a *Protestant*, I think my self obliged to compare Every Thing which I either *receive*, or *reject*, with the *Principles of Reason*; the *Declarations of the Gospel*; and the main *Foundation of the Reformation*. Nor have I any Thing but *One or Other*, of *Those*, to oppose at any
Time

Time to what I cannot assent to. Whatsoever is contrary to the first *Notions* of a *God*, established upon the Evidences of *Reason*, cannot be admitted by Any One, who believes a *God* upon those *Evidences*; because it destroys all those *Principles* of *Reason* itself. Whatsoever is contrary to the plain *Design*, or *Declarations*, of the *Gospel*, cannot be received by Any One who believes the *Gospel*; because it destroys the very *Gospel* which He believes. And whatsoever is contradictory to those *Fundamental Principles* of the *Reformation*, without which it could never have been at first, and now can never be defended, cannot knowingly be receiv'd by *Any True Protestant*; because it destroys His very Title to that Name, and the very Thing which, as a *Protestant*, He receives. These are the *Three Main Rules*, by which I have endeavour'd to conduct *my own* Thoughts both in the *Preservative* and *Sermon*, now before Us: and which, in the Prosecution of this present *Defense*, I shall lead the *Reader* to apply, in order to judge of what I have really taught, and of what is really opposite to it.

The *General Charge* with which The *Representation* begins, is, that *I* have given *Great and Grievous Offense*, by certain *Doctrines* and *Positions* by *Me* lately publish'd; partly in a *Sermon*, Intituled, *The Nature of the Kingdom or Church of Christ*; and partly in a *Book*, Intituled, *A Preservative against the Principles and Practices of the Nonjurors, both in Church and State*.

I answer, *The Giving Great and Grievous Offense* is, in it self, far from being a *Token*, either of *Error*, or of *Evil Intention*. A *Person* infinitely greater than the most *Exalted* of All His *Servants*; *He*, who had All *Knowledge* and All *Wisdom* to guard and explain His *Designs* and his *Doctrines*, in the most perfect *Manner*; yet *He*, I say, gave *Great and Grievous Offense*: and this to such a *Degree*, that we hardly read *One Page* in the *Gospel*, without reading of the *Offense* He gave. *Christianity*, thus planted amidst the *Offenses* it rais'd, continu'd to give *Great and Grievous Offense* for *Hundreds of Years*. Many *Ages* after this, the *Reformation* of *Religion*, and the *Preachers* who prosecuted it in *England*, and other *Countries* of *Europe*, gave *Great and Grievous Offense*, for a long *Time*, to *Multitudes* of *Profess'd Christians*, who had quietly settled Themselves into the *Sleep* of *Darkness* and *Slavery*; and to *Multitudes* of *Those* who enjoy'd the *Benefit* of this.

I mention this, only to shew that *the Giving Great and Grievous Offense*, in the Sense of *making the Minds of some Persons Uneasy, in the Notions or Practices which They have before rested in*, is not, in it self, either a *Crime*, or a *Scandal*: but must be judg'd of, by the *Reasons* given, or to be given, on both *Sides*. *These* will appear by considering the *Two Heads* laid down in the *Representation*, which relate to the *Tendency* of the *Doctrines* and *Positions* contain'd in the said *Sermon* and *Book*.



C H A P. I.

In which the first Branch of the Charge is consider'd.

S E C T. I.

The first Particular of the Charge, stated.

TH E Charge against My Doctrines and Positions, is made up of Two Particulars. The First is this,

I. *That the Tendency of Them is conceiv'd to be, To subvert All Government and Discipline, in the Church of Christ; and to reduce His Kingdom to a State of Anarchy and Confusion.*

In order to state this Part of the Charge justly and clearly, I must premise that the *Evil Tendency* here spoken of, with Respect to the *Church of Christ*, can be consider'd under *Three Views* only: Either with Respect to the *Universal Invisible Church*, made up of Those, who do truly and sincerely in their Hearts, which are not open to Mortal Eyes, believe in *Jesus Christ*; or with respect to the *Universal Visible Church*, made up of All who, in All Countries of the World, *openly profess* (whether Sincerely or Insincerely) to believe in *Him*; or with Respect to some *One Particular Visible Church*, or *Part of the Universal Church*.

And therefore, without entering into any *Niceties*, which may in the least look like *Unnecessary Cavils*; I hope I explain the full Meaning of those *Worthy Persons* who drew up this *Representation*, and whom I am sure I would willingly understand aright, when I say that this *Charge* must mean that I have advanced such *Doctrines* and *Positions* about the Nature of the *Universal Church*, in the *Sermon* and *Book* afore said, as tend to *subvert All Government* and *Discipline* in *particular Churches*; and more especially in this *Particular Protestant Church of England*, to which We have the Honour, and the Happiness to belong: and that My *Doctrines* and *Positions*, by thus *tending to subvert All Government* and *Discipline* in *This* and *Other Particular Visible Churches*, are *conceiv'd to tend* to reduce CHRIST'S *Kingdom*, or *Universal Church*, to a *State of Anarchy* and *Confusion*.

I persuade My-self, They will not be displeas'd with me for endeavouring to *State* the *Charge* more distinctly than it is done in the *Representation*; because, if it be well supported, it will lie much the stronger against Me. And, as I am confident, They will not esteem it an Injury to have it supposed that Their Chief Concern was for *This Particular Church*, of which they are Members: so, I am as much assured that *They Themselves* will be very well satisfied that I have advanced nothing which carries any such pernicious Tendency, with Regard to the *Whole Kingdom of Christ*, if I can prove to Them, that No *Doctrines* or *Positions* of mine have

have any Tendency in them, to subvert or shake any *Government*, or *Discipline*, ever claim'd by the *Church of England* truly so call'd; or that ever can justly be claim'd by *It*, considered either as a *Christian Church*, under the *Supreme Head, Christ Jesus*, or as a *Protestant Church*, Reform'd, upon some particular Grand Principles, from the Absurdities of *Government, Discipline*, and *Doctrines*, in the *Corrupted Church of Rome*.

S E C T. II.

The Four Principal Passages cited out of the Sermon, to support the Charge : and the Observations of the Committee upon Them.

Having thus endeavour'd to state the *Charge* it self; I shall now transcribe those *Passages* of the *Sermon*, upon which principally, the *first Branch* of the *Charge* is founded by the *Committee*: and likewise their *Observations* upon them.

The first *Four* and *Principal* Passages cited in the *Report*, are These.

I. ' As the Church of Christ is the Kingdom of
 ' Christ, He himself is King: And in this it is
 ' implied that He is himself the sole Law-giver
 ' to his Subjects, and himself the sole Judge of
 ' Their Behaviour, in the Affairs of Conscience
 ' and Eternal Salvation. And in this Sense,
 ' therefore, His Kingdom is not of this World:
 ' That he hath, in those Points, left behind
 ' Him no visible Humane Authority, no Vice-
 ' gerents, who can be said properly to supply
 ' his Place; no Interpreters upon whom His

‘ Subjects are absolutely to depend ; No Judge-
 ‘ es over the Consciences or Religion of His
 ‘ People. *Serm. p. 11.*

II. ‘ If therefore, the Church of Christ be the
 ‘ Kingdom of Christ, it is Essential to it that
 ‘ Christ himself be the sole Law-giver, and sole
 ‘ Judge of his Subjects, in All Points relating to
 ‘ the Favour or Displeasure of Almighty God ;
 ‘ and that All His Subjects, in what Station
 ‘ soever They may be, are equally Subjects to
 ‘ Him : and that no One of Them, any more
 ‘ than Another, has Authority either to make
 ‘ New Laws for Christ’s Subjects, or to im-
 ‘ pose a Sense upon the Old Ones, which is the
 ‘ same Thing ; or to judge, censure, or punish,
 ‘ the Servants of Another Master, in Matters
 ‘ relating purely to Conscience, or Eternal Sal-
 ‘ vation. If any Person has any other Notion,
 ‘ either through a long Use of Words with In-
 ‘ consistent Meanings, or through a Negli-
 ‘ gence of Thought ; let him but ask himself,
 ‘ Whether the Church of Christ be the King-
 ‘ dom of Christ, or not ? And if it be, whether
 ‘ this Notion of it doth not absolutely exclude
 ‘ All other Legislators and Judges, in Matters
 ‘ relating to Conscience or the Favour of God ;
 ‘ or, whether it can be His Kingdom, if An-
 ‘ ny Mortal Men have such a Power of Legis-
 ‘ lation and Judgment in it ? *Serm. p. 15, 16.*

III. ‘ No One of His [Christ’s] Subjects is
 ‘ Law-giver, and Judge over Others of Them,
 ‘ in Matters relating to Salvation ; but He a-
 ‘ lone. *Serm. p. 25.*

IV. ‘ When They, [*i. e.* Any Men upon Earth] make any of their own Declarations, or Decisions, to concern and affect the State of Christ’s Subjects with Regard to the Favour of God : This is so far taking Christ’s Kingdom out of his Hands, and placing it in their own. Nor is this Matter at all made better, by their delaring Themselves to be Vice-gerents, or Law-makers, or Judges, under Christ, in order to carry on the Ends of His Kingdom.’

These are the *Passages* thus expressly cited in the *Report*. The *Observations* relating particularly to *These*, now follow. The *Observation* of the *Committee* upon the *first* of them, is this, *p.* 4. ‘ This Passage seems to deny All Authority to the Church ; and, under Pretence of exalting the Kingdom of Christ, to leave it without any visible humane Authority to judge, censure, or punish Offenders, in the Affairs of Conscience and Eternal Salvation.’

They say, ‘ This is confirm’d by the *Second Passage* :’ and that in the *Third* I speak to the *same Sense*. And after it, follows this Reflection, relating to *All Three*. ‘ If the Doctrine contain’d in These Passages be admitted, there neither is, nor hath been, since our Saviour’s Time, any Authority in the Christian Church, in Matters relating to Conscience, and Salvation ; not even in the Apostles Themselves : But all Acts of Government in such Cases, have been an In-
‘ yasion

‘ vasion of Christ’s Authority, and an Usurpation upon His Kingdom.’

After the *Fourth*, which They declare to be to the same Effect, comes this *Observation*. ‘ Which Words are not restrain’d to such Decisions, as are inconsistent with the Doctrines of the Gospel; as appears, not only from the general Manner in which he hath express’d Himself, but from his direct Words, *Serm. p. 15. And whether They happen to agree with Him, or to differ from Him, as long as They are the Law-givers and Judges, without any Interposition from Christ, either to guide or correct Their Decisions, They are Kings of this Kingdom, and not Christ Jesus.*

I must here beg leave to stop a little, that the World may see what it is I say; and judge of it more clearly than They possibly can do by this last *Quotation* out of My *Sermon*. That *These* are My Words, I freely own: but, whether They are *All* My Words; or whether they are in this Manner brought in, without farther Explication; or whether they are *All* the Words necessary to give the Sense of that *Paragraph* in which they are; I am ready to refer to every Man, of what Denomination soever, who looks into this Debate. I am sorry indeed, to find any such occasion of Complaining: but I will complain in no other manner, but by producing *Others* of My own Words, with this *Observation*, that They are not separated from *these*; not dispers’d in other Sentences, or in such a Man-
ner

ner scatter'd about, that *Charity* and *Candour* need to be call'd in to judge of My Intention; but *Express* Words, in the very same Sentence, and *so* put there, that the Sense of *these* is made entirely and plainly to depend upon them.

The Beginning of the *Paragraph* declares, that *the Matter is not at all made better by Mens declaring Themselves Vice-gerents, &c. under Christ, in order to carry on the Ends of His Kingdom.* But I do not leave it thus naked, as the *Committee* cite this Sentence, p. 5. But there presently follows the Reason. *For it comes to this at last, — That, if They have this Power of interpreting or adding Laws, and judging Men, in such a Sense, that Christians shall be INDISPENSABLY and ABSOLUTELY obliged to obey Those Laws, and submit to Those Decisions: I say, IF They have this Power,* [it is repeated for fear of being mistaken,] — *Whether They happen to agree with Him [Christ] or to differ from Him, as long as They are the Law-givers and Judges, &c.* This is connected to that *Supposition*, in the same individual Sentence.

So that here is a *Supposition* made, of Christians being INDISPENSABLY and ABSOLUTELY obliged to Submission; and this, an express Explication, and not an obscure Hint, of what sort of *Submission*, and what sort of *Authority*, I was professedly opposing: which, methinks might have been taken Notice of. To this *Supposition* is connected as well the *foregoing*

going Sentence, which the Committee hath left without it; as this latter, which They have separated from it. And the *Express* Meaning of the whole is, that Whoever has an *Authority*, to which you are *absolutely* and *indispensably* obliged to submit your self, let Him call Himself a *Vice-gerent* under *Another*, and profess to carry on the Designs of that other, never so much; yet, if you are *indispensably* and *absolutely* obliged to submit to *Him*, it is *He* who is your King and your Law-giver, and not that *Other* in whose Name He acts.

Put the Case of the *Lord Lieutenant* of *Ireland*. If the People *there* are *indispensably* and *absolutely* obliged to submit to *His* Decisions, without any Interposition or Direction from the *King* of *England*; *He* is, to all Intents and Purposes, really and truly, *King* of *Ireland*: and the *King* of *England*, tho' the *Other* is call'd *His Deputy*, is no more, in that Case, *Legislator* or *King* of *Ireland*, than He is of *Spain*. His calling Himself the *King's* Deputy makes no Alteration. His making such *Laws* as are agreeable to the *Laws* of *England*, makes likewise no Alteration. It would still be *His Kingdom*, if those *Laws*, whether Good or Bad, flowed from His own *Authority*; and Submission to them were *absolutely* due, without comparing them with the *King* of *England's* Will.

Two Things, I beg, may be observ'd before We leave this *Passage*. The *First* is, that the Reverend *Dr. Sherlock* might have seen from hence, that

that I had some Reason given me by the *Committee*, to design to review and vindicate what I have said about *Absolute Authority*, and *Indispensable Submission*, as well as what I have taught upon *Other Points*. The *Second* is, that there is not the least Tendency in *this Passage* to speak against regarding those Decisions and Judgments of Men, which are found, upon Consideration, to be agreeable to the Will of Christ, and are to be receiv'd as such; or so much as to hint any thing about it: But that the *sole Design* of it, is to shew that, whosoever He be, to whom Your Submission is *indispensably* and *absolutely* due; whether He calls Himself an *Agent* under Another; whether He happens to give You a *Law* agreeable to that *Other*, or not; if You are obliged *absolutely* to obey it, as it comes from *Him*, without comparing it with the *Will* of the *Other*; *He* is Your *King* truly and properly, whose *Authority* You are in that manner obliged to submit to; and not that *Other*, who neither directs *Him*, nor, upon this Supposition, is at all regarded by *You*.

S E C T. III.

The Observations of the Committee, upon the Passages cited by Them, examin'd.

Having thus, in order to explain *One Particular*, produced my own *Express Words*; and shewn the *Only Sense* of which they are *capable*,

pable, by any Construction in the World: I return now to the *Passages* produced to support the *Charge* against Me; and the *Observations* upon them.

The *Great Question* to Every *Christian*, in his Enquiry after Those Points in which his Eternal Happiness is concern'd, is whether a *Doctrine* be *true* or *false*; whether it be agreeable, or disagreeable, to the Declarations of his *Lord* and *Master*. And this is what ought to be consider'd, in an especial manner, by All *Divines*, in whatsoever They think fit to lay before the World, as of Importance to the Conduct of Christians. I cannot but judge My-self happy in this, that, in the *Solemn Charge* against my *Doctrines* and *Positions*, I do not find it once expressly laid upon them, either that They are *false*, or *Unchristian*; either that They are disagreeable to the *Rule of Truth*, or the *Rule of Christianity*: nor any thing urged directly against Them, either from *Texts of Scripture* expressly cited; or from the general Tenour and Design of the *Gospel*; or from the *Principles* of the *Reformation*. I do not find that it is expressly denied, either that the *Church of Christ* is the *Kingdom of Christ*; or that the *Doctrines* I have built upon *that* Proposition, are *Genuine* and *Just Consequences* from it. If I have erred only in laying down that *Proposition*; then the *Groundwork* of My *Doctrines* and *Positions* would be faulty: and if this could be proved, All the *Crime* chargeable upon Me would be, that I had drawn *Consequences* justly,
from

from a *wrong Principle*. But if I have drawn *Consequences* which do not follow justly from the *Principle* I have laid down; if this were prov'd, it would be only a *Failure*, common to Me with every Writer, in some Instance or other. But when neither of These *Methods* is taken; neither the *Truth* of the *Premises* directly denied, nor the *Justice* of the *Consequences*; but only some SEEMING *Consequences* fix'd upon My *Consequences*: I can think of no better Way of leading the *Reader* to judge aright in this Debate, than to turn his Thoughts often to the Enquiry after what is *True*, and what is declared by our *Saviour* Himself; and to the Consideration of These *Consequences*, in this Light only, whether They are *justly* fix'd upon what I have deliver'd; and whether, supposing them to be so, They are of Importance enough to shew that My *Doctrines*, or *Positions*, are disagreeable to *Truth*, or to the *Gospel*.

The *Observations* of the *Committee* upon the first Four *Principal Passages*, I have already transcrib'd; to which, I shall now only add that, towards the End of the Fifth *Page*, They seem to refer to it, as to a *Point* plain from the foregoing *Passages* themselves, and One Subject of their Complaint, that *These Passages exclude Others*, [if not the *Apostles* themselves,] *from making Decisions, and interpreting the Laws of Christ*.

This then is the *Sum* of what is charged upon these *Four principal Passages*; that 'They seem to deny All Authority to the Church; that

‘ that They seem to leave it without any vi-
 ‘ sible humane Authority, to judge, censure,
 ‘ or punish Offenders, in Affairs of Conscience
 ‘ and Eternal Salvation ; and this, under Pre-
 ‘ tence of exalting the Kingdom of Christ :
 ‘ that from my Doctrine it follows, that there
 ‘ neither is, nor hath been, since our Saviour’s
 ‘ Time, Any Authority in the Christian Church,
 ‘ in Matters relating to Conscience and Sal-
 ‘ vation, not even in the *Apostles* themselves ;
 ‘ but that All Acts of Government, in such
 ‘ Cases, have been an Invasion of Christ’s Au-
 ‘ thority, and an Usurpation of his Kingdom :
 And, lastly, that ‘ These Passages exclude All
 ‘ Men from making Decisions, and interpret-
 ‘ ing the Laws of Christ.’

That I have indeed endeavoured to exalt
 the *Kingdom* or *Authority* of *Christ*, above All
Humane Authority, in the Affairs of *Eternal Sal-*
vation, I am ready not only to confess, but to
 glory in. And I hope and resolve to go on to
 do so. But here again, the *Learned Member*, whom
 I have had occasion already to mention, seems
 not to have understood *Me*, as the *Rest* of his *Bre-*
thren did. They say, that by exalting the *Kingdom*
 [*i. e.* in this Place the *Authority*] of *Christ*, I
 leave the Church without Authority, &c. But *He*,
 in his *Answer to A Letter*, &c. p. 60. thinks it
 more pleasant to leave out the Word *Christ* ;
 and to represent me as the *First* who ever thought
 of *Setting up* a *Kingdom* merely for the sake
 of *pulling down* Authority : Because, as He
 observes, *Kingdom*, in the very sound of it, car-
 ries,

ries more Power than Church. Had it been so indeed, that I had made use of the Notion of the *Kingdom of Christ*, to pull down the *Authority of Christ*; or of the *Kingdom of Men*, to pull down the *Authority of Men*; there had been some just Ground for his Observation. But when He and All the World could not but see that I have not set up a *Kingdom*, but argued from that *Kingdom* which Christ Himself set up; that I have made use of the Notion, (not of a *Kingdom to pull down Authority*, but) of the *Kingdom of Christ*, to pull down the *Authority of Men* in Religion, inconsistent with it: I leave to any one to judge, whether He, and his Brethren, do not differ here likewise; and whether it is possible to invent any *Medium*, from which We can more strongly argue against *All Undue Authority* of Men, in the Affairs of Religion, than the *Authority and Kingdom* which *Christ* has reserv'd to *Himself*.

S E C T. IV.

An Examination of a Particular Passage in the Representation, relating to Interpreters of Christ's Law, &c.

BEfore I proceed, it will be proper here to fix the *Meaning* of One Part of this *Charge* of the *Committee*; not only because the World may judge from another Instance, whether that *Learned Person*, just now mention'd, who was him-
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self one of them, understands their Design aright; but because it is necessary in order to My own *Defense*. His Words are these, p. 54. of the afore-said *Answer*. ‘The *Representation* has but once ‘ mention’d the Interpreting the Laws of Christ, ‘ and then *Only* with respect to the Apostles ‘ of Christ, who, upon his Lordship’s Princi- ‘ ples, are equally with *Others*, excluded this ‘ Authority of Interpretation. On the contra- ry, I beg leave to alledge that, tho’ They have, in their own *Observations*, mention’d ex- pressly, *the Interpreting the Laws of Christ*, but *Once*; yet, They have left in the *first Passage*, which They censure, these Words, *No Interpreters upon whom his Subjects are absolutely to depend*; and in the *second Passage*, these Words, *or to impose a Sense upon the Old Laws*: both which might have been left out with the great- est Ease; and the *Omission* had been so far from disturbing their Design, or from being *Unfair* to Me, that it would have explain’d their Mean- ing, according to Dr. *Sherlock*, the better, and consequently have done more Justice to Me.

It seems to *Me* likewise, as I have before observ’d, that in the *Observation* at the End of p. 5. They are so far from mentioning *the Interpreting the Laws of Christ*, only with respect to the Apostles, that They censure the Passages they had before produced, as excluding *Others* from Interpreting the Laws of Christ: which I conclude from hence, that this is join’d with the *making Decisions*; and that, in speaking of both, They have avoided to make use of My
own

own Expressions. In the *Passages* refer'd to, My Words relate to Mens *making any of their own Decisions to concern and affect the State of Christ's Subjects, with regard to the Favour of God; and to Interpreters, upon whom Christ's Subjects are absolutely to depend.* They lay it upon the *Passages* before-cited, that They exclude *Others* (and as they think, the *Apostles* likewise) from *making Decisions* in general; and from *Interpreting the Laws of Christ:* without adding the *Restrictions*, which I expressly mention'd. Whether I rightly infer from hence, that They censure *Those Passages*, as excluding *All Interpretation* of Christ's Laws; and *All Decisions* in general, of Fallible Unassisted Men, of what Sort soever They be, and to whatsoever They relate: Or, whether One of their Own Members understands them more truly, *They* can best tell. I have their *General Words* to build upon. And *He* has his own private Sentiments, and his own private Wishes, to support what *He* says; which are no Arguments at all of what *Others* meant. It still appears to Me, that They do, in this *Observation*, lay it upon Me that I have *excluded, in Those Passages, Others,* (if not the *Apostles,*) absolutely from making Any Decisions, of any sort; and from interpreting at all the Laws of Christ: and, I believe, it needs no Proof that They judge this to be a Matter worthy of blame, and of Their Censure. But however this be; I think a *Short Answer* will suffice, upon both Suppositions: and will be fully sufficient here at once, as well with

respect to their *Observation* upon the *Fourth Passage*, as to what follows it; excepting the Case of the *Apostles*, which I shall afterwards particularly consider.

If the *Doctor* rightly explains Their Meaning; then I am freed from the whole Charge of saying Any Thing, but what ought to be said, against the Authority of interpreting *Scripture* for *Others*; as well as against *making Decisions* to which *Others* are *absolutely* obliged to submit. If not; then it is sufficient to Answer, that I have spoken only *against Interpreters to whom Christians are absolutely obliged to submit*: and that no such Consequence can justly be fix'd upon this, as if I had pleaded against *All Interpretation of the Laws of Christ*; or All Attempts towards it; as the *Committee* seem to have infer'd. Again, if *They* contend only for *Decisions, agreeable to the Gospel, and to the Will of Christ*; then these are to be received as *such*, and upon the Account of that Will. I have spoken only against Mens making *Their Own* Declarations and Decisions, (consider'd as *Their Own*, and expressly spoken of in such a Sense, as that Christians shall be *Absolutely and Indispensably* bound by them) to *concern and affect the State of Christ's Subjects, with regard to the Favour of GOD*. And no Consequence can justly be fix'd upon this, as if I had declared against *Any Decisions* of Men, that are not properly *their own*; nor made by them to affect the *Salvation of Christians*: or against *All Decisions* in general, of what Sort soever; which the *Committee* seems to have laid upon Me.

S E C T. V.

The Examination of the Observations of the Committee, continued.

HAVING thus clearly answer'd to the *Observation* of the *Committee*, p. 5. upon the *Fourth Passage* cited by Them; and to what follows at the End of the same *Page*, as far as it concerns *Others*, and not the *Apostles*; and having before, in *Sect. 2.* clear'd the Only possible Meaning of Those Words of mine, which They quote in order to support one Part of Their Charge against this *Fourth Passage*: We may now the more distinctly consider the *Main Charge*, which equally affects them All.

The *Charge* may be divided into these following *Propositions*, which come to much the same Point.

1. In general, 'That these Passages seem to deny All Authority to the Church.' 2. In particular, 'That they leave it without any Visible Humane Authority to judge, censure, or punish Offenders, in the Affairs of Conscience and Eternal Salvation.' In other Words thus, 3. That it follows from them that there neither is, nor hath been, since our Saviour's Time, any Authority in the Christian Church, in Matters relating to Conscience and Salvation; not even in the Apostles themselves: But that, 4. All Acts of Government, in such Cases, have been an Invasion of Christ's Authority, and an Usurpation of His Kingdom.

What is said here of the *Apostles*, will come properly to be consider'd, under *that Charge*, which relates to *Them*, in an especial manner, by and by: in which I shall shew the *Part* They acted, and were entrusted to act. In the mean while, I cannot but wonder to find any mention made of the *Apostles*, not only because *Their Authority* was so often declared to be the *One Authority* of *Christ*, in All Points touching the *Salvation* of His *Subjects*; but because I was, in this *Sermon*, so plainly and evidently treating of the *Ordinary, Settled, and Lasting* Condition of the *Church*, that I may venture to affirm, there is not a Man capable of reading it, who can understand Me to have had the least Thought in my Mind, of the *Extraordinary* State of the *Church*, in the Days of the *Apostles*. To return,

In order to judge of the Justice of this *Charge*, nothing can be of more Use, than to resolve these *Passages*, upon which the *Charge* in general is made, into those distinct and short *Propositions*, which are the several Parts of them: that so it may be seen upon which of them, in particular, it is founded; and in what Sense Any *Christians* or *Protestants* can permit themselves to deny them.

The *first Passage*, to which the *Others* are declared to agree, contains the following *Propositions*.

I. ' Christ is King in his own Kingdom. I suppose, *This* at least is *Uncontestable* to *Christians*.

2. ' Christ is the sole Law-giver to his Subjects, in the Affairs of Conscience and Eternal Salvation.

3. ' Christ is the sole Judge of the Behaviour of His Subjects, in the Affairs of Conscience and Eternal Salvation.

4. ' Christ hath left behind Him, in those Points, No Visible Humane Authority, No Vice-gerents, who can be said *Properly* to supply his Place.

5. ' The *Fifth*, relating to *Interpreters*, We have already consider'd.

6. ' Christ hath left behind Him No Judges over the Consciences and Religion of His People.

It is in the *Fourth* of these *Propositions* alone, that the Words, *No Visible Humane Authority*, are to be found. I would here therefore observe, before I pass to the *Others*, that those Words are not placed there by Themselves: but are first restrain'd by the Words, *in Those Points*, i. e. ' in the Affairs of Conscience and Eternal Salvation,' mention'd in the Part of the Sentence immediately preceding. So that the Sentence is this, ' Christ hath left behind Him No Visible Humane Authority in the Affairs of Conscience and Eternal Salvation: ' And an Authority in those Points, can be no less than an Authority to determine Other Mens Consciences; and to determine either the Terms, or the Certainty, of their Salvation. But neither are these Words left so; but farther explain'd, without stop or delay, by adding, ' No Vice gerents
C 4 ' who

‘ who can be said *properly* to supply his Place.

And when I have mention'd this, I hope, I need not ask any Member of *this*, or any *Protestant Church*, whether We boast of Any Vicegerents who can be said *properly* to supply the Place of Christ. If We do; in God's Name let it be proclaim'd aloud, that the deluded People may not any longer seek for that great Blessing of *Christ's Vicegerent* any where else; but know their own Happiness, and congratulate Themselves upon it. But if We do not; nay, if in All our Disputes with the *Roman Catholics*, We disdain so great a Presumption; and leave to Them alone, so monstrous an Absurdity: let not Any One be the more censured, or the worse thought of, amongst *Protestants* of the *Church of England*, for openly affirming what is the very Essence of *Protestantism*, and the very Foundation of the *Church of England*.

Let us now consider *The Charge*, with relation to the *Other Three* remaining *Propositions*. That *they seem to deny All Authority to the Church*, is a general Expression: without either declaring what is contended for, under the Word, *Authority*; or what is meant by the Word *Church*, to which this *Authority*, according to Them, ought not to be denied. In the other *Observation*, it is *Authority in the Christian Church, in Matters relating to Conscience and Salvation*. To these I have already answer'd, that I have denied *No Authority* to the *Church*, but *Absolute Authority*: that is, an *Authority*, to the *Sentence* of which *Inferiors* are indispensably obliged to sub-

submit. And therefore, if in the *Christian Church* there be an *Authority* in Superiors, properly so called, which is *Not Absolute*; and an *Obligation* in *Inferiors*, to submit to *meer Humane Authority*, properly so called, which is not *Indispensable*: I am, notwithstanding any thing I have said, as much at liberty to declare for it, as *Themselves*. If there be not; it is but just to expect that either *They* should declare *Themselves* publickly for *Absolute Authority*; or not censure *Me* for declaring publickly *against* it.

S E C T. VI.

The Charge, relating to the Authority in the Church, to judge, and punish Offenders, consider'd.

THE only *Particular* by which this *General Charge* is at all explain'd by the *Committee*, is this, that *These Passages seem to leave the Church without any Visible Humane Authority, to judge, censure, or punish Offenders, in the Affairs of Conscience and Eternal Salvation*. This is the only *Point* particularly mention'd: and *We* will now compare it with those *Words* of mine, to which alone, this particular *Charge* must relate.

In the *First Passage* I express *Myself* thus:
 ' *Christ* is Himself *Law-giver* to His *Subjects*;
 ' and the sole *Judge* of their *Behaviour*, in the
 ' *Affairs* of *Conscience* and *Eternal Salvation*:
 and that ' in those *Points*, He hath left behind
 ' Him *No Judges* over the *Consciences* and
 ' *Reli-*

‘ Religion of His People.’ In the *Second Passage* it is express’d thus, ‘ *Christ* Himself is the ‘ sole Law-giver, and sole Judge of His Subjects, in All Points relating to the Favour and ‘ Displeasure of Almighty God.’ And again, ‘ No one of His Subjects, any more than another, hath Authority to judge, censure, or punish the Servants of another Master, in Matters relating purely to Conscience, or Salvation.’ The *Third Passage* is this, ‘ No One of His Subjects is Law-giver and Judge OVER Others of them, in Matters relating to Salvation: but HE alone.’

What is express’d in the *First Passage*, by ‘ The Affairs of Conscience and Eternal Salvation,’ is express’d in the *Second*, by ‘ All Points relating to the Favour and Displeasure of Almighty God.’ In the *First* it is asserted, that ‘ *Christ* has left No Judges over the Consciences and Religion of His People:’ In the *Second* it is express’d by denying the *Authority* of *Any* to ‘ judge, censure, or punish the Servants of Another Master, in Matters Relating *purely* to Conscience, or Salvation.’ So that it will be quickly very plain what was meant by these *Affertions*. With respect to *Christ* it is affirm’d, that ‘ He is the sole Judge of the Behaviour of Christians, in the Affairs of Conscience and Eternal Salvation; the sole Judge of His Subjects in All Points relating to the Favour or Displeasure of Almighty God.’ That is, as *He* Himself appointed the Terms and Conditions, on which His Subjects are entitled to the
Fa-

Favour of God ; so is *He* Himself, to whom All Judgment is committed by the Father, the sole Judge of their Behaviour, to determine the Sincerity or Insincerity of it, in all Affairs depending upon their Consciences, into which no mortal Eye can look ; and in All Affairs of *Eternal Salvation*, to determine whether They have a Title to it ; whether They are such as God receives and retains in his Favour, or such as are entitl'd to his Displeasure : Which are Things not possibly to be determin'd by Any One, who is not acquainted perfectly with the *Consciences* of Men.

With respect to *Others* it is affirmed, in the *First* Passage, that '*Christ* hath left behind Him ' no Judges O V E R the Consciences and Religion of his People : ' In the *Second*, that ' No ' one of them has Authority to judge, censure, ' or punish, the Servants of Another Master, ' in Matters relating *purely* to Conscience or ' Salvation : ' In the *Third*, that ' No One of His ' Subjects is Judge O V E R others of them, in ' Matters relating to Salvation ; but He alone : ' And, in the *Fourth*, which the *Committee* saith is *to the same Effect*, this is express'd and explain'd, by declaring against ' Humane Decisions made ' to concern and affect the State of *Christ's* ' Subjects ; with regard to the Favour of God.' I little expected to find so plain, and so Christian *Propositions*, censur'd. For if there be ' Authority in Any to judge, censure, or punish, ' the Servants of Another Master, in Matters ' relating *purely* to Conscience, and Eternal Sal-
vation ; ?

‘ vation;’ then ‘ Christ has left behind Him Judges
 ‘ es O V E R the Consciences and Religion of
 ‘ His People:’ and if ‘ He has left behind Him
 ‘ Judges O V E R the Consciences and Religion
 ‘ of His People;’ then, the Consciences and
 Religion of His People are subject to *Them* whom
 He has left Judges O V E R them; and then there
 is a *Right* and *Authority* in *Some Christians*, to
 determine the *Religion* and *Consciences* of *Others*;
 or *Under* which, the Religion and Consciences
 of *Others* are put by Christ himself. And, what
 is more, ‘ if the *Decisions* of *Any Men* can be
 ‘ made to concern and affect the State of Christ’s
 ‘ Subjects, with regard to the Favour of God;’
 then the Eternal Salvation of *Some Christians*
 depends upon the Sentence pass’d by *Others*. If
 the *Learned Committee* approve of These Con-
 sequences, I am very ready to declare that I in-
 tended what I said against All such *Doctrines*;
 and that I am determin’d ever to oppose them.

From the several Ways of expressing My
 Meaning, it is as evident, as I believe Any Per-
 son’s Design ever was in the like *Case*, that the
Authority which I deny to Any Men, is such
 ‘ an Authority to judge, censure, or punish, the
 ‘ Servants of another Master, as implies in it
 ‘ an Authority O V E R the Consciences and Re-
 ‘ ligion of Christ’s People; or, as implies in it
 ‘ an *Authority* to make *Decisions* which shall
 ‘ affect the State of Christ’s Subjects, with re-
 ‘ gard to the Favour of God:’ which are My
 own *Expressions* in these very *Passages*, upon
 which this *Charge* is fix’d.

As

As to the *Authority* therefore, here spoken of by the *Committee*, viz. the ‘*Authority of Judging, Censuring, and Punishing Offenders, in the Affairs of Conscience and Eternal Salvation*; I answer, that The Word *Offenders* put here, instead of the *Servants of Another Master*, raises a very different Notion in the Mind; and may help to make a very different Sense from what I intended: That the *Phrase, Punishing Offenders, in the Affairs of Conscience and Eternal Salvation*, sounds so to Me; and is so very hard, and uncommon an Expression; that, I confess, I can only guess at what is meant by it here, from Other and plainer Expressions, in the following Part of the *Representation*, which I shall consider in their Course: but that, whatever it is, that is claim’d under the Words ‘*Authority to punish Offenders in the Affairs of Conscience and Eternal Salvation*’; I have opposed No *Authority*, unless it pretends to be an ‘*Authority OVER the Consciences and Religion of Christians*; to the *Decisions* of which They are indispensably obliged to submit; and the *Declarations* of which are made to affect their Estate, with regard to the Favour of God.’

S E C T. VII.

*An Examination of what Dr. Sherlock has al-
ledged upon this Part of the Charge.*

THE Point I am now considering seems, in the Opinion of the Reverend Dr. *Sherlock*, to be

be the only *Point of Authority*, worthy of the Zeal of the *Convocation*, under this first Head of the *Charge*: and *that* alone, by which He appears willing and resolv'd to explain and determine the Sense of their Words. *Answer to A Letter*, p. 55. And therefore, I shall go on now to endeavour to give *Him*, and *Others*, Satisfaction in this Point, as *He* would lead the World to understand it: tho' I must beg his Leave, in Justice to the *Committee*, to judge of *Their* Meaning and Intention from their own *express Words* in other Parts of the *Representation*.

His Manner of Expression is very remarkable, p. 57. ' His Lordship affirms that Christ is the Sole Judge of the Behaviour of his Subjects, in the Affairs of Conscience and Eternal Salvation—— in all Points relating to the Favour or Displeasure of Almighty God. WE say, that Christ is not sole Judge of the Behaviour of Men, with Respect to the Laws of Christ. For, *He adds*, the Church has a Right to judge of the Behaviour of Men, with respect to the Laws of Christ; which are Points most certainly relating to the Favour or Displeasure of Almighty God: as, He observes likewise, the plainest, the Moral Laws of the Gospel do relate to Salvation.' p. 16. He might have added, if He had so pleas'd, that *Every Particular Christian* has a Right to judge, nay cannot help judging, of the Behaviour of *Others*, with respect to the *Laws* of Christ, openly violated by Christians. And *this*
He

He might have urged, with as much Justice, in Opposition to what I have taught.

But certainly this *Worthy Person*, in arguing against *My Doctrine*, ought to have taken in at least, *All* the Expressions in the *Four Passages* quoted by the *Committee* itself; and *All* declared by *Them* to be to the *same Purpose*: and not to have built His *Charge* upon *One Expression* alone, by *Virtue* of calling it, without any Authority from Me, *My Explication* of My Sense; as if I had put that *single Expression* for the Declaration of every Thing I intended; and released *All Persons* from *All Obligation* to consider *Any Other* of My Words. I do not pretend to judge of the *Reasons* He had, in His own Mind, for such a Proceeding. But I can think of *Two* only; because, if He had put *All My Expressions* together, He could not so well have charged Me with asserting what He seems resolv'd I shall assert; and argued against me in the Manner He has done: and because He has Himself, upon Another Occasion, said so many Things against meddling with the *Consciences* and *Religion* of Others; that *He* was not so willing, in his own Name, to lay any *Charge* upon *Those Words*, even tho' the *Committee* manifestly have.

We will only put the Case that He has himself somewhere, unfortunately declared against the *Civil Magistrate's* judging, or punishing *Christians* in Affairs relating purely to *Conscience*. Would He think it a fair Way of arguing, to say that, by this, He has debar'd the

Magistrate from All Right to regard the *Moral Actions* of Men; and to add this Reason, for to Conscience certainly Moral Actions do relate? And would He not complain of the Hardship of having these Words, *relating purely to Conscience*, so interpreted? I think that He would; and that He might do it with great Justice: and therefore, would hope that no such Arguments may be thought conclusive, as are founded upon taking My Words, ‘ Judge, Censure, Punish— ‘ Affairs of Conscience and ‘ Eternal Salvation’,--- Matters relating purely to Conscience or Salvation’; and the like; in a Sense, in which I neither did nor could intend them, and of which They are not *properly* capable.

It is plain, that by ‘ Points relating to the ‘ Favour or Displeasure of Almighty God, I mean the same I express’d, in another Place, by ‘ Affairs of Conscience and Eternal Salvation; and, in another, by ‘ Matters relating ‘ purely to Conscience, or Salvation’; that when I deny ‘ All Authority in *Men* to judge in ‘ *these*’, I do the same that I do, in other Words, when I deny in one Place, that ‘ Christ has ‘ left behind *Him* any Judges O V E R the Consciences and Religion of his People; in another, ‘ any Judges O V E R Others in Matters ‘ relating to Salvation: and when, in another, I declare against *Humane Decisions affecting Mens State, with regard to the Favour ‘ of God.*

The *Committee*, in their *Observations*, affirm that these are all *to the same Sense*; and to the *same Effect*: and therefore, common Justice require that they should *All* be consider'd, and not One of them separately, in the making good the *same Charge*, drawn up against them *All*.

But because He is pleas'd to lay so much Strefs upon *One* alone, which He thinks, gives Him the most Advantage: I would desire it may be consider'd, what it can be suppos'd, I could mean by the Word *Judge*, when I speak of *Christ* alone, as a *Judge of the Behaviour of Christians, in Points relating to the Favour or Displeasure of Almighty God*: and when I deny that Any Men upon Earth are so. Certainly a *Judge* in that Case, is *One* by whose *Sentence* it is determin'd whether a Person shall enjoy the Tokens of God's Favour, or of his Displeasure. Thus is our *Saviour Judge*. He is qualified to pass Sentence, as He is acquainted with all Circumstances relating to Men's Sincerity: And upon his passing it, the Man's Condition is determin'd irreversibly. And *thus* is He *Judge* alone. For what I affirm of *Him*, I deny of *Others*, in the same Sense in which I affirm it of Him: and in no other, can I be suppos'd to deny it, because it answers no Purpose; nor is at all agreeable, not only to My Design in this, but to all My Expressions in other *Passages*. In *p. 14.* of the *Sermon*, it is express'd thus, ' When
' They (*i. e.* Any Men) make any of their
' own Declarations or Decisions to concern or
' affect the State of *Christ's* Subjects, with re-
D ' gard

‘gard to the Favour of God.’ This is the *Fourth Passage*, cited by the *Committee* it self; and, as *Themselves* say, is to the *same Effect* with the *Others*. If so; then the *Others* are to the *same Effect* with this. And, as nothing can more plainly shew in what Sense it is, that I deny to *Any Christians* the *Authority of judging the Servants of Another Master*: so I desire but common Justice, when I desire this *worthy Person*, not to take what He pleases of My Words, and to leave what He pleases, when He is fixing My Sense. If *He* thinks fit to assert this *Authority*, in this Sense in which I have in *this Passage* denied it; I will own indeed, that He contradicts *Me*: but I will at the same Time lament such an *Assertion* from the Hand of a Christian, and a Protestant Divine. But if He asserts quite another sort of a Thing; and endeavours to make the World believe that He is confuting *Me*, because He calls it *Judging*: I must presume to put Him in mind, that He only fights against an *Image* of his own creating; and no more opposes what I have Taught, than if the *Sound* of our Words did not agree. Again, in *p. 24.* of the *Sermon*, what I complain of, is repeated expressly thus— *Substituting Others in the Place of Christ, as Law-givers and Judges, in the SAME POINTS, in which He must either Alone, or not at all, be Law-giver and Judge.* Now I would beg to know, whether this *Passage* has not also a Right to be consider’d, in the fixing My Meaning; and whether it can signify any thing against this, to name *POINTS*, which are

are not the SAME POINTS, in which Others may Judge; but not judge in the same Sense, in which the sole Judgment is attributed to Christ.

Perhaps *He*, who has already been so pleasant upon the like Occasion, may ask again, *Alas! Why has All this Flame been raised about Nothing? About a Doctrine which is not disputed?* And I may be told, that *I here likewise fight without an Adversary.* I shall be glad to find it so: and leave *Those* that have raised the *Flame*, to consider whether they have rais'd it about *Nothing*. I meant it against *Those* who are very free in declaring *Others* of *Christ's* Subjects out of God's Favour; and in obliging *Almighty God*, to execute the Sentences of Men. If we have had no such amongst *Protestants*; or if Not one remains, who speaks any thing like this: yet it might be pardonable to guard our People against the *Presumptions* of *Roman-Catholics*; who assume to themselves that Power of Judgment, which Christ alone can have; and who have not yet given over their Designs amongst Us. But how lately is it, that We have had the People terrified with this very *Presumption*, even by *Protestants*; and the Terms of *Church-Power*, and the Spiritual Fatal Effects of *Ecclesiastical Censures*, made use of, to draw Men from their *Allegiance*, and frighten them into a *Separate Communion*? And besides *Those* of this Sort, this *Worthy Person* himself knows a *Late Writer* who has, I think *unwarily*, spoken of the *Effects* of the *Spiritual Punishments* the *Church* Inflicts, being

generally suspended till the Offender comes into the Other World. Serm. Nov. 5. p. 8.

In this Sentence, He takes it for granted, that *the Spiritual Punishments inflicted by the Church, have Effect in the Other World.* If they have; then the Condition of Christians, with respect to the Favour of God, is determin'd by the Sentence of the Church pass'd upon them. And tho' by the Church, We are not taught exactly either *what Set of Christians, or Whom* amongst Any particular Sort, to Understand; yet it must be understood of *some Men* in the Church. And so, the Supposition is, that A Sentence pass'd by some weak and fallible *Christians, upon Others, has Effect in Another World.* If this be so; I confess, I think the Condition of *Christians, much worse than the Condition, in which St. Paul describes the Heathens* to be; who are left to their own *Consciences, and to the Righteous Judgment of God.* But I have such Notions of the Goodness of God, and of his Gracious Designs in the *Gospel, that I think it My Duty to declare My Judgment, that the Supposition is greatly injurious to the Honour of God and of the Gospel; and the Thing it self impossible to be conceiv'd.*

If *He, or His Friends, can see this Point in that Light; I must beg of them to answer this Argument: which, if it were not a great Presumption, I would call a Strict Demonstration.*

‘ A Sentence or Punishment of Men, which makes
 ‘ not a Title of Alteration, in the Eyes of God,
 ‘ with respect to the Spiritual Condition of a
 ‘ Christian, cannot be said to have Any Effect

‘ *in the Other World.* But the Spiritual Punishments, inflicted by the *Church*, are of that Sort. Therefore they can have no Effect in the other World.’ That the *Spiritual Punishments* of the *Church* make no Alteration in the Condition of a Man, with respect to the Favour or Displeasure of Almighty God, is plain from hence: that, supposing them wrongfully inflicted upon a Christian; He is, notwithstanding *them*, still equally in the Favour of God. And if it be supposed, (as it sometimes is, upon this Subject,) that He behaves himself, under the most undeserv’d Censures, with any degree of Impatience, Pride, or Stubbornness; and that *this* displeaseth *Almighty God*: it is plain that He incurs no part of that Displeasure, upon account of the Sentence of Men; but solely upon the Account of his *Own Behaviour*; it being his own *Behaviour* alone, and not the *Sentence* of Men, which has any such *Effect*. And then, on the other Hand, supposing No such Punishment inflicted upon a Vile and *Wicked Christian*; He is, nevertheless, under the Displeasure of *Almighty God*, to an equal Degree, as He would be, if it were inflicted.

The *Excommunication* of the *Incestuous Corinthian*, spoken of by this *Worthy Person*, neither added to God’s Displeasure; nor would the want of it, have at all diminish’d it. Neither, if He had died in an impenitent Condition, would *that Sentence* have had any Effect in the other World; in which His Condition would have been determin’d, not by *that Sentence*, but by

the *Rule* laid down by *Christ*; and by his Righteous Application of it. Neither was the Punishment, inflicted upon Him, design'd to have Effect in *Another World*. He was suppos'd to be out of God's Favour as much before the Sentence, as after it. A present bodily Punishment, (to which We, I suppose, have nothing parallel) follow'd upon the *Sentence*. The *Sentence* was design'd to have Effect in *this World*; that the *Just Sentence* of God against Him, might be avoided in *Another*. He was declared Unworthy of being accounted a Member of a Christian Society; or of being acknowledged as a *Christian*, whilst He lived in an open and notorious Violation of a *Moral Law* of *Christ*. It would be well, if the State of the World, and All Circumstances, would allow of the same always: and that it could be perform'd impartially, without respect of Persons. But I question whether Any thing can be certainly argued from the Proceedings of *St. Paul*, and the *Corinthian Church*, in His Case; but where All Circumstances are parallel. An Apostle directing; the whole Congregation joining; and a Bodily Punishment, as a present Miraculous Effect of the *Sentence*, consequent upon it; cannot be a Justification of All sorts of *Excommunication*; or of the *Ordinary Discipline* of *Any Christian Churches*. Nor indeed do I know of Any sort of *Excommunication* ordinarily practis'd, either in *This*, or *Other Churches*, which is parallel to that; or which consequently can be justified by it. And whoever thinks seriously either of the *Manner*,

Cause,

Cause, or Objects, of our Excommunications, generally speaking, should methinks, in pity, forbear to mention the Word.

I do not doubt, but the Nature and Usefulness of the Thing is a sufficient Justification of Any *Christians*, who set a Mark upon the open Immorality and Wickedness of Any profess'd *Christians*; even by refusing to them the *Peculiar Tokens, and Marks, of Christian Communion*; as well as by avoiding their Company, and Conversation: unless where there are hopes of doing them good. But what is this to the Authority of *Judges* OVER the *Consciences and Religion of Men*? What is this to their being *Judges* OVER Others, in Matters relating to Salvation; or to their being *Judges* of the *Behaviour of Others*, in the same Sense that *Christ* is: with an *Authority* of passing a Sentence, which shall determine their Condition, with respect to the Favour or Displeasure of Almighty God; or, in another Phrase, which I beg leave to borrow, with such a *Power of Spiritual Punishment, as shall have Effect in another World*. Every *Christian* has a Right to *Judge*, nay, He cannot help *Judging*, of the *Behaviour of Men*, by a plain *Law, acknowledg'd and receiv'd by the Offender himself*; as the Doctor expresses himself, *p. 57*. That is, Every Man will judge *Him* to be a *Murtherer*, who takes away His Neighbour's Life unjustly; and *Him* to be an *Uncharitable Man*, who never does any *Acts of Charity*: and every *Christian* has a *Right* to shew His Sense of these *Open Sins*. But this is *One Thing*: and *Judging*,

so as to pretend to determine other Mens *Consciences*, and other Mens *Religion*; or so, as to pretend to fix Their Condition, or at all affect it, in the Eyes of God; this is *Another Point* entirely. The *One* is *Authoritative*; and the same with the Prerogative of *Christ*: The *Other* is not *Authoritative*, either so as to be peculiarly lodg'd in Any One Part of Christians O V E R Another; or so as at all to affect the *Salvation* of the Person thus judg'd, and his Condition, as to the *Favour* of God.

Certainly therefore, it cannot but be a surprizing Thing to see a *Learned Member* of the *Committee* contending, with so much Zeal and Warmth, that there are *Men*, who have a Right to *Judge* in *One* Sense; in Opposition to *Me*, who have contended against it, only in *Another*: taking *One* of My Expressions for My full Sense; and letting alone *Three or Four Others*, which have the same Right to be regarded: and, because the *Laws of Christ* relate to *Salvation* and the *Favour of God*, in *One* Sense, arguing from what is indeed no more than a *Right* in all *Christians* to see *Open Wickedness*, and to *Judge* Willful Sin to be contrary to *Christ's* Laws, and the *Notorious Sinner* unworthy of being acknowledged by Them as a Brother; arguing, I say, from hence against *Me*, who have declared solely against All *Right* in Men, to be Judges O V E R Others, in the Affairs of Conscience and *Salvation*, in *another* Sense; or against All *Authority* in Men, to *judge, censure, and punish* the Servants of *Another Master*, so as to affect their

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Title to God's Favour, and to *Eternal Salvation*, by their Sentence.

S E C T. VIII.

Two Cases, for the farther Explication of this Subject.

I Beg the Patience of the Reader whilst I put *Two Cases*, which may help Us to judge aright of such a Way of arguing, as this is. The *First* relates to *Temporal Judges*: the *Second* to the *Doctrine and Conduct* of St. Paul.

I. Supposing One should lay it down, that the *Judges* of this Land, were the only *Judges* of the *Behaviour* of the King's *Subjects*, in Affairs of Life and Death; or in Matters relating *purely* to Life and Death: it would not, I presume, be a good Argument against this, to name *some Points* which may be said to relate to Life and Death in some Sense; and to name *some Persons* who have a *Right* to judge in *some* Sense, in those *Points*: but neither of these, in the same Sense, in which Those Words are used, when this *Authority* is affirm'd of the *Judges*, or denied of *All Others*. Supposing, for Instance, it should be urged that *Diseases* and *Medicines*, relate to Life and Death; and that this *Doctrine* destroys All Right in *Physicians* to prescribe, in Affairs relating to Life and Death; nay, or in Any Men to take Care of their own Health; or so much as to judge what to eat, or what to drink, because eating and drinking relate

late to *Life* and *Death*: who would not immediately see that All this is of no Importance; because it proceeds upon taking *that* in *One* Sense, which was affirm'd solely in *Another*; and is No Contradiction to what was laid down, because it amounts to no more than this, that, tho' the *Judges* of the *Land* are the sole Judges in *One* certain Sense, of Affairs relating purely to *Life* and *Death*, in *One* certain Sense; yet, *Others* are *Judges* in *another* Sense of the Word, of Affairs which *relate to Life and Death*, as these Words may be used in *another*, and a quite different Sense?

2. For the farther clearing of this Matter, let us suppose the same Way of arguing applied to the Words of *St. Paul* himself. He hath in Effect asserted the same Thing more strongly than I have. He asks, with Disdain, and Indignation, *Who art Thou, that judgest another Man's Servant*, 'conducting Himself, according to the Best Light of His own Conscience, in the Affair of Salvation? *To his own Master He standeth, or falleth*: i. e. Christ alone is his Judge, in that Affair; and 'hath left behind Him no Judges over the Consciences and Religion of His People.' If it should be replied, That 'this seems to deny *All Authority to the Church*; All Authority to judge, censure, or punish Offenders, in the Affairs of Conscience, and Eternal Salvation: and particularly the Authority of *Excommunicating* such an Open and Notorious Sinner, as He himself thought worthy of such a *Punishment*

ment in the *Corinthian Church*. If this, I say, should be cast upon *St. Paul's* general Doctrine; I hope, it would be a very satisfactory *Answer* to alledge, that No such Consequence can be infer'd from hence, because it is very plain these *Two Points* are not *Contradictory*. The *One* relates to the Authority of Judges O V E R Mens Consciences and Religion; to the censuring and punishing the Servants of Christ, conducting their Consciences and their Lives, by what they esteem to be well-pleasing to Him: The *Other* relates to quite another Matter; to the *Right* of All Christians, to avoid the Company of a Person acknowledged to be an open, Notorious Violator of the Laws of Christ, and of the *Dictates* of his own *Conscience*. The *One* relates to an *Authority* assuming to define, in the Case of *Particular Persons*, who are not Open Violators of Christ's Moral Laws, that They are out of God's Favour and entitled to His Wrath: the *Other* relates to what is not indeed properly *Authority*; but a *Right* which All Christians have to avoid an Open Willful Scandalous Sinner, if they can; and to a *Determination* which pretended not to alter the Case of the Man, with respect to the Favour or *Displeasure* of *Almighty God*. The *Incestuous Corinthian* was never the more, or the less, out of God's Favour, for what was done by the *Church*. *St. Paul* therefore, might vehemently oppose *All Authority* of Any *Men* in the *Church*, as *Judges O V E R* the *Consciences and Religion* of *Other Christians*; and yet be very much for a

Right

Right in Christians, which implies in it no such Authority OVER the Consciences and Religion of Others. He might be zealous against Judging, Censuring, and Punishing, the *Servants of another Master*, in those Affairs which were guided by their own Consciences, and upon which They judg'd their own Salvation and the Favour of God to depend; and yet be as zealous for the *Right of All Christians* (whenever the State of the World can permit it,) to set a Mark upon *Notorious Open Offenders* against their own Consciences, and the plain Moral Laws of *Christ*: a Right, which implied in it Nothing like to that Authority of 'judging
' censuring and punishing the Servants of An-
' ther Master, in the Affairs of Conscience and
' Eternal Salvation,' which He had before condemned. I cannot but hope therefore, that for the Sake of *St. Paul*, from whom I borrowed the *General Expression of Judging the Servants of Another Master*, My Doctrine will be thought very reconcileable with his own Determination, and the Behaviour of the *Corinthian Church*, in the Case of the *Incestuous Corinthian*.

To Sum up the Argument; As, in both these Cases now mention'd, the *Objections* are unjustly framed, because the Words made use of, tho' the same in *Sound*, yet differ entirely in the *Sense* in which They are used, on each side of the Matter in Debate: So, in the *Question* before Us, They who censure what I have said, ought to censure it in *that Sense* only, in which I have said it. And if They contend against me, in this Point, They must
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contend for the Authority of some, as *Judges* OVER Others, in *that Sense* only, in which I have denied it; in the same Sense, in which I have affirmed it of *Christ alone*.

S E C T. IX.

A Continuation of the same Subject.

I Have been the longer upon this Point, because this is the Sense which Dr. *Sherlock* is pleased to put upon the *Only Particular* named, in the first Observation of the *Committee*, to support the *Solemn Charge* contain'd in the *First Article*: tho' it is plain, this is not the only Point intended; nor understood by the *Committee* in that Sense, in which *He* wishes the World to understand it. And I think, and hope, I have shewn as evidently, as any such Point can be made out, that what I have maintain'd is far from deserving the Censure of *Christians*. I am very willing that that *Learned Member* should please Himself, and divert his Readers, with the happy Thought of *claiming the Word* Absolutely, in this Part of the Debate, *for the Use of the Committee*. If it can be of Any Use to *Him*, or to *Them*; I am very free to repeat, what He seems to think so great an Absurdity, *Answer*, p. 57. and to declare to All the World, that of *Judges*, in the Case now before us, I have said, *There are Absolutely None to Judge*. But then, it is but Common Equity and Justice to expect, that I may be understood in that Sense alone, in which both the Design, and the Words, of My Doctrine, agree.

grée. I am ready still, *Absolutely* to affirm that
 ‘ Christ is the sole Judge of the Behaviour of his
 ‘ Subjects in the Affairs of Conscience and Eter-
 ‘ nal Salvation, &c.’ Now Christ is in no other
 Sense, *Judge of the Behaviour of Christians, in*
Those Points ; but as their Condition will, and
 must, be determin’d by his *Sentence*. When there-
 fore, I deny this of Men ; and when I do it, by
 Way of *Inference* from the *Prerogative of Christ*,
 I do not, (I will add, I cannot,) mean to deny
this of *Them*, in any other Sense, but *that*, in
 which I affirm it of *Christ*. And in *this* Sense,
 I am ready still to profess that I *Absolutely* deny
 All *Authority of Judging in Any Part of*
Any Church of Christ, viz. All such Authority,
 as can oblige Almighty God to ratify Any Sen-
 tence in Heaven, pass’d here on Earth. I deny,
 not only against the *Roman-Catholics*, but a-
 gainst *Those* who have lately reviv’d *their Do-*
ctrines for a defense of their own *Separation*, and
 a *Terror to Our Churches*, All such *Authority*, as
 pretends to throw Men out of God’s Favour, by
 the Determination, or Excommunication of Men:
 Or, in other Words, I deny against what the
Reverend Dr. Sherlock has formerly suppos’d,
 that *Any Spiritual Punishment*, inflict’d by the
Church, has EVER Any Effect *in the Other*
World.

They therefore, who lay it upon the *Passages*
 now before Us, that They seem to deny *All Autho-*
rity to the Church ; must maintain that the *Authority*
 of judging and Condemning Men, so as to affect
 the Condition of *Christians*, with respect to the
 Favour

Favour of God, is *All Authority*; and that there is *No Authority* but this. And then indeed, I am ready to acknowledge, in the Face of the whole World, that, if to deny to Men the *Authority of Judging*, in the same Sense in which I affirm it to belong to *Jesus Christ*, be to deny *All Authority* to the Church; I have, and do still deny *All Authority* to the Church. And if to deny All such Visible Humane Authority in Judging, as can affect the Salvation of Men, or the Favour of God towards them, be 'to leave the Church without Any *Visible Humane Authority* to judge, censure, or punish Offenders, &c.' I confess, I have done it; and must do it, as long as I can read the *Gospel*, or understand Any Thing of the *Nature and Attributes* of God. But if They hold *Any Authority* besides this; or if They maintain that there may be *Authority*, or *Right to judge, censure, or punish Offenders*, in quite another Sense, than That, in which I have denied such Authority to *judge, censure, or punish the Servants of Another Master*; then, They cannot themselves, conceive the *Passages* cited by them, to tend to subvert ALL *Government and Discipline* in the Church of Christ: nor, particularly, in this Reformed Church of England; unless They can shew that this Church claims, by any *Authentic Act*, the *Authority of Judging*, &c. in that same Sense, in which I have affirmed it of *Christ*; and in which *alone*, I have denied it of *All Men*. But indeed, the same Way of arguing would as well, and as justly, prove that I have, even in these first *Passages*, by as-

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serting Christ to be the sole Judge of His Subjects, &c. effectually excluded the *Civil Magistrate* from punishing the *Greatest Malefactors*; because their Actions have some relation to *Conscience*, and their own *Salvation*: as it does, that I do by *this* deny *All Right* in any *Christian Church*, to judge and punish *Offenders*, in another Sense. And *this* might have been put as strongly under this first Head of the Charge, as the *Other*.

In fine, If it be a Crime to affirm that All Christians, in the Conduct of Themselves, and the Direction of their own Consciences, [*i. e. in the Affairs of Conscience and Eternal Salvation*]; in All Points upon which their Title to God's Favour or Displeasure depend, [*i. e. 'in All ' Points relating to the Favour or Displeasure of ' Almighty God*;] in Matters in which their Salvation is concern'd [*i. e. 'in Matters relating ' purely to Salvation*;] If it be a Crime, I say, to affirm that *All Christians* are, in these Matters, to be determined in this World by Christ alone, as a *Law-giver*; and to have their Condition in the *Other World* depend upon His *Judgment*, and His Sentence alone: I confess, I despair of knowing what We mean by the *Justice of God*; or the *Mercy of the Gospel*; or, what it is that the plainest Declarations of Christianity set forth. Nor can I ever understand, upon this Bottom, what it was that could move or justify Those, who have broke off from the Tyranny of the *Church of Rome*: unless it be sufficient to say, that it was only that *Power might change Hands*.

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The Summ of this Part of the Cause is this :

1. The 'Judging, Censuring, and Punishing Offenders,' [which the Reverend Dr. *Sherlock* explains of Open Violators of the Moral Laws of Christ, acknowledg'd by Those very *Offenders*,] *i. e.* The Judging Such to be Unworthy of the solemn Tokens of Church-Communion, and the *punishing* Them by denying to them the Holy *Sacrament*, is no more an Authority OVER the Consciences and Religion of Christ's Subjects ; or of making *Decisions*, which *Decisions* shall themselves affect their State in the Eye of God ; than the *Right* that every Christian has, in his particular Station, of shewing his Dislike of *Open Sinners*, and of not owning them for *Christians*. And therefore, it is not a *Point* of which I have said, or indeed, thought to say, one Word in the Sermon. 2. If I had had the least Thought of *Offenders*, *Open Notorious Offenders* against the Moral Laws of Christ, acknowledged by Themselves ; I could not possibly have avoided the Word, or have chosen instead of it the Expression of *St. Paul*, the *Servants of Another Master* : which supposes them not Open Transgressors of His Moral Laws. 3. If I had had the least Thought of Open Immoralities, acknowledged by the Sinners themselves to be Violations of their own Consciences, and of the plain Law of Christ ; it is impossible to conceive that I could have call'd these *Open Immoralities*, by the Name of *Affairs relating purely to Conscience and Eternal Salvation* ; without once so much as hinting at their true Name. For *Affairs*

airs relating purely to Conscience, as I conceiv'd then, and do still conceive, are properly speaking, (Not Open Acts against Mens own Consciences, which were never so call'd by Any one Writer in the World, but) Affairs transacted between Them, and their own Consciences; by the Direction of their own Consciences; and of which no Men can *judge*, without knowing their Consciences. 4. An Authority, or Right, to judge, censure, punish, in *these* Points, I reserve to Christ; and deny to All Christians, of what Rank soever: because it is an *Authority* OVER the Consciences of Others, which no Men can have; an Authority to judge in *Points*, in which no One can judge, who does not know the Hearts of Men. 5. A Right to judge that an *Open Sinner* against the Moral Laws of Christ, is an *Open Sinner*, and not worthy of being own'd as One of the *Christian Society*, I have never denied to *Every Christian*: much less to Those, whose Office it is to administer Holy Things; and who therefore, must judge for Themselves, that it is not proper for Them to acknowledge, as *Christians*, Those who openly and notoriously live in a Violation of the *Moral Laws of Christ*. 6. I will add, as I pass, one *Question*; Whether the Reverend Dr. *Sherlock*, or *I*, give the more sincere Proofs of our Concern for *this* Right: *I*, who have pleaded for the repealing an *Act of Parliament*, which forces *Clergymen* to give the *Communion* to every *Atheist*, or *Debauchee*, who may be named to any Civil Office; unless he chuses to be ruined for not doing it; or *He*, who would appear

to

to contend earnestly against *Me*, for the Continuance of that Burthen, under which All good Men, as I have understood, have long groan'd.

That same *worthy Person* may see from the whole of *this*, how much He is mistaken in the Account He gives, from his own Invention, of my design'd Answer, p. 55. He proposes the Difficulty, 'Is there Authority in the Church to exclude such an one as the Incestuous *Corinthian*, from the Christian Assembly, and to deny Him the Use of the Sacraments?' [I suppose, He means *One Sacrament*.] 'If You say, Yes, (*says He*) You allow the Discipline. But then, (*He adds*) according as His Lordship intends to answer the Representation, You will be told That You claim an Absolute, Unlimited, Unconditional, and Mere Authority to make and interpret Laws for Christians.' That I intended to answer the *Representation* in this Manner, by answering thus to a Difficulty which is not there once expressly propos'd, is entirely his own Imagination. He sees, I have another Answer to make: and I do assure Him that, before He told the World so, I had not the least Suspicion that the *Committee* had an Eye to *Excommunication*, as if they understood Me to oppose it in this Sense; nor do I yet believe They had. My *Answer* is natural, and plain. I never was concern'd against *Excommunication* in this Sense: neither do His Brethren, when they speak plainly of it, suppose me to oppose it in *this* Sense. The *Diffi-*

ficulty is His own Invention, as far as it relates to Any Thing I have said : And therefore it was fitting, the *Answer* should be what He pleas'd likewise. But why He should chuse the most Groundless *Objection*, and then frame the most insufficient Answer to it ; I am not able to say : unless it be, that He thinks nothing too mean, or too low, to be put into My Mouth. This was by way of *Prophecy*, anticipating what I would say, before I had said one Word relating to the Matter : for which I gave Him no Ground, but by explaining to Dr. *Snape*, p. 33. and 37. of My *Answer*, what it was that I had said concerning the *Authority* which the Doctor had express'd most Concern about ; without so much as speaking, or indeed thinking, of what He had never charged me with, the Denial of a *Discipline*, which is of a Nature much inferior to Any Thing I had spoke about, in *My Sermon* ; and which comes not under Any of My Expressions there made use of ; and which even the *Committee* it self never expressly object to Me. In *this* Part of His Conduct, I can neither deny, nor envy, the *Superiority* of such an Adversary : and am very ready to acknowledge, that I have no more Authority, or Ability, to inform the World what Any One *will* say to a particular Difficulty, *before* He has said one Word that can possibly relate to it ; than I have to entertain Them with what a Man *did* say Four Thousand Years ago, upon a *Subject*, about which History does not acquaint us that He ever spoke One single Sentence.

S E C T. X.

The Objection of the Committee, relating particularly to the Apostles, considered.

AFTER the *Observations* upon the first *Four Passages*, setting forth the Evil Effect of My *Doctrine* upon the *Authority* of the *Church*, in its ordinary Condition, follow some Other *Reflexions*, which it is necessary now to consider.

The *First* is this, *Report*, p. 5. ‘Whether these Passages exclude the Sacred Writers, as well as Others, from making Decisions, and interpreting the Laws of Christ, Your Lordships will judge by a *Passage*, p. 12. of the *Sermon*. *Nay, whoever has an Absolute Authority to interpret any written, or spoken Laws, it is He who is truly the Law-giver, to all Intents and Purposes, and not the Person, who first wrote, or spoke Them.* The *Learned Committee* seem to be sensible that, as I go on to explain this, expressly upon the Supposition of *No Interposition* from the *Person*, who first wrote, or spake these Laws, either to convey *Infallibility*, or to assert the *True Interpretation*, Nothing could be alledg'd against the *Apostles* Themselves from hence; or against Any Interpreters, but *Fallible* and *Unassisted* Persons. And therefore, They stop short; and are not willing to trouble the World so much, as to mention My Own Explanation of that Matter: but found this Part of their *Charge* upon quite another Point. ‘When a *Distinction*, say *They*, is made between the

‘ Interpreters of the *Written*, and *Spoken* Law,
 ‘ the *Sacred Writers* only can be meant by the
 ‘ *Latter*. *Others* have had the *Written* Law.
 ‘ *They only*, of All Interpreters, heard it spoke
 ‘ by Christ. And his Lordship has only left Us
 ‘ this Choice, either to deny their Authority to
 ‘ interpret the Laws of Christ, or to charge them
 ‘ with setting up for Themselves, in opposition
 ‘ to their Master.’

In answer to this, I beg it may be consider’d,
 1. That, in the *Sentence* quoted, there is no *Di-*
stinction made between *Interpreters* of *Written*,
 and of *Spoken* Laws. So far from it, that, with
 respect to what is there affirm’d, All *Distinction*,
 or Difference, between them, is in effect denied.
 2. That the *Apostles* were so far from being *Ab-*
solute Interpreters, that They were not at all, in
 any proper Sense, *Interpreters* of *Christ’s* Laws;
 nor did ever claim to Themselves the Privilege
 of *Interpreting*, as belonging to *Them*, in *Distin-*
ction from the meanest *Layman*, to whom They
 preach’d the *Gospel*. But, 3. They were *Em-*
bassadours, or *Messengers*, sent by *Christ* to deli-
 ver faithfully to *Men* a particular *Message*, with-
 out adding to it a *Tittle*, or diminishing from
 it, in what They preach’d as of Importance to
 the Salvation of Men. The *Embassadour* of a
Prince, is not the *Interpreter* of His Will; but
 his Business is, to declare it, and deliver it
 faithfully, as it was deliver’d to *Him*: After
 which *Delivery* of it, the Persons to whom it
 is deliver’d, are to judge of the Intent and De-
 sign of the *Message*, by the best Rules, and with
 the

the best Helps, They have in their Power. And therefore, 4. It is so far from being a Just Observation, that I 'leave them this one Choice, ' either to deny the Authority of the Apostles ' to interpret the Laws of Christ, or to charge ' Them with setting up for Themselves, in op- ' position to their Master;' that it is plain, I do neither My-self. I do not at all speak about Them, as *Interpreters* : because They never, as I remember, speak of Themselves under that Character. And then, 5. Whether *Embassadors*, or *Interpreters*, I never could intend any thing against *Them*, in what I say about *Absolute Interpreters* ; because I never think of Them, nor have They ever represented Themselves, as having any *Absolute Authority* of their own ; but only as delivering faithfully and exactly the *Message*, relating to the Salvation of Mankind, which they receiv'd from *Another* : never, as vested with *Authority* distinct from the *One proper Authority* of *Christ* ; but as entrusted by Him personally, and directed by *His Infallible Spirit*, in what They lay upon Mankind, as of Importance to their *Eternal Salvation*. And if this be to charge them with setting up for Themselves, in opposition to Their Master, it may as well be call'd, charging them with setting up for Themselves, against Themselves. 6. The plain and only Meaning of the *General Sentence*, is, that whoever has an *Absolute Authority* himself, to interpret Laws, without any Interposition from the original Framer of the Laws, is truly the Law-giver : but not, that

whoever is made an Instrument by the Law-giver Himself, by his express Commission, and under His Direction, either of promulgating, or explaining any *Laws*, is truly the *Law-giver*. For the Original *Law-giver*, is still, as I fully explain'd it in the *Sermon* it self, upon this Supposition, the *Sole Law-giver*.

This likewise may serve to answer that Part of a foregoing *Observation*, which charges it as a Consequence upon *My Doctrine*, that there was not in the *Apostles* themselves *Any Authority*, &c. To which I shall not be at all afraid to answer that there was *not*: if Persons will but be so equitable, as to consider it in a proper Light, They claim'd *none*, and They had *none*, but what was, strictly speaking, the *Authority of Christ*. Christ himself, promulgating the Terms of Eternal Salvation to the World by *Them*, as by *Instruments* and *Messengers*; and directing Them by His own Spirit, remain'd the *sole Law-giver*, and the *sole Judge of Christians*; notwithstanding Any Powers claim'd or possess'd by His *Apostles*. And this, in a proper Sense: because in All Points, which They deliver'd as of Necessity to *Eternal Salvation*, They deliver'd only a *Message* They had receiv'd from Him, their *Lord* and *Master*. We may in a common and popular Way of Discourse, speak otherwise of the *Apostles*: but when we examine this Point carefully, we shall find it, I am persuad'd, as it is here stated.

S E C T. XI.

The Observation relating to the Clergy, examin'd.

AFTER the *Observation* relating peculiarly to the Apostles, the *Committee* have plac'd *One*, that respects the *Clergy* at all Times, and in all Places, in these Words. ' These Doctrines naturally tend to breed in the Minds of the People a Disregard to Those who are appointed to R U L E over them. Whether his *Lordship* had this View, the following Passages will declare. *Viz. Serm. p 25. The Church of Christ is the Number of Persons, who are sincerely and willingly, Subjects to Him, as a Law-giver and Judge, in all Matters truly relating to Conscience, or Eternal Salvation. And the more Close and Immediate this Regard to Him is, the more certainly and the more evidently true it is, that they are of His Kingdom. And, p. 31. If Christ be our King, let Us shew Our selves Subjects to Him alone, in the great Affair of Conscience, and Eternal Salvation: And, without fear of Man's Judgment, live and act as becomes Those, who wait for the Appearance of an All-knowing and Impartial Judge; even that King, whose Kingdom is not of this World.*

Here are two *Points* offered to the World, by the *Committee*, in this *Observation*. The *First* is that ' the *Doctrines* before-mention'd, naturally tend to breed, in the Minds of the People, a Disregard to Those who are appoint-
ed

‘ ed to RULE over Them.’ The *Second* is, That ‘ These Two *Passages* here produced are ‘ Arguments that I had that *View*, or *Design*, ‘ in preaching those *Doctrines*.

With these, the Reverend Dr. *Sherlock* particularly agrees, in his *Answer to A Letter*, &c. p. 61. asserting it, in effect, to be utterly inconsistent, for Me to ‘ exhort Men to pay ANY REGARD ‘ to their Spiritual Teachers and Pastors, after ‘ declaring that the MORE CLOSE AND IMMEDIATE their REGARD is to Christ, the ‘ more certainly and the more evidently true ‘ it is, that they are of his Kingdom’: Or, ‘ to ‘ teach Men to Reverence Those who are over ‘ them in the Lord; after having exhorted ‘ Them to shew Themselves Subjects to Christ, ‘ in the Affair of Salvation, without fear of ‘ MAN’S JUDGMENT.’

I confess My-self surpriz’d and astonish’d, in a very particular Manner, at this Part of the *Representation*: and cannot but stop a few Moments, to lament the Fate of *Christianity*; and of the *Protestant Cause*; and even of the *Clergy* Themselves, when it shall be insinuated in the World, from the *Authority* of this very *Report*, that their *Aim* is to obtain such a REGARD to Themselves, as is inconsistent with a *Close* and *Immediate* REGARD to *Christ himself*; and that They take it as an Injury to their *Order*, that the Christian People are encouraged to shew Themselves *Subjects* of *Christ*, in the great Affair of Salvation, *without fear of Man’s Judgment*.

I confess, for My-self, I thought it One of the great Ends of the Institution of the Order itself, that They might be *Instruments* of bringing Men to a *Close and Immediate* Regard to *Christ himself*; to make Men the Disciples of *Christ*, and not of *Themselves*. *Baptism* is a solemn Dedication of Christians to the Name and Service of Christ. And the Design of *Preaching* is, or ought to be, to engage *Christians* to behave *Themselves*, as Subjects of *Christ*, and not of *Men*, in the *Affair of Salvation*. And I ever have, and ever shall, esteem it the Foundation of that *Respect* and *Honour*, due to Those who are set over the *People*, that They teach and preach, *not* *Themselves*, but *Christ Jesus*. Our Blessed Lord has warn'd Us against *calling Any Man Master upon Earth*. And when Christians, in the *Corinthian Church*, began to adhere to *Men*, very good and very unblameable; and some of them to set up *St. Paul Himself*, as a Leader; *He* reproveth them zealously, and asks them, *Into whose Name they were baptiz'd, and who it was that died for Them?* 1 Cor. i. 11. &c. And indeed the whole Design of that *Passage* is in Effect to persuade them that the more *close and immediate* their Regard to *Christ* is, the more evidently certain it is, that They belong to His Kingdom. But to return to this Charge.

The *Doctrines*, upon which this is founded, are not particularly here named; but only called *These Doctrines*: that is, The *Doctrines* before cited, and censur'd. These *Doctrines* make *Christ* the sole Judge of the Behaviour of Christians,

stians, as to Affairs relating purely to Conscience, and Eternal Salvation: and deny to All Men, Any Authority of Judgment Over the Consciences and Religion of Others. I have before sufficiently vindicated, as well as explain'd, all this. The Charge now is, That in teaching this, I lead Men to a *Disregard to Those who are appointed to Rule over them.* To which I Answer,

1. The Phrase *to Rule over them*, is taken from the *English Translation* of the New Testament: and tends to raise a very different Idea in the Mind, from what the *Original Word* carries along with it. The Sound of the *English Word* RULERS, would make One suppose that the Word in the Original was ΚΟΙΝΟΥΤΕΣ: whereas it is Ἡγούμενοι. The former signifies *Lords and Rulers over Slaves, or Subjects bound by their Laws.* The latter signifies *Guides, or Leaders, whose Business it is to point out to the People, not their own Opinions and Decrees, but the Laws of their Great and Common Master.* *Ruling* in this Sense, (if it must be so term'd) as an Under-Shepherd *rules* His Master's *Sheep*, by directing them to Those Pastures only, which the *Master* has appointed for them; was never denied by Me, to belong to *Spiritual Teachers*, who are therefore call'd *Pastors*: nor any *Regard* to them, which is implied in this. But here the *Figure* of Speech must not be carried too far. *Christ's Sheep* are not to be debas'd into the State of *Animals* so call'd. They are of the same Species with their *Shepherds* under Christ. They have not only *Eyes*, but *Understandings*,
of

of their own: and the Directions of the *Chief-Shepherd*, the great Shepherd of their Souls, lie open to them in Writing. The Assistance, and Advice, and Warnings of the *Shepherds* under Christ, may be of great Use to them, in many Cases. But they are to be *led*, and not *driven*. They are to be *led* to the Food prepared for them by Christ: and not *driven* to rank and unwholesome Weeds, instead of it. They are to be *led* to their own true Interest and Happiness: and not to be *driven* to *Market*, or to *Slaughter*, at the Will of their Keepers; nor to be *Shor'n* and *Fleec'd*, whenever the Pleasure, or Profit of their *Shepherds* (so call'd) shall invite or require it.

In the *Sense* in which I have now explain'd it, *Spiritual Pastors* and *Teachers* may be said to *Rule over Christians*: and will obtain a great Reward hereafter, and I am persuaded, a True Respect here, if they exercise *this Rule* well. But in the *Other Sense* of the Word *RULE*, as it sounds in our Language, more agreeably to the Word *Κυριεύειν*, or *Κατακυριεύειν*, in the *New Testament*; this is constantly denied to Any Men under Christ. St. *Paul* denies it of *Himself*, 2 *Cor.* i. 24. under the Word *Κυριεύομεν*. St. *Peter* condemns it in All *Spiritual Pastors*, 1 *Pet.* v. 3. Where He describes their Office *Negatively*; Not as *Rulers*, in the Sense of *Κατακυριεύοντες*; (the same Word which is used in the *Gospel* to express the *Dominion* of *Rulers* over their Subjects:) and *positively*, (not by the Word *Κυριεύοντες*, but) by *feeding*,
and

and by being *Examples* to the *Flock*, They were to feed.

I shall, I hope, find another Opportunity of Examining distinctly *Every Text* of the *New Testament*, relating in Any Sort to this *Subject*; and of shewing what Respect and Regard is there declared due, and what not, to the *Spiritual Pastors* amongst *Christians* at first; what it is founded upon; and what can be concluded from thence, with respect to *Pastors*, and *Clergy*, all over the *Christian World*, in its present Condition. I shall now content My-self with adding to what I have already said, this one *Observation*; that St. Paul does, in the Name of All the *Apostles*, (much more in the Name of All Others of lesser Consideration,) renounce the Word RULER, as it signifies MASTER, or LORD; or as it implies in it the *Authority* which I have been contending against, 2 Cor. iv. 5. *We preach not Our selves, but Christ Jesus the Lord, and Our selves your Servants for Jesus sake.* For if it be here consider'd, that the Word *δέλτες*, in the latter Part, is opposed to the Word *Κύριον*, in the former Part of the Verse; that *δέλτες ὑμῶν* is spoken of the *Apostles*, in opposition to something denied of *Them*, and attributed to *Another*, before; the Meaning of this Verse will appear, I believe, to be this, 'For We, *Apostles*, Preach not, or Proclaim not, Our selves, Your Masters; but Christ Jesus, Your Lord or Master: [*Χεῖρὸν Ἰησοῦν*, not *τὸν Κύριον*, but *Κύριον*, i. e. *Κύριον ὑμῶν*, as *δέλτες ὑμῶν* follows:] and Our selves Your Servants

wants for *Jesus* Sake, in order to bring You to *Him*, as Your Sole *Lord* and *Master*. But,

2. Supposing Any such Expressions to be used, upon this Subject, in the *New Testament*, as answer to the *Common Acceptation* of the *English* Word *RULE*, or *RULERS*: yet these must be interpreted according to the *Tenor* of the *New Testament* it self; and not so, as to contradict the Main End, and Design of the *Gospel*. Upon this Supposition therefore, it would be a sufficient Answer, that there never were, nor ever can be, in the Nature of the Thing, Any Christians *appointed to Rule over Other Christians*, in any Sense, in which I have contradicted it; so, as to be Judges *OVER* their *Consciences* and *Religion*: and that whoever claim such a Power of *Ruling* over Others, as I have denied, neither deserve, nor will obtain, *Respect*. If *Worldly Power* comes into Their Hands; as it is seen in the *Romish Church*; They may create that *Dread*, and *Horror*, which accompanies All Instruments of Torment and Misery. But this is not a *Regard*, or *Respect*, resulting either from the Knowledge, or Consideration, of Ones Duty: or Any thing like what Any of *Those* can consistently claim, who have *disregarded* Their own former *RULERS* in the *Romish Church*, so far as to separate from Them, upon the very Foundation of being obliged to a *Close and Immediate Regard to Christ himself*: and this, *without fear of Man's Judgment*.

3. The *Answer* therefore, to the *First Part* of this *Charge* is, that *These Doctrines* are so far from naturally leading the *People* to a *Disregard* to *Those who are appointed to Rule over Them*; or, in other Words, to *Their Spiritual Pastors or Teachers*; that They naturally lead to that *True, and Only Just Regard* which is, or can be, due to Them; a *Regard*, subordinate to that *Close and Immediate Regard* which is due to *Christ*; constantly comparing their *Doctrines* with the *Declarations of Christ*; and never, under pretense of paying *Respect to Fallible Teachers*, forgetting or throwing off the *Respect* due to their *Great and Infallible Master*.

4. But indeed, I fear, this *One Sentence*, in the *Report*, will be found in *Experience*, more *naturally to lead the People to a Disregard to Those*, for whose *Service* it was design'd, than *All My Doctrines* put together. For to plead for *No more Regard*, than what is consistent with the *Regard* due to *Christ*, is not only to plead for *All that a Christian can argue for, consistently with his Relation to Christ*: but naturally tends to conciliate the *Affections of Men*; and to procure all that *Regard*, which alone is *Due, or Useful*; and leads only to the putting an *End* to that *Regard*, which has been seen, in *Other Countries*, to begin in claiming what is due only to *Christ*, and to end in the *Ignorance and Stupidity*, both of *Teachers and People*; and in the *Slavery and Destruction* of whole *Nations*. It is a *Regard* to *Others*, founded upon the

Ignorance.

Ignominy of Our Nature, and proceeding to its Height, upon the Ruines of All that is Valuable in Humane Understanding, and Humane Life. It is contrary to the very Design of *Christianity*; which was to bring Men to Virtue here, and Happiness hereafter, by a *Close and Immediate Regard to Christ*. It is directly opposite to the very Foundation of the *Church of England*: the *Reformation* of which was begun, and maintain'd, upon the Duty of All Christians equally, to have a *Close and Immediate Regard to Christ*; and to *shew Themselves Subjects to Him in the Affair of Salvation, without fear of Man's Judgment*; to act as Christians, without being at All mov'd with the Accusation of *Disregarding Those who were appointed to Rule over Them*; or with the Terror of Humane Judgments, Decisions, Excommunications, then flying about, with All the Wrath, and Power of Man united.

5. As a *Man* therefore, and a *Member of Humane Society*; I can plead for No such Regard to Any Men, as in its Beginning is infamous to All the Faculties We boast of; and in its End, is destructive to whole Communities. As a *Christian*; I must ever plead against All such Regard to Them, as is inconsistent with that *Close and Immediate Regard to Christ Himself*, which is due from *Every Christian* to their Sole Law-giver, and the Sole Judge OVER their Consciencès and Religion. And as a *Protestant*; I think it injurious to the *Church of England* in particular, Not to disclaim such a

Regard to Men, Spiritual Pastors and Teachers, or Rulers, or by whatever other Name they are called, as would have effectually hinder'd the Reformation it self, and not suffer'd this Church so much as to have been in being.

6. Let it be farther consider'd, that *No Christian*, who has a *Close and Immediate Regard to Christ*, can possibly disregard and disrespect *Those*, to whom, it is *Christ's Will*, He should pay *Regard*, and *Respect*: And that *He*, who shews Himself a *Subject to Christ in the Affair of Salvation*, is One who behaves Himself as a *Christian* ought to do, in *All Points of Duty*. He will always pay *Regard* to *Those*, to whom *Regard* is due; and in the degree, in which it is due. But that it should be expected of a *Man*, who lives and acts as a *True Christian*, and who therefore, cannot but be acceptable to His *Great Master*; that *He* should be *afraid of Man's Judgment*: Methinks, this is to teach *Men* not to be content with the *Greatest of All Comforts*, and of *All Supports*, the *Assurance of the Love and Favour of the Supreme Governour and Judge of the World*. He, whose *Regard to Christ* is *Close and Immediate*, will always be ready to hear and receive the *Instructions and Doctrines of Those*, who are appointed *Teachers in Publick*. But He will not so receive them, as if He were bound by their *Authority*, and tied to their *Decisions*. The greatest *Respect* He ought to pay to *Them*, and therefore the *Only True Regard* due to *Them*, is to compare them with the *Doctrine of Christ*;

Christ; and either to receive or reject them, as they are agreeable or disagreeable to That. Without this *Comparison* of Mens Doctrines with the *Divine Rule*, He may be of such or such a particular *Denomination*, or *Church*: but He is not, in that Neglect, truly, nor uniformly, a *Christian*; because He forgets his *Close Relation* to His Only Lord and Master. Against *this Regard* to *Spiritual Pastors and Teachers*, I have neither said, nor thought, any thing.

To conclude this Point, Let the *Learned Committee* shew the *Christian People*; and let Them proclaim it openly to them, that their *Regard* ought not to be *Close and Immediate* to *Christ*, but to Weak and Fallible Men; that the *Close and Immediate Regard* is due to the *Clergy*, and through *Them*, and by *Their* Mediation, to *Christ*; that it is of little Importance to have recourse to the *Doctrines* of *Christ*, as He himself taught them; (which is paying a *Close and Immediate Regard* to *Him*;) but that They must judge Those to be *Doctrines*, and *Decisions* of *Christ*, which are deliver'd to Them by their Pastors, as such: that One who shews Himself truly a Subject of *Christ* in the *Affair* of *Salvation*, ought not to be satisfied in referring His future Condition to the Judgment of his Great Master; but to be afraid of the *Terrors of Men*, if They think fit to judge and *excommunicate* Him, so as to pretend to affect His *Eternal Interest*. Let them, I say, proclaim these Things openly: and then it will appear that there is indeed a Great and Irreconcilable

Difference between Us. But it will at the same Time appear, which is most for the Honour of the *Christian Religion*, and the *Reformation*; to make *Religion*, in effect, whatsoever the differing, and opposite *Teachers* and *Pastors* in the several *Christian Countries*, will please to make it; and to subject *Christians* equally, in All *Countries*, to the *Judgment* and *Sentences* of their *Leaders*: or to refer Them to *Christ* immediately, upon all Occasions, for the *Religion* of *Christ*; and to teach *Protestants*, and *Others*, in All *Countries* equally, not to be terrified with the *Judgment* of *Men*, who pretend to have in their Hands, the Disposal of God's Mercies, and the Dispensation of His Anger.

Upon the Whole, I hope, it is evident that My *Doctrines* do not 'naturally tend to breed
' in the Minds of the People any Other Dis-
' regard to Those appointed to rule over
' them,' but that which All *Christians* ought to have; that which necessarily results from the *Regard* strictly Due to *Christ* Himself: and that the *Sentences* produced to shew *My View*, shew Nothing, but what All *Christians* ought to own; and what, I hope, I shall never be ashamed to profess. I repeat it therefore, here again, and openly declare it as My Opinion, that He, who would prove Himself to be a *Christian*, because He regards *Christ*, by regarding Any *Men*, who are at best Fallible, and who perhaps take the *Doctrines* of *Christ* from the *Decisions* of the *Council* of *Trent*, or some other *Humane Authority*; doth not shew it so evidently, as He
who

who would prove it from his Regarding *immediately Christ Himself* in the *Gospel*, and comparing every thing with His Master's own Words: And again, that He who acts as a Subject of Christ, in the Affair of Salvation, may content Himself with the *Favour* and *Judgment* of Christ; and may justly refer his Final Condition to the Sentence of Christ alone, without the fear of Any Sentence pronounc'd against Him, upon Earth; either by the *Pope*, and All His Adherents; or by Any other equally Fallible, and Frail Men.

S E C T. XII.

Relating to My Notion of the Church of Christ.

THE Report goes on thus, *p. 6.* ‘To these
 ‘ Doctrines His Lordship’s Description of
 ‘ A Church doth well agree. He asserts, *p. 17.*
 ‘ that it is *the Number of Men, whether Small or*
 ‘ *Great, whether Dispersed or United, who truly*
 ‘ *and sincerely are Subjects to Jesus Christ alone, as*
 ‘ *their Law-giver and Judge, in Matters relating*
 ‘ *to the Favour of God, and their Eternal Salvation.*
 ‘ And *p. 24. The Groffest Mistakes in Judgment,*
 ‘ *about the Nature of Christ’s Kingdom, or Church,*
 ‘ *have arisen from hence, that Men have argued*
 ‘ *from other Visible Societies, and other Visible King-*
 ‘ *doms of this World, to what ought to be Visible,*
 ‘ *and Sensible in His Kingdom. And p. 25. We*
 ‘ *must not frame our Ideas from the Kingdoms of this*
 ‘ *World, of what ought to be, in a Visible and Sen-*
 ‘ *sible Manner, in His Kingdom.*’

It is no Crime, I presume, nor Unhappiness, that My Notions in One part of My *Sermon*, agree with My Notions in Another. But I wonder to hear this call'd My Description of *A Church*: whereas I pretend, in those Words, to describe No Other, but THE *Universal Invisible Church*. It is a Description, not of *A Church*, in our Modern Way of speaking; but of THE Church; the *Invisible Church of Christ*: as is plain from putting into the Description, that *Sincerity*, of which No Men can infallibly judge; and the Word *dispers'd*, which cannot agree to a *Visible* particular *Church* or *Assembly*. But if in this *Description*, or the other *Passages* here cited, I have unjustly laid down Any Thing, to the Injury or Prejudice of Any *Particular Visible Church*; I acknowledge, it is my Part to answer for it. To which Purpose, I shall proceed to consider the *Observations* of the *Committee*, upon this Head. They go on thus.

‘ Against such Arguings from visible Societies, and Earthly Kingdoms, His Lordship saith, Our Saviour has *positively warn'd Us*, p. 25. And yet, (*They add,*) The Scripture-Representations of the Church do plainly express its Resemblance to Other Societies, in many respects.’ I do say so, I confess; and I must ever say so; that against *Such Arguings*, as I had in the same Paragraph been describing; not against All Arguings, but against *All such Arguings*, Christ has positively warn'd Us. It runs thus: not that ‘ *Men have argued from Other Visible Societies, or Visible Kingdoms of this World, to what*

‘ ought

‘ought to be; but to what ought to be VISIBLE and SENSIBLE in His Kingdom;’ And, as it follows in the same Sentence, ‘Constantly leaving out of their Notion, that Christ is King in his own Kingdom, &c.’ The arguing here spoken of, is the contending for *Visible Kings, Visible Judges, in the Same Points*, as it is express’d there, in which Christ is King and Judge; because there are *Visible Law-givers, and Visible Judges, in Earthly Kingdoms*: and in effect, contending, as it there follows, that *His Kingdom* must be like *Other Kingdoms*. Then I add, *Whereas, He has positively warn’d them against Any SUCH ARGUINGS* — I do not stop here: but go on to shew, how He has warn’d Them against *Such Arguings*, viz. *by assuring them, that this Kingdom is His Kingdom; and that it is not of this World: and therefore, that No One of His Subjects is Law-giver and Judge OVER Others of them, in Matters relating to Salvation, but He alone; and that We must not frame our Ideas from the Kingdoms of this World, of what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in His Kingdom.*

One would have expected that They who seem to be uneasy and displeas’d at this, should have shewn the World expressly, that *SUCH ARGUINGS* are just and good in Christians; or that Christ has never warn’d Us against them, but taught Us to frame Our Ideas, from the Kingdoms of this World, of what *OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in His Kingdom.* But They do not at-

tempt this; but chuse to content Themselves with this Observation: 'And yet the Scripture-Representations of the Church do plainly express its RESEMBLANCE to other Societies, in MANY respects.' *And yet*, signifies, on the contrary, in Opposition to what I have said: whereas, I have never said, or so much as thought, that the *Scripture-Representations of the Church do not plainly express its RESEMBLANCE to Other Societies, in MANY Points.* This very Representation of it, under the Notion of a *Kingdom*, certainly expresses its *Resemblance, in Many Points, to Other Societies.* It has a *King*, and a *Judge*, OVER Subjects. But it is Christ's Kingdom, and of a Spiritual Nature. And therefore, tho' a *Kingdom* bear Resemblance to a *Kingdom*; yet the Kingdom of *Christ*, who is invisible, being a Kingdom of a *Spiritual Nature*: it cannot be argued, from what is *Visible* in other Kingdoms, that the same must be *Visible*, and *Sensible*, in His Kingdom. This is what I have affirm'd, that We must not argue from Other Kingdoms, to what OUGHT TO BE, in a *VISIBLE* and *SENSIBLE* Manner, in *His Kingdom.* But is it not a Wonder to see *Objections* made, not against *this*, (which cannot be contested by *Protestants*,) but against Something else, no where to be found in *My Sermon*; and never entertain'd in my Breast: and Arguments urged, as if it were the same thing, to say, that We must beware of *ANY SUCH* Arguings, as, being drawn from what is *Visible* and *Sensible* in the Kingdoms of the World,

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substitute in the Place of Christ, VISIBLE and SENSIBLE Law-givers and Judges, in the *same Points*, &c. As if, I say, this were the same thing, as to maintain that ‘the *Scripture-Representations* of the Church do not plainly express its Resemblance to Other Societies, in ‘*Many Points*.’ No. I affirm, with the *Learned Committee*, that ‘the *Scripture-Representations* of the Church do plainly express its RESEMBLANCE to Other Societies, in MANY ‘Points:’ and yet, very consistently, declare that the *Resemblance*, even in some of those *Many Points* themselves, does not at all hold, as to what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in the *Church*. And if They think fit to go on upon this Part of the Subject, I must entreat of Them to argue against what I *do* say; and not against what I *do not* say.

S E C T. • XIII.

Of the Scripture-Representations of the Church.

THE *Scripture-Representations* of the *Church*, here refer'd to, are not particularly nam'd by the *Committee*. But it is very well known, that the Principal Representations of the *Church of Christ*, in the *New Testament*, are *Those* under the Figure of a *Body and its Members*; of a *Building*; of a *Family*; and of an *Army*.

If it be figur'd under the Image of a *Body*; *Christ* is the Head. And, as the Head gives *Life*

to the Body; as All Operations are first directed, and afterwards judged of, by the *Head*; this *Image* strongly asserts the *Right* of Legislation and Judgment, in the Points I have often mention'd, solely to *Christ*, who is the *Head*; and not to the *Highest Officer* in His *Church*: who is not the *Head*; and therefore, cannot assume to Himself those Rights, without the Presumption of setting Himself in the Place of the *Head*.

Under the *Image* of a *Building*, *Christ* is the *Foundation-stone*, properly speaking; and the *Apostles* Themselves no otherwise, than as Preachers of the Doctrine receiv'd from Him. It is literally and properly *His Doctrine*, which is the *Foundation*, and *Support* of the *Building*. And this *Image* still supposes every Part of it, to rely upon Nothing, but *His Doctrine*, for Support: So that when this is once entirely removed, the *Building* falls; and when it is once mixt and corrupted, the *Building* is continually in Danger, proportionably to that Mixture and Corruption.

Take it under the *Image* of a *Family*: and *Christ* is the *Master*. He has laid down long ago the *Terms* upon which alone All his Servants shall be acceptable to Him; and not made *Any One Servant, Master* in his stead; or ordain'd *Any One, properly* to supply His Place, in ruling over Others. In His Absence, He has left His *Will* behind Him, for the Use of *All*, in their several Stations. This *Whole Family* consists of *All*, who are sincerely His *Servants*, every where throughout the World. And tho'
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in particular Visible Parts of this *Family*, which are united together in particular Places, it is His Will that there should be *Order* and *Decency*; yet He wills neither *Order*, nor *Decency*, so as to break in upon the Right, All His Servants have, of consulting their own Consciences; and comparing All Things with their Master's Will: without which They could not indeed be His Servants.

Lastly, If it be figured under the *Image* of an *Army*, *Christ* is the *Chief-General*. And it must be remember'd, that the *Chief-General* is Absent and Invisible: and instead of leaving Powers with *Any Officers* under Him, in such Sense, as that His Soldiers shall be obliged to obey Them; He has left *Orders* in Writing, to be consider'd and consulted by Every *Soldier* in His *Army*; to which They are to have Recourse, and by which Their Conduct is to be govern'd. Otherwise, His *Officers*, in the several Parts of the *Christian World*, have a Right to command His *Soldiers* one Way; and in other Parts, the direct contrary: to command Them, with as much Authority, to destroy All that They will call *Hereticks* and *Schismaticks*, as to destroy Their Own Sins; to fight for the Glories, and Riches, and Pomp of the World, as to fight against Them. Whereas Christians, represented as *Soldiers*, are, in the Words of *Our Church*, to fight under *Christ's Banner*; and not that of *Any Others*: and their Enemies are Enemies to their spiritual Happiness. They are to fight manfully against *Sin, the World, and the Devil*.

Christ

Christ is their Leader, or the *Captain of their Salvation*. Their Armour is described to be All Inward, or Spiritual. Their Shield is *Faith* in Him ; Their *Sword* is His Word ; and All their *Weapons*, not *Carnal*, or *Worldly*, but *Spiritual*. They are to take in All Assistance from the Advice of *Others*. But They are obliged in Conscience not to follow Any *Visible Leader*, tho' He promises them Victory, and Triumphs, and Spoils ; without regarding and comparing All His Pretensions, with the Words, and Declarations, lest Them for that Purpose, by their *Chief General*. If They do not strictly confine Themselves to *These*, They will often mistake Their *Enemies*, Their *Weapons*, and Their manner of War ; so as to be rather the *Soldiers* of Christ's Greatest Adversary, than of *Christ* himself.

Thus we see, the *Scripture-Representations* of the *Church*, do indeed *express its Resemblance to Other Societies in Many Points*: which I am so far from denying, that I contend for it. But All of them do likewise evidently prove, what I argued from the Image of the *Kingdom of Christ not of this World*, that we must not frame Our *Ideas*, from these *Other Societies*, or from Any of These *Representations*, of what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in this *Society or Church of Christ*.

S E C T. XIV.

The Objection taken from the XIXth Article of the Church of England, consider'd.

FROM the *Scripture-Representations* of the Church of Christ, which I must acknowledge are touch'd very tenderly, The *Committee* pass'es to the Church of England: a Church, which ever acknowledg'd *it self*, as well as All other Churches, *fallible*. ' We presume, (say ' They) his Lordship could not be ignorant of ' the XIXth Article of Our Church, Intituled, ' *Of the Church: viz. The Visible Church of ' Christ is a Congregation of Faithful Men, in ' the which the pure Word of God is preached, ' and the Sacraments be duly administred, ac- ' cording to Christ's Ordinance, in all Things, ' that of Necessity are required to the same.*' The Observation They add, is very surprizing. ' Tho', say They, in Disparagement of This Ar- ' ticle, by himself solemnly and often acknow- ' leg'd, He asserts, p. 10. *That the Notion of the ' Church hath been so diversified by the various ' Alterations it hath undergone, that it is almost ' impossible so much as to number up the many In- ' consistent Images, that have come, by daily Addi- ' tions, to be united together in it.*' That I may be mistaken in what I have asserted in this Passage, is possible. But that I have asserted this, ' in Disparagement of this Article of our ' Church,' is a Figure of Speech, which may tend to create Rancour against Me, in the Un-
thinking

thinking Part of the World ; but can never beget Persuasion in Any considering Persons. I laid down a Description of the *Universal Invisible Church*, or Kingdom of Christ. The main Question is, whether this Description be True, and Just. But of *this*, They have not said One Word : but rather chosen to go off to an *Article* of the *Church of England*, which defines, not the *Universal Invisible Church*, but A *particular visible Church*. Since therefore, They give Me no Opportunity of Debating whether the *Description* I gave, be *True*, or not ; the next Point is, whether there be Any Thing, in My Description of the *Invisible Universal Church* or *Whole Kingdom of Christ*, which either in exprefs Words, or by Any Sort of *Latent Consequence*, can be proved to contradict this *Article*.

The *Article* asserts, that ‘The Visible Church of Christ is a Congregation of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly administred, according to Christ’s Ordinance, in all Things that of necessity are requisite to the same.’ What *I* assert is, that ‘THE Church of Christ (not A Church, which would make the Description entirely without Sense,) ‘ is the Number of Men, whether Small or Great, whether Dispersed or United, who truly and sincerely are Subjects to Jesus Christ alone, as their Law-giver and Judge, in Matters relating to the Favour of God, and their Eternal Salvation.’ The *Article*, therefore, speaks of the *Visible Church* ; and *I* of the *Invisible One*. The *Article*

cle speaks of a *Congregation* actually met together; and *I*, of a *Number* of Men, whether Dispersed or United. The *Article* declares what it is that makes Every such *Congregation*, the *Visible Church* of *Christ*; and *I* describe what it is that makes every particular Man a *Member* of *Christ's* Invisible Universal Church. The *Article* describes those *Outward Acts*, which are necessary to make a *Visible Church*; and *I* describe that *Inward Sincerity*, and *Regard* to *Christ* himself, which make Men Members of the *Invisible Church* of *Christ*. And where is the *Contradiction*, contain'd in All this? Or, can it be supposed by this *Learned Body*, that a Man's being of the *Invisible Church* of *Christ*, is inconsistent with his joining Himself with any *Visible Church* of *Christ*? That a Man, who sincerely is subject to *Jesus Christ* alone, in the Great Affair of *Salvation*, will not follow *Jesus Christ's* Direction, and join in the Worship of God with *Other Men*; or will not be induced to follow All His *Master's* Injunctions? If therefore, The Main and Principal Foundation of what I have taught; the *Description* which I have given of the *Church*; do not, either in Words, or in Consequence, contradict the *Article* of *Our Church* here mention'd; it is impossible to suppose that I could intend any of My Observations upon this Subject, by way of *Disparagement* to *An Article*, with which My *Description* of the Universal Church is perfectly consistent.

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And indeed, what I said about ‘Inconsistent Images, by daily Additions, united in the Notion of the Church of Christ,’ was so far from being said, *in Disparagement of This Article*; that I profess I never once thought of *this Article*, as giving Me the least Occasion of saying it: but had in My Mind those *Modern Images*, which have been added long since this *Article* was penn’d; those *Modern Notions*, which give such Account of *Particular Churches*, as to exclude from the Favour of God, and from the *Church of Christ*, *Many who will*, I doubt not, *come from the East, and from the West, and sit down in the Kingdom of God*; those *Modern Notions*, which, even in describing a *Particular Visible Church*, grossly and apparently contradict, not only My *Description of the Invisible One*; but this very *Article* here alledged against Me.

S E C T. XV.

Other Observations relating to the Notion of the Church, consider'd.

THE *Committee* proceeds thus, *p. 7.* ‘We with that, in his Lordship’s Account, No Images, necessary to form a Just and True Notion of The Church, had been left out. He omits even to mention the Preaching the Word, or Administring the Sacraments.’ They might have added, He omits likewise the very Public Profession of Christianity. And is not the Reason plain? Because I was not speaking of

of a *Visible Church*; to which alone, as such, Visible Outward Signs, or Verbal Professions, belong: but of the Universal, Invisible Church, made up of such as sincerely believe in *Christ*; and by consequence, will be led by their Regard to Him, both to the *Profession* of that *Faith*, and to the Outward *Use* of All the Means which He has appointed. To make such *Objections* as these, is to make *Objections* that have no Weight in them, unless They who make them suppose that, by taking Christ for their Law-giver and King, Men will not be led by Him, and His own Directions to the *Two Sacraments*; and to the Use of His own Appointments: a Supposition, which I shall take care never to be guilty of.

The Next *Reflexion* is this, ‘ We could wish
 ‘ also, that His Lordship, whilst He was writing
 ‘ on the Subject of the Power of the Church,
 ‘ had remember’d his Solemn Profession, made
 ‘ at his Consecration, in which He promis’d,
 ‘ by the Help of God, to *Correct and Punish*,
 ‘ according to such Authority as He hath by
 ‘ God’s Word, and as should be committed to
 ‘ Him by the Ordinance of this Realm, such
 ‘ as be Unquiet, Disobedient, and Criminous,
 ‘ in His Diocese.’

I desire ever to remember All the Solemn Professions, I made at My *Consecration*: and if I should have been so unhappy as to forget them, I would have own’d My Obligation to the *Committee*, for putting Me in mind of them. And the rather, because I am very certain, the *Solemn*

Professions I then made, are so far from being *Reproaches* to Me; that They are great and strong Arguments to All of Us, to preach the same *Doctrines*, for which I have been thus censur'd. In this particular *Solemn Profession* here mention'd, I promis'd, by the Help of God, to *Correct and Punish*, &c. But, I beseech these *Worthy Persons*, Did I promise to *Correct and Punish*, or to pretend to *Correct and Punish*, in that Sense, in which I have affirmed it to be the Right of *Christ alone*? Did I promise to do it, by Any Authority which Christ has given Me O-
 VER the Consciences and Religion of His People? Did I promise to pass Authoritative Judgments upon them, in Points relating to the Favour or Displeasure of *Almighty God*, as a Judge to determine their *Condition* in his Eyes? If not; how can this be alledged as any thing inconsistent with My Doctrine? If I have said nothing against *Correcting and Punishing such as be Unquiet, Disobedient, and Criminous*, in that Sense in which I then promised it; viz. according to such Authority as I have by GOD's Word, as well as what may be committed to Me by the Ordinance of this Realm: If I have not said a Word against *Correcting and Punishing*, in this Sense; then this is no more against the Doctrine of My Sermon, than it is against the Doctrine of All those *Bishops*, who were the first in the Reformation of this Church, and the most zealous Advocates for the *Religious Liberty* of Christians, against the *Usurpations* and *Pretensions* of the Church of Rome. I did solemnly promise at
 My

My Consecration: and I do now promise again, according to Such Authority as I have by GOD'S Word, to do All in My Power towards Correcting and Punishing, in a proper Manner, such as are here described: and shall give no farther Trouble upon this Particular, but only to observe, that it must needs be very hard to find *Objections*, when such as These are sought after, and embraced.

S E C T. XVI.

Some Observations, relating to the Church of England, recommended to the Committee.

BUT since this *Learned Body* have put Me in mind, both of *Articles of Our Church*; and of My own *Solemn Professions* at My Consecration: I will beg leave to mention some other *Articles* of the *Church*, to which *They* likewise have subscribed; and *Another Solemn Profession*, which both *They* and *I* made publickly at our being ordain'd *Priests*; and which *I* repeated, with the greatest Sincerity, when I was consecrated *Bishop*; and which, I hope in God, I shall never forget.

The *Sixth Article* of Our Church is this.
 ‘ Holy Scripture containeth All Things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of Any Man, that it should be believed as an Article of Faith, or be thought requisite, or necessary to Salvation.’

This without doubt is *so* to be understood, that the Persons to whom *Articles of Faith* are propos'd, are Themselves the *Judges*, whether Those *Articles* are read in *Holy Scripture*, or can be proved thereby: because, if They who impose these *Articles* are suppos'd here to be the proper *Judges* for *Others*, as well as for *Themselves*; it would much better and more clearly have been express'd, That whatsoever *Ecclesiastical Governours* think They read in *Holy Scripture*, or whatsoever They judge, may be proved thereby, may justly be required of necessity to be believed by *Inferiors* under them. And for another Reason likewise: that, if *Inferiors* themselves were not design'd, in this *Article*, to be allow'd to be *Judges* of what is at any time required of them; the Persons who drew it up could not possibly think that their own *Reformation* from the *Popish Religion* was justifiable before God. For, if the *Impesers* and *Superiors* are the proper *Judges*, in Any Church, to determine for *Others*, *Articles of Faith*: They were so likewise in the *Romish Church*; and ought to have remain'd unmolested in the Possession of that Noble Privilege.

The *Tuentieth Article* relates to the *Authority* of the *Church*: the highest Expression of which, I beg, may be interpreted consistently with the stated and constant Professions of the *Reformers*; so, as not to destroy the *Reformation*; nor the main Design of Those who drew it up. And let it at the same time be remembered, that the *Church* having been before defin'd to be

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be ‘ a Congregation of Faithful Men, (that is, *Believers*) ‘ in which the pure Word of God is ‘ preach’d, &c. and this *Definition* approved by the *Committee*; whatever is affirm’d of the *Church*, or the *Authority* of the *Church*, must be suppos’d to be affirm’d, not of any particular Persons, but of the whole *Congregation*, which is declar’d to be the *Church*: unless We suppose the *Compilers* to have once defin’d *the Church*; and after that, never to have used the *Word* in that Sense, in which they had before explain’d it, in that *Definition*. But We need not call in these, tho’ the most reasonable, and most equitable Observations. For the same *Article* guards against *All Abuse* of the Word *Authority*: and no One can deny the Duty of interpreting the same *Article*, so as not to make it inconsistent with it self. The *Authority* of the *Church* being first just mention’d; for fear of any Mistake, it follows thus, exactly agreeably to *My Doctrines*. ‘ And yet it is not lawful for the Church, to ordain Any thing that is contrary to God’s Word written: neither may IT [not SHE] so expound one Place of Scripture, that it be repugnant to Another. Wherefore altho’ the Church be a Witness and Keeper of Holy Writ, yet, as IT ought not to decree any thing *against* the same, so, *besides* the same, ought IT not to inforce any thing to be believ’d for necessity of Salvation.’ Here again I observe that, according to Those, who drew up this *Article* against the Pretensions of the *Church* of *Rome*, it is not the Privilege of *Some*

Particular Persons, to judge what *Others* shall believe as *Articles of Faith*; but the *Persons* themselves, to whom those *Articles* are proposed, are requir'd and encourag'd to examine, and to determine according to *God's Word*. Otherwise, This was not an *Article against the Church of Rome*: but for it.

One more *Particular* I shall mention. In the *Form of Ordaining Priests*; and that of *Consecrating Bishops*, this *Question* is ask'd. 'Are you persuaded that the Holy Scriptures contain sufficiently All Doctrine required of Necessity to Eternal Salvation, thro' Faith in Jesus Christ? And are you determin'd, out of the same Holy Scriptures, to instruct the People committed to your Charge; and to teach or maintain *Nothing*, as required of Necessity to Eternal Salvation, but that which You shall be *Persuaded* may be concluded and proved by the same?' The solemn *Answer* to which, is this. 'I am so persuaded and determin'd by God's Grace.'

Whether *I*, in the *Doctrines* which I have thought it My Duty to preach; or *They*, in their *Censure* of Them, and consequently in their maintaining the *Doctrines* contrary to them; have acted the more agreeably to the *Main Articles* and *Main Declarations* of *Our Church* itself; or to the *Foundations* of the *Whole Reformation*: I must now leave to the *World* to judge.

S E C T. XVII.

*The Summ of the Charge against the Sermon;
and the Answer to it.*

AS a *Summary* of the Charge which the *Com-
mittee* hath expressly laid against the *Sermon*,
just as They are passing to consider the *Preser-
vative*, They alledge that the ‘Tendency of the
‘Sermon is to throw all Ecclesiastical Authori-
‘ty out of the Church;’ and again, in other
Words, that ‘in the *Sermon* All Rulers and
‘Judges in the Visible Church are laid aside.’
As a *Summary* of My *Answer*, I beg Leave to
add this Reply, in the Words of Dr. *Sherlock*,
in his *Answer to a Letter*, p. 54. which I should
have thought purposely *design’d* for My Use, if I
had not the strongest Proofs of the contrary. ‘Can
‘there be No Government, where there is No
‘Absolute Authority? Can there be No Disci-
‘pline, without Unlimited Unconditional Sub-
‘mission to the Dictates of mere Authority?’
If there cannot, I acknowledge the Truth of the
Charge against Me. But ‘if Government and
‘Discipline, may be carry’d on, without such
‘Mere Authority;’ then I have not subverted
either the Government, or Discipline, of the
Church. These *Learned Persons* can shew Us,
that there is A *Rule*, or An *Authority*, properly
so call’d, in Ecclesiastical Governours, which
is not *Absolute*; that there are *Rulers* and *Judg-
es* in the *Visible Church*, properly speaking, who
are not *Absolute*; and that there is an *Obligati-
on*,

on, properly so call'd, upon Inferiors, to submit to *Ecclesiastical Decisions*, which is not *Absolute*, or *Indispensable* : or They cannot. If They cannot; then it can be No Crime, I hope, in the Judgment of Christians and Protestants, should it be granted, upon this Supposition, that ' in the Sermon, All Authority ; All Rulers and ' Judges, in the Visible Church are laid aside.' If They can; as soon as They have plainly fix'd this Point, I am full as free, as Any of Themselves, to declare for *Rule*, and *Authority*; *Rulers* and *Judges*, in the Visible Church: notwithstanding All that I have declared against Them, in another and very different Sense. But if They are resolv'd that We shall not agree, I must take the Liberty to affirm that, if They will be consistent with Themselves, They must either openly claim, as their Privilege, *An Authority* to which the People are *indispensably obliged* to submit; a Right to make *Decisions*, which shall affect the *Condition* of Christians in the Eyes of God ; and a Judgment O V E R the Consciences and Religion of *Christians* : or else not condemn or Censure *Me*, for declaring against these Points.

S E C T. XVIII.

The Introduction to the Charge, relating particularly to the Doctrines in the Preservative, &c.

TH E *Committee*, after having pointed out the most pernicious *Passages* in the *Sermon*, and made their *Observations* upon them; ' proceed

‘ceed to shew that the *Doctrines*, before deliver’d in the *Preservative*, &c. have the *same Tendency*.’

The first Part of the *Charge* against the *Preservative*; is introduced in an extraordinary Manner, ‘Where, say They, not to trouble Your Lordships with the Contempt thrown on a Regular Succession of the Ministry, and of your own Order in particular, for which His Lordship has found no better Words, than *Trifles, Niceties, Dreams, Inventions of Men*, &c.’ in which it is implied that I have found no better Words than these, for a *Regular Succession of the Ministry*, and of *Bishops* in particular.

I am confident, if They could have shewn this evidently, They would not have scrupled it, merely for fear of giving *My Lords the Bishops* a little Trouble; but would have produced the very *Passages*, in which this is done. Till they are so just as to do this, I must deny that there are Any such Passages in that Book. I have never *thrown* the least *Contempt* upon a *Regular Succession* of Ministers in general; or of *Bishops* in particular. I have ever allow’d all due Regard to it. I think there may be *Regularity* preserv’d, without the Supposition of a Succession, absolutely *uninterrupted* from the Beginning. I have not dropt One Word either against *Decency*, or *Regularity*, in any Point of that Nature. But I confess, I have strenuously and zealously opposed the putting Men’s Salvation upon the Certainty of such *Regularity*; or upon any thing of a

Secondary Nature ; any thing different from what Our Blessed Lord Himself has put it upon. And every Thing of that Sort, when Men are come to lay the Eternal Salvation of Christians upon it, I am not afraid of calling, comparatively, a *Trifle* and a *Nicety*. But indeed, what I have bestow'd these Words upon, is a *Regular Uninterrupted Succession*, made absolutely necessary to the Favour of God ; without which, the sincerest Christians, shall not arrive at the Happiness of Heaven. The laying such a Stress upon what can never be proved ; upon what Our *Saviour* never laid any Weight upon, with respect to the Future Estate of his Subjects ; *this* I call laying a Stress upon what is truly, with respect to the *Terms of Salvation*, a *Trifle* ; what is truly a *Nicety*, not to be perceiv'd by the quickest Eye, and most sagacious Understanding ; upon the *Dreams and Inventions of Men*, who have made that Necessary, which they cannot prove to be at all ; and that which Our *Blessed Lord*, in his Account of the Matters upon which Salvation is to depend, never once mentions.

Whether this be to *throw Contempt* upon a Matter ; to lay no more Stress upon it, than it can bear ; or whether it be not a much more effectual Method of throwing Contempt upon it, to be always treating Matters of *Order, Decency, Regularity*, as Matters of *Essence*, and of *Absolute Necessity* to Salvation ; and to put Men's *Eternal Happiness* upon an *Uninterrupted Succession*, which no *Christian* can be certain of ; but
of

of which, at least, we have too many Reasons to doubt : Others must judge for Themselves. As for *My-self* ; I am fully satisfied that, till a Consummate Stupidity and Ignorance can be happily establish'd, and universally spread over the Face of the whole Land ; there is nothing that tends so much to destroy All Due Respect to the *Clergy*, as the Demands of more than can be due Them ; and nothing that has so effectually *thrown Contempt* upon a *Regular Succession* of the *Ministry*, as the calling no *Succession Regular*, but what is *Uninterrupted* ; and the making the *Eternal Salvation* of Christians to depend upon that *Uninterrupted Succession*, of which the most *Learned* must have the least Assurance ; and the *Unlearned* can have no Notion, but thro' Ignorance, and Credulity.

It would be much more Honourable for the *Learned Committee* to enter openly into this Matter, and to maintain that plain Essential Point of *Uninterrupted Succession* ; than to hint at *Things*, in such a Manner, as represents them in quite another Light, than that in which I have spoke of them, in *My Book* : and this, under the Pretense of *not troubling* the *Bishops*, with what They ought to have troubled Them with ; if what I have said upon *that Subject* deserves their Censure.

S E C T. XIX.

The Charge, relating to Church-Communion, consider'd.

AFTER this Insinuation, The *Committee* proceed to affirm (p. 7.) that, in the *Preservative*, 'ALL Church-Communion is render'd unnecessary, in order to intitle Men to the Favour of God; and every Man is refer'd, in *These Cases*, to his Judgment, as that which will justify even the Worst Choice He can make.' And this They are pleas'd to represent, in the next Paragraph, as My Opinion. But the *Reader* is not here to imagine that *These* are My Words; or that this is a *Passage* transcribed out of My *Book*: or any thing like it. No. But the *Learned Committee* have framed it from some *Passages* in My *Book*: and then think it equitable to speak of it as an *Opinion*, which I ground upon such and such Particulars; and which I justify in that *Book*. I am forced here to complain, and to appeal to *Every Reader*, if this be Usage due to the meanest Person whom They think fit to accuse in this Manner: first, to make a *solemn Charge* against *His Doctrine* in a *particular Book*; and then, to neglect his own Words; and to frame an *Opinion* for Him, in Words which He neither ever did use in *that Book*, nor ever will own.

Indeed, the *Words*, in which This Charge is drawn up, are very extraordinary. First, it is declar'd that, in that *Book*, ALL Church-Communion

munion is render'd **UNNECESSARY**, in order to intitle Men to God's Favour. And then, it is immediately supposed, that the same *Book* makes *Communion* with some Church, or other, necessary: but only leaves Every Man, in *these* Cases, (I suppose they mean in *this Case*,) to his private Judgment. After which, I am charged with maintaining that the Man's private Judgment will justify Him in the **WORST** Choice He can make: whereas, My constant Doctrine is, that it will justify Him in the **BEST** Choice He can make. He is always suppos'd to use his utmost Endeavours, and Application, to chuse the **BEST**; and then, and only then, to be justified by the Sincerity of His private Judgment. So that it appears, contrary to this *Representation*, that I have never declared against 'ALL Church-Communion, as Unnecessary in Order to intitle Men to God's Favour;' nor ever taught that the Sincerity of a Man's *private Judgment*, will 'justify Him in Any, but the **BEST** Choice He can make.'

They go on thus. 'Which strange Opinion His Lordship grounds 'upon what He calls a *Demonstration in the strictest Sense of the Word*, Pref. p. 89, 90.' Which They are not so kind as to produce; but instead of that, say, 'Which (*i. e.* which *Demonstration*) is, indeed, nothing but the Common and Known Case of an Erroneous Conscience, which was never, till now, allow'd **WHOLLY** to justify Men in their Errors, or in throwing off **ALL** the Authority of Lawful Governours; for **THIS**

‘ is putting A L L Communions upon an Equal
 ‘ Foot, without regard to Any Intrinsic Good-
 ‘ ness, or whether They be right or wrong ;
 ‘ and making every Man, how Illiterate and Ig-
 ‘ norant soever, his own sole Judge and Director
 ‘ on Earth, in the Affair of Religion.’

My *Opinion*, it seems, whatever it be, relies upon what I call a *Demonstration in the strictest Sense of the Word*. I do indeed call it so : and I not only call it so ; but, upon the severest Review, am very certain it is so ; and very much confirm’d in thinking it so, because this *Learned Body* have not so much as produced it into the Light ; nor endeavour’d to say one Word, towards the shewing, in what the Fallacy of it lies. It is a *Demonstration* of that Sort, never yet denied to be one, which reduces a Matter to such an Absurdity, as cannot be own’d ; and so proves the thing intended. Whatever supposes a Man condemn’d by God, which way soever He acts ; cannot be admitted. But the Notion I was there opposing, implies *that* in it. And therefore, must be false. And if it be false, the *Contradictory* to it must be true.

It is not enough, I presume, to answer to this, that it ‘ is nothing but the Common and
 ‘ Known Case of an Erroneous Conscience,
 ‘ which was never, till now, allow’d WHOLLY
 ‘ to justify Men in their Errors.’ If it be so ; yet it must be shewn that this Common and Known *Case* has been rightly resolved, in opposition to what I have said. But it is observable how tenderly this is express’d : ‘ *which was*
 ‘ *never,*

‘ never, till now, allowed *WHOLLY* to justify Men in their Errors.’ It must either justify them, or not justify them. It must either *wholly* justify them, or not justify them *at all*. For He that is justified, I suppose, is *wholly* justified; and not in *Part* only. I confess, I think it improper to say, that an *Erroneous Conscience* justifies a Man either in *Whole*, or in *Part*: but very proper to say, that a Man’s Sincerity, which cannot be supposed where a Man does not take all proper Methods of being rightly inform’d, will wholly justify Him before God, in His making, in the Sincerity of His Heart, the *BEST* Choice He can. It is *This* alone which justifies *Them*, who are certainly in the *Best* Communion: and therefore, where-ever *this* is equal, it must have equal Effect. When it is accompany’d with *Error*; the *Error* is unavoidable: and when the Choice of the *Best* Communion is accompany’d with *Insincerity*, that Choice is of no Importance in the Eyes of God. I know of *No Medium*. Either a Man must be intitled to Heaven, by the perfect Sincerity of his Choice: or else, None have a Title to it, but those who are in the Right; and None can be certain of it, but They who are *Infallible*. Either a Man may be secure of God’s Favour, without being absolutely certain of the Goodness of His Choice; or else None can be secure of it here upon Earth: because None can be infallibly or absolutely certain, without the possibility of being mistaken.

Another Point alledged here, is, that this was never allowed Wholly to justify Men, ‘in throwing off ALL the Authority of lawful Governours.’ By this it seems, as if Men were to be determin’d, in their Choice of a *Church-Communion*, by *Authority*; and by the *Authority of Lawful Governours*. If they be; I confess there is no need of *Thought*, or *Choice*, or *Sincerity*, or any thing like it. If They be not; then there is a Choice left to All Christians; a Determination to be made, by their own private Judgment. And if some Persons, in the utmost sincerity of their Hearts, either in *Popish* Countries, for Instance, or in *Prottestant*, cannot see that Those are their *Lawful Governours* in Religion, whom Others see to be so; or that They have *Any Authority*, properly so called, to determine their Choice in the Case of *Church-Communion*; but are truly persuaded that They must search the *New Testament*, and make the *Best Choice* they can: as I hope *This* does not deserve the hard Expression of *throwing off All the Authority of Lawful Governours*; so I am confident, it cannot be esteem’d by *Almighty God*, any other than a Conduct worthy of a *Christian*, tho’ it should happen to end in an Involuntary Error. This will be farther explain’d by what follows.

S E C T. XX.

The Reasons of the Committee, upon this Subject, consider'd.

THE *Reasons* here given by the *Committee*, why *This Persuasion*, after the sincerest Enquiry, cannot *justify*, or *wholly justify*, Men, immediately follow. *Ib.* 'For this, *They say*, is
 ' putting All Communions on an Equal Foot,
 ' without regard to Any Intrinsic Goodness,
 ' or whether they be right, or wrong: And
 ' making every Man, how Illiterate and Ignorant soever, his own sole Judge and Director
 ' on Earth, in the Affair of Religion.' I will beg leave to speak a Word or two of this *latter Reason*; before I enter upon the *Former*, which is prosecuted more at large by the *Committee*, in *p.* 8. and 9. And about this I will venture to lay down these *Affertions*.

1. That the *Illiterate* and *Ignorant*, as they are called, have as much Right, and are as much obliged, to judge for Themselves in the Matter of Religion; as the *Greatest Scholars*, and the most knowing in what the World calls *Learning*. Whatever Capacity they have, it is *their own*, and given them by God to guide *Them*; as other Mens Capacities are to guide those *Others*: and God expects nothing from them, but what is proportionable to their own Capacities. Nor can I ever think otherwise, than that a good Use of their own Faculties, is what God requires of them; and will be pleas'd

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with; till it can be prov'd that Another Man's Judgment and Choice, in *their* Name, will justify *Them* before God; and till a Judge be fix'd openly, to determine for All Men, whether Their own Capacities are good enough to enable them determine for Themselves; or whether They are of that low Sort, as that They must be determin'd by Others. For this goes upon a Supposition, that Almighty God makes a Difference in this Respect; and has made *Many* with such Faculties, as to give them a Right to judge for Themselves; and *Many* others with such, as give them no such Right. If this be so; the *Criterion* ought to be fix'd. And I know of none but this; which will serve for *All Countries*, and *All Religions*: that *They* are fit to judge for Themselves, who judge as their Superiors do; and *They* are *not* fit to judge for Themselves, who judge contrary to Them.

2. What is call'd *Learning*, is so far from being the most Necessary, or the most Useful Qualification in this Case; that there is nothing which has been seen to administer so many Doubts, and so many Differences, as *That*: nor are Any, in Experience, seen to be less secure from Error, than *Learned Men*. For this, look out into the *Papish Countries*: and see whether One *Illiterate Honest Man* be not as capable of judging for Himself in *Religion*, as All their *Learned Men* united; even supposing them met together in a *General Council*, with All possible Marks of Solemnity, and Grandeur. It would be a deplorable Consideration indeed, if the
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Great and Important Points of Christianity; those upon which Mens *Eternal Salvation* depend; could not be judg'd of, without Learning: or were to be determin'd for Men; not by their own Capacities, but by the *Decisions* of *Others*, call'd *Learned Men*, who are constantly differing, and eternally wrangling with one another.

3. Nay, if *Literature*, or *Learning*, is to be interested in this Part of the Debate; then the most *Learned Man* has certainly a Title to be the *Universal Judge*. It is not only Those who are *absolutely Illiterate and Ignorant*, that are excluded by this Argument, from judging in this Case; but All who are *comparatively* so, likewise. The *Learned* of the *Intermediate Degrees* must no more determine for *Themselves*, in Religion, without the *Judgment* of the *Supreme Head* of the *Learned World*; than the *Illiterate and Ignorant* of the lowest Degree, must determine, without the *Judgment* of *Others* of an higher Rank. And when the Pride and Passions of Men shall centre in the *Choice* of One Man, to be seated in the *Chair* of *Universal Learning*, it will then be much more decent to begin to think of debarring the *Illiterate* and the *Ignorant*, from understanding the Will of God, in what is absolutely necessary for *their own Salvation*. But,

4. To acquaint the most *Illiterate*, with the plain Declarations of *Jesus Christ*; and to refer them to those plain Declarations; is not to 'make them their own Sole Judges and Directors:' but to lead them to *Christ*, as their

Director. And this is no more to make them their own *Sole Directors*, than it would be, if I refer'd them to *Men* now alive, and to *Humane Decisions*. Neither is it any more so, than it was for our *Blessed Lord* himself to preach to the *Illiterate* and *Ignorant*. He preach'd his *Gospel* to *Them*. He look'd upon *Them* to be better qualified, in *some* Respects, for the Reception of it, than *Others* were. At least, He little intended to make the *Learned* only, *Judges* in this great Affair, whom He found the most prejudiced against Himself. But as He came for the Advantage, Support, and Salvation of *All*; He laid the Terms of Happiness, and the Points absolutely necessary, equally before *All*. And in following His Example, I hope All *Christians* are not only safe from Reproach, but worthy of Praise. But,

5. It is observable that Men of All Denominations, in this Point of *Church-Communion*, do Themselves constantly appeal to this *private Judgment*; which They afterwards so much exclaim against, and endeavour to bring under. A *Papist* himself, when He endeavours to convert a *Protestant*, even He applies Himself to that *Protestant's private Judgment*, to engage Him to chuse the *Romish Church* as the Best. He gives Him some plausible Arguments for this Purpose: nor does He attempt to trample upon that Man's *private Judgment*, till He has got Him into his Power. And then He begins to shew Him the Necessity of submitting His *private Judgment* to *Those Men*, whose Communi-

on He has chosen solely by that *private Judgment*, which He is now to resign. And so it is with *All* who imitate Them, in decrying this *private Judgment*: without which, neither *Christianity* could ever have been receiv'd; nor the *Church of England*, particularly, ever have been in being.

6. I know of no middle Way. Either Men must be left to their *private Judgment*, (which always supposes them to take in All Assistances towards it,) in the *Choice* of a particular *Church-Communion*; or They must be absolutely determined in it, by their *Superiors*. If the *Latter*; then indeed, there is no Difference made between *Right* and *Wrong*; no regard to *Intrinsic Goodness*; but *All Communions* put upon an Equal Foot. *That* is the *Communion*, with which I must join, which My *Superiors* direct Me to; whether in *Italy*, or in *England*, or in *Scotland*. But if this be too gross to be admitted, for fear of extinguishing, not only the very *Vitals*, but the very *Outside* of *Protestantism*, and All Religion; then let the *Other* be granted without Reluctance: or else, let it be shewn that there is *Another Method* of proceeding, between these Two; which appears to Me to be impossible.

S E C T. XXI.

The Other Reason, upon this Subject, examin'd.

THE *Other Reason* is enlarged upon, in the following Manner, instead of directly confuting what I have said about Sincerity. ‘ If, *say They*, ‘ Sincerity as such, exclusive of the ‘ Truth or Falshood of the Doctrine or Opini- ‘ on, be alone sufficient for Salvation, or to ‘ intitle a Man to the Favour of God; if no ‘ one Method of Religion be, in it self, pre- ‘ ferible to Another; the Conclusion must be, ‘ that All Methods are alike, in respect to Sal- ‘ vation, or the Favour of God.’ They then go on to charge Me, that, ‘ in Virtue of this ‘ Principle, I have left no difference between ‘ the Popish and our Reformed Church, but ‘ what is founded in Personal Persuasion only: ‘ and not in the Truth of the Doctrines; or ‘ in the Excellency of One Communion above ‘ Another.’ My *Argument* for this, They produce indeed; and call it a *Pretended Demonstration*: but are not so good as to offer one Word towards shewing Me, or the World, in what it is, that the *Fallacy* of it lies. If the *Persuasion* of Men, after the most sincere Search after Truth and Right, were not the Thing which justified *Them* before God, in leaving the *Church* of *Rome*, at the Beginning of the *Reformation*; then let it be said what it was. The *Corruption* of that *Church*, consider’d in it self, could not be the *Point*: because this could justify only *Those* who

who were *persuaded* of that Corruption, in their *Separation*; not *Those* who were not persuaded it was at all corrupt; who would not therefore, by *this* be justified in leaving it. *That* therefore, which if You take away, Men are left *unjustified* in their Conduct: and, which if You give them again, they are *justified* in their Conduct; upon *That* it is, that their proper, and particular *Justification*, in the Eyes of God, must depend. It is an easy Matter to call this a *Pretended Demonstration*: but not so easy to shew that it fails in the Point aim'd at by it. To return,

The *Learned Committee* have put it into their *first Allegation*, as my Principle, and what I have laid down, that 'No one Method of Religion is, in it self, preferable to Another;' and from thence They infer, very justly, that 'All Methods must be alike, in respect to Salvation and the Favour of God: *that is*, if *No One Method of Religion be preferable to Another*, then, *No One Method of Religion is preferable to Another*. But where do They find such a Position in Any Part of My Writings? Or, if they mean it only as what They apprehend to be a Consequence from what I have said; They should have been so equitable, as to have put it as a *Consequence*, which They judg'd to follow from what I have said: tho' not as yet, ever own'd, or so much as mention'd, by Me. The Difference between the Two following *Positions*, is not very inconsiderable. What I say is, that 'A Man's Title to God's Favour must depend up-
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' on

' on his real Sincerity in the Conduct of his
 ' Conscience; and of his own Actions, under it.'
 What They represent as mine, is this, that ' No
 ' One Method of Religion is, in it self, preferi-
 ' ble to Another.' The *Subject* which gave oc-
 casion to what I said, related expressly to a *Man's*
 Choice of a *Church*, or a *Communion*. What I
 affirm is, that in this *Choice*, it is his *Sincerity*,
 in the Conduct of Himself, which will justify
 Him before God. This I maintain to be so far
 from supposing that *No One Method of Religion*
is preferable to Another; which the *Learned*
Committee have represented as the very same
 Point; that it relies upon, and supposes, the
 very contrary Position to this, *viz.* that ' One
 ' Method of Religion is preferable to Another;'
 and that, therefore, We ought, to the utmost of
 our Powers and Capacities, to chuse that *One*
Method, which is the *Best*: but that, Infallibi-
 lity not being our Privilege, Almighty God puts
 Our Title to his Favour upon our present Sin-
 cerity and Uprightness in this *Choice*; because
 the contrary Supposition reduces to this great
 Absurdity, that the most Honest and Upright
 Man upon Earth, tho' never so sincerely desi-
 rous of finding the true Way, if thro' any Weak-
 ness or Incapacity He errs, is thrown out of
 God's Favour, which ever Way He acts. If
 He joins Himself to the *Worst Church*, this sup-
 poses Him lost, merely for the *Error* of His
 Choice: And if He join'd Himself to the Very
Best, against the Dictates of his Conscience,
 and contrary to His own *Persuasion*; He is cer-
 tainly,

tainly, by the Allowance of All, *A Wilful Sinner* in the Eyes of God.

And, as what I have laid down, relies upon this, that 'One Method is better than Another;' and that 'Every Christian must make the best Choice He can, with the most upright Use of His own Judgment;' so, what I say with respect to the *Protestants* leaving the *Popish Communion*, is so far from 'leaving No Difference between the *Popish*, and our *Reformed Church*, as to Doctrines, or the Excellency of 'One Communion above Another;' which yet is fix'd upon it by the *Committee*: that it relies upon the very contrary, that there *is* a great Difference; and that there *is* an *Excellency of One Communion above Another*; and that this Difference is to be consider'd by Those who make the Choice; and that it is of the utmost Importance to them to use All their Endeavours to make the *Best Choice*. Neither is there the least Tendency in Any thing I say, towards the affirming what is here laid to my Charge, but only *this*: that, supposing an Honest Christian, in the Integrity of his Heart, to have chosen *that*, which is not the *Best*, thro' a Weakness of Capacity; *Almighty God* will not condemn Him at the Last Day, for not seeing what He was not able to see; or for not joining Himself to Any Church, to which His own Conscience, after the most honest Examination, forbad Him to join Himself.

I will just mention an *Instance*, which may help to clear this Matter. In all *Public Debates*

bates in Parliament, I know of nothing which can justify Any One concern'd in them; but the giving His Vote, or making his Choice, according to His *Persuasion*, and His being *Sincere* in the Conduct of Himself in this Choice. But His *Persuasion* does not affect the Nature of Things. The same Difference remains between the *Two Sides* of Any Question; and the same Excellency of *One* above the Other. Nor did Any One, as far I have heard, ever object against *this* Rule, that it 'made All Points equal;' that it 'left no Difference between Any Two Points in Debate;' that it left 'No One Way of Voting better than Another;' or the like. The *Point* is, what justifies Any Person in his Conduct, upon such Occasions. And if Any One will say, that it is not a good Rule for Him, to follow *his Own Persuasion*, after all his sincere Endeavours to judge aright; I would beg that *Another*, and a *Better* Rule may be laid down.

Such *Representations* of my Sense, and my Doctrine, from so *Learned a Body*, I could contentedly sit down with, as far as *I alone* am touch'd by them: only endeavouring to shew that I am far from saying Any thing that could give occasion to Them. But I may wish, with something more Concern, that These *Worthy Persons* had consider'd, what is to be found in every Writer of Our Church, in the *Popish Controversy*; viz. That Perfect Uprightness and Sincerity will give *Roman-Catholics*, in whom God sees these good Qualities, a Title to his Favour, amidst All their Errors. I need not put

put Them in mind, that the *Papists* have a constant Argument form'd for the seducing of Weak Minds, from hence : alledging that, because *They* do not Allow the most sincere *Protestants* to have Any Title to Salvation ; but yet the *Protestant Writers* allow that Salvation *may be* in their Church ; therefore, it is *safer* and *wiser*, to hold to the *Popish Communion*. But did this ever affrighten the Best of *Our Writers* from allowing *that* to True Sincerity and Uprightness, which God never took from it ? Or, was This ever, till now, interpreted to be a *Principle* which left 'no Difference between the *Popish*,
' and our *Reformed Church*, either as to the Do-
'ctrines, or as to the Excellency of One Com-
'munion above Another ?' Or, 'which made
' *All Methods* of Religion, in Themselves, alike ?
God forbid, it ever should be thus treated ! Nor indeed can *This*, or what I have said, be thus represented by Any, knowingly and deliberately, and consistently ; without their being obliged openly to profess, that 'No Christian
' can have any Title to God's Favour, unless
' He sees Things exactly, as We see them ;
' and makes the same Choice exactly with Us ;
' and joins himself to that One, Certain, Par-
' ticular, External Communion, which *We* think
' best ; and to no Other, amidst All the Va-
' rieties and Differences of *Christians*.' And by *Those* who will publickly avow this, I will be content to be condemn'd. But for My-self ; I will never put my own Salvation upon my being *certainly* in the *Right*, till I am certain of
my

my own *Infallibility* : nor can I see any Comfort for the most sincere and most deserving *Christians*, in putting their Title to God's Favour upon Any thing, that is not in their own Power, and which Almighty God has not obliged Himself to grant them.

S E C T. XXII.

Other Observations of the Committee, relating to Sincerity and Insincerity, consider'd.

THE *Committee* proceeds thus, *p.* 9. ' If it be true that there is but one Consideration, *viz.* that of wicked Dishonesty and Insincerity, which will justify Unchristianing, Unchurcing, or Declaring out of God's Favour; and of that One Consideration, in *these Cases*, God alone is Judge: there is evidently an End of ALL Church-Authority to OBLIGE Any to External Communion; and of ALL Power, that One Man, in what Station soever, can have OVER Another, in Matters of Religion.' To which I answer, *First*, in General, differently from what I have done to several *Points* before, that I *Own* these *Consequences*; and like the *Premises*, for the sake of Them: and am the more pleas'd, the more *evidently* there is an *End* of what there ought to be an *End* of.

But indeed, this *One Paragraph* deserves a very particular Consideration: as what will both very much explain the Main End of the *Committee*,

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mittee, in their *Charge*; and give Me an Occasion of shewing clearly what I principally design'd to oppose.

1. The *Question* here is not about Open Offenders against the *Moral Laws* of *Christ*; but concerns the Case of Christians chusing One particular External Church-Communion, or withdrawing from Another, even with the Utmost Sincerity of Heart. 2. The *Point* here nam'd, is 'Unchristianing, Unchurching, and 'declaring out of God's Favour.' 3. *Excommunication* is mention'd in the same Sentence, as relating not to the putting Men out of a particular External Communion, for the sake of Open Immoralities; but as having to do with the Favour or Anger of God: and a great Displeasure is express'd against Me, for not making the *Anger* of *God* dependent upon it. This being premis'd,

1. It is plain that the Authority here aim'd at, is the *Authority* of 'Judging, Censuring, and 'Punishing the Servants of another Master, 'conducting Themselves, in their Choice, by 'their own Consciences, with the Utmost Sincerity.' 2. That it is the *Authority* of 'Unchristianing, and declaring out of God's Favour,' so as to have Effect. 3. That it is a 'Church-Authority to OBLIGE others to one particular External Communion.' 4. That it is 'a Power of some Men, in some particular Stations, OVER others, in Matters of Religion;' (not as the Reverend Dr. *Sherlock* has endeavour'd to explain it away, but) in the Sense of determining for Them, their Choice of,

of, and their Adherence to, a particular Church-Communion. 5. That it is a Power of *Excommunication* that is claim'd, upon which the Anger of God is to follow; and the State of the Person so *excommunicated*, to be affected by it, in the other World. 6. That No *Authority* can OBLIGE to External Communion, which is not ABSOLUTE; nor Any Power be OVER Others, which is not to determine those *Others*; nor any *Excommunication*, with respect to the Favour of God, contended for, but what is absolutely Decisive; nor Any plainer Words made use of, to contend for the *Authority of Unchristianing, Unchurching, and Declaring out of God's Favour*; than Those now before Us.

It is to be hoped therefore, that I may not be again treated with Ridicule, for supposing that the *Committee*, in their *Charge* against Me, in the Words *All Authority*, included *An Authority* in other Points, besides debarring *Notorious Sinners* against the Moral Law of Christ, from the *Communion*; that They meant to claim a Power of *Judging, Censuring, and Punishing*, in a different Sense from what One of their *Members* has spoken of, as in *their Name*; that they understood My Expression, of *Affairs relating to the Favour of God, and Eternal Salvation*, to mean something different from *Gross Immoralities*; and that if I should argue against Them, as contending even for *Absolute Authority*, I should not be guilty of a very ridiculous Absurdity; unless it can be shewn that an *Authority* (plainly contended for) to Unchristian Men, and declare

clare Them out of God's Favour; an Authority to OBLIGE Men, to follow the Dictates of it; a Power OVER Others in Matters of *Religion* here spoken of; can be any thing less than an ABSOLUTE AUTHORITY.

I grant indeed, that this is here expressly and particularly alledged, with Relation to *Passages* out of the *Preservative*, and not out of the *Sermon*. But the *Charge* against the *Passages* out of the *Sermon* it self, is, that They seem to deny *All Authority* to the *Church*; and consequently *this* Authority here claim'd: which therefore must be meant under that *Phrase*, by *Those* who think this an *Authority* for the *Church* to claim. But then, supposing no such Thing to have been intended, under the *General Words*, with regard to the *Sermon*; yet, *this* which I have now quoted is Part of the *Representation*. And, tho' I am apt to think I might have had the Pardon of *some* Members of the *Committee*, for overlooking it; yet, I would gladly know how I could be said to *answer the Representation*, without considering what is said in *One* Part of it, as well as in *Another*: unless *That Part* alone be, in Truth, the *Whole Representation*, which *One*, or *Two*, happen to wish had been so.

That I may not be at all mistaken, I therefore add the following *Declarations*. 1. In the Cases spoken of, in this Passage of the *Representation*, God alone is Judge of the Dishonesty and Insincerity: because No others can be Judges of it, for want of knowing the Hearts of Men. 2. That therefore, nothing can justify
Any

Any Men, in *Unchristianing*, or declaring out of God's Favour, Those, of whose Condition They cannot judge. 3. I know of No Church-Authority to OBLIGE Any Christians to External Communion: or any thing to determine them, but their own Consciences, after the Best Use of their own Faculties. 4. I know of No Power that One Man, in what Station soever, can of Right have, O V E R Another, in Religion, so, as to determine Him in his Conduct, with respect to the Case here spoken of: *that is*, No Power, properly speaking, at all. 5. I know of No Right to *Excommunication*, in Any Men, which shall affect the Favour of God towards *Others*. 6. And therefore, I am very ready again to declare that All *Humane Declarations* pretending, with Authority, to alter Mens Condition in the Eyes of God, are *Mere Humane Engines* without any such Effect: and that *Excommunications*, declaring and determining Mens Condition with respect to Salvation, by *Humane Authority*, are *Mere Outcries of Humane Terror; Terrors of Men* only, and *Vain Words* against Those who are the Objects of them: tho', I fear, not *Vain*, in their Effect upon *Those*, who presume to throw these Terrors, in the Name of God, all around them.

S E C T. XXIII.

A farther Examination of the Claims made by the Committee, under this Head.

BEFORE I conclude this Head, I desire the *Claims* here plainly made, may be farther consider'd: *first*, with respect to the *Charge* it self against *My Doctrine*, in this Particular; and *then*, with respect to the *Reformation* it self, and this *Protestant Church* of *England*.

First, With respect to the *Charge* against *My Doctrine* relating to *Sincerity*: against which it is alledged that it ' puts All Communion on an ' Equal Foot, without regard to Any Intrinsic ' Goodness, or whether They be right or ' wrong.' And again, it is represented as declaring ' No One Method of Religion to be, ' in it self, preferable to Another; and making ' All Methods alike, with respect to the Favour ' of God; ' as ' leaving no Difference between ' the Popish and our Reformed Church, with ' respect to the Truth of the Doctrines, or the ' Excellency of One Communion above Another.'

In Answer to this, I have already shewn that what I say about *private Persuasion*, relates to the Justification of the Man before God; and not to the *Excellency of One Communion above Another*; which it leaves just as it finds it, and cannot possibly alter: that *My Doctrine* is founded upon the very contrary to what is here laid upon it, *viz.* upon the Supposition that

One Communion is more excellent than *Another*; because otherwise, it could not be proposed to a Christian, as Matter of Choice, to be consider'd with All Care, and All Sincerity; and that No other Method can be proposed, but what makes *All Communions* equally to be complied with, by every Man who happens to live where They are settled.

The *Committee* have here, by condemning what I say, and by plainly letting the World know what they think ought to be claim'd, proposed *Another Method*. And, what cannot but surprize Us, this *Other Method* is truly and justly liable to the *Charge* which Themselves have brought against Mine. For if 'Men are not Their own Judges, in this Case;' if there be Any such 'Church-Authority as can OBLIGE Men to a particular External Communion;' if there be a 'Power in Some, OVER Others, in Matters of Religion,' so as to determine Those Others; if '*Humane Excommunications*, declared by this Authority, can claim the Anger of God to attend upon them:' then, 'All Communions are upon an Equal Foot, without regard to Any Intrinsic Goodness, or whether They be right or wrong;' then, 'No One Method of Religion is, in it self, preferable to Another,' but 'All Methods are alike, with respect to the Favour of God;' and then, 'there is no Difference at all left between the Popish and our Reformed Church, either as to Doctrines, or the Excellency of One Communion above
' Ano-

‘ Another.’ For it is evident that there is no Choice of Judgment left to Christians, where there is a Superior Authority to OBLIGE them ; or a Power OVER them in these Matters ; and such a Power, as can deliver them up to the Anger of God, if they do not obey the Determinations of it : but that, in the several Countries of the World, Christians are as much OBLIGED by the Determinations of One Church, as by Those of Another ; that in *Italy*, or *Spain*, or *France*, They are as much OBLIGED by the *Church-Authority* of *Italy*, or *Spain*, or *France*, as Christians in *England* are OBLIGED to a particular External Communion, by Any Humane Authority, as such, in *England*. If *Authority* be the Thing which OBLIGES ; there is an End of *All Intrinsic Goodness* ; of all Difference in One Communion from Another : because the Man is to comply for the sake of that *Humane Authority*.

But if it be said that still the Man is to have some regard to the Intrinsic Goodness of Things ; and to the Excellency of One Communion above Another ; then there is an End of All Humane Authority to OBLIGE him to One particular External Communion ; an End of All Power of some, OVER others, in this Case ; then, He is to be guided by his own private Judgment ; and then, We are come back to *that Doctrine* which I have deliver’d ; and against which They have declared, with so much Zeal. For then, the Man is to judge for Himself ; and to pay no Other Regard to *Humane*

Authority, but only the *Respect* of being willing and ready, without Prejudice, or Pride, or Passion, to examine impartially, what is recommended to Him by it: which is so far from implying that He must suffer his *Judgment*, in the least Degree, to be *determin'd* by *Authority*, that it implies the very contrary. Nor indeed, for my own Part, can I think of any *Answer* to what I have here urged, unless They will say that a Christian may indeed judge for Himself in *Spain*, or in *Italy*; but not in *England*: and maintain that, tho' there is No *Church-Authority* in Any Other Part of the World, to OBLIGE Christians to a *particular Communion*; yet in *England* there is: and that the True Way of shewing the *Excellency of our Reformed Church* above the *Popish*, is to take the same Methods which *That* takes; and to claim an *Authority* of overruling the Consciences and Judgments of Men, so as to OBLIGE them to Communion; which is, I confess, a great Compliment to the *Intrinsic Goodness* of Any Cause, and to the *Excellency* of Any Communion above Another.

S E C T. XXIV.

The Claims of the Committee consider'd, as they affect the Cause of the Reformation, and of the Church of England.

THIS leads Us, in a few Words, to consider these same *Claims*, with respect to the *Reformation* it self; and to the *Church of England*

in particular: that it may be judg'd, amidst All the Censures of *Some*, and the Reproaches of *Others*, whether My Doctrine, or the Claims opposite to it, be of most Service to Their Interest and Glory. I have already remark'd that it destroys All Supposition of *Excellency* in One Church above Another; that it buries entirely All Regard to this Consideration, to take away from Men their Right to judge for Themselves; or, in other Words, to establish a *Church-Authority*, which shall OBLIGE Men to a particular *Communion*. But I now add that, if These *Claims*, oppos'd to *My Doctrine*, had been thought just *Claims*, in the Time of Our *First Reformers*, there could have been no Right to *Any Reformation*, but what should have proceeded from the *Heads* of the *Popish Church* themselves; nor Any such Thing as the present *Church of England* now in being: which methinks should be of some Importance, in the Account of *Those*, whose Zeal for this Church is the Mark, by which They endeavour so much to distinguish Themselves from All Others. For if there be a '*Church-Authority* to OBLIGE
' Men to a particular *Communion*; a Power in
' Some, O V E R Others, in this Case; a Right
' of Excommunication, so as to affect Mens
' Eternal Salvation;' and this Matter of *Church-Communion* is not to be left to Mens own private Judgments, and Consciences: I beg to know, how can the *Reformation* it self (I speak not of every particular Circumstance of it,) be justified, which was founded upon the *Right*

of *Christians*, to have recourse to the *Gospel*, for Themselves; and to throw off All that *Church-Authority*, which assumed a Right of OBLIGING them to the *Romish Communion*; and a Right superior to their own private Judgments and Consciences. For there was then a *Church*, and an Order of *Church-men*, vested with All such Spiritual Authority, as is of the Essence of a Church. There was therefore, a *Church-Authority* to OBLIGE Christians: and a POWER in Some, OVER Others. What was it therefore, to which We owe this very *Church of England*? If these Claims are just; If Men are Not to judge for Themselves in Religion, and Church-Communion; If *Church-Authority* be a sufficient OBLIGATION upon them, to determine them: then, Our Forefathers ought not in Conscience to have separated from the *Church of Rome*; nor could the *Church of England* have been in being. But if Men are Their own Judges, by the Laws of God and of Christ, in this Matter; if They have a Right to use, and to be determin'd by, their own private Judgment; and to consider the *Intrinsick Goodness* of Things, and the Excellency of One above Another: then, here is a Justification of the *Reformation*, and particularly of the *Protestant Church of England*; and, at the same Time, of the good Effect of *My Doctrine* upon that Church it self, which I am accus'd of injuring.

The next Time therefore, that the deplorable *Consequences* of *My Doctrine*, are enumerated and aggravated, I desire that these *Fatal Effects*
be

be added to the Number, *viz.* That if it be true, that Men are to judge for Themselves in Religion; or that They are to be determin'd by their own private Judgment; or that there is no such Thing as *Humane Authority* to OBLIGE them to any *One Particular External Communion*; or that there is No Power in Some, OVER Others, in these Cases: If All this be true, then there is an End of *All Popery*; Any Thing may be justified; the Separation of *Protestants* from the *Church of Rome*, possess'd of All *Church-Authority*, was Right and Good; and even the *Church of England* it self stands upon a Good and Solid Foundation.

I mention the *Foundation* of this Church particularly, because a *Thousand Panegyrics* upon its Beauty and Excellency, are of small Importance, if the very GROUND it stands upon, be declared to be rotten, and unsound: And because, supposing, (not granting) that I had opposed some particular Declarations of this *Church*, which may have been made thro' *Humane Frailty*, and the Weakness of *Humane Nature*, not taking in All Circumstances, nor seeing plainly the Contradiction of Them, to its own *Sole Foundation*; yet *this*, I would hope, might be excused, when, We see it cannot otherwise be oppos'd or contradicted, but by reviving such *Claims*, as destroy that very *Foundation* it self.

If Any Persons should recommend the most Beautiful House in the World for an Habitation; and extol the Harmony and Symmetry

of its Outside, as well as the Fineness and Convenience of the Rooms within; I presume, few would be mov'd by All this to chuse it for their Habitation, without enquiring after the Firmness of the Ground under it, and the Strength and Solidity of its Foundation: and Fewer would be mov'd to it by the *Great Encomiums* bestow'd upon it by Those Persons, if They saw *Them themselves*, all the while, doing something, which either tended to remove the very *Ground* from under it; or to weaken the *Foundation*, upon which the Beauty of the whole relies. Many might gaze at it, as at a *Castle in the Air*, and look with great Admiration upon its Form and Appearance: but Few, I suppose, would think it safe to inhabit it, unless such as can think a House *without* a good Foundation, as secure as a House *with* One; a House built on the *Sand*, as secure as a House built upon a *Rock*. On the contrary, *He* certainly recommends this House most effectually, who convinces Those who view it, of the Soundness and Strength of its Foundation; that it is built upon a *Rock*, and not upon the *Sand*; and that this *Comprehensive Excellency* of it, may justly make it their Choice, to inhabit where They may be sure They live upon *Firm Ground*, and an *Unmoveable Foundation*.

S E C T. XXV.

*The Doctrine about Humane Excommunications,
&c. consider'd with the same View.*

WHAT I have said about *Humane Denunciations*, and *Humane Excommunications*, &c. and what *They* must maintain, who are so much displeas'd with it, I am very well content should be judg'd of, by the Same Rule; with respect to the good or evil Consequence of Them to the *Cause* of the *Reformation* it self, and the very Being of the *Church of England*.

They, who were particularly concern'd in this Part of the *Representation*, and in appearance, lay Strefs upon a *Regular Uninterrupted Succession*, will not deny but that the *Church of Rome* had, at the Time of the *Reformation*, *All Authority* necessary to a *Church of Christ*; because They themselves can claim no Privileges, if They will have them by way of *Succession*, but what They receiv'd from *Them*: and consequently, must contend that the *Absolutions*, *Denunciations*, and *Excommunications*, by Those in that Church, authoriz'd by Christ, were of as much Effect, and as *Authoritative*, as those of *Any Others* whatsoever; and ought to be treated in the same Manner. But how did the *First Reformers* behave Themselves? Did They not think and speak of them, as having nothing to do with the Favour or Anger of God? Did They not treat them as *Humane Engines*; as *Mere Outcries of Humane Terror*; as the *Terrors*

rors of Men, and vain Words? And did They mean by this to claim to Themselves the Right of *Absolution*, which They denied to Others, because They were Fallible and Weak Men; or to assert a Power of *Excommunication*, so as to affect Mens *Eternal Salvation*, to Themselves in *One Church*, which They had disregarded and trampled upon, in *Another*? No. They treated *All Humane Excommunications*, as alike, and upon an equal Foot, with respect to God's Favour: and could, upon no other Account, neglect and disregard them, as They did, but because God has not given to *Any Men* the Disposal of His Mercy or His Anger. Upon this Bottom, They were guilty of that great Crime, of 'behaving Themselves, in the Affair of Religion, as Subjects to Christ alone; and of 'living and acting as such, without fear of 'Man's Judgment.

If any particular Writers have, since that Time, contradicted their main Principles, I am not obliged to consider that. What I maintain is, that My Doctrines, relating to the Authority of the Church; and to the Effect of Humane Excommunications; as well as that relating to Sincerity, and private Judgment; are so far from being injurious to the *Church of England*, or destructive of its Interest: that They are the very Foundation, upon which it stands; that if They *be not* true, it could never have had any Right so much as to have a Being; and that They are so necessary to its Continuance and Well-being, that, without Them,

Them, it is impossible to defend its Cause against the Arguments of *Roman-Catholics*; and that from the Contrary to them, the greatest Strength is borrow'd, and the only plausible Attacks made against it.

S E C T. XXVI.

The last Observation of the Committee, under the First Head of the Charge, consider'd.

THE *Committee* conclude their *Observations* upon this Part of their *Charge*, thus. 'How His Lordship can, consistently with these Opinions, make good His Solemn Promise made at His Consecration, *To be ready, with all faithful Diligence, to banish and drive away all Erroneous and Strange Doctrines, contrary to God's Word; and both privately and openly to call upon and encourage Others to do the Same*: And how he can exercise the high Office entrusted to Him in the Church; or convey holy Orders to Others; are Difficulties which himself only can resolve. And We humbly hope, Your Grace and Your Lordships will think it proper to call for the *Explication*.'

To which I answer, that I am very free to give My *Explication* of these, and the like *Difficulties*, (as they are term'd) *before* it is call'd for. And it is this; that it is so far from being true, in My Judgment, that *My Opinions* here censur'd are inconsistent with My *making good* that

that Promise ; that I know of no other Way of *making it good*, but the One Method *consistent* with My Doctrine. I can think of no Way, becoming a *Christian Bishop*, of endeavouring, ‘ with All faithful Diligence, to banish and ‘ drive away all Erroneous and Strange Do- ‘ctrines contrary to God’s Word,’ than to call upon, and encourage All Christians to have recourse to that Word of God, and to judge from *that* alone, what Doctrines are contrary to it. This I *am ready* to do, *both privately and openly* ; and to call upon and encourage All *Clergymen*, under My Inspection, to take the like Method. By ‘ conveying Holy Orders to Others,’ I do, according to the Custom and Law of the Realm, as well as according to the Design of the Gospel, give Those Others a Right publickly to preach the Gospel ; and to use their utmost Endeavours to shew Men the Way to Salvation. I can convey *No Powers* to Them, but what God intends and wills that They shall be vested with ; *No Authority OVER* the Consciences of Others ; *No Authority to OBLIGE* Others to receive Any thing, which those Others think disagreeable to the *Gospel of Christ*. And I think that I *then* only ‘ exercise the high Office intrusted to Me, in the Church,’ as I ought ; when I remember that *Christ* is the *Head* of His *Church* ; that All Christians are Fellow-Subjects ; that All are equally obliged to have recourse to His Directions ; that *He* alone is the Judge of their Condition in the Eyes of God : and when I assume *No Authority OVER* any Person, in-
consistent

consistent with these Declarations; but govern All My Conduct, and All My Exercise of Any Powers vested in Me, by that sacred Rule, by which the *Apostles* acted, of *Not preaching Themselves, but Christ Jesus, the Lord and Master of Christians.*

My Judgment is that, in the Method I speak of, I do more effectually *banish and drive away all Erroneous Doctrines, &c.* than if I assum'd to My-self the Power of throwing Those, who teach what I account so, out of God's Favour; the Dispensation of which was never committed to Me. If *They*, who make this *Objection*, know of Any Other *Effectual Christian Method* of dispelling Errors contrary to *God's Word*; but by exhorting All to look into and consider *God's Word*: I cannot judge of it, till They reveal it. In the mean while, I beg leave to declare, that I know of No Way to *Christian Truth*, but This: All other Ways, that have ever been put in practice, as far as I can recollect, being those Ways, which had *banish'd and driven away* almost All Truth, and All Christianity, out of the Church, for so many Hundred Years before the *Reformation*; and would have *banish'd and driven away* the *Reformation* it self, and this *Church of England* in particular; and will ever have the same Effect, to *banish and drive away*, from the Eyes and Hearts of Men, every thing that is truly good and valuable in the World.

I have thus gone through the *First Charge* against the *Sermon*, and the *Preservative*; and shewn that I have denied No *Authority* to the *Church*,

or

or to Any Men in it, but what *Christ Jesus* has denied to it; and what *All Protestants* must deny to it, unless They will destroy their own Cause: and that My *Principles* are so far from being destructive to Our *Protestant Church* of *England* in particular, that It is built upon, and supported by *Them*; and that, by the contrary *Principles*, it is utterly overturn'd, and the *Right* it had, even so much as to *be*, not only shaken, but entirely taken away. Which, I hope, will be a sufficient Vindication of what I have taught, from this *First Branch* of the Charge against Me, in the Judgment of every *Christian, Protestant, and Church-man*.



C H A P. II.

Of the Second Branch of the Charge.

S E C T. I.

The Second Branch of the Charge, produced.

THE *Second Branch* of the Charge is this.
 ‘ That the Tendency of the Doctrines
 ‘ and Positions contain’d in the said
 ‘ *Sermon* and *Book*, is conceiv’d to be, To im-
 ‘ pugn and impeach the Regal Supremacy in
 ‘ Causes Ecclesiastical; and the Authority of
 ‘ the

‘ the Legislature, to enforce Obedience, in
 ‘ Matters of Religion, by Civil Sanctions.’

It is to be remark'd that, though this Part of the *Charge* is profess'd to be founded upon *Positions* in the *Preservative*, as well as the *Sermon*; yet, not *One Passage* is produc'd out of that *Book* to support it; nor the *Book* so much as mention'd under this Head. Perhaps, it was not without some *Design*, that the *Name* of the *Preservative* was here omitted. For, as All the World knows that it was written to vindicate the *Rights* of the *Civil Magistrate*, against *Ecclesiastical Persons*, as well as *Others*; and that in that *Right* I have included every thing necessary to the Defense, and Well-being of *Humane Society*; and as No One can suppose that, at the Time of preaching My *Sermon*, which was soon after the Publication of that *Book*, I could wilfully intend openly to contradict the Main Design of it: so, the Naming it under *this Head* might have put People in mind of that Main Design of it; and have mightily taken off from the *Effect* of this *Second Part* of the *Charge*. But, Let us now consider the *Passages* out of the *Sermon*, as They are cited by the *Committee*; and the *Particular Point* laid upon each *Passage*.

S E C T. II.

The First Passage, upon which the Charge, relating to the King's Supremacy, is built, considered.

THE *Representation* here lays to my Charge, that, in Contradiction to the *King's Supremacy*, I affirm, *Serm. p. 14.* ' If any Men upon Earth have a Right to add to the Sanctions of Christ's Laws; that is, to encrease the Number, or alter the Nature, of the Rewards and Punishments of His Subjects, in Matters of Conscience, or Salvation: They are SO FAR Kings in his stead; and Reign in their own Kingdom, and Not in His.' To which I answer,

1. That an Involuntary and Undesign'd Injury is easily forgiven. I was so far from intending Any Hurt to the *King's Legal Supremacy*, that, in preaching this, I never so much as once thought of it: nor shall I ever, I hope, in preaching about the Nature of *Christ's Gospel*, or Kingdom, judge of what is, or is not, to be said, from the Considerations of this World, and of the Kingdoms of it. If any of the Words of *Christ* should plainly contain in them Something inconsistent with what the *Powers* of this World may have claim'd to Themselves; the *Charge* must lye against *Christ* himself: and not against *Those*, who, being His Disciples, set up His *Authority* in Religion, above that of All the Kings of the Earth united together.

2. I confeſs, I am not exactly ſkill'd in the Extent and Bounds of the *Royal Supremacy* : nor am I acquainted with every Particular, mention'd by Thoſe Antient Laws, to which we are refer'd in the *Statute* quoted by the *Committee*. This I am ſenſible of, that in the Main it is ſo neceſſary, even for the Support of the *King* himſelf in his *Civil Prerogatives* ; and for the Deſenſe of His Subjects in their *Civil Rights* ; that without it, He could not truly be *King*, nor have ſufficient *Powers*, either to ſecure *Himſelf*, or His *Subjects*. Nor do I know of Any *Greater Benefit* to the Subject, than the *Privilege* of appealing to the *Civil Power*, for what, under the Cover of being call'd *Eccleſiaſtical*, or *Spiritual*, in many Caſes, very intimately affects their *Civil* and *Temporal* Concerns. And this We all know, that in Countries, where by Degrees it has come to be otherwiſe, the *Power* properly call'd the *Civil Power*, is ſwallow'd up ; and the *Eccleſiaſtical Governours* are come to command *All Temporal*, as well as *All Spiritual Power*.

3. One Thing relating to the *Royal Supremacy* is very evident, that *Preaching the Word of God* is particularly and utterly diſclaim'd by Our *Kings* and *Queens* ; and openly denied to Them, by the *Authentic Acts* of Our Church. In which it muſt be implied, that They have not Authority, as they are *Temporal Powers*, to interpret the *Gospel* ; or to order the *Ministers* of the *Gospel*, what They ſhall receive as the Will of *Chriſt* ; and what only They ſhall preach as ſuch. And the *Reasons* for this, are

plain, and unanswerable: because this *Prerogative* would establish *Popery*, and the Worst of Errors, where-ever the *Magistrate* should enjoyn Them, as Truths; and would leave the *Gospel* it self entirely at the *Disposal* of the *Princes* of this World; and make *Them* as effectually the *Sole Preachers of God's Word*, as if They alone, in Person, and with their own Voices, preach'd *that* only, which They judg'd fitting, to their Subjects. But,

4. The *Royal Supremacy*, as far as I know of it, does not imply any thing in it, contradicted by Me, in this *Passage*: because it does not imply in it 'A Right to add to the Sanctions of Christ's Laws; to increase the Number, or alter the Nature, of the Rewards and Punishments of Christ's Subjects, in Matters of Conscience, or Salvation.' And as to All *Outward Acts*, in which the *Supremacy* legally exercises it self; They are within the Bounds of the *Legislative Authority*, and govern'd and determin'd by it. And of the Influence of *My Doctrine*, with respect to *These*; what I shall have Occasion to alledge, in the Progress of This Debate, will give a full Account. But,

5. The *Question* to a *Christian* is, whether I have spoken *Truth*; and preach'd the *Gospel* of *Jesus Christ*: not whether I have unhappily contradicted the *Privileges* possess'd by *Any Temporal Power* upon Earth. The *Truth* or *Falseness* of this *First Passage*, will appear from the *Truth* or *Falseness* of what I am now laying down. 'To annex Sanctions to Laws, is as
 ' much

' much an Act of Regal Power, as to make
 ' the Laws themselves. To add New Sancti-
 ' ons, is the same Thing. Whoever annexes,
 ' or adds *Sanctions*, is SO FAR King; because
 ' He does an *Act of Regal Power*. If the *King*
 ' of *France* has a Right to add *Sanctions* to any
 ' of the Laws of *England*, for the Use of the
 ' Subjects of *England*; He is SO FAR King
 ' of *England*: and SO FAR, *England* is his
 ' Kingdom; because He SO FAR governs the
 ' Subjects of *England*. I know nothing plainer
 than this: nor can I therefore, add any thing to
 make it plainer. This *Passage* does not so much as
 affirm that Any Men upon Earth have no such
 Right. If Others will maintain that they have
 this Right; this *Passage* affirms, that if *They*
have this Right, then *They* are, of Right, SO
 FAR Kings in *Christ's* stead; because *He* has
 no Part in adding those *Sanctions*, which *They*
 add of *Themselves*: and then, *They* reign, in
 adding those *Sanctions*, SO FAR, in their own
 Kingdom; because it is their own Kingdom, as
 far as *They* act a *Regal Part* in it; as much as
 the *Subjects* of *England*, would be SO FAR
 Subjects to the *King* of *France*, if *They* were
 bound by the *Sanctions* which *He* should add to
 the *Laws* of *England*, over and above what the
Legislative Authority of *England* had annex'd to
 them. If any Persons think fit to oppose this
 directly, instead of drawing *Odious Consequences*
 from it, which take their Force from *Consi-*
derations very different from what *Christians*
 ought principally to argue from; I desire that

They will as plainly maintain the *Propositions* contradictory to These; as I have plainly laid down what this *Passage* contains in it.

S E C T. III.

The Second Passage, relating to the King's Supremacy, consider'd.

THE next *Passage* cited by the *Committee*, and declar'd to be to the same Purpose, is this, out of *Serm.* p. 18. ' The Sanctions of ' Christ's Law, are Rewards and Punishments. ' But of what Sort? Not the Rewards of this ' World; not the Offices or Glories of this ' State; not the Pains of Prisons, Banishments, ' Fines, or any lesser and more moderate Penal- ' ties; nay, not the much lesser Negative Dif- ' couragements that belong to Humane Society. ' HE was far from thinking that these could ' be the Instruments of such a Persuasion as He ' thought acceptable to God.'

Here indeed, I confess My-self at a Loss, what to say to *Christians*, and *Divines*. For if this *Matter of Fact*, so evident in the *Gospel*, is not *plain* and *unblameable* in their Eyes; what can I think of, to explain it, that can be either more *plain*, or more *unblameable*? The *Committee* understands Me here to speak, as I do, of the Laws of Christ, and their *Sanctions*; as *He* propos'd, and as *He* left them. This is plain, both from the Manner of Expression made use of: and from the last Sentence of this *Passage*. So that this is nothing but a *Matter of Fact* affirm'd:

firm'd: and, whether it be true or false, can be determin'd by Nothing but the *Evangelical History*; and may easily be determin'd by *that*. The *Questions* here are these, Did Our Saviour himself ever propose to His Followers, that if They truly obey'd His Laws, and were sincerely his Disciples; They should be intitled to the Rewards of this World; to the Offices and Glories of this present State? Or, if They were not truly His Disciples; nay, if They did but differ in their Opinions, from Other profess'd Christians, Did He ever assure them that He had ordain'd for them the *Pri-sons, Banishments, Fines, or any other Penalties* of this World; or even any Incapacity of the Common Rights of Humane Society? If He did ever speak in this manner; I acknowledge I have misrepresented Him. But if He never did speak any One Word tending this Way; I am not ashamed that I have given a true Account of His Divine Conduct in this Particular.

If He never once hinted at any such Thing; nay, if He always took his Motives from another Life; if He constantly endeavour'd to take off the Minds of His Followers from this World; and to direct their Thoughts to Another, and a *Future State*, in which alone They were to be sure of a *Reward*: then, I have truly described what I intended; and cannot be blamed for adding this Remark, that 'Our blessed Lord was far from thinking either the Pleasures or the Pains of this World, to be the Instruments of such a Persuasion, as He
 K 3 ' thought

‘ thought acceptable to God.’ If He had not *been far from thinking so* ; (which Expression seems to have displeas’d some Persons, upon what Account, I am not able to judge;) He would, once at least, either have propos’d those Worldly Goods and Worldly Evils, to our Hopes and Fears; or He would have plainly told Us, that a Time would come, when *Temporal Glories and Honours, and Temporal Pains and Torments*, should be, with his Approbation, made the Instruments of Persuasion: not only to induce Men to be *Christians*, but to induce All Christians to profess themselves of One Mind, and One Opinion, in every Point of Ceremony, and Speculation, to be settled by Fallible Men; as well as in the Belief of His *Gospel*, as He left it.

When any such *Passage* is produced out of the *Gospel*; or any Command laid there, upon the *Powers* of this World, whenever They should become *Christians*, to advance God’s *Honour*, or Christ’s *Glory*, by what is truly a *Dishonour* to God, and a *Shame* to the *Christian Name* : I shall be ready to retract what I have said, as a *Matter of Fact*. In the mean while, If I have truly represented the *Gospel*; the Censure falls upon *That*: and not upon *Me*, who have only laid before the World what *Every Page* of it bears witness to. And indeed, the same Censure falls upon All the *first Preachers* of it, who *knowing the Terrors of the Lord, persuaded Men*: and upon All now, in every Church, who, in preaching *Christ’s Religion*, and the *Motives* to it,

it, spend their Time in directing the Minds of Christians only to a *Future State*; and forget to acquaint their *Auditors*, that *Christ* has ordain'd the Joys of *this World*, directly for the Encouragement of His *Disciples*; and the Terrors of *this World*, for the Discouragement of Those who are not so; or, who being so in Profession, dissent from *Others* of their *Brethren*, who happen to have Power to inflict them. And what Difference the Supposition, upon which such *Censures* are founded, will in consequence leave, between the *Gospel* and the *Alkoran*; I think is too evident to be hid: and ought to be seriously consider'd by All, who honestly mean to promote the True Interest of the *Gospel*, without seeing at first the Tendency of their own Proceedings.

S E C T. IV.

Some Considerations, about the True Nature of Sanctions, in answer to some Other Objections.

I K N O W there are some *Worthy Persons* who have supposed that those Words of our *Saviour*, Matt. vi. 33. 'Seek ye first the Kingdom of God, and His Righteousness; and all these Things shall be added unto you;' and those of *St. Paul*, 1 Tim. iv. 8. 'Godliness having promise of the Life which now is;' are to be look'd upon, as *Sanctions* of *Christ's Laws*. But this has arisen plainly from not considering what is, and what is not, properly a *Sanction*. That Promise alone is a *Sanction* of *Christ's Law*, which is so promis'd to Every One, that

Every One equally will obtain it, without fail, if He performs the Conditions, Christ requires of Him.

In the *First* of these *Sentences*, Christ only guards his *Disciples* against Inordinate Care, even after the *Necessaries* of Life, *Food* and *Cloathing*; which alone are spoken of there: assuring them that, if they truly ‘*Seek the Kingdom of God, and His Righteousness*?’ (which they cannot do, without taking All their Motives of Action from thence;) These *Necessaries* shall be provided for them. Now, These *Necessaries* are far from being the Glories or Honours of this World. They are far from being proposed as the *Motives* of *Christian Behaviour*: but it is supposed that the Man *seeks the Kingdom of God*, i. e. takes his *Motives* from thence. Nay, These *Necessaries* are not so much as certainly promis'd to *All* such; nor ever understood to be so, by Any Christian Interpreter. So far from it, that those First Christians to whom the Words were spoken, often were in want even of these *Necessaries*; and their very Lives were, by the Providence of God, suffer'd to be taken from them. All that could be meant by these Words therefore, was this; that God himself would take care, as far as it was consistent with the Design of His Providence, and the Honour of the *Christian Religion*, that They should not want the *Necessaries* of Life; that, in the ordinary State of God's Providence, this would generally be true; and that in no State, any Inordinate Desire after the good Things of this Life, could

could become them; or any such Thoughts, as supposed These worldly good Things to be made the *Sanctions* of Christ's Law. Add to this, that this very Promise was always understood to imply in it the Supposition of Christians using their own Endeavours to get a Livelihood in an honest way. So that, neither is here any mention of Worldly Honours and Glories; nor is here any Promise that God himself, without their own Concurrence, will dispense even the *Necessaries* of this Life to them; or that Any Person shall infallibly, even in the quietest State of this World, enjoy them; nor any direction of the Thoughts of Christians to Them, as their Reward; but on the contrary, an express Design of diverting their Minds from them.

But, what is a very material Point, it is requisite to the Notion of a *Sanction*, that what is promis'd, is *so* promis'd, as that All who come up to the Condition requir'd, are declared to have a *Certain Title* to the Possession of it; of which not one of them shall be depriv'd: and that All who do not perform the *Condition*, are declared to be incapable of possessing or obtaining it. Thus the Glories of *Another State* are promised to the *Good Christian*. And if They were to be possess'd and obtain'd by the *Wicked*; They would be *No Sanction*; nor any *Motive* to Goodness. In the Case before Us, if our *Saviour* had said that 'All who seek the Kingdom of God, shall have the Necessaries of Life added to them; and that All who do not
' seek

‘ seek it, shall not ever enjoy so much as those ‘ Necessaries of Life:’ *This* indeed had made it a *Sanction* of his Law. But it is so far from this, that the *Wicked* and *Impious* are seen to enjoy often much more of this World than the *Best* of Men; not only to possess the *Necessaries*, but to surfeit their Souls upon the *Abundance*, and *Superfluities*, of this Life: the Grandeur and Luxury of which seems to be left, by *Providence*, to *Them*, in a very particular and distinguishing Manner.

The same is to be said of St. *Paul’s* Expression about ‘ Godliness, having promise of the ‘ Life which now is.’ It can be meant only of *Food* and *Raiment*, the Necessaries of it: of which the same *Apostle*, in the same *Epistle*, saith, ‘ *Having Food and Raiment, let us be therewith content.*’ Ch. vi. v. 8. He had before declared what He understood to be *Great Gain*, viz. ‘ *Godliness with Contentment,*’ v. 6. and in v. 9, 10. He describes the Dangers and Hazards, both to the true Faith, and the true Practice, of a Christian, from a State of Worldly Riches, &c. He has therefore sufficiently, by his own express Words, acquainted Us at least what He did *not* mean by ‘ Godliness having promise of the Life which now is.’ And if We had none of his own Declarations to help to explain those Words; yet We might be very sure, They could be understood only with those Qualifications before mention’d; and that They could not be meant as a *Sanction* to *Christ’s* Law: because the *Wicked* generally possess more abundantly, or at least,

full

full as much, of what properly belongs to this Life, as the *Godly* do. As far as it is an *Express Promise*, properly so call'd, it can be extended no farther than I have now explain'd it.

The Consideration of the *Natural Tendency* of *Virtue*, in the ordinary and peaceable State of Humane Life, even to present Happiness; and the *Natural Tendency* of *Vice* to the contrary; has no Place in this *Debate*: which concerns it self only about *Sanctions*, properly so call'd. For *that Natural Tendency* has not always effect to keep Men, (even in a State free from Persecution,) from Great Outward Want and Pressure, of which we are speaking in this Question: and in a State of *Persecution*, these *Outward Goods* of Life are all taken away. But whatsoever is propos'd as a *Sanction*, is propos'd as what never can, nor ever shall, fail Those, who are induced by it to obey that *Law* of which it is a *Sanction*. The Regular Practice of All *Virtue* tends, in its own Nature, to the Happiness of Particular Men, in all States of Life. It tends naturally likewise, both to their obtaining and preserving a competent and sufficient Portion of the Good Things of this Life. Nay, the Happiness of the Whole Body or Society, consider'd as such, is the constant Result of the Good Behaviour of the Members of it: and with respect to the Whole, this may be call'd the *Sanction* of the *Social Law* of Reason, because the *Public* suffers, in some Part or other, by the *Evil Practice* of Any of its Members. But as to particular Persons; Many Accidents inter-

vene

vene in *this* World, and prevent even what would otherwise be the Consequence of their Virtue. This *Tendency of Virtue* may likewise be call'd a *Sanction*, because it always belongs to it. But We are now speaking of Particular Persons, and the Actual Certain Possession of All Outward Good Things. And, I say, these *Outward Goods*, properly so call'd; the Profits, Riches, and Glories of this World, are not the *Sanctions* even of the *Natural Law*: because the Actual Possession of them is not constantly, and without fail, the *Portion* of Those who most of all attend to it: and because *Wickedness* is sometimes seen to be surrounded with them.

But as to *Christ's* Laws, consider'd as *His*; the *Outward Goods* of *this* World are so far from being the *Sanctions* of them: that the *Good Things* of *Another Future State* are declared to be so, to make amends for the Uncertainty of obtaining the Goods of this Life, in Any State of this World; and for the Certainty of being depriv'd of them, in a State of Persecution for *His* Name's Sake. The same is to be said of All like Expressions in the *New Testament*.

To return to the *Representation*: I have affirm'd that *Christ* never made the Glories, or the Torments; the Pleasures, or the Inconveniences of this present World, the *Sanctions* of His Law, consider'd as such. The *Committee* have thought fit to say, that this is said in *Contradiction to the King's Legal Supremacy*. The *Passage* affirms nothing but a *Matter of Fact*, recorded in the *History* of the *Gospel*. The only
Question

Question is, whether it be truly related: or, if it be, how the relating a *Matter of Fact*, as it is in the *Gospel*, can be supposed to be a *Contradiction* to the *Regal Supremacy*.

S E C T. V.

The Two Next Passages, produced by the Committee, with their Observations.

THE *Next Observation* of the *Committee* is this. ‘ And whereas the *Scripture*, and
 ‘ our own *Liturgy* from thence, has taught Us
 ‘ to pray for *Kings*, and All that are put in
 ‘ Authority under Them, that They may mini-
 ‘ ster Justice, to the Punishment of *Wickedness* and
 ‘ Vice, and to the Maintenance of *True Religion*
 ‘ and *Virtue*: His Lordship asserts, *Serm.* p.
 ‘ 20. As soon as ever You hear of any of the En-
 ‘ gines of this World, whether of the greater or the
 ‘ lesser Sort, You must immediately think that then,
 ‘ and SO FAR, the Kingdom of this World takes
 ‘ place. For, if the very *Essence* of *God’s Worship*
 ‘ be *Spirit* and *Truth*; if *Religion* be *Virtue* and
 ‘ *Charity*, under the *Belief* of a *Supreme Governour*
 ‘ and *Judge*; if true *Real Faith* cannot be the ef-
 ‘ fect of *Force*; and if there can be *No Reward*
 ‘ where there is *No Willing Choice*: Then, in all, or
 ‘ any of these Cases, to apply *Force* or *Flattery*,
 ‘ *Worldly Pleasure* or *Pain*, is to act contrary to the
 ‘ *Interests* of *True Religion*; as it is plainly opposite
 ‘ to the *Maxims* upon which *Christ* founded His
 ‘ *Kingdom*; who chose the *Motives* which are not
 ‘ of

‘ of this World, to support a Kingdom which is not
 ‘ of this World.

The Remark of the Committee, is this. ‘ The
 ‘ Two First Cases, here mention’d, relate to
 ‘ what is essential, in the Worship of God and
 ‘ Religion: yet, He declares that to encourage
 ‘ Religion by Temporal Rewards, is to act
 ‘ contrary to the Interests of True Religion, as
 ‘ it is opposite to the Maxims on which Christ
 ‘ founded His Kingdom. This (*say They*) is
 ‘ to set the Worship of God, and the Neglect
 ‘ of it, Religion and Irreligion, on an equal
 ‘ Foot in this World: As if, because They
 ‘ shall hereafter be distinguish’d by Rewards
 ‘ and Punishments, by the Great Judge, there-
 ‘ fore, the Magistrate were excluded from in-
 ‘ terposing with Rewards and Punishments to
 ‘ distinguish them here; and tied up from ex-
 ‘ pressing Any Concern for *His* Honour, by
 ‘ whom, and under whom, He beareth Rule.

‘ This His Lordship farther supports, *Serm. p.*
 ‘ 22. *And therefore, when you see Our Lord, in his*
 ‘ *Methods, so far remov’d from Those of many of His*
 ‘ *Disciples; when you read Nothing in His Doctrine*
 ‘ *about his own Kingdom, of taking in the Concerns*
 ‘ *of this World, and mixing them with those of E-*
 ‘ *ternity; no Commands that the Frowns and Dis-*
 ‘ *couragements of this present State, should in any*
 ‘ *Case attend upon Conscience and Religion;--- No*
 ‘ *calling upon the secular Arm, whenever the Magi-*
 ‘ *strate should become Christian, to enforce His Do-*
 ‘ *ctrines, or to back his Spiritual Authority; but, on*
 ‘ *the contrary, as plain a Declaration as a few*
 ‘ *Words*

' *Words can make, that his Kingdom is not of this*
 ' *World : I say, when You see this, from the whole*
 ' *Tenor of the Gospel, so vastly opposite to Many who*
 ' *take his Name into their Mouths ; the Question*
 ' *with You ought to be, whether He did not know*
 ' *the Nature of his own Kingdom, or Church, better*
 ' *than Any, since His Time ; whether You can sup-*
 ' *pose, He left any such Matters to be decided a-*
 ' *gainst Himself, and his own Express Professions.*
 ' *Where Your Lordships will observe, that All*
 ' *Laws for the Encouragement of Religion, or*
 ' *Discouragement of Irreligion, are reckon'd to*
 ' *be Decisions against Christ.*'

I purposely transcribe the whole *Passages*, which the *Committee* produce in order to censure Them, that Christians may see and consider, to what Consequences such *Censures* tend. This *Passage*, of which I beg leave to speak first, does in Effect give an *Account* that *Christ* has, in His Gospel, given no Orders about adding the *Sanctions* of this *World*, for the better Propagating, or Establishing, the Profession of His Religion ; and the like : particularly speaking about the *Terrors*, and Discouragements ; not at all about the *Encouragements* of this *World*. But the Thing it relies upon, is this, that *Christ* knew the *Nature of his own Kingdom*, and consequently the proper Method of Supporting it, better than Any of his Followers : and that He could not be supposed to leave it to Others to decide against Himself, that *His Kingdom is of this World*, when He has declared, *It is not : or any such important Matters*, as this is. I am sorry to have Occasi-

on here again to observe, that a *Committee* of *Christian Divines* should produce this *Sentence* at full length; and not so much as attempt to shew that I had misrepresented Our *Blessed Lord's* Conduct in this Particular: but satisfy themselves with a *Reflexion*, which falls upon *Our Common Lord and Master*, if what I have said be true.

Do They once affirm that *Our Saviour*, in his Doctrine about his own Kingdom, takes in the *Concerns* of this Life, in the Sense in which I deny it? Do They once point out any Part of the *Gospel*, in which He leaves Orders for any *Future Christian Magistrates*, to 'inforce His 'Doctrines with the secular Arm, and to back 'his spiritual Authority? Do They deny that He knew 'the Nature and Interest of his own 'Kingdom best? Nothing of all this. But They content themselves with a Remark about *Religion*, and *Irreligion*, in general: which Two Words they do not at all explain. So that They may mean quite another thing, than I am speaking of, in that *Passage*: which relates only to the Methods of Propagating or Securing the Outward Profession of Christianity in particular, or of what Any Professors of Christianity may take for it. And thus, instead of contradicting any thing I have there alledged (without the Supposition of the Truth of which, I will venture to affirm, the *Inquisition* it self may be proved a *Christian Method* of *Persuasion*;) They chuse to make a *Reflexion*, which They know to be very Odious. They represent Me as, in *this*
Pass

Passage, ‘reckoning All Laws for the Encouragement of Religion, or Discouragement of Irreligion, (without telling Us at all what those Words mean,) ‘to be *Decisions against Christ*? Whereas what I there speak of, as *decided against Christ*, is the *Nature of His own Kingdom*; declared by *Men*, in effect, to be of *this World*, when *He* himself has declared it not to be so.

S E C T. VI.

The Former of the Two Passages last cited, explain'd; in order to shew what was, and what was not, intended in it.

I Now return to the *Other Passage*, upon which a more particular Stress seems to be laid by *Some Members of the Committee*.

The *Propositions*, into which the *Passage* may be resolved, are these which follow.

1. ‘When the *Engines of this World* are applied, then, and S O F A R, the *Kingdom of this World* takes place.’

2. ‘Christ has declared that the Essence of God’s Worship, or that which makes it truly the Worship of God, is Spirit and Truth.’

3. ‘St. *James* has declared that Pure and Undeveloped Religion is Virtue and Charity, under the Belief of a Supreme Governour and Judge.’

4. ‘True Real Faith cannot be the Effect of Outward Force.’

5. ‘There is No Title to a Reward, where there is No Choice.’

6. Consequently, ‘ In the Case of God’s Worship, or Religion, (which are the only *Points*, the *Remark* of the *Committee* touches,) to apply Force or Flattery ; Worldly Pleasure or Pain ; is to act contrary to the Interests of True Religion :’ *Then follow these Words*, ‘ As it is plainly opposite to the Maxims upon which Christ founded His Kingdom ;’ that is, disagreeable to the Account given in His Doctrine of the Essence of God’s Worship, and of True Religion ; and to his proposing the Rewards of Another Life, as the Sanctions of His Kingdom. For,

‘ 7. Christ chose the Motives which are not of this World, to support a Kingdom which is not of this World.’

‘ 8. The Methods, He took, were certainly the proper Methods : and the very contrary to them, cannot be proper for the same End.

‘ 9. *This* World, and the Motives of it, are contrary, and work in a contrary Method, to those of *Another* : the One tending to *Spirit*, and *Truth*, and *Sincerity* ; the *Other* to *Outward* Profession ; which it self alone, is not *Religion*.’

10. Therefore, ‘ to apply the Motives of *this* World to *That*, to which He applied the Motives of the *Other* World only, is to act directly contrary to Him : and consequently, to the *Interests of True Religion* ; if He understood the Nature of it aright, and thought it best secured by Methods of quite another Sort.

It will now the better appear what I have here maintain'd; and what I have not maintained.

1. From hence it appears plainly, that I had not My Thoughts upon what All Mankind in their own Consciences are agreed upon; but expressly upon *Worship*, and *Religion*, consider'd as amongst Christians, and in *Christian Countries*, particularly. For I speak of *Christ's Kingdom*, and *His Example*, and *His Account* of them both: which are no Arguments to Any, but Christians.

2. It is as plain that what I say, about 'ap-
'plying Force or Flattery, Pleasure or Pain,' relates to the applying them, as Motives to One certain Particular Way of Worship, and One certain Profession in *Religion*. This is evident even in the Nature of the Thing: because No *Magistrate*, or *Church*, was ever suppos'd to apply such Motives, but to induce Men to worship God, and to profess, in the *Manner* agreeable to that *Magistrate*, or that *Church*. Nor is there any *Instance* of the contrary: I am sure, not amongst *Christians*, of whom particularly I was speaking.

Nay, *Those* who have found most Fault with My Doctrine, and with this Passage in particular, have given Me this Testimony; by laying it upon Me, that I intended it particularly against that *Act* amongst Our selves, which incapacitates Men from holding Civil Offices, to which They have otherwise a Right, unless They Worship God in one particular Way. To suppose

therefore, that it was My Design and Intention to declare against All manner of *Worldly Motives*, to encourage Men to Worship God in Any way, tho' leaving them All to chuse for Themselves; is to suppose Me, not only to be very zealous in expressing a Concern against what never was in Experience; but to go unnecessarily much farther than I could be carried by My own supposed Design: according to which, the *Question* before Me related solely to the applying *Force* or *Flattery*, in order to induce *Christians* to the same One certain Profession in Religious Matters; and to the same One certain Form of Words and Ceremonies in publick Worship.

S E C T. VII.

An Explication of what the Representation charges upon this Passage.

I Now come to consider what the *Committee* expressly lay upon this *Passage*. They speak only of the *Worship of God*, and *Religion*. Their Words are these. ‘ The Two first Cases here mention’d, relate to what is Essential in the ‘ Worship of God, and of Religion; yet He declares that to encourage Religion by Temporal Rewards, is to act contrary to the Interests of True Religion, as it is opposite to the ‘ Maxims upon which Christ founded His Kingdom.’ I am not willing to cavil at the Way of Expression here used; being sensible that I may stand in Need of Candour for *Expressions* of
My

My own. What I can understand by it is, that Notwithstanding that I speak expressly, not of Any Circumstances, or particular Sort of Worship, or Religion; but of what is *Essential* to both; *Yet*, even as to the *Essentials* of Religion, I declare against *Temporal Encouragements*, &c. And upon *this* Representation of My Sense, the *Whole Charge* following it, is founded. If therefore, *this* be not a Just Representation of My Sense; then the *Charge* which relies entirely upon the Supposition that it is so, must fall to the Ground. I beg therefore, their Patience, whilst I endeavour to set My Intention in this *Passage*, in a clear Light.

My Argument, I acknowledge, is drawn from the very *Essentials* of *God's Worship*, and of *True Religion*; but that it was intended to conclude against the encouraging *Religion*, consider'd in its *Essentials*, by Temporal Rewards, I deny; because I know, it was not: and for another Reason likewise, because I know that it is not in the Power of Men, by All the Temporal Good Things of this World united together, to encourage *Religion* in the *Essentials* of it; tho' it be in their Power, by annexing some of them to what they call *Religion*, to destroy or hurt the very *Vitals* of it.

I am sensible that the *Worthy Person*, to whom I am so much obliged already in this Part of the *Controversy*, has made Himself *pleasant* with *This* also: as if I had in Effect declared that All I intended, was to guard against doing, what it is impossible to do. But I intreat Him, to hear Me

a little farther, before He goes on. For, 1. There are many Things which Men do not see, or know, to be impossible; which yet really are so. 2. They often attempt to do what is truly impossible, tho' not what they know to be so. 3. In the Case of *Religion* particularly, the *Papists*, for Instance, many of them, I doubt not, think that They promote *Religion*, in its very *Essentials*, by enticing Men by Great worldly Promises, or by terrifying miserable Wretches by Torments, into an outward Profession of what They think and call *Religion*. 4. It is not therefore, so exceedingly absurd, even to endeavour to persuade Men not to attempt, what is truly impossible to be done: supposing I had done this, and gone no farther. And, 5. What ought very much to guard it against *His Censure*, is, that *He* himself, as I shall shew by and by, has been guilty of the like.

But My *Argument* is not this: tho' it proceeds upon it. *First*, with respect to God's Worship, I argue thus. ' If what is call'd God's Worship, be not indeed so, unless it be perform'd ' in Spirit and in Truth; with Understanding, ' and Sincerity; then, to apply *Flattery*, i. e. ' the Glories and Honours of this World; or ' *Force*, i. e. the Pains and Inconveniences of ' this World; to annex Worldly Rewards and ' Punishments to any particular Way of *Worship*, is upon *this* Account contrary to the Interests of *True Worship*: because, it being impossible that Any *Worldly Motives*, can create ' those inward *Essentials* of it, which make it ' ac-

‘ acceptable to God; the Application of them, in this Case, tends to induce Men to Worship God in that particular Way, so encouraged, even without Understanding, and without Sincerity.’ This I think as plain, as it is, that No Person can be so certain of His Sincerity, in That part of his Conduct, to which a Great present *Profit, Honour, or Pleasure*, is annex’d; as He may be, in That, which He seriously and voluntarily enters into, without any such Motive: And I think this an Important Consideration, in the Case of God’s Worship; because His Favour and an happy Eternity depend upon it. I do not say, that this entirely and always destroys the Essence of *God’s Worship*. God forbid! But that it endangers it, and often destroys it, is too plain to be denied: and therefore, that it is *contrary to the Interests of it*.

The same is said of *Religion*. ‘ If the Practice of what is call’d Virtue and Charity, be not truly *Religion*, unless it be founded upon, and guided by, the Motives of Another World: Or, in other Words, If Religion be Virtue and Charity, consider’d as practis’d under the Belief of a supreme Governour and Judge; If this inward Principle be That alone, which makes it *Religion*;’——

These are the *Suppositions*, upon which what follows is founded. So that here are the following Points implied in the Notion of *Religion*. The Practice of all the Duties we owe to our Selves, and to our Neighbour. The sincere Belief of a God, a supreme Governour and Judge:

or, in other Words, The Belief of a future State. This cannot be suppos'd in a *Christian*, without implying that He is led to It by the Revelation of Jesus Christ; and that He sincerely professes himself His Disciple. For, being St. *James's* Description of *Religion*, and of the *Religion* of a *Christian*; it cannot be suppos'd to leave out these Two last. We are led by *Christ* to the firm Assurance of Another World: the Belief of which is What alone renders our best Actions *Religion*, as it is the Principle within Us, from whence They flow; and from whence, when they do not flow, They cease to be *Religion*.

From which Account of Religion it will follow, that ' to apply *Worldly Rewards*, or *Punishments*, under Pretense of Promoting any ' Practice, or Profession, as Religion, is to act ' *contrary to the Interests of True Religion*; because, it being impossible by *Worldly Motives* ' to create that Inward sincere Belief, which alone makes it Religion, the Application of ' them in *this Case*, naturally tends to entice or ' to terrify Men, into the *Profession* of Something ' which They neither understand, nor truly believe: or into the *Practice* of Something which ' is not *Religion*, either as it is not, in the Matter ' of it, what it ought to be; or, if it be, as it is not, ' upon this Supposition, practis'd upon a Religious Principle. The Interest of *True Religion* is, ' that it should be receiv'd by a *Willing Choice*; ' and practis'd upon a *Principle* of Faith in ' God, and Belief of a Future State. And whatever induces Men to practice any thing as *Religion*,

‘ *ligion*, which is not right, in the *Matter* of it ; or
 ‘ to practice any thing, as such, upon *worldly*
 ‘ *Motives*, is therefore *contrary to the Interests*
 ‘ *of True Religion.*’

This is the only Sense, in which I have here spoken of *Virtue* and *Charity* ; viz. as They are *Religion* ; so far, and no farther than, as they are practis’d upon a *Religious Principle*. But under any other Consideration, either as the *Outward Practices*, call’d by those Names, are becoming Humane Nature, or Beneficial to Humane Society ; They are left by Me, to the Regards and Encouragement, not only of *Magistrates*, but of all private Men, in their several Stations, as much as if I had not once mention’d the Words in this Place. But that *Sincere Belief*, which turns them into *Religion*, can be work’d in *Others*, by no Method, as I know of, but by the Representation of the Great Arguments there are for that *Belief* ; and particularly, of the Truth of Our Blessed Lord’s *Resurrection from the Dead* ; who appear’d amongst Men, to propose the *Motives* of *Another World*, to counter-balance the *Motives* of *this World* : which He never supposes to co-operate with His Designs. And this *Representation* does not belong to the *Civil Magistrate*, as such. Every *Christian*, as He has Opportunity, ought to make this *Representation* to All who stand in need of it. But, in particular, it is the Office of *Those*, who are set apart for the *Ministry*.

I hope that what I have said, in *This*, and the foregoing *Section*, in explication of the Design

sign of My Argument, may satisfy Those *Wor-*
thy Persons, who are peculiarly fond of *this*
 Part only of the *Charge* against Me. If by
 the *General Words* of the *Representation*, which
 seem to have been chosen by *Them* particularly,
 They mean *Religion*, and the *Worship* of *God*, in
general, without defining any particular Sort of
 either; Or, if the Reverend Dr. *Sherlock* means
 only to contend for 'the Magistrate's Right to add
 ' the Sanctions of this World to make Men do,
 ' what the Light of their own Minds reaches
 ' them, They ought to do, with respect to Re-
 ' ligion;' or confines this truly to 'Points in
 ' which the Reason of Men will not permit
 ' them to differ;' as He plainly intends by his
 stating this Matter in *p. 57.* of His *Considerati-*
ons: I must intreat Them to believe Me, that I
 had it not in My Thoughts, to oppose These
 Notions, in the least degree, in what I have said
 in the *Passage* now before Us. I beg of Them
 to fix what this *Worship* of *God*, and *Religion*,
 in *general*, are; whether it be possible for Any Men
 to worship *God*, without doing it in some One
 Particular Manner; whether *Any One Particular*
Manner of *Worship* be of the Number of 'Those
 ' Points, in which the Reason of Men has not
 ' actually permitted them to differ;' and, if not,
 whether Any One particular Church, or *Con-*
stitution, tho' the Best in the whole World, (the
Church of *England* for Instance, and the *Regal*
Supremacy in *Ecclesiastical Matters*;) obtains any
 the least Benefit, or Advantage, from hence;
 nay, whether it will not follow from hence,
 that

that the Business of the *Magistrate*, as here described, with respect to *Religion*, is to see that Men worship God, according to their own Consciences, every Sort, in their several infinitely various Ways; and, that this may be done more effectually, to encourage Them All equally, of what Denomination soever, without laying Any Penalty, or even the least Incapacity, upon any of Them, on the Account of Any of *Those Points*, in which, it is plain, 'Their Reason permits them to differ.' I do not say that this *Worthy Person* does not sometimes appear to contradict this Account of His own Doctrine; and to carry it much farther. But if He meant Any thing by thus stating it in His *Considerations*; or by what He before laid down about the *Christian Institution* in particular, *p. 7.* of his former Book; the *Committee* will judge, How small Acquisitions *Their Cause* obtains by All this; and how *imperceptible* the Difference is, between *These Principles* and *Mine*, as to their Influence upon the *Worldly Securities* added to Any Particular *Church*, or *Worship*, upon Earth. To return,

I thought it my greatest Defense, to shelter what I had said under the Name of Our Common *Lord* and *Master*: and rather than express my Reason, in My own Words, I chose to make use of *His Authority*, and to say, that 'to apply
' Worldly Motives, in the Cases mention'd, is
' to act contrary to the Interests of True Re-
' ligion, as it is plainly opposite to the Maxims
' upon which Christ founded His Kingdom, &c.
Without doubt, *Christians* and *Divines* would
have

have allow'd *This* to have been a good Argument, had They not supposed Me to be greatly mistaken in the Application of it. But then I could wish, *They* had been so good as to have hinted at Any thing, which might have shewn Me my Error. They do not deny, either that *Christ* was the Best Judge of the proper Maxims upon which His Kingdom ought to be founded; or, that He pass'd by the Motives of this World, and chose Those of Another; or, that This World is contrary to the Other: or, that the Motives of it are contrary, in their Operation, to the Motives of the Other; or, that What *Christ* once judg'd to be contrary to the Interests of True Religion, is not so much alter'd, as to be now, in its Nature, a True and Constant Friend to those Interests.

S E C T. VIII.

An Examination of some Reasonings of the Reverend Dr. Sherlock, upon this Subject.

I Confess that *One Member* of the *Committee* has for Himself declared, in his *Answer* to a *Letter*, &c. p. 8. what may be conceiv'd to pass likewise for the *Sense* of his *Brethren*: if it be not remember'd, in how many Things They differ; and therefore, that We have no *Authority* to judge from *His* Sentiments, what *Their* Sentiments are, in Any Part of this Controversy. He tells us, (as a Matter so plain, that it may be taken for granted,) 'it ought to be remem-
ber'd

‘ ber’d that All Rewards and Punishments, whe-
 ‘ ther of this World, or the next, operate on
 ‘ the Mind in the same Way : One may be
 ‘ stronger than the other ; and influence more,
 ‘ as it may happen ; but still They are Re-
 ‘ wards and Punishments, and operate as such.’
 I would not willingly have the Sound of Words
 prevail upon Men, in so important a Contro-
 versy. And therefore, I must remark that, tho’
 this be very true in *One Sense* ; it is, in a *Sense*,
 in which I have never denied it ; and a *Sense*,
 not only foreign, but directly contrary, to the
 Purpose for which it is urged. That present
 Temporal Rewards and Punishments *operate on*
the Mind, in the same Way, in which the Future
 Eternal do, is true, in *this Sense*, that they in-
 duce Men in many Cases, to do the same out-
 ward Actions, or to pronounce the same Sounds,
 which the *Others* would. But this is so far from
 being an Argument *for* applying them in *Cases*
of Religion, that it is the very strongest Reason
 against it : because They tend to influence Men
 to *Outward Actions*, or *Professions*, even without
 Sincerity and Uprightness of Heart. But that
 They *operate the same Way*, in that *Sense*, in
 which alone it must be affirm’d to contradict
 Me ; or to be of Service to His Part of the Con-
 troversy, I cannot by any Means yield.

The Difference between their *Operations*, is
 too manifest. They both indeed *Operate, as Re-*
wards and Punishments : as He says. But the *One*
 operate, as the Rewards and Punishments of this
Present Life ; the *Other*, as the Rewards and
 Punish-

Punishments of a *Life to come* : the *One*, as Temporal Motives, applied by the strong Argument of *Pleasure, Profit, or Honour, now* before our Eyes ; the *Other*, as Eternal Motives, to be seen now only by *Faith*, and to be felt, in their Effect only, by Souls truly and sincerely believing in, and depending upon, God. The *One* operate so, as that the Man, as far as He is influenced by them, is so far without the least Grain of *Religion*, amidst all his Actions, and all his Professions : and the *Other* operate so, as to make His Actions acceptable to God ; and to make His Practice *Religion* ; which, without them, it would not be. In a Word, The *One* tend too naturally to make *Men Hypocrites* ; and, at best, add not one Tittle to their *Religion*. The *Other* alone denominate Men *Religious*, and are the Motives to any thing that can be call'd *Religion*. If that *Worthy Person* could shew that *They operate in the same Way*, in which the Motives of Another World do, in making the Man *Religious* properly speaking ; or in inducing Him to the greatest Instances of Uprightness and Sincerity before God, this might then be granted to be an excellent Argument in their Favour ; and they might be allowed to be the *Sanctions* of *Religion*, properly speaking. But this can never be, as long as it is evident, beyond All Contradiction, that a Man may be induced by the *Motives of this World*, in many Instances, to an Outward Practice, exactly the same, as far as Mortal Eyes can see, as that of the *Religious*
 Man :

Man ; and to make open Professions, in the same Sounds with Him : and yet have no more *Religion* ; no more Acceptableness in the Sight of God ; than if His Practice, and His Professions, were the direct contrary. And the Reason of this is plain ; because, upon the same Terms, All this would have been the direct contrary : and He, who is, upon such a Bottom, a *Protestant* in one Country, would upon the same Bottom have been a *Papist*, or a *Mahometan*, or a *Pagan*, or a *Jew*, in Another.

Let *this Method* therefore, which We have been now speaking of, be complemented upon Other Accounts, as much as *They* please, who contend for it. Let them call it all the good Names they can think of. Let them declare that it is the only Way to keep Things Quiet, and to maintain *External Peace*. But let them not call it *the Maintenance of True Religion* : to which it has no Relation ; unless it be in Multitudes of Instances to destroy it, and in All, to hazard it. And let them not sanctify it by the Name of *Concern for the Honour of God*, Who knows no *Honour* from Any Worship, or Profession, or Practice, proceeding from so mean a Root ; and who delights in none, but what arises from a True Belief in Him, and is founded upon the Motives of *Another World*.

Before I return to the *Representation* it self, I beg leave to take Notice of *Another Passage*, in *Dr. Sherlock's Answer* before-mention'd, immediately preceding the Words, I last cited from it : because I would not appear to neglect any
 Argu-

Argument from so good a Hand, which naturally offers it self upon this Part of the *Debate*; and which seems to bear upon it the Face of Reasoning. His Words are these, *p.* 7, 8. ‘ Since the Laws of Christ are Declarations of Conditions to be perform’d in THIS WORLD; and do, most of them, affect the Happiness as well of Publick Societies, as of private Men; how could the Magistrate of *this World* better employ that Portion of Power intrusted to Him, than by applying it to those very Points, to which God has applied the Sanctions of the other World? Can He have a better Example to follow, than that of God Himself, in using the Power entrusted to Him by God? Or, Are those Points not fit to be promoted by Rewards and Punishments, to which God Himself has annex’d Rewards and Punishments?’ To all which I answer,

1. Whatever directly affects the Happiness of *Public Societies*; and is within the Power of the *Magistrate*; is likewise within His Care. But His Power cannot reach any farther than *Outward Actions*; and cannot bear Any Part in making Any Man’s Actions, or Professions, to be *Religious Actions*, or Professions: because *That* depends entirely upon the Principle of *Faith*, from whence they flow.

2. ‘ The Laws of Christ are Declarations of Conditions to be perform’d IN THIS WORLD: *That is*, They are Laws enjoyning such and such a Profession, and Practice; but enjoyning Them to be made and perform’d, not upon any

Motives

Motives of this World, but entirely upon those of Another. Tho' they are to be perform'd in this World, yet not upon the Motives of this World. And consequently, *They*, who have the *Motives of this World* in their Hands, can better employ the *Portion of Power entrusted to Them*, than by attempting to apply them to the *Same Points*, to which the Sanctions of Another World are applied; because Those Points are enjoined by Christ to be perform'd upon the *Motives of Another World*; and because the applying the *Motives of this World* will not add to the Weight, but diminish from the Force, of Christ's *Motives*: Whatever Part the Motives of This World have, in any *Action* or *Profession*, being so much, exactly in proportion, drawn away from the Influence of the *Motives* of Another World. And therefore, the *Magistrate* may much better employ his Power, by leaving Christ's Laws, properly so call'd, to Christ's Motives; and applying it to All such *Overt Acts*, as directly affect *Humane Society*: which is *His* proper Care; as *Religion*, truly so call'd, is the Care of *Those*, who are to preach it, and to represent those *Motives* which alone make it *Religion*.

3. 'The *Magistrate*, I acknowledge, cannot have a better Example to follow, than that of *Almighty God*.' It has been thought fit by Him, that the Laws of *Christ*, and *Religion*, truly so call'd, should be accompanied and strengthen'd by the *Sanctions* of *Another World*: to which *Christ Jesus*, in his *Gospel*, has intirely

left them. The Magistrate therefore, cannot follow God's Example, in attempting to annex *Worldly Sanctions* to *Religion*, as such: because *Jesus Christ* has left it entirely to be supported by *Those* of a *Future State*; and because it cannot be *Religion* otherwise. And *That* Magistrate, who leaves the *Religion* of *Christ* to the *Motives* with which alone He guarded it; *He* it is, that follows the Example of God in *this* Particular; and not *He*, who adds the *Sanctions* of *This World* to *That*, to which *Almighty God* annex'd only *Those* of *Another*.

4. 'Those Points, to which God Himself has annex'd Rewards and Punishments, are certainly fit to be promoted by Rewards and Punishments.' Otherwise, Almighty God would not have chosen this Method. But *Those Points*, to which Almighty God has annex'd *Future Eternal* Rewards and Punishments, are not fit to be promoted by *Present* and *Temporal* Rewards and Punishments: not only because, it being certain that They *cannot*, to attempt it is only to bring External Actions, and Outward Professions, to stand for *True Religion*; but because *Almighty God* has annex'd The *Sanctions* of *Another*, and a *Future State* to *Christ's* Laws. *This* is the very Reason why *Worldly Sanctions* should *not* be annex'd to them: because, of Two Sorts of Motives, without doubt, Perfect Wisdom chuses the most proper Sort; and because, as I have shewn just now, the *Tendency* of the *One* Sort, in this Case, is directly contrary to the *Tendency* of the *Other*.

5. But

5. But if this *Worthy Person* says that what He urg'd, in this Passage, was founded upon the *Supposition* of the *People's* real Belief in Christ, and universal Agreement in his *Doctrines*, already profess'd ; then, He must disclaim this Reasoning in All Cases, where that universal Agreement is not. And then I add, 1. That, All this and the like Reasoning, thro' His late *Books*, signifies nothing to justify the adding *Worldly Sanctions* before-hand to Any Particular *Profession* or *Practice*, in such a Manner, as that Men may be induced by Them to *Profess*, or *Worship*, only externally, without true Inward Sincerity. 2. That *No particular Church* in the World gets Any worldly Advantage, or Security, from hence. 3. That, even upon this *Supposition*, the *Magistrate* cannot serve the Cause of *True Religion*, in this Method, so, as to make Those truly *Religious*, with whom He deals in this Manner. For, I will venture to say, that *He* who believes His Happiness in a *Future State* to depend upon such or such a particular *Profession*, or *Practice* ; (which is the present *Supposition*;) and yet is induced to make that *Profession*, or perform that *Practice*, NOT by the Motives of that *Future State*, but by the *Worldly Sanctions* added to them ; is not a *Religious Man* : That *this Profession* and *Practice*, as far as They are guided and enforced by the Considerations of *this World*, so far cease to be *Religion* ; and have no more Title to that Name, than the Conduct of a Man would have, if You could possibly suppose Him to believe

the Terrors of a *Future State*, and yet to abstain from *Robbery*, for fear of the Terrors of *this World*. The Truth seems to be, that *Real Believers* cannot want any *Motives* to be added to Those which Almighty God has proposed to All Equally ; and that, whatever Degree of Influence *Worldly Motives* actually have upon their *Practice*, there is just so much taken from their *Religion*, properly so call'd.

S E C T. IX.

The Consequence, fix'd by the Committee upon My Doctrine in This Passage, consider'd.

HAVING thus both explain'd and vindicated My Meaning in *this Passage* ; I return to the *Consequence*, fix'd upon it by the *Committee* : whose *Charge* against it follows in these Words. ' This is to set the Worship of God and the ' Neglect of it ; Religion and Irreligion ; on an ' equal Foot in this World. To which I answer,

1. If I have truly represented the Will of *Christ*, in this Particular, that the Worship of God, and Religion, ought to be left to the *Sanctions* of *Another World* : *He* Himself will be justified in All his Ways ; and answer for All the Consequences of his own Proceedings. This is all I have done, towards it : and if My Account of our Lord's Intention be just ; it can be no Crime to ' set the Worship of God and ' the Neglect of it, Religion and Irreligion, up-
' on

‘ on an equal Foot, in this World,’ in that Sense, in which Christ Himself has put it so.

2. The Worship of False Gods is (as bad, if not) worse than the Neglect of the Worship of the true God : and the Cruel Superstition built upon Heathen Idolatry, (as bad, if not) worse than No Religion. Yet it pleas'd *Almighty God*, in His Providence, to leave the True Worship of Himself, and the True Religion of His Son, for Hundreds of Years, not so much as *upon an equal Foot in this World*, with Idolatry and Superstitious Worship, but in a much worse Condition: oppos'd by the *Powers* of this World, who guarded and defended the *Other*. And by this very Method, it has always been hitherto thought, that His *True Worship*, and His *True Religion*, consider'd as such, were so far from suffering, that they gain'd Ground. There might be *Fewer Worshippers*, and *Fewer Professors* of Religion : but there was *More of Worship*, and *More of Religion*, truly so call'd, than I fear there has been since that Time. For,

3. They cease to be the *Worship of God*, and *True Religion*, whenever They are perform'd, and profess'd, upon *Worldly Motives* : and therefore, are much more likely to be so, when there are *No Attempts* to promote *Them*, (that is, the *Outward Actions*, or *Professions*, so call'd,) by the *Motives* of this World.

4. Almighty God Himself, in His ordinary Providence, not only leaves His Truest Servants and His Worshippers, upon *an equal Foot*, in this World, with His greatest Enemies ; but so

often suffers *Them* particularly to be overwhelmed with *Calamities*, that it has been made an *Objection* against His *Good Providence*. To which the *Answer* is justly taken from hence, that tho' *They*, and the *Worst* of Men, are upon an *equal Foot*, in this World : yet, This is more than compensated by the *Distinctions* of Another World; and, in the mean time, the *Sincerity*, and *Truth* of the Good Man's *Religion*, more clearly demonstrated.

5. To leave the *Worship of God*, and the *Neglect of it*, *Religion and Irreligion*, upon an *equal Foot*, in this World, in the Sense in which I have done it, is so far from being to the Disadvantage of True *Worship* and True *Religion*; that it would be their greatest Advantage, and strongest Support. Men would, by this Means, be free from All Discouragements, in their Enquiries into the Reason and Nature of Things. The *Gospel* would be consider'd, with the greatest Impartiality. *Truth* would gain Ground in Those Countries, where now nothing but Error is the Care of Them, who pretend to promote the *Worship of God* and *Religion of Christ*. The Professors of this Religion would be sincere in their Hearts; and their Works an Honour to it. God would be *Worship'd* in Spirit and Truth: And what is call'd *Religion*, would not only appear, but be so truly, by being conducted by the Belief of a Future State, reveled by *Jesus Christ*. So that, in reality, This would be so far from putting the True *Worship of God*, and True *Religion*, upon an *equal Foot* with the *Neglect*,

lect, or Absence of Them; that it would be the most effectual Method to display before the Eyes of the World, to the greatest Advantage, their *Excellencies*, above Those of Every thing that can be oppos'd to Them.

6. The contrary Method has been long tried, in all Nations almost of the World, for many Ages: and *Now*, at the end of the Account, what has *True Worship*, or *True Religion*, gain'd by it? Or rather indeed, What have They not lost? In Multitudes of Countries, Is not all *Spirit* and *Truth* departed from the One; and All Faith and Sincerity from the Other? And to what Use are they come to be put, unless to serve as *Badges of Distinction*; and as *Signals* for the Exercise of *Zeal* and *Fury*, upon All who do not wear them? For the Case is this, that, the Rule being once laid down, that the *Civil Magistrate* is to add the Sanctions of this World to *Religion*; it becomes the Indispensable Duty of Every *Magistrate* to annex Them to *That*, which He himself esteems to be the *True Religion*. And, it being impossible for His Care to reach any farther than Outward Practice, and Professions; supposing Him to embrace the *True Religion* Himself, yet, His *Worldly Motives* can only beget *Outward Professions*, or *Actions*, in *Others*; and so are much more likely to promote *Hypocrisy*, than *True Religion*: nay, cannot truly promote This latter, consider'd as such. But if He be Himself of a *False Religion*; He is obliged in Conscience, by *this* Rule, to promote it by His Worldly Sanctions; if He be-

lieves it to be a *True One*. A *Mahometan*, A *Pagan*, A *Jew*, A *Papist*, are, Every one of them, under the same Obligation to promote the Profession of their own Religion, and their own Way of Worship. And let any one judge therefore, in the Event and Effect, what Good will be done ; or what Advantage obtain'd, in the whole, even to the *Profession* of the *True Religion* ; or to a good Way of Worship. It is not enough to say here, that the *Rule* relates only to *True Worship*, and *True Religion*: tho' even there, it tends to *Hypocrisy*. But the Question is, What Effect the *Application* of this *Rule* will have, even upon *True Worship*, and the *Profession* of *True Religion*, throughout the World. And the Effect is plain. Every *Civil Magistrate* will, by this *Rule*, think Himself equally obliged in Conscience to promote what He Himself judges to be *True Worship*, and *True Religion*. And consequently, the *Application* of this *Rule*, which was given to prevent the great Evil of putting *Worship* and *No Worship*, *Religion* and *No Religion*, upon an equal Foot in this World, has infallibly this Effect ; that *All Religions*, as They are call'd, are put upon an equal Foot, in a very bad Sense : as They are left to be fram'd according to the Religion of *Every Magistrate* ; and as *Every Religion* will be equally promoted by the *Powers* of this World, who Themselves hold it for Truth. There will be indeed, this Difference, that the *True Worship* of God, and the *Profession* of *Pure Religion*, will be sure to suffer more than Any Others : because there are *Few* amongst

the

the *Mighty Men* of this World, surrounded with Pleasure and Power and Flattery, who will seriously set their Thoughts to distinguish *This*, either from the *Religion* of their Fore-fathers, or from the *Prejudices* of their *People*. And so, for *One Corner* of the Earth, where *The True Worship of God*, and *Pure Religion*, may be supposed *possibly* to be supported; there will be *Hundreds of Vast Countries*, in which, by this very Method, The most *Stupid Idolatry* will be, in Fact, encouraged as the *Worship of God*, and call'd by that Sacred Name; and the most *Wicked Superstition*, will be stil'd *Pure Religion*, and recommended as such.

S E C T. X.

An Examination of what the Committee farther alledge, upon This Head.

THE *Committee* proceed to represent My *Argument*, and the Weakness of it, thus.
 ‘ As if because they (*viz.* The *Worship of God* and the *Neglect* of it, *Religion* and *Irreligion*,) ‘ shall *hereafter* be distinguish’d by Rewards and Punishments, by the Great Judge;
 ‘ therefore, the Magistrate were excluded from
 ‘ interposing, with Rewards and Punishments, to
 ‘ distinguish them *here*; and tied up from expressing any Concern for *His Honour*, by
 ‘ whom, and under whom, He beareth Rule.’
 Now,

1. I have already shewn that My Argument does not rely upon this, *Because They shall be distinguish'd hereafter*: but upon This, that *Jesus Christ* chose the *Motives of another World* for the *Sanctions of His Law*; and has declared the Nature of God's Worship, and of Pure Religion, to be such, that the Application of *present Rewards and Punishments* will rather tend to make Men *Hypocrites*, and to destroy that Sincerity, without which They neither have Religion, nor do Worship God, truly speaking; that the Tendency of them, in their Operation, is contrary to the Tendency of the *Motives of Another World*, and the *Effect* of them none at all, towards any thing but *Outward Behaviour, and Profession*.

2. I have already observ'd that the unavoidable Effect of the *Magistrate's* interposing in *this* Case all over the World, is this; that to Every Magistrate, *That is God's Worship*, which the *Magistrate* himself, in his Conscience, esteems to be so; and *That is God's Honour*, which He thinks to be so; and *That is True Religion*, which He judges to be so; and *That is Irreligion, and Blasphemy, and the like*, which *He, and His Church* take for such: And that, by this Rule, He is obliged in Conscience to propagate and reward the *One*, and to discourage and punish the *Other*, according to His own Sentiments and Persuasion. Thus, in *Turkey*, God's Worship, and Religion, are what *Mahomet* has ordained; and Irreligion, and Blasphemy, consist in *Not Believing* in the Holy Prophet *Mahomet*. In *Spain*,
and

and *Portugal*, and *Italy*, Religion is the Worship of the *Blessed Virgin*; or Zeal for the *Holy Inquisition*; or an Entire Dependence upon the *Holy See*: and the Heighth of *Blasphemy* and *Irreligion*, is Blasphemy against the *Virgin Mary*, as an Object of Worship; or a Disbelief of the *Infallibility* of *St. Peter's Chair*; or Disrespect to the *Sacred Inquisition*. And in all *Popish Countries*, He is a *Religious Man*, who observes the *Ceremonies*, and obeys the *Canons*, and believes All the *Doctrines* of the *Church of Rome*; and He is a *Blasphemer*, or an *Irreligious Man*, who disapproves of Their *Worship*, *Discipline*, and *Doctrine*. And so, in All those *Countries*, (not to mention many others,) the *Magistrate*, being obliged, by this Rule, to reward True Religion and Worship; and to punish Irreligion, and the Neglect of God's Worship; (supposing this possible;) and being persuaded in his own Conscience, that *His own Way* of Worship is the *Only One* acceptable to God; and *His Own Religion*, and *Church*, the *only True Ones*: He is bound in Conscience to encourage These, and No others; to regard These, and No others; and to punish All Neglect, or Contempt of Them, as *Irreligion* and *Blasphemy*. And how beneficial in the Event, this Method *has been, is, and will be*, to *True Religion* and *God's Worship*, properly so call'd; Every One may judge, without much Thought upon the Subject.

3. I am very far from disapproving, or discouraging, the Prayers of Christians, that 'All
' in Authority, may minister Justice to the Pu-
' nishment

‘ nishment of Wickedness and Vice, and to the
 ‘ Maintenance of True Religion, and Virtue:’
 And as far from contending that the *Magistrate*
 should be ‘ tied up from expressing Any Con-
 ‘ cern for *His Honour*, by whom and under
 ‘ whom He bears Rule.’ I use that *Prayer* ve-
 ry heartily My-self: and am fully satisfied, that
 to minister Justice, to the Punishment of Wick-
 edness and Vice, and to the Maintenance of True
 Religion, and Virtue, can mean nothing but to
 execute their Office so, as to punish the Outward
 Acts of Wickedness and Vice, and to encourage
 the Outward Acts of Righteousness and Virtue.
 For *True Religion* here is opposed to *Wickedness*
 in Practice, as *Virtue* is to *Vice*: and the *Ma-*
gistrate, (as I have often remark’d,) can reach,
 with All his Power, no farther than *Outward*
Practice: and the Outward Actions of Men, as
 they affect Humane Society, are the Objects
 of His Care and Concern. And, as this *Outward*
Practice happens here to be call’d *True Religion*,
 because it is the same *materially* with what is
 always a Part of *True Religion*; so I can very
 consistently joyn in this Prayer, because I have
 never said One Word against the *Magistrate’s* Re-
 gard to *True Religion*, that is, the *Outward Pra-*
ctice of Righteousness, (which nearly affects So-
 ciety,) so call’d in this Place: but have only
 argu’d from the True and proper Notion of *Re-*
ligion in another Sense, in this manner. ‘ If Re-
 ‘ ligion be Virtue and Charity; (not the Out-
 ward Actions so call’d, but Virtue and Char-
 ity,) ‘ under the Belief of a supreme Governour
 ‘ and

‘ and Judge,’ which enters into the Effence of *Religion*; then, to *annex Worldly Sanctions*, (not to induce Men to an Outward Practice which They all own to be their indispenfable Duty, which is not a Sense agreeable to the plain Design of the *Paragraph*, nor of the leaft Relation to the Whole *Sermon*; but) to induce Men to embrace or profefs any particular Method, as *Religion*, is to act contrary to the Interests of That, which Chrift allows to be *Religion*, only as it is a Good Practice founded upon the *Motives* of *Another Life*, and the *Sanctions* of a *Future State*: having taught Us that *Religion* is that Practice of Virtue and Charity, which fprings from the Inward Belief of a God, and of a Future State.

But if Any think that by *True Religion* in that Prayer, *Outward Practice* is not meant; tho’ it be plainly oppofed to *Wickednefs*; and tho’ it be as plain that the *Magistrate’s* Power can extend no farther than to *Outward Practice*: But that the *Maintenance of True Religion*, fignifies the Support, and Eftablifhment, and Defense of Any *particular Profession*, or *Way of Worfhip*; it is to be confider’d,

1. That this goes no farther than *External Profession*, and the *External Behaviour*, and *Sounds*, ufed in *Public Worfhip*: becaufe the *Magistrate* cannot reach to the Hearts, or Thoughts of Men, fo as to make them *truly* Worfhip God, or *truly* Religious. So that this fupposes this *External Behaviour* to be here call’d *True Religion*: which All Chriftians know it is not, properly fpeaking. And therefore, the other Interpretation is as juftifiable as this. 2. It

2. It is implied therefore, in this *Prayer*, according to this Interpretation, that the particular *Profession of Religion*, and *Way of Worship*, which every particular Person thinks the *Best*, is that *True Religion*, which every One, who uses this *Prayer*, begs of God may be establish'd and supported by the *Civil Magistrate* : or else, that what the *Magistrate* thinks so himself, may be alone supported by Him. What Advantage *True Religion* can get by this, even as to External Profession, I cannot see.

3. As for My-self; I cannot forbear to profess that My Notion of this Matter is this, that *True Religion* is then best maintain'd, according to God's Will, when it is the *Magistrate's* Great Care to restrain and punish All such *Outward Actions*, as are Violations of its practical Rules; and also injurious to the Members of *Civil Society*, consider'd as such, committed to His Care: and, as to *Professions* and *Worship*, when He keeps His Subjects, not only from destroying, but from injuring one another in the least Degree, upon Account of Any of their Mutual Differences in *Religion* or *Worship*; when He leaves their Consciences entirely free to judge and chuse for Themselves; without which Judgment and Choice, what they profess, and embrace, is not *Religion*; when He encourages them in *Mutual Toleration*, *Mutual Forbearance*, and All Acts of *Mutual Benevolence*; when He discourages All *Religious Murthers*, *Religious Devastations*, *Religious Oppressions*, *Religious Destructions*, *Religious Injuries*, Defamations

mations and Abuses, as well as all other *less* pernicious Ones; when He keeps the Zeal of *Some*, in Religion so call'd, from breaking into the *Civil Rights* of Any *Others* of His Subjects; and protects and *maintains* Them all equally in that Freedom, with which God and Christ have made them free. *This*, I say, I shall ever esteem to be the *Maintenance of True Religion*, in the highest and best Sense, in which the *Magistrate* is capable of it: And *this* I shall ever account the *True Method* for Him to 'express His Concern for the Honour of God, 'by whom, and under whom, He beareth Rule.'

S E C T. XI.

An Examination of some other Notions and Arguments, opposite to what I have laid down.

IT is worth while to observe here, that, whether the *Magistrate* receiv'd His Commission immediately from the Hands of God; or from Men only, with the Approbation of God; it will make no Difference in this Point. His *Commission* is, for the *Good of Humane Society*, in its *Civil* Concerns. Take away the Necessity and Convenience of Mens entring into *Societies*, for Protection and Defense in those *Civil Concerns*: and you take away all Necessity and Usefulness of the *Magistrate's* Office; who is call'd the *Civil Magistrate*, upon the Account of what alone ought to be His Office. If *Others* see this Matter in a quite different Light,

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I do not censure them. I only declare for Myself, that it is to *Me* an *Unanswerable Argument*, that the Office of a *Civil Magistrate*, in its Original Institution, respected the *Good of Humane Society*, as such, only; because, as I have now said, take away the Supposition of the *Good of Society*, and All Necessity and Occasion for His *Office*, is destroyed: Or, in other Words, because without *this*, There never would have been such an Office, either appointed by *God*; or voluntarily agreed to by Men. As to *Religion* properly so call'd; particularly the *Christian Religion*; it was left by its Great Author to Other Hands, and Other Arguments, than Those employ'd by *Magistrates*, in the Affairs relating to *their* Proper Office. And indeed, if it be the Business of the *Civil Magistrate*, as such, to concern Himself with it; I could wish to have it resolv'd, how it came to pass that Our *Blessed Lord* pass'd by this *Noble Method*: and put the Progress, and Support of His Institution, into *One* of quite Another Sort; as different from it, as Light is from Darknes. *One* Thing I am sure of, that, upon this Supposition, there is but little Occasion for Any Other Order of Men, but *Magistrates*, and *Officers* under them: who may thus both first make Religion; and then make it practis'd by Men.

Under this Head, it will not be improper to consider some Notions, and Arguments, relating to the Magistrate's Office, with respect to Religion, or the Christian Church.

1. *Some* have alledg'd that the *Civil Magistrate*, with respect to the *Christian Church*, is to stand instead of *Miracles*; that *Christ* first appointed *Miracles*; and when *they* ceas'd, the natural and unavoidable Consequence was, that the *Magistrate*, who was by *that* Time become *Christian*, should take upon Him the Care and Support of *Christ's Church*. This, I confess, is very new to Me: but not at all convincing. For,

1. This goes upon the Supposition that there were Open, Visible, and Uncontestable *Miracles* commonly in the *Church*, till *Constantine* appear'd to take their Place: which I fear it will be very *difficult* to prove; I mean, *impossible*.

2. This supposes the *Civil Magistrate* to do the *Office* of *Miracles*; that is, to support and promote the same Thing which *Miracles* did. Now *Miracles* were the Proof of the Mission of Our Saviour from God; or of *Others* from Himself; and all tended to the Proof that He was truly what He profess'd to be, the *Messiah*, sent into the World by God. Whereas, the *Office* of the *Magistrate*, in the Protection of the *Church*, is of quite another Nature; and tends to a quite different End: and was never any thing hitherto, but the Protection of one particular Sort of Christians; or of one particular Outward Profession, and Outward Form of Worship of Christians, in Opposition to Another: which was a Point never once aim'd at, by any of God's wonderful Works. A *Miracle* was never wrought, to raise *Presbytery* above *Episcopacy*; or Public Prayer *without* a Form, above Public Prayer *with* a

Form; or the contrary: Or *One* Confession of Faith amongst differing Christians, above *Another*. But, as soon as the *Civil Magistrate* comes, as it is said, to do the Office of *Miracles*, we hear immediately of the *Orthodox* pursuing the *Arians* in *One* Reign; and the *Arians* worrying the *Orthodox* in *Another*; just as the *Civil Powers* happen to be affected: And, coming down to latter Ages, We find every particular Way of *Worship*, or *Discipline*, guarded and secured (God be thank'd, not with *Miracles*, which never work for contradictory Purposes, but) by the *Civil Sword* of Those *Magistrates*, who either embrace Any of Them; or think They can carry on their Worldly Ends by *Any One* of Them, more than by *Another*. And how truly this Method succeeds in the Place of *Miracles*, I cannot see; unless by acting the very contrary Part, and having an Influence directly opposite to what *They* had: and this, to that Degree, that *Miracles* seem once more to be much the more necessary, for the sake of what has been, and is still, done in the *Christian World*, by *Those* who are said to have come in the *Place* of them; and I fear, must once more appear, and *Succeed* their *Imaginary Successors*, before the *Mischiefs*, and the *Wounds* given by *These* to the Cause of True Religion, can be well heal'd.

2. The Reverend Dr. *Sherlock*, in his *Answer* to a *Letter*, p 8. says truly that 'Most of *Christ's Laws* affect the Happiness, as well of *Public Societies*, as of private Men.' [I suppose, He is here guilty of what He descended to take

take Notice of in *Me*, when I call'd *Charity* a *Law* of *Christ*; (which has been so call'd, I believe, by Multitudes of the *Best Writers* before *Me*;) and means by *Christ's Laws*, the *Practices* enjoyn'd by them. And methinks, We should not stand to cavil at the mere Form of *Expression*, when We understand One Another's meaning.] And in his *Considerations*, p. 40, 41, &c. He alledges many Things upon this Subject, of *Religion's* affecting the *Public Good*: and this professedly in Opposition to this Principle; 'That 'it is the Magistrate's Office to take care of 'the Public Good only.' Now,

1. This is no Contradiction in the least to that Principle. For if *Religion*, properly so call'd, affects the *Public Good*; then the *Magistrate*, by having the *Public Good* under his Care, becomes obliged to promote and increase *That*, by the due Exercise of His Office; if He can.

2. I say, *if He can*; because, if He cannot possibly do it, it will hurt true Religion, to attempt it: and because, as it seems to Me, All that He *can* do, is to promote those *Outward Actions*, which are the same in their *Matter*, which Religion, and particularly *Christ's Laws*, enjoyn; but this, without making any *One Man* more truly *Religious* than He was before, by All that He can do: as We shall see more plainly by and by.

3. This is what ought to recommend *Religion* to the Esteem of All Men, that it enjoyns those *Practices*, which are good for *Humane Society*: as their Indignation ought to be rais'd a-

gainst Every thing call'd *Religion*, which destroys and ruins that *Public Good*.

4. All the *Passages* of *Scripture*, which, according to Him, relate to the Effect of *Religion*, and *Irreligion*, upon the *Public*; and which He is so kind as to represent Me as *making no Account of*, p. 41. I do assure Him, have their due Weight with Me. I esteem them, either as *Promises* and *Threatnings*, properly so call'd, which respected the *Jewish Nation* only; the declared *Sanctions* of whose Law, were *Temporal*: or else, as Declarations of the *Tendency* of Good and Evil Practices; of what is call'd *Morality* and *Immorality*; to the *Public Safety*, or *Ruine of Nations*, in those Methods by which God has resolved, in his Wise Providence, to govern the World. In the *former* Sense, They cannot belong to *Christians*. In the *latter*, They concern only what I am as free to allow, as Any Person in the World. In *both* Senses, They were directed not to *Magistrates* peculiarly; but to All Men. And they are Arguments, first to All who have Authority to do their utmost to restrain All such *Outward Acts* as have that *Evil Tendency*; and to encourage Every thing which promotes True Goodness, as far as it lies within their Reach: and to All Private Persons, to consider themselves as *Members of Humane Society*; to the *Hurt* and *Destruction* of which, All Immorality tends.

I do assure this *Worthy Person*, that I have, and do consult the *Sacred History*. And as for the *State of Nature*, which I have espoused after

ter the Judicious Mr. *Hooker*; He may, if He pleases, call it *Imaginary*. Whoever reads what I have troubled the World with, about it, will find that I did not espouse it without consulting the *Sacred History*; or without considering *Every Particular* alledged from thence against it: and, I am persuaded, will find that there is No *Book*, or *History* in the World, which gives less Countenance in Reality to the *Imaginary Scheme* set up against it, than that *Sacred Book* does. If *He* be now come to think otherwise; yet I beg to be excused from believing that *Noah* ever made any Speech to *His Sons*, as the future *Civil Governors of Many Nations*; or ever once consider'd Them under that *Character*; till I have a stronger Proof of it, than the *Fancy* of the *most Ingenious Man* upon Earth: and will appeal to the whole World, whether of Us Two does more truly *consult* the *Sacred History*; *I*, who have long ago seriously consider'd, upon this Subject, what I found in it; or *He*, who advises Me *to consult the Sacred History*, and then immediately adds, (as a Part of it, and as a Direction to Me, taken from thence,) a *Speech* entirely invented by Himself; and relying on a *Foundation*, which does not once appear thro' the whole *Sacred History*.

5. He observes, p. 41. 'with how much Care the Heathen Moralists laid the Foundation of Civil Society in the Principles of Religion, and a due Regard to the Honour of GOD.' But He is not so good as to give Us Instances of this; or point to the Places, in

which this is done. Perhaps, if He had, it would only have appear'd, either that some Cunning Men have made Superstition and Credulity, the Means of their own Advancement to Rule and Government; or that these 'Principles of Religion,' were *Principles* of the grossest Idiotry; and this 'Due Regard to the Honour of God,' an 'Undue Regard to a Number of Gods;' the Establish'd Gods of the Country, whatever they were, which had got Possession and Edicts on their Side; or only an *Argument* that *Religion*, rightly understood, tends to make both *Governors* and *Governed*, in their several Stations, what They ought to be: which I am sure, I am ready not only to consent to, but to maintain and defend. He knows very well that *Herodotus* gives another *Account* of the Actual *Original* of *Civil Government*, properly so call'd, in One Part of the World: which is more to the Purpose, than All the *Speculations* of *Philosophers*.

3. I take leave to observe that Nothing which I have laid down, either about the *Nature*, or *Extent*, of the Office of a *Civil Magistrate*, tends in the least to insinuate, (what some appear to have laid upon it,) that either a *Master* of a *Family*, or a *supreme Civil Governor*, may not with good Reason chuse Those for their *Servants*, or *Officers*, whom They have Ground to believe truly, and sincerely *Religious Men*. For a Religious Man is One who is mov'd by the Considerations of Another World; and therefore, has more Arguments to engage Him to perform
that

that *Outward Practice*, which is his Duty, than *One* who is not so: And consequently, is more likely to perform it. This supposes Men *Religious* already, before the Appointment of *Worldly Encouragements*; and makes this *Choice* much less liable to Mistake and Disappointment. And therefore, This is quite *Another* Point from Proclaiming and Affixing before-hand, such or such *Temporal Advantages* to *Religion*; which naturally tends to make Men *Hypocrites*; and is so far from furnishing truly *Religious Men* for this Choice, that it makes it next to impossible to distinguish *Them* from *Others*: and so in reality does little but furnish out a Number of Men, cloath'd with an Outside to deceive and impose upon Those who are to chuse; and to render Themselves much more capable of doing Mischief, than They would otherwise be.

But again, supposing such *Temporal Advantages* to be annex'd before-hand to *Religion* in general; this must take in *All*, who give equal Proofs, or make equal Profession, of their Belief of a *Future Judgment*: and so, is of no Importance to *Any Particular Church*, or *Denomination* of Christians. And according to this, *All* of this Sort have equally a *Right* to be chosen, and employ'd in *Offices*: which I recommend to *Their* Observation, who may perhaps sometimes imagine, from mere Sounds, and Professions, that the *Principles* of *some*, are more for *their* Purpose, than *Mine* are. And I add, for the sake of what the *Worthy Person* just now mention'd assures Me, in His *Considerations*, p.

30. that 'tho' the Natural Right to a Place at Court (*as He expresses it*) be a very New Notion ;' yet 'the Natural Right of Men to the Capacity of serving their Country in Offices, till They have forfeited it by Professions or Practices, directly and absolutely inconsistent with their Country's Safety, is a Notion as true; and as old, as Truth and Reason themselves.' And, as far as My own Conscience is concern'd, I could as soon join in *Incapacitating* such Persons from the Exercise of any *honest Trade* in Society ; or from giving their Assistance, in a *Critical* Season, when the *Society* must even be undone without it ; as in doing it, with respect to *Offices*. And this, amongst other Reasons, because I am sure, Every one of Us, would find it reasonable to think thus, were it our own Case.

4. I shall only add here, that I never will contend with this *Worthy Person*, about 'making Religion a Test' in a Sense, which will exclude None but such as shall, in effect, profess that They believe not a God, nor a Future State : because I am very well satisfied that, upon this Supposition, there will be none such. We all know how easy it is to *appear* to believe These, or any other Points : And We find by Experience, that an Honest Upright Christian is easily *Excluded* ; when All the Terms of our Law put together, cannot *Exclude* an *Atheist* or an *Infidel*.

S E C T. XII.

*An Examination of Dr. Sherlock's Argument,
drawn from the Use of Oaths.*

AS I am now upon this Subject of *Religious Tests*, I have a fair Occasion both to explain more fully a very important Matter; and to shew the World that I gave this *Worthy Person* no Reason for his severe and warm Expressions, in his *Considerations*, p. 71. What I said in my *Answer to Dr. Snape*, against making *Religion a Civil Test*, refer'd Solely to the *Sacramental Test*, which He had particularly nam'd. And I hope, it may be accounted no greater an Unaccuracy of Speech in *Me*, to call an *Institution* of our *Blessed Lord's*, solemnly celebrated in the *Church*, by the Name of *Religion*; than in *Dr. Sherlock*, to call an *Oath* in a *Court of Judicature*, by the same Name. I now repeat it before the World, that 'to make the Celebration
' of this Institution, which was ordain'd and
' confin'd by Our Lord Himself to the serious
' Remembrance of his Death in the Assemblies
' or Churches of Christians, to be the *Instrument*
' of some particular Sort of Christians
' (as well as of *Atheists* and *Infidels*) getting
' into *Civil Offices*; and to be the *Bar* against
' other Sort of Christians; is *debasing the most Sacred Thing in the World into a Political Tool, and*
' *an Engine of State.*' How *Unworthy* this is of *Me*, or of Any Minister of *Christ's Gospel*; I leave *Him* to explain, who has declared it
to

to be so : and shall go on to make some *Observations* upon what He urges against *Me*, upon this Head, without any *Remarks* upon His *Manner* of doing it ; which I rather wish, I could hide from Others, as I desire to forget it My-self.

1. He alledges that ‘ This is a Censure upon the Common Sense and Reason of Mankind ; ’ and He adds, that ‘ Religion is a Test in every Case where an Oath is required ; ’ And I am called upon to name the Time, [that is, *the Time* when it was not in Use,] ‘ or People who have not used it ; ’ and ask’d, if I can think that the Great Secret was reserv’d for My Discovery, and that the World, after so many Ages, is to be untaught by Me, what They have ever practis’d upon the Principles both of Natural and Revel’d Religion. I am told that ‘ Religion is made a Civil Test in every Trivial Cause in *Westminster-Hall* ; ’ and from the Lawfulness of requiring *THIS* Test of a Man’s Honesty in such Causes, it is argued, that it cannot be ‘ impious to require IT, when a Man is admitted to a Place of Trust, &c.’ To All which, I answer,

1. I am far from thinking any ‘ Great Secret reserv’d for My Discovery,’ or that I am peculiarly fitted to ‘ unteach the World’ any thing. But it is my Duty to follow what appears to Me to be Truth ; and to endeavour to *Unteach* Men Some Things, which *They* have learn’d : but, I hope, I shall never attempt to *Unteach Them* any thing, which They Receive or Practice upon the *Principles*, either of *Natural*, or *Revel’d*

ied Religion. 2. I have said nothing upon this Subject, tending to 'Censure the Common Sense and Reason of Mankind;' nothing, but what is agreeable to the *Sense and Reason*, and Declared Opinions, of Many of the *Best Christians*, long before I wrote in this *Debate*; nothing but what tends to vindicate an *Institution* of our Lord Himself, from *Ignominy and Abuse*. 3. I do firmly believe that *Oaths* are both *Lawful* and *Useful*. But that They are made use of, upon the Principles of *Religion*, properly so call'd, I leave *Him* to make out. I confess, at present, it seems to Me that the *Actual Use* of *Oaths*, in *Humane Society*, is so entirely founded upon the *Political Principles* of *Reason*, and the *Common Good* of Mankind, with respect to their *Civil Concerns* only; that, were it not for *this*, They would be forbidden by *Religion*, in All Cases, as they are in *Some*. And it is *One Thing*, I think, for a *Practice* not to *contradict* the Principles of *Religion*: and *Another Thing*, for it to be perform'd upon the Principles of it. 4. He knows there are very *Positive Expressions* in the *New Testament*, which have induced *Some Persons* to scruple this, as *Unlawful*, upon the Principles of *Christianity*: and therefore, that it is possible to name, both the *Time* when this has not been used by *Some*, and *the People who have not used it*, thro' the *Misunderstanding* of a *Few Texts*, and the not considering them with respect to the *Principles of Natural Religion*, and of *Humane Society*. 5. But to argue against *Me*, as if I had maintain'd it

to

to be 'impious to require IT,' that is, the same *Test* of a Man's Honesty that is required in Every Trivial Cause, *viz.* to require an *Oath* of a Man when He 'is admitted to a Place of 'Trust,' is, I confess, in a peculiar Manner unaccountable: when I had not said One Word about it; and when, I will presume to affirm, that All the World could not but see, I was speaking of a Matter, entirely different, both as to the *Sense* in which it is call'd *Religion*; and as to the *Use* made of it. For it is observable that this *Worthy Person* is not here endeavouring to shew that I have advanced a *General Principle* which must be false, because it tends to this Consequence, that *All Oaths are Unlawful in Courts of Judicature*: but in Effect charges Me with pretending to Great Discoveries, against the Constant Usage of Oaths by Mankind; and with maintaining it to be 'impious 'to require an Oath of a Man entring upon a 'Place of Trust.' To what Purpose, He himself best knows.

Having premis'd *These Observations*, I shall now shew the *Great Difference* of the *Two Cases* before Us: and that *No Argument* can possibly be drawn from the allowed *Use* of *Oaths* in Humane Affairs, to the *Abuse* of a *Sacred Institution*, of which alone I was speaking.

1. An *Oath* is call'd *Religion*, only as it is founded upon the Supposition of believing in God, under the Notion of an *Avenger* or *Punisher*, in case the Person makes use of it, for the Support of Injustice, or Falshood. It does not,

in its own Nature, extend so far as to suppose the *Person* to believe a *Future State* : but only that there is a *Being*, or perhaps Many Beings, who will pursue Him with *Vengeance*, if He be *Perjured*. But whether in *This World*, or in *Another*, does not enter into the *Essence* of the Matter. It is probable, most of the *Oaths* amongst the *Heathen* were founded upon the Belief, or Fear, of *Judgments* in *this World*. On the other Side, The *Holy Sacrament* is call'd *Religion*, as it is a Part of *Religious Worship* in the *Congregations* of Christians.

2. An *Oath* is not the Appointment of *God*; but of *Men* : being the best Instrument which They could find out, for the Service of *Humane Society*, in Cases of *Property*, *Life* and *Death*. It is No Command amongst the Commands of *Religion* : and therefore, is very improperly call'd *Religion*. Whereas, the *Eucharist* is the *Positive Institution* of Our Lord Himself; and the Celebration of it, is *His Command* to His Disciples.

3. An *Oath* was purposely contriv'd, and purposely required, for the Service of *Humane Life* in this World; as the Best Method of finding out *Truth*, and of securing *Justice*, in Cases relating to *Subjects* : and of carrying forward the Ends of *Government*, when it is required as a *Security* for Men who are entering into *Subordinate Offices*; without Whose help the *Supreme Magistrate* can neither support Himself, nor protect the *Rights* of Private Men. The *End* of it was wholly *Secular*, and *Worldly* : and therefore, the *Use* of it

it in *Courts*, is no turning it aside from its *Original Intention*; but the Application of it to *That* alone, for which it was design'd. But the *Celebration* of the *Lord's Supper* was instituted and ordain'd, for the more Effectual Memory of *Him*, who brought *Life and Immortality to Light*; who by *His Death*, overcame *Death*; and purchas'd the Happiness of Another Life for All His True Disciples. And consequently to take *This*; and to turn it aside to Any Purposes of *this* Life; is to turn it, from its *Original* and *Natural* Design, to a Purpose against its own Nature, and contrary to the End propos'd by the *Ordainer* Himself.

4. An *Oath*, in *Cases* of *Judicature*, is not used, or enjoin'd 'as a Political Tool, or an Engine 'of State:' but as an Instrument of Justice, Right, and Truth; as the Means of Impartiality, and of procuring to All what is due to Them, or what They have a Right to. But what relation has This, to the making a *Solemn Institution* of Religion, and a *Part* of *Religious Worship*, the *Means* of *Partiality*; and of excluding Men from *Civil Offices*, to which this *Institution* has no more relation, than the *Complexion* of their Faces, or the *Colour* of their Hair; and to which They had a *Title*, before the Law to this Purpose was made.

5. We see that *Few* are excluded from the *Use* of an *Oath*, in our *Courts* of *Judicature*: and *None* from the Benefit of *Oaths*, taken by Others, in Causes in which their *Worldly Interest* is concern'd. The *Jews* amongst Us are

allow'd to give their Testimonies upon *Oath*; and, least *Humane Society* should suffer, the *Quakers*, who scruple the Formality of an *Oath*, are permitted to use a *Solemn Affirmation* instead of it. And if there were a Number of Men of Other Nations, and Other Religions, amongst Us; without doubt Justice and Necessity would be found to require that their *Oaths*, in their several Ways, should be allowed: because, in the Nature of the Thing, this is the *Right* of *All* who profess to believe a *Providence*, which will avenge Injustice and Perjury; and because *Their Oaths* are the same Test of *Their Honesty*, which *Our Oaths* can be, of *Our Honesty*; and because the Good of *Humane Society* would require it. And how unlike is All this, to the making the *Holy Sacrament* the Instrument of excluding even many *Christians* and *Protestants*, from the very Capacity of *Civil Offices*; to which, before this, They were allowed to have a *Title*, in common with their Fellow-Subjects?

6. The *Argument* therefore, drawn from the *Use of Oaths*, to what I shall ever esteem the *Abuse of the Sacrament*, must be this. ‘ An *Oath*,
 ‘ which is *not* an Appointment of *God's*; which
 ‘ is *No Part* of *Religious Worship* in any *Religi-*
 ‘ *ous Assemblies* of Men; which does *not* ne-
 ‘ cessarily suppose even the *Belief* of a *Future*
 ‘ *State*; but is an *Ordinance* of *Men* only; ap-
 ‘ pointed for the Purposes of *this World* only,
 ‘ as very Useful towards the obtaining *Impartial*
 ‘ *Justice*, and securing *Property*, and *Life*, and
 ‘ *Good Government*: *This* is lawfully required,
 ‘ and

‘ and lawfully used, in All Nations of the
 ‘ World, for the sole End design’d by it ; for
 ‘ the Benefit of All equally, in their several
 ‘ Rights ; notwithstanding that it may be call’d
 ‘ *Religion*, in *this* Sense, as it is founded upon
 ‘ the *Belief* of some Superior Being, an *Aven-*
 ‘ *ger* of Injustice and False Witness.

‘ Therefore, The *Holy Sacrament*, instituted
 ‘ by Our Lord Himself ; appointed by *Him*
 ‘ solely for the Solemn *Commemoration* of His
 ‘ Death, and made a Part of the *Religious Wor-*
 ‘ *ship* of *Christians*, as such, in their *Churches* :
 ‘ The *Holy Sacrament*, I say, which is, in a
 ‘ proper Sense, *Religion*, as it wholly relies up-
 ‘ on *Faith* in a Person, who reveled plainly the
 ‘ Rewards of Heaven, and is now ascended in-
 ‘ to it ; may becomingly and honourably, by
 ‘ a Law of Men, be made the Instrument of
 ‘ bringing *Some Christians* [not to mention *A-*
 ‘ *theists*, and *Debauchees*,] into the *Civil Offices*
 ‘ and *Posts* of this World, and of excluding
 ‘ *Other Christians*, for the sake of their Con-
 ‘ scientious Scruples, from *All Capacity* of Them,
 ‘ which They enjoy’d before this *Law*.’ Or
 otherwise,

‘ An *Oath* is lawfully used by *Men*, for the
 ‘ Purpose to which *solely* it was ordain’d by
 ‘ *Men*. Therefore, The *Holy Sacrament* may
 ‘ be made Use of by *Men*, for a *Purpose* entire-
 ‘ ly different from *That*, to which alone it was
 ‘ ordain’d by *Christ* : as contradictory indeed
 ‘ to it, as *This World* is to *That* which is to
 ‘ come.’ Thus much I thought proper to say

†

upon

upon This *Argument* taken from the *Use* of *Oaths* in *Humane Life* ; because the *Subject* is important enough, to deserve Our Utmost Care, not to mistake, or misunderstand it.

2. As *He* goes on upon the same Subject, He turns the View of the *Reader* entirely from the *Point*, as I had spoken of it ; and asks Me, ‘ Is it reasonable to require this Test, (*that is*, ‘ an *Oath*,) ‘ of a Witness in a Trivial Cause ‘ here mention’d : and is it absurd and infamous ‘ to require SOME Security, when the Preservation of the Establish’d Church is the Point in ‘ Question ?’ What can His *Reader* think from hence, but that, in the *Passage* of My *Book*, from which He takes occasion to enter into this Dispute, I had pleaded that it was ‘ absurd and ‘ infamous to require ANY Security, for the ‘ Preservation of the Establish’d Church,’ from such as enter upon *Civil Offices* ? Whereas, it is *there* plain to Every Eye and Every Understanding, that I plead *only* against making the *Holy Sacrament* the Instrument of depriving Men of All Capacity of *Civil Offices*, or of the *Common Rights* of *Subjects* ; and that I expressly add, as My Opinion, p. 47. that *Other Tests* ‘ might ‘ be thought on, agreeable to Christianity and ‘ Humanity, which might be a *Truer Security* ‘ to the *Establish’d Church* it self, than the *Present* is :’ And consequently, that I have there profess’d My Judgment, only against Such *Unjust*, or *False Security*, as either debarrs Men from their *Civil Rights* ; or debases a *Solemn Institution* of *Christ Himself*, design’d by *Him*

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for

for the Purposes of *Another World*, into a *Political Tool*, to carry on the little Ends and Purposes of *this World*. When *He* sees this to be so plain, certainly *He* will not find a great Pleasure in the *Review* of His *Unkind Reflexions* in this Part of the *Attack*, to which *He* voluntarily went, without Any Provocation from *Me*, or Any Handle from the *Subject* between *Us* particularly. I am far from desiring that *He* should be thought any more attach'd to the *Preferences* of the *Establish'd Church*, than I desire to be thought My-self: Nor do I doubt but that *He* means something more by the *Preservation* of it, than the *Preservation* of its *Endowments*, and *Dignities*. But this I must add that, when *He* shall have reconciled His own *Warm Professions* about the Present *Temporal Sanctions* of this *Particular Church*, (with respect to which, *He* knows, the Reason of Men permits Them to differ,) I do not say, with his *Sermon*, Nov. 5. but with his *latest Performances*; with His *Declarations* in His *Answer* to a *Letter*, p. 7, 8. relating to the Differences of Men in Religion; and with His *Representation* of His own *Doctrine*, in His *Considerations*, p. 75. setting it forth as

‘ distinguishing between the Points in which
‘ Men differ, and Those in which Their Reason will not permit Them to differ; and as
‘ asserting the Magistrate’s Right to add the
‘ Sanctions of this World to make Men
‘ do what the Light of their own Minds
‘ teaches them They ought to do; and that
‘ with respect to Religion, at well as Civil
‘ Obe-

‘ Obedience :’ I say, When He shews how *This*, which He sometimes is willing to make the *whole* of what His *Principles* lead to, is consistent with a Zeal for the Exclusion of Men from *Civil Offices*, upon the Account of *Religious Differences*, for the Sake of a Greater Security to the *Establish’d Church* ; I will not despair of giving *Him* and the *World* still fuller Satisfaction, of the *Good Tendency* of *My Principles* to the Security even of *This* same *Establish’d Church*.

S E C T. XIII.

An Examination of some other Arguments of the Reverend Dr. Sherlock, relating to this Subject.

THERE are some remaining *Arguments* against *My Account* of the *Office* of the *Civil Magistrate* ; and the *Nature* of *Humane Laws*, urged by this *Worthy Person*, in His *Considerations*, p. 22, &c. which it is very well worth while to consider.

1. He urges that ‘ It is not true that *Outward Actions*, as they affect *Society* only, are the *Matter* of *Humane Laws*.’ Before I come to consider his *Reasons* for this, I shall observe what will tend very much to clear up this *Part* of the *Debate* : and at the same time shew how little I am concern’d in All that is here alledged.

1. In representing *My Sense*, before He comes to His own Reasonings against it, He thus speaks to Me. ‘ These, (*that is*, these *Outward Actions*) ‘ You say, are the only proper Matter of Humane Laws, without any Regard to ‘ the Inward Principle, or DISPOSITION, ‘ from whence They arise.’ p. 22. This, which He here expresses by *Disposition*, in the next Page He expresses by INTENTION. And, accordingly, 2. All through His Argument, He puts *Intentions*, and *Dispositions*, only as other Words for *Principles* and *Motives*: as if the *Motives* upon which a Man acts, and the *Disposition* with which He acts; the *Principles* which work in Him the *Intention*, and the *Intention* He has in any particular Action, were the same thing.

In Justice to My-self and This Cause therefore, I must acquaint the *World*, 1. That I never once use the Words, *Disposition* and *Intention*; but *Motives* and *Principles*. And, 2. That, as the Subject did not in the least lead Me to it, so I never thought of speaking of *Material Actions*, any otherwise than as *Actions*, or *Humane Actions*: which supposes always the *Formality*, without which They are not *Actions*: viz. the *Intention*, and *Will* of the *Agent*; which distinguish them from *Passions*. I never therefore, spake of *Outward Actions*, improperly so call’d, void of All *Intention*, or *Design*; as oppos’d to *Outward Actions*, intended to be done: But, of *Outward Actions* intended as well as done, upon Worldly MOTIVES, or PRINCIPLES; as oppos’d

oppos'd to the same *Outward Actions*, arising from the *MOTIVES* and *PRINCIPLES* of Another World. The Instances I give, are of *Outward Actions*, not suppos'd to be Void of *Intention*, but always suppos'd to be directed by some *Intention* or other: without which They are not *Actions*. Having premis'd this, it will be easy for Me to answer to the several *Difficulties* He has propos'd. As,

1. That 'the *Enquiry* in Criminal Cafes, whether the Thing was done *Animo proditorio*, or 'not,' p. 22. is a very *proper Enquiry*, in those Cafes, to which it is confin'd; I make no doubt. I grant that this particular *Enquiry terminates in Judging* of the Man's *Disposition*: But not, as the *Doctor* goes on, 'of the *Motives* upon which He acted.' Our *Courts* do not enquire upon what *Principles*, or *Motives*, the Man acted, in the Sense, in which we are now speaking of *Principles* and *Motives*; but whether He did such or such an *Action*, intending, and designing to do it.

2. The *Maxim* of the *Civil Law*, alledg'd by Him, *In maleficiis Voluntatem spectari, non exitum*, carries not in it the least *Opposition* to any thing, I have said. If the *Maxim* had been this, that in 'Criminal Cafes, the *Principle*, or *Motive*, upon which the Man *intended*, and did such an *Action*, is to be 'regarded; and not the *Action*.' I would acknowledge, I had contradicted it; and would still continue so to do. But as it is worded, it is perfectly agreeable to My *Sentiments*; viz.

That the *Voluntas*, the *Will*, must be regarded, without which the *Action* is no *Humane Action*; and not the *Exitus*, or Mere *Event* of the *Action*: unless He will have Us understand *Voluntas* so, as *not* to make it Something necessary to the *Action* it self; and then interpret *Exitus* to signify the *Action*, which is only the *Effect* of it. For, according to My Notion of *Outward Actions*, the *Voluntas* or *Will*, is so necessary to them, that whatever unforeseen, and undesign'd *Event* happens, is no more the *Action* of the *Man* properly speaking, than Any Death, or Mischief, caus'd by a *Machine*, is an *Action*. And therefore, when this *Worthy Person* asks me 'How I COME to teach that *Outward Actions*, without *Regard* to the *INTENTION*, are the only *Object* of the *Magistrate's Care*?' I will not answer Him only by asking Him, 'How He comes to tax Me with Maintaining what I never said, or thought?' but will assure Him, that I know of *No Action* separated from *Intention*; and that when I say the *Magistrate* is to Judge of *Outward Actions*, I say, He is to Judge of Something consider'd, as *Intend'd*, and *Will'd* by Men; and that I am so far from teaching that '*Outward Actions*, (so call'd) without *Regard* to the *Intention*, are the *Sole Object* of the *Magistrate's Care*,' that I maintain, They are not *at all* the *Object* of His *Rewards* and *Punishments*, any more than *Machines* are; and that All this supposed *Difficulty* proceeds from the *Unhappy Change* of My Words, and from the putting *INTENTION* perpetually,

tually, as of the same Import with PRINCIPLE. And, as this *Maxim* of the *Civil Law* is not *opposite*, but perfectly agreeable to My Principles; so, it seems to Me but little agreeable to His own Purpose, as He goes on to prosecute it. For, if He gives a right Account of *Manslaughter*, according to *our Law*, (which I do not grant;) it so happens that this *Maxim* of the *Civil Law* here produced, can never be supposed to defend that *Distinction*: because in All Countries, where such Causes are tried by the *Civil Law*, even no farther off than *North-Britain*, there is no such Difference made, as there is amongst Us, in the Judgment pass'd upon the *Criminal*, between what We call *Wilful Murther*, and *Manslaughter*: but in both Cases, the Punishment is *Capital*.

3. This brings me to what He urges, *p. 23.* in these Words. ' There is nothing better known in our own Law, than the Difference between *Murther* and *Manslaughter*. Whence, says He, does the Difference arise? Why even from that very thing which Your Lordship says the Law can take no Notice of, the INTENTION and Motives of the Action.' It would be a sufficient Answer to repeat again, that I never said, nor thought, that the Law can take no Notice of the INTENTION. It is a *Word* of His own, (I do not say design'd to do so; but) effectually and entirely altering the Whole State of the *Question*. But it will not be useless, nor I hope disagreeable to the *Reader*, to consider a little more particularly

this *Instance*, which I cannot but think a very *Unfortunate One*, to be mention'd by *Him*, in *this* part of the *Debate*. For,

1. It is so far from being true, that the Difference arises from what He has laid it upon; That the *Intention* of killing is equally supposed in them both. Only the *Intention* in one Case is supposed, and prov'd, to have arisen on a sudden, from some violent Passion, rais'd by some sudden Provocation, or the like; and in the *other* Case, to have been an *Intention* settled and fram'd by *Malice Præpense*. The *Difference* of the Judgment, in our Law, arises from the *Aggravation* of a *Settled Malice*; that is, a *præmeditated Design* added to the *Intention* of killing.

2. If this were not so; what Excuse, what Defense could be made for All *Capital Punishments* of *Manslaughter*, in every Nation around Us, except *Ireland*, where *Our Law* takes place? The *Laws* of All those Countries, would, upon This Supposition, be most inhumane and inexcusable; if *Intention* were not equally supposed in *Manslaughter*. But as it is so, it does not appear but that it is as much, at least, for the *Benefit* of Humane Society, that the *sudden Intention* of killing a Man in a *Passion*, should be punish'd with Death, in order to teach Men to suppress and conquer such Destructive Rage; as that the more *settled Design* should be so.

3. That the *Intention* of Killing is equally supposed in *Manslaughter*, is plain from our own Law.

Law. For the *Criminal*, tho' He escapes *Death*, yet He does not escape *All Punishment*: which He ought in reason to be totally exempt from, if His Action (so call'd) were wholly free from *All Intention*: [as He is, according to our Law, upon this very Account, in the *Case of Chance-Medley*.] But He has a *lesser Punishment*; because *His Intention* has not the great *Aggravations*, which the *Intention* of the *Murderer*, in the other *Case*, has.

4. That the Difference made by the *present Law*, between *Manslaughter* and *Murder*, took not its rise from the supposition of *No Intention* in the former; or even of *No Capital Punishment* justly due to it; may appear from hence, that in the *Ignorant Ages* it was not design'd, nor extended, to the saving of Any, but the *Clergy*, and Every One who could read the *Latin Psalter*, sicut Clericus; and that *Many* of the *Lower Sort*, as I am inform'd, and as is exceedingly probable, were executed, in those Ages, by this very *Law*: Which certainly was highly unjust, if the *Intention* of *Killing* were not as much suppos'd here, as in the other *Case*. One would be apt to suspect therefore, that the first Rise of it was for the Encouragement of *Learning*: which then was supposed to be at no higher a Pitch than reading the *Latin Psalter*. But it must be confess'd, if it had made the Safety of the *Criminal* to depend upon reading *Greek* instead of *Latin*, it had been a much more *Impartial Law*; as it would have equally excluded *All Orders* and *Degrees* of Men,

in those Ages of Darkneſs. But whatever were the *Original* of it; it is plain, *Intention* was always ſuppoſed to belong to *Manſlaughter*, as well as to *Murther*; and to make it *Criminal* and *Puniſhable*. Thus it ſtands, in the Caſe of Killing a private Man. But,

5. In the Caſe of Killing the KING, (as I am inform'd) there is No Difference made between *Manſlaughter* and *Murther*: Whereas in Caſe of Killing Him by *Mere Accident*, there is no Punishment; of which Caſe, We happen to have an *Instance* in our *Hiftories*. This ſhews that *Manſlaughter* always is ſuppoſed to imply *Intention*; tho' ſuddenly rais'd by *Provocation*, or *Rage*.

6. In all theſe Caſes, the *Care* of the *Magiſtrate*, and his Enquiry, does not concern it ſelf, with the PRINCIPLES or MOTIVES, which induced the Man to *intend* ſuch or ſuch an Action. The PRINCIPLES and MOTIVES, by which He conducts Himſelf, are *firſt* in Suppoſition. The INTENTION follows theſe, as the WILL is neceſſary to the Action: and perfectly diſtinct from the *former*. But whether a Man kill'd another, upon the *Motives* of this Life, or of Another; whether to obtain his *Eſtate*, or his *Money*, or His *Wife*; or to propagatethe *Faith* He thinks right, and in Obedience to the *Commands* of His *Church*: The *Judge* concerns not Himſelf with *Theſe*, as Points which ſhall determine Him in the Sentence to be given; but ſolely with This, whether the Man's INTENTION was to kill the
Other :

Other: and makes no difference, in the Ordinary Trials, if *this* appears, but in the *Suddenness*, or the *Settledness* of the *Intention*. He enquires after the *Voluntas*, the *Will*, only in order to find out whether it be an *Action*, or not: for without *that*, it is not an *Action*. And of *that* He judges as well as He can, by *Appearing Circumstances*; by *Words* spoken, and *Other Actions* done. But,

7. What I think is a *Demonstration*, that it is the *Outward Action*, as such, which is the Object of His Concern, and this consider'd as affecting the *Public Good*, is, That in order to pass a just Sentence, the *first* Point is, whether the Fact be so, that one Man was the *Instrument* of Another Man's Death. When *this* is settled, the *next* Point is to examine, from Circumstances, whether *this* was an *Action* or no; that is, whether He was *voluntarily* the *Instrument* of His Neighbour's Death. Of this, Judgment is made from *Other* Parts of the Man's Behaviour. So that the *Intention* is enquir'd after, solely in order to prove that this was an *Outward Action*; which it was not, without such *Intention*, or *Will*. But then again, supposing no such Fact appears, as that this Man was the *Instrument* of the Death of another; and that He did not *actually* kill Him: tho' All the *Proofs* in the World should be given, that He had *intended* and *resolved* it, and *Proofs* which He himself could not gainsay; yet the *Law* inflicts no *Punishment* upon Him. Therefore, the *Law* does not, in this Case, punish the *Intention*, consider'd

sider'd as the *Intention*; but the *Outward Action*, as an *Humane Action*; not as intended, or resolv'd upon, but as actually perform'd; and affecting the *Public Good*. But then,

8. The very *Design* or *Intention* of Murthering the KING, is by our Laws punish'd as *Treason*, if it can be prov'd from any *Overt-Acts*: because it is of the utmost Importance to keep Men at a greater Distance from the Thing it self. And why is this, but merely to guard the better against the very *Outward Action*, the *Actual Murther* of Him, upon whose Life so much depends: or, in other Words, solely because that *Outward Action* will so much affect the *Public Good*, as makes it highly reasonable to make such a Difference between *this* Case and the *other*? which *Difference* would not be made, but solely for the sake of this *Outward Action* so nearly affecting the Public. The *Answer* therefore to His *Question*, p. 24. 'What is that *Treason*, which is distinct from the *Overt-Act*, and which yet is made manifest by it?' is, I think, this, *viz.* that it is the INTENTION or *Design*; and not the PRINCIPLES, which created or mov'd that *Intention*; that it is the *Design*, consider'd Solely as the *Design* of performing an *Outward Action*, in which the *Public Good* is to so great a Degree concern'd, that it ought not to be left to the *Hazard*, whether the *Traitor* shall have Opportunity of performing it or no: and which, if it did not tend to an *Outward Action*, affecting the *Public* to so great a Degree, would be left

to the Punishment of God alone, as the *Intention* of *Murder* is, in private Cases.

9. The Form of Words made use of in the *Indictments of Criminals*, cited by Him, p. 23. can be No Proof that *Our Law* concerns it self any farther than I have said; when it is so known and common a Maxim, that, upon the Proof of such and such Words, or such and such Facts, *the Law supplies the Malice*. The *End* of the *Trial* was never, till now, as far I have heard, suppos'd to be, to enquire, or examine whether the Man *was instigated by the Devil*, and *had not the Fear of God before His Eyes*; but to enquire whether He did such or such an *Action*, properly speaking; as an *Agent*, with a *Will* and *Intention*. And accordingly, The *Trial* proceeds just as it would do, if there were No solemn *Indictment*; No Form of Words; No Mention made either of the *Instigation of the Devil*, or of *the Fear of God*. These are but *Forms*, for the greater Solemnity of the *Trial*. But the *Trial* has nothing belonging to it, as to its *Essence*, but the Proof of the *Principal Fact*. And, what makes it more evident that these Words carry no such Intent in them; If the *Criminal* could be suppos'd to prove never so plainly, that He kill'd a *Person*, in the Integrity of His Heart, out of pure Zeal for God's Glory, and *having His Fear*, as He was verily persuaded, *before His Eyes*; or out of *Charity*, purely to send that Person out of this World, into a better, in a State of Innocence: the *Judge*, or *Jury*, would not concern themselves
with

with *All* this; The *Indictment* would still be esteem'd valid; and the *Prisoner* would be told that the *Law supplies the Malice*, &c. and constantly supposes it, in *All such Cases*; and that the only Point before them is, whether He did that Action; that is, whether he did it with a *Will and Intention* of doing it. At least, this *Worthy Person* will own that this Argument extends no farther than the Customs of *Our own Country*; or, that where there are no such *Forms of Indictment*, there this *Argument* is of no Importance; and consequently, cannot prove that the *Civil Magistrate*, as such, extends His Enquiry beyond *Outward Actions*, properly so call'd.

10. I cannot forbear to take Occasion, from what has been now said upon this Subject, to observe that the *Public Good* is, in every Instance of *Trials for Killing*, here spoken of, and *Treason*, &c. the *Sole Object* of the Care of the *Civil Magistrate*. 1. In these Cases, The *Civil Magistrate* is to judge of the *Voluntas*, or *Will*, because He cannot otherwise judge whether the Thing be an *Humane Action*, or not. He may, and does sometimes, *mistake* even in this. But He must *judge* as well as He can; because the *Public Good* requires it: it being better for *Society*, that the hazard should be run of His sometimes Mistaking, and Punishing an Innocent Man, than that this *Judgment* should not be made as well as the *Circumstances* of Humane Affairs permit. 2. The *Principle*, upon which a Man *will'd* or *intended* such an *Action*, has no immediate Relation to the *Public Good*: and

therefore, the *Magistrate* does not trouble Him-
 self to *judge of that* ; nor could He, if He would.

3. In the Case of One Man's killing Another, *Se defendendo*, the *Intention of Killing*, is consider'd not as such ; but as *Self-Defense* only, because it was necessary to it. And the Person is acquitted, because it is more for the *Public Good*, that Men should be encourag'd to defend their Lives, in sudden Attacks, than punish'd for it.

4. In the Case of *Chance Medley*, (which, if I may have Leave to conjecture, ran strongly in Dr. *Sherlock's* Head, throughout His whole Argument about *Manslaughter* ;) the Man is only the *Instrument* of the Death of Another, by an unforeseen Accident ; or by an *Action* of His own *will'd* and *intended* to quite another Purpose. And therefore, the Man is acquitted ; not only because it is unjust to punish Him for what He had no more Part in, than if He had been a *Machine* ; but, because it would be a Disadvantage to the *Public*, to be deprived of a *Member*, who had not forfeited His Right to Protection ; and chiefly, because it could be no possible Advantage to the *Society* to punish Him, there being no Possibility of preventing such *Pure Accidental* Killing of Men, by making Examples of Any, who have, in such a Manner, been the *Instruments* of the *Death* of Others.

5. In the Case of *Manslaughter*, with respect to *Private Persons*, it is punish'd by *Death* in *Most Countries* ; and *here*, with a lesser Punishment : because it is possible, and conducive to the *Public Good*, that Men should govern those Passions which

which tend particularly to the Injury of the Public. And in *Wilful Murther*, properly so called, the *Punishment* is every where *Capital*; because the *Public Good* requires it. 6. In the Case of *Killing the King*: If it be done perfectly by *Chance*, it is not punish'd, because the *Public* would reap nothing from the punishing it; If it be done in a *sudden Passion*, it is punish'd with *Death*; and likewise, if it be *only Intended, and Design'd*; because *Public Good* requires such a *Terror*, to affrighten from *All Approaches* towards an *Action*, in which the *Public* is so very much concern'd. 7. The *Intention of Killing a Private Man*, tho' never so plainly prov'd from *Circumstances*, is not punish'd with *Death*; because it does not plainly appear, but that the *Public Good* is as much consulted by suffering a *Man*, who has once design'd such a Thing, to live; as it would be, by depriving the *Public* of such an One, merely because He may possibly murder a particular Man, one Time or other. 8. From hence it may appear, that in these and the like Instances, *Vice* is not punish'd by the *Civil Magistrate*, as *Sin*, or a Transgression of the *Law of God*; or under the same Consideration, under which God punishes it; for then the *Intention prov'd* ought, in All Cases equally, to be punish'd: But that it is punish'd solely, in All ordinary Cases, as it is an *Outward Action*, properly so call'd, impairing or destroying *Public Good*; and in One very Extraordinary Case, amongst *Us*, solely as an *Intention* to do an *Action*, which will exceedingly shake

shake and endanger the Security and Good of the *Whole Society*.

S E C T. XIV.

The Examination of Dr. Sherlock's Arguments, upon this Subject, continued,

4. **I**N the *Prosecution* of His *Objection* against My Doctrines, the Case of the *Betroth-ed Damsel*, in *Deut. XXII.* is next offer'd to My Consideration : in which, *He says*, We ' see the Wisdom of God directing the Ci-
' vil Magistrate, how to judge of the internal
' Disposition by the external Action.' To which it is sufficient to answer, 1. That I never denied, never Thought of denying, to Those who are *Judges* in such Cases, the *Right* of judging, as well as They can, of what He calls *here*, the *Internal Disposition*, in other Places the *Intention*, and sometimes the *Voluntas*, or *Will*. For this is only a Right to judge, whether this was the *Action* of the *Damsel*, or no; without which They could not possibly determine whether she deserv'd Punishment, or not; and of which They could not be sure, without Proof of Her own *Consent* to the *Action*. But, 2. What is this, to the *Principles* upon which that *Action* might be done; which this *Worthy Person* still confounds with the *Consent* or *Disposition*? Is there in this Place any *Direction* to Men to judge, or concern themselves about *them*? She might be guilty, from the *Love* of *Mony* offer'd; or from some
P other

other Motive. But nothing of this was to be the Subject of the *Enquiry*: but solely, whether she had consented, or not; that is, whether it was *Her own Action*, or not. And this, I say, is still judging Humane Outward *Actions*, as such; and not the *Principles*, upon which They are done. 3. Here likewise the *Public Good* seems to have been the *End* aim'd at; and *This* to have been the *Punishment* of a *Vice*, not properly as a *Sin*, or Transgression of the *Moral Law* of God, respecting the Conduct of Private Persons; but as a Breach of *Contract*, affecting the *Public*, and peculiarly injurious to *Society*; in which *Property* and *Mutual Trust* are to be carefully preserv'd. 4. I presume, this *Worthy Person* will not argue from *Every thing* ordain'd in the *Political Law* of the *Jews*; and especially at a Time when *God* himself was their *Civil Governour*, ready at hand, in a particular Manner, to be consulted, and to give Direction; to what ought to be in *Every other Law*. *He*, who himself ordain'd these Laws, being infinite *Wisdom*, *Goodness*, and *Power*, obliged Himself, in the Nature of the Thing, to be the *Guardian* of *Innocence*; and to take Care that *No Guiltless Person* should suffer by them. And therefore, it cannot be supposed, where *God* himself, in Cases of Civil Concernment, was the *Immediate Law-giver*, that the *Laws* were left wholly to the *Execution* of Men, without any *Interposition* from *Him*. For All *Law-givers* do, as much as They possibly can, take care that *Innocence* shall never suffer.

5. The *Question* which follows next, p. 25. is this. ‘ When Our Saviour says, *By their Fruits you shall know them*; when His Apostle says, *I will shew you My Faith by My Works*: What do They mean? Are they talking of Impossibilities all the while; and teaching Us to learn from External *Actions*, what External *Actions* can never shew?’ I answer,

1. Our Saviour, speaking of *False Prophets*, means that, if a Man professes to come from God, He is not presently to be believ’d; but His Conduct and Doctrine are to be carefully consider’d, and weigh’d. If in His Life and Doctrine, there is any thing disagreeable to His Profession, and Unworthy of God, this is a certain Demonstration that He is not what He professes to be. If His Life and Doctrine be worthy of God, this is *One* Argument in his Favour; in this Sense, that without it His Mission could not be prov’d. But it is not of it self a *Demonstration*, without *Miracles*: because Many a Man has liv’d well, and taught a Good Doctrine, without being sent immediately by God. The Wickedness, or Absurdity of their *Doctrines*, is a Certain Proof that They are not *True Prophets*. But the Goodness, or Reasonableness of them, is not a certain *Proof* that They are *God’s Prophets*. And in Case of Men’s pretending to be so, Christians are call’d upon to judge as well as They can; lest they should suddenly, and without Consideration, follow Those, who will lead Them to Destruction. What St. *James* means is plain. He supposes Two Men, both professing to have

Faith: the *One*, only professing it, and not having any *Works* to shew, which naturally flow from it; the *Other* having, besides his *Profession*, *Works* of Obedience to God, to appeal to. And He argues that this *latter* gives the only *substantial* Proof of the Reality of His *Profession*; and that supposing *this* wanting, there is *no Proof* at all of that Reality. But that even this, tho' the *Best Proof* to Us, yet is not a *Certain Demonstration*, or proposed as such, is plain because Many Persons may have a very good *External Behaviour* to appeal to, as a *Proof* of their *Faith*; which may yet be built upon quite other *Principles*; and They themselves may be all the while totally void of *Faith*. Now,

2. What All this has to do with My *Doctrine*, I cannot see. 1. I say indeed, that the Business of the *Civil Magistrate*, is to regard *Outward Actions*, as affecting *Public Good*. But, 2. I never denied that He can judge, in ordinary Cases, of the *Intention* or *Will*, necessary to make them *Humane Actions*; because without this, He cannot judge of *Humane Actions*. 3. Tho' in some Cases, He may, and is, deceiv'd; yet, I never denied, but that He might, and must judge, as well as He can, even in Those Cases; because the *Public Good* requires it. 4. I do not deny that, if a Man professes that Faith which is *Essential* to *Religion*; and lives, in All Respects, as a Man would live, who has that *Faith*; You have reason to judge Him to be a *Religious Man*: if there be nothing to make you think, it may as well proceed from some other *Motive*.

But,

But, I deny that this Judgment is certain. And particularly, 5. The only Thing I have denied, which can be supposed to relate to this, is, that when ‘ Worldly Sanctions have been annex’d to the Profession of Religion, and the Worship of God; *these* never made Any One Man truly *Religious*: because All True Faith must come from other *Principles*; and the less of *Inducement* it has from the Motives of *this* World, the more sincere it is likely to be: And then that, upon this Supposition, We cannot judge, but with great Uncertainty, whether Any Man’s Outward Profession or Behaviour, proceeds from His regard to those *Worldly Sanctions*; or to the *Motives* of *Another Life*, which alone make them to be *Religion*. But, 5. What Relation have These *Texts* to the *Subject* We are here upon, when, (to use the Instance given by this *Worthy Person*,) *as often as a Man is accused of Murther*, the *Magistrate* does not in the least pretend to enquire after, or to judge of, *His Faith*, or *His Principles*; but *His Works* only. And from his *Works*, He does not concern Himself to judge whether He had *Faith*, or had not *Faith*; but whether He be a *Murtherer*, or no: that is, whether the *Event*, (for which He is call’d to be judg’d,) were the *Effect* of *His Action*, properly speaking; or whether it was something, in which *His Action* had no Part; that is, something wholly void of any Part of that *Intention*, or *Voluntas*, without which, it was not *His Action*. This *Learned Person* may see from All I have said, under this and the former

mer Heads, that My Mistake (if it be a *Mistake*) does not proceed from My considering the *Magistrate*, as ‘ annexing Positive Rewards ‘ to *Good Actions*,’ as He supposes, *p.* 28, 29, 30, 31. For I have here consider’d the *Behaviour* of the *Civil Magistrate*, with respect to *Trials* and *Punishments*, in Cases of *Wicked Actions*: and have found it perfectly agreeable to what I laid down about it.

6. In *p.* 31. He considers My reasoning drawn from *St. Paul, Rom. XIII.* in the *Postscript* to *Mr. S.* *p.* 84. And, 1. He argues that, ‘ tho’ ‘ the Magistrate, who knew nothing of Christ, ‘ and was an Enemy to the Edicts and Laws ‘ of Christ’s Kingdom, did not add Sanctions ‘ to Christ’s Laws; yet, it follows not from ‘ hence, that the Magistrate who does know ‘ Him, and who loves his Laws and Edicts, ‘ cannot add Sanctions to them.’ We will take the Instance of *Abstaining from Murther*: in order to make this Point the more clear. My *Argument* then, is this. The *Sanction* annex’d by the *Civil Magistrate* to this, or the *Punishment* affix’d to *Murther*, I say, is not a *Sanction* of a *Law of Christ’s*; but of a *Social Law*: which is what I was in that Place urging; and not professedly arguing from the Example of the *Roman Magistrate*. That it is a *Sanction* of a *Social Law*, regarding *Public Good* only, is plain from hence, that if it were design’d as a *Sanction* to *Christ’s Law*, a *Law of Religion*, consider’d as such; it would have extended it self to the *Intention*, and *Design* of *Murther*, to which the *Sanction* of *Christ’s*

Christ's Law extends it self; and of which the *Civil Magistrate* can judge, in many Cases, from *Words*, and *Actions*, and *Circumstances*. Nay, that it cannot be a *Sanction* of a *Religious Abstinence* from *Murther*, is plain from the *Absurdity* and *Usefulness* of declaring, that Men shall be punished in *this World*, unless They abstain from *Murther*, for fear of God's Punishments in *Another*.

I only alluded to the Case of the *Civil Magistrate*, spoken of by *St. Paul*. The *Argument* at greater length, would be this. Every *Civil Magistrate*, consider'd as a *Civil Magistrate*, is ordain'd for the same Purpose; and vested with the same Powers. Therefore, *A Civil Magistrate*, who believes in *Jesus Christ*, consider'd as a *Civil Magistrate*, can no more add *Worldly Sanctions* to *Christ's Laws*, properly speaking, than Any Other *Civil Magistrate* can, who does not believe in Him. For, as to the *Essentials* of their *Civil Office*, They are just the same. The believing in *Jesus Christ* makes no Difference in this Case: only it adds the *Motives* of *Another Life*, to engage Him to perform His Office, His *Civil Office*, conscientiously and uprightly. If therefore, the *Roman Unbelieving Magistrate*, who had All the *Essentials* of a *Civil Magistrate*, could not add *Sanctions* to *Christ's Laws*; even when He forbid some of the same *Outward Actions*, which *Christ* forbids: no more can the *Civil Magistrate*, consider'd as such, tho' a *Christian*, add *Sanctions* to *Christ's Laws*.

Nor am I here at all mov'd with the *Difficulty*, which He seems to think so great, *p.* 17. that this way of arguing will make the ' same Law ' not One, but Two ; *Christ's Law* in the *Gospel* ; ' and *not Christ's Law* in the *Statute-Book* : even ' tho' the *Magistrate* should *intend* it, as the ' *Same*' ; which alters not the Case. For I think it very evident that Those are different Laws, which flow from the *Authority* of different Law-givers ; which enjoin a *Practice* upon different Motives ; and to the *One* of which one may be perfectly obedient, and avoid the Punishment annex'd to it ; and yet not obey the *Other*, nor avoid the *Punishment* annex'd to it, by its *Legislator*. And so it is exactly, when a *Civil Magistrate* commands even the very same Profession, the same Outward Behaviour call'd *Worship*, which the *Law of God*, or of *Christ*, enjoins. This is putting the Case as high, and as strong as possible : and yet They appear to Me two different *Laws*. A Man may obey the *Magistrate*, in *His Law* ; and obtain a *Post* of Great Honour, and Profit, which is perhaps the *Sanction* of it : and at the same time not obey the Law of the Great GOD, relating to the same thing in Appearance ; and be so far from obtaining *His Favour*, that He shall incur the *Penalty* annex'd by Him to His Law. And certainly, They must be *Two Different Laws* ; if, at the same time that the *One* is compleatly obey'd, the *Other* may be not at all regarded.

What this *Worthy Person* therefore urges, when instead of the *Laws of Christ*, He puts the
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the *Laws* of *God*; and, under that Form of Expression, goes on to argue, *p.* 32. is, I think, No such Difficulty, as He seems to suppose it. The *Moral Law* is certainly the *Law* of *God*: and, as it is the *Law* of *God*, it owes its Obligation to *His Authority*; and Obedience to it, as such, is Obedience to *Him*, and upon the Principle of *Faith* in *Him*. The *Roman Magistrate* did, without doubt, ‘ encourage Part ‘ of the *Moral Law*, by *His Sanctions*, in this Sense, that He encourag’d the same *Outward Behaviour*, in many Instances, which the *Moral Law* of *God* encourages: as in the Case of *Abstaining from Murther*, and the like. But notwithstanding this, it appears to Me that *His Sanctions* were not *Sanctions* of the *Moral Law* of *God*; but of an *Humane Social Law*; from hence: because *His Laws* might be observ’d, and *His Punishment* avoided, by a *Subject*; and yet the same Person might not obey that *Law* of *God*, so as to avoid *His Anger*, or to obtain *His Favour*; not doing it upon any Principle of Regard to *Reason*, as a *Law* of *God*; but of Regard to *Man*, and the Fear of *Humane Punishment*. And consequently, the *Laws* of the *Roman Emperor*, were no more the *Laws* of *God*, than of *Christ*: tho’ in many Cases encouraging the same *Outward Behaviour*, which both the *Laws* of *God*, and of *Christ*, encourage.

He goes on to argue, ‘ that *St. Paul* requires ‘ Obedience to some *Laws* relating to Govern- ‘ ment, in *Rom.* 13. that these were the *Ro- ‘ man Governor’s Laws*; and by this Injun- ‘ ction

‘ ction of *St. Paul*, become the *Laws of Christ* :
 ‘ and so, if the Magistrate’s *Laws* may be the
 ‘ *Laws of Christ*, by Parity of Reason, *Christ’s*
 ‘ *Laws* may be the Magistrate’s *Laws*. I
 suppose, He means, those *Laws* about *Paying*
of Tribute, Custom, and the like. To which I
 answer,

1. *St. Paul’s* Argument to *Christians*, is, that
 God approves of the *Office* of a *Civil Magistrate*,
 for those Purposes for which it was design’d :
 and from hence argues that They, who know
God, and His Son *Jesus Christ*, ought to be
 subject to so useful an *Office*, for *Conscience* sake ;
 for the sake of *Duty* to God, and not merely
 out of *Fear* of *Worldly Punishment*. But no Ar-
 gument can be drawn from hence to shew, to
 what Points the *Magistrate’s Office*, as such, has
 a Right to extend it self. 2. He argues that
 They must pay *Tribute, Custom, Honour*, to
 whom They are due, for the better enabling the
Civil Powers to carry on the *Ends* of *Humane*
Society, and of an *Useful Office* approved of by
 God : and this, for *Conscience* sake. 3. He, who
 does those *Outward Actions*, commanded by *Hu-*
mane Laws, because it is *Christ’s Will* He should
 do so ; and in order to please *God* ; does truly
 obey God, and observe a *Law of Christ*. 4. I have
 never denied that the *Outward Action* perform’d
 may be the same in both Cases : but that the *Law*
 commanding it is not the same, is plain from
 hence. It flows, in each Case, from a different
Authority. It is to be express’d in different
 Words. In *one* Case thus, You must needs
 obey

obey for Conscience sake ; or out of Regard to God : In the *other* Case thus, You must perform this Action ; or incur the *Worldly Penalty* annex'd to the *Refusal* of it. And besides, A Person may obey that very *Law* of the *Magistrate*, which Christ, in effect, commands Him to obey : and yet not obey it, as *Christ* commands it, not merely for *Wrath*, but for *Conscience* sake. He who pays *Tribute* only for Fear of the *Penalty*, truly obeys the *Magistrate's* Law : but, at the same time, does *not* obey the Law of *Christ* given by *St. Paul*. So that it is plain, It is not the *Same Law*. 5. The *Argument* here made use of, is not at all conclusive. ‘ Christ commands His Disciples to obey the Laws of the *Civil Magistrate* ; that is, to perform those *Outward Actions*, which the *Laws* of the *Magistrate* enjoyn’ : ‘ Therefore, the *Civil Magistrate* can rightfully command His Subjects to pay Obedience to *Christ's* Laws ; which Obedience is not paid to *Christ's* Laws, unless it be upon an Inward Principle of Faith in Him, which the *Magistrate* cannot create, or affect’. Or thus, ‘ Christ declares to His Disciples, that They shall obey the *Magistrate*, out of Conscience of Duty, of which He can perfectly judge : Therefore, The *Magistrate* can rightfully declare that His Subjects shall obey *Christ's* Laws, of which Obedience He cannot possibly judge’. Or again, ‘ Christ, the *Supreme Lawgiver*, comprehends in the Body of *His Laws*, Every thing good and useful ; and amongst them, the *Magi-*
strate's

‘ *strate’s* Laws mention’d by *St. Paul* : ‘ There-
 ‘ fore, the *Magistrate*, ordain’d for the Purposes
 ‘ of *Civil Life*, and a *Law-giver* of a Nature
 ‘ infinitely inferior to *Christ*, may do the same
 ‘ by *Christ’s* Laws’. ‘ Therefore, by *Parity of Reason*,
 ‘ *Christ’s* Laws may be the *Magistrate’s* Laws’.
 This seems to Me to be the same thing, as to
 argue, that A Lesser Thing is a Part of a
 Greater ; and that therefore, the Greater may
 be a Part of the Less : that an House contains
 a Cabinet ; and therefore, that a *Cabinet* may
 contain an House. This is so far from being
 concluded by *Parity of Reason* ; that this very
 Reason here given concludes the Contrary.
 For, *because* *Christ’s* Laws contain the *Magi-*
strate’s Laws : Therefore, and upon *this very*
Account, the *Magistrate’s* Laws CANNOT contain
His.

Now I am considering the *Office* of the *Magi-*
strate, as spoken of by *St. Paul*, it is proper to
 take Notice that an *Argument* is form’d by this
 same *Worthy Person*, as well as *Others*, after
 this manner. ‘ The *Magistrate* is the Vice-
 ‘ gerent of God. Therefore, It is His Duty
 ‘ to maintain the Honour of God and Religion’.
Consider. p. 75. And p. 76. He plainly lets Us
 know that by *Vicegerent of God*, He means what
St. Paul means, in *Rom.* 13. when He calls Him
 Διάνου Θεῶ, the *Minister of God*. I must
 therefore, here observe, 1. That *this* is so far
 from proving His Duty, as a *Civil Magistrate*,
 to be concern’d in *True Religion*, as such ; that
 it proves the contrary : For *St. Paul* affirms
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the *Roman Magistrate*, (Whom, in His Way of describing the *Heathen World*, He would not have scrupled to have declared to live *without God in the World* ; to be an *Alien from God* and from the *Truth* ; to be the Subject of God's greatest Adversary : He affirms, I say, the *Roman Magistrate*) then, whilst an Enemy to *God*, and to *Christ*, to be the *Minister of God* ; nay, the *Minister of God, to Thee*, to the Christians themselves, *for good*. From whence it follows that His being the *Minister of God*, in *St. Paul's* Sense, [*i. e.* the *Vicegerent of God* in *Dr. Sherlock's* Sense,] does not include in it Any thing relating to *Religion* properly so call'd. On the contrary, it shews that a *Magistrate* may be the *Minister of God*, in *St. Paul's* Sense, even whilst He discourages the *True Worship* of the *One God* ; and the *True Religion* of His *Son*. But,

2. *St. Paul* plainly tells Us, in what Sense the *Civil Magistrate* is the *Minister of God to Us for good* : even, as a *Civil Magistrate* ; as executing that Office well ; and in being, as He expresses it, a *Terror to Evil-Doers, and a Praise to them that do well*, not in their *Religious*, but their *Social* Capacity ; in punishing the *Outward Actions* of Men of One Sort, and encouraging those of Another.

3. He is therefore, the *Minister of God*, as God approves of so useful an Office, and wills Him to be obey'd and honour'd in the Due Execution of it. And consequently, No Argument can be drawn from His being *God's Vicegerent*, or, in the Phrase of the *Committee*, from His *bearing Rule under God*, that
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the Care of *True Religion* is included in His Office : because the *Roman Magistrate* was *God's Minister*, in *St. Paul's* Sense, whilst He was a Stranger and an Enemy to *God* and His *Truth*.

4. All that can be infer'd from such Expressions is, that as a *Civil Magistrate* He has an *Office*, agreeable to *God's Will* ; that it is His Duty to Execute that Part of *God's Will*, which relates to the Well-Being of *Humane Society* in *Civil Concerns* ; that, in doing this, He is *God's Minister* ; and that, as a *Magistrate*, He can do nothing better, and nothing more, than this, for the Honour of *Him*, whose *Vicegerent* He is, and *under whom He beareth Rule*.

I have now said enough upon this *first* of *Dr. Sherlock's* principal Objections : and must leave it to the *Reader* to judge, whether ' Outward Actions, as they affect Society only, are not the Matter of Humane Laws'.

S E C T. XV.

The Other of Dr. Sherlock's Principal Objections, consider'd.

THE *Second Objection* made by this *Worthy Person* to what have I taught is this, that the ' Account given by Me, de vests the Civil Magistrate and His Laws, of All Moral Rectitude'. The *Instances* He gives will best explain what He means ; and help the Reader to understand what I have taught. ' One Man cuts his Neighbour's Throat, with a Design

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' to

‘ to murder Him. Another Man cuts his
 ‘ Throat, whilst he intends only to lance a
 ‘ Tumour. According to My Doctrine, (*He*
 ‘ *says*) the Magistrate, who judges only of
 ‘ Outward Material Actions, without regard-
 ‘ ing Inward MOTIVES, must deal alike with
 ‘ Both: and cannot consider the Morality
 ‘ of the Action, in one Case, or the other.’

I answer,

1. I have already sufficiently declared that I am so far from banishing *Intention*, out of the *Magistrate's Province*, that I know, and maintain, He cannot judge Any thing to be an *Humane Outward Action*, without taking in the *Voluntas*, or *Intention*, which is essentially necessary to it: that, without this, it is only an *Event*; not an *Action*, nor ever call'd so by Me.

2. The *Motives* of the *Action* are here again confounded with the *Intention*, that is, with the *Action* it self. 3. If the *Intention* therefore, be That, in which the *Immorality*, or *Morality*, of an *Action* consists, I have never thought of ‘ de-
 ‘ vesting the *Laws* of the *Magistrate* from All
 ‘ Moral Rectitude, by denying to Them a Right
 ‘ to regard the *Intention*, that is, the *Action*
 ‘ properly speaking.’ But, 4. I fear this *Account* mistakes the *Essence* of every *Action*, as an *Action*, for the *Morality* or *Immorality* of it: because Every *Action* being necessarily intended to be done; and not an *Action* any otherwise than as intended or will'd to be done; there will be No *Action* of *Humane Life*, according to this *Account*, but what must be either *Moral*,

or

or *Immoral* : whereas there are Multitudes of *Actions* of Men, which are neither *Moral*, nor *Immoral*. 5. My Answer to the Difficulty supposed in this *Instance*, is this. The Killing the Man, in the latter Case, is the *Event*, or Undesign'd *Effect* of the *Action* ; and not the *Action* it self: In the former, it is truly the *Action* of the *Cut-throat*. The *Magistrate* is the *Punisher* of *Outward Actions* only : to which the *Intention* is so necessary, that without it there is no such thing as an *Action*. The Man therefore, who cuts His Neighbour's Throat, willing, or intending to Murther Him, is punish'd, because this is *His Action* : that is, because it can be prov'd from Circumstances that He *will'd* and *intended* to do so. The *Man* who was the *Instrument* of His Friend's Death, by *Lancing a Swelling in His Throat*, is acquitted, because He did not *Kill* Him, any more than a Man a thousand Miles off Kill'd Him : because Killing Him was not his *Action* ; nor any part of *His Action* ; any more than if *His House* had fallen upon His Friend, in passing along, and Kill'd Him. So that still it is plain, the *Concern* of the *Civil Magistrate* relates to *Outward Actions* : Not to the *Intention*, or *Settled Design*, consider'd as such ; which yet is a Transgression of the *Moral Law* of God, and of Christ ; but to the *Outward Action*, prov'd to be intended by such or such a *Man* ; that is, prov'd to be *His Action*.

6. The *Morality* or *Immorality* of an *Action* is certainly something different from the *Action* it self ; and consequently from the *Will*, or *Intention*,

tention, which is the *Essence* of the *Action*, consider'd as an *Action*. The *One* is the *Conformity* of that *Will* to some *Law* of God : and the *Other* is, Its *Contradiction* to it ; or Its *Wandering* from it. And tho' in the *Outward Act* of *Murther*, for Instance, the *Intention* of Killing a Man, as such, can never in reality be separated from the *Immorality*, or *Contradiction* of it to God's Will, and the *Law* of Reason ; yet the *Magistrate* does not, in *His* Courts, concern Himself with it, as *Almighty God* does, in *His* Anger against the *Immorality* of it. There is *Immorality* always annex'd to the *Intention* or *Design* of that *Action*. And therefore, *Almighty God*, as Our *Blessed Lord* has declared in a like Case, looks upon that Settled *Design* and *Intention*, as the *Sin*, which He will punish, whether it ever proceed to *Visible Action*, or not : as likewise All Willful Approaches to it, by *Envy*, *Malice*, *Hatred*, and the like. But the *Civil Magistrate* takes no Cognizance of *These*, so as to punish them, 'till a *Subject* has lost His Life, by the *Outward Action* of Another. And then, He does not consider this *formally*, under the Notion of *Immorality* : but as a *Damage* to the *Public*, and an *Enmity* to *Humane Society*. Amongst *Us* particularly, the *King*, as the *Publica Persona*, prosecutes, because *He* has lost a *Subject* ; and the *Society* a *Member*, supposed to be useful. And in His Enquiries after the *Evidence*, the *Civil Magistrate* does not concern Himself to go any farther, than is necessary to prove that this was the *Action* of such a Man.

If it was ; that is, if it was *intended* ; He gives Judgment against Him : If it appears that it was only an *Event*, proceeding from an *Outward Action*, but no Part of the *Action* it self ; He acquits the Person Accused. As far as the *Action* is consider'd under the *Notion* of Immorality, or of a Transgression of the Law of God, He leaves it to God : and amongst *Us* particularly, the *Solemn Sentence* of *Temporal Punishment* is concluded with Those Words, *And the Lord have Mercy upon your Souls* : which seems to leave the Real *Immorality* and *Sin* of the *Action*, with respect to *God's Law*, to Almighty God himself. But whatever Forms of Expression may have come into the *Trials* of *Criminals* in particular Countries, borrowed from the *Several Religions* profess'd in them : We are speaking now of the *Office* of *Civil Magistrates*, as such ; which, as to the *Essentials* of it, is the same All the World over.

But amongst All our Differences, I am glad to find one Thing in which We agree, *p. 38.*
 ' That there is no *Outward Practice* of *Virtue*,
 ' (that is, *Virtue* properly so call'd,) independ-
 ' dent of *Inward Motives* and *Principles*. I
 am so far from contradicting this, that I make
 it the very *Foundation* of what I have main-
 tain'd ; and of that, in which He seems to dif-
 fer so much from Me. We are often, in Our
 Discourses, forc'd to speak of the *Outward*
Practice of *Virtue* ; or of an *Action* as a *Good*
Action ; in a Common and Unavoidable Way
 of Expression : meaning *Those Actions* which
 are

are *Outwardly* the same with *Good Actions*; and that *Practice*, which would be *Virtue*, were it upon a *True* and *Noble Principle*. And in this *Common Way* of *Speaking*, we call such *Actions* *Good Actions*, and by the Name of *Virtue*; just as We call by the Name of *Religion*, what goes under that *Name* in the *World*: tho' it may happen to be void of every thing necessary to make it *Religion*. All the *Best Writers* have found themselves obliged to speak thus; and, amongst *Them*, *He* himself, who has descended to cavil at this, in *Me*. But indeed, in *My Sermon*, I speak of *Virtue*, solely as practis'd under the Influence of the Highest Principle of All, *Faith* in *God*; and as it is made *Religion*, properly speaking, amongst *Christians*; only by *that*; and therefore, out of the Reach of *All Temporal Sanctions*, as *Religion*. And when this *Worthy Person* has distinguish'd between the *Intention* or *Will* requisite to *All Actions*, as such; and the *Principle* by which the *Agent* conducts Himself; He will, I hope, see that, when I say the *Magistrate*, as such; concerns Himself with *Outward Actions* only as They affect *Humane Society*, I exclude the *Principles* of the *Agent* only, and not the *Intention*, or *Will*, essential to the *Action*.

It appears from what I have said, 1. That I do not deyst the *Civil Magistrate's* Laws, of *Any Tendency* or *Aptitude* to the *End* intended by *Them*. 2. That I suppose *Them* to encourage the same *Outward Actions*, which are commanded by the *Laws of God* upon an higher *Princi-*

ple : and to discourage the contrary. 3. That therefore, I suppose and contend that the *Civil Magistrate* is to do every thing in His Power, and belonging to His Office, for the encouraging *Morality*, and discouraging the *contrary*. 4. That I consider His Subjects as *Reasonable Creatures* ; but in a confin'd Sense : as *Reasonable Creatures*, associated for their Mutual Support in their *Civil Concerns* : and therefore, do not devest *His Laws* of *Reason* ; but suppose Them founded upon it, as it relates to the *Civil Concerns* of Humane Life. 5. I never maintain'd, or once thought, as *He* represents Me, p. 39. that the ' *Effect* of an *Outward Action* was the only Consideration before the ' *Magistrate*, in the Dispensing Rewards and ' *Punishments*'. But what I have said is of the *Outward Action* it self, which is as entirely different from the *Effect* of the *Action*, as an *Action* and an *Agent* are, from a *Passion* and a *Patient*. 6. It is *not* the Doctrine of My *Sermon*, as *He* here represents it, that ' no Temporal Rewards ' or Punishments, ought to attend upon Religion consider'd as Virtue and Charity'. [I suppose the Word *Punishments* came in here, by Mistake.] But my *Doctrine* was, that No Temporal Rewards CAN attend upon Virtue and Charity, consider'd as *Religion* : which are Two very different Points. And this *Doctrine* was couch'd in the following *Argument*. If *Religion* amongst *Christians*, be Virtue and Charity practis'd by Inward Faith relating to a *Future State* ; then, to propose the *Rewards* of *This World*

World to *Religion*, as such, is contrary to its *True Interest*. The Reason is plain: Because You will either propose a *Reward* for something which is not *Religion*; or, for an *Outward Practice* which You cannot judge to be *Religion*, not knowing the *Principle* within; and will too probably encourage *Hypocrisy* instead of *Religion*, by promulgating *Rewards* for such and such *Professions*, or *Outward Practices*. I beg Leave again to add here, that the *Chusing* a *Servant*, or a *Minister* into a Post of *Great Consequence*, upon the best Judgment which can be made of His being influenc'd by higher Principles than Those of this World; does not come under the *Notion* of Rewarding Men in *this* World for their Belief of *Another*; or of proclaiming beforehand that *Such* shall be rewarded: But of chusing a Man, the most likely to execute His *Trust*, and perform His *Duty*: which is quite another *Consideration*. 7. What I maintain is, I think, explain'd, if not demonstrated, by *This*, that if, (for Argument sake,) We suppose *Man* to be a *Being* incapable of *Religion*, properly so call'd; or of Knowing any *Law* of God, as such: yet the *Office* of a *Civil Magistrate* would be reasonable; and founded upon the *Necessities* of Mankind; the same *Outward Actions* would have the same Effect upon the *Civil Concerns* of *Humane Life*; and the *Civil Magistrate* the same Original Right to guard Society against the *Enemies* and *Disturbers* of it. Which shews that, as to the *Essentials* of it, the *Office* would be the

same, whether there were any such thing, either as *Morality*, to be judg'd of by its *Conformity* to the *Law of God*; or as *Religion*, founded upon a *Belief* of a *Future State*: or not.

There remains One *Question* under this Head, upon which this *Worthy Person* lays a great Stress, in these Words. ' I put it to You, to consider whether the *Magistrate* ought to reward an Action, which He knows to proceed from Envy, Malice, Lust, or any other Inordinate Affection, because it happens to serve some good Purpose of the Publick? Chuse which you will, [*that is*, Answer either that He ought, or ought not,] ' the One is inconsistent with Your Doctrine; the Other with the Sense and Reason of Mankind.' I answer,

1. The breaking into the System of the *Moral Laws* in this manner, to serve a present Purpose, is not for the *Public Good*; but in the Issue tends to diminish and impair it.
2. *Actions* proceeding from an *Inordinate Affection* are, in multitudes of *Instances*, as truly against the *Public Good*, as They are *Immoralities*.
3. That the *Magistrate* therefore, ought not to reward Any such Action, upon Supposition of a *Present Purpose* serv'd; because the serving a *Present Purpose* is not the *Public Good*; but the serving the Purposes of *Society*, in a lasting and constant manner.
4. If it could be supposed that these *Vices* did that; it would immediately follow that He, whose Office it was to promote the *Public Good*, ought to re-ward

ward Them. 5. But it is otherwise, in the *Nature* of things. Those same *Outward Actions*, which are *Transgressions* of the *Law of God*, are likewise, in the main, destructive to *Humane Society*. Therefore, He ought not to reward any one of them, upon the Supposition of a present particular Advantage to the *Public*. 6. If the mistaken *Politics* of *States* and *Princes* have given another *Solution* of this ; and practice according to it, in the Case of *Betrayers of Secrets*, *Breakers* of their *Trust*, and the like ; I am no more concern'd in this Difficulty, than this *Worthy Person*, with whom I hope I here agree. It is, I think, founded originally upon a Wrong Bottom : and it is in its Tendency hurtful to *Society* ; and, being made use of by *Enemies*, on both Sides, It is acknowledged to be, in its Effects, *hurtful* to *Themselves*, by All who make use of it to hurt *Others*. But,

7. His *Inference* from hence is, that ' if the *Magistrate* ought not to reward such Actions, the Consequence is, that 'tis His proper Business, and should be His Care, to encourage Real Virtue : and that then, He hopes, the *Laws of Christ* may come under His Protection.' This being intended against *My Doctrine*, I answer, 1. That the Natural Consequence from thence is Nothing more than this, that it is the *Magistrate's* proper Business to encourage The same *Outward Actions*, which are *Real Virtue* when practis'd upon a Noble Principle ; and *Religion*, when practis'd upon the *Belief* of

a *Future State*. 2. That He himself has taught Us how the *Magistrate* does this, generally speaking, *viz.* only by punishing the *Outward Actions* contrary to Them. 3. I have shewn that He concerns Himself with the *Outward Actions* only ; and in what Sense. 4. That He can be obliged to nothing beyond His Power, and out of His Province : and that All He can do, towards the Encouragement of *Real Virtue*, is to encourage the *Outward Practice*, so call'd ; and to discourage the *Outward Practice*, contrary to it.

5. And last'y, In answer to His *Argument* drawn from ' the World's having been once destroy'd ' for *Impiety*, to the *Duty* of the *Magistrate*, I desire it may be consider'd that *God's Judgments* are equally Arguments to *Private Persons*, as well as to *Others*: and that the Concern of the *Civil Magistrate* in this *Affair*, is to do His own *Duty* conscientiously, in order to discourage All those *Outward Practices*, Injurious to Society, which are the same with Those which are founded upon *Impiety* ; from whatever Root They proceed. If *this* be All that He *can* do towards it ; then, this is All that can be implied in His Office, or expected of Him. But this *Argument* does not prove, or tend to prove, that *More* is required of Him, as a *Civil Magistrate*, than the *Due Execution* of His Office, whatever it be. *True Piety* is doubtless of high Benefit to *Society*, as it engages All Men to do those *Outward Actions*, which are Beneficial to it. But the *Civil Magistrate* has it not, either
in

in His *Office*, as such, or in his *Power*, to promote *True Piety*, by *Temporal Sanctions*: because it ceases to be *True Piety*, in the Sense of the *Christian Religion*, if it be procured by *Worldly Motives*. If God Himself has threaten'd *Temporal Judgments*, the being moved by *These*, as They come from God, is still an *Act of Faith* in Him; and no such worldly Inducement, as God disapproves of. But to be mov'd to *Piety*, (supposing it possible,) by *Worldly Motives* propos'd by the *Magistrate*, can render no Man acceptable to God; because *He* himself is left out of the Supposition. For My own Part, I cannot but think it *impossible*: Because it is the very Essence of *True Piety* to be built upon a Real, Unforced *Faith* in God, and a *Future State*: and *This*, on the contrary, supposes it built upon *Man*, and the *Terrors* or *Allurements* of *this* World; that is, It supposes it to be *Piety*, and *not Piety*, at the same Time. In short, The *Argument* from God's *Temporal Judgments* is of no Concern to the *Magistrate*, as such; but to engage Him to do *His Duty*; to do whatever He can, and not more than He can, or more than belongs to His Office, for the *Maintenance of Piety*, and the *Honour of God*. But it is an Argument to Every Member of Society equally, to affright Every One of them from Wickedness and Vice.

I will only add, in answer to what this *Worthy Person* goes on to alledge, p. 45.

I. That the *Civil Magistrate* is subject to the Rules of Reason and Morality, in making Laws for

for the Public Good, in such Sense that He ought not, in Any of His *Social Laws*, to command Any *Outward Practice*, but what is agreeable to Those *Laws*; or to forbid *Any* which Those *Laws* command. 2. That ‘the Rules of Reason and ‘Morality, (which are the *Laws of God*) are ‘superior to the Considerations of Public Good, ‘since Public Good is subject to be regulated ‘by Them:’ That this I say, which He alledges, is true, if He means by it that the *Laws*, relating to *Public Good*, cannot of right require or enjoyn any *External Action* disagreeable to the *Law of Reason or Morality*. But, 3. I do not see his *Consequence*, that therefore, the *Laws of Society* must take in more than *Mere External Actions, or Behaviour*. For Instance, The *Humane Law* against *Murther*, or the *Law* declaring the *Punishment* of it, and requiring an *Abstinence* from it, is govern’d by the *Laws of God and Reason*; as *It* requires a *Behaviour* which *They* require. But the *Trial* before the *Magistrate*, relating to this *Crime*, is only about the *External Action* will’d and intended so as to make it an *Action*; not about the *Motives and Principles*, which gave Being to that *Will* and *Intention*. And the *Punishment* is so far from relating to the *Principles*, that it is not so much as annex’d to the *Intention* or *Design* it self, tho’ never so plain, if it has not proceeded to *Action*. And thus I have ‘shewn Him, a *Law* requiring ‘only *External Behaviour*,’ forbidding and punishing only the *External Action*, properly so call’d, ‘without any regard to *Inward Mo-*
‘*tives.*’

tives.' And I argue thus. If *This* be a *Law* for *Public Good*; then I have not injur'd either Truth or Justice, if I have devested the Magistrate's Laws of *Moral Rectitude*, in that Sense only, in which They themselves never pretended to it.

S E C T. XVI.

Some Farther Considerations relating to the Magistrate's Office.

THIS being a very Important Subject, I think it useful, before I leave it, to observe that it seems a *Fundamental Mistake* to suppose, with respect to the *Office* of the *Civil Magistrate*, that 'in Governing Men, The Laws of Reason, are in such Sense the Rule,' that whatever is the Dictate of the Laws of Reason, is the Object of *His* Care, consider'd as a *Civil Magistrate*: Or in other Words, that the 'Magistrate is to be consider'd as ruling over Reasonable Creatures; and that His proper Business is to see that Obedience be paid to the Dictates of the Law of Reason, with respect to God; as well as Men.' *Ans. to a Letter*, p. 5. And One strong Reason is, because this is absolutely out of His Power. My Opinion I confess, is, that Men, as *Subjects*, are to be consider'd, not under the Notion of *Reasonable Creatures*, in the large Sense of that Word; but of *Reasonable Creatures* entred into *Society*, for the better Enjoyment of their *Civil Happiness*; for the Security

rity of Themselves from Mutual Injuries, and Disturbances in their *Civil Concerns*. The End of the Appointment of the *Civil Magistrate*, was the *Civil Interest* only of Men, consider'd as associated: neither do there appear any *Footsteps* in *History*, either Sacred or Profane, of the Original of the Office of the *Civil Magistrate*, as to its Essentials, (which are the same in All Countries,) for any Other Purpose, but to guard against *Outward Actions* prejudicial to *Humane Society*; and to encourage the contrary. He was first, either the *Leader* of a particular Number of Men associated against Those whom They esteem'd to be their Enemies; or the *Judge* in their private *Controversies* and Quarrels about *Property*, and *Justice*: but not, as I ever heard of, appointed for the *Worship of God*; or the Promoting of that *Faith*, without which there is No Religion. He might assume to Himself the *Prerogative* of God afterwards: but We are now speaking of His Office, as a *Civil Magistrate*; and of the *End* for which it was at first appointed. And therefore, I think, that Men, as *Civil Governours* and *Subjects*, are to be consider'd as Reasonable Creatures, *Associated* for the Purposes of *Civil Life*, and their *Civil Interests*; and not as *Reasonable Creatures* in a larger Extent: which will carry the *Magistrate's Office*, in Fact, to Every thing which He himself thinks for the Honour of God in *Religion*, so call'd; and extend His Care, as a *Civil Magistrate*, to Numberless Points, so foreign to the *End* of *His Office*, that He may as well be call'd by Any other Name in the World, as by

that

that of *CIVIL Magistrate*. This may contradict the *Settled Opinions* of many Men: but One Thing I will presume to say for it, that *Religion, True Religion*, properly so call'd, will never suffer by a *Practice* agreeable to these Principles; but will always suffer for want of it.

This I now mention particularly with a *View* to what the Reverend Dr. *Sherlock* alledges, as the Ground-Work of what He maintains, relating to the Office of the *Civil Magistrate*. In his *Answer* to a *Letter*, p. 5. He lays it down that the 'Civil Sanction of a Law is design'd, 'not to persuade Men of the Principles, where- 'of They are already persuaded; but to deter 'them from acting against the Law, which 'They are under, in Virtue of the Reason and 'Understanding given them by God.' I confess, in the very next Page, He teaches that the Business of the Humane Law is, 'to declare 'the Original Law for the better Instruction of 'the People; as well as to ascertain the Punish- 'ment of Transgression, &c.' So that here it is *first* supposed that the *People* need no Instruction, but are already *persuaded* of those *Principles* of *Duty*, which are the *Laws* of *Reason*: and then presently it is supposed that They do need it. This Account of the *End* of *Civil Sanctions*, according to which Men are supposed to be already persuaded of *Good Principles*, by Reason and Understanding, is afterwards explain'd by declaring it to be the *Business* of the *Magistrate*, to 'make Men do what the Light of 'their own Minds teach Them they ought to 'do;

‘ do ; and those Things, in which the Reason
 ‘ of Men will not permit them to differ.’ *Consi-
 derations*, p. 75. I must observe again that, not-
 withstanding this *general Account*, He often de-
 clares that *Irreligious Principles*, and *Blasphemy*,
 (of which there are as *Various Species*, as
 there are *Different Religions* in the World,) are
 to be punish’d by *Temporal Punishments*. Now
Irreligious Principles suppose the Man, in whom
 They are, *not persuaded* of Those *Good Principles*,
 which are the Result of *True Reason*, and *Un-
 derstanding*: and they are *Points* in which ‘ His
 ‘ Reason permits Him to differ from Others.’

According to *this General Account* therefore,
 of the Magistrate’s Office; one would have
 thought *These* to be Matters *not cognizable*
 by the *Magistrate*: and No Persons indeed,
 the Objects of His *Threatnings*, or *Punishments*,
 but such as can be prov’d to hold those *Good
 Principles*, and to be *Sinners* against Their *Own
 Consciences*; or to be such as are not ‘ permitted
 ‘ by Their own Reason, to differ from their
 ‘ *Fellow-Creatures*.’ But I am sensible how ea-
 sy it is to forget, and contradict, the *Main Prin-
 ciples* laid down, in a warm Pursuit of Another
 Part of the *Cause*. It was not My present De-
 sign to take notice of these *Seeming Contradicti-
 ons*: but to propose it to be consider’d that the
 True End of the *Civil Magistrate’s Office*, is
 very different from this *General Account* of it.

He is a *Terror to Evil-Doers*, and a *Praise to
 them that do well*; let their Actions proceed from
Principles, or from the Want of *Principles*. He

is the Guardian and Defender of the *Society*, against Those who are acting as *Enemies* against it ; whether They themselves are persuaded of Any *Original Law* of Reason, or not. He is the *Punisher* or *Avenger* of All Practices destructive to *Society* ; whether They proceed from an avowed Impiety, or a mistaken Piety. He does not concern Himself with the *Principles* within ; nor whether the *Criminal's* Reason permitted Him to differ about the *Original Law* or no : but punishes Him for His *Outward Action*. The *Civil Sanction* of a *Law* is not design'd to ' make Men do, what They themselves own ' and acknowledge They ought to do : ' But to guard the *Society* against them ; and to terrify Them from any *Destructive Practices*, whether They themselves think them right, or wrong. And if All the *Murderers*, and *Robbers*, in the World, should think their *Practices* not only Lawful, but their Duty ; as many *Rebels* and *Traytors* do : it would not be at all the less the *Magistrate's Right* and *Duty*, to sentence Them to due *Punishment* ; as He does the *Rebels* and *Traytors*. He does not trouble Himself in His Enquiries, with *Their Principles*, or *Their Consciences*. His Business and Duty is to guard the *Society*, as such, from All Enemies ; whether They are Enemies by such an *Honest* and *Conscientious* Adherence to their *Real Principles*, as *God* himself may be supposed even to approve, as He is the Judge of their Spiritual and Eternal Condition ; or by the vilest and wickedest Contradiction to their own *Principles*. Nor
does

does He punish rightfully Any Man, considered as acting either *with*, or *against*, His own Conscience; but as *Acting* against the *Good* of that *Society*, of which *He* is the *Guardian*: and leaves the *Other Part* to be answer'd for, before God. In a Word, it is so far from being true, that the Peculiar Business of the *Magistrate* is 'to make Men do what They themselves acknowledge, They ought to do;' that the Great End of His Office is to guard against Those, who never concern Themselves with what They ought, or ought not to do; against *Those* who have *No Principle* in Them, to govern their Actions, higher than the *Fear* of *Worldly Punishment*: and the *Original End* of its *Institution* was, that *They* who were sensible of their *Duty*, and had a mind^e to live as Persons sensible of it, might be protected from the Insults and Injuries, of *All Others*; who were, by *His Office*, to be terrified from *Those Practices*, from which They had no *Other Motive* sufficient to keep them.

S E C T. XVII.

Of Dr. Sherlock's perfect Agreement, in Those Points particularly, in which He most of all appears to differ from Me.

I Know not how it is come to pass, that the Reverend Dr. *Sherlock* has enter'd into so large a *Field of Difference* and *Debate* with Me, upon this Part of the *Subject*: and that, which is most wonderful, in a seeming *Defense* of His
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former Principles in a *Sermon*, which was objected to Him as maintaining the *same* Principles with Mine ; and which He has been so far from giving up, or from treating as a *Composure* fram'd upon a *Scheme* of which He now sees the Error, that He has endeavoured to vindicate it, as not at all differing from His present Sentiments. Had He retracted it ; or in the least hinted that He had convinced Himself, it was indefensible ; I should not now mention it : because I think, We all write and preach, or ought to do so, not to stop our selves from growing wiser ; but to further and promote it. This raises My Wonder, upon this Head particularly : to see how much Pains He has taken, and how much Zeal He has shewn against *My Principles* ; and then, to look upon His Many Sentences in his *Serm. Nov. 5.* Which are so express, that one would think They had been pen'd on Purpose, to shew His perfect Agreement with *Me*, at least in *this* Part of the *Debate*. ‘ That the Civil Magistrate is to regard the Outward Actions of Men only as They affect Public Good.’ ‘ That in Criminal Cases, The Magistrate is not at all concern'd to enquire after the Principles or Motives of Men's Actions.’ These are *Positions*, which *He* with a great deal of Zeal opposes, as *Mine*, for many *Pages*, in what He has lately been led to write upon occasion of the *Sermon* before-mention'd ; and by endeavouring to guard *That* against the terrible Imputation of being thought to carry in it *Principles* agreeable to *Mine*.

Now let us see the *Words* of His own *Sermon*, relating to this very *Point*. After having spoken of the *Spiritual Office* of the *Ministers* of *Christ's Kingdom*, properly so call'd, He goes on thus, *p.* 10. ' But the Civil Magistrate ' has a Temporal Power ; and the Peace and ' Order of this World are His Care and Con- ' cern. 'Tis His PROPER Business to con- ' sider the ACTIONS of Men, with Regard ' to Public Peace and Order ; without re- ' specting from what INTERNAL PRIN- ' CIPLE they flow. If the ACTIONS of ' Men are such, as tend to disturb the Peace, ' or to destroy the Frame, of the *Government* ' over which He presides ; whether they pro- ' ceed from CONSCIENCE, or not, He's ' not bound to consider : Nor indeed CAN ' He ; but 'tis His Duty to punish and re- ' strain them. Whenever Men's Religion, or ' Conscience come to shew Themselves in ' PRACTICE, they fall under the Cognizance ' of the Civil Power'. The same He saith of *Principles* profess'd, destructive of the *Civil Government* : such as Those of *Papists* in *England*, in which He instances.

Again, *p.* 12. ' In Matters purely of a Re- ' ligious Nature, the State has no Right to ' impose *Penal Laws*'. But, He adds, when Mens Passions mix themselves ; and where there are *Convulsions* wrought from hence ; there the *Magistrate* has a Right to interpose. And *Why* ? Because there is something *External* appearing, which is hurtful to the *State* ; which

External

External Evil the *Magistrate* guards against, under the Notion of a *Practice* hurtful to the *State*, and not under that of a *Mistake in Religion*, from which it proceeds. For, *p.* 13. He saith, ‘ When the Magistrate calls a Man to an Account for His ACTIONS, I cannot see that it is so much as His Duty to enquire, whether the Man took what He did to be a Part of His Religion, or whether He followed the Dictates of His Conscience, or no’. But this is not all. For He there goes on. ‘ What can the Civil Magistrate have to do with such Questions? Or How can He arrive at any Evidence concerning the Truth of these Matters? His Next Words are these, ‘ The Nature of the ACTION lies properly before Him, consider’d in it self, and in its Consequences: and if it tend to Mischief, to breed Disturbance in the State, He has a Right to punish it, WITHOUT considering whether it be a Religious Action, or not’. His Words, in the next *Paragraph* but one, are very remarkable, *p.* 13, 14. ‘ The Magistrate has nothing to do with Conscience: And therefore, on *One* hand *He* has no Right to bring Conscience to His Bar, to punish the Errors, or Mistakes, of it; or to censure EVEN THE ACTIONS which proceed from it, unless they AFFECT that which is His immediate Care, the PUBLIC GOOD, or the Private Peace and Property of His Subjects’: [which, in My Sense, is Part of the *Public Good*.] ‘ And on the *Other*

‘ Hand, No One else can bring Conscience be-
 ‘ fore Him, or, by the Pleas of it, supersede
 ‘ his Authority, in any Case PROPER for
 ‘ His Cognizance. For the *Magistrate* might
 ‘ well say, The ACTION is such, as I am
 ‘ concern’d to enquire into, Conscience I have
 ‘ nothing to do with, it does not lie before
 ‘ me, and therefore, I shall not attend to its
 ‘ Pretences. Nor indeed is it possible that He
 ‘ should, since ’tis in Every Man’s Power in
 ‘ All Cases to plead Conscience’.— The *Next*
Sentence is likewise very remarkable. ‘ A
 ‘ Man under a CRIMINAL Accusation,
 ‘ might as well refer Himself to what was
 ‘ done in the *Mogul’s* Country, as to what
 ‘ pass’d at that time in His own Unsearchable
 ‘ Heart, and the Magistrate might with much
 ‘ more Reason admit the Evidence in One
 ‘ Case, than in the Other, where there is no
 ‘ Possibility of knowing the Truth’. He *summs*
 up his Doctrine in a few Words, *p.* 15. ‘ The
 ‘ Civil Magistrate is of THIS WORLD: and
 ‘ the Affairs of it are His PROPER CARE’.
 [I hope, *Religion*, as such, is not One of the
 Affairs of this World, or excluded out of the
 Number of Those things, which the *Spiritual*
Ministers of *Christ* are properly to take care
 of.] But ‘ when Men build upon Religion,
 ‘ DOCTRINES (that is, openly profess’d) or
 ‘ PRACTICES, destructive of CIVIL GO-
 ‘ VERNMENT, They must answer to God for
 ‘ perverting Religion, and to the Magistrate for
 ‘ disturbing the Public’. The Concern which

Religion, or Inward Principles, have in their Behaviour, is here left to GOD. The *Magistrate* has nothing to do with it. They are to answer to *Him*, ONLY for OUTWARD ACTIONS, affecting the *Publick*.

I am very sorry that Any Part of My Conduct has been the Unhappy Occasion of it. But, I believe, there never was an *Instance* yet, like to *this*, amongst All the *Controversies*, We are acquainted with: an *Instance* of a *Person*, not acquiescing silently in Other Mens *Censure* of *Certain Doctrines*, but *Himself* acting a Zealous Part in it; not only censuring them with *Others*, but *Himself* appearing as a *Writer*, in a particular manner, to declare His own Sentiments and His own Arguments against Them; and all the while censuring *His own Doctrines*; and arguing against *His own* Express Sentiments, never yet disavowed by Him, as He had formerly maintain'd them; but in Appearance defended. I must therefore here, beg Leave to add some *Observations* for my own Advantage, and Use. As, 1. If 'the Magistrate has Nothing to do with Conscience', as Conscience; then, He has Nothing to do with Religion, as Religion. 2. If Men must answer to *God*, and not to the *Magistrate*, as to that Part which *Religion* has in their Practices; then the *Magistrate* has no Right to concern Himself with it. 3. If the Account given here, be true, that the *Magistrate* is not concern'd even in the *Actions* of Men, unless they affect the Publick; which are His Words: then, 'Outward Actions, as They

‘ affect the Publick only, are the *Matter of Humane Laws*’, against which He has lately written many *Pages*. 4. If the debarring the Magistrate from enquiring into the *Principles of Action*, and confining Him to the *Outward Action* only, ‘ devests the *Civil Magistrate* and His *Laws of All Moral Rectitude*’; as He contends for many *Pages*, in His *Considerations*; then, He himself has done it effectually. 5. If the *Actions of Men*, without considering the *Internal Principle* from which They proceed, are the *Points* which lie before the *Magistrate*; then, neither *Religion as Religion*, nor *Virtue as Virtue*, are His proper Concern; but the *Outward Action* only, and this as affecting the *Public*: Then, the *Civil Magistrate*, as such, does not punish *Vice*, as *Sin* against the *Moral Law of God*: Then, He cannot reward *Religion*, as *Religion*, because He cannot, and is not concern’d, by *Virtue of His Office*, to judge of *Internal Principles*. Without the Knowledge of *These*, He cannot be a *Judge of Religion*: and with *These* He has as little to do, as He has with what has pass’d in the *Great Mogul’s Country*. 6. If He be not bound to consider whether *The Actions of Men* proceed really from *Conscience*, or not; but their *Actions* only; If ‘ it matters not, (as it is express’d, *Ser. p. 12.*) ‘ how WELL or how ILL a Man’s *Conscience* is informed;’ then, it is not only the *Pretenses of Conscience* which are here excluded, but All *Obligation* to consider *Conscience* and *Principles*, even supposed to be

Real.

Real. 7. If the *Magistrate* CANNOT, as He affirms, consider whether these Actions proceed from Conscience, or not: Or, if in others of His Words, He ‘cannot arrive at Any Evidence concerning the Truth of that: then, 1. I hope that Our *Saviour’s* Words, and St. *James’s*, do not affirm that He *can*, or that He *ought*. 2. I suppose also, that if this be so, the *Forms of Our Indictments* are no Argument that the *Magistrate* cites *Evidence* to prove that the Criminal ‘was instigated by the Devil;’ or that He concerns Himself, of Right, with *Principles*, and *Motives*. And 3. I would hope from hence likewise, that it is not always worthy of *Ridicule*, in *His* Opinion particularly, to argue against doing, even what is impossible to be done: since *He* himself has here endeavour’d to shew that the *Magistrate* has no *Right* to do a thing, which He presently declares, He *cannot* do.

8. If it be not the Business of the *Magistrate* to enquire whether the Man followed the Dictates of His Conscience; or not: then, His Concern is not for Virtue, as the Duty of Reasonable Creatures; or against Vice, under the Notion of *Sin*, or a Transgression of God’s Law, or a *Dishonour* to *Him*; but all relates to *Outward Actions* affecting *Public Good*. And then likewise, it is plain that His Proper Office is not *to make Men do*, or to punish Them for not doing, *what They themselves acknowledge to be their Duty*; but to guard against *All Actions* destructive to the Public, whether done *with*,

or *against*, their Consciences : that His Concern is not confined to *Points*, ‘ *in which the Reason of Mankind permit them not to differ* ; nor Himself at all obliged to consider whether *Their Reason* suffers them to differ from Others, or not, in moving them to *The Actions* : which *Actions* alone lie before Him.

Let All the World therefore, now judge, Whether *These* be the *Principles* of a *Person*, who is contending, with all His Might, that it is the *Magistrate's* Great Business, and the very *End* of His *Office*, to concern Himself with *Religion*, as *Religion* ; and arguing for a Right in Him to add *Temporal Sanctions* to *Christ's* Laws, as such : or, whether My Lot be not very *Unfortunate*, to have My *Doctrine* in a particular manner attack'd by *Him*, from whose positive and repeated *Declarations*, I might have hoped at least for some *Shelter* for it, if not for some *Support* and *Defense*. And, after having seen so great and vast a *Remove* and *Change* already, should I be convinced by *His* Arguments, to yield now, as far as He himself at present contends I ought to do it ; What *Points* will Next be brought into the *Office* of the *Civil Magistrate*, Who can tell ? Or, Who can assure Me that Some *Other Principles* shall not be found out, upon this *Subject*, which shall still make Me, in *His* Opinion, worthy of *Censure*, and of the severest *Treatment* ?

S E C T. XVIII.

The Particular Passage, cited by Dr. Sherlock, out of His own Sermon, in order to shew Our Disagreement, consider'd : and prov'd to shew Our Perfect Agreement, more than All Others.

BY what has been now said, the World will be easily led to The true Meaning of that *Passage* in *Dr. Sherlock's Sermon*, which is so often His *Refuge*, upon occasion of these pressing Difficulties. Particularly, in His *Considerations*, p. 50. ' Did I not, *says He*, expressly ' say, in the Sermon it self, (and not afterwards ' when I found Occasion for it,) That it ought ' to be remember'd that the Arguments from ' the Nature of Religion, and of Christ's ' Spiritual Kingdom, against the Use of Tem- ' poral Punishments, are conclusive only as to ' the Ministers of that Kingdom, and cannot ' extend to the Civil Magistrate? I find, My ' Lord, You are resolv'd not to remember this; ' and therefore, You charge me with extending ' the Arguments to the Civil Magistrate, which ' I had expressly said, Ought *not to be so extend-* ' *ed.*' And upon this, I am treated with very severe *Reflexions*. For which I THEN gave gave Him no other Occasion, but by shewing, Not that He himself expressly *held* that *Consequence*; (for then, there would have been no need of the *Syllogism* which I made use of, in this Case, nor of Any thing besides His own Words;)

Words;) but that it was truly a *Conclusion* from *His Principles*: a Way of Arguing which He justifies both by Reason, and His own Example, against My-self. But lest I should be thus treated again, I will beg Leave to shew *Him*, and the World, that I am so far from being resolv'd *not to remember it*, that I am resolv'd *not to forget it*. And I shall now go much farther; and shew that this *Declaration* in the *Sermon* was NOT INTENDED by Him, in Any such Sense, as He now would have the World understand it in; or as can afford Him any *Refuge* in His Difficulties: and *this*, at the hazard of being thought guilty of the *Great Presumption* of Understanding His *Meaning* in that *Passage*, better than *He* himself now appears to do.

I acknowledge that, in the *Sermon*, p. 9. He expressly says, that 'it ought to be remember'd
' that the Arguments from the Nature of Religi-
' on, and of Christ's Spiritual Kingdom, against
' the Use of Temporal Punishments, are con-
' clusive only as to the Ministers of that King-
' dom, and cannot extend to the Civil Magistrate'.
From whence, as We pass, I beg Leave to argue thus. 'Either the *Civil Magistrate* is One of the *Ministers* of Christ's *Spiritual Kingdom*: or He is not. 'If He be a *Minister* of Christ's *Kingdom*; then these very Arguments, according to Dr. *Sherlock* himself, are conclusive against *His Using Any Temporal Punishments*, with respect to Christ's *Kingdom*, or in order to promote the Ends of it: because He allows them to be conclusive against *All the Ministers* of

of that *Kingdom*. If *He*, consider'd as a *Civil Magistrate*, be not a Minister of *Christ's Spiritual Kingdom* : then, as a *Civil Magistrate*, I would beg to know, What Concern *He* can have in it ; I mean, what *Right* to bring *Temporal Sanctions* into it. To return,

The *Debate* is about the *Civil Magistrate's* adding *Temporal Sanctions* to the *Laws of Christ* ; about His concerning Himself with *Religion*, as *Religion* ; with *Inward Principles* and *Motives*, and not only with *Outward Actions*. He alledges that He never taught what I have taught ; or what has been laid to His Charge : but that He expressly declared that the *Arguments from the Nature of Religion*, &c. He would now therefore, lead Us to think that when he affirm'd
 ' Temporal Punishments not to be proper to
 ' enforce *Laws of Edicts* or *Christ's Kingdom*,
 ' He meant that *Temporal Punishments* are
proper to enforce the *Laws of Christ's Kingdom*,
 in the Hands of *Some*, tho' not in the
 Hands of *Others*. This I will believe to have
 been His Design, when He shews how a thing,
improper to enforce the *Laws of Christ*, can be
 made *proper* for the *same Purpose*, for which it
 is *improper*. I was arguing from this particular
 Declaration of *His* ; not that *Temporal Punish-*
ments were not proper for *Spiritual Officers* to
 make use of ; but that They were not proper
 for this Use ; *viz.* for the enforcing of the *Laws*
 of *Christ's Kingdom*. The *Propriety* of them
 for that Use is what He denies in that *Sentence*,
 or *Part* of a *Sentence*, to which I refer'd : Not
 the

the *Propriety* of them, with relation to the *Spiritual Character* of some Officers; but with relation to the *Spiritual Nature* of *Christ's Kingdom*; which I presume remains the same, whether We speak of the *Magistrate*, or the *Teachers* and *Pastors* in it.

This *Worthy Person*, We see, would now persuade Us that He added that *Caution* in His Sermon, to shew that He did not exclude the *Magistrate*, &c. I, on the contrary, presume to say, that He meant by that *Caution* only to guard against the Error of some very weak Persons; and that *He* intended not by it to assert Any Right to the *Magistrate*, to Use *Temporal Punishments* in *Christ's Kingdom*; (which is the only Point in Debate between Us,) but in the *Magistrate's* own Kingdom; that He meant no more, but that *Arguments* taken from the Nature of *Religion* and of *Christ's Kingdom*, did not conclude against the *Civil Magistrate's* Use of *Temporal Punishments*, in *His Own Kingdom*; and in the Affairs of *Humane Society*: or that those *Arguments* did not exempt Profess'd *Christians* from His *Temporal Punishment* of Their Actions, destructive or hurtful to *Humane Society*.

This I am perhaps, more willing to see at *this Time*, than *He* is. But it is plain to every Eye, from his own Explication of His own Meaning, in that very *Sermon*. I have just now produced several *Passages* out of it, which all follow this *famous Sentence*; and follow it, in order to explain what that *Right* is, which He there asserts to the *Civil Magistrate*. In the ve-

ry next *Sentence* to *This*, which He unfortunately desires should be remember'd, He gives *this Reason* for what He had said in it; *viz.* why *Temporal Punishments* are proper for the *Magistrate* to make use of; and not proper for the *Ministers of Christ's Kingdom*; because *These* are *Ministers of a Kingdom purely Spiritual*; and 'consider Mens Actions with respect to the 'Consequence of them in ANOTHER World.' that is, *Christ's Kingdom* is of a *Spiritual Nature*; and therefore admits not of *Temporal Punishments*: which Argument excludes equally *All Use* of Them in *That Kingdom*, whether by the *Magistrate*, or by *Any Other*. He then adds, 'BUT the Civil Magistrate has a Temporal 'Power, and the Peace and Order of THIS 'World, are his Care and Concern: 'Tis His 'proper Business to consider the ACTIONS of 'Men, with regard to Public Peace and Order, 'WITHOUT respecting from what Internal 'PRINCIPLE They flow.' So that 'tis evident that His *Argument* was taken from hence, that the *Kingdom of the Magistrate* is of quite a different Nature, from the *Kingdom of Christ*; that the *Ministers of Christ's Kingdom* consider Mens *Actions* as *Religion*, but that the *Magistrate* considers them, not as *Religion*, but only as affecting the *Public*; and so, that *Religion*, and *Internal Principles*, are quite out of His *Province*. From whence particularly, it appears as plainly as His own Words can make it, that He intended absolutely to deny *Any Right* in the *Magistrate*, to add *Temporal Sanctions* to *Religion*, as such;

or to concern Himself at all with it: and that the very *Argument* He makes use of, to prove that *Others* are, and that the *Magistrate* is not, debar'd the Use of *Temporal Punishments*, is this, that *Others* have to do with *Religion*, as *Religion*, which disdains and refuses such Sanctions, but that the *Magistrate* has not to do with *Religion*; and is not at all concern'd in it; but with the *Public Good* only: and therefore, has a *Right* to make Use of *Temporal Punishments*. How surprising therefore, is it to see this *Worthy Person* having recourse to this famous *Passage* of His own, to prove that He had heretofore expressly put in a *Caution*, and in plain Words allow'd the *Magistrate* to make Use of *Temporal Punishments* in *Religion*, or in *Christ's Kingdom*; (for which Purpose only, the *Debate* unhappily led Him to cite this *Passage*;) when it appears to the Eye-sight of the World, even as He himself explain'd *that Passage*, that He asserted to the *Magistrate* the Use of *Temporal Punishments*, merely and solely, because He did *not*, by His Office, concern Himself with *Religion*; nor had any thing to do with those *Internal Principles*, which are necessary even to the lowest Degree of *Virtue*. Nor do I conceive that He can any more alledge *this Sentence*, of All in his whole *Sermon*, as a *Place of Retreat* to flee to; unless He will maintain *These* following, to be good and *Consistent Arguments*, in the same Mouth.

‘ The *Ministers* of *Christ's Kingdom*, have No
 ‘ Right to make Use of *Temporal Punishments*
 ‘ in it; because it is of a *Spiritual Nature*. But
 ‘ the

‘ the *Magistrate* may bring *Temporal Sanctions*
 ‘ into it, tho’ it is a *Kingdom* of a *Spiritual Na-*
 ‘ *ture*. The Former consider Men’s *Actions*, as
 ‘ *Religion*: and therefore may not make Use of
 ‘ *Temporal Punishments*. The *Latter* may make
 ‘ Use of *Temporal Punishments* in *Religion*, because
 ‘ They do not, and cannot, consider Mens *A-*
 ‘ *ctions*, as *Religion*; or concern Themselves
 ‘ with the *Internal Principles* of them.’ Which
 in other Words is to say, ‘ because Their Of-
 ‘ fice does not lead them to concern Them-
 ‘ selves with *Religion*; therefore, They *May*, of
 ‘ Right, concern Themselves with it.

But besides this, it has appear’d fully from
 All the *Passages* before-cited, that His De-
 sign throughout *this Part* of *His Sermon*, (in
 which He was to explain what He meant in
 that *Sentence*,) was to shew that (notwithstand-
 ing what had been said about the *Nature* of *Re-*
ligion and *Christ’s Kingdom*,) the *Civil Magistrate*
 may, and ought, to punish All *Outward Actions*
 (and only *Outward Actions*) of Men, prejudicial
 to the *Public*, tho’ proceeding from the *Conscien-*
ces of the *Agents*: And that the Difference He here
 makes between the *Magistrate* and the *Ministers*
 of *Christ’s Kingdom*, is not this, that the *Magi-*
strate may bring *Worldly Force*, and *Worldly Pu-*
nishments, into *Christ’s Kingdom*, any more than
 They may; but that the *Magistrate* may use
 Them in *His own Kingdom*: not to determine,
 or concern Himself with, Any Man’s *Religion*, as
Religion, but to hinder Any Man’s *Religion*, or
Conscience, from being Hurtful to *Humane Socie-*
ty,

ty, by punishing even those *Outward Practices* which may proceed from His Conscience, for ought He knows, if they are such as are prejudicial to the *Public*, which is His peculiar Care.

I do therefore, as He will see, *remember* this *Sentence*, in which He has often taken Refuge: and I promise Him always to *remember* it. I *remember* the very Purpose, for which it was said. I *remember* His own *Explication* of it in the *same Sermon*, at a Time when He knew better what He meant by it, than He can now; and when He had none of those *Prejudices* to hinder Him from knowing His own Meaning, which He has at this Time. And I find, upon the whole, that *this very Sentence*, with All the *Circumstances* of it, both justifies *Me*, in what *I* have fix'd upon *Him*; and helps to shew the World how Certain and Undoubted it is, that *Our Doctrines*, relating to this *Second Part* of the *Charge* against *Me*, must stand approved or condemn'd together; and that *He* has not hitherto stir'd One Step, either in censuring *Me* for them, or writing in Defense of that *Censure*; without censuring *Himself*, and writing against *Himself*, even in *Points* which He still keeps and contends for, as *His own*.

S E C T. XIX.

Two Questions relating to the Royal Supremacy, consider'd and answer'd.

HAVING thus shewn the perfect *Agreement*, in the Main Foundation of *My Doctrine*, between this *Worthy Person*, and *My-self*; I may the better be able to answer, to the Satisfaction of *Himself*, and of *Those* who think with Him, the *Two Questions* relating to the *Royal Supremacy*, propos'd by Him, in His *Considerations*, p. 57. which here properly come in, under the *Charge* of the *Committee* relating to the Injury done by *My Doctrine* to the *Kings Supremacy*.

The *first* is, 'Whether the Royal Supremacy does not carry in it a Power of applying, and a Trust obliging to the Application of, the Sanctions of Humane Laws, in the Case and on the Account of True Religion?' To which I answer, with *Himself* in perfect Agreement with Me, That there can be *No Trust* to do *Impossibilities*; and that the *Civil Magistrate's* Concern is about *Outward Actions*. If *Outward Actions* be *True Religion*; then this Trust is implied in the *Supremacy*. If They be not *True Religion*; then it cannot be implied in it: because, in the *Execution* of it, He can go no farther than *Outward Practices*; nor ever does, as this *Worthy Person* shews in the *Passages* just now cited. All that He can do, on the Account of *True Religion*, may be implied in the *Trust* mention'd: but nothing more.

The *second Question* is, ‘ Whether Any one ought to be invested with a Power of doing, or may receive a Trust obliging Him to do, what is contrary to the Interest of True Religion, or tends to the Destruction of it ? ’ To which I answer, That I do not see but that a Man may receive a *Trust*, or may undertake to execute an Office, in which He is tied up by *Methods* already agreed upon ; and obliged to a Conduct, which tho’ contrary to the Interests of True Religion, in the Sense often explain’d by Me ; and truly so, as it tends to make Men Hypocrites ; yet does not, in Fact, necessarily destroy it. He seems to Me, to be in much the same Case, with a Person left Trustee by *Another*, to enstate His Son, in due time, in the Possession of a *Vast Estate* : which Trust He may both accept and execute, even tho’ He should be certain that the Young Man’s Virtue would be utterly ruin’d by so *Great Temptations* as this would cast in His way : much more, when He is only an *Instrument* of administering something, which He has no Right of Himself, to alter ; and which is, in its tendency only, of hazardous Consequence to Virtue. But, As this All relates, in the *End*, to *Those Acts* particularly of the *Legislative Authority*, which confine the *Offices* of A *Kingdom of this World*, by *Tests* taken from a *Kingdom which is not of this World* : I am not backward to answer,

3. That I did publickly, many Years ago, declare My Sentiments against the Making such *Acts* ; that I do still, (I hope without Offence, and

and without an unpardonable Crime,) totally disapprove of Them ; that I still think them contrary to the *Interests* of *True Religion*. Nay, I think them contrary to the Interest of the *Church of England* in particular ; if, as I think, the *Interest* of it consists in the *Addition* of Honest and Sincere Men to Its *Communion*, and in the giving no Encouragement to *Atheistical*, and *Hypocritical Professors*. But since I never affirm'd that *This Method* did necessarily, and in Fact, destroy All Religion ; but only that it was contrary to the *Interests* of it, As it is contrary to the *Maxims* upon which Our Blessed Lord founded *His Kingdom* ; and as the *Motives* of *this World* are contrary in their *Tendency* to *Those* of the *Other* ; I may very consistently maintain it to be lawful for *Any One* to take upon Him a *Trust*, and to perform it in the best manner possible, of executing such *Laws* as *These*, which *He alone* neither made, nor can unmake. I leave to *Others* the *Right* of thinking for Themselves. But I hope, it is No Crime, not to approve of *Every Law* in the *Statute-Book* : or at least, not to take My Notions of the *True Interest* of *Religion* from *Acts* of *Parliament*.

If the *Worthy Person*, from whom particularly these *Questions* seem to have come, (by what is said by Dr. *Sherlock*, *Consider*. p. 58.) does not think *These Answers* satisfactory ; I can desire no *Greater Advantage* to the *Cause* of *Truth*, than that *He*, who has both *Capacity* and *Inclination* to shew *My Weakness*, should himself endeavour to do it. I would willingly save him any *Trou-*

ble that I could, fairly and honourably. But as this is a Most Important Matter, and as He has *Abilities* for the Work, I had rather *provoke* Him to lend His helping Hand to point out the *Truth*, and to shew Us what misleads Us ; than that the *World* should still be in the Dark, in a *Point* of so great Consequence. And as I can declare to All the World that I have neither *Interest*, nor *Pleasure*, to determine Me against *His Arguments* ; so, if They shall appear good and convincing, I will instead of attempting to weaken them, do my utmost to strengthen and confirm Them. One thing only I may beg, upon this Subject, that, if what I have now said will not *save Him the trouble of contending with Me*, He will not think it sufficient to put *Questions* to Me, the Difficulty of answering which, He knows to arise solely from *Worldly Considerations* : but that He will enter into the *Nature* of the thing, antecedent to All Humane Constitutions ; and shew the World that What I blamed is *not* contrary to Our *Saviour's* Maxims ; or that, being contrary to His Maxims, it is notwithstanding this, full as agreeable and useful to the *True Interest* of *His Kingdom*, as *Those Maxims* of His are, to which it is *contrary* ; or that *Christ* Himself made no Difference, as to their Influences upon *True Religion*, between *This World*, and *That* which is to come ; between the *Motives* of *This*, and *Those* of a *Future State*. If He would enter into the *Heart* of this *Debate*, I doubt not, the World would receive Great Benefit from His Labours. And therefore tho', if I

thought

fought after *Victory*, I should be far from desiring this for My own sake ; yet, as I sincerely wish that the *Truth* may be tried, and appear in its full Strength, on which side soever it be ; Nothing would be more agreeable than the Accession of *His Thoughts* and *Notions*, to so Great and Important a Subject.

S E C T. XX.

The Charge relating to the Act of Uniformity, consider'd.

I Have been the more willing to consider *Every Particular* that can seem material to the *Subject* I have been now upon, because it is of *Great Importance* both to *Religion* and *Civil Government*, to fix the Bounds of the *Magistrate's Office*, consider'd as *such* ; and because *This*, once truly fix'd, will be the Foundation of determining All Points, and resolving All Difficulties, relating to *this Part* of the present *Debate*. I have now consider'd the full Force of the *Objections* of the *Committee* against *My Doctrine*, relating to *Temporal Sanctions* in *Religion* properly so call'd : and I have carefully examin'd the *Reasonings* of that *Worthy Person*, upon the same Subject, who has given the World *His Thoughts* upon it, besides what are contain'd in the *Report* it self ; because this is the Part of the *Charge* against Me, which seems, in a peculiar manner, *His Province*. I now return to the *Representation* of the *Committee* ; which goes on, p. 12. thus, S 3 ' The

‘ The Passages produced under this Head are
 ‘ as destructive of the Legislative Power, as of
 ‘ the Regal Supremacy. But the Acts for *Uni-*
 ‘ *formity of Publick Prayer* ; and the Articles for
 ‘ *Stablishing of Consent touching True Religion,*
 ‘ (which, in the last of the said Acts, are en-
 ‘ joynd to be subscribed by several Degrees of
 ‘ Persons Ecclesiastical,) being the Main Fence
 ‘ and Security of the Established Church of
 ‘ *England*, They seem to be singled out by His
 ‘ Lordship to be render’d Odious. The Passage
 ‘ We refer to, is to be found, *Page 27, 28, 29. Ser.*
 ‘ *There are some profess’d Christians, who contend*
 ‘ *openly for such an Authority as indispensably*
 ‘ *obliges all around them to Unity of Profession :*
 ‘ *that is, To profess even what they do not, what*
 ‘ *they cannot, believe to be true. This sounds so*
 ‘ *grossly, that Others, who think They act a glorious*
 ‘ *Part in opposing such an Enormity, are very*
 ‘ *willing, for their own sakes, to retain such an*
 ‘ *Authority, as shall oblige Men, whatever They*
 ‘ *themselves think, tho’ not to profess what They*
 ‘ *do not believe, yet to forbear the Profession and*
 ‘ *Publication of what They do believe, let them be-*
 ‘ *lieve it of never so great Importance. Both these*
 ‘ *Pretensions are founded upon the mistaken Notion,*
 ‘ *of the Peace, as well as the Authority, of the*
 ‘ *Kingdom, that is, the Church of Christ. Which*
 ‘ *of them is the most insupportable to an Honest*
 ‘ *and a Christian Mind, I am not able to say : be-*
 ‘ *cause they both equally found the Authority of the*
 ‘ *Church of Christ upon the Ruines of Sincerity*
 ‘ *and Common Honesty ; and mistake Stupidity and*
 ‘ *Sleep.*

‘ Sleep for Peace : because They would both equally
 ‘ have prevented All Reformation, where it has
 ‘ been ; and will for ever prevent it, where it is
 ‘ not already : and, in a Word, because Both equal-
 ‘ ly devest Jesus Christ of His own Empire, in His
 ‘ Kingdom ; Set the Obedience of His Subjects loose
 ‘ from Himself, and teach them to prostitute their
 ‘ Consciences at the Feet of Others, who have no
 ‘ Right, in such a Manner, to trample upon them’.
 Instead of answering these Reasons, the Com-
 mittee chuse to proceed thus. ‘ If Your Lord-
 ‘ ships consider by what Authority the Acts of
 ‘ Uniformity were enacted ; by Whom the Arti-
 ‘ cles were made, and by Whom ratify’d and
 ‘ confirm’d ; You will discern who They are,
 ‘ that are said to devest Jesus Christ of His Em-
 ‘ pire in His own Kingdom ; and stand charged
 ‘ by His Lordship, in the indecent Language
 ‘ of Trampling upon the Consciences of O-
 ‘ thers.’

To all which I now come to answer. And
 I. I acknowledge that the *Passages* before cit-
 ed, have the same Influence upon the *Legislative*
Authority, as upon the *Royal Supremacy* : because
This is determin’d and govern’d by the *Legisla-*
tive. But how They ‘ are Destructive of the
 ‘ Legislative Power,’ does not appear, even sup-
 posing them to contradict *One* or *Two Acts* of
Parliament : unless, to contradict *One Act* of
Parliament be to *Destroy* the *Legislative Power*.
 Much less, is this a Reason for Christians to
 give, or to be guided by, in Cases of so great
 Moment to Religion.

2. The particular *Passage* here produced had not the least original relation to the *Power* of the *State*; or the *Legislative Authority* of Any Kingdom: but refer'd entirely to the *Authority* of the *Church*, properly so call'd; or to what *Authority* Christ had left to it, or to Any Part of it, consider'd as a *Church*. And there are Two Sorts of Persons blam'd in it. 1. The *Romanists*, who contend professedly for such an *Authority* in the *Church*, as indispensably obliges All around them to Unity of *Profession*, even against their *Consciences*. 2. Some amongst *Protestants*, who contend as openly for such An *Authority* in the *Church*, as can oblige Men to be *Silent against their Consciences*; that is, in Points in which They think it to be their Duty, and to be of the Utmost Importance, to speak their Thoughts. And this was expressly design'd against some Notions, which I thought wholly destructive to All sincere Religion; some particular Explications, which interpreted the *Authority* of the *Church*, (not of the *State*,) in this manner. So that, whatever My Opinion be of these *Acts of Parliament*; or whatever the *Consequence* of My Doctrine, in this *Passage* be, with respect to Them: yet, I was so far from *singling Them out to be render'd odious*; or from *intending* to comprehend Them in what I said; that I did not so much as think of Them.

3. My *Lords* the *Bishops* need not be troubled to consider ' by what Authority Any Acts of Parliament, or Articles, have been made, or

{ rati-

'ratified.' in order to 'discern Who They are
 'that stand charged here by Me, of devesting
 'Christ, &c.' For I My-self have, without Any
 Disguise, told the whole World in the *Passage*
 it self, whom it was that I was finding Fault
 with, *viz.* the *Two Sorts of Profess'd Christians*,
 now mention'd. But what I said of 'Devest-
 'ing Jesus Christ of His Empire in His own
 'Kingdom; and of teaching His Subjects to
 'prostitute their Consciences at the Feet of O-
 'thers, &c.' was not spoken of either of *These*
Persons, or of Any Other *Persons* in the World,
 but of the *Pretensions* themselves; the *Princi-*
ples of these *Persons*, leading to this, in their
Consequences. And as I intended *No Indecent Lan-*
guage to Any *Person* upon Earth; so I hope, it
 is no Crime, nor Offence against *Principles*,
 which can neither take nor give Affronts, to
 charge *Them* with their necessary or appearing
 Consequences. And if these *Worthy Persons* see
 their *Consequences* to reach farther, than I then
 thought of; even to the Prejudice of the *Act* of
Uniformity, and the *Articles* of the Church of
England: They might, I humbly presume, have
 done That *Act*, and Those *Articles*, a greater
 Piece of Service, than to have left such a *Charge*
 upon them, without answering Those *Reasons* I
 give for what I have advanced. For to lay this
Charge expressly against *Them*, which I never
 did; and to leave My *Reasons* standing in their
 full Force, without shewing the *Weakness* of them,
 is much more effectually to 'single *Them out*
 'to be render'd odious,' than Any thing which
 I have done, or said.

4. In the *same Passage*, I do not only affirm what I think ; but give My Reasons for it to this Purpose. ‘ An Authority in the Church, which is founded upon the Ruines of Sincerity and Honesty, cannot be Just and Rightful. But an Authority obliging Men, either to *Profession*, or *Silence*, AGAINST their own Consciences, is such an Authority. And therefore, cannot be Just and Rightful.’ And again, ‘ Whatever would have prevented the *Reformation* where it is ; and will prevent it where it is not ; cannot be implied in the *Notion* of *Church Authority*, to be embraced by Any *Protestant*. But the Authority to oblige Men to *Profession*, or to *Silence*, AGAINST their own Consciences, would have prevented in All *Protestant* Countries, and will still prevent in all *Popish Countries*, the *Reformation* from *Popery*: Therefore, This cannot be justly and rightfully a Part of *Church-Authority*.’ And again, ‘ Whatever *Humane Authority* (so call’d) de- vests *Christ* of His Empire ; and teaches His Subjects to prostitute their Consciences ; and pretends to give Others a Right to trample upon them ; cannot be an Authority agreeable to His Will. But an *Authority* pretending to oblige Men to *Profession*, or *Silence*, AGAINST their own Consciences, is an *Authority* trampling upon their Consciences, in the most exact and strict Sense of the Word. Therefore, it cannot be any Part of that *Authority*, which *Christ* Wills should be assum’d or exercis’d by His *Church*. And there- fore,

fore, likewise, I have us'd no *Indecent Language*; nor indeed said so much of the *Pretension* to such *Authority*, as it deserves.'

But this is not all. For the *Question* to *Christians* and *Divines* particularly, is, Whether these Arguments are good and conclusive; or not. If they be not; *that* is the single Point, which ought to be shewn. If they be; it is of small Importance to *Christians* and *Divines*, if they should be found to contradict the *Notions*, or *Laws*, of All Humane *Authority* put together. But I suppose, No Christian can think *this* a fit *Argument*, of it self, against Any *Doctrine*, that it contradicts an *Act* of *Parliament*; and therefore, it cannot be true.

5. Having explain'd what I have said, and what indeed needed no Explication; it will now appear that the *Act* of *Uniformity*, and the *Thirty Nine Articles* of the *Church of England*, are not, so much as by any remote Consequence, concern'd in this *Particular Passage*. What is blamed in it, is the *Pretension* to an *Authority* to oblige Men either to *Profession*, or to *Silence*, even *against* Their own *Consciences*. Now the *Act* of *Uniformity*, (which is to be consider'd, in Its present Condition, together with the *Act* of *Toleration*,) does not oblige Any to *Conformity*, but Those whose *Consciences* approve of it. And the *Articles* of *Our Church* are only subscribed by *Divines*, who Themselves profess to do it *Ex animo*; and to be allowed by their own *Consciences*, to do this. Nor were These *Articles* ever so much as confined to *Any One* particular

ricular Determinate *Sense* ; but on the contrary, were by *Public Authority*, as long ago as the Time of King *Charles* the I. declared to admit of *Several Senses* : which was then found expedient even for the Honour and Use of the Highest and Strictest *Churchmen* themselves. All the World knows that Archbishop *Laud*, in Points once thought as Fundamental and as Essential to *Orthodoxy*, in the *Church of England*, as They are still amongst some *Protestants*, altered the whole Current of the *Receiv'd Doctrine* ; and accommodated this, so alter'd, to the *Words* of the *Articles*, first fram'd upon Another Scheme. And, before His Time, One of the *Articles* particularly, *viz. of the Descent of Christ into Hell*, was it self alter'd, on Purpose that it might admit several Different Senses. Let therefore, the *Titles* of the *Articles*, or of the *Act* before-mention'd, be what it will ; it is evident, there is no such *Authority* pretended to, in *Either*, as to oblige Men either to *Profess*, or to be *Silent*, AGAINST their own Consciences.

If the *Learned Committee* shall think fit to shew that there is such an *Authority* pretended to, and asserted ; then, the *Points* will be, *Which* much yield, *Reason* and the *Gospel* on One Side ; or *Humane Worldly Pretensions* on the Other : and whether the *Attempt* to shew this, or the *Insinuation* of it, be exceedingly for the Honour or Advantage of the *Church Establish'd*. For My-self, I must presume to declare it as My Judgment, that an *Establishment*, without this *Liberty* and *Toleratation*, tho' at first the *E-*
stablishment

Stabliſhment of a Method of *Worſhip, Govern-ment, and Diſcipline*, very good and blameleſs in it ſelf, yet would procure, and at laſt end in, juſt ſuch a *Peace, Stupidity, and Lethargy*, as is not only *ſeen*, but *felt*, in too Many Other Countries. They that will, may call it a *Bleſſing*: and magnify the *Indolence, and Eaſe*, that are enjoy'd under it. And they may appeal to *Spain, to Italy, to Sweden*, for *Teſtimonies* to it. But *Others*, who look upon the *Issue* of Things, and have caſt up the Whole of the Account, and have obſerv'd how effectually it has depopulated Nations, and laid waſte flouriſhing Countries, and deſtroy'd the very *Vitals of Civil Society*, have not doubted to eſteem, and call, a *Devaſtation by Goths and Vandals*, the *Greater Bleſſing* of the *Two*. Nay, This *Latter* has ſometimes prov'd a *Bleſſing*, when it has rous'd up the *Spirit* of a *Dead People*; and left behind it Excellent Models of Government. But the *Former*, the more ſecure and the more undiſturb'd it is; the more *Ignominious*, and the more *deſperate* is the *Condition* of Thoſe, who are chain'd and fetter'd in it. It is a *Devaſtation* that conſumes in *Silence*, without Mercy and without End. To return,

6. It will appear that the *Learned Committee*, by condemning what I have here laid down, do in Truth claim an *Authority*, which is, in Effect, *Absolute*. For if there be an *Authority* in Any *Chriſtians*, obliging Men to *Silence*, in ſuch Senſe that They have no *Right* to gainſay or contradict whatſoever is once determin'd; even
in

in Points of the greatest Importance, and Points in which *Their own Consciences* direct them to speak : *then*, there is an *Absolute Authority*; an *Authority*, to which Men are *absolutely* and *indispensably* obliged to submit, (not their *Inward Sentiments* indeed, but, which is more inconsistent and more insincere,) Their *Outward Practice*, even *against* their own *Inward Sentiments*. *This* is what I disapprov'd of, in *That Passage*. And *this* is what *They* must approve of, and claim, who censure *That Passage*. And consequently, however uneasy and disagreeable *this* may be to *Some Persons*; I think, this is a farther Demonstration, that *They*, who will *not* in Words *claim* an *Absolute Authority*, nay, who will often in Words *disclaim* it, yet, in Fact are willing to keep their Eye still upon it, and not wholly to lose Sight of so Great a Good; and that the *Committee*, in this Place, censure the *Sermon* it self, from which *this Passage* is quoted, not for denying *All Authority*; not for denying a *Right* of refusing to *Open Sinners* the *Holy Communion*, which *I* never thought of, and in which *some Persons* are exceedingly desirous to have *The Whole first Charge* swallowed up; but for denying an *Authority* in *Any Christians*, to which *Other Christians* are *indispensably* obliged to submit themselves; that is, An ABSOLUTE Authority, properly and truly speaking. *They* may differ from *their Brethren* of the *Committee*; and *They* may do well to declare it. But *They* have no Right to make the *Private Sentiments* of *Two Persons*, to be the *Whole Representation*; or

the *Whole* of what I must consider in My *De-
fense*.

7. It will appear likewise, that in this very *Pas-
sage*, so much blam'd as prejudicial to the *Estab-
lish'd Church*, and now in the *Defense* of it, I
take the *Part* of *This Church*, and am oblig'd to
do so, against *Those* who would seem so much
more concern'd for it, than They are willing to
believe Me to be. I therefore, must observe
that the *Pretensions*, which I there blame, are
such *Pretensions* to *Church-Authority*, as if once
admitted as *Essential* to it, will immediately de-
stroy the *Whole Right* which this *Establiſh'd*
Church ever had so much as to *be*. For if the
Authority of the *Church* imply in it an *Authority*
obliging the *Inferiors* in it, either to a particu-
lar *Profession*; or to *Silence*: there could not
have been any *Reformation* here in *England*, be-
cause, upon this Supposition, it could not have
been rightfully attempted. The *Popish Church*
must have remain'd in Possession of its *Profound*
Peace; and the *People* and *Clergy* all have re-
main'd in a *solemn Silence* at least; let Them have
been never so fully perswaded of the *Errors* of it.
But *They*, who condemn what I have said, must
maintain that there is such an *Authority*, obli-
ging at least to such a *SILENCE*: that is, to a
Silence, as absolutely inconsistent with the very
Supposition of A *Reformation*, as even the Ap-
probation of All the *Doctrines* of the *Romish*
Church could have been: and consequently, must
maintain that there was an *Authority* in the *Church*
then in being, obliging Christians not to di-
sturb

sturb its *Peace*, by breaking *Silence* under its Oppressions and Usurpations; and so, that the *Church of England* had no *Right* so much as to be.

To attempt therefore, to enlarge or secure the Interest of the *Church of England* by Any such *Principles*, as were really the very *Principles*, which would have kept it from being; and to think that, because we have an *Excellent Church* now, therefore the *same* Principles and Methods are lawful and fitting, which were *not* lawful nor becoming, in the *Case* of *that Church*, from which *This* has separated and reform'd; is totally to overlook the true Nature of *Principles*; and not to remember that they are always the *same*; always equally inflexible, and equally good, or equally pernicious: It is to bring a Disgrace upon this *Church* it self, by supposing that it stands in need of being supported by what it fled from; and defended by what it abhorr'd in its Original: It is to forget that *Truth* neither wants, nor accepts, the *Methods* of Falseness; nor can be built up by them; and that the more Excellent any thing is, the less Need it has of Any such Defenses, as that which is less Excellent wants; and particularly of any *such Defenses* as were the *Sole Guard* of its Greatest Adversary, and utterly disliked and condemned by it, as such: In a Word, It is making *That* to be for the *Interest* of the *Church*, which would have prevented its very Being; or, in other Words, It is *Securing* the *Building* by *Destroying* the *Foundation*. I must therefore, leave it here a-

gain to the *Judgment* of All Impartial Persons, whether *They*, or *I*, do most consult the *Honour* and *Interest* of this *Establish'd Church*: *They*, who suppose it to rely upon an *Authority*, which it self abhor'd, and fled from; or *I*, who suppose it to disclaim it *now*, as much as *formerly*: *They*, who make it to *build again the Things which it destroy'd*; or *I*, who make it continue to *destroy* what it *destroy'd* at first: *They*, who look ever at the *Top*, and add to its *Weight* and *Bulk*, Things not suitable to the *Model* of it, nor proportionable to the *Strength* of the *Foundation*; or *I*, who would willingly take care *first*, that the *Foundation* be preserv'd untouch'd, unshaken, and unmolested, on the *Rock* upon which it is built; and *then*, that nothing be rais'd up upon its *Roof*, either for *Ornament*, or *Defense*, which either will not fort with the *Design* and *Materials* of the *Building*, or will be too heavy and dangerous for the *Foundation* it self.



T

C H A P.



CHAP. III.

SECT. I.

The Whole Charge, as summ'd up by the Committee at last: and a Particular Passage cited by Them, consider'd.

THE Committee, after the foregoing Passages cited, and their particular Observations upon Every One of Them, conclude with drawing up the General Charge, and endeavouring to prove it by a General Argument, fram'd upon the foregoing Observations. Their Words at full length, are these.

‘ Your Lordships have now seen, under the
‘ *First Head*, That the Church hath No Govern-
‘ nors, No Censures, No Authority, over the
‘ Conduct of Men, in Matters of Conscience
‘ and Religion. You have seen under the *Se-*
‘ *cond Head*, That the Temporal Powers are ex-
‘ cluded from Any Right to encourage True
‘ Religion, and to discourage the contrary.

‘ But, to do Justice to his Lordship’s Scheme,
‘ and to set it before you in its full Light, We
‘ must observe, that He farther asserts that
‘ Christ Himself (the only Power not yet ex-
‘ cluded) *never doth interpose*, in the Direction
‘ of His Kingdom here. After observing, p. 13.
Serm.

‘ *Serm.* That Temporal Law-givers do often
 ‘ interpose to interpret their own Laws, He
 ‘ adds—— ‘ *But it is quite otherwise in Religi-*
 ‘ *on, or the Kingdom of Christ. He himself never*
 ‘ *interposeth, since His first Promulgation of His*
 ‘ *Law, either to convey Infallibility to such as*
 ‘ *pretend to handle it over again; or to assert the*
 ‘ *true Interpretation of it, amidst the various and*
 ‘ *contradictory Opinions of Men about it.* ‘ To the
 ‘ same Purpose He speaks at p. 15. in a Pas-
 ‘ sage before recited.

The *Argument* They frame from All this, now follows.

‘ Since then there are, in the *Church*, No Go-
 ‘ vernors left; in the *State*, none, who may in-
 ‘ termeddle in the Affairs of Religion; and
 ‘ since Jesus Christ Himself never doth inter-
 ‘ pose: We leave it to Your Grace, and Your
 ‘ Lordships to judge, whether the Church and
 ‘ Kingdom of Christ be not reduced to a Mere
 ‘ State of Anarchy and Confusion, in which E-
 ‘ very Man is left to do what is Right in His
 ‘ own Eyes.’

There being a *Passage* here cited out of *My Sermon*, which has not been before produced; and cited as something which adds to their present *Argument*; I cannot but observe, in what manner this *Learned Body* chuse to represent it; and what it is They must contend for, if They censure that *Sentence*. They are pleas’d to lay it upon Me, that I assert, that Christ Himself never doth interpose in the *Direction of His Kingdom here*. It had been much more equitable to

Me, and easy to *Themselves*, to have left My own Words, as They are. I do not assert, that 'Christ never interposeth in the Direction of 'His Kingdom.' But I assert that, since the first Promulgation of His Law, 'He Himself 'never interposeth, either to convey Infallibility to the Interpreters of it; or to declare 'which of all the various Interpretations of it, 'is the True One.' And now, Is this a fit *Proposition*, for *Protestants* so much as to seem to disapprove of? Or, Is this asserting absolutely that Christ doth, by *No other Method*, interpose in the Direction of His Kingdom? Nay, Is not *this* what *All Protestants*, of *All Denominations*, even whilst They are tearing one another to Pieces upon other Accounts, perfectly agree in? If therefore, Christ does *not* interpose so, as to make Any Christians *Infallible*; or, which is much the same, so, as Himself to declare the Particular True Interpretation of His own Law: then, I have said nothing but what is Justly and Exactly agreeable to Truth. If he does interpose for Those Purposes; let it be shewn plainly, *where, when, and By whom*: and let *this* alone be the *Contention* between *Us* and the *Roman-Catholics*, not that there is no such Thing, either promis'd or convey'd by Christ, as *Infallibility*; but that what *They* only vainly pretend to, *We* have, in Reality.

Again, If Christ *may interpose in the Direction of His Kingdom*, in some manner unknown to Us; notwithstanding that He does *not interpose to convey Infallibility to Men*, &c. then, I have

have not denied the *former*, by asserting only the *latter*. But If He cannot interpose in *any* manner, or for any other Purpose; because He never does interpose for Those particular Purposes mention'd: then, these *Worthy Persons* themselves will, I presume, be equally guilty of the same Crime of *Excluding Him*; because They will, I am confident, say, upon any *other* good Occasion, the very Thing which I say *here*; *viz.* that ' He never interposeth to convey Infallibility, or to declare which is the True Interpretation of Any Part of His Law.' Whatever I had said, They ought in Equity, to have left it to the World, as it was in it self: and not to have chang'd a Particular and Restrain'd Proposition into an *Absolute One*. And, as it is in it self, If They produce it, as what They censure in *Me*; They censure *Themselves*, and *All Protestants* equally, at the same Time: there not being *One* in the World, who does not assert the same. If They produce it, *without* disapproving or censuring it; They produce it to No Purpose: since it adds neither to *My Guilt*, nor to *Their Argument*. To which I now return.

S E C T. II.

The General Concluding Argument of the Committee answer'd.

I Shall now *first* give a *General Answer*, to their *General Argument*; keeping as near as I can to their own *Words*: and *then*, add a few *particu-*

lar Observations upon some Parts of it. My *Answer* therefore, in general, is this.

‘ The World has now seen, from My *Defense*, under the *first Head* of the *Charge* against Me, That I have denied to the Church, *No Governors*, but what are, in Effect, *Absolute Governors* OVER the Consciences and Religion of Christ’s People: that I have denied *No Censures*, but such as pretend to be *Decisive*, and to affect the Condition of Christians, with respect to the Favour of God, and Eternal Salvation: not the Right of Judging an *Open Notorious Sinner* to be unworthy of the solemn Tokens of *Church-Communion*; but the *Right* of Judging, Censuring and Punishing the *Servants of Another Master*, in quite another Sense: that I have denied *No Authority*, but *That* to which Christians are *absolutely* and *indispensably* bound to submit their Conduct; None, but *That*, which is declared to oblige Them either to *Profession*, or to *Silence*, AGAINST their own Consciences: that is, *No Authority*, but what is perfectly inconsistent with the *Supreme Authority* of *Christ* Himself in his own *Kingdom*; *No Authority*, but what this *Reform’d Church* of *England*, has it self thrown off; and upon the Opposition to which, It is entirely founded.’

‘ The World has seen, from My *Defense*, under the *Second Head* of the *Charge* against Me, that I have ‘ excluded the *Temporal Powers* from ‘ Any Right to encourage True Religion, or ‘ discourage the contrary,’ in that Sense only, in which it would be injurious to *True Religion*

to grant it ; and wholly foreign to, and inconsistent with, the Office of the *Civil Magistrate*, as such.'

' It has now appear'd that I have excluded ' Christ from Direction, in His Own Kingdom,' in those Particulars only, in which it has pleas'd Him, to exclude Himself ; and in that Sense, in which *These Worthy Persons*, together with All *Protestants*, constantly themselves exclude Him.'

' I leave it therefore, to The World to judge, ' Whether I have, by my *Doctrine*, reduced the ' Church and Kingdom of Christ to a Mere ' State of Anarchy and Confusion,' in Any Sense, but *That*, in which All *Christians*, and All Members of this Church, and All who have reform'd from the *Usurpations* of *Popery*, if They will be consistent with Themselves, must do it : All *Christians*, if they will continue firm to their Profession, and be the *Disciples* of *Christ*, and not of *Men* ; And All *Protestants* of *this* Church particularly, if They will not deny the *Right* Their *Predecessors* had to depart from *Former Governors*, and to disregard the *Censures* and *Thunders* of Those who were set over them ; or, if They will not disown the *Right* of this Church, to be what it now is : And, in what I have taught particularly about *Church-Authority*, Whether I have done any more towards ' reducing the ' *Church* of *Christ* to a Mere State of Anarchy ' and Confusion,' than the *Doctrine* of *Christ* Himself has done ; any more, than the *First Principles* of this *Reformed Church* of *England*

have done ; any more than All, who have writ against *Popery*, with any Degree of Reputation and Success, have constantly done. And therefore, as I have now a greater Pleasure, in the *Serious Review* of what I have preach'd, after so severe an Examination of it, than I had in the Preaching it : so, I am content to bear *All* the *Reproach* it can intitle me to ; and to suffer under Those *Censures*, which must at the End affect even the *Great Author* and *Finisher of Our Faith*, Himself ; and All who have, in the several Ages of the Church, asserted *His* Supremacy ; and All who, in these later Ages particularly, either first founded, or have since defended, the *Church of England*, by gloriously opposing Themselves to the *Tyranny* and *Usurpations* of a *Church*, which claim'd this very *Authority* OVER the Conduct of Men, in Matters of Conscience and Religion, which I have, I thank God, sincerely oppos'd.

S E C T. III.

Some Particular Observations, added.

HAVING thus given a *General Answer* to the *General Argument* of the *Committee* ; I cannot persuade My-self to leave so important a Matter thus : but must add a few *Particular Observations*, to lead the World the better to judge what is here advanc'd, and claim'd, on *their* Part ; as well as what is condemn'd, on *Mine*. And,

I. I can't forbear to observe that the *Church of Rome* is the only *Christian Church*, that We
know

know of, which claims *expressly* the *Authority* here, in effect, claim'd by the *Committee*, viz. An 'Authority OVER the Conduct of Men, in 'Matters of Conscience and Religion;' that is, An Authority, UNDER which God has put the Conduct of Men, in Matters of Conscience and Religion: Or, such an *Authority*, as can by Right oblige Christians either to the *Profession* of whatever is determin'd by it; or to *Silence*, under the Burthen of such Determinations. The *Church of Rome*, I say, is the only *Church* which *expressly* claims such an *Authority*. Consequently, the *Church of Rome* alone receives Benefit from this *Claim* of a *Committee* of *Protestant Divines* of the *Church of England*: And consequently, such *Claims*, made by the *Members* of Any Other *Church*, opposite to the *Church of Rome*, are, in reality and in their effect, highly injurious to the *True Interest* of that *Church*, which cannot stand upon the *same Maxims*, and the *same Foundation*, with its greatest *Adversary*! And certainly therefore, it is an *Argument* of *Affection*, and not of *Enmity*, to the *Church of England*, to resist and oppose All such *Claims*: and the more *Zeal* is shewn in this, the Greater the Proof still is of that *Affection*.

2. It is not only to be wonder'd at, but really to be lamented, that a Body of *Christian Divines* should here represent the *Kingdom* of *Christ*, in a 'Mere State of Anarchy and Confusion', if *Christ* Himself be alone *King* in it; and esteem *That State*, a State of *Total Disorder*

in the *Church*, in which the first and solemn Directions of *Christ Himself* are the *Rules* to All His *Subjects*. This is the *End* of all that I have taught ; to recall Men to *His* Words, and *His* Instructions, and *His* Authority. If therefore, *Christ* himself has left *No Directions* for His *Subjects*, commanding Them to regard the *Authority* of *Others* of His *Subjects* above, and more than, His *Own Directions* ; as I am persuaded All will in *Words* allow that He has not : *then*, He has done the same towards the ‘ reducing His own Kingdom to a State of Anarchy ‘ and Confusion,’ which *I* have : and which therefore, I would hope, can be No Crime.

3. But, alas ! All this proceeds from Our poor Worldly Notions of *Order, Decency, Rule, Subordination, Superiority, and Inferiority* ; as disagreeable generally to the Will and Design of *God* and of *Christ*, as the *World* it self is, from which They are all taken. And when once the Fancy of Men has indulged it self upon *this* Head, it is found to be infinite ; without Bounds, and without End. In *some* Places, for Instance, if All *Christians* do not say *Prayers*, at the same particular Minute, whenever the Warning is given Them ; whatever their Employment, or Disposition, at that time, be : If All do not *fast*, or abstain from *Flesh*, at the same time of the Year, and upon the same Days of the Week : if Some Congregations of *Christians* commemorate the *Nativity* or *Resurrection* of *Christ*, or the *Martyrdom* or *Good Actions* of Any *Saint*, on a *Day* different from *Others* : Or, if some
Christians

Christians *kneel* when Others *stand* ; or *stand* when Others *kneel* ; or are so *Weak* as to scruple any thing, that Others, of a *stronger* Make, can swallow and digest without feeling : All this, in all the infinite Variety of it, is call'd and judg'd as an Heinous, and Unpardonable Breach of the *Order* of *Christ's* Church.

I do not chuse to multiply more Instances of this sort : but only observe that the *Notion* of *Order*, in the *Church* of *Christ*, is very much mistaken, when Every Difference, with relation to *These*, or to any *Points* of the like sort, in Any Part of the *Christian* World, is made a *Sin* against the *Order* appointed by *Christ* in *His* Church ; and Every Refusal of *Obedience* to *Men*, in such sort of Matters, tho' founded upon the plainest Dictates of a Man's own Conscience, is handled in the same manner, as a Disregard to the *Order*, and *Decorum*, of *Christ's* Church properly so call'd. *Protestants* particularly see this, in the Case of the *Authority* claim'd by *Superiors* O V E R *Inferiors*. in the *Church* of *Rome* : and are not afraid of helping to ' reduce the Kingdom of *Christ* to a Mere State of Anarchy ' and Confusion', by denying and opposing that *Authority*.

4. It is, in a particular manner, worthy of the Consideration of *Protestants*, that The *Roman-Catholics*, make very Great Use of *this* Argument, *viz.* that the *Protestants*, by putting the *Scripture* into the Hands of the *Laity*, profess to make *Them* the *Judges* of what They are to receive as *Religion* : without which Principle,
none

none could have gone off from the *Romish Church*: That this 'reduces the *Church of Christ* to a 'State of Anarchy and Confusion'; and breaks thro' all that *Order* which is established in it; and destroys all the *Subordination* of *Some* Christians to *Others*, in it. Now, I would gladly know of this *Learned Body*, what Answer We can make to this, if it be true that to 'destroy the 'Authority of Any Christians O V E R the Conduct of Others in Matters of Conscience and 'Salvation', is to break the *Order* of *Christ's Kingdom*, and to 'reduce it to a *State* of Anarchy and Confusion.' It is certain that We *Protestants* of the *Church of England* have thrown off this *Authority* of *Former Church-Governors*; and absolutely denied it, not only in *Them*, but in *All*. Therefore, it is certain, either that We have been guilty of the *Great Crime* of 'reducing the *Church of Christ* to a *Mere State* of *Confusion*': or else, that the *Denial* of such an *Authority* implies in it no such thing, as is here laid to its Charge; and brings in *No Confusion*, but what is agreeable to the *Will* of *Christ*; and what is more acceptable to Him, than *All* the *Outward Imaginary Order* kept up by an *Authority*, destructive of the very *Vitals* of *All Religion*. This *All Protestants* do indeed affirm in their *Answers* to the *Romanists*: and I am still proud to see, that there cannot be one Step taken towards the *Censuring* or *Condemning My Doctrine*, which does not fall heavy, not upon the *Ornaments* and *Circumstantials*, but upon the very *Foundation* of the *Church of England* it self.

5. But indeed, what All *Christian Divines*, and *Christian Laity*, ought in a peculiar manner to consider, is this : that *Christ* Himself knew better than Any of Us, His Disciples and Followers ; and had a *Right*, which *Others* have not, to determine, what that *Order* is, in which He delights, and upon which He lays a great Stress ; and what that *Confusion* is, which alone is inconsistent with the *Government* of His *Kingdom*, and the *Conduct* of His *Subjects*. And these following Points, I therefore recommend to All *Christians* ; as well as to All *Protestants*.

‘ It is essential to the very Notion of the Kingdom of Christ, that *He* alone be *King* in it.’ ‘ The Subjection of His *People* to *Him* alone, as *King*, is so far from being the Way to reduce His Kingdom to a Mere State of Anarchy and Confusion ;’ that it is the *Only Method* of preserving it from coming to such a State. When *His* Laws, and *His* Directions, left behind Him, are observ’d by *His* Disciples ; then *His* Kingdom is in its Glory ; and in its greatest Order.’ When the *Authority* of *Men*, and *Humane Directions*, are submitted to, without judging of Them by *His* own Rules ; *this* destroys the *Order* of *Christ’s* Kingdom, consider’d as *His* ; and reduces it truly and literally to the worst State of *Anarchy* and *Confusion*, as far as *He* is concern’d : Of *Anarchy*, by destroying the *Rule* of *Him*, who alone has a *Right* to it ; and of *Confusion*, by bringing in *Other*, and *Foreign* Authority, in part, into *His* Place.

‘ This

‘ This Method I grant, promotes the *Order*; and *Rule*, of those *Humane Kingdoms* which are introduced into *His*, and mix’d with it, whenever the ‘ *Authority* of some Men O V E R Others in Religion,’ is set up : but it truly destroys the *Order* and *Rule* of *Christ’s Kingdom*, as such ; and, in the midst of All the Imaginary Order of it, leaves *Christ’s Kingdom*, as much as it can, in a *Mere State* of *Anarchy* and *Confusion*. And here is the Foundation of the Mistake. Because this *Method* is seen to procure an *Outward Decorum* of Appearances amongst Men call’d *Christians* ; therefore, Men are apt to esteem it the Way to *Order* in *Christ’s Kingdom* : Whereas, It is in truth only the *Order* of the *Kingdoms* of *Men*, under the Cover of *His* sacred Name, that is consulted by it ; and, on the contrary, the *Order* of *His* Kingdom, consider’d as *His*, is ruined and destroyed by it.’ Again,

‘ The *Order* which *Christ* lays the *Great Stress* upon, in *His Kingdom*, is an *Internal Order* : The *Government* of Men’s Lives by *Faith*, working by *Love*. The *Order* of *Charity* and *Humility* ; of *Preferring one another in Love* ; of *Forbearing and Forgiving one another* ; of *Making all reasonable Allowances* ; and *compassionating one another’s Infirmities*. And the *Confusion* which He most of All guards against, in *His Kingdom*, is the *Confusion* arising from the *Dominion* of Men, and *Humane Authority* in *Religion*, trampling upon the Consciences of *His* Subjects ; the *Confusion* of *Uncharitableness*, *Hatred*, *Malice*, *Revenge*, *Tyranny*, *Oppression*, tho’ it be attended

tended with All that Dread and Horror, which keeps every Tongue in the profoundest *Silence*, and Submission ; and tho' it affrightens Men into All the Instances of Outward Subjection, and preserves unviolated All the Forms of External Order and Decency.

The *Inquisition* it self is *Anarchy* and *Confusion* in *His* Eyes ; tho' in the *Eyes* of Men it is *Government*, and *Peace*, and *Quiet*, and *Order* it self. The *Uniformity* procured by it, is not an *Uniformity* in *His* Kingdom ; but in the *Kingdom* of the *Inquisitors*, and of *those* Men, who govern by it : And the *Anarchy* and *Confusion* avoided by it, is the *Government* of Christ Himself ; and the Practice of What he esteems the most Beautiful and *Orderly* in *His* own Kingdom. The *Uniformity* gain'd and supported by it, is the *Uniformity* of *Persecutors*, *Atheists*, and *Hypocrites* ; the *Uniformity* of *Gestures*, *Sounds*, *Cringsings*, *Bowings*, *Vociferations*, *Dresses*, *Ornaments*, and of Every thing that can amuse the *Eye*, and the *Ear*, and dissipate the Understanding. The *Confusion*, kept off by it, is the Great, and one would think, *Detestable Confusion* arising from *Christians* worshipping *One God in Spirit and in Truth* ; from their preserving a *Close and Immediate Regard to Christ* Himself ; and taking their *Notions* of *His* Religion from *Him* alone ; the *Confusion* of *Honesty* and *Sincerity* in Enquiries after *Religion* ; of *Charity* and *Humility* in bearing with one Another's Differences ; and of Every thing truly lovely and desirable : And the *Anarchy* which alone is kept at a Distance

stance by it, is the *Anarchy*, which Men are apt to esteem and declare to be every where, where *Themselves* do not absolutely govern.

I have chosen to instance in the *Inquisition*, because it is an *Engine* set up on purpose to preserve the *Kingdom* of *Christ*, from a ' Mere ' State of *Anarchy* and *Confusion* ; because, if *External Order*, procured by the *Authority* of Men, in Matters of Conscience and Religion, be the *Order* and Good Estate of *Christ's* Kingdom, *this* Method is truly the most desirable of Any yet thought of, as it is the most *Effectual* for the *End* intended : and because it does indeed answer that End, by Establishing *Peace* and *Order* ; if *Solitude* and *Silence*, procured by Terrors ; if Poverty and Distress, Scarcity of People, Mean and Spiritless Dispositions, Spiritual Bigottry, and Worldly Slavery, be the *Peace* and *Order* aim'd at by *Christ*. And I have chosen *this* Instance for another Reason likewise ; *viz.* because the *Argument* holds equally good, in *All Instances* of a like Sort ; in whatever Degree, tho' never so distant, They approach to it : and because *Many* will see plainly in *this* Instance, what They will not so easily at first see in *Those* of a *lesser* Sort. But now,

6. As to *External Visible Order*, upon which the Whole Mistake of Men upon this Subject, seems to be founded ; I must observe that *This* was not the *Great End* of *Christ's* descending from Heav'n, and Erecting a *Kingdom* : and therefore, that Our Notions of this must all be

accommodated to, and governed by, that *Main* and *Principal* End. From the Consideration of which it will presently appear, that Every Thing of *this* Sort, is but of a *secondary Nature*; and of a very low Account, in Comparison with Those *Great Points*, upon which Our Lord declares that the *Eternal Salvation* of All shall equally depend. In General therefore, it is certain that *Christ* has given 'No Authority to Any of *His* ' Servants O V E R others of them,' inconsistent with *His own* Right to be their Sole King; or inconsistent with the Right of *His Subjects* to apply themselves to *Him*, as such: That therefore, it is plain, Nothing is required by *Him*, in order to *Decency*, or to avoid the Outward Appearance of *Confusion*, but what is perfectly consistent with these Two Things now mention'd: that *Christ* has not Himself destroy'd the *Order*, and *Government*, which He thinks necessary in *His own* Kingdom; and that therefore, the denying such *Authority* to Men, as He has never given them; does not tend to destroy either *Order* or *Government*, but to Establish them, in the Sense in which He wills and desires them: That *Christ* neither requires, nor delights in, Any External *Order* in *His* Kingdom, but what is perfectly consistent with that *Freedom* of His Subjects, with which *He has made them free*; that He guards against No *External Confusion*, which is the Effect of the Integrity, Honesty, and Sincerity of *His Subjects*, guiding Themselves, with their utmost Care, by their own Consciences, under *His* Directions: And consequently, that

He, who leads *Christians* to be directed by *Christ*, in Religion, establishes that *Kingdom* in the *Hands* of *Christ*, which otherwise would, with respect to *Him*, be a State of *Anarchy*, without its True and Proper *King* : that *He*, who denies that *Authority* to Men, which is inconsistent with *that* of *Christ*, only reduces the *Kingdoms* of *Those Men* (not of *Christ*) to that *Mere State* of *Anarchy*, to which They ought to be reduced : and that *He*, who pleads only for the Undoubted Right of All *Christians* equally to be the *Disciples* of *Christ*, and not the *Slaves* of *Men*, pleads for *No External Confusion*, but What *Christ* Himself has been pleas'd to permit and allow in His Church ; viz. the *Confusion* arising from *Honesty* and *Uprightness* of Heart in following *Christ* ; and pleads against *No External Order*, in Practice, but what is inconsistent with the *Right* of All *Christians* to be directed by *Christ* ; and against *None*, but what *Christ* Himself contemns, in comparison of that Real and True *Christian Order*, which He has established between *Himself* as *Head*, and His *Disciples* as *Members* ; between *Himself* as *King* alone, and All *Christians*, as *Subjects* to *Him*, and not by *Him* put UNDER any *Others*, so as to be obliged to obey Them, in Contradiction to *Christ's* Laws, understood and receiv'd according to the *Best Light* of *their own* Consciences.

St. *Paul* indeed speaks of *Decency* and *Order*, in *Assemblies* of *Christians* : But in What Points, and in What Manner, it is worth while to consider. He exhorts the *Christians*, in their *Congregations*,

gations, not to *interrupt* one Another, in their *Teaching*, or *Propheſying* ; but to ſpeak, one after another : without which *Reſtraint* upon Themſelves, *One End* of their aſſembling together would be wholly fruſtrated. And in what manner does He ſpeak of this, which was really neceſſary in their *Aſſemblies* ? Not in the manner, in which He ſpeaks of Righteouſneſs and Holineſs, and All the Fruits of the Spirit. Nor does He thunder out *Excommunications*, or *Denunciations* of God's Eternal Wrath, againſt Any who ſhould tranſgreſs that *Order*, which *He*, tho' an *Apoſtle*, had given them : nor ſpeak of ſuch a *Transgreſſion*, as He does of the *Works* of the *Fleſh*, and of Thoſe Sins which He frequently enumerates, as excluding Men from the Kingdom of Heaven, and intitling them to the Eternal Wrath of God ; nor ſpeak of ſuch a *Transgreſſor*, as He does of the *Inceſtuouſ Corinthian*. They therefore, who ſo frequently appeal to this Direction of *St. Paul's*, to argue for *Submission* to Every thing order'd by frail Men for the *Decency*, *Beauty*, or *Outward Pomp* of Circumſtances relating to the Manner or Form of Worſhipping God ; and this, in ſuch a manner, as not to leave it to their Own Judgments or their own Conſciences ; may be ſure that They both forget the *Point* to which *He* applied His Rule ; and groſſly err both from the *Deſign*, and the *Spirit*, of the *Apoſtle*. I hope, I conform My-ſelf to *His* Example. All that *External Order* and *Decency*, which is neceſſary for the Purpoſes of *Chriſtian Aſſemblies*, I am ready to

contend for, as the *Apostle* does. Nay, All that *Uniformity* in the different Congregations of the same Land, which is the Effect of a Willing Choice, and the Result of Judgment and Conscience, I shall ever esteem, to as high a Degree as it can claim : because, whilst it is so procur'd, it can never either injure *Civil Society*, or destroy *Good Learning* and *True Philosophy*, the Ornaments and Comforts of Humane Life, as well as the Constant Friends to *True Religion* ; tho' *Learning* and *Philosophy*, generally so call'd, or as They are generally made use of, by Designing Men, are the *Enemies* and *Corrupters* of it. But to speak of *These*, or the like Points, in the same high Terms, as We ought to do of *the Weightier Matters of Christ's Law* ; to insist upon *These*, by Virtue of *Mere Authority* in *Some*, and *indispensable Obligation to Submission* in *Others* ; and to make so light of the *Terrors* of the *Lord*, as to throw them about, upon such Accounts, with an *Ardor*, and *Zeal*, which is only due to much greater things : *This*, I shall, I confess, ever esteem contrary to that *Rule of Proportion*, which *Almighty God* preserves in All His Methods ; as well as to the profess'd Design and *Declarations* of the *Gospel* of His *Son*.

7. There is nothing in this *Argument* I am now upon, more truly to be lamented, than to consider what it is that is esteem'd by a *Body of Christian Divines*, as One of the *Greatest Aggravations* of the Guilt of *My Doctrine* ; *Viz.* That to lead Christians to their *King*, is to lead them from *All Government* ; and that to inculcate upon
 Them,

Them, the Necessity of following *Christ*, and obeying *His* Laws, is leading them to a *State*, 'in which Every Man is left to do what is right 'in *His own Eyes*.' Upon which *Subject* there would not need One Word of Explication, were it not for the sake of the *Prejudices* of Men: and therefore I shall here be very short, and very plain. There are but *three Ways* for Men to act in. Every Man must either do what is right in *His own Eyes*; Or, He must do what is right in *Other Mens Eyes*; or, He must do what He himself judges to be Right and Fitting, in the *Eyes* of *God* and of *Christ*. If He does what is right in *His own Eyes*, in the *Bad Sense*, in which alone the *Committee* can complain of it; that is, if He acts without any Regard to *Any Laws*, or *Any Governours*: This is following *His own Inclination*, Custom, and Passion; and not Reason, or the *Gospel*. And in this *Bad Sense*, I have pleaded against it, as much more effectually than *They* have, as it is more effectual for the preventing it, to direct Men to *Christ's Unerring Laws*, than to *Any* of the *Decisions* of Weak Men: so far am I from deserving this Part of their Censure, or from having given them the least Handle for it. If the Man does 'what is right in *Other Mens Eyes*,' He may have the *Approbation* of All who really and knowingly oppose what I have taught: But He is *truly* of *Popish Principles*, in a *Protestant Profession*; He is the Disciple of *Men*, and not of *Christ*. And as far as He proceeds in doing 'what is 'right in *Other Mens Eyes*,' just so far He forsakes the *Brightest Sunshine* of *Noon-day*, appointed

pointed by *God*; and prefers the Uncertain Glimmerings of the *Darkest Lanthorn* before it. He leaves the strait Line of Duty pointed out to Him by *Christ*; and bewilders Himself in the Endless *Labyrinths*, and all the Winding Paths of Wanton Opinion, and Wanton Power. But if He does what, after the sincerest Consideration, He judges and esteems to be ‘ Right in the Eyes of ‘ God, and of Christ ;’ He *then* conducts Himself exactly according to the *Rule* which I have laid down. And if *This* be, in the Esteem of *Christian Divines*, to leave Every Man to do what is Right in HIS OWN Eyes, in a Sense unworthy of a Christian : I pray God to interpose, for the Support of *True Religion*, before it be quite perish’d from the Earth.

This I must beg Leave to insist upon, that I have never once made Use of this *Expression* in My Doctrine ; that All that I have done towards this great Evil, is teaching Men to ‘ do what is Right in the Eyes of Christ, according to the Best Light They have ; and not what is right in the Eyes of *Other Men*, weak and fallible as Themselves. I add therefore, that *They*, who condemn *this*, must maintain, if they will act consistently, that ‘ Christians ought to do what ‘ is Right in Other Mens Eyes.’ And if this be true ; there is an End of All *Religion*, and All *Conscience* ; All Fear of *God*, or Regard to *Christ* ; All Defense of the *Reformation*, or of the *Church of England*. If it be not true ; then I have no more deserv’d this Part of their *Severity* by My *Doctrine*, than *Truth* it self, and the *Gospel* it self, have deserv’d it. We may,

me-

methinks, differ from One Another in Many Points, very innocently ; and We may, in the Methods of Honour, and *Christianity*, endeavour to guard, on each Side, against what We think of pernicious Consequence : But God grant, We may all take Care not to carry Our Resentments into the *Vitals* of All that is good ; or, out of Zeal against particular Principles, to lay waste the Foundations of *Christianity* it self ; to remove the Boundaries of Good and Evil ; to put *Darkness* for *Light* ; the *Decisions* of Men, for the *Laws* of God ; Subjection to Fellow-Creatures, for Obedience to *Christ* ; the *Doctrines* of Any particular *Church*, for the *Gospel* ; the Dictates of Any *Humane Authority*, for *Christianity* ; Direct *Popery* for *Protestantism* ; and a Gawdy Figure dress'd out by Modern Fancy and Imagination, for the Only *True, Original Church* of *England*. I do not say this, to charge upon these *Worthy Persons*, or upon Any of Them, that They do *explicitly*, and *knowingly*, maintain even the *Contradictory Propositions* to Those which They condemn : But to observe that, by *Certain Consequence*, and in order to be Self-consistent, They must do so ; and that if *One* be false, the *Other* must be true.

S E C T. IV.

The XXXIVth Article of Our Church, consider'd.

THE *Committee*, after their *General Argument*, proceed thus. ' And We beg Leave to close these Observations, in the Words of the Thirty

4 fourth Article of Our Church. *Whosoever,*
 6 *through His private Judgment, willingly and pur-*
 6 *posely, doth openly break* (much more, *They add,*
 6 *teach and encourage Others to break*) *the Tra-*
 6 *ditions and Ceremonies of the Church, which be not*
 6 *repugnant to the Word of God, and be ordain'd and*
 6 *approv'd by Common Authority, ought to be rebu-*
 6 *ked openly,* (that Others may fear to do the
 6 like) as One that offendeth against the Com-
 6 mon Order of the Church, and hurteth the
 6 Authority of the Magistrate, and woundeth
 6 the Consciences of Weak Brethren.'

To which I answer in a few Words, that
 They might as reasonably have cited against
 Me Any Passage in the *Liturgy, Homilies, or*
Articles of the Church, as this. They do not
 say how They apply it to *Me,* or to *My Cause :*
 and it is a little hard to put the uneasy Pro-
 vince upon *Me,* of being *My own Accuser,* as
 well as *Defender.* This, I say, relates not to
Me, because I have *not* 'willingly and purpose-
 6 ly, either broke, or taught Others to break,
 6 the Traditions, and Ceremonies, of the Church,
 6 which be NOT Repugnant to God's Word ;
 6 and be ordain'd by Common Authority : ' but
 have expressly taught Christians to search *God's*
Word ; and to receive, *not reject,* All such Things
 (call them by what Name you please) as are
 agreeable to it. And it is wonderful to see a
Passage alledg'd against *Me,* to which My Con-
 duct has been perfectly agreeable. I have *not*
 6 offended against the Common Order of the
 6 Church ; but promoted All that ought to be
 6 in

' in the *Church* of *Christ*. I have not ' hurt
 ' the Authority of the Magistrate; ' but sup-
 ported it, and defended it. I have shewn what
 it is ; to what it ought, and to what it ought
 not, to extend it self : and I have distinguish'd
 it from the *Authority* of *Christ*. I have *not*
 ' wounded the Consciences of weak Brethren,'
 unless it be to wound the Consciences of *Chri-*
stians, to warn Them against All Approaches
 towards offending their Great Master ; and to
 lead them to a Constant Attention to *His*
 Will. In the *Scripture-Sense*, This Phrase sig-
 nifies to induce Any to sin against their own
 mistaken Consciences, by Our Example. In
this Sense, it is impossible I should have any
 thing to answer for : because I have taught
 Them to follow *No Doctrine*, tho' back'd with
 the most powerful Humane *Example*, but that
 of *Christ Himself*. In the other and now com-
 mon Sense of *giving Offense*, I fear, I have
 rather ' wounded the Consciences of *Strong*
Brethren, than of *Weak*, in the Opinion of
Those who most dislike what I have said. But
 this is no Guilt of Mine ; and can therefore,
 deserve No Punishment. I desire neither to
 displease, nor disturb, any *Man* in the *World*.
 But I follow the Example of *Those*, who first
 drew up this *Article*. I set up *Christ* above All
Churches : as *They* did. I declare equally with
Them, against Absolute *Submission* to Humane
Authority in Religion. I refer Men, as *They*
 did, to the Words of *Christ*, in His *Gospel*. And
 if This should ever happen to be against any
 thing

thing decided and determin'd by Any *Church*, or *Magistrate*, in Possession ; it is no more than what the first *Reformers* thought *Themselves* obliged in Conscience to do. They themselves did *thus* ' offend against the Common Order of ' the Church ;' They themselves did *thus* ' hurt ' the Authority of the *Magistrate* ; They themselves did *thus* ' wound the Consciences of ' Weak Brethren'. And I am very confident, *They* who first drew up this *Article* did not mean to condemn either *Themselves*, or the first *Reformers*, or *Those* who follow exactly in their Steps.



C H A P. IV.

Observations upon the Conclusion of the Representation.

S E C T. I.

The Three Paragraphs following their Observations, consider'd.

THE *Committee*, having concluded their *Observations* upon several *Passages* of *My Sermon*, proceed thus.

' Having thus laid before Your Grace, and ' Your Lordships, the several *Passages*, upon ' which

‘ which This Our humble Representation is
 ‘ founded, together with Our Observations on
 ‘ them ; We must profess Our selves to be e-
 ‘ qually surpriz’d and concern’d, that Doctrines
 ‘ of so evil a Tendency should be advanced by
 ‘ a Bishop of this Establish’d Church, and that
 ‘ too in a manner so very remarkable — That
 ‘ the Supremacy of the King should be openly
 ‘ impeach’d, in a Sermon deliver’d in the Royal
 ‘ Audience ; And that the Constitution of the
 ‘ Church should be dangerously undermined, in
 ‘ a Book professedly written against the Princi-
 ‘ ples and Practices of some who had departed
 ‘ from it.

‘ But, so it hath happen’d, this Right Reve-
 ‘ rend Bishop, in his extream Opposition to
 ‘ certain Unwarrantable Pretensions to Extrava-
 ‘ gant Degrees of Church-Power, seems to have
 ‘ been so far transported beyond His Temper
 ‘ and His Argument, as not only to condemn
 ‘ the Abuse, but even to deny the Use, and
 ‘ to destroy the Being, of Those Powers, with-
 ‘ out which the Church, as a Society, cannot
 ‘ subsist ; and by which Our National Consti-
 ‘ tution, next under Christ, is chiefly supported.

‘ Under these Apprehensions, We could not
 ‘ not but hold Our selves obliged, to represent
 ‘ Our own Sense, with that of Our Brethren of
 ‘ the Clergy, to Your Lordships ; and to sub-
 ‘ mit the Whole to Your much weightier Judg-
 ‘ ment, which We do, as with the most Un-
 ‘ feigned Sorrow for the Unhappy Occasion,
 ‘ and all becoming Deference to Our Superiors,
 ‘ so

‘ so with the most sincere and disinterested Zeal,
 ‘ and with No other View in the World, but to
 ‘ give Check to the Propagation of these Erro-
 ‘ neous Opinions ; so destructive of All Go-
 ‘ vernment and Discipline in the Church, and so
 ‘ derogatory to the Regal Supremacy and Le-
 ‘ gislative Authority, as We presume, may have
 ‘ been sufficiently evinced. Of which Our Ho-
 ‘ nest and Loyal Intentions, We doubt not,
 ‘ but Your Lordships, in Your known Good-
 ‘ nefs, will favourably apprise His Majesty, if
 ‘ it shall be thought needful or expedient, in
 ‘ order to set this Matter, together with Our
 ‘ Proceedings thereupon, in a true and proper
 ‘ Light.

Having before vindicated *My Doctrines* from
 What The *Committee* has laid upon Them, I
 shall now add, in answer to the first of *These Para-*
graphs here produced, that ‘ I must profess My-
 ‘ self to be equally surpriz’d and concern’d that
 ‘ Doctrines so *Christian*, so essential to the Cause
 ‘ of the *Reformation*, and of the *Church of Eng-*
 ‘ *land*, should be thus understood, or thus treat-
 ‘ ed, by a Body of *Divines* of this *Protestant*
 ‘ *Establish’d Church* : and that too in a manner
 ‘ so very remarkable — That in their Zeal for
 ‘ the *Supremacy* of the *King*, They should de-
 ‘ clare it to be touch’d and affected by some of
 ‘ the plainest *Truths* in the *Gospel* ; and by the
 ‘ very *Maxims* upon which *Christianity* is found-
 ‘ ed ; And that, in their Zeal for the Constitu-
 ‘ tion of Our Church, They should declare it
 ‘ to be dangerously undermin’d in a Book, by
 ‘ Those

‘ Those very *Principles*, by which alone it can
 ‘ stand; and without the Truth and Justice of
 ‘ which, It could not have had any Right so
 ‘ much as to *B E.*’

To the *Second* of these *Paragraphs*, I answer,
 That ‘ I have not been transported, by the A-
 ‘ buse of Any Good Thing, to deny the Use of
 ‘ it: nor ever, I hope, argued, after so weak a
 ‘ Manner; but that I have equally condemn’d
 ‘ Bad and Pernicious Principles, in All Sorts
 ‘ and All Parties of *Christians*: That I have not,
 ‘ either in My *Sermon*, or *Preservative*, denied
 ‘ the Use, or destroy’d the Being, of Those Pow-
 ‘ ers, without which the Church, as a Society,
 ‘ cannot subsist; and by which Our National
 ‘ Constitution, next under Christ, is chiefly sup-
 ‘ ported. But that I have shewn that Christ has
 ‘ not given to Any *Fallible Men*, in His *Church*,
 ‘ the Powers belonging to *Infallibility* alone;
 ‘ that I have destroy’d only such Powers, as
 ‘ are destructive to *His Religion*, and *His*
 ‘ *Church*, as He instituted them; and such as are
 ‘ absolutely inconsistent with the very Supposi-
 ‘ tion of Our *National Constitution*, being *right-*
 ‘ *fully* what it is: And that I have indeed de-
 ‘ stroy’d only the One, Enormous, Anti-Chri-
 ‘ stian, Anti-Protestant Claim of a *Church-Au-*
 ‘ *thority*, to which *Inferiors* are indispensably ob-
 ‘ liged to submit their Consciences and Con-
 ‘ duct; a Claim destructive to the Nature of
 ‘ Christ’s Religion and Church; and by which
 ‘ Our *National Constitution* is so far from being
 ‘ supported, that without throwing off All
 ‘ Claims

‘ Claims to fuch a Power, It could not at firft
 ‘ have been; nor can be now defended, without
 ‘ continuing to renounce them.’

To the *Third Paragraph*, I answer, That ‘ I
 ‘ cannot by any means perfuade My-felf to call
 ‘ in question what They fo ferioufly profefs;
 ‘ or to doubt either of the *Unfeigned Sorrow* with
 ‘ which They All came to the Uneafy Work of
 ‘ Cenfuring ME; or of their becoming Defe-
 ‘ rence to their Superiors, of the Number of
 ‘ whom I do not pretend to be; or of their
 ‘ moft fincere and difinterefted Zeal, free from
 ‘ the leaft Taint of *Personal Regard*, and from
 ‘ Every other View in the World, but to give
 ‘ Check to Pernicious Principles. But I fear
 ‘ the World will not think it fo clear, beyond
 ‘ All Contradiction, that it was this *Unfeigned*
 ‘ *Sorrow*, This *disinterefted Zeal*, This Freedom
 ‘ from *All Personal Views*, which induced them,
 ‘ to pafs by Every other *Book*, and *Sermon*, then
 ‘ in Being: and at fo critical a Time, to fhew
 ‘ Me to the World, as the *First* of All the late
 ‘ *Numerous Writers*, to be mark’d out by their
 ‘ Cenfure; and *My Principles*, leaning too much
 ‘ to the *Authority of Chrift*, as the *Moft Perni-*
 ‘ *cious* of *All*: Which induced them, after They
 ‘ had thus thought of Me, to fummon All their
 ‘ Strength, and All their *Numbers*, to make the
 ‘ *Blow* as fudden and as effectual, as They
 ‘ could; not to do Me the Honour once pri-
 ‘ vately to enquire after My own Explications
 ‘ of fome *General Exprefions*, or How I would
 ‘ interpret them My-felf; not to give Me the
 ‘ *
 ‘ leaft

' least Notice of their *Zeal*, or of the Intent of
 ' it, that I might have help'd, by disowning
 ' many of the *Consequences* and *Meanings* fixt up-
 ' on Me, to forward their good Design; but
 ' to chuse rather, to put the *Worst Interpre-*
 ' *tation* possible upon *some* of My Words, in-
 ' stead of a *Better* of which They were capa-
 ' ble; and a Bad Interpretation upon *Others*,
 ' of which They were not *at all* capable; to force
 ' *Pernicious Principles* upon Me, first, and then
 ' to shew their *Zeal* against them, after They
 ' had made them *Mine*. The World, I say, will
 ' take upon Them to judge, whatever We say,
 ' whether These are the Marks of *Unfeigned*
 ' *Sorrow* at the Work, or of *Disinterested Zeal*,
 ' in the Beginning and Manner of its *Prosecuti-*
 ' *on*. For My-self; I am ready to believe what
 ' They assure Me of their own Hearts, even a-
 ' gainst All these Appearances. And I beg of
 ' *Them*, in return, to believe Me that I first
 ' taught, and now defend, My Own Doctrine,
 ' with No other View in the World; [I hope,
 ' I may use the Word *View*, as I have done once
 ' heretofore, in the same Sense in which *They*
 ' and All Writers have us'd it;] but to propa-
 ' gate the most Christian, and the most Useful
 ' Principles: *Principles* equally essential to the
 ' Being of the *Church of Christ* in general, and
 ' of the *Church of England* in particular; and
 ' equally necessary, to shew the *True Foundation*,
 ' and *True Boundaries*, both of *Civil* and *Spiri-*
 ' *tual* Authority.'

S E C T II.

The Two last Paragraphs, consider'd.

THE *Committee* proceed thus. ‘ We are by
 ‘ no means insensible that there are Di-
 ‘ verse other Offensive Passages, in the Sermon
 ‘ and Book above-mention’d, which We for the
 ‘ present omit, as not falling so directly under
 ‘ the Two Heads propos’d: nor are We igno-
 ‘ rant that several Offensive Books, have of late
 ‘ Time been publish’d by other Writers, whose
 ‘ Confidence doth loudly call for the Animad-
 ‘ versions of the Synod; to which also We shall
 ‘ be ready to contribute Our Endeavours. But
 ‘ We apprehended this to be a Case, very Sin-
 ‘ gular, and Extraordinary, such as deserv’d a
 ‘ separate Consideration, That a Bishop of this
 ‘ Church should, in *his* Writings, make void
 ‘ and set at nought those very Powers, with
 ‘ which He himself is invested; and which, by
 ‘ Virtue of His Office, He is bound to exer-
 ‘ cise: In particular, as often as He confers
 ‘ Holy Orders, Institutes to any Ecclesiastical
 ‘ Benefice, or inflicts spiritual Censures. Nor
 ‘ were We less apprehensive that the Eminence
 ‘ of His Lordship’s Station and Character, as
 ‘ it aggravates the Scandal, would also help to
 ‘ spread the Ill Influence both farther and faster,
 ‘ under that Colour of Argument, with which
 ‘ He endeavours to cover these His pernicious
 ‘ Tenets.’

‘ If Your Grace and Your Lordships, after
 ‘ having maturely weigh’d the Premises, shall
 ‘ find just Cause for the Complaints which have
 ‘ given Rise to this Representation, We rest assured
 ‘ that, in your godly Zeal and great Wisdom, you
 ‘ will not fail to enter on some speedy and effe-
 ‘ ctual Method, to vindicate the Honour of God
 ‘ and Religion, that hath been so deeply wound-
 ‘ ed; to assert the Prerogative given to All Godly
 ‘ Princes in Holy Scriptures, that hath been so
 ‘ manifestly invaded; and to re-settle those weak
 ‘ and wavering Minds, which may have been in-
 ‘ snared or perplexed by any of the Unsound Do-
 ‘ ctrines Taught and Publish’d by this Right Re-
 ‘ verend Bishop. Which Your Lordships Pious
 ‘ Counsels and Endeavours will be attended with
 ‘ the United Prayers of Us, our Brethren whom
 ‘ We represent, and of All good Christian People.’

I. I am very sorry to see a *Body of Christian
 Divines*, descend in such a manner as this, in
 order to add to a Load great enough already;
 and, after *They* have taken so much Pains to
 condemn so many of My *Propositions*, not to be
 content with *that*, but to leave the Matter with
this Sting behind it, that there are ‘ Diverse o-
 ‘ ther Offensive Passages in the Sermon and
 ‘ Book aforesaid, which *They* for the present
 ‘ omit, as not falling so directly under the
 ‘ Two Heads’ proposed.’ Now, if *These Passa-
 ges* deserv’d their Censure; it had been a much
 more generous Conduct in them, to have pro-
 duced Them fairly into the Light. And if *They*
 had made *Three Heads* instead of *Two*; I pre-

sume, it could not have cost them a great deal of Trouble; or, if it had, They Themselves would have esteem'd it sufficiently compensated by the Service They would have done to Truth, and Religion, by setting a Mark upon Any Pernicious Tenets. But if by *OFFENSIVE Passages*, They mean only Passages Disagreeable, Unpleasant, and such as many are sorry and griev'd, not only to find propos'd to the World, but to see them clearly and plainly set before the Eyes of Them who are concerned in them: Then, I will confess that I believe The *Whole* Sermon, and The *Whole* Preservative, to be very *OFFENSIVE* to Many in the World. But I will add, that this is no Argument in the least, either against the *Truth* of the Doctrines; or against the *Fitness* of Teaching them. Not against the *Truth* of the *Doctrines*, because the Greatest and most Important *Truths* have been always *OFFENSIVE* in this Sense; not excepting the *Gospel*; and the very first Beginnings of this *Protestant Church of England* it self: Not against the *Fitness* of Teaching them; because, on the contrary, the more there are in the World, possess'd by *False* and *Pernicious* Principles, the more Need there is, and not the less, of declaring and preaching the contrary; their being *Offended* at it, being an Argument *for* it, *not* against it.

2. The *Reasons*, given for setting a Mark upon *My Principles* in a particular Manner, now follow. ' They are not Ignorant that several other *Offensive* Books have of late Time
 ' been

‘ been publish’d, by other Writers, whose Confidence doth loudly call for the Animadversions of the Synod.’ *Offensive Books*, is a very *Calm* Expression for these *Other Books*, which have swarm’d lately amongst Us: *Books* written directly against their own *Church of England*; not attacking any of its *Circumstantials*, but crying loudly *Down with it, Down with it, even to the Ground*; declaring it to be *No Church of Christ*, and All the *Ordinances* administred, even by this *Committee*, and All other *Members* of the *Convocation*, to be *Null and Void*; and *Themselves*, and All their *People*, to be in a *State of Schism*, and *Damnation*. This with respect to the *Church*. And with regard to the *Legislative Authority*, and *Supremacy*, for which this *Learned Body* have discover’d so great a *Zeal*; *Books* written in *Defiance* of All our *Laws*; declaring Us all in a *State of Usurpation*; and both *King* and *People* intitled to *God’s Wrath*: this *Learned Body* themselves not excepted.

Both the *Preservative*, and the *Sermon* likewise, as to its main *Doctrine*, took their *Rise* from this *View* of the *Triumphs* and *Insults* of the *Enemies* to our *Constitution* in *Church* and *State*. I do not now speak of *Persons*: and therefore, I beg that I may not, as I have too often been, be misinterpreted as setting Myself up *above* Any of My *Brethren* of the *Clergy*. But this I will presume to say, that the *Principles* which I have opposed to the *State-Principles* of our *Adversaries*, are much more fitted, (I do not say, to make Men *Subjects* of the pre-

sent Government, but) to make Men *Zealous* and warmly *Affectionate* to it, than Any that have been, or can be opposed to them; and also more effectual, in their Tendency, to destroy and root out *Those* of *Our Adversaries*, as they are diametrically opposite to them: And that the *Principles* which I have oppos'd to their *Church-Principles*, are a much more proper and certain *Remedy* against *Them*, than Any Other I have ever yet heard of; and, as to our own *Church*, that *They* are so far from tending to its Injury, that *They, and They alone*, render Men constant and settled *Members* of it, upon a true *Protestant Principle*; whilst *Others*, contradictory to them, may, I grant, make Weak Men for the present, *cry aloud*, and *defame*, and *demolish Houses*, and *murder* their Neighbours, for the *Church*; but are seen to lay them open, as an Easy Prey, to the *Attacks* of its *Enemies*; and to render the *Transition* short and quick, from the *Branch* to the *Root*, from the *Successors* to the *Predecessors*, from *Derived Church-Authority* to its *Original*, and from the mistaken and abused *Principles* of the *Church of England*, falsely so call'd, to the Real and Avowed *Principles* of the *Church of Rome*. This I have shewn fully, both formerly in the *Preservative*, and now in this *Defense*: and am ready to shew it again, if the *Sun* at *Noon-Day* needs to be pointed out.

But however *this* be; I labour'd with the greatest *Sincerity*, to do both this *Church* and *State* the utmost Service in My Power, not against the little *Inconsiderable Outworks*, but against

gainst the very *Foundations* of All the whole *Scheme* of *Papists* and *Non-jurors*: against *Principles* which threaten'd *Destruction* even to *Those*, who have seem'd much more *pleas'd* with the *Principles* themselves, than They have appear'd *displeas'd* with the *Use*, the *Natural Use*, The *Non-jurors* made of them. Whatever the *Success* was; I did My best: and *This*, methinks, might merit Pardon at least; and help a little to make My Defects be over-look'd. But, on the contrary, All those *Books*; those *Offensive Books*, are over-look'd: and the *Defensive Books*, written seriously and heartily against them, are *particularly* pitch'd upon, to be made the Mark of *Common Reproach*, by having the *Public Censure* of a *Learned Body* affix'd to them. I heartily wish *Them*, and this *Protestant Church*, a Better and a more sincere *Advocate*, than I have been; and *Him*, whoever He be, a better return of *His Labours*.

The *Reason* given for this *Conduct*, is very remarkable. 'They apprehend *this* to be a Case very Singular, and Extraordinary, That a Bishop should set at nought those very Powers, with which Himself is invested, &c.' I have already shewn that I have set at nought nothing, but what Christ himself has *set at nought*: That it is impossible *I* should be *invested* with Powers, which No Mortal Man *can* be *invested* with: That, therefore, I *set at nought* No Powers, but what neither *I*, nor Any Man living, can possibly be invested with: That I neither *can exercise* Powers, with which I am not and cannot be *invested*;

nor will ever be guilty of so great a Sin, as that of pretending to Them: and that the *Whole* of this Reason goes upon the Supposition of a *Matter* without Proof, and without Foundation. *This* they give as a *Reason* for a *separate* Consideration of My dangerous Doctrines: but They do not so much as pretend that this is a Reason for entering upon *this* first; for singling out Me *first*, and, for the present, passing over the several *Other Offensive Books*, which They speak of, in such a Manner only, as to leave Us to guess what, and of what Nature, They are. But even at best; I cannot see the great Obligation upon them, arising from this *Reason*. A *Bishop* has set at nought the Powers of *Bishops*: Therefore, A Body of *Presbyters*, never entrusted with the Guardianship of Those *Powers*, without waiting for the *Sentiments* of the *Bishops*, put *Them* in Mind of *Their* Duty, and request a *Censure* from *Them*.

But I will here beg Leave to put Them in Mind of something as *Singular* and as *Extraordinary*; and that is the *Conduct* of a Body of *Christian, Protestant, and Church of England Divines*, in condemning, in *Effect*, Those *Principles*, without which, I say it with Assurance, neither the *Gospel*, nor the *Reformation*, nor the *Church of England*, could ever by *Right* have had One single Votary in the World.

The *Other Reason* is taken from the Apprehension ‘ that the Eminence of His Lordship’s
 ‘ Station and Character, as it aggravates the
 ‘ Scandal, would also help to spread the Ill
 ‘ In-

' Influence, both farther and faster, under that
 ' COLOUR of Argument, with which He en-
 ' deavours to COVER these His pernicious
 ' Tenets.' To which I answer, that the ' Emi-
 ' nence of Any Man's Station and Character
 ' certainly aggravates the Scandal of Any thing
 ' truly Evil:' But that I should have thought it
 an inexcusable Crime, and a much greater
 Scandal to *Me*, if being a *Bishop*, (a *Christian*,
 a *Protestant*, a *Church of England Bishop*,) I
 could have either dissembled, or stifled Those
Principles, which are the *Support* of the *Gospel*,
 of the *Reformation*, and of *This Church* in parti-
 cular. If These *Protestant* and *Christian Princi-
 ples* receive Any Advantage from the *Eminence*
 here spoken of, I confess, I rejoyce much more,
 than ever I have before done, in *What* gives
 them that Advantage: and it shall ever be an
Argument to Me, to endeavour, thro' the rest of
 My Life, to make it subservient to so great a
 Good. But I do assure the *Committee*, that I
 never endeavour'd to COVER My Tenets un-
 der the COLOUR of Argument: but have ta-
 ken a great deal of Pains first to UNCOVER,
 and lay them open to the World, with all the
 Plainness possible; and then to guard them with
Real, and Substantial *Arguments*, to the Best of
 My Judgment.

I wish, for the sake of Truth, and of All Lo-
 vers of Truth, the same Method had been ta-
 ken *Against* them, which I have taken *For* them;
 that the *Tenets* opposite and contradictory to
 Them, had been set over against Them, in the

open Light ; and the *Arguments* supporting *Them*, placed over against the *Arguments* upon which the *Others* rely. I shall do this, as well as I am able, before I conclude. But I wish, it had been done by the Hands of *Those*, whose Cause it would have serv'd much better, than the *Method* chosen instead of it ; if it be a *Cause* that can be serv'd by *Argument*: as, I doubt not, *They* themselves think it to be. If I am so unfortunate, as to have only the *Colour of Argument* ; the Best and only Thing that could have been effectually oppos'd to *That*, in the Opinion of All Equal Judges, is *Real and True Argument*. But when the *Colour of Argument*, which is confess'd to be on *One Side*, is oppos'd, not by *Argument*, or the *Colour of Argument*, but by *Censures*, and by calling for *Authoritative Declarations*, on the *Other* ; this will make the *World* without Doors suspect that this *Colour of Argument*, which seems so grievous, is *Colour and Substance* both ; and that *Authority* is oppos'd to *Argument*, not because it can be the Instrument of Any such Rational Conviction, as Men and Christians ought to be govern'd by ; but because it is always near at Hand, when *Argument* may be out of Sight ; and as easily apply'd and equally effectual, against *Real Argument*, as it is against the *Colour of Argument*.

It is indeed, the Greatest and most Irreconcilable Enemy to *Truth*, and *Argument*, that *This World* ever furnish'd out, since it was in Being. All the *Sophistry* ; All the *Colour of*
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Plausibility; All the *Artifice* and *Cunning* of the subtlest *Disputer* in the World, may be laid open; and turn'd to the Advantage of that very Truth, which they are design'd to hide, or to deprest. But against *Authority* there is No Defense. It is *Authority* alone which keeps up the *Grossest Errors* in the Countries around Us. And where *Truth* happens to be receiv'd for the sake of *Authority*; there is just so much diminish'd from the Love of Truth, and the Glory of Reason, and the Acceptableness of Men to God; as there is attributed to *Authority*.

It was *Authority*, which crush'd the *Noble Sentiments* of *Socrates*, and *Others*, in the *Heathen* World; and prevented the Reception of them amongst Men. It was *Authority*, which hinder'd the Voice of the *Son of God* himself from being heard; and which alone stood in Opposition to *His Powerful Arguments*, and *His Divine Doctrine*: whilst it was a more moving Question, amongst the *People*, to ask, 'Do any of the Pharisees, or Doctors of the *Mosaical* Law, believe in Him?' than to ask, 'Whether Ever Man spake, or liv'd, or work'd Wonders, like Him;' and whilst *Excommunication*, or being put out of the *Synagogue*, was the *Mark* set upon Those who should embrace His Religion. It was *Authority* among *Heathens*, which afterwards put all the Stop to *Christ's Profession*, which *This World* could put. And when *Christians* increas'd into a *Majority*; and came to think the same Method to be the only proper One, for the Advantage of *Their Cause*,

Cause, which had been the Enemy and Destroyer of it: *Then*, It was the *Authority of Christians*, which, by Degrees, not only laid waste the Honour of *Christianity*, but well nigh extinguish'd it from amongst Men. It was *Authority*, which brought in All that Merciless Heap of Useless and Burthenfom Fopperies; Prayers in an unknown Tongue; Prayers to Multitudes of Beings; and the whole Load of *Absurdities*, and Depravations of True Religion, under which the *Christian People* were in Captivity, till they became gross and weighty enough at last, to break the Props that supported them. It was *Authority* which recommended and guarded Them, by *Disgraces*, and by *Inquisitions*; by making it *infamous*, or *terrible*, to Any to oppose them. It was *Authority*, which would have prevented All *Reformation*, where it is; and which has put a *Barriere* against it, where-ever it is not. It was *Humane Authority in Religion*, which alone set up it self against the Beginnings of this *Church of England* it self: and which alone now contests with it the *Foundation* upon which it stands. This *Authority* was at first exercis'd in *little*, by *Those* who were so far from pretending to such *Enormities*, as it afterwards arriv'd at, that They would have detested and abhorr'd the Thought of Them. And so it will be, for ever, and every where. The calling in the Assistance of *Mere Authority*, even against *Errors*, or *Trifles*, in Religious Matters, at first, will by insensible Degrees come to the very same Issue, that it has been ever hitherto seen to end in. And how indeed,

can

can it be expected, that the *same Thing*, which has in All Ages, and in All Countries, been hurtful to *Truth* and *True Religion*, amongst Men, should in *Any Age*, or in *Any Country*, become a Friend and Guardian of them ; unless it can be shewn that the *Nature* of *Mere Authority*, or the *Nature* of *Man*, or *Both*, are entirely alter'd from what They have hitherto been. For it is not in *Religion*, as it is in the *Civil Concerns* of *Humane Life*. The *End* of *Humane Society* is answer'd by *Outward Behaviour*, and *Actions* : which therefore, ought to be restrain'd and govern'd by *Civil Authority*. But the *End* of *Religion*, and of the *Christian Religion*, in particular, is *destroy'd*, just in Proportion to the *Influence* of *Great Names* ; and to the Effect of *Worldly Motives*, and *Mere Authority* of Men, separated from the *Arguments* of *Reason*, and the *Motives* and *Maxims* of the *Gospel* it self.

I shall now add, with a View to the *Last Paragraph*, that I cannot but hope that All who look into this Debate, will find that there was ' No just Cause for the Complaints which gave ' Rise to this *Representation* : ' That I have not ' wounded the Honour of God and Religion ; ' but have vindicated it, and establish'd it upon the only Foundation upon which it can stand : That I have not ' invaded the Prerogative given ' to All Princes, (whether *Godly* or *Ungodly*,) in ' Holy Scriptures ; ' but have ' asserted *That* Prerogative, ' and *That* only, which All *Godly Princes* will claim ; which belongs to Them, as *Civil Magistrates*, and which alone is consistent with

with the Design, and Declarations, and even the Essence, of the *Gospel of Christ*: That I have neither ‘insnared nor perplex’d Weak Minds’ by My Unfound Doctrines; unless it be an *Unfound Doctrine* that Christ is King over His Subjects, and that His Kingdom is not of this World; unless it can justly be call’d ‘Insuaring or Perplexing Mens Minds,’ to shew Them the Only Way to Christian Rest, and Christian Peace; to guide Them out of the *Perplext Mazes* of Infinite Humane Variety, and Unbounded Humane Fancy; to undo the *Snares of Humane Artifice*, compos’d of *Words without Meaning*, and *Power without Right*, and *Outside without Sincerity*; and to lead Them into a plain and open Path, with the Day-light around them; and to teach Them not to be ‘insnared or perplexed’ by *New and Humane Gospels*: but to have Recourse to the *Old Original One*, and to compare every thing required, either in *Belief* or *Practice*, with what is declared in *That* to be *Necessary to Salvation*, and *Worthy of Christ’s Disciples*; in which *All Copies*, and *All Translations* of it, agree.

And it being now so, that This Matter lies before The World; I have spared neither *Thought*, nor *Labour*, to give my helping Hand towards the right Understanding of a Cause, in which *Every Christian* is infinitely concern’d. I have endeavour’d to explain *My own* Sense with the utmost Clearness, and without Disguise. I have endeavour’d fairly and justly to state what is *oppos’d* to it; and what must be *True*, if *My Doctrine* be false. And since A *Worthy Member*

ber of that *Committee* which drew up this *Representation*, in His *Answer* to a *Letter*, p. 61, 62. has been so good as to lay down some Particulars; and to declare that if I can justify My-self in *Them*, I may then answer the *Representation*; I beg Leave to add here, upon the Review of the Whole, that I have Reason to hope, from His Account of the Matter, that I have effectually done it.

I have ' prov'd that My Doctrines do not
' tend to subvert Any Government or Dis-
' cipline', which Christ wills should be in His
Church, or Any Part of it; but to establish
All that is truly Christian, and *All* that can be
claim'd by Weak Men, subordinate to Christ.
I have shewn that: ' it is *not only* consistent with
' My Opinion', but that it is My Opinion, that
the Church may censure Men in One Sense for
their Behaviour with respect to the Laws of
Christ; that ' Spiritual Governors may Judge,
' Censure, and Punish Offenders in what He
' calls Matters of Religion', that ' in these
' Points I can make Room for a Judge on
' Earth; and *this*, in the same Sense, in which
alone this *Worthy Person* himself contends for
it, *Viz.* as all this relates to *Judging* Open Sin-
ners to be Open Sinners, and to *punishing* them
by refusing to them the solemn Tokens of Ex-
ternal Communion: And I have shewn that
This is not at all contradicted, or affected, by
My Affirming that ' Christ is the sole Judge of
' their Behaviour; that No one of His Subjects
' has Authority to Judge, Censure, or Punish
' the

‘ the Servants of Another Master ;’ in *Another* and a quite different Sense ; in *Points of Another Sort* ; or in *that* Sense, in which Christ is declared to be Judge alone, or not at all.’

I have shewn that I ‘ can exhort Men to pay ‘ All that Regard to their Spiritual Teachers ‘ and Pastors, which can be due to Frail and Fallible Spiritual Teachers and Pastors ; after declaring that ‘ the MORE CLOSE and Immediate Their Regard is to Christ, the more certainly and the more evidently true it is, that ‘ They are of His Kingdom :’ nay, that Nothing can effectually secure this *Due Regard to Spiritual Teachers and Pastors*, but the having a *Close and Immediate Regard to Christ* ; without which ‘ All Regard to Men in Religion is Undue, and Unchristian. I have shewn that I ‘ can ‘ teach Men to reverence Those who are *Over them in the Lord*, with all that Reverence which can be due to them ; after having exhorted Them to ‘ shew Themselves Subjects to ‘ Christ in the Affair of Salvation, without Fear ‘ of Man’s Judgment’ : Nay, that unless Men shew Themselves Subjects to Christ in the Affair of Salvation without Fear of Humane Denunciations, or of Man’s Judgment, whilst They live and act as becomes that *Subjection to Christ*, They are not in reality *Christians* ; nor can They reverence Those who are *set over them in the Lord*, as such, or in that Sense and manner, in which *Christ* requires Them to be *reverenced*. They may *Reverence* Them too much, as They do in Many *Other Countries* ; and *This* would be *Re-*
↓
verencing

verencing Them as Persons, not *set over them in the Lord*; but *set over the Lord Himself*: Or, They may *reverence* Them too little. But They cannot reverence Them, under the Notion of Persons *set over them in the Lord*, and agreeably to the *Will of Christ*, unless They shew Themselves Subjects to Christ, without Fear of Man's Judgment, in their Obedience to His Laws: or without any Concern or Dread upon Them, on Account of Any Powers *Men* may claim, which Christ has never given Them, or which are destructive of Christ's own Authority. 'These things I have shewn to be perfectly consistent; and that My Doctrines tend to set Men loose from No Church Discipline,' which even this *Worthy Person* Himself has at all contended for, in His Writings in this Controversy, or so much as nam'd with Any Mark of *Approbation*; from *None*, but what All Protestants have set Themselves *loose from*, at their Departure from the *Church of Rome*; and *None*, but what All *Men*, and All *Christians*, and All *Church of England* Men, *ought* to be set *loose from*, and ought openly to disclaim, as an Infamy to their Nature; as a Scandal to their Holy Profession; and as a *Reproach* to that *Reformed Church*, to which They belong. And therefore, I hope, I have 'answer'd the *Representation*', according to *His* own Sentiments and Declarations.

I hope that, by this Time, the *Account* given before-hand, by this same *Worthy Person*, of My Intended *Answer*, appears as much *mistaken* and *misrepresented*, as Any *Point* can possibly be.

Nor

Nor did I ever give Him the least *Ground* for His continued and repeated *Sarcasms* upon *this* Head. The Only Pretense was, that, in My *Ans.* to Dr. *Snape*, I alledg'd that, as to this Point of *Authority*, I had taught nothing against Any *Authority* but what is, in effect, *Absolute*; nothing against Any *Authority*, but what *He* Himself could not help owning in Words to be *Unjustifiable*; and that what I had then said about My *Doctrine* upon *that* Point, as well as *Others*, would be more plain in My *Answer* to the *Representation*: which certainly was neither to say that I would pass by Any One Part of the Whole *Representation*; nor, that I would spend My own Time and the Reader's, in a long Discourse against *Absolute Authority*. It was so far indeed from this, that it implied in it the very contrary: for to declare that I will shew that what I condemn is likewise condemn'd in Words by *Those* who censure *Me*; and allow'd to be *Unjustifiable* by their own Constant Acknowledgments; this, I say, is only declaring that I will argue from Their own *Acknowledgments*; not that I will labour to convince Them of what this supposes Them to be convinced of, already, and which is therefore *supposed*, in My own Words, to be *Unnecessary* and *Needless* for Me to do.

When therefore, He is pleas'd to represent Me, as if I had declared My *Design* to *Answer* to *some Points*, of My own imagining, in which I thought I could easily triumph; and to pass by *Others*, upon which the *Committee* lays great Strefs:

Stress; as if I was preparing an *Elaborate Argument* against *Absolute Authority*, or writing a *Treatise* against *That* alone, which No one claim'd; with the Thought of which He is so much delighted, as to repeat it many times over in His *Two* late Performances: The World will see, that, as This *Prophecy* proceeded at first from a *Fruitfulness* of *Invention*, without the least Ground from any thing I had said or hinted; so now it is not at all *fulfill'd* by the *Event*, in this Answer; in which I have both shewn that *Other Points* are contain'd in the *Representation*, than He would have Us believe to be *there*; and also demonstrated My own Readiness and Inclination to consider Every Individual *Argument*, and *Sentence* in it.

But I need not be much surpriz'd at His giving such an *Account* of My *Future Answer*, before I had said One Word to lead Him to it; when it has now been seen, in the foregoing *Pages*, that He has not been more happy, in the *Notion* He has been willing to give the World of the *Representation* of a *Committee*, of which He Himself was a *Member*; and this, after it was printed, and might have been reconsider'd by Him, at His Leisure, and with the greatest Care. And having mention'd this, I cannot but observe here, with a good deal of Wonder, — That a Solemn Charge should be made by a *Learned Body*, against A *Sermon*, and *Book*, pick'd out of a vast Number, as the most obnoxious, and the most worthy of a *Particular Notice*; That the *first Part* of this *Charge* should be, in the most
Y
solemn

solemn manner, and the most pathetic Words, declared against Them, as tending to Subvert ALL Government and Discipline in the Church of Christ, and to reduce His Kingdom to a State of Anarchy and Confusion ; or as SEEMING to deny ALL Authority to the Church : and that One of their own Body, writing for their Honour and Service, shou'd reduce the *Whole* of this Terrible Accusation to *This* only, that I seem to deny a Power of refusing the *Holy Communion* to a Notorious and Open Sinner against the Moral Laws of Christ ; representing All their *Zeal* to centre in This Point only, not once thought of by Me, nor once mention'd by *Them* : and at the same time, that *He* should be contending for an *Act* of the *Civil Power* which is the greatest Hindrance to the Exercise of this *Authority*, and expressing great Severity against *Me*, for declaring against it. — That, as to the *Second Part* of the *Charge*, relating to the *Civil Magistrate*, He should reduce the Whole almost to *this* only, That They contend it is the Business of the *Magistrate*, to punish Vice as a Sin against Those Principles of *Religion*, properly so call'd, in which All Men are agreed ; and I contend, He is to punish it, as an *Outward Action* against the *Public Good* of *Humane Society* ; which answers Every End of His Office, even better than the *Other*, and has been declared by this *Worthy Person Himself* to do so.

Whether the *Learned Committee* will think it for their *Honour* to find so Solemn and Pompous a Charge dwindled away into Two such *Minute Points* ;

Points ; and so little worthy of the Particular and Extraordinary Notice of a *Convocation* ; They best know. For my own Part ; I have found *Them* contending for Other Sort of *Things* in the *Representation* it self ; and have thought it my Duty to consider Their *Charge* ; not as *One* or *Two* of Their own Members, or as I My-self might wish it had been, but as I found it, in reality and in fact to *be*. And indeed, I have not omitted to regard every single Part of it, with that Light which I have receiv'd from All their own *Observations* in it ; as well as from Those which Dr. *Sherlock* has obliged the World with ; and Any Others, that I could hear of. And I now recommend the *Whole* to the Sincere and Impartial Examination of All the *Worthy Members* of the *Committee*, in particular ; and in general, to the serious Consideration of *All Christians*, into whose Hands it may come.



The CONCLUSION.

I Can think of Nothing better, to leave in the last Place upon the Minds of *Christians* and *Protestants*, than a Particular Enumeration of *My Doctrines*, and of Those *Opposite* to them, which must be *True*, if They are *False* : and also, a Particular View of *Those Principles*, upon which what I have taught is founded, in order

der to compare them with the contrary. This will not only be applicable to the present *Debate*, but to All Others of the like sort, in which They may at any time be concern'd.

The Propositions contain'd in These Passages of My Sermon and Preservative, which are made the Foundation of the Charge in the Representation.

1. Christ Himself is King in His own Kingdom.

2. Christ is the Sole Law-giver and Sole Judge of His Subjects, in All Points relating to the Favour, or Displeasure of Almighty God. In other Words,

3. No One of His Subjects is Law-giver and Judge over Others of them, in Matters relating to Salvation. In other Words thus,

4. No Men upon Earth have a Right to make any of *Their own* Declarations or Decisions to concern and af-

The Propositions, contradictory to Them: which therefore, must be maintain'd to be True and Christian, by All who condemn the Others.

1. Christ Himself is N O T King in His own Kingdom.

2. Christ is N O T the Sole Law-giver and Sole Judge of His Subjects, in All Points relating to the Favour, or Displeasure of Almighty God.

3. Some of His Subjects are Law-givers and Judges O V E R others of them in Matters relating to Salvation.

4. There is a Right in some Men, to make Their own Declarations and Decisions to concern and affect the State of

fect the State of Christ's Subjects, with regard to the Favour of God. | of Christ's Subjects, with regard to the Favour of God.

All these are to the same Purpose : and sufficiently explain my Meaning ; as I have stated it in the foregoing Pages.

5. The more CLOSE and IMMEDIATE the Regard of Men to *Christ* is, the more certainly and evidently true it is, that They are of His Kingdom.

6. It is worthy of all *Christians*, to live and act as becomes Those who wait for the Appearance of an All-knowing and Impartial Judge ; and in such a Behaviour to be WITHOUT Fear of Man's Judgment, who is both *Ignorant* of Many things necessary to form that Judgment, and *Partial* in the forming it.

5. A CLOSE and IMMEDIATE Regard to *Christ* Himself, is not so certain and evident a Mark of being of His Kingdom, as a CLOSE and IMMEDIATE Regard and Respect to Frail Men, Subordinate to Him.

6. It is NOT worthy of all *Christians* to live and act as becomes Those who wait for the Appearance of an All-knowing and Impartial Judge ; but it becomes them, at the same time that They live and act thus, to be under a Fear of Man's Judgment, who neither has Capacity nor Authority to determine their Condition ; and who, in very many

7. We must NOT frame our Ideas, from the Kingdoms of this World, to what OUGHT to be, in a VISIBLE and SENSIBLE manner, in Christ's Kingdom.

8. Our Title to God's Favour depends upon our Real Sincerity in the Conduct of Our Consciences, and of our own Actions under them.

9. Humane Benedictions—Absolutions—Denunciations—Excommunications—do not determine either God's Favour, or Anger, towards Christians: and therefore, are *Vain Words*, when they pretend so to do.

10. Whoever has a Right to add Sanctions to *Christ's Laws*, is so far King, and has so far

Cases, contradicts the *Judgment* which Christ will make.

7. We MUST frame our Ideas, from the Kingdoms of this World, to what OUGHT to be, in a VISIBLE and SENSIBLE manner, in Christ's Kingdom.

8. Our Title to God's Favour doth not depend upon Our Real Sincerity in the Conduct of our Consciences, and of our own Actions under them; but upon our Actual Being in the Right.

9. Humane Benedictions—Absolutions—Denunciations—Excommunications—do not determine God's Favour, and Anger, towards Christians: and therefore, are not *Vain Words*, when they pretend so to do.

10. Men may have a Right to add Sanctions to *Christ's Laws*, without having any Part of
Regal

Regal Power in Christ's Kingdom.

11. The Sanctions of Christ's Laws, appointed by Himself, are NOT the Rewards of this World ; not the Offices or Glories of this State : not the Pains of Prisons, Banishments, Fines, or any lesser and more moderate Penalties ; nay, not the much lesser Negative Discouragements that belong to Humane Society. He was far from thinking that these could be the Instruments of such a Persuasion as He knew to be acceptable to God.

12. Christ chose the Motives which are not of this World, to support a Kingdom which is not of this World.

13. The Maxims, opposite to the Maxims upon which Christ founded His Kingdom, are contrary to the Interests of True Religion.

Regal Power in His Kingdom.

11. The Sanctions of Christ's Laws, appointed by Himself, ARE the Rewards of this World ; the Offices and Glories of this State : the Pains of Prisons, Banishments, Fines, or other lesser and more moderate Penalties ; or the much lesser Negative Discouragements that belong to Humane Society. These He thought the proper Instruments of such a Persuasion as He knew to be acceptable to God.

12. Christ did not chuse the Motives which are not of this World, to support a Kingdom not of this World.

13. The Maxims, *opposite* to the Maxims upon which Christ founded His Kingdom, are agreeable and helpful to the Interests of True Religion.

14. To apply Worldly Force or Worldly Flattery, Worldly Pleasure or Worldly Pain, to the Case of *Religion*; is a Method opposite to the Maxims upon which Christ founded His Kingdom : and therefore, contrary to the Interests of True Religion.

15. Christ knew the Nature of His own Kingdom, or Church, better than Any since His time.

16. Christ left No Such Matters to be decided against Himself, and His own Express Professions.

17. To teach *Christians* that They must either *profess*, or be *silent*, against Their own Consciences, because of

14. To apply Worldly Force or Worldly Flattery, Worldly Pleasure or Worldly Pain, to the Case of *Religion*; is not opposite to the Maxims upon which Christ founded His Kingdom : Or, is not contrary to the Interests of True Religion, tho' it be contrary to Our Blessed Lord's *Maxims* relating to it.

15. Christ did not know the Nature of His own Kingdom, or Church, better than His profess'd Followers do, since His time.

16 Christ *did* leave the Nature of His own Kingdom, and the Maxims of supporting it, to be *decided*, by *Others* after Him, against Himself, and against His own express Professions.

17. To teach *Christians* that They must either *profess*, or be *silent*, against Their own Consciences, in regard

the *Authority of Others* over them, is to found that Authority upon the Ruines of Sincerity and Common Honesty ; to teach a Doctrine which would have prevented the *Reformation* and the Being of the *Church of England* ; which devests Christ of His Empire in His own Kingdom, and leads His People to prostitute their Consciences at the Feet of Men.

18. Christ never interposeth, since his first Promulgation of His Law, either to convey Infallibility ; or to assert the True Interpretation of it.

to the *Authority of Others*, is a very good Doctrine ; very consistent with the Sincerity and Honesty becoming Christians ; very useful for the Justification of the *Reformation*, and *Church of England* ; perfectly consistent with Christians Regard to Christ as their King ; and not at all leading them to prostitute Their Consciences at the Feet of Weak Men.

18. Christ does interpose, since the first Promulgation of His Law, to convey Infallibility to Some of Those who interpret it ; or to assert the *True Interpretation* of it.

These are the *Propositions* which I have laid down ; and the *Propositions* contrary to them. I produce these last, not to insinuate as if Any One Member of the *Committee*, which drew up the *Representation*, explicitly and knowingly maintains These contrary *Propositions* : but to observe that the *Propositions* in My *Sermon* and
Pre-

Preservative, upon which They have fix'd such and such supposed Absurdities, Tendencies, and Evil Consequences ; and upon which They have built their Charge ; cannot be denied to be *True*, and *Christian*, without allowing Those, which are *Contrary* to them, to be *True* and *Christian*. If *My Propositions* are *False*, or *Unchristian*, or *Worthy of Censure* ; then the *Propositions* contradictory to them must be *True*, *Christian*, and *Worthy of Approbation*. I have therefore produced them : and having done so, will only add this. If these *Propositions*, contradictory to Mine, are neither *True*, *Christian*, nor *Worthy of Approbation* ; then certainly, *My Propositions* are neither *False*, nor *Unchristian*, nor *Unworthy of Approbation* ; but truly and justly what They ought to be, and what All *Christians* and *Protestants* ought to join to inculcate and promote.

And that this may be done the more effectually, I shall here add *Some Principles*, which ought to be the *Measures* of Judging, to Us all, in Every such Important Matter ; and which, I am well assured, will never fail Us, whilst We apply them with Sincerity and Uprightness of Heart. They are the *Principles*, upon which All the foregoing *Arguments* rely : and the *Principles* contrary to them, must be the Support of what is urged against those *Arguments*.

1. *Christ* has the *Supreme Authority* of *Legislator* and *Judge*, with respect to *All Christians*.

2. No Authority therefore, can be justly claim'd by Any *Christians*, of what Rank soever, in any *Christian Church*, which destroys the *Supreme Authority* of *Christ*.

3. The

3. The *Will of Christ* is deliver'd to *All Christians* for the *Conduct* of their *Lives*.

4. No *Humane, Fallible* Authority therefore, can determine *Christians* in *Points* of Religion, which They themselves do not judge to be agreeable to the *Will of Christ*.

5. Whatsoever equally concerns the *Salvation* of *All Christians*, is equally propos'd to the *Understandings* of *All*.

6. There can, therefore, be no such thing as *submitting Our Understandings*, out of *Humility* or out of *Laziness*, to *Any Other Men* whatsoever, in *Points* relating to *Eternal Salvation*; without either supposing that *Christ* did not deliver *His Will* for *Us*, in things which concern *Us*; or did not deliver it *plainly* enough for *Us* to find it out, (with the *Aids* and *Means*, He has put in *Our Power*,) in *Those Points* which concern *Our Eternal Salvation*, and therefore require all sufficient *Plainness*: tho' the taking in the *Advice* and *Assistance* of *Others*, and attending to their *Arguments*, is perfectly consistent with the foregoing *Proposition*.

7. No *Argument* can be admitted by *Protestants*, which destroys the very *Essence* of *Protestantism*: nor can any *Reasoning* conclude justly in *Favour* of *Any Powers* amongst Them, which They constantly and strongly condemn in the *Church* of *Rome*.

8. No *Authority* therefore, can be claim'd by *Any Reformed Church*, which was justly condemn'd and oppos'd, in order to the *Reformation* it self. Consequently,

9. No

9. No *Submission* in *Religious Affairs* can justly be demanded from *Protestants*, by *Protestants*, upon any such Foundation, as would have absolutely prevented the *Reformation* it self.

10. Whatsoever was True at the Time of the *Reformation*, is True still.

11. Whatsoever *Principles* are *True* and *Just*, when urg'd against *Papists*, are likewise so, amongst *Protestants*.

12. Whatever *Principles* and *Conduct*, are *Unjustifiable* in *Papists*, are equally so, in All *Protestants*.

13. Whatsoever was the Foundation of the *Reformed Church* of *England* then, is so still: and whatsoever was necessary to justify it *at first*, is necessary to defend it *now*.

14. Nothing therefore, which contradicts the *Main Principle* of the *Reformation*; and That, without which the *Church* of *England* it self could not justly have been in being; can be for the *True Interest* of this *Church*, as it is a *Protestant Church*.

15. As it is a *Christian Church*, nothing can be supposed either to support or defend its Interest, which, admitted as True, would have prevented even the Reception of Christianity it self; or which contradicts the *Main Design* of the *Gospel*.

16. The *Principles* therefore, which alone can justly and unexceptionably support it, are such as are Uniformly and Consistently *Christian*, and *Protestant*.

When these *Propositions* shall be duly consider'd, I will be content to be condemn'd by All *Christians* and *Protestants*, who will openly, and in so many Words, condemn *These Propositions* : and indeed I desire to be acquitted by *Those Christians* and *Protestants* only, who see and acknowledge Them to be true; and act justly and consistently, upon them.

I will say a Word or two to apply them, and then put an End to the Reader's Trouble.

Let us then suppose that this *Sermon* had been preach'd at the first beginnings of the *Reformation* here in *England*: whilst All *Civil Offices* were in the Hands of *Papists*; and whilst the first Foundations of the *Church of England* were laying, in a glorious *Opposition* to Their *Pretensions* to *Humane Authority* in *Religion*, as such. Let it be read with this *Supposition*, by Any *Protestant* putting Himself so far back; and placing Himself in the Circumstances, in which *Protestantism* was, at *that* Time. And then, let it be consider'd whether it be True, or False; Helpful to the Design'd *Reformation*, or not. If it be found so, let it be acknowledg'd to be as *Just* now, as it would have been *then*; and as necessary to defend this *Reformation*, and this *Church of England*, at this time, as it would have been *then*, to form them: and that *Principles*, very good and very necessary *then*, have not lost their Nature, and are not become Malignant and Pernicious *now*.

But as This *Sermon* has been preach'd, and the *Principles* avowed in the *Preservative*, published in these *latter Days*, when the *Church of England*

land is in a flourishing Condition, and has that *Establishment* by *Laws*, which the *Romish Church* had heretofore ; let Us now consider what any *Roman Catholic*, of a common Understanding, might be supposed to say, upon the *Reception* They have met with, amongst Many Members of *This Church* ; and the *Usage* of their *Author* : and what I doubt not, Many of them have already said to *Protestants*, upon whom They can hope to make any Impressions.

‘ You see what the *Advocates* of your *Church*
 ‘ are truly aiming at, whilst They are com-
 ‘ plaining, in All their Writings against Us, of
 ‘ Our *Enormous Claims* ; and keeping *You* from
 ‘ returning to *Us*, by Outcries against Our En-
 ‘ mity to *Toleration*, and *Pretenses* to *Church-*
 ‘ *Power*. In their Controversies with *Us*, when
 ‘ They were first forming their *Church*, or have
 ‘ thought *Themselves* to have Occasion for it,
 ‘ None so ready to *come to a Temper* with All o-
 ‘ ther *Protestants* ; None so great Enemies to
 ‘ *All Authority* OVER other Mens Conduct
 ‘ in Religion ; None so Zelous against bringing
 ‘ the Motives of this World into Religion ;
 ‘ None more hearty for the People’s Right to
 ‘ search the Scriptures ; and to follow that
 ‘ which appear’d true to *Themselves*, accord-
 ‘ ing to the Best Light it should please God to
 ‘ afford them ; None so vehement against ad-
 ‘ hering to the *Clergy*, or being determin’d by
 ‘ their Weight, or *Learning*, in Religion. But
 ‘ when They themselves are settled in the
 ‘ *Worldly Power*, and the *Humane Advantages*,
 ‘ * which

' which They have strip'd *Us* of ; it is quite o-
 ' therwise. Here you have an Instance. *One*
 ' of their own Church has openly declared a-
 ' gainst *Humane Authority* OVER the CON-
 ' SCIENCES of Others in Religion ; against
 ' All Authority to oblige Others to *Submission*,
 ' or *Silence*, against *their own* Consciences ; a-
 ' gainst adding the Sanctions of this World to
 ' Christ's Laws ; against regarding the *Decisi-*
 ' *ons* of Any Leaders, as *such*, or without com-
 ' paring them with the Will of Christ. He has
 ' refer'd *Christians* to *Christ* Himself, for *Christ's*
 ' Religion ; and asserted Their Right to follow
 ' *Their own Consciences*, after their *sincere* En-
 ' deavours towards seeing the Truth. And
 ' how has All this been receiv'd ? Has it not
 ' been *charged*, as destroying All Authority in
 ' the Church ; as making All Professions in Re-
 ' ligion alike ; nay, as putting Religion and
 ' Irreligion upon an Equal Foot ; as leading to
 ' Disrepect and Disregard to the *Clergy* ; as
 ' leading All Men to do what is *Good in their*
 ' *own Eyes*, in a bad Sense ; and as reducing
 ' Christ's Kingdom to a State of *Anarchy* and
 ' *Confusion* ?

' Judge *You* from hence, if *They*, who charge
 ' these *Principles* in such a manner, do not claim
 ' Those Powers, which in their Writings against
 ' *Us*, They utterly in Words disclaim. They
 ' ever assert the *People's* Right to judge for
 ' Themselves, and to search the *Scriptures* for
 ' Themselves, in their Arguings with *Us* : and
 ' ever disown the *Authority* of *Clergy*, and
 ' *Coun-*

‘ *Councils*; and ever profess that *All* is to be
 ‘ examin’d by the *Rule* of *God’s* Word; and that
 ‘ the *Illiterate* are as much Judges for themselves,
 ‘ as the most *Learned*. All this, when They are
 ‘ directing Themselves against *Us*, and prevent-
 ‘ ing the Effect of *Our* Arguments. But as soon
 ‘ as any One inculcates and presses *These* *Points* in
 ‘ general, upon *Christians*; and shews any Zeal
 ‘ for them, without particularly applying them
 ‘ against *Us* only; You see, He presently be-
 ‘ comes loaded with All the Reproach imagin-
 ‘ able. *Some* declare them to be *False* and *Per-*
 ‘ *nicious*. *Others* declare them not fit to be
 ‘ spoken, or trusted to the World. *Some* de-
 ‘ clare them utterly inconsistent with the Inte-
 ‘ rest of the *Church* of *England*. And *Others* de-
 ‘ clare that the speaking such Things does not
 ‘ at all help its Interest Now, this is a plain
 ‘ Demonstration that *They*, who thus treat these
 ‘ *Principles*, only sometimes write against *Our*
 ‘ *Use* of them, for *Our* Purpose; but really re-
 ‘ serve, and monopolize them, for *their* own;
 ‘ that *They* no more wish *Their* People to judge
 ‘ for Themselves, than *We* do *Ours*; and that their
 ‘ *Aim* is to establish that *Authority* in *their* *Own*
 ‘ *Hands*, which They deny to *Others* only. And
 ‘ this will shew You that They had *No* *Right*,
 ‘ (if their Charge against *These* *Principles* be
 ‘ just,) to depart from *Us*: or to throw off *Our*
 ‘ *Authority*: and therefore, that You ought to
 ‘ return to the *Centre* of *Unity* and *Church-*
 ‘ *Communion*, amongst *Us*.’

Nor can I see how Any One, who lays this Charge upon these Principles, could direct a Person to answer to all this. But I think, a very good *Answer* may be made to it, upon these very Principles; and such an One, as cannot be replied to: And this in the following manner.

‘ It is true indeed that, *Some* are pleas’d thus
 ‘ to treat *These Principles*, and Those who in-
 ‘ culcate them upon *Protestants* in general; and
 ‘ to claim a *Close and Immediate Regard* to the
 ‘ *Doctrines and Decisions of Spiritual Pastors*, e-
 ‘ ven whilst They are warning the whole World
 ‘ against *regarding* what is preach’d by *One* of
 ‘ Those *Spiritual Pastors*, who differs from them.
 ‘ But this is *No Argument*, either against the
 ‘ *Reformation*, or the *Church of England*: nor
 ‘ against Those many *Excellent Persons* amongst
 ‘ Its *Pastors*, and *Members*, who adhere with-
 ‘ out Variation to the *True Foundation* of both;
 ‘ and scorn the poor Conduct of approving *That*
 ‘ in *Protestants*, which They and All their Bre-
 ‘ thren constantly condemn in *Papists*. The
 ‘ *Principles* of the *Reformation*, and of the *Church*
 ‘ of *England*, are true and just; notwithstanding
 ‘ the Pretensions of *Those*, who appear with so
 ‘ many *Zelous Expressions* in the Cause of this
 ‘ *Church*. For My own Part; I could not have
 ‘ been of *this Church*, if the *Decisions of Hu-*
 ‘ *mane Authority*, properly so call’d, could have
 ‘ claim’d the Regard of Christians. I now com-
 ‘ municate with it, as founded upon the *Right*
 ‘ of *All Christians* to judge for *Themselves*; and
 ‘ as I judge it lawful and Christian so to do.

‘ But I do not condemn the *Right* of this *Church*
 ‘ it self to be what it is, by *judging, censuring,*
 ‘ or *punishing,* Those who, conducting them-
 ‘ selves by the best Light They have, neither
 ‘ think nor act, as I do. I leave Them to the
 ‘ Judgment of God: nor will I ever call in any
 ‘ of the *Motives* of this World to enlighten or
 ‘ direct their Consciences. *You,* and *Others,* may
 ‘ call this, leaving All Men to do what *is right in*
 ‘ *their own Eyes:* But I esteem it to be *leaving*
 ‘ Them to do what They seriously judge to be
 ‘ Right in the *Eyes* of *Christ* and of *God.* *You,* and
 ‘ *Others,* may call it, if you please, setting Men
 ‘ *loose* from All Religion; and leading Them to
 ‘ *No Religion.* But the *Reformers,* and the *Church*
 ‘ of *England* at first, thought it quite otherwise.
 ‘ And *I* shall ever think it to be the only way
 ‘ to *True Religion,* which relies upon a sincere
 ‘ and willing Choice: and the contrary *Method*
 ‘ to tend to the Destruction of *All Religion* in
 ‘ the Eyes of God, by destroying the *Honest*
 ‘ *Enquiries* and the *sincere Choice* of Men. But
 ‘ I know what *You Roman-Catholics* always
 ‘ mean by *Religion;* and that is, *Your own Parti-*
 ‘ *cular Communion, and Way of Worship:* and when
 ‘ *You* represent the *True Protestant Principles* as
 ‘ *Destructive* to *All Religions,* or *Religious Pro-*
 ‘ *fessions,* *You* always leave out of the Account
 ‘ *Christ’s Religion,* and the *Christian Profession.*
 ‘ I join in *Communion* with the *Church* of *Eng-*
 ‘ *land,* as a *Part* of *Christ’s Church;* and not the
 ‘ *Whole.* And *Your Argument* therefore, can-
 ‘ not persuade Me to quit this *Protestant Church*
 ‘ of

‘ of *England*, till you can shew Me that the *Do-*
 ‘ *ctrines* of *Particular Men* in it, are the *Authen-*
 ‘ *tentic Acts* of the *Church*; or that I cannot
 ‘ communicate with it, without approving of
 ‘ what Any of its Members have thought fit
 ‘ to say. If you can do this; I will indeed for-
 ‘ sake its *Communion*: but I will not then return
 ‘ to Yours, for the very same Reasons for
 ‘ which I forsake the *Other*. But I know, This
 ‘ cannot be prov’d of the *Church* of *England*. I
 ‘ know the *Principles* thus treated, are the
 ‘ *Principles* of *Our Church*, and of *All Protestants*:
 ‘ and that *Your Chief Strength* lies in *this* only,
 ‘ that *They* are not consistently maintain’d and
 ‘ own’d; but *Many Claims* and *Practices*, con-
 ‘ trary to Them, continu’d amongst *Protestants*.
 ‘ Let but These *Principles* be uniformly, con-
 ‘ stantly, openly, declar’d and allow’d; and
 ‘ the *Conduct* of *All Protestant Churches* be gui-
 ‘ ded by Them, without Deviation: and I
 ‘ know, and *You* know, that *Your Mouths* would
 ‘ be for ever stop’d; that *You* would not be a-
 ‘ ble to frame *One* plausible Argument against
 ‘ the *Reformation*; and for the *Church* of *Eng-*
 ‘ *land* in particular, that it could have nothing
 ‘ to fear from the Utmost of *Your Enmity*; and
 ‘ could meet with Nothing from *All Protestants*
 ‘ around it, but Every Instance of Due Regard
 ‘ and Friendship.’

Thus have I endeavour’d to shew how an
 Honest Man might answer to such an *Attack* of
 a *Roman-Catholic*; consistently with his being a
Protestant, and a *Member* of the *Church* of *Eng-*
land.

And now, for a *Conclusion* of the *Whole*, I shall add but a few Words. I have carefully consider'd and re-examin'd the *Principles* I have publish'd, with regard to *Christianity*, to the *Reformation*, and to the *Church of England*; and I have no Favour to entreat even of Those amongst *Ourselves*, who may possibly come to the reading of this *Defense* with the Strongest of *Humane Prejudices* about Them, but what I now beg of Them with the greatest Earnestness: and that is, that They would remember, They are *Christians* and *Protestants*; and therefore that They would admit nothing in this Debate, as true, which must, in Effect and at the End, destroy the *Right* of the *Whole Reformation*; the *Foundation* of the *Church of England* in particular; and the very *Essence* of *Christianity* it self. This is All I have to ask of *Men*. And I ask it,

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not only for *My own* sake, who can never suffer in their Opinion, if this One Thing be granted ; but for *Their own* sakes also, and for the sake of *All* that ought to be most valuable in their Eyes.

And of Almighty God, I beg, with All the *Fervency* becoming a *Christian*, that if, in the Whole or Any Part of this Debate, I have advanced what is disagreeable to His Will, or destructive to the Great Design of His Son's *Religion*, It may effectually be brought to nought ; and the Weakness of it laid open in such a manner, as to prevent the *Reception* or *Propagation* of it for ever : But if I have advanced what is really the very *Essence* of All that is good in His Eyes ; what alone can make *Religion* truly *Religion* ; What alone can make Men the Disciples of His Son, and the *Worshippers* of *Himself*, according to His will ; that *This* Good and Excellent Cause may not suffer

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fer at *present*, either thro' any *Real Imperfections* of mine, or thro' *Any*, which *Humane Passion* and *Humane Resentment* may fix upon *Me*, in order to stop its Progress; and that, in *Time to come*, it may please *Him* to raise up *Persons*, in All Respects more qualify'd to support and promote a *Cause*, equally useful to *Religion* and *Civil Society*; equally necessary to the Happiness of *Humane Life here*, and *hereafter*; and equally Important, with respect to the Dignity and Well-being of Man, and to the Honour and Service of *Almighty God Himself*!

F I N I S.



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