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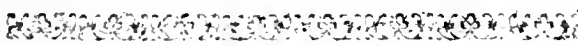
Bishop of *Bangor's*

PRESERVATIVE, &c.

Briefly Consider'd.

The SECOND EDITION.

1716



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S O M E

A R G U M E N T S

Made Use of in the

Bishop of *BANGOR*'s

P R E S E R V A T I V E

Against the

P R I N C I P L E S and P R A C T I C E S

O F T H E

N O N J U R O R S,

Briefly Consider'd.

By a L A Y - M A N.

L O N D O N :

Printed for J. MORPHEW, near *Stationer's-Hall*: And E. BERRINGTON without *Temple-Bar*. 1716.

(Price Six-Pence.)





T H E
P R E F A C E.

Believe there is scarce any Body that reads Controversy, which at present runs very high, but has seen the Bishop of Bangor's Preservative, &c. Some, no doubt, have perus'd it, as it will be in Cases of that Nature, with Favour and Partiality, and see no Faults, nor any loose Reasonings; being apt, according to his Lordship's
own

vi The P R E F A C E.

*own Phrase, * to follow great Names. I am unfortunately one of those busy Mortals that am for enquiring for my self, and taking no Man's ipse dixit. Whether it be not Arrogance sometimes to differ from great Judgments, I shall not now decide; but only tell the Publick, that the following Trifle is not design'd as a compleat and regular Answer to the Preservative; but only as some few Animadversions on the Way of Reasoning that is there made use of. I am not so presumptuous as to believe I shall convince his Lordship's Friends*

* Page 8.

that

*that I am every where just in my Remarks: I desire, however, they may be examin'd with Candour and Impartiality. And before I enter upon my Work, I cannot think it improper to observe in general, that some of his Lordship's Friends have wish'd he had us'd the Nonjurors more like Protestants, than he does when he calls them Fellow-Labourers with the Papists; and calls the Roman-Catholicks their dear Friends; and with a particular Insinuation, the Non-juring Ministers Priests; and more civilly than when he calls them with a particular Air, Worthy Persons, &c. And
some*

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*some would be beholden to him for an Explanation of what he means by * Patience and Indulgence, which he says the Nonjurors have enjoy'd near Thirty Years.*

I hope 'twill be no Prejudice to these Papers, that my Margins are not stuff'd with Latin and Greek Quotations ; these, perhaps, were in my Power, but industriously avoided, because I was willing to proceed in a Way as clear and plain as possible, and not trouble my Readers with any thing but pure Argument ; and for this I have his Lordship's Example.

Candour and Good-Nature, never undertakes a Dispute, but with the charitable Design of setting the World right in their Opinion; so I have some Reason to hope his Lordship will not take it amiss, if a conscientious *Layman* humbly presumes to tell his Lordship that, for want of Skill in his Lordship's Way of Reasoning, I cannot always think his Arguments conclusive. But that his Lordship may not think I come with the bold Air of an Antagonist, or the Ill-nature of a Critick, I shall pass over several Expressions (tho some I must take Notice of) that I conceive are not so unexceptionable, as might be wish'd and expected from such a Pen; and confine my present Enquiries to the Rights of the Church and State in general, without meddling with the Title of the Powers in being. Possession is a thing purely accidental, but what are properly call'd Principles are fix'd, and Right unalterable.

The whole Plan of the *Preservative* is built upon these two Articles, *That the King may deprive Bishops; and the People depose Kings, or alienate their Right by Acts of their own, which may have the Liberty of calling Acts of Parliament.* These are

to be supported by a Supposition, *That it is Business of the King in the former, and the Body of the People in the latter Case, to do every thing which they judge necessary for their own Preservation.* Now, in my humble Opinion, nothing can be necessary, which is not in the Nature of the Thing just and equitable: We are not, then, to argue that whatever seems necessary must be done; but rather that nothing can be truly so, which is not done with a strict Regard to Right and Wrong. Chusing a Principle of our own, and acting conformably to it, will neither justify our Actions nor the Principle it self; no, the Goodness of the Foundation must be first enquir'd into, and then shall we be able to judge of the Superstructure. The doing this or that for the Security of the People, or the Good of the Civil Power, without satisfying our selves and the World that what we do is in its own Nature Good, may sometimes go near to draw the Sentence upon us which the Apostle pronounces over those *that do Evil that Good may come of it.* The End will never sanctify the Means. Upon this Foundation stand the two Ancient, Apostolical Principles of *Obedience to the Civil*

Magistrate ; and Maintaining the indisputable Rights of the Holy Catholick Church.

* Civil and Ecclesiastical, are States entirely different, both as to their Privileges and Government ; the one has the Power of the Keys : and the other of the Sword. The former is govern'd by a Set of Laws relating to Things purely Temporal : the latter is under the Regulation of Canons, Decrees, and other Ecclesiastical Laws, which oblige only in Things purely Spiritual. The Civil Power, then, and every Temporal Person consider'd as a Christian or Member of the Catholick Church, is truly a Subject of Christ's Kingdom, a Son of the Church, and as such is to bear Faith and true Allegiance to the Publick Authority lodg'd in Ecclesiastical Bodies by Succession from the Apostles ; and are to look upon its Decisions in relation to Spiritual Affairs, as obligatory as the Laws of a Civil Power are upon an Ecclesiastick in Affairs purely Civil. So that 'tis plain these two Powers have two distinct Ways of

* See Dr. *Hick's* Forty Propositions in his *Posthumous Collection*.

exercising their Authority. And 'tis for want of truly attending to, and nicely observing this Distinction, that our late Confusions have come to the unhappy Height we now behold them. While the Church in Communion with the Pope, intrenches upon the Prerogative of Temporal Princes, and hath sometimes proceeded to pronounce them depriv'd of their Royalties, which is a Matter purely Civil: We have known Kings that have not been content with exacting Temporal Punishments upon the Persons of Ecclesiasticks, but have gone farther, made a bold Step, and divested them of the Exercise of their Office, a Matter purely spiritual. 'Tis for want of considering this Distinction too, that a difference in Religion has been imagin'd to excuse our Allegiance, and make an Alteration in Civil Right; whereas in Reality they are two very different Questions: *Whether a Prince, tho' a Papist, has a Right to reign over us? And whether, as a Prince, he has a Right to impose his own Religion upon us?* The one is a Question, which except resolv'd in the Negative, will bring us back to our former Confusion; the other, if not answered in the Affirmative, will make Right very precarious, and our Kingdom little better

better than Elective. But the Bishop's Argument in short is, *those Princes are to be restrain'd, depriv'd, excluded* (all which Words he uses, tho not of the same Force) *which are incapable of answering the Ends of Government*; Now all Incapacity is the *same in the Consequences*; *Popery and Madness are in this Case alike*; it follows, then, *that all the Royal Family, being Papists, are to be excluded* *. Now the Logicians would tell his Lordship, 'tis not sound nor conclusive Argument to include more Terms in the Major, or first Proposition, than are recapitulated in the Conclusion; for how does it follow, that because an incapable Prince upon the Throne may be restrained. therefore he may be depos'd, and his Heirs excluded? It will as soon be a Consequence, that, because the Laws of that Nation deny an *Idiot* and a *Madman* the Care and Management of his own Estate, therefore he is to be dispossest'd of all that descends as Hereditary, and his Posterity cut off from the Family Estate. And, now, granting what his Lordship says in what is here his second Proposition, that in their Effects

* See *Preservat.* Page 20, 21, 22, &c. 28.

and Consequences *Lunacy* and *Popery*, or any other *moral* Incapacity, are the same: It will not thence follow, that therefore our Actions must be the same; for *Lunacy* or *Natural Incapacity* is of a *Civil Nature*, and virtually excepted in States, as well as private Families; whereas *moral* Incapacity is of another Nature, and never interrupts the Succession in a Family, without the concurrent Will of the *Testator*, who has a full Authority, by the Law of Nature and Nations to dispose of his own. And according to the former Distinction, a Difference of *Religion* can never be brought in to the Question of *Civil Right*.

When St. *Paul* taught Submission to the Powers in Being, the *Christians* at *Rome* labour'd under the Yoke of Tyranny and Persecution, and the then *Emperor* was a Man of most vicious Morals; now I hope no one will say that *Popery* is more dangerous than *Paganism*; or, which is the same, that a *Heathen*, tho he endeavoured to propagate Idolatry, and persecuted all that believed in *Christ*, was to be submitted to as their *Civil Governour*, and yet a *Popish Prince* to be voted incapable of Ruling us as a *Civil*
E^{sta}-

Establishment, merely because he is not a *Protestant* ?

But supposing it be allow'd that a *Po-pish Prince* has once endeavoured the Subversion of the Civil Constitution, will it therefore follow that every Roman Catholick Prince will certainly do the same? †. I fancy not, and am apt to think, that what has been done already that way, may be resolv'd into Complexion, Temper, &c. And even supposing a *Po-pish Prince* came with a Resolution of acting out of his Province, and imposing his own Schemes of Religion upon us, let but the Church be unanimous in asserting its Rights, and we have nothing to fear.

Before I leave this Head, I must make one Observation on the Word *Abdicati-on*, which being a Latin Word, must either signify what is us'd to be express'd by it among the *Roman* Writers, or must receive some new explanatory Quali-fications which should always go along with it. Now the *Roman* Notion of

† *Preservat.* Page 26. 28.

Abdicatio was, when a † Magistrate or Officer voluntarily resign'd his Trust, and liv'd a private Member of the same Community. Which is best understood by reading the *Roman* Historians. This now was so far from the Case of the late *K. James*, that he fled for his Personal Security, and continued claiming till his Death.

The other Part of his Lordship's Dispute consists of two Branches; *First, An Enquiry into the Nature and Extent of the Deprivations at the Revolution.* And, *Secondly, A general Consideration, whether this Power does not of Necessity, and in the Nature of the Thing, belong to the Supreme Rightful Authority of a Nation?*

But before he enters upon that Enquiry, the Bishop thinks fit by way of Preface to observe, that the *Advocates of the Nonjurors contend against all Deprivation by the most Rightful supreme Power.* I protest I never knew any thing like this drop from the Mouth or Pen of any that have undertook that Side of the Cause. All that I know in relation to their Sentiments on this Head is, that none

† See *Preservat.* Page 32.

but the *Rightful Supreme Authority can deprive*; but the Difference here is as before, the Bishop meant the *Civil Power*, and his Adversaries the *Ecclesiastical*. But this we shall have occasion to treat more particularly by and by; in the mean time I am very much afraid that what his Lordship takes for granted, stands in some need of Proof, *viz. That whatever Power or Authority is conferr'd upon Bishops by Spiritual Persons at their Consecration, yet the Right of executing or exercising this in their particular Dioceses, ariseth originally from the Nomination of the King*. And now, in considering this Assertion, 'twill be necessary to enquire, what Power or Authority is conferr'd at *Consecration*; and this is best known from the exprefs Words of *Consecration*.

The next thing to be consider'd then, is how the Relation between a Bishop and his Diocese arises. And this seems to be a Matter purely Ecclesiastical; for as in all Ordinations a Man is supposed to be ordained to somewhat, so likewise in Consecration, a Bishop is consecrated to somewhat; and as this *somewhat* in inferior Ordinations is not only the Exercise of a Ministerial Function, but the exercise of it in
this

this or that Parish, &c. so neither is a Bishop consecrated only with a View of receiving *Episcopal Authority*, but for the executing it in some one Diocese; from which 'tis evident, that originally this Relation arose from the Authority of the Consecrating Power, and was so conferred before Christianity had the Protection of the Temporal Power; and that *Nomination* (which Word I would have taken Notice of, as not being of equal Force with *Constitution*, and consequently not inferring a Right of *Deprivation*) is but a Concession to the *Civil Power*, in Consideration of the Protection the Church enjoys under *Temporal Princes* or *States*. And, as 'tis plain that this, as well as other Privileges in Dispute, was originally in the Hands of the *Church*, 'tis absurd to imagine that the *Church* would make any Grants to the *Temporal Power* in prejudice of their own *Rights*, or that they have not a Power to reassume them when they are abus'd to their Hurt.

When the Bishop comes to consider the *Nature* and *Extent* of the *Deprivation* at the *Revolution*, he explains it by an *Act of Parliament*, which is to his

Purpose, and as full as he could wish it; *the Design of this Act was, as his Lordship observes, to guard against the Disaffected Bishops and Clergy, so far as the Exercise of their Office affected the Civil Government.* And here any one may believe him; but how the Exercise of an Ecclesiastical Office can affect the Temporal Power, is what will not be easily understood.

* But the Bishop is very happy in discovering that the Nonjurors have a Notion of *something* in this Matter, which the *supreme Power* (he should have put in *Temporal*) can't *take away*, because it neither could nor did *give it*: This is certainly the Belief of the Nonjurors, and one would be tempted to fancy there was some Reason in what they say. But when his Lordship comes to tell the World what this *something* is, he makes his Adversaries allow that they may be depriv'd from this or that Diocese, but not from their Episcopal Office in general. † Now all their Writers whom I have seen, talk quite another

‡ Page 37. † See Dr. *Hicks's* 25th Prop.
Language,

Language, and tell us that the Relation between Bishop and Diocese, being a thing purely Spiritual, * and, as has been already proved, virtually included in Consecration, 'tis not in the Power of the Civil Authority to dissolve it; and this is what they mean when they say the Civil Authority cannot *take away* what they had no Right to *give*. † But the Bishop makes his Adversaries speak their own Sentiments, when he lets them say, if this be the Argument; *that the Civil Power cannot take away Spiritual Powers which it never gave; if he had added, nor dissolve a Spiritual Relation between Pastor and Flock, between Bishop and his Diocese, it had been complete.* But not having stated their Case fully, his Answer can be no better than imperfect: His Reasoning upon this Head, is what the Nonjurors might allow, and yet their Cause never the weaker. ‡ He says, *the Deprivation of greater Extent is no more the taking away of Spiritual Powers than the other.* Whereas I thought he was talking to Men that allow of no Deprivation by Lay-Powers. But we

* Page 18, 19. † Page 39. ‡ Page 39.

are told, * *That the Lay-Power in this Case does not concern it self at all with the Powers or Capacities within, but only takes Care they are not exerted to the Hazard of the Publick committed to its Care.* But it seems there is no such thing as proving this Authority in the *Lay-Power* to deprive from one *Diocese*; which I can assure you is not granted by the Bishop's Adversaries, as has been before observed. But the Bishop is resolved now to give us the Nonjurors Principles at large, when he † *supposes it should be implied in both Partial and Total Deprivations, that the Civil Power takes away what it never gave.* ‡ This, however, is not to be allowed any manner of Argument against the Rightfulness of the Thing. He instances in the Cases of *Life* and *Property*, which the Civil Power never gave, but yet may take away for the good of the Whole. But are these Parallel Cases? Are not *Life* and *Property* Matters of pure Civil Consideration, and therefore properly belonging to the Civil Power; whereas in the Question before us, the Thing is by himself al-

* Page 40. † Page 41. ‡ Ibid.

low'd to be Spiritual. But this Argument is founded upon a former Supposition, that the Civil Power is obliged to do all it can for its own * Preservation and the Publick Good, without once *enquiring* whether the Means be allowable or not.

But we are now come to enquire into the Merits of the Cause, and consider, *Whether any Civil Power has a Right to depose.* Some Men would tell him that the *Civil* and *Ecclesiastick* being two distinct States, a King can no more dissolve the Relation between a *Bishop* and his *Spiritual Subjects*, than a College of Bishops or Ecclesiasticks, who are the *Ruling Power* of the *Church* can excuse his *Subjects* from their *Civil Allegiance*. But his Lordship is not pleas'd to allow that, and had rather set out again with his *uncontested Principle*, *That every Civil Government has a Right to every Thing necessary for its own Defence and Preservation*: But for an Answer to this, I will refer the Reader to what I have already said to that *Principle*, Page 11.

* See Page 42.

But

But if this Principle be not allow'd in its utmost Latitude, the two Arguments that follow will fall to the Ground. And as for praying and preaching Treason, it is certain this may be dangerous and of ill Consequence to the Powers in Being; will it therefore follow that the *Civil Power* has a Right to Censure, Deprive, &c. ? it will only follow, that, observing the useful Distinction of *Ecclesiastick* and *Civil*, the Temporal Power has a Right to censure him as a Civil Subject, and may exact upon him Punishments purely Civil; but because it will be objected that, tho they do receive Temporal Punishment, yet may they continue to preach and pray as before; and therefore for the Security of the State, 'tis absolutely necessary to deprive and silence them. This may be true; but then 'tis to be perform'd by a Spiritual Power, who, upon a Representation from the King, will certainly be so dutiful Subjects as to prevent effectually any Damage to the Crown, by proceeding against the Delinquent. Treason may be punished by the Civil Power in a Temporal Way; but Ecclesiastical Punishments are the Privilege of Spiritual Persons. So that when a Prince finds himself

injur'd

injur'd in the manner already represented; he may really do all that *is necessary, truly necessarily* to his own and his People's Good; but great Care should be taken in the Choice of these Means, and the Distinction is still to be observed.

But let us attend his Lordship's Argument, proving, from the Nonjurors own Confessions, that the *King* may deprive. * *Whatsoever Power, says he, has a Right to a greater Thing which includes a less, has a Right to do the less included in it; the Civil Power has a Right to do a greater Thing, viz. Imprisonment, Banishment, Execution, &c. which imply Deprivation, therefore he has a Right to Deprivation.* His first Proposition is incontestable; but his second seems to encourage an Enquiry whether Greater and Less are not Terms always us'd of two Things in the same Class? And whether Temporal Punishments and Ecclesiastical Censures are in the same Order of Things? One would be apt to answer the latter in the Negative; and the Affirmative of the former is an universally allow'd Maxim. I

* *Preservat.* Page 48, 49.

own I am blind enough, after all his Lordship's Reasoning upon the Matter, to fancy that Deprivation being an Ecclesiastical Punishment, can by no Circumstances be made a Civil Punishment, tho it may be inflicted by a Spiritual Power at the Instance of a Civil Power. It seems not enough to enquire whether Deprivation or Death be a greater Punishment to the Person of an Ecclesiastick; but whether they may be both lawfully inflicted by the same Person? Or whether *Temporal Punishments* being the allowed Privilege of *Civil Powers*, Spiritual Punishments are not to be maintained as the inviolable Right of Spiritual Bodies. And that *Deprivation* is of this Nature seems pretty plain from what has been already said, which I, therefore, forbear repeating here.

* The Case of *Solomon* and *Abiathâr*, mentioned in the *Preservative*, can never be brought to justify the Proceedings of any other Civil Power; for first of all it may be said in general, that no Precedent can oblige to Practice any farther

* Page 50, 54, 57, &c.

than it is back'd with the particular Approbation of the Divine Word ; and then, Secondly, *Solomon* ought not to be consider'd merely as a King, but as one inspir'd by God as a Prophet, and consequently better acquainted with the Will of the Almighty in particular Cases, than any of our Modern Princes can pretend to be ; and last of all, it may deserve some Consideration how great a Share of the Pontificate *Solomon* himself bore, especially at the Dedication of the Temple : These Considerations being once made, I am apt to think the Proceedings of a King of *Israel*, an inspir'd Prophet, &c. will be of little Service in the present Question.

* And that the Case of St. *John Chrysostome* is not so much to his Lordship's Purpose as he would have us believe it is, we are convinced from the Conclusion of that Affair, which was, that the Adherers to the exil'd *Bishop* not only never turn'd to *Arsacius* while *he* liv'd, but also after his Death refus'd to communicate with *Atticus*, who succeeded *Arsacius*,

after the Death of St. *John*, till *Atticus* had restor'd his Name to to the Church Register of *Bishops*, which was owning him to be the rightful Bishop of *Constantinople* to his Death, and that he took his Succession from him, and not from the Intruder.

I confess I have been at some Pains to find out the Force of this Argument in the *Preservative*, viz. *From the Concession of our Adversaries, that Bishops have no Right to depose or ruin Kings, or States, the Argument necessarily stands thus; if Ecclesiastical Princes have no Right to ruin the Supreme Civil Power, then the Supreme Civil Power has a Right to defend it self against them by Force, &c. and consequently a Right to every thing necessary for that Self Defence; what this Argument is design'd to prove, has been already consider'd, Page 11. I shall only at present endeavour to draw one plain Conclusion from the Substance of this Argument, which is in short this: If Bishops, being Ecclesiasticks, have no Temporal Authority, cannot depose Kings;*

then *Kings, &c.* being *Lay Powers*, have no *Spiritual Authority*, cannot deprive *Bishops*; this seems to me the most natural Consequence, but not much to his Lordship's Purpose. But it must be, we are told, that * *either Kings and States have a Right to depose Bishops, or Bishops to depose Kings, and overturn States.* I own, indeed, I am not quick-lighted enough to see the Necessity of allowing the latter, if the former be denied. The *Non-jurors* contend for no such Thing as an *Ecclesiastick Power* in *Temporals*, any more than a *Civil Power* in *Spirituals*; they think both equally absurd, and both Invasions of Right; for being two distinct Powers, they have their different Privileges and Authorities.

† The *Cloud*, now, is to be removed from the Eyes of those misled People, who sillily imagine that the *Civil Power's* depriving an *Ecclesiastick*, is to intermix the *Civil Power* in Matters not of a *Civil Nature*; if this were once clear'd effectually, the Business is done, and we are all of a Mind. This Performance is

* Page 55, 56, 63. † Page 59, 60:

begun with the following Argument, *Whatever affects the Civil Power, tho' it be originally of an Ecclesiastical Nature, it becomes thereby of a Civil Nature, and in the Eye of the Civil Power, can be looked upon as no other, and is thus made of Necessity the Object of the Magistrate's Care and Concern.* Now, granting all that is desir'd here, it will not yet follow that the Civil Power has any actual Authority to *deprive*, &c. only that it concerns him in Defence of his Crown and Dignity to apply for Remedy to another Power, who has a Right to displace an Ecclesiastick, or silence him*. And now I much fear, after all these charitable Endeavours, Men will still be apt to imagine that *Preaching* and *Praying* being Matters *purely Spiritual*, the Exercise of them will ever depend upon the Authority of *spiritual Powers*; and that tho' the *Civil Power* is to consult the Security of the State against its Enemies, of what sort soever, yet is it not endowed with a Privilege to act out of its Province, but to proceed regularly, and with all due Regard to the former Distinction of *Civil* and *Ecclesiastical*. His *Lords*hip is still of Opinion, however, that † allowing these Two Powers na-

* See Page 13. † *Preservat.* Page 63.

naturally distinct, the *Civil Power* must quickly be swallowed up in the other, and then appeals to the Experience of the Popish Countries, who have run to an extreme on the one side as culpable as that on the other; and between these two Extremes lies the Right. The Sum of the Affair, then, is this. *Bishops* that are dangerous to the *State*, are to be depos'd for its Security. This the *Preservative* tells you is to be done by the *Temporal Hand*; the *Norjurors* will have it done by the *Spiritual Power*, upon Application by the *Civil Power*. But it may be ask'd what is to be done supposing a *National Church* so corrupt as to join in defence of a *factionous Ecclesiastick*? This is an extraordinary Case, and therefore no certain Rule to be fixt for it. But commonly speaking, I am apt to imagine that the Text hinted at, pag. 66. obliges Obedience to the Higher Powers, whether Temporal or Spiritual, in Matters only of a Nature within their Powers. And it happens pretty well for the *Bishop's* Adversaries, that the Text which commands to give both *God* and *Cæsar* their due, will admit of a tolerable Interpretation in Favour of their Principles and Practices.

* But

* But the *Nonjurors*, it seems, are not to come off so, there's an Instance in the *Old Testament* of a *High Priest* depriv'd by a *Jewish King*; and if this can be prov'd a Warrant for a *Christian King's* Proceedings in a like Case, then all their Schemes of Church-Independency are dash'd in pieces; but whether it be so or not, will best appear by comparing what has been already † said with the Bishop's Reasoning on the Case, pag. 70, 71.

I believe few will think it Material here to consider the Strength of the *Bishop's* † Reasoning upon the *Excommunication* pronounced by one of the *Canons* against all that impugn the *King's Supremacy* in *Ecclesiastical Causes*: The Foundation of this Canon being the Thing in dispute, and already consider'd at large. No Act of a Body of Churchmen can give away an Ecclesiastical Right to a Lay-Power, and such a Grant is of no Force nor Obligation on the rest of the Church; it being, according to the *Nonjurors* Way of speaking, a putting one's self under unlawful Obligations, which naturally oblige no farther than the Person that enters into them. * His

* His Lordship does not love to repeat the principal Branches of the Nonjurors beloved Schemes. So I perceive, for he has scarce ever allow'd them to represent their own Principles. And I fancy there must be some other Reason for it beside what he urges, viz. † because they are so different from the Voice of the Gospel. The Nonjurors being sanguine enough to be perswaded they have the Gospel, and the Practice and Doctrines of the first Ages of Christianity on their side. And indeed, I am at some Loss to conceive to my self, that asserting an unalienable Ecclesiastical Right in Church Governours is a Scandal and Reproach to Christianity †.

But that the Laity may not want Arguments to attack the unreasonable and obstinate Nonjurors, they are to be furnish'd out of the Preservative, with Weapons of all sorts. And the first Argument is this: ** God being good and just, can never put the Salvation of Men upon what they can never be satisfied of: Now 'tis not possible for us to have the least Probability of a regular uninterrupted Succession of Bishops;

* Page 75. † Page 75. ‡ Page 76. ** Page 18, 19.
E not

not only so, but the contrary is evident, therefore our Salvation can never depend upon Bishops regularly descending. In answer to this, it may be observ'd, that tho' the Succession of Bishops has sometimes been interrupted, yet it has commonly been restor'd by an Ecclesiastical Hand; and Interruptions occasion'd by some extraordinary Accidents, will never prove the Interruption a lawful Act, and consequently the publick Acts of Ecclesiastical Persons coming in surreptitiously, are of no Force.

* In answer to the *Nonjurors*, when they tell the *Revolution Church* they are condemn'd unless they can prove their *Doctrine and Worship* corrupt: The *Laity* are to ask, to whom must we prove this; or to whose Satisfaction? To them who are confident to the contrary; or to ourselves whom they expect to conform to it? To neither I shou'd think; but rather this is to be decided by an Appeal to the common Sentiments of all that have a Right to judge of *Doctrine and Worship*; and this was the use of *General Councils*; and till they can be restor'd, the Practice of the *Primitive Christians*, as 'tis explain'd by

* See Page 86.

a *National Church*, is to be our Guide ; and here the *Nonjurors* will stick fast. If, now, that be our Duty in this Case, as I believe most Men will think it is, the Case of the *Popish* and *Nonjuring Bishops* is of no use here *.

It not being our Business now to enquire how far a *National Church* may go in separating from a Body of *Church Members*, corrupt in *Doctrines* and *Worship* ; this being to be done, if at all, by an *Ecclesiastical Power*, and was so at the *Reformation* ; whereas the Matter in Dispute is, how far a *Civil Power* may go in regulating and new modelling a *National Church*.

The *Nonjurors* are charg'd with saying, That God's Power is not dispensed but in the strict Communion of their particular little Body or Church. Had they been to speak for themselves, perhaps, they might have told you, *Remission of Sins*, and all the Privileges of *Christ's Kingdom* are promis'd to none but those in *strict Communion with the Catholick Church*, or that Part of it which is truly so in their own *Nation* ; and if they can prove themselves so, it will then be plain that in *England*, by the ordinary

* Ibid. † Page 89.

Means of Salvation is not to be depended on but in their *Communion*. And I fancy every one that believes the *Gospel*, or dare rely upon our Saviour's Promise, will own that *Benedictions, Absolutions, Excommunications, &c.* perform'd regularly on *Earth*, are ratified in *Heaven*: If so, I cannot well tell what is design'd when we are told not * to expect *God's Graces, Benedictions, and Absolutions* from any Hands but his own; as if these, as as well as other Gifts of *God*, were not to be convey'd to us by a *Medium*. † And now what is *Authoritative Benediction* more than blessing the People by the Authority committed to the *Church* by *God*? This, I think, is all the *Nonjurors* or any Men can design by this Term; how then is the performing of this the *highest Absurdity*? 'Tis certainly much more absurd to imagine any Set of Men so bold as the *Nonjurors* are represented in the *Preservative*, as to bless in their own Names and absolutely, without Regard to the Terms requir'd in the *Gospel*. When *Absolution* too is call'd *Authoritative*, that Word can signify no more than it did before; and that this is the Privilege of the *Church*, has commonly been reckon'd pretty plain from the Commission given

* Ibid. † Vid. *Preservat.* pag. 91.

by our *Saviour* to his *Apostles*, of retaining and remitting Sins. 'The Success indeed of such Absolutions depends upon the Penitent's coming up to some certain Terms ; but the Sentence is by all Churches allow'd to be pronounced by *God's* Vicegerent here ; tho'tis certain, as no Man knows the Secrets of another's Heart, so no one can pronounce Absolution unconditionally ; nor indeed does any Church pretend to such a Power ; so that, as 'tis possible a Man that sincerely repents of his Sins may, and often does enjoy *God's* Favour without Absolution pronounc'd ; so, too, several, who have receiv'd former Absolution, for want of inward Sincerity, have fail'd of *God's* Pardon ; yet it is the Wisdom of all Churches, and especially our * own, to provide themselves with what alone ought to be call'd Authoritative Absolution ; and they commonly think themselves secured by that Text, which says, *whose soever Sins, &c.* which has usually been interpreted, as naturally intending an *Authoritative Absolution* ; and tho it cannot be prov'd, as the *Bishop* observes, that every thing spoken to the *Apostles* belongs to *Ministers* in all Ages of the Church ; yet am I apt to fancy this Commission does, being given to the

* See *Absolut. in Communion of the Sick.*

Apostles as *Ministers* of *God's* Word, and for the making their *Ministry* effectual and useful to the World. The Sum, then, of the Argument is briefly this; *Absolution* cannot be conferr'd but upon the Conditions requir'd, in order to constitute a true Penitent; this is the Sentiment of the *Nonjurors*, as well as the *Revolution Church*, and therefore it cannot be brought into the Dispute; * except the Bishop will still contend that, except we can have *infallible Absolution*, we are to have no *Absolution* pronounced by the *Church*, as he seems to argue; but this needs no Answer.

I cou'd wish it were sufficiently explain'd, what is meant by † *Niceties* and *Trifles*, upon which the *Nonjurors* are supposed to lay the Strefs of the Peoples *Salvation*; for they themselves say, and seem to reason upon it, that our *Salvation* depends, at least as far as we can learn from *Revelation*, upon *Communion* with the true *Catholic Church*; I shall leave them to prove theirs to be a genuine Part of that; and must still think that no *Trifle*, nor *Nicety*, &c. These being light Words that express somewhat of not the least Consequence to the thing in Dispute; which, however,

* See Page 96. † Page 98.

these must be, if the *Nonjurors* Fundamental Reasonings have any Weight; I hope I may venture to say the *Preservative* has not yet prov'd them weak.

Thus have I briefly consider'd some of the most exceptionable Parts of the *Bishop's Preservative*; whether what I have said be true or false, the World must judge; this I am sure of, that I had no other Design in these Papers, than to enquire, for my own and my Neighbours Satisfaction, into some Arguments us'd in that Book, &c. and use that Liberty, which a Book of that Nature, and the Liberty of the *English* Press seems to encourage, conscientiously explaining the Sentiments of an inquisitive Layman. But before I lay by my Pen, I must add an additional Consideration or two in general. And, first, I cannot help thinking there's one melancholy Consequence attending the whole Scheme of the *Preservative*; and that is this: If *Kings* may deprive *Bishops*, and are therefore *Heads* of the *Church*, and again the *People* depose *them*, the *People* will at last be found the *Head* of the *Church*; or, which is much the same, superior to the *Head* of the *Church*.

Add

Add to this, that *Religion*, as it was not at first propagated by Human Force, so neither is it to be defended by it; and 'tis hard to say what Spirit possesses People that clamour for *Religion, Religion*, as part of their Civil Property, which they imagine is to be asserted by Civil Means.

POSTSCRIPT

WHEN I had finish'd these Remarks, I found, upon another Perusal of the *Bishop's Piece*, that I had declined several considerable Advantages that some wou'd have made use of; but, as I do not profess myself an open *Enemy* to the *Bishop*, whose Character, no doubt will flourish, when my poor Piece is forgot or neglected, so I was willing to content myself, at present, with impartially examining only the most material Parts of the Debate, and endeavouring to settle my Principles, and give some Satisfaction to my Friends in this Affair.

F I N I S

