

The image shows the front cover of an antique book. The cover is decorated with a complex marbled paper pattern in shades of grey, black, and white, featuring swirling, organic shapes. A vertical strip of textured, light-colored material, possibly leather or cloth, runs along the left edge, representing the spine. In the center of the cover, there is a black rectangular label with a thin white border. The text on the label is printed in a classic serif font.

SUPREMACY
OF THE
CROWN

RYE
1714

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*The Supremacy of the Crown, and
the Power of the Church, As-
serted and Adjusted.*

A

SERMON

Preach'd before the

UNIVERSITY

O F

O X F O R D,

At S^t M A R Y's,

On Sunday *Jan.* 17. 17¹³/₁₄.

By GEORGE RYE, B. D.
Fellow of *Oriel* College in O X F O R D.

O X F O R D,

Printed at the T H E A T R E, for *Anth. Peisley* Booksel-
ler: And are to be Sold by *J. Churchill, J. Knapton,*
W. Taylor, H. Clements, W. Meadows and *J. Morphew*
Booksellers in *London.* 1714.

AC 911. 1717. R94

TO THE
RIGHT HONOURABLE

JAMES

Earl of *DERBY*, &c.

MY LORD,

I *The more readily comply'd
with the Expectation there
was of my Printing the fol-
lowing Sermon, that I might make
my Acknowledgments, for your
great and continual Favour to me,
as publick as they are sincere.
I am encouraged to hope, that
this Discourse may not be alto-
gether unworthy of your Peru-
sal, since it was favourably heard*
a 2 by

by one of the most Learned Auditories in the World: and that it will not be unacceptable to your Lordship; since I am fully persuaded, you will be as ready to assert, what shall appear to be the just Prerogative of the Crown and Right of the Church, as you have been, gloriously to defend the Religion and Liberties of your Country.

I am

Your Lordships

most Obliged

and most Obedient

Servant

G. RYE.

A
S E R M O N

Preach'd Before the
Univerfity of OXFORD
On Sunday Jan. 17. 17¹³/₁₄.

Luke xx. 25.

Render therefore unto Cefar the things which be Cefars, and unto God, the things which be Gods.

GOD having commanded Men to be fubject to the *Civil Power*, to obey *that*, is to obey God: and confequently *the things that are Gods*, taken in the largeft fenfe, comprehend alfo *the things that are Cefars.*
And

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And where a Prince professes the true Religion, and does by his Laws oblige his Subjects to *render to God the things which are Gods*; there to obey God is to obey *Cesar*: and therefore in such a case *the things which are Cesars* do, in their largest sense, mean also *the things which are Gods*.

But where, as in the Text, *the things which are Cesars*, and *those which are Gods*, are put in opposition to one another; *the things which are Cesars* must be taken more strictly, and mean only those Duties commanded by *Cesar*, which as to their substance or circumstances are no otherwise Duties to God, than as they are contain'd in that general Divine Precept, *to be subject to the Higher Powers*: and *the things which are Gods* must mean all other Duties to God, whether commanded by the Law of *Reason*, or by express *Scripture*, or plainly deducible from thence; among others, the Duties of exercising or obeying the *Spiritual Powers* given by Christ to his Church, of *feeding Christ's Flock*; or of obediently *hearing, receiving* and respecting Christ's *Ministers*, which is ultimately, as he himself tells us, to obey and honour him and his Father.

So

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So that these words, *Render to Cesar the things which be Cesars, and unto God the things which be Gods*, contain an expresse Command both to *fear God, and to honour the King*, and an Implication, that these two Duties may be both perform'd and are not inconsistent with one another: for that this also is imply'd, appears, not only, because these Duties are both commanded, but from the occasion of the words; which was this.

The *Jews* falsely imagin'd, that it was impossible to obey both God and *Cesar*, and from hence concluded, that they ought not to obey *Cesar*, because it was unquestionable that they ought to obey God. And therefore they put this ensnaring question to our Saviour, *Is it lawful to give Tribute to Cesar or no?* that if he should deny the Lawfulness of their paying Tribute and thereby of acknowledging *Cesars* Authority; they might accuse him to the Governour, who would undoubtedly put him to death for such rebellious Doctrine: or that, if he should answer, they ought to pay Tribute; they might incense the People against him, as one who for fear of *Cesar* taught them to disobey God.

But

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But our Saviour to avoid both these Snares, after having convinc'd them by the *Image* and *Superscription* of the *Tribute-Money* that it was due to *Cesar*, commanded them, not only to render to *Cesar the things which be Cesars*, but unto *God the things which be Gods*: thereby implying, that to enjoin the *first* Duty was not to forbid the *latter*, and that they were mistaken in conceiving, that these Precepts could not be both observed.

And as these *Jews* concluded, that because they were to obey *God*, they were not to obey *Cesar*: So on the contrary some have concluded, that because we ought to render to *Cesar the things which be Cesars*, therefore we ought not to render to *God* some of those *things which are really Gods*. I mean those who reject the beforemention'd *Spiritual* Authority of the Church, and who have argued, that the *Civil* Power being acknowledged to be Supreme, the *Clergy* must derive from it all their Authority: Because if the *Ecclasiastical* and *Civil* Powers were distinct, They might command contrary things; and they must necessarily entrench upon one anothers peculiar Provinces; and there would be no one to judge between them

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them in those almost infinite Particulars, which would require a special Determination.

To these Men the Text is as full and proper an Answer, as it was to the *Jews*; *Render to Cesar the things which be Cesars, and unto God, the things which be Gods.* We cannot conclude, that because we are to obey God, we are not to obey the *Civil* Power; nor that because we are to obey the *Civil* Power, we are not to obey God's command of exercising or submitting to the *Spiritual* Authority of the Church. For we are oblig'd to do both, and both are consistent with one another.

I shall at present speak to the latter of these false Conclusions: and I shall endeavour to shew

I. That we may and ought to obey as well the *Ecclesiastical* as the *Civil* Power.

II. I shall prove more fully that we may, by shewing in the general how we may, obey both these Powers.

B

III. I shall

III. I shall shew the same more particularly, with regard to the several parts of *Ecclesiastical* Power.

I. I am to shew that we may and ought to obey as well the *Ecclesiastical* as the *Civil* Power.

And *First*, That we may obey both, will appear from the consideration of parallel Cases. Our Adversaries conclude that we cannot; because they apprehend it to be impossible; that there should be any *Independent* Power but one: And yet they themselves assert, that *Paternal* and *Family* Powers are the same as they were in the State of Nature. If so; then according to their own Principles, there are Powers not deriv'd from the *Civil* Power, but distinct from it and *Independent* on it, so far as they keep within their due bounds.

Our Saviour acknowledged *Cesar* to be Supreme over the *Jews*, and *David* and the other *Jewish* Kings were so too: yet these Princes had no Authority to make Priests or Inferior Ministers of holy things; but those Offices were appropriated

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priated by God to the Family of *Aaron* and Tribe of *Levi*. *Jeroboam* indeed made Priests who were not of the Sons of *Levi*, and depos'd those who were; and his People generally comply'd with him, and approv'd of this Proceeding: But He and his People were so far from having Authority to do this, that they were both severely punish'd for it. Since then these Princes were *Supreme*, and yet could not give *Spiritual* Authority; it follows that the Priests and *Levites* had a *Spiritual* Power, which they did not derive from the *Civil* Power, and which they might exercise, and at the same time pay all due obedience to the *Civil* Power.

Princes often constitute in the same City two Governours at least as Independent of one another, as we assert the *Civil* and *Ecclesiastical* Powers to be: For instance, one Governour to have the sole direction of all *Military* affairs, the other to have such a Power in *Municipal*, as to have Authority even over the *Military* Men in *Municipal* matters; nay so far, as for breaches of the Peace to judge and put to death, not only common Soldiers, but the chief *Military* Governour. And by the way, he would hardly be thought

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Serious, who should argue that this was impossible, because these two Governours might command the Soldiers to do *contrary* or *different* things at the same time; and because the *Municipal* Governour having Authority to put the *Military* Officers to death, must necessarily have Authority to take away their Commissions, since in Deprivation of life is included Deprivation of all Offices whatsoever; and if he could take away, he might give *Military* Commissions, since no greater Power is requir'd for the one than for the other. Barely to represent this Reasoning is to shew the weakness of it.

Since then an *Earthly* Prince can appoint two such Governours: and since God himself made the *Civil* and *Spiritual* Powers to be distinct under the Law: we must conclude, that God may Subject Christians both to the *Civil* and *Ecclesiastical* Powers; and consequently that it is possible for us to obey them both.

Secondly, It has been fully prov'd by others, that Christ left a Power in his Church to exclude notorious Offenders, and to regulate those Points relating to outward Peace and Order, which are not determin'd

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determin'd in Scripture, and yet are *necessary* to be determin'd; that he commission'd his Apostles to Administer the Sacrament, and to Teach in his Name, and to send others as they were sent themselves, to the end of the World; and that the Clergy have by the Law of *Reason*, as well as express *Scripture*, a Right to demand a *sufficient* Maintenance; and lastly that as Christ has made it the duty of *Some* to exercise, so he has oblig'd all *Others* to submit to, these Powers. It being then our duty to obey or exercise these *Spiritual* Powers, and to be Subject to the *Civil* Powers; it follows plainly, that we *ought*, and consequently that we *may* obey both in their several order: because it would be absurd to imagine, that the good God should require what is impossible to be perform'd.

Thirdly, Before Princes were converted to Christianity, the Christians most strictly paid all due obedience to the Heathen Emperours, and at the same time justly exercis'd the beforemention'd *Ecclesiastical* Powers; which Powers were manifestly not deriv'd from, nor so much as permitted or conniv'd at, but prohibited and punish'd by, those Emperours.

Since

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Since then the Objections against the possibility of obeying these two distinct Powers *now*, conclude as strongly against the possibility of obeying them *then*, as any one may see by applying those Objections to that time; They can be of no weight in either case: And since Christians actually obey'd both these Powers, when the *Civil* Power was not only Distinct from, but an Enemy to, the *Ecclesiastical* Power; It is surely not impossible to obey them both now, when the *Ecclesiastical* is favour'd by the *Civil*: And *Lastly*, Since, as is confess'd by our Adversaries, Christians *then* had a right to exercise and obey this *Spiritual* Authority, and the Magistrate could not hinder them without manifest Injustice, so long as the Publick receiv'd no Damage: It follows, that they must always have a right to exercise it, unless the Publick could ever receive Damage from the Christian Religion, which cannot be suppos'd. But if this could be suppos'd, it would not justify the Magistrate in hindring the exercise of this Authority. For though the Magistrate be oblig'd by his Office to promote the Publick *Good*, yet it is not all *Good*, but such as may lawfully be obtain'd: and that could not be lawfully obtain'd,

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obtain'd, which could not be obtain'd without prohibiting those Powers, which Christ had enjoin'd the exercise of, and had made essential to the Constitution of his Church, and necessary to its Preservation.

II. I am to prove more fully that we may, by shewing in the general, how we may, obey both these Powers.

In almost all matters, some things are *necessary*, some *convenient*, and some *indifferent*. Some things are *always* and *immu- tably necessary*: Some that in the *general* are *convenient* or *indifferent*, become *neces- sary* in some *particular* circumstances, and in *others*, *inconvenient* or *pernicious*. Again, the same thing may in several respects be *necessary*, *convenient*, and *indifferent*. And many things, that are every one of them *indifferent*, when consider'd *distributively* and compar'd with one another, are not so, when taken *altogether*; but on the contrary some one is *necessary*, and that one may want to be determin'd.

And thus it is in *Religious* Matters. Under the *Law*, It was *necessary* that the
Priests

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Priests should be of *Aarons* Family, and those who Minister'd to the Priests, of the Tribe of *Levi*. It was *convenient* that the High Priests should succeed one another according to proximity of Blood; and therefore they generally did Succeed so: but it was sometimes found *more convenient* to alter this Method; and it was *necessary* to alter it, if the next Heir had any Blemish. As to the Offices which belong'd to the Inferior Priests in common, It was *indifferent* which of the Priests perform'd them, but *necessary* that there should be some order observ'd. For neither could All attend at the same time; and those who did attend could not Each of them singly perform *all* the Offices: And therefore the Priests were divided into twenty four Courses, and it was the Custom for those who attended in their several Courses to divide the *Sacerdotal* Offices among them by Lot. When the Courses were thus settled and the particular Offices allotted; It became *necessary*, which was before *indifferent*, for each Priest to attend at such a particular time, and to discharge such a particular Office and no other. And as what was in the general *indifferent*, did thus become *necessary*: So the Preservation of
the

the brazen Serpent, which was at first *convenient* to continue the memory of the Miracles wrought by it, prov'd afterward *pernicious*, when the *Jews* paid it Idolatrous Worship.

And the Case is the same in the Christian Religion. For Instance, it is *necessary*, that Publick Worship should be perform'd in some Time and Place. It is sometimes *indifferent* When and Where, as before Christians were allow'd to have publick Churches. But in most cases, Time and Place ought to be determin'd; otherwise the Clergy and People would not know how to attend one another: and when the determination is made by Lawful Authority, that Time and Place become *necessary*, which were before *indifferent*.

Some of the Qualifications *necessary* in Pastors are that they be *apt to teach* and *to convince Gainsayers*. Now Men with the very same Abilities may be *apt to teach* and *convince* in *one* time or place, who would be very unfit for it in *another*. As the same degree of Learning may be sufficient in *some* Times or Places, which in *others* would render the Clergy de-
C spicable

spicable and unable to teach or convince.

These things being premised, we may plainly see what Power the *Civil* and *Ecclesiastical* Governours have respectively in *Ecclesiastical* matters.

In matters purely *indifferent*, so long and so far as they are *indifferent*, the Magistrate has an undoubted right to command and to be obey'd. For things *indifferent* are the proper matter of *Civil* Laws.

In things which are each of them *indifferent* when compar'd one with another, but yet some one is *necessary*; The Magistrate may, for the good of the State command some one, and prohibit others, but cannot prohibit all.

The Church brings the greatest advantage to the State, making Men good Subjects by it's *Doctrines*, and by it's *Piety* drawing down divine Blessings: and the State brings the greatest temporal advantage to the Church, restraining the Enemies, and protecting the Professors of Religion.

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Religion. Therefore whatsoever is more *hurtful* to the Church, than *profitable* to the State, is really *hurtful* to the State; and whatsoever is more *hurtful* to the State than *beneficial* to the Church, is really *inconvenient* to the Church, *prejudicing* it more in one respect, than it *advantages* it in another. And consequently as the Magistrate may unquestionably command those things which are *convenient*, and prohibit those things which are *inconvenient* to Church or State: So he may command things *convenient* to the State, though they be on some accounts *inconvenient* to the Church, and prohibit things *inconvenient* to the State, though they be on some accounts *convenient* to the Church: because even without his taking any cognizance of them, by being really *convenient* or *inconvenient* to the State, they become the same with relation to the Church.

If the Magistrate do by mistake prohibit a thing, which is even in the present circumstances really *convenient* for the Church; that thing does thereby become *inconvenient* and ought to be forborn: because it is more *inconvenient* for the Church that she should *oppose* the Magistrate,

than that she should *want* some particular conveniencies.

If the Magistrate prohibit a thing which is immutably or in the present circumstances *necessary* for the Church, or command what is *destructive* of the Church; He manifestly exceeds his Commission, and acts without Authority: unless we will say, that he has Authority to act contrary to Christ's Institution and Command; which he certainly has not. But yet he has great Power even in *necessary* Matters. For he may by Laws, Rewards, and other Methods, encourage and assist the *Ecclesiastical* Governours in doing those things which are *necessary* for the Church, or punish them for doing the contrary, as the pious Kings of the *Jews* did.

And all this is very consistent with the Authority of the Church. For the Power of the Magistrate to make and execute such Laws does not prove, that the *Ecclesiastical* Governours have no Authority to make Laws in the same cases, much less that they have no Authority at all. For they not only *may* but *must* execute the express Laws of *Scripture*: and they *must*

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must judge of and regulate those things which are not determin'd in Scripture, and yet are *necessary* to be determin'd: And they *may* make Laws about those *indifferent* matters, of which the Magistrate takes no cognizance; and they *may* also make Laws concurrent with the *Civil* Laws relating to *Ecclesiastical* Matters; because men may be influenc'd more by both *Civil* and *Ecclesiastical* Laws and Penalties, than by Either of them singly.

And this is no injustice to the People subject to both these Powers. For the same things may be *convenient* or *necessary* both for Church and State; and the same Crimes may be Offences against both Church and State: and consequently both these Powers may command, and judge, and punish, with relation to the same things: As it is common to punish Men who riotously assault and hurt their Neighbours, both for the private Injury, and for the breach of the publick Peace.

From all which it plainly appears, that it is very possible for us to obey all the *rightful* Commands both of the *Ecclesiastical* and *Civil* Powers, because they cannot at the same time *rightfully* command
contrary

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contrary things: But if their commands be *contrary*, and if the *Ecclesiastical* Power command what is *unnecessary* for the Church, and *hurtful* to the State, or the Civil, what is *unnecessary* for the State, and *destructive* of the Church: then one or other of them commands *unlawful* things, without Authority, and without laying any Obligation on the People.

For we are commanded *to render to God, the things that are Gods, and to Cesar, the things that are Cesars*: But a Command to obey in *some* cases is not a command to obey in *all*. A Right to make Laws for the *good* of the Church or State, is not a Right to make Laws to the *ruin* of Both or Either. An Authority to command or prohibit *indifferent* things is not an Authority to prohibit *necessary* or to command *pernicious* things.

The *Ecclesiastical* Governours have a Power to command things *necessary*, and to prohibit things *destructive* to the Church; and consequently to judge what things are so: but not a Power to alter the nature of things which are in themselves *necessary* or *destructive*. For if for instance, they judge that to be *destructive* to the
Church,

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Church, which is really *necessary* for the State, and *not destructive* to the Church, it will not thereby become *destructive* to the Church; And consequently a Right in the *Ecclesiastical* Governours to judge and determine, does not, as is pretended, oblige the People to act according to *all* their determinations, but only their *just* determinations. And therefore if they command things *pernicious*, or prohibit things *necessary*, to Church or State; It is readily granted, that the Magistratè has a Right to restrain them.

On the other hand, the Magistrate is Judge of the good of the State: yet if he determine that to be *necessary* for the State, which is really *destructive* to the Church, and *not necessary* for the State, or that to be *pernicious* to the State, which is really *necessary* for the Church, and *not hurtful* to the State; It must be allow'd, his Subjects would not be bound to act according to such a Determination. As in like manner, the *Civil* Power has an unquestionable Right to make Laws in *indifferent* matters for the publick good, and consequently to judge what matters are *indifferent*: yet if those things be judg'd by the *Civil* Power to be *indifferent*,
which

which are really prohibited or enjoin'd by exprefs Scripture, They will not thereby become *indifferent*, nor is any one bound to obey ſuch a Judgement, but the contrary.

If therefore the *Civil* and *Eccleſiaſtical* Powers ſhould command *contrary* things, every *Private* Man would be bound to judge for himſelf: which of the commands was unlawful, and which ought to be obey'd, and to act accordingly: As every *Private* Man is bound to judge for himſelf of all Laws both *Eccleſiaſtical* and *Civil*, whether they be agreeable to the *Divine* Law. And if he judge aright, his *Private* judgement will be of more force, than the *erroneous* judgement of his Governours. For *his* Judgement will juſtify him in not obeying; but *theirs* will neither juſtify themſelves in commanding, nor others in doing, unlawful things.

When Diſputes of this nature happen, the caſe is ordinarily ſo very notorious, that men of common capacities may perceive who is in the wrong. In the times of *Primitive* Chriſtianity, when the *Eccleſiaſtical* and *Civil* Powers commanded *contrary* things; It was eaſy for *Private* Chriſtians

Christians to know, which command was unlawful. At the *Reformation* it was not difficult for *Private* men to determine, whether they ought to obey the *Pope* and his Clergy commanding, or Protestant Princes prohibiting, to worship Images; to pray to God in an unknown Tongue and the like.

Indeed Men in Speculation may start many nice cases, which can hardly be determin'd by the common People: And if such should sometimes happen in fact, *Private* Men must still judge for themselves; and if they judge amiss through invincible ignorance, God will undoubtedly pardon their error. For we cannot conclude, that Men have not a Right to judge, because they may perhaps pass a wrong judgment: nor argue, as our Adversaries do, that since God hath not appointed a Judge to determine the differences between the *Civil* and *Ecclesiastical* Powers, he has instituted no such distinct Powers; because if he had, such a Judge would have been necessary, to have directed the People which of the contending Powers to obey, and to have prevented the pernicious consequences of *Private* Mens judging for themselves.

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For

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For there is no *necessity* of such a Judge: no more than there is of a Judge to determine *religious* Controversies, and to prevent the Heresies which *Private* Men will fall into, if they be left to their own Judgment; or of a Judge to decide the Disputes between different Nations, and to hinder those Injuries and Murders which must follow, if each Nation be Judge in its own cause. But it is plain, that in both these cases God has not appointed a Judge, and, therefore we must allow there is no *necessity* of one, unless we will make our selves wiser than God.

We may perhaps think it *convenient*, that there should be such a Judge in all these cases: But God has not thought fit to grant us this and many other things which we imagine to be *convenient*, and therefore we must acquiesce without them.

III. I am to shew more particularly how we may obey both these Powers; and this I shall do, by applying what has been said under the former Head to the respective Parts of *Ecclesiastical* Power.

And *First*, It is *necessary*, that those only should Preach and Administer the Sacraments,

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craments, who are Ordain'd by the Fathers of the Church, and that those only should be Ordain'd, who have the *necessary* Qualifications. But when great numbers have all *necessary* Qualifications in an equal degree; It is, as to the Church, *indifferent which*, but *necessary*, that *some* of them be Ordain'd.

If therefore, (what, blessed be God's good Providence, our Church has no reason to apprehend) the Prince should command Persons *unordain'd* to execute *holy* Functions, or prohibit the Fathers of the Church to Ordain *any* Persons whatsoever, or suffer them to Ordain only such as are *utterly unqualify'd*: *We must render to God, the things that are Gods.*

But if the Prince Nominate one duly *qualify'd* for the Office of a Bishop; or enjoin that those only be Ordain'd to *holy* Offices, who give assurance of Fidelity to him; or out of Men already Ordain'd, and who have liv'd suitably to their *holy* Function, Nominate himself or Authorize other Lay Patrons to Nominate, particular Pastors to particular Parishes; He commands what is as to the Church *indifferent*, and exercises no other

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Authority, than seems to have belong'd to the *Jewish Civil Governours*? For *Nehemiah* made *Treasurers* of holy things. *Jehoshaphat* appointed *Priests* and *Levites* by name, to *Teach in the Cities of Juda*, and to *Judge in Ferusalem*. *Solomon* put *Zadok* the *Priest* in the room of *Abiathar* the *High Priest*. The *Sanhedrim* sometimes nominated the *High Priest*. And the *Romans* nominated the *High Priests* mention'd in the *New Testament*. Yet no one can pretend, that these *Civil Governours* gave these *High Priests* their *Pontifical Authority*, or that they could have nominated any *Persons* besides the *Descendents of Aaron*.

Secondly, For the *Clergy* to *Officiate* and the *People* to join with them in *publick Worship*, is an *Affirmative duty*, and therefore *necessary*, but not in *all times* and *places*.

If therefore it be *necessary* for the *Service* of the *State*, that a *particular Clergyman* of extraordinary *Qualifications* should for a time discharge some *particular Civil Office*; and if that *Office* be not *inconsistent* with the discharge of his *Spiritual Function*; or though it be *in-*
consistent

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consistent with the *Personal* and *Actual* Discharge of some *parts* of his *Spiritual* Function, yet if there be other Clergymen to supply his place; The Prince has the same right to command such a Clergyman to discharge such a *Civil* Office, as *David* had to appoint out of the *Levites* many *Officers* and *Judges*, not only in all *business* of the *Lord*, but also the *Service* of the *King*. If the Prince upon occasion send *some* of his *Lay* Subjects into parts, where they cannot have *outward* *Communion* with any *Christian* *Church*; this is no greater Authority, than was justly exercised by the *Jewish* *Kings*, and is not properly a *Prohibition* but an indirect and temporary *Hindrance* of Mens joining in publick *Worship*: In short this is to command no more than *Merchants* or other *Subjects* may lawfully do for their own private occasions.

But if the Prince command *all* Clergymen to execute such *Civil* Offices as would wholly disable them from discharging their *Spiritual* Functions: if he should not only hinder *some* *Laymen* from publickly communicating with the *Church* for a time and on particular occasions, but should prohibit *all* of them to *Worship*

ship God at any time or place: *We must obey God rather than Men.*

Thirdly, It is *necessary* that the Church should have a Power to *make* Canons, but not that She should always *exercise* it. It is *necessary* that some Rules should be made about time, and place, and order, and about the Ordination of the Clergy and other matters. But when *necessary* things are determin'd, It ceases to be *necessary*; When all things *expedient* are determin'd, It ceases to be *convenient*, to make any farther Canons. So when a State is well regulated with good Laws, there may for a long time be no *occasion*, and for a much longer, no *necessity* of making new Laws.

If then there should happen a *manifest, present, and absolute necessity* for the Church to make new Constitutions, and the *Civil* Power should prohibit them: The Church cannot but have the same Right, which the Primitive Christians had and exercis'd.

But as *St. Cyprian* wisely resolv'd to do nothing without the consent of his People: so much more is it lawful for a Church,

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Church, to forbear making Canons, till they have the Approbation of the Prince, when there is a Determination of *all Ecclesiastical* matters which are *necessary*, and of *most* of which are *expedient*, though *some* things *expedient* may still be wanting; and when that Church has receiv'd and is continually receiving great Privileges from the State; especially since *Ecclesiastical* and *Civil* matters are much intermix'd; since *Ecclesiastical* Rules ought not to be contrary but rather conducive to the *Civil* Good, of which the Prince is the best Judge; and since the Prince has himself so great an Authority in these matters. For he also may make Laws to promote the true Religion, the greatest interest of the State. He may command both Clergy and Laity to perform their respective *Religious* Duties. He may restore Purity or prohibit Corruption in Religion. He may appoint a national Humiliation or Thanksgiving, as being the best Judge when the necessity of the State requires them. All which has been shewn to be consistent with the Churches Authority, and is no more than what the *Civil* Governours of the *Jews* justly did.

Fourthly,

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Fourthly, The Church has an inherent Power of excluding all notorious Offenders from her Communion: and the Execution of this Power is *convenient* in the *general*, but not in *all* Cases. For as in *Civil*, so in *Ecclesiastical* matters it is sometimes most *convenient* to relax Discipline, as when Offenders are numerous and untractable, or for other reasons.

And therefore as the *Primitive* Church did not always exercise it with equal rigour; so though *our* Church has declar'd, that she does much wish for the Restoration of *Primitive* Discipline; yet she has not hitherto thought fit positively to require it, forbearing to exercise Discipline in any manner, but what is consistent with the Laws of the Nation. And this she may lawfully do: since the *Civil* Power it self punishes *many* Sins, and leaves the Cognizance of most *others* to the *Ecclesiastical* Governours.

And though it be granted, that some of the Offences, which now come under the Censure of the Church are as much of a *Civil* Nature, as those punish'd by the Magistrate; and that *Civil* Penalties are annex'd to *Church* Censures, and consequently

Church Power Adjusted. 33

frequently that the *Ecclesiastical* Governours act by the Authority of the *Civil* Power: yet that they act by that Authority *only* does not follow from either of these Concessions. For as to the *first*, the Church has good right and reason to take cognizance of such *Civil* crimes, because they also are *Sins*, and such *Sins* as are not ordinarily punish'd otherwise. And as to the *latter*, the *Ecclesiastical* Governours act by the Authority of both Church and State.

And it is lawful for *Ecclesiastical* Governours to act in these matters by the Authority of the State as well as the Church. Because as the *Civil* Powers may justly enact *Laws* with relation to *Ecclesiastical* Crimes and Persons, so consequently they may *punish* both; and therefore may authorize the Clergy to *punish* in their names. So *Solomon* thrust out *Abiathar* from being *High Priest* for Treason a *Civil* crime. And *Nehemiah* chased away one of the Chief Priests for having marry'd a Stranger which was an Offence against *Religion*. And *Nehemiah* also prohibited some pretended Priests to eat of the most holy things, for not having kept their *Genealogy*.

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34 *The Supremacy and*

But yet, by the way, no one can from thence conclude, that *Solomon* or *Nehemiah* could *make* Priests, or that they could properly *deprive* them of their Office, tho' they did justly *hinder* them from *exercising* it.

For the Priests might for several reasons be disabled from *exercising* their Functions, and yet continue Priests. As those who had any *blemish* were not allow'd to *offer the offerings of the Lord*, and yet most certainly were Priests; because they were permitted to *eat the bread of God both the most holy and the holy*, which it was lawful only for Priests to do.

Fifthly, It is *necessary* that the Clergy should have a *sufficient* Maintenance; It is *convenient* that they should have a *plentiful* one, that they may *attend upon the Lord without distraction*, and be *examples of Charity and Hospitality*. But whatever Right they may have, they justly think it most *expedient*, to take thankfully that proportion which is voluntarily given them by the State or otherwise, how narrow soever it may be in some Instances.

And this Right of the Clergy is not at
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all inconsistent with the Princes Taxing or Amercing his Subjects for the publick good. For the Clergy have a Right to be maintain'd by the People only out of what is the Peoples own, not out of what is not the Peoples but due to the Prince.

Having thus gone through, what I at first propos'd, and having, 'tis hop'd, shewn that it is both *possible* and *necessary* to obey as well the *Ecclesiastical* as the *Civil* Power, I shall now briefly conclude with some Inferences.

And *First*, From hence appears the Injustice of charging the Clergy of this Church, with denying the Princes Supremacy in *Ecclesiastical* matters, and craftily endeavouring to engross to themselves all *Civil* Power as well as *Ecclesiastical*: Since we acknowledge, that the *Civil* Powers have Authority, to command or prohibit in *Ecclesiastical* matters which are *not necessary*, and to oblige the Clergy as well as others to do those things which are *necessary*; and consequently that they are properly *Supreme in all Ecclesiastical things or causes*. For there can be no *things or causes*, but what are either *necessary* or *not necessary*.

Some indeed contend, that much more must be meant by Supremacy: But the words of the Statutes and Canons are, that *the Queen is Supreme in all Ecclesiastical things or causes as well as Civil*; Which cannot imply, that the *Queen* has more Authority in *Ecclesiasticals* than in *Civils*. Since then our Adversaries will not allow, that because She is Supreme in *Civils*, therefore She has all *Civil* Power whatsoever, and the other Branches of the Legislature receive all their Power from Her; They have no pretence to say, that because She is Supreme in *Ecclesiasticals*, therefore She has all *Ecclesiastical* Power whatsoever, and the Clergy have no Power but what they derive from Her.

Secondly, From hence also it appears, that the Romanists do falsely object to us, that our *Ecclesiastical* Constitution is purely *Parliamentary*, and that our Church has no *spiritual* Power but what it derives from the State.

For our Church does no more receive all its *Spiritual* Power from the State, than the Priests and Levites did from the Jewish Kings. It does not ascribe any other Authority to the *Civil* Power, than

than what is in the main agreeable to the Principles and Practices of almost all Christians, except the Romanists, since Princes have been converted to Christianity. In short it is only so far *Parliamentary*, as is consistent with its being the true Church of Christ, and that it is so far and no farther, we are not ashamed of but glory in.

Thirdly, and Lastly, We learn from the whole that we are strictly oblig'd to obey both the *Civil* and *Ecclesiastical* Powers, to render unto *Cesar* the things which be *Cesars*, and unto *God* the things which be *Gods*: Since Obedience to both is *possible* and *necessary*; and it may be added, that it is manifestly our temporal *Interest*.

And therefore let us make it our utmost endeavour to serve and *fear God*, and to obey and *honour the Queen*: and let us humbly bless his Holy Name, that chiefly by his Gracious overruling Providence, and next by Her Majesty's Care and Favour, we are, by the *Civil* Power, permitted, excited, commanded and rewarded in exercising and obeying those *necessary Spiritual* Powers, wherewith Christ has entrusted his Church: That
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what *Inconveniencies* we are under, are sought out by her Wisdom, and daily lessen'd by her Bounty: that we enjoy, what the Primitive, the Best of Christians, could not obtain for themselves by their Prayers, the Privilege of *leading quiet and peaceable lives in all Godliness and Honesty.*

And to our Thanksgivings let us join our Prayers, that God would by his Grace enable all his Clergy to *walk worthy of the Holy Vocation wherewith they are called*: that he would fill her Majesties Heart with all Christian and Royal Virtues, and crown Her with the Increase of *Earthly*, and with the late Addition of *Eternal*, Glory: and Lastly, that he would Bless her People with all *Temporal*, and especially with *Spiritual* Mercies, with National Piety, and universal Zeal for his Honour, that so he may delight to continue among us, and may transmit these his Blessings to our latest Posterity.

Now to God the Father, Son, and Holy Ghost, three Persons, and one God, be all Honour and Glory for evermore. Amen.

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