

TWO LETTERS OF
REVEREND
CHILLINGWORTH

LETTERS

Of the Reverend and Learned

William Chillingworth, M. A.

Of the University of *O X F O R D.*

Never before Printed.



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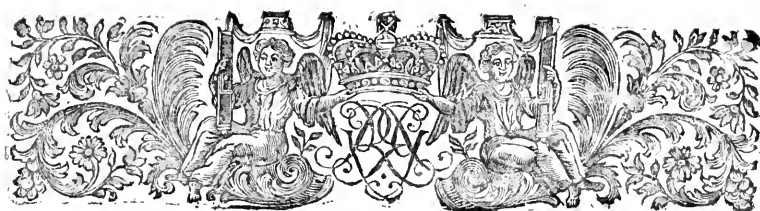
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T W O
L E T T E R S

Of the Reverend and Learned

William Chillingworth, M. A.

Of the University of OXFORD.

L E T T E R I.

*To the Right Worshipful, and my much honoured
Friend, Dr. SHELDON, at Durham-House,
give these.*

Good Dr. SHELDON,



Do here send you News, as unto my best Friend,
of a great and happy Victory, which at length
with extream Difficulty I have scarcely obtained
over the only Enemy that can hurt me, that is,
my Self. Sir, so it is, that though I am in debt
to your self and others of my Friends above
Twenty Pounds more than I know how to pay ;
though I am in want of many Conveniences ;
though in great danger of falling into a chronical Infirmary of my
Body ; though in another thing, which you perhap. guess at
what it is, but I will not tell you, which would make me more
joyful

joyful of Preferment than all these (if I could come honestly to it;) though Money comes to me from my Father's Purse like Blood from his Veins, or from his Heart; though I am very sensible that I have been too long already an unprofitable Burden to my Lord, and must not still continue so; though my refusing Preferment, may perhaps (which Fear, I assure you, does much afflict me) be injurious to my Friends and intimate Acquaintance, and prejudicial to Them in the way of Theirs; though Conscience of my own good Intentions and Desires, suggests unto me many flattering Hopes of great Possibilities of doing GOD and his Church good Service, if I had that Preferment which I may fairly hope for: Though I may justly fear, that by refusing those Preferments which I sought for, I shall gain the Reputation of Weakness and Levity, and incur Their Displeasure, whose good Opinion of me, next to GOD's Favour, and my own good Opinion of my self, I do esteem and desire above all Things; Though all these and many other *terribiles visu formæ* have represented themselves to my Imagination in the most hideous Manner that may be; yet I am at length firmly and unmoveably resolved, if I can have no Preferment without *Subscription*, that I neither can, nor will have any. For this Resolution I have but one Reason against a thousand Temptations to the contrary, but it is *ἡ μήτηρ*, against which if all the little Reasons in the World were put in the Ballance, they would be lighter than Vanity. In brief, This it is: As long as I keep that modest and humble Assurance of GOD's Love and Favour which I now enjoy, and wherein I hope I shall be daily more and more confirmed; so long, in despite of all the World, I may and shall and will be Happy. But if I once lose this; though all the World should conspire to make me Happy, I shall and must be extremely Miserable. Now this inestimable Jewel, if I *Subscribe* (without such a *Declaration* as makes the *Subscription* no Subscription,) I shall wittingly and willingly and deliberately throw away. For though I am very well persuaded of you and my other Friends, who do so with a full Perswasion that you may do it lawfully; yet the Case stands so with me, and I can see no Remedy but for ever it will do so, that if I *Subscribe*, I subscribe my own Damnation. For though I do verily believe the Church of *England* a true Member of the Church, that she wants nothing necessary to Salvation, and holds nothing repugnant to it; and had thought that to think so, had sufficiently qualified me for a Subscription; Yet now I plainly see, if I will not juggle with my Conscience, and play with GOD Almighty, I must forbear. For, to say nothing of other Things, which I have so well consider'd as not to be in State to sign them, and yet not so well as to declare my self against them;

two Points there are, wherein I am fully resolved, and therefore care not who knows my Mind. One is; that to say the *Fourth Commandment* is a Law of GOD appertaining to *Christians*, is false and unlawful. The other; that the Damning Sentences in St. *Athanasius's* Creed (as we are made to Subscribe it) are most false, and also in a high degree Presumptuous and Schismatical. And therefore I can neither Subscribe that these Things are agreeable to the Word of GOD, seeing I believe they are certainly repugnant to it; Nor that the whole Common-Prayer is Lawful to be used, seeing I believe these Parts of it certainly Unlawful; Nor promise that I myself will use it, seeing I never intend either to read these Things which I now have excepted against, or to say *Amen* to them. I shall not need to intreat you, not to be offended with me for this my most honest and (as I verily believe) most wise Resolution: Hoping rather, you will do your Endeavour, that I may neither be Honest at so dear a Rate as the loss of Preferment, nor buy Preferment at so much dearer a Rate, the loss of Honesty. I think myself Happy that it pleased God, when I was resolved to venture upon a Subscription without full Assurance of the Lawfulness of it, to cast in my Way two unexpected Impediments to divert me from accomplishing my Resolution. For I profess unto you, since I entertained it, I have never enjoyed Quiet Day nor Night, till now that I have rid myself of it again; and I plainly perceive, that if I had swallowed this Pill, howsoever gilded over with Glosses and Reservations, and wrapt up in Conserves of good Intentions and Purposes, yet it would never have agreed nor stay'd with me, but I would have cast it up again, and with it whatsoever Preferment I should have gain'd with it as the Wages of Unrighteousness: Which would have been a great Injury to you and to my Lord-Keeper: Whereas now, *res est integra*; and he will not lose the Gift of any Preferment by bestowing it on me, nor have any Engagement to Mr. *Andrews* for me. But howsoever this would have succeeded in Case I had Then subscribed, I thank GOD I am now so resolved, that I will never do That while I am Living and in Health, which I would not do if I were Dying; and This I am sure I would not do. I would never do any thing for Preferment, which I would not do but for Preferment: And This, I am sure, I should not do. I will never so undervalue the Happiness which GOD's Love brings to me with it, as to put it to the least Adventure in the World, for the gaining of any Worldly Happiness. I remember very well, *Querite primum regnum Dei, & cetera omnia adjicientur tibi*. And therefore whenever I make such a preposterous Choice, I will give you leave to think I am out of my Wits, or do not believe in GOD, or at least am so unreasonable as to do a Thing in hope I shall be sorry

for it afterwards, and wish it undone. It cannot be avoided, but my Lord of *Canterbury* must come to know this my Resolution; and, I think, the sooner the better. Let me entreat you to acquaint him with it, (if you think it expedient,) and let me hear from you as soon as possibly you can. But when you write, I pray remember, that my fore-going Preferment (being in this State wherein I am) is Grief enough to me; and do not you add to it, by being angry with me for doing That which I must do or be miserable. I am

Your most loving

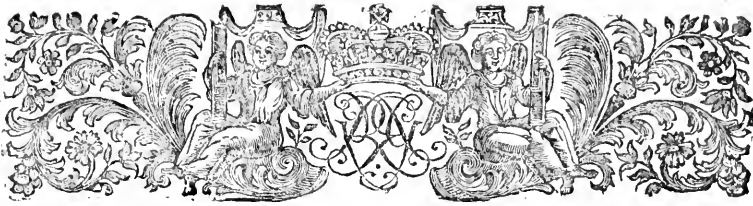
*From Tew, September
the 21st, 1635.*

and true Servant,

William Chillingworth.



LET-



LETTER II.

To——

Dear H A R R Y,



Am very sorry it was my ill Fortune not to see thee the Day that I went out of *Oxford* : Otherwise I should have thank'd thee very heartily for the Favour thou didst the Night before, especially for Mr. *Coventry*'s Company and Discourse, whose excellent Wit I do very much admire, and, had I so much Interest in him as you have, I should desire him often (though I hope I need not)

to remember what our Saviour says,—*To whom much is given, of them much shall be required.* Mr. *Taylor* did much confirm my Opinion of his Sufficiency ; But let me tell you in your Ear,—Methinks he wants much of the Ethical Part of a Discourse, and flights too much many times the Arguments of those he discourses with : But this is a Fault he would quickly leave, if he had a Friend that would discreetly tell him of it. If you or Mr. *Coventry* would tell him, that you heard one who knows him, magnifie him exceedingly for other Things, but censure him for this ; you might do him a very Friendly Office : And my writing to you thus much, gives you Ground enough to say so truly : But you must not give the least Suspicion that I am the Man, and therefore not do it yet a good while. When Dr. *Sheldon* comes to *Oxford*, I will be there again, and then will be very ready to do any Service in the Business you imparted to me.

I was

I was mistaken in my directing you to *Eusebius* for the Matter you wot of. You shall find it in a Witness much farther from Exception herein, than *Eusebius* : Even *Athanasius* himself, the greatest Adversary of that Doctrine ; and *Hilary* who was his Second. See the first, in *Ep. de Synodis Arim.* & *Seleuc.* p. 917. *D. Tom.* 1. Edit. *Parif.* 1627. See the Second ; *De Synodis.* Fol. 97. In the First you shall find, that the Eighty Fathers which condemn'd *Samosatenus*, affirm'd expressly, That the Son is not of the same Essence of the Father : Which is to contradict formally the Council of *Nice*, which decreed the Son Co-essential to the Father. In the Second you shall find these Words to the same Purpose,—*Oecloginta Episcopi olim respuerunt τὸ ὁμοῖον.* See also if you please, *Justin. cont. Tryph.* p. 283, 356, 357. *Tertull.* against *Praxeas*, c. 9. *Novatian de Trin. in fine*, who is joyn'd with *Tertullian.* *Athanas.* *ep. de Fide Dion. Alex.* T. 1. p. 551. *Basil.* T. 2. p. 802, 803. *edit. Parif.* 1618. See *St. Hierom. Apol.* 2. *cont. Ruffinum*, T. 2. p. 329. *Par.* 1579. See *Petavius* upon *Epiph.* his *Panar.* *Ad Hær.* 69. *quæ est Arij.* p. 285. and consider how well he clears *Lucian* the Martyr from Arianism,—and what he there confesses of all the Ancient Fathers. If you could understand *French*, I would refer to *Perron*, p. 633. of his Reply to King *James*. Where you should find these Words. If a Man should demand of an *Arian*, if he would submit to the Judgment of the Church of the Ages precedent to that of *Constantine* and *Marcian*, he would make no Difficulty of it, but would press himself that the Controversie might be decided by that little which remains to us of the Authors of that Time. For an *Arian* would find in *Irenæus*, *Tertullian*, and others, which remain of those Ages,——That the Son is the *Instrument* of the Father : That the Father commanded the Son in the Works of Creation ; That the Father and the Son are —— *Aliud & aliud* : Which Things he that should now hold, now when the Language of the Church is more examin'd, would be esteem'd a very *Arian*. If you read *Bel-larmine* touching this Matter, you should find that he is troubled exceedingly to find any tolerable Glosses for the Speeches of the Fathers before the Council of *Nice* which are against him : And yet he conceals the strongest of them : And to counterpoise them, cites Authors that have indeed ancient Names, but such whom he himself has stigmatized for spurious or doubtful in his Book *de Script. Eccles.* Were I at Leisure, and had a little longer Time, I could refer you to some that acknowledge *Origen's* Judgment to be also against them in this Matter. And *Eisnar* in his Answer to Dr. *White's* Nine Questions, has a Place almost parallel to that above-cited out of *Perron*. In a Word, whosoever shall freely and impartially consider of this Thing,
and

and how on the other side the Ancient Father's Weapons against the *Arians*, are in a manner only Places of Scripture, (and those now for the most part discarded as impertinent and unconcluding,) and how in the Argument drawn from the Authority of the Ancient Fathers, they are almost always Defendants, and scarce ever Opponents; he shall not chuse but confess, or at least be very inclinable to believe, that the Doctrine of *Arius* is either a Truth, or at least no damnable Herefy. But the Carrier stays for my Letter, and I have now no more Time than to add that I am

Thy very true

*See Facundus Hermianensis,
Lib. 10. c. 5.*

and loving Friend,

William Chillingworth.

Remember always the Words of our Saviour : *If you will do the Will of my Father, you shall know of the Doctrine whether it be of God.*

If you can, send me Mr. Digge's Speech.

I prithee go to Dr. *Littleton*, and desire him to send me all that he has of *Vorstius*. For in the Epistles of his, which I borrowed of him, he refers me to some other Books of his, which I shall have especial Occasion to use : Especially his Book against *Pistorius* the Jesuit.

*The Date is
wanting.*

F I N I S.



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