

**THE CHURCH OF ENGLAND
VINDICATED AGAINST ROMANISM
AND ULTRA-PROTESTANTISM: IN
SERMONS PREACHED AND PUBLISHED
ON VARIOUS OCCASIONS**

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The Church of England Vindicated Against Romanism and Ultra-Protestantism: In Sermons
Preached and Published on Various Occasions by Walter Farquhar Hook

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WALTER FARQUHAR HOOK

**THE CHURCH OF ENGLAND
VINDICATED AGAINST ROMANISM
AND ULTRA-PROTESTANTISM: IN
SERMONS PREACHED AND PUBLISHED
ON VARIOUS OCCASIONS**

TO

HIS BROTHER AND FRIEND

ROBERT HOOK, ESQ.

THIS VOLUME

IS AFFECTIONATELY INSCRIBED

BY

THE AUTHOR.

MDCCLXV.

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1746

St Andrew's Church
4-3-47

P R E F A C E .

At the suggestion of his publisher, the Author has been induced to collect into one volume, the Sermons, which, during the last twenty years, he has published from time to time, in vindication of the purest and best reformed branch of the Catholic Church, the Church of England. And this he has done the more readily, since circumstances have occurred, by the defection of some to the ranks either of ultra-protestantism or of popery, which render it incumbent upon Anglican Churchmen to declare openly that they abide by and are ready to maintain the position of the Church of England, in the *via media* between the two extremes: our Church being protestant as opposed to the abuses and idolatries of Popery, and Catholic as opposed to the heresies of ultra-protestantism.

The Anglican principle upon which our Church was providentially led, at the period of the Reformation, to form a strong, positive, objective system, is that of asserting, as truth, what was received by the early undivided Church, and can be proved by Holy Scripture. As long as we adhere to this principle, it can be shewn, as is done in one of the following Sermons, that our protest against the peculiarities of

the Romish system, is supported by the whole Church, as well as by the written Word. This assertion is confirmed by the fact, that those among us who have fallen away to Rome have first repudiated the Anglican principle; they have forsaken the primitive Church and orthodox tradition, and have had recourse to the novel invention of development. Whenever the Anglican principle has been strongly pressed, as in the days of Bishop Bull, and in our own times, Romanists and Romanizers, who, against ultra-protestants, are strong in their expressions of respect for primitive Christianity, have been obliged to retreat from that position and adopt the doctrine of developments.

The ultra-protestants take for their guide, that view of the Bible which their private judgment adopts; Romanists have recourse to their doctrine of developments; Anglicans take the real signification of the Bible, as accepted by the Primitive Church, and thereby witnessed to be truly the mind of the Spirit: and the Author feels that he is expressing not his own conviction only, when he asserts that late controversies have only tended to strengthen this, the great principle of the English Reformation.

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SERMON I.

On the Church and the Establishment.

The Church was like a garden, in which things rank and gross in nature were running to seed: but they did not possess it wholly; it still produced beautiful flowers, and wholesome herbs and fruit. At the Reformation, wise men would have weeded the garden, but rash ones were for going to work with the plough and the harrow.—*BOCENAV.*

The Church of the living God, the pillar and ground of the Truth.—
1 TIM. iii. 15.

By the Church is here meant that community of Christians, existing in its various branches, which was instituted by our Saviour Jesus Christ Himself, and by Him placed under the superintendence of the Apostles and their successors.

Of the commission of all the Apostles, except St. Paul, we read in the Gospels. There we see that, as the Father sent the Lord Jesus in His character of the Messiah, so did the Lord Jesus in that character send His Apostles.^a To them He appointed a kingdom, even as the Father had appointed a kingdom to Him.^b And having previously commissioned them to consecrate the Sacrament of His Body and Blood, and to celebrate that ordinance in remembrance of Him, He left them, as His last injunction—just before he went up on high to receive good gifts for men—this command:—“Go ye therefore, and disciple all nations, baptizing them in the name of the

^a John, xx. 21.

^b Luke, xxii. 29.