

**A PARAENESIS, OR  
SEASONABLE EXHORTATORY  
TO ALL TRUE SONS OF  
THE CHURCH OF ENGLAND**

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A paraenesis, or seasonable exhortatory to all true sons of the Church of England by H. Hammond

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**H. HAMMOND**

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A  
P A R Æ N E S I S.

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OR  
*Seasonable Exhortatory*

TO ALL  
TRUE SONS  
of the  
CHURCH OF ENGLAND.

Wherein is inserted a Discourse  
*of HÆRESY*  
in defence of our Church against  
*the Romanist.*

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By H. HAMMOND, D.D.

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at the Angel, in Ivie-Lane.  
MDCCLVI.



PREFACE.

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ALTHOUGH, in the judgment of every instructed member of the English Church, it must be deemed unnecessary to assign reasons for republishing any of Hammond's works, it may nevertheless be right to explain why from so many valuable treatises the following has been singled out.

The Parænesis was written, as we learn from Bishop Fell, in the year 1655, on the publication of the interdict which forbid the Clergy of the Church to exercise any spiritual function<sup>a</sup>. By that tyrannical and persecuting edict of a

<sup>a</sup> Hammond's Life by Bishop Fell, prefixed to Hammond's Works, vol. i. p. 19.

faction professing civil and religious liberty, the penalty of imprisonment was denounced for the first and second offence, and deportation for the third, against such of the Priesthood as should fulfil their Apostolical mission<sup>b</sup>. This cruelty was carried to a still further pitch. It was declared unlawful for all persons to "keep in their houses or families, as Chaplains or Schoolmasters for the education of their children, any sequestered or rejected Minister, Fellow of a College, or Schoolmaster, or permit any of their children to be taught by such, upon pain of being proceeded against<sup>c</sup>."

On the promulgation of this disgraceful interdiction, Dr. Hammond wrote the Treatise now reprinted: of which Bishop Fell speaks in the following passage: "Among all his labours, although polemic discourses were otherwise most uneasy as engaging to converse with men in passion, a thing he naturally abhorred, his *Parænesis*, a persuasive and practical Tract, which now he wrote, and which upon that

<sup>b</sup> *Parænesis*, ch. vi. 33.

<sup>c</sup> *Walker's Sufferings of the Clergy*, p. 194.

account was exceeding agreeable to his desires, cost him such throes and pangs of birth, as having been penned first in tears and then in ink<sup>d</sup>."

The present state of the English Church is happily most unlike its condition at the time this Treatise was written. It must not therefore be imagined, that any such parallel is intended by the republication of it. But at the same time, the question whether or no the like premonitory notes which gave warning of our last chastisement may be now again heard by watching ears, is a matter to be much pondered by thoughtful minds. In the last ten years, the Church has undergone, in all points which afford to politicians a plea of laying hands upon her system, a most signal trial; and it is not too much to say, that her assailants have met on all sides as signal a repulse. The civil powers and privileges of the Church, were perhaps never more safe than now; and, by the confession of those who most desire openly to innovate upon her system,

<sup>d</sup> Life by Bishop Fell, p. 19.



the opportunity for their experiments is past. They are compelled to acknowledge themselves both baffled and surprised, by the steady putting forth of her great power, and the fastness of her hold upon the hearts of the people of England. But the outward strength and safety of the Church, is worse than vain, as fostering a miserable self-deceit, if there be a wasting away in the energy of her spiritual life within; for it is not by the political or popular strength of the Church we stand. We are bound to thank Him, in Whose hand are the hearts of Princes and the affections of the people, whensoever His Church in this land rests securely in her relations to the Civil Powers and to the English nation; but that which is above all worthy of a Catholic Christian's most earnest care, is the relation of the English Church to the universal Church of God on earth, and above all to her Divine Head in Heaven. He will fear only a schismatical position or a taint of heresy, as that which can alone cloud from her the countenance of her Lord. He will know that it is only by holding

fast our identity with the Catholic Church of all ages, that we can hold fast our mystical union with Him. And he will feel too, that no man can calculate what may be the accumulating result in one or two generations, not only of an heretical or schismatical principle if admitted in our day, but of an heretical or schismatical temper, even while we maintain unimpaired the deposit of Catholic truth.

It is because the following Parenthesis, in a most searching and awakening tone, brings out this great rule of our probation, that it has been thought right to lay it again before the members of the Church.

October 13: 1850



