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**The Church  
Defended: the  
reformation of the  
laws and orders  
ecclesiastical in  
the Church of  
England: Volume 2**

**Richard Hooker**





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and orders ecclesiastical in the Church of England:  
Volume 2**

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[3] Wherein considering the nature and kind of these controversies, the dangerous sequels whereunto they were likely to grow, and how many ways we have been thereby taught wisdom, I may boldly aver concerning the first, that as the weightiest conflicts the Church hath had were those which touched the Head, the Person of our Saviour Christ; and the next of importance those questions which are at this day between us and the Church of Rome about the actions of the body of the Church of God; so these which have lastly sprung up for complements, rites, and ceremonies of church actions, are in truth for the greatest part such silly things, that very easiness doth make them hard to be disputed of in serious manner. Which also may seem to be the cause why divers of the reverend prelacy<sup>1</sup>, and other most judicious men<sup>2</sup>, have especially bestowed their pains about the matter of jurisdiction. Notwithstanding led by your Grace's example myself have thought it convenient to wade through the whole cause, following that method which searcheth the truth by the causes of truth.

[4] Now if any marvel how a thing in itself so weak could import any great danger, they must consider not so much how small the spark is that flieth up, as how apt things about it are to take fire. Bodies politic being subject as much as natural to dissolution by divers means, there are undoubtedly moe estates overthrown through diseases bred within themselves than through violence from abroad; because our manner is always to cast a doubtful and a more suspicious eye towards that over which we know we have least power; and therefore the fear of external dangers causeth forces at home to be the more united; it is to all sorts a kind of bridle, it maketh virtuous minds watchful, it holdeth contrary dispositions in

<sup>1</sup> [Bancroft, (who had been just made Bishop of London,) in his "Dangerous Positions," and "Survey of the pretended Holy Discipule," both 1593. Bilson, Bishop of W. Chester, in his "Perpetual Government of Christ's Church," also 1593.]

<sup>2</sup> [Saravia in his *Tract de Diversis Ministerii Gradibus*, 1590. Bridges (afterwards Bishop of Oxford) in his "Defence of the Govern-

<sup>3</sup> ment established in the Church of England, 1587; Suncliffe, Dean of Exeter, in his Latin tract, "De Presbyterio," 1591, and his English, "Remonstrance to the Demonstration of Discipline," 1590, and "The False Semblant of Counterfeit Discipline detected," 1591; Cosins, Dean of the Arches, in his "Apology for sundry proceedings by Jurisdiction Ecclesiastical," 1592.]

BOOK V.  
Dedication.



4 *Evils arising from Contentiousness in Religion.*

BOOK V. *Dedication.*  
 suspense, and it setteth those wits on work in better things which would else be employed in worse: whereas on the other side domestical evils, for that we think we can master them at all times, are often permitted to run on forward till it be too late to recall them. In the mean while the commonwealth is not only through unsoundness so far impaired as those evils chance to prevail, but further also through opposition arising between the unsound parts and the sound, where each endevoureth to draw evermore contrary ways, till distraction<sup>1</sup> in the end bring the whole to ruin.

[5.] To reckon up how many causes there are, by force whereof divisions may grow in a commonwealth, is not here necessary. Such as rise from variety in matter of religion are not only the farthest spread, because in religion all men presume themselves interested alike; but they are also for the most part hotlier prosecuted and pursued than other strifes, forasmuch as coldness, which in other contentions may be thought to proceed from moderation, is not in these so favourably construed<sup>2</sup>. The part which in this present quarrel striveth against the current and stream of laws was a long while nothing feared, the wisest contented not to call to mind how errors have their effect many times not proportioned to that little appearance of reason whereupon they would seem built, but rather to the vehement affection or fancy which is cast towards them and proceedeth from other causes. For there are divers motives drawing men to favour mightily those opinions, wherein their persuasions are but weakly settled; and if the passions of the mind be strong, they easily sophisticate the understanding; they make it apt to believe upon very slender<sup>3</sup> warrant, and to imagine infallible truth where scarce any probable show appeareth.

[6.] Thus were those poor seduced creatures, Hacket and his other two adherents<sup>4</sup>, whom I can neither speak nor think

<sup>1</sup> ["distraction," first ed. 1597; "byterial Discipline; a Treatise  
 "destruction," ed. 1616, and so  
 Keble.] 1886.  
<sup>2</sup> ["construed," A.] "courses held for advancement  
 thereof by Wm. Hacket, yeoman,  
<sup>3</sup> ["slender," A.] "Edm. Coppinger and Henry  
 [In 1591. See Strype, Annals  
 IV. 95 . . . 101. Camden, Ann.  
 Eliz. I. ii. 34-38. ed. 1627, and  
 chiefly Cosins' "Conspiracy for  
 "pretended Reformation, via. Pres-  
 "bytery." London, Barker, 1593.]



of but with much commiseration and pity, thus were they trained by fair ways, first accounting their own extraordinary love to this Discipline a token of God's more than ordinary love towards them; from hence they grew to a strong conceit, that God, which had moved them to love his Discipline more than the common sort of men did, might have a purpose by their means to bring a wonderful work to pass, beyond all men's expectation, for the advancement of the throne of Discipline by some tragical execution, with the particularities whereof it was not safe for their friends<sup>1</sup> to be made acquainted; of whom they did therefore but covertly demand, what they thought of extraordinary motions of the Spirit in these days, and withal request to be commended unto God by their prayers whatsoever should be undertaken by men of God in mere zeal to his glory and the good of his distressed Church. With this unusual and strange course they went on forward, till God, in whose heaviest worldly judgments I nothing doubt but that there may lie hidden mercy, gave them over to their own inventions, and left them made in the end an example for headstrong and inconsiderate zeal no less fearful, than Achitophel for proud and irreligious wisdom. If a spark of error have thus far prevailed, falling even where the wood was green and farthest off to all men's thinking from any inclination unto furious attempts; must not the peril thereof be greater in men whose minds are of themselves as dry fuel, apt beforehand unto tumults, seditions, and broils? But by this we see in a cause of religion to how desperate adventures men will strain themselves, for relief of their own part, having law and authority against them.

<sup>1</sup> [Cosins has printed letters to Cartwright, Udall, F. W., (Peter Wentworth?) and others, in illustration of what is here affirmed: p. 16, Coppinger writes to Cartwright (4 Feb.) that "he was stirred up to such business of importance, as in the eyes of flesh and blood were likely to bring much danger to himself, and unlikely to bring any good success to the Church of God." Then he relates certain fancied revelations, and adds "I desire the Church, I mean yourself and such as you shall name unto me, (because I cannot come to you without danger to yourself and me,) to look narrowly into me," &c. Adding certain questions relating to "extraordinary callings," "a waste of the Church," and the like. In p. 14, is a similar communication to F. W. a layman; p. 26, to Charles; p. 26, to Udall. As to Wiggington, (who was a deprived preacher from Yorkshire,) he was in constant communication with the conspirators up to the very moment of their outbreak.]

BOOK V.  
Dedication.

[7.] Furthermore let not any man think that in such divisions either part can free itself from inconveniences, sustained not only through a kind of truce, which virtue on both sides doth make with vice during war between truth and error; but also in that there are hereby so fit occasions ministered for men to purchase to themselves well-willers, by the colour under which they oftentimes prosecute quarrels of envy or inveterate malice: and especially because contentions were as yet never able to prevent two evils; the one a mutual exchange of unseemly and unjust disgraces offered by men whose tongues and passions are out of rule; the other a common hazard of both to be made a prey by such as study how to work upon all occurrents with most advantage in private. I deny not therefore, but that our antagonists in these controversies may peradventure have met with some not unlike to Ithacius<sup>1</sup>; who mightily bending himself by all means against the heresy of Priscillian, the hatred of which one evil was all the virtue he had, became so wise in the end, that every man careful of virtuous conversation, studious of Scripture, and given unto any abstinence in diet, was set down in his calendar of suspected Priscillianists, for whom it should be expedient to approve their soundness of faith by a more licentious and loose behaviour. Such proctors and patrons the truth might spare. Yet is not their grossness so intolerable, as on the contrary side the scurrilous and more than satirical immodesty of Martinism; the first published schedules whereof being brought to the hands of a grave and a very honourable knight<sup>2</sup>, with signification given that the book would refresh his spirits,

<sup>1</sup> Sulp. Sever. (361-420) *Epl. Hist. Eccles.* [lib. ii. c. 63]. "Certe Ithacium nihil pensis, nihil sancti habuisse definitio. Fuit enim sodas, loquax, impudens, sumptuosus, ventri et gulari plurimum impertinens. Hic stultitiae eo usque processerat, ut omnes etiam sanctos viros, quibus aut studium iterat sectiosis, aut propositum erat certare juvenis, tanquam Priscilliani socios aut discipulos, in crimina accesseret. Ausus etiam episcopo, viro plane Apostolica confrendo, palam obicere haeresis infamiam." p. 472, ed. Horn. 1654.

<sup>2</sup> [Perhaps Sir F. Walsingham; who being Reynolds's patron, and generally inclined to favour the Puritan party, (Strype, *Whigft.* i. 421.) might be supposed not unlikely to be "solaced with those sports." When the Marprelate pamphlets first appeared, in 1577-8, his health was declining, so that he accepted the office of chancellor of the duchy of Lancaster, with an intension, as was reported, of withdrawing from the secretaryship; (Strype, *Ann.* III. i. 696.) and this agrees with what is said of books being brought to "refresh the knight's spirits." And Hooker from his intimacy



*A corrupt Aristocracy the natural Ally of Puritanism. 7*

he took it, saw what the title was, read over an unsavoury sentence or two, and delivered back the libel with this answer: "I am sorry you are of the mind to be solaced with these sports, and sorrier you have herein thought mine affection to be like your own."

[8.] But as these sores on all hands lie open, so the deepest wounds of the Church of God have been more softly and closely given. It being perceived that the plot of Discipline did not only bend itself to reform ceremonies, but seek farther to erect a popular authority of Elders, and to take away episcopal jurisdiction, together with all other ornaments and means whereby any difference or inequality is upheld in the ecclesiastical order; towards this destructive part they have found many helping hands, divers, although peradventure not willing to be yoked with elderships, yet contented (for what intent God doth know) to uphold opposition against bishops; not without greater hurt to the course of their whole proceedings in the business of God and her Majesty's service, than otherwise much more weighty adversaries had been able by their own power to have brought to pass. Men are naturally better contented to have their commendable actions suppressed, than the contrary much divulged. And because the wits of the multitude are such, that many things they cannot lay hold on at once, but being possest with some notable either dislike or liking of any one thing whatsoever, sundry other in the meantime may escape them unperceived; therefore if men desirous to have their virtues noted do in this respect grieve at the fame of others, whose glory obscureth and darkeneth theirs; it cannot be chosen but that when the ears of the people are thus continually beaten with exclamations against abuses in the Church, these tunes come always most acceptable to them, whose odious and corrupt dealings in secular affairs both pass by that mean the more covertly, and whatsoever happen do also the least feel that scourge of vulgar imputation, which notwithstanding they most deserve!

with Reynolds might well have access to familiar anecdotes of Walsingham; who, if may be added, died in 1590; and this may be thought to make it the more likely that he is the person referred to in the text.<sup>1</sup> [All this seems very apposite

BOOK V.  
Dedication.

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Dedication.

[9.] All this considered as behoveth, the sequel of duty on our part is only that which our Lord and Saviour requireth, harmless discretion; the wisdom of serpents tempered with the innocent meekness of doves<sup>1</sup>. For this world will teach them wisdom that have capacity to apprehend it. Our wisdom in this case must be such as doth not propose to itself *à se*, our own particular, the partial and immoderate desire whereof poisoneth wheresoever it taketh place; but the scope and mark which we are to aim at is *à seorsu*, the public and common good of all; for the easier procurement whereof, our diligence must search out all helps and furtherances of direction, which scriptures, councils, fathers, histories, the laws and practices of all churches, the mutual conference of all men's collections and observations may afford: our industry must even anatomise every particle of that body, which we are to uphold sound. And because he it never so true which we teach the world to believe, yet if once their affections begin to be alienated, a small thing persuadeth them to change their opinions, it behoveth that we vigilantly note and prevent by all means those evils whereby the hearts of men are lost: which evils for the most part being personal do arm in such sort the adversaries of God and his Church against us, that, if through our too much neglect and security the same should run on, soon might we feel our estate brought to those lamentable terms, whereof this hard and heavy sentence was by one of the ancient uttered upon like occasions, "Dolens dico, gemens denuncio, sacerdotium quod apud nos intus cecidit, foris diu stare non poterit"<sup>2</sup>.

[10.] But the gracious providence of Almighty God hath I trust put these thorns of contradiction in our sides, lest that should steal upon the Church in a slumber, which now I doubt not but through his assistance may be turned away from

to Leicester: and considering how directly he was opposed to Whitgift in his lifetime, and that he had been now dead so long (since 1588) as to make his character master of history, we may perhaps conclude that the writer was thinking of him.]  
<sup>1</sup> [St. Matth. x. 16.]  
<sup>2</sup> Leg. Carol. Mag. fol. 421. [The passage is quoted from Gregory the Great (Ep. v. 53), about 1886.]  
 simony in Gaul and Germany, in one of the *Capitula* of Charles the Bald, 846 (v. Lindenbrog. Codex LL. Antiq. (164) 3, p. 1200. Babuse, Capitularia. Ven. 1777. li. 34.)  
 Gregory's words are, "Flens dico, gemens denuncio, quia cum sacerdotis ordo intus cecidit, foris quoque diu stare non poterit."



*in critical Times of the Church.* 9

us, bending thereunto ourselves with constancy; constancy in labour to do all men good, constancy in prayer unto God for all men: her especially whose sacred power matched with incomparable goodness of nature hath hitherto been God's most happy instrument, by him miraculously kept for works of so miraculous preservation and safety unto others, that as, "By the sword of God and Gedeon"<sup>1</sup> was sometime the cry of the people of Israel, so it might deservedly be at this day the joyful song of innumerable multitudes, yea, the emblem of some estates and dominions in the world, and (which must be eternally confest even with tears of thankfulness) the true inscription, style, or title, of all churches as yet standing within this realm, "By the goodness of Almighty God and his "servant Elizabeth we are." That God who is able to make mortality immortal give her such future continuance, as may be no less glorious unto all posterity than the days of her regiment past have been happy unto ourselves; and for his most dear anointed's sake grant them all prosperity, whose labours, cares, and counsels, unfeignedly are referred to her endless welfare: through his unspeakable mercy, unto whom we all owe everlasting praise. In which desire I will here rest, humbly beseeching your Grace to pardon my great boldness, and God to multiply his blessings upon them that fear his name.

Your Grace's in all duty,  
RICHARD HOOKER.

<sup>1</sup> Judges vii. 20.

THE FIFTH BOOK.

OF THEIR FOURTH ASSERTION, THAT TOUCHING THE SEVERAL PUBLIC DUTIES OF CHRISTIAN RELIGION, THERE IS AMONGST US MUCH SUPERSTITION RETAINED IN THEM; AND CONCERNING PERSONS WHICH FOR PERFORMANCE OF THOSE DUTIES ARE ENDUED WITH THE POWER OF ECCLESIASTICAL ORDER, OUR LAWS AND PROCEEDINGS ACCORDING THEREUNTO ARE MANY WAYS HEREIN ALSO CORRUPT.

MATTER CONTAINED IN THIS FIFTH BOOK.

- I. True religion is the root of all true virtues and the stay of all well-ordered commonwealths.
- II. The most extreme opposite to true Religion is affected Atheism.
- III. Of Superstition, and the root thereof, either misguided zeal, or ignorant fear of divine glory.
- IV. Of the rootness of superstition in God's Church, and concerning the question of this book.
- V. Four general propositions demanding that which may reasonably be granted, concerning matters of outward form in the exercise of true Religion. And, fifthly, of a rule not safe nor reasonable in these cases.
- VI. The first proposition touching judgment what things are convenient in the outward public ordering of church affairs.
- VII. The second proposition.
- VIII. The third proposition.
- IX. The fourth proposition.
- X. The rule of men's private spirits not safe in these cases to be followed.
- XI. Places for the public service of God.
- XII. The solemnity of erecting Churches condemned, the hallowing and dedicating of them scorned by the adversary.
- XIII. Of the names wherby we distinguish our Churches.
- XIV. Of the fashion of our Churches.
- XV. The sumptuousness of Churches.
- XVI. What holiness and virtue we ascribe to the Church more than other places.
- XVII. Their pretence that would have Churches utterly razed.
- XVIII. Of public teaching or preaching, and the first kind thereof, catechising.
- XIX. Of preaching by reading publicly the books of Holy Scripture; and concerning supposed untruths in those Translations of Scripture which we allow to be read; as also of the choice which we make in reading.



*Contents of the Fifth Book.* 11

- XX. Of preaching by the public reading of other profitable instructions ;  
and concerning books Apocryphal.
- XXI. Of preaching by Sermons, and whether Sermons be the only ordinary  
way of teaching whereby men are brought to the saving  
knowledge of God's truth.
- XXII. What they attribute to Sermons only, and what we to reading also.
- XXIII. Of Prayer.
- XXIV. Of public Prayer.
- XXV. Of the form of Common Prayer.
- XXVI. Of them which like not to have any set form of Common Prayer.
- XXVII. Of them who allowing a set form of prayer yet allow not ours.
- XXVIII. The form of our Liturgy too near the papists', too far different  
from that of other reformed Churches, as they pretend.
- XXIX. Attire belonging to the service of God.
- XXX. Of gesture in praying, and of different places chosen to that  
purpose.
- XXXI. Easiness of praying after our form.
- XXXII. The length of our service.
- XXXIII. Instead of such prayers as the primitive Churches have used,  
and those that the reformed now use, we have (they say) divers  
short cuts or shreadings, rather wishes than prayers.
- XXXIV. Lessons intermingled with our prayers.
- XXXV. The number of our prayers for earthly things, and our rehearsing  
of the Lord's Prayer.
- XXXVI. The people's saying after the minister.
- XXXVII. Our manner of reading the Psalms otherwise than the rest of  
the Scriptures.
- XXXVIII. Of Music with Psalms.
- XXXIX. Of singing or saying Psalms, and other parts of Common Prayer  
wherein the people and the minister answer one another by course.
- XL. Of *Magnificat*, *Benedictus*, and *Nunc Dimittis*.
- XLI. Of the Litany.
- XLII. Of Athanasius's Creed, and *Gloria Patri*.
- XLIII. Our want of particular thanksgiving.
- XLIV. In some things the matter of our prayer, as they affirm, is unsound.
- XLV. "When thou hadst overcome the sharpness of death, thou didst  
"open the Kingdom of Heaven unto all believers."
- XLVI. Touching prayer for deliverance from sudden death.
- XLVII. Prayer that those things which we for our unworthiness dare not  
ask, God for the worthiness of his Son would vouchsafe to grant.
- XLVIII. Prayer to be evermore delivered from all adversity.
- XLIX. Prayer that all men may find mercy.
- L. Of the name, the author, and the force of Sacraments, which force  
consisteth in this, that God hath ordained them as means to make  
us partakers of him in Christ, and of life through Christ.
- LI. That God is in Christ by the personal incarnation of the Son, who is  
very God.



13 *Contents of the Fifth Book.*

L.II. The misinterpretations which heresy hath made of the manner how God and man are united in one Christ.

L.III. That by the union of the one with the other nature in Christ, there groweth neither gain nor loss of essential properties to either.

L.IV. What Christ hath obtained according to the flesh, by the union of his flesh with Deity.

L.V. Of the personal presence of Christ every where, and in what sense it may be granted he is every where present according to the flesh.

L.VI. The union or mutual participation which is between Christ and the Church of Christ in this present world.

L.VII. The necessity of Sacraments unto the participation of Christ.

L.VIII. The substance of Baptism, the rites or solemnities thereunto belonging, and that the substance thereof being kept, other things in Baptism may give place to necessity.

L.IX. The ground in Scripture wherupon a necessity of outward Baptism hath been built.

L.X. What kind of necessity in outward Baptism hath been gathered by the words of our Saviour Christ ; and what the true necessity thereof indeed is.

L.XI. What things in Baptism have been dispensed with by the fathers respecting necessity.

L.XII. Whether baptism by Women be true Baptism, good and effectual to them that receive it.

L.XIII. Of Interrogatories in Baptism touching faith and the purpose of a Christian life.

L.XIV. Interrogatories proposed unto infants in Baptism, and answered as in their names by godfathers.

L.XV. Of the Cross in Baptism.

L.XVI. Of Confirmation after Baptism.

L.XVII. Of the Sacrament of the body and blood of Christ.

L.XVIII. Of faults noted in the form of administering that holy Sacrament.

L.XIX. Of Festival Days, and the natural causes of their convenient institution.

L.XX. The manner of celebrating festival days.

L.XXI. Exceptions against our keeping of other festival days besides the Sabbath.

L.XXII. Of days appointed as well for ordinary as for extraordinary Fasts in the Church of God.

L.XXIII. The celebration of Matrimony.

L.XXIV. The Churching of Women.

L.XXV. The Rites of Burial.

L.XXVI. Of the nature of that Ministry which serveth for performance of divine duties in the Church of God, and how happiness not eternal only but also temporal doth depend upon it.

L.XXVII. Of power given unto men to execute that heavenly office, of the gift of the Holy Ghost in Ordination ; and whether conveniently the power of order may be sought or sued for.

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- LXXVIII. Of Degrees whereby the power of Order is distinguished, and concerning the Attire of ministers.  
 LXXIX. Of Oblations, Foundations, Endowments, Tithes, all intended for perpetuity of religion; which purpose being chiefly fulfilled by the clergy's certain and sufficient maintenance, must needs by alienation of church livings be made frustrate.  
 LXXX. Of Ordination lawful without Title, and without any popular Election precedent, but in no case without regard of due information what their quality is that enter into *only* orders.  
 LXXXI. Of the Learning that should be in ministers, their Residence, and the number of their Livings.

I. FEW there are of so weak capacity, but public evils they easily espy; fewer so patient, as not to complain, when the grievous inconveniences thereof work sensible smart. Howbeit to see wherein the harm which they feel consisteth, the seeds from which it sprang, and the method of curing it, belongeth to a skill, the study whereof is so full of toil, and the practice so beset with difficulties, that wary and respective men had rather seek quietly their own, and wish that the world may go well, so it be not long of them<sup>1</sup>, than with pain and hazard make themselves advisers for the common good. We which thought it at the very first a sign of cold affection towards the Church of God, to prefer private ease before the labour of appeasing public disturbance, must now of necessity refer events to the gracious providence of Almighty God, and, in discharge of our duty towards him, proceed with the plain and impartial defence of a common cause. Wherein our endeavour is not so much to overthrow them with whom we contend, as to yield them just and reasonable causes of those things, which, for want of due consideration heretofore, they misconceived, accusing laws for men's oversights, imputing evils, grown through personal defects unto that which is not evil, framing unto some sores unwholesome plaisters, and applying other some where no sore is.

[2.] To make therefore our beginning that which to both parts is most acceptable, We agree that pure and unstained religion ought to be the highest of all cares appertaining to

<sup>1</sup> ["All this coil is long of you," (1673), "Let the world go well or woe, N. Dream, 3. 2. 235, and so "ill, so it be not long of them;" Love's Lab. Lost, 2. 1. 119. Cp. with allusion to Hooker's phrase.] Hales, Golden Remains, p. 206 1886.

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 Ch. I. I. I. I.  
 ———  
 True religion is the root of all true virtues, and the stay of all well-ordered civilitie.

BOOK V. public regiment: as well in regard of that aid and protection<sup>1</sup> which they who faithfully serve God confess they receive at his merciful hands; as also for the force which religion hath to qualify all sorts of men, and to make them in public affairs the more serviceable<sup>2</sup>, governors the apter to rule with conscience, inferiors for conscience' sake the willing to obey. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed. For if<sup>3</sup> the course of politic affairs cannot in any good sort go forward without fit instruments, and that which fitteth them be their virtues, let Polity acknowledge itself indebted to Religion; godliness being the<sup>4</sup> chiefest top and wellspring of all true virtues, even as God is of all good things.

So natural is the union of Religion with Justice, that we may boldly deem there is neither, where both are not. For how should they be unfeignedly just, whom religion doth not cause to be such; or they religious, which are not found such by the proof of their just actions? If they, which employ their labour and travail about the public administration of justice, follow it only as a trade, with unquenchable and unconscionable thirst of gain, being not in heart persuaded that<sup>5</sup> justice is God's own work, and themselves his agents in this business, the sentence of right God's own verdict, and themselves his priests to deliver it; formalities of justice do but serve to smother right, and that, which was necessarily ordained for the common good, is through shameful abuse made the cause of common misery.

The same piety, which maketh them that are in authority desirous to please and resemble God by justice, inflameth

<sup>1</sup> Ps. cxliv. 2. ["My shield, and  
"He in whom I trust; who sub-  
"dieth my people under me."] ἄσπ. ἵππε δὲ αὐτῷ προσέβη. Τὸ δὲ  
προσέβηται αὐτῷ ἵππε εἰς τὴν ἀσπίδα  
ἵππου. Arist. Magn. Moral. lib. 1.  
<sup>2</sup> Cod. Theod. lib. xvi. tit. 2. cap. 1.  
<sup>3</sup> Gaudere et gloriam ex fide semper  
"volumus, scientes magis religioni-  
"bus quam officis et labore corporis  
"vult audire nostram Republicam  
"conservari." [l. vi. p. 44. ed. Go-  
thofred.] ἄσπ. ἵππε δὲ αὐτῷ προσέβηται  
ἀσπίδα ἵππου δὲ αὐτῷ προσέβηται  
<sup>4</sup> 2 Chron. xix. 6. ["Ye judge  
"not for man, but for the Lord,  
"who is with you in the judg-  
"ment."] ἄσπ. ἵππε δὲ αὐτῷ προσέβηται



*e.g. of Justice, Prudence, Fortitude.*

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every way men of action with zeal to do good (as far as their place will permit) unto all. For that<sup>1</sup>, they know, is most noble and divine. Whereby if no natural nor casual inability cross their desires, they always delighting to inure themselves with actions most beneficial to others, cannot but gather great experience, and through experience the more wisdom; because conscience, and the fear of swerving from that which is right, maketh them diligent observers of circumstances, the loose regard whereof is the nurse of vulgar folly, no less than Salomon's attention thereunto was of natural furtherances the most effectual to make him eminent above others. For he gave good heed, and pierced every thing to the very ground, and by that<sup>2</sup> mean became the author of many parables<sup>3</sup>.

Concerning fortitude; sith evils great and unexpected (the true touchstone of constant minds) do cause oftentimes even them to think upon divine power with fearfullest suspicions, which have been otherwise the most secure despisers thereof<sup>4</sup>; how should we look for any constant resolution of mind in such cases, saving only where unfeigned affection to God-ward hath bred the most assured confidence to be assisted by his hand? For proof whereof, let but the acts of the ancient Jews be indifferently weighed; from whose magnanimity, in causes of most extreme hazard, those strange and un wonted resolutions have grown, which for all circumstances no people under the roof of heaven did ever hitherto match. And that which did always animate them was their mere religion.

Without which, if so be it were possible that all other ornaments of mind might be had in their full perfection, nevertheless the mind that should possess them divorced from piety could be but a spectacle of commiseration; even as that body is, which adorned with sundry other admirable beauties, wanteth eyesight, the chiefest grace that nature hath in that kind to bestow. They which commend so much the felicity of that innocent world, wherein it is said that men of their own accord did embrace fidelity and honesty, not for fear of the magistrate, or because revenge was before their eyes, if at any time they

<sup>1</sup> Ἀγαπητὸν πρὸς πάντας καὶ διὰ πάντας, ἀλλήλους δὲ καὶ ἑαυτοὺς ἴσους καὶ ἰσόμενους. Arist. Ethic. lib. i. cap. 2.

<sup>2</sup> [Eccles. xii. 9. 10.]

<sup>3</sup> Wind. xvii. 13. [qu. 11.]

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Ch. 1.3

should do otherwise, but that which held the people in awe was the shame of ill-doing, the love of equity and right itself a bar against all oppressions which greatness of power causeth; they which describe unto us any such estate of happiness amongst men, though they speak not of Religion, do notwithstanding declare that which is in truth her only working. For, if Religion did possess sincerely and sufficiently the hearts of all men, there would need no other restraint from evil. This doth not only give life and perfection to all endeavours wherewith it concurrerth; but what event soever ensue, it breedeth, if not joy and gladness always, yet always patience, satisfaction, and reasonable contentment of mind. Whereupon it hath been set down as an axiom of good experience, that all things religiously taken in hand are prosperously ended<sup>1</sup>; because whether men in the end have that which religion did allow them to desire, or that which it teacheth them contentedly to suffer, they are in neither event unfortunate<sup>2</sup>.

[3.] But lest any man should here conceive, that it greatly skilleth not of what sort our religion be, inasmuch as heathens, Turks, and infidels, impute to religion a great part of the same effects which ourselves ascribe thereunto, they having ours in the same detestation that we theirs; it shall be requisite to observe well, how far forth there may be agreement in the effects of different religions. First, by the bitter strife which riseth oftentimes from small differences in this behalf, and is by so much always greater as the matter is of more importance; we see a general agreement in the secret opinion of men, that every man ought to embrace the religion which is true, and to shun, as hurtful, whatsoever dissenteth from it, but that most, which doth farthest dissent. The generality of which persuasion argueth, that God hath imprinted it by nature, to the end it might be a spur to our industry in searching and maintaining that religion, from which as to swerve in the least points is error, so the capital enemies thereof God hateth as his deadly foes, aliens, and, without repentance, children of endless perdition. Such therefore touching man's immortal state after this life are not likely to reap benefit by their

<sup>1</sup> Psalm i. 3.

<sup>2</sup> *ἡλικιωμένοι φέρουσι, καὶ ἐν τῷ ἔσχατῳ ἔσχατον ἔσονται ἀγαθὸν καὶ κακόν, καὶ ἡ ἀλλοτρίωσι κακόν.* Arist. Ethic. lib. i. cap. 10. 15.

religion, but to look for the clean contrary, in regard of so important contrariety between it and the true religion.

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Nevertheless, inasmuch as the errors of the most seduced this way have been mixed with some truths, we are not to marvel, that although the one did turn to their endless woe and confusion, yet the other had many notable effects as touching the affairs of this present life. There were in these quarters of the world, sixteen hundred years ago, certain speculative men, whose authority disposed the whole religion of those times. By their means it became a received opinion, that the souls of men departing this life do flit out of one body into some other<sup>1</sup>. Which opinion, though false, yet entwined with a true, that the souls of men do never perish, abated the fear of death in them which were so resolved, and gave them courage unto all adventures.

The Romans had a vain superstitious custom, in most of their enterprises to conjecture beforehand of the event by certain tokens which they noted in birds, or in the entrails of beasts, or by other the like frivolous divinations. From whence notwithstanding as oft as they could receive any sign which they took to be favourable, it gave them such hope, as if their gods had made them more than half a promise of prosperous success. Which many times was the greatest cause that they did prevail, especially being men of their own natural inclination hopeful and strongly conceited, whatsoever they took in hand. But could their fond superstition have furthered so great attempts without the mixture of a true persuasion concerning the irresistible force of divine power?

Upon the wilful violation of oaths, execrable blasphemies, and like contempts, offered by deriders of religion even unto false gods, fearful tokens of divine revenge have been known to follow. Which occurrents the devouter sort did take for manifest arguments, that the gods whom they worshipped were of power to reward such as sought unto them, and would plague those that feared them not. In this they erred. For (as the wise man rightly noteth concerning such) it was not the power of them by whom they swear, but the vengeance of them that sinned, which punished the offences of the ungodly<sup>2</sup>. It was their hurt untruly to attribute so great power

<sup>1</sup> *Cæs. de Bell. Gall. lib. vi. [c. 13].*  
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<sup>2</sup> *Wisd. xiv. 31.*

18 *The Profit of Doctrines believed depends on their Truth.*

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unto false gods. Yet the right conceit which they had, that to perjury vengeance is due, was not without good effect as touching the course of their lives, who feared the wilful violation of oaths in that respect.

And whereas we read so many of them so much commended, some for their mild and merciful disposition, some for their virtuous severity, some for integrity of life, all these were the fruits of true and infallible principles delivered unto us in the word of God as the axioms of our religion, which being imprinted by the God of nature in their hearts also, and taking better root in some than in most others, grew, though not from, yet with and amidst the heaps of manifold repugnant errors; which errors of corrupt religion had also their suitable effects in the lives of the selfsame parties.

[4.] Without all controversy, the purer and perfecter our religion is, the worthier effects it hath in them who steadfastly and sincerely embrace it, in others not. They that love the religion which they profess, may have failed in choice, but yet they are sure to reap what benefit the same is able to afford; whereas the best and soundest professed by them that bear it not the like affection, yieldeth them, retaining it in that sort, no benefit. David was a "man after God's own heart," so termed because his affection was hearty towards God. Beholding the like disposition in them which lived under him, it was his prayer to Almighty God, "O keep this for ever in the purpose and thoughts of the heart of this people." But when, after that David had ended his days in peace, they who succeeded him in place for the most part followed him not in quality; when those kings (some few excepted) to better their worldly estate, (as they thought,) left their own and their people's ghostly condition uncared for; by woful experience they both did learn, that to forsake the true God of heaven, is to fall into all such evils upon the face of the earth, as men either destitute of grace divine may commit, or unprotected from above endure.

[5.] Seeing therefore it doth thus appear that the safety of all estates dependeth upon religion; that religion unfeignedly loved perfecteth men's abilities unto all kinds of virtuous services in the commonwealth; that men's desire is in general to

<sup>1</sup> [1 Sam. xiii. 14.]

<sup>2</sup> [1 Chron. xxix. 18.]

hold no religion but the true; and that whatsoever good effects do grow out of their religion, who embrace instead of the true a false, the roots thereof are certain sparks of the light of truth intermingled with the darkness of error, because no religion can wholly and only consist of untruths: we have reason to think that all true virtues are to honour true religion as their parent, and all well-ordered commonweals to love her as their chiefest stay.

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Ch. II. c.

II. They of whom God is altogether unapprehended are but few in number, and for grossness of wit such, that they hardly and scarcely seem to hold the place of human being. These we should judge to be of all others most miserable, but that a wretched sort there are, on whom whereas nature hath bestowed riper capacity, their evil disposition seriously goeth about therewith to apprehend God as being not God. Whereby it cometh to pass that of these two sorts of men, both godless, the one having utterly no knowledge of God, the other study how to persuade themselves that there is no such thing to be known. The fountain and wellspring of which impiety is a resolved purpose of mind to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereunto. And that this is the very radical cause of their atheism, no man I think will doubt which considereth what pains they take to destroy those principal spurs and motives unto all virtue, the creation of the world, the providence of God, the resurrection of the dead, the joys of the kingdom of heaven, and the endless pains of the wicked, yea above all things the authority of Scripture, because on these points it evermore beateth, and the soul's immortality, which granted, draweth easily after it the rest as a voluntary train. Is it not wonderful that base desires should so extinguish in men the sense of their own excellency, as to make them willing that their souls should be like to the souls of beasts, mortal and corruptible with their bodies? Till some admirable or unusual accident happen (as it hath in some) to work the beginning of a better alteration in their minds, disputation about the

The most extreme opposite true religion, is affected atheism.

<sup>1</sup> Wind. ii. 21. "Such things" "blinded them." "Επει γὰρ ἡ εὐαία  
"they imagine and go astray, be- φθάρουσι ἀγίη. Arist. Eth. lib vi.  
"cause their own wickedness hath cap. 5, 6.

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knowledge of God with such kind of persons commonly pre-vaileth little. For how should the brightness of wisdom shine, where the windows of the soul are of very set purpose closed? True religion hath many things in it, the only mention whereof galleth and troubleth their minds. Being therefore loth that inquiry into such matters should breed a persuasion in the end contrary unto that they embrace, it is their endeavour to banish as much as in them lieth quite and clean from their cogitation whatsoever may sound that way.

[3.] But it cometh many times to pass (which is their torment) that the thing they shun doth follow them, truth as it were even obtruding itself into their knowledge, and not permitting them to be so ignorant as they would be. Whereupon inasmuch as the nature of man is unwilling to continue doing that wherein it shall always condemn itself, they continuing still obstinate to follow the course which they have begun, are driven to devise all the shifts that wit can invent for the smothering of this light, all that may but with any the least show of possibility stay their minds from thinking that true, which they heartily wish were false, but cannot think it so without some scruple and fear of the contrary<sup>1</sup>.

Now because that judicious learning, for which we commend most worthily the ancient sages of the world, doth not in this case serve the turn, these trencher-mates (for such the most of them be) frame to themselves a way more pleasant; a new method they have of turning things that are serious into mockery, an art of contradiction by way of scorn, a learning wherewith we were long sithence forewarned that the miserable times whereinto we are fallen should abound<sup>2</sup>. This they study, this they practise, this they grace with a wanton superfluity of wit, too much insulting over the patience of more virtuously disposed minds.

For towards these so forlorn creatures we are (it must be confest) too patient. In zeal to the glory of God, Babylon hath excelled Sion. We want that decree<sup>3</sup> of Nabuchodo-

<sup>1</sup> Susan. ver. 9. "They turned away their mind, and cast down their eyes, that they might not see heaven, nor remember just judgments."  
<sup>2</sup> "Hæc est summa delicti, nolle agnoscece quem ignorare non possit." Cypr. de Idol. Vanit. [l. 15. ed. Fell.]  
<sup>3</sup> 2 Peter iii. 3; Jude 18. Dan. iii. 29.

nor; the fury of this wicked brood hath the reins too much at liberty; their tongues walk at large; the spit-venom of their poisoned hearts breaketh out to the annoyance of others; what their untamed lust suggesteth, the same their licentious mouths do every where set abroad.

With our contentions their irreligious humour also is much strengthened<sup>1</sup>. Nothing pleaseth them better than these manifold oppositions about the matter of religion, as well for that they have hereby the more opportunity to learn on one side how another may be oppugned, and so to weaken the credit of all unto themselves; as also because by this hot pursuit of lower controversies amongst men professing religion, and agreeing in the principal foundations thereof, they conceive hope that about the higher principles themselves time will cause altercation to grow.

For which purpose, when they see occasion, they stick not sometime in other men's persons, yea sometime without any vizard at all, directly to try, what the most religious are able to say in defence of the highest points whereupon all religion dependeth. Now for the most part it so falleth out touching things which generally are received, that although in themselves they be most certain, yet because men presume them granted of all, we are hardest able to bring such proof of their certainty as may satisfy gainsayers, when suddenly and besides expectation they require the same at our hands. Which im- preparation and unreadiness when they find in us, they turn it to the soothing up of themselves in that cursed fancy, whereby they would fain believe that the hearty devotion of such as indeed fear God is nothing else but a kind of harmless error, bred and confirmed in them by the sleights of wiser men.

[3.] For a politic use of religion they see there is, and by it they would also gather that religion itself is a mere politic device, forged purposely to serve for that use. Men

<sup>1</sup> [See Cramer's letter, below. In a paper called, "An Advertisement touching the Controversies of the Church of England," (Mss. Bodl. 55. Catal. MSS. Angl. 3499.) is the following: "Two principal causes have I ever known of Atheism: "curious controversies, and pro-

"plane scoffing. Now that these two are joined to one, no doubt that sect will make no small progression." The paper seems to have been written, by a sensible and very moderate man, about 1589 or 1590. [i.e. Francis Bacon; see Spedding's "Bacon's Letters and Life," l. 74, 77.] 1886.

BOOK V. fearing God are thereby a great deal more effectually than by  
 Ch. II. 4. positive laws restrained from doing evil; inasmuch as those  
 laws have no farther power than over our outward actions  
 only, whereas unto men's<sup>1</sup> inward cogitations, unto the privy  
 intents and motions of their hearts, religion serveth for a  
 bridle. What more savage, wild, and cruel, than man, if he  
 see himself able either by fraud to overreach, or by power to  
 overbear, the laws whereunto he should be subject? Where-  
 fore in so great boldness to offend, it behoveth that the world  
 should be held in awe, not by a vain surmise, but a true  
 apprehension of somewhat, which no man may think himself  
 able to withstand. This is the politic use of religion.

[4.] In which respect there are of these wise malignants<sup>2</sup>  
 some, who have vouchsafed it their marvellous favourable  
 countenance and speech, very gravely affirming, that religion  
 honoured, addeth greatness, and contemned, bringeth ruin  
 unto commonweals; that princes and states, which will con-  
 tinue, are above all things to uphold the reverend regard  
 of religion, and to provide for the same by all means in the  
 making of their laws.

But when they should define what means are best for that  
 purpose, behold, they extol the wisdom of Paganism; they  
 give it out as a mystical precept of great importance, that  
 princes, and such as are under them in most authority or  
 credit with the people, should take all occasions of rare events,  
 and from what cause soever the same do proceed, yet wrest

<sup>1</sup> "Vos scelerata admitta punitis, "rotte, hanno sopra ogni altra cosa  
 "apud nos et cogitare peccare est; "a mantenere incorrotte le ceri-  
 "vos concios timetis, nos etiam "monie della Religione, e tenerle  
 "conscientiam solam, sine qua esse "sempre nella loro veneratione....  
 "non possumus." Minuc. Fel. in "E debbono tutte le cose che nas-  
 Octav. [c. 35.] "Summum prae- "cono in favore di quella (come  
 "dium regni est iustitia ob apertos "che la giudicassino falsa) favorirle  
 "humilitas, et religio ob occultos." "ed accrescerle; e tanto più lo  
 Cardo. (Jerome Cardan, of Pavia, "debbono fare, quanto più pruden-  
 1501-1576, physician and mathe- "ti sono, e quanto più conoscitori  
 matician,) de Sapient. lib. iii. [vol. I "delle cose naturali. E perchè  
 p. 337. ed. Lugd. 1663.] "questo modo è stato osservato da  
 "Mach. Disc. lib. i. c. 11-14. "gli huomini savi, ne è nata la  
 "Come la osservanza del culto "opinione de i miracoli, che si cele-  
 "divino è cagione della grandez- "brano nelle religioni, etiam  
 "za delle Republiche, così il dis- "false; perchè i prudenti gli augu-  
 "pregio di quello è cagione della "mentano, da qualunque principio  
 "rovina di esse..... Quelli "nascono, e l'autorità loro da poi  
 "Principi, o quelle Republiche, le "à quelli fede appresso à qua-  
 "quali si vogliono mantenere incor- "lanque."]



*Superstition: It arises from Zeal or Fear.* 23

them to the strengthening of their religion, and not make it nice for so good a purpose to use, if need be, plain forgeries. Thus while they study how to bring to pass that religion may seem but a matter made, they lose themselves in the very maze of their own discourses, as if reason did even purposely forsake them, who of purpose forsake God the author thereof. For surely a strange kind of madness it is, that those men who though they be void of piety, yet because they have wit cannot choose but know that treachery, guile, and deceit are things, which may for a while but do not use long to go unespied, should teach that the greatest honour to a state is perpetuity<sup>1</sup>; and grant that alterations in the service of God, for that they impair the credit of religion, are therefore perilous in commonweals, which have no continuance longer than religion hath all reverence done unto it<sup>2</sup>; and withal acknowledge (for so they do) that when people began to espy the falsehood of oracles, whereupon all Gentility was built, their hearts were utterly averted from it<sup>3</sup>; and notwithstanding counsel princes in sober earnest, for the strengthening of their states to maintain religion, and for the maintenance of religion not to make choice of that which is true, but to authorize that they make choice of by those false and fraudulent means which in the end must needs overthrow it. Such are the counsels of men godless, when they would shew themselves politic devisers, able to create God in man by art.

III. Wherefore to let go this execrable crew, and to come to extremities on the contrary hand; two affections there are, the forces whereof, as they bear the greater or lesser sway in man's heart, frame accordingly the stamp and character of his religion; the one zeal, the other fear.

Zeal, unless it be rightly guided, when it endevoureth most busily to please God, forceth upon him those unaccountable offices which please him not. For which cause, if they who this way swerve be compared with such sincere, sound,

BOOK V.  
CH. III.

Of Superstition, and the root thereof, either misguided zeal, or ignorant fear of divine glory.

<sup>1</sup> [*Non è la salute d'una Repubblica d'un Regno avere un Principe che prudentemente governi, mentre vive, ma uno che l'ordini in modo, che morendo, ancora la si mantenga.* c. 11.]  
<sup>2</sup> [*Nessuno maggiore indizio si puote avere dalla rovina d'una*

*provincia, che vedere dispregiato il culto divino.* c. 12.]  
<sup>3</sup> [*Come costoro cominciarono dipoi a parlare a modo de' Potenti, e questa falsità si fu scoperta ne' popoli, divennero gli buomini increduli, ed atzi a perturbare ogni ordine buono.*]

24 *Superstition errs either in the Object or Kind of Worship.*

BOOK V.  
Ch. iii.  
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and discreet, as Abraham was in matter of religion; the service of the one is like unto flattery, the other like the faithful sedulity of friendship<sup>1</sup>. Zeal, except it be ordered aright, when it bendeth itself unto conflict with things either in deed, or but imagined to be opposite unto religion, useth the razor many times with such eagerness, that the very life of religion itself is thereby hazarded; through hatred of tares the corn in the field of God is plucked up. So that zeal needeth both ways a sober guide.

Fear on the other side, if it have not the light of true understanding concerning God, wherewith to be moderated, breedeth likewise superstition. It is therefore dangerous, that in things divine we should work too much upon the spur either of zeal or fear. Fear is a good solicitor to devotion. Howbeit, sith fear in this kind doth grow from an apprehension of Deity endued with irresistible power to hurt, and is of all affections (anger excepted) the unaptest to admit any conference with reason; for which cause the wise man doth say of fear that it is a betrayer of the forces of reasonable understanding<sup>2</sup>; therefore except men know beforehand what manner of service pleaseth God, while they are fearful they try all things which fancy offereth. Many there are who never think on God but when they are in extremity of fear; and then, because what to think or what to do they are uncertain, perplexity not suffering them to be idle, they think and do as it were in a phrensy they know not what.

[1] Superstition neither knoweth the right kind, nor observeth the due measure, of actions belonging to the service of God, but is always joined with a wrong opinion touching things divine. Superstition is, when things are either abhorred or observed with a zealous or fearful, but erroneous, relation to God. By means whereof, the superstitious do sometimes serve, though the true God, yet with needless offices, and defraud him of duties necessary; sometime load others than him with such honours as properly are his. The one their oversight, who miss in the choice of that wherewith; the other theirs, who fall in the election of him towards whom they shew devotion: this, the crime of idolatry, that, the fault of voluntary either niceness or superfluity in religion.

<sup>1</sup> 2 Chron. xx. 7; "Abraham thy friend."

<sup>2</sup> Wisd. xvii. 12.

[3.] The Christian world itself being divided into two grand parts, it appeareth by the general view of both, that with matter of heresy the West hath been often and much troubled; but the East part never quiet, till the deluge of misery, wherein now they are, overwhelmed them. The chiefest cause whereof doth seem to have lien in the restless wits of the Grecians, evermore proud of their own curious and subtle inventions; which when at any time they had contrived, the great facility of their language served them readily to make all things fair and plausible to men's understanding. Those grand heretical impieties therefore, which most highly and immediately touched God and the glorious Trinity, were all in a manner the monsters of the East. The West bred fewer a great deal, and those commonly of a lower nature, such as more nearly and directly concerned rather men than God; the Latins being always to capital heresies less inclined, yet unto gross superstition more.

[4.] Superstition such as that of the Pharisees was<sup>1</sup>, by whom divine things indeed were less, because other things were more divinely esteemed of than reason would; the superstition that riseth voluntarily, and by degrees which are hardly discerned mingleth itself with the rites even of very divine service done to the only true God, must be considered of as a creeping and encroaching evil, an evil the first beginnings whereof are commonly harmless, so that it proveth only then to be an evil when some farther accident doth grow unto it, or itself come unto farther growth. For in the Church of God sometimes it cometh to pass as in over battle grounds<sup>2</sup>, the fertile disposition whereof is good; yet because it exceedeth due proportion, it bringeth forth abundantly, through too much rankness, things less profitable; whereby that which principally it should yield, being either prevented in place, or defrauded of nourishment, falleth. This (if so large a discourse were necessary) might be exemplified even by heaps of rites and customs now superstitious in the greatest part of the Christian world, which in their first original beginnings, when the strength of virtuous,

<sup>1</sup> Mark vii. 9. times signifies "to grow fat," sometimes "to render fertile." Todd's  
<sup>2</sup> [Battel or Battle, adj. "Fruitful, times "to render fertile." Todd's  
"fertile." From the verb "to bat- Johnson's Dict.]  
"tel" or "battel," which some

BOOK V.  
Ch. IV. S. 8.  
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Of the redress of superstition in God's Church, and concerning the first in the rank whereof is such, that if so be the Church of England did at this day therewith as justly deserve to be touched, as they in this cause have imagined it doth, rather would I exhort all sorts to seek pardon even with tears at the hands of God, than meditate words of defence for our doings, to the end that men might think favourably of them. For as the case of this world, especially now, doth stand, what other stay or succour have we to lean unto, saving the testimony of our conscience, and the comfort we take in this, that we serve the living God (as near as our wits can reach unto the knowledge thereof) even according to his own will, and do therefore trust that his mercy shall be our safeguard against those enraged powers abroad, which principally in that respect are become our enemies? But sith no man can do ill with a good conscience, the consolation which we herein seem to find, is but a mere deceitful pleasing of ourselves in error, which at the length must needs turn to our greater grief, if that which we do to please God must be for the manifold defects thereof offensive unto him. For so it is judged, our prayers, our sacraments, our fasts, our times and places of public meeting together for the worship and service of God, our marriages, our burials, our functions, elections and ordinations ecclesiastical, almost whatsoever we do in the exercise of our religion according to laws for that purpose established, all things are some way or other thought faulty, all things stained with superstition.

devout, or charitable affection bloomed<sup>1</sup> them, no man could justly have condemned as evil.

IV. But howsoever superstition do grow, that wherein unsounder times have done amiss, the better ages ensuing must rectify, as they may. I now come therefore to those accusations brought against us by pretenders of reformation; the first in the rank whereof is such, that if so be the Church of England did at this day therewith as justly deserve to be touched, as they in this cause have imagined it doth, rather would I exhort all sorts to seek pardon even with tears at the hands of God, than meditate words of defence for our doings, to the end that men might think favourably of them. For as the case of this world, especially now, doth stand, what other stay or succour have we to lean unto, saving the testimony of our conscience, and the comfort we take in this, that we serve the living God (as near as our wits can reach unto the knowledge thereof) even according to his own will, and do therefore trust that his mercy shall be our safeguard against those enraged powers abroad, which principally in that respect are become our enemies? But sith no man can do ill with a good conscience, the consolation which we herein seem to find, is but a mere deceitful pleasing of ourselves in error, which at the length must needs turn to our greater grief, if that which we do to please God must be for the manifold defects thereof offensive unto him. For so it is judged, our prayers, our sacraments, our fasts, our times and places of public meeting together for the worship and service of God, our marriages, our burials, our functions, elections and ordinations ecclesiastical, almost whatsoever we do in the exercise of our religion according to laws for that purpose established, all things are some way or other thought faulty, all things stained with superstition.

[2.] Now although it may be the wiser sort of men are not greatly moved hereat, considering how subject the very best things have been always unto cavil, when wits possessed either with disdain or dislike thereof have set them up as their mark to shoot at: safe notwithstanding it were not therefore to

<sup>1</sup> [Numbers xvii. 8. "The rod "buds, and *bloomed blossoms*, and "of Aaron for the house of Levi "yielded almonds." quoted by Mr. "was budded, and brought forth Todd.]

*How far it is urged: and on what Principles.* 27

neglect the danger which from hence may grow, and that especially in regard of them, who desiring to serve God as they ought, but being not so skilful as in every point to unwind themselves where the snares of glosing speech do lie to entangle them, are in mind not a little troubled, when they hear so bitter invectives against that which this church hath taught them to reverence as holy, to approve as lawful, and to observe as behoveful for the exercise of Christian duty. It seemeth therefore at the least for their sakes very meet, that such as blame us in this behalf be directly answered, and they which follow us informed plainly in the reasons of that we do.

BOOK V.  
Ch. ix. 3, 4, 5.

[3.] On both sides the end intended between us, is to have laws and ordinances such as may rightly serve to abolish superstition, and to establish the service of God with all things thereunto appertaining in some perfect form.

There is an inward reasonable<sup>1</sup>, and there is a solemn<sup>2</sup> outward serviceable worship belonging unto God. Of the former kind are all manner virtuous duties that each man in reason and conscience to Godward oweth. Solemn and serviceable worship we name for distinction sake, whatsoever belongeth to the Church or public society of God by way of external adoration. It is the later of these two whereupon our present question groweth.

Again, this later being ordered, partly, and as touching principal matters, by none but precepts divine only; partly, and as concerning things of inferior regard, by ordinances as well human as divine: about the substance of religion wherein God's only law must be kept there is here no controversy; the crime now intended against us is, that our laws have not ordered those inferior things as behoveth, and that our customs are either superstitious, or otherwise amiss, whether we respect the exercise of public duties in religion, or the functions of persons authorized thereunto.

V. It is with teachers of mathematical sciences usual, for Four general propositions necessary, to lay down first certain reasonable demands, which in most particulars following are manding that which may reasonably be beforehand considered. The men whom we labour to graze

<sup>1</sup> Rom. xii. 1.

<sup>2</sup> Luke i. 23.

28 *Puritan Tests of Church Orders wrong or vague.*

BOOK V.  
CH. VI.  
concerning  
matters of  
outward  
form in the  
exercise of  
true reli-  
gion. And  
fifthly, Of  
a rule not  
made nor  
reasonable  
in these  
cases.

inform in the truth perceive that so to proceed is requisite. For to this end they also propose touching customs and rites indifferent their general axioms, some of them subject unto just exceptions, and, as we think, more meet by them to be farther considered, than assented unto by us. As that, "In outward things belonging to the service of God, reformed churches ought by all means to shun conformity with the church of Rome;" that, "the first reformed should be a pattern whereunto all that come after ought to conform themselves;" that, "sound religion may not use the things which being not commanded of God have been either devised or abused unto superstition." These and the rest of the same consort we have in the book going before examined.

Other canons they allege and rules not unworthy of approbation; as that, "In all such things the glory of God, and the edification or ghostly good of his people, must be sought;" "That nothing should be undecently or unorderly done." But forasmuch as all the difficulty is in discerning what things do glorify God and edify his Church, what not; when we should think them decent and fit, when otherwise; because these rules being too general, come not near enough unto the matter which we have in hand; and the former principles being nearer the purpose, are too far from truth; we must propose unto all men certain petitions incident and very material in causes of this nature, such as no man of moderate judgment hath cause to think unjust or unreasonable.

The first  
proposition  
touching  
judgment  
what  
things are  
convenient  
in the  
outward  
public  
ordering  
of church  
affairs.

VI. The first thing therefore which is of force to cause approbation with good conscience towards such customs or rites as publicly are established, is when there riseth from the due consideration of those customs and rites in themselves apparent reason, although not always to prove them better than any other that might possibly be devised, (for who did ever require this in man's ordinances?) yet competent to shew their conveniency and fitness, in regard of the use for which they should serve.

Now touching the nature of religious services, and the manner of their due performance, thus much generally we know to be most clear; that whereas the greatness and dignity

of all manner actions is measured by the worthiness of the subject from which they proceed, and of the object whereabout they are conversant, we must of necessity in both respects acknowledge, that this present world affordeth not anything comparable unto the public duties of religion. For if the best things have the perfectest and best operations, it will follow, that seeing man is the worthiest creature upon earth, and every society of men more worthy than any man, and of societies that most excellent which we call the Church; there can be in this world no work performed equal to the exercise of true religion, the proper operation of the Church of God.

Again, forasmuch as religion worketh upon him who in majesty and power is infinite, as we ought we account not of it, unless we esteem it even according to that very height of excellency which our hearts conceive when divine sublimity itself is rightly considered. In the powers and faculties of our souls God requireth the uttermost which our unfeigned affection towards him is able to yield<sup>1</sup>. So that if we affect him not far above and before all things, our religion hath not that inward perfection which it should have, neither do we indeed worship him as our God.

[2.] That which inwardly each man should be, the Church outwardly ought to testify. And therefore the duties of our religion which are seen must be such as that affection which is unseen ought to be. Signs must resemble the things they signify. If religion bear the greatest sway in our hearts, our outward religious duties must shew it as far as the Church hath outward ability. Duties of religion performed by whole societies of men, ought to have in them according to our power a sensible excellency, correspondent to the majesty of him whom we worship<sup>2</sup>. Yea then are the public duties of religion best ordered, when the militant Church doth resemble by sensible means<sup>3</sup>, as it may in such cases, that hidden

<sup>1</sup> John iv. 24; Wisd. vi. 10; 53] <sup>2</sup> Delectatio Domini in Eccl. xix. 17.

<sup>3</sup> 2 Chron. ii. 5. <sup>4</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>5</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>6</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>7</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>8</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>9</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>10</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>11</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>12</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>13</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>14</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>15</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>16</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>17</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>18</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>19</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>20</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>21</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>22</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>23</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>24</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>25</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>26</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>27</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>28</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>29</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>30</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>31</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>32</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>33</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>34</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>35</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>36</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>37</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>38</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>39</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>40</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>41</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>42</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>43</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>44</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>45</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>46</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>47</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>48</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>49</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>50</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>51</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>52</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>53</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>54</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>55</sup> *Delectatio Domini in Eccl. xix. 17.*

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<sup>57</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>58</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>59</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>60</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>61</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>62</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>63</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>64</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>65</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>66</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>67</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>68</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>69</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>70</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>71</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>72</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>73</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>74</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>75</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>76</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>77</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>78</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>79</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>80</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>81</sup> *Delectatio Domini in Eccl. xix. 17.*

<sup>82</sup> *Delectatio Domini in Eccl. xix. 17.*

BOOK V.  
Ch. vi. 1.  
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dignity and glory wherewith the Church triumphant in heaven is beautified.

Howbeit, even as the very heat of the sun itself, which is the life of the whole world, was to the people of God in the desert a grievous annoyance, for ease whereof his extraordinary providence ordained a cloudy pillar to overshadow them: so things of general use and benefit (for in this world what is so perfect that no inconvenience doth ever follow it?) may by some accident be incommodious to a few. In which case, for such private evils remedies there are of like condition, though public ordinances, wherein the common good is respected, be not stirred.

Let our first demand be therefore, that in the external form of religion such things as are apparently, or can be sufficiently proved, effectual and generally fit to set forward godliness, either as betokening the greatness of God, or as beseeching the dignity of religion, or as concurring with celestial impressions in the minds of men, may be reverently thought of; some few, rare, casual, and tolerable, or otherwise curable inconveniences notwithstanding.

The second proposition.  
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VII. Neither may we in this case lightly esteem what hath been allowed as fit in the judgment of antiquity, and by the long continued practice of the whole Church; from which unnecessarily to swerve, experience hath never as yet found it safe. For wisdom's sake we reverence them no less that are young, or not much less, than if they were stricken in years. And therefore of such it is rightly said that their ripeness of understanding is "grey hair," and their virtues "old age!" But because wisdom and youth are seldom joined in one, and the ordinary course of the world is more according to Job's observation, who giveth men advice to seek "wisdom amongst the ancient, and in the length of days, "understanding";" therefore if the comparison do stand between man and man, which shall hearken unto other; sith the aged for the most part are best experienced, least subject to rash and unadvised passions, it hath been ever judged reasonable that their sentence in matter of counsel should be better trusted, and more relied upon than other men's. The goodness of God having furnished man with two chief instru-

<sup>1</sup> Wisd. iv. 9.

<sup>2</sup> Job xii. 12.



ments both necessary for this life, hands to execute and a mind to devise great things; the one is not profitable longer than the vigour of youth doth strengthen it, nor the other greatly till age and experience have brought it to perfection. In whom therefore time hath not perfected knowledge, such must be contented to follow them in whom it hath. For this cause none is more attentively heard than they whose speeches are as David's were, "I have been young and now am old!"<sup>1</sup> much I have seen and observed in the world. Sharp and subtle discourses of wit procure many times very great applause, but being laid in the balance with that which the habit of sound experience plainly delivereth, they are outweighed. God may endue men extraordinarily with understanding as it pleaseth him. But let no man presuming thereupon neglect the instructions, or despite the ordinances of his elders, sith He whose gift wisdom is hath said<sup>2</sup>, "Ask thy father and he will shew thee; thine ancients and they shall tell thee."

[2.] It is therefore the voice both of God and nature, not of learning only, that especially in matters of action and policy, "The sentences and judgments of men experienced, aged and wise, yea though they speak without any proof or demonstration, are no less to be hearkened unto, than as being demonstrations in themselves; because such men's long observation is as an eye, wherewith they presently and plainly behold those principles which sway over all actions".<sup>3</sup> Whereby we are taught both the cause wherefore wise men's judgments should be credited, and the mean how to use their judgments to the increase of our own wisdom. That which sheweth them to be wise, is the gathering of principles out of their own particular experiments. And the framing of our particular experiments according to the rule of their principles shall make us such as they are.

[3.] If therefore even at the first so great account should be made of wise men's counsels touching things that are publicly done, as time shall add thereunto continuance and approbation

<sup>1</sup> Psalm xxxvii. 25. ἡλικία ἢ φρονεῖν τοῖς ἀνορθότοις  
<sup>2</sup> Deut. xxxii. 7. φίλων καὶ δεξιῶν, οὐκ ἔρωσιν τοῖς  
<sup>3</sup> Arist. Eth. vi. cap. 11. [ἀπὸ ἀνορθότων δὲ γὰρ τὸ ἔχειν ἐν τῇ  
 ἀρετῇ τῶν ἀνορθῶν καὶ ἀνορθῶν ἀνορθῶν ἕρπαιον ἀρετῆς.]



33 *Prejudice in Favour of Antiquity: why now abated.*BOOK V.  
Ch. vii. 3

of succeeding ages, their credit and authority must needs be greater. They which do nothing but that which men of account did before them, are, although they do amiss, yet the less faulty, because they are not the authors of harm. And doing well, their actions are freed from prejudice of novelty. To the best and wisest<sup>1</sup>, while they live, the world is continually a froward opposite, a curious observer of their defects and imperfections; their virtues it afterwards as much admireth. And for this cause many times that which most deserveth approbation would hardly be able to find favour, if they which propose it were not content to profess themselves therein scholars and followers of the ancient. For the world will not endure to hear that we are wiser than any have been which went before. In which consideration there is cause why we should be slow and unwilling to change, without very urgent necessity, the ancient ordinances, rites, and long approved customs, of our venerable predecessors. The love of things ancient doth argue<sup>2</sup> stayedness, but levity and want of experience maketh apt unto innovations. That which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. That which is new, if it promise not much, doth fear condemnation before trial; till trial, no man doth acquit or trust it, what good soever it pretend and promise. So that in this kind there are few things known to be good, till such time as they grow to be ancient. The vain pretence of those glorious names, where they could not be with any truth, neither in reason ought to have been so much alleged, hath wrought such a prejudice against them in the minds of the common sort, as if they had utterly no force at all; whereas (especially for these observances which concern our present question) antiquity, custom, and consent in the Church of God, making with that which law doth establish, are themselves most sufficient reasons to uphold the

<sup>1</sup> Πρὸς τοὺς ἐκ πολλῶν φθόνου οὐδὲν φέρει. Φίλιπ. Πῶς διαμένει τῆ βίῃ τοῦτο σὺν ἀποδείξει. Συναξ. Ἐν ἐκ πολλῶν οὐδ' ἀποδείξει καὶ ἀποδείξει φθόνου. Greg. Naz. ἐν Σαξ. [t. ii. 251. ed. Paris. 1630.]

<sup>2</sup> Ὅσα δ' ἐπιπέσει τρέψαι τὸ τῆς ἀρχαίουτοιο εἴδητος καὶ ἀποδείξει καὶ ἀποδείξει τῆς ἀποδείξει, καὶ ἀποδείξει τῆς ἀποδείξει, καὶ ἀποδείξει τῆς ἀποδείξει, καὶ ἀποδείξει τῆς ἀποδείξει. Basil. de Spirit. Sanct. cap. vii. [Ed. Bened. iii. 23.]

same, unless some notable public inconvenience enforce the contrary. For<sup>1</sup> a small thing in the eye of law is as nothing.

[4.] We are therefore bold to make our second petition this, That in things the fitness whereof is not of itself apparent, nor easy to be made sufficiently manifest unto all, yet the judgment of antiquity concurring with that which is received may induce them to think it not unfit, who are not able to allege any known weighty inconvenience which it hath, or to take any strong exception against it<sup>2</sup>.

VIII. All things cannot be of ancient continuance, which are expedient and needful for the ordering of spiritual affairs; but the Church being a body which dieth not hath always power, as occasion requireth, no less to ordain that which never was, than to ratify what hath been before. To prescribe the order of doing in all things, is a peculiar prerogative which Wisdom hath<sup>3</sup>, as queen or sovereign commandress over other virtues. This in every several man's actions of common life appertaineth unto Moral, in public and politic secular affairs unto Civil wisdom. In like manner, to devise any certain form for the outward administration of public duties in the service of God, or things belonging thereunto, and to find out the most convenient for that use, is a point of wisdom Ecclesiastical.

[a.] It is not for a man which doth know or should know what order is, and what peaceable government requireth, to ask, "why we should hang our judgment upon the Church's "sleeve;" and "why in matters of order, more than in "matters of doctrine." The Church hath authority to establish that for an order at one time, which at another time it may abolish, and in both do well. But that which in doctrine the Church doth now deliver rightly as a truth, no man will say that it may hereafter recall, and as rightly avouch the contrary. Laws touching matter of order are changeable, by the power of the Church; articles concerning doctrine not so. We read often in the writings of catholic

BOOK V.  
Ch. vi. §.  
103. 1. 4.  
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The third  
proposi-  
tion.

<sup>1</sup> ὁ μὲν μᾶλλον τοῦ ἐπὶ τῶν ἀποκελευσίων, εἰ φέρων. Arist. Ethic. ii. c. 9.  
= Modici nulla fore ratio haberi  
= solent. Tirapuzi [André Tirapuzan,  
a learned French lawyer, 1480-  
1558, 1886] de Judio in Rebus  
exquis, cap. 10. [Opp. t. vi. 83.  
vol. II.]

Bayle calls him "un des plus sçavans  
"hommes du xvi. siècle."  
<sup>2</sup> [It] in K, not in A and C.] 1886.  
<sup>3</sup> ἡ μὲν πάντων ἐπιτομή ἐστὶν ἡ σοφία.  
Philo [de SS.  
LL. Allegor. lib. i. t. i. §2.]  
<sup>4</sup> T. C. lib. iii. p. 171.



and implies a Tendency to irreverence. 35

who living under it, dare presume to bark against it. "There is (saith Cassianus) no place of audience left for them, by whom obedience is not yielded to that which all have agreed upon!" Might we not think it more than wonderful, that nature should in all communities appoint a predominant judgment to sway and overrule in so many things; or that God himself should allow so much authority and power unto every poor family for the ordering of all which are in it; and the city of the living God, which is his Church, be able neither to command nor yet to forbid any thing, which the meanest shall in that respect, and for her sole authority's sake, be bound to obey?

[4.] We cannot hide or dissemble that evil, the grievous inconvenience whereof we feel. Our dislike of them, by whom too much heretofore hath been attributed unto the Church, is grown to an error on the contrary hand; so that now from the Church of God too much is derogated. By which removal of one extremity with another, the world seeking to procure a remedy, hath purchased a mere exchange of the evil which before was felt.

Suppose we that the sacred word of God can at their hands receive due honour, by whose incitement the holy ordinances of the Church endure every where open contempt? No; it is not possible they should observe as they ought the one, who from the other withdraw unnecessarily their own or their brethren's obedience.

Surely the Church of God in this business is neither of capacity, I trust, so weak, nor so unstrengthened, I know, with authority from above, but that her laws may exact obedience at the hands of her own children, and enjoin gainsayers silence, giving them roundly to understand, That where our duty is submission, weak oppositions betoken pride.

[5.] We therefore crave thirdly to have it granted, That where neither the evidence of any law divine, nor the strength of any invincible argument otherwise found out by the light of reason, nor any notable public inconvenience, doth make

<sup>1</sup> Cassian: *de Incarn. l. i. c. 6.* [in B. l. Patr. Lat. iv. 60. "tatis impugnat: et audientie loci. c. 6. [in B. l. Patr. Lat. iv. 60. "cum non habet qui a cunctis Praejudicium suum damnationis "statuta convellit." "exhibuit, qui judicium universi-"]

36 *Fourth Test: Dispensation in dispensable Matter.*

BOOK V. against that which our own laws ecclesiastical have although  
Ch. 10. 5. but newly instituted for the ordering of these affairs, the very  
 authority of the Church itself, at the least in such cases, may  
 give so much credit to her own laws, as to make their sen-  
 tence touching fitness and conveniency weightier than any  
 bare and naked conceit to the contrary; especially in them  
 who can owe no less than child-like obedience to her that  
 hath more than motherly power.

The fourth  
 propo-  
 sition. IX. There are ancient ordinances, laws which on all sides  
 are allowed to be just and good, yea divine and apostolic con-  
 stitutions, which the church it may be doth not always keep,  
 nor always justly deserve blame in that respect. For in evils  
 that cannot be removed without the manifest danger of greater  
 to succeed in their rooms, wisdom, of necessity, must give  
 place to necessity. All it can do in those cases is to devise  
 how that which must be endured may be mitigated, and the  
 inconveniences thereof countervailed as near as may be; that  
 when the best things are not possible, the best may be made  
 of those that are.

Nature than which there is nothing more constant, nothing  
 more uniform in all her ways, doth notwithstanding stay her  
 hand, yea, and change her course, when that which God  
 by creation did command, he doth at any time by necessity  
 countermand. It hath therefore pleased himself sometime to  
 unloose the very tongues even of dumb creatures, and to  
 teach them to plead this in their own defence<sup>1</sup>, lest the  
 cruelty of man should persist to afflict them for not keeping  
 their wonted course, when some invincible impediment hath  
 hindered.

If we leave Nature and look into Art, the workman hath  
 in his heart a purpose, he carrieth in mind the whole form  
 which his work should have, these wanteth not in him skill  
 and desire to bring his labour to the best effect, only the  
 matter which he hath to work on is unframable. This  
 necessity excuseth him, so that nothing is derogated from  
 his credit, although much of his work's perfection be found  
 wanting.

Touching actions of common life, there is not any defence  
 more favourably heard than theirs, who allege sincerely for

<sup>1</sup> Numb. xxii. 28.

themselves, that they did as necessity constrained them. For when the mind is rightly ordered and affected as it should be, in case some external impediment crossing well advised desires shall potently draw men to leave what they principally wish, and to take a course which they would not if their choice were free; what necessity forceth men unto<sup>1</sup>, the same in this case it maintaineth, as long as nothing is committed simply in itself evil, nothing absolutely sinful or wicked, nothing repugnant to that immutable law, whereby whatsoever is condemned as evil can never any way be made good. The casting away of things profitable for the sustentance of man's life, is an unthankful abuse of the fruits of God's good providence towards mankind. Which consideration for all that<sup>2</sup> did not hinder St. Paul from throwing corn into the sea, when care of saving men's lives made it necessary to lose that which else had been better saved. Neither was this to do evil, to the end that good might come of it: for of two such evils being not both evitable, the choice of the less is not evil. And evils must be in our construction judged inevitable, if there be no apparent ordinary way to avoid them; because where counsel and advice bear rule, of God's extraordinary power without extraordinary warrant we cannot presume.

In civil affairs to declare what sway necessity hath ever been accustomed to bear, were labour infinite. The laws of all states and kingdoms in the world have scarcely of any thing more common use. Should then only the Church shew itself inhuman and stern, absolutely urging a rigorous observation of spiritual ordinances, without relaxation or exception what necessity soever happen? We know the contrary practice to have been commended by him<sup>3</sup>, upon the warrant of whose judgment the Church, most of all delighted with merciful and moderate courses, doth the oftener condescend unto like equity, permitting in cases of necessity that which otherwise it disalloweth and forbideth.

Cases of necessity being sometime but urgent, sometime extreme<sup>4</sup>, the consideration of public utility is with very good

<sup>1</sup> "Necessitas, quicquid coegit, defendit." *Senac. Controv.* [lib. iv. controv. 27. p. 186, ed. Paris. 1696.]

<sup>2</sup> Acts xviii. 28.

<sup>3</sup> Luke vi. 4.

<sup>4</sup> "Causa necessitatis et utilitatis

BOOK V.  
CH. IX. A.  
—♦♦♦—  
advice judged at the least equivalent with the easier kind of necessity.

[2.] Now that which causeth numbers to storm against some necessary tolerations, which they should rather let pass with silence, considering that in polity as well ecclesiastical as civil, there are and will be always evils which no art of man can cure, breaches and leaks more than man's wit hath hands to stop; that which maketh odious unto them many things wherein notwithstanding the truth is that very just regard hath been had of the public good; that which in a great part of the weightiest causes belonging to this present controversy hath ensnared the judgments both of sundry good and of some well learned men, is the manifest truth of certain general principles, whereupon the ordinances that serve for usual practice in the Church of God are grounded. Which principles men knowing to be most sound, and that the ordinary practice accordingly framed is good, whatsoever is over and besides that ordinary, the same they judge repugnant to those true principles. The cause of which error is ignorance what restraints and limitations all such principles have, in regard of so manifold varieties<sup>1</sup> as the *matter* whereunto they are applicable doth commonly afford. These varieties are not known but by much experience, from whence to draw the true bounds of all principles, to discern how far forth they take effect, to see where and why they fail, to apprehend by what degrees and means they lead to the practice of things in show though not in deed repugnant and contrary one to another, requireth more sharpness of wit, more intricate circuitions of discourse, more industry and depth of judgment, than common ability doth yield. So that general rules, till their limits be fully known (especially in matter of public and ecclesiastical affairs), are, by reason of the manifold secret exceptions which lie hidden in them, no other to the eye of man's understanding than cloudy mists cast before the eye of common sense. They that walk in darkness know not

<sup>1</sup> "æquiparantur in jure" Abb. [Comment. in Decretal. t. iii. 76. Panor. [Abbas Panormitanus, Nicolaus de Yudeschia, Archbp. of Palermo, 1427-†1453.] (von Schulte, *Gesch. der Quellen des Kanonischen Rechts*, 1877, S. 312.) 1886.] ad c. ut super *est* *generis* ad *episcopos*. Arist. Eth. m. 15, de Reb. Eccles. non alien. lib. ii. c. 7.



whither they go. And even as little is their certainty, whose opinions generalities only do guide. With gross and popular capacities nothing doth more prevail than unlimited generalities<sup>1</sup>, because of their plainness at the first sight: nothing less with men of exact judgment, because such rules are not safe to be trusted over far. General laws are like general rules of physic, according whereunto as no wise man will desire himself to be cured, if there be joined with his disease some special accident, in regard whereof that whereby others in the same infirmity but without the like accident recover health, would be to him either hurtful, or at the least unprofitable; so we must not, under a colourable commendation of holy ordinances in the Church, and of reasonable causes whereupon they have been grounded for the common good, imagine that all men's cases ought to have one measure.

[3.] Not without singular wisdom therefore it hath been provided, that as the ordinary course of common affairs is disposed of by general laws, so likewise men's rarer incident necessities and utilities should be with special equity considered. From hence it is, that so many privileges, immunities, exceptions, and dispensations, have been always with great equity and reason granted; not to turn the edge of justice, or to make void at certain times and in certain men, through mere voluntary grace or benevolence, that which continually and universally should be of force, (as some understand it,) but in very truth to practise general laws according to their right meaning.

We see in contracts and other dealings which daily pass between man and man, that, to the utter undoing of some, many things by strictness of law may be done, which equity and honest meaning forbiddeth. Not that the law is unjust, but imperfect; nor equity against, but above, the law, binding men's consciences in things which law cannot reach unto. Will any man say, that the virtue of private equity is opposite and repugnant to that law the silence whereof it supplieth in all such private dealing? No more is public equity against the law of public affairs, albeit the one permit unto some in special considerations, that which the other

<sup>1</sup> [See Arist. Rhet. ii. 21. 9, of γὰρ ὁμοίως πᾶσι καὶ ἰσότητος εἶναι, καὶ ἀλλίως ἀνεπιεικῶς.]

BOOK V. agreeably with general rules of justice doth in general sort forbid. For sith all good laws are the voices of right reason, which is the instrument wherewith God will have the world guided; and impossible it is that right should withstand right: it must follow that principles and rules of justice, be they never so generally uttered, do no less effectually intend, than if they did plainly express, an exception of all particulars, wherein their literal practice might any way prejudice equity.

[4.] And because it is natural unto all men to wish their own extraordinary benefit, when they think they have reasonable inducements so to do; and no man can be presumed a competent judge what equity doth require in his own case: the likeliest mean whereby the wit of man can provide, that he which useth the benefit of any special benignity above the common course of others may enjoy it with good conscience, and not against the true purpose of laws which in outward show are contrary, must needs be to arm with authority some fit both for quality and place, to administer that which in every such particular shall appear agreeable with equity. Wherein, as it cannot be denied but that sometimes the practice of such jurisdiction may swerve through error even in the very best, and for other respects where less integrity is: so the watchfullest observers of inconveniences that way growing, and the readiest to urge them in disgrace of authorized proceedings, do very well know, that the disposition of these things resteth not now in the hands of Popes, who live in no worldly awe or subjection, but is committed to them whom law may at all times bridle, and superior power control; yea to them also in such sort, that law itself hath set down to what persons, in what causes, with what circumstances, almost every faculty or favour shall be granted, leaving in a manner nothing unto them, more than only to deliver what is already given by law. Which maketh it by many degrees less reasonable, that under pretence of inconveniences so easily stopped, if any did grow, and so well prevented that none may, men should be altogether barred of the liberty that law with equity and reason granteth.

[5.] These things therefore considered, we lastly require that it may not seem hard, if in cases of necessity, or for common utility's sake, certain profitable ordinances sometime

be released, rather than all men always strictly bound to the general rigour thereof.

X. Now where the word of God leaveth the Church to make choice of her own ordinances, if against those things which have been received with great reason, or against that which the ancient practice of the Church hath continued time out of mind, or against such ordinances as the power and authority of that Church under which we live hath itself devised for the public good, or against the discretion of the Church in mitigating sometimes with favourable equity that rigour which otherwise the literal generality of ecclesiastical laws hath judged to be more convenient and meet; if against all this it should be free for men to reprove, to disgrace, to reject at their own liberty what they see done and practised according to order set down; if in so great variety of ways as the wit of man is easily able to find out towards any purpose, and in so great liking as all men especially have unto those inventions whereby some one shall seem to have been more enlightened from above than many thousands, the Church did give every man license to follow what himself imagineth that "God's Spirit doth reveal" unto him, or what he supposeth that God is likely to have revealed to some special person whose virtues deserve to be highly esteemed: what other effect could hereupon ensue, but the utter confusion of his Church under pretence of being taught, led, and guided by his Spirit? The gifts and graces whereof do so naturally all tend unto common peace, that where such singularity is, they whose hearts it possesseth ought to suspect it the more, inasmuch as if it did come of God, and should for that cause prevail with others, the same God which revealeth it to them, would also give them power of confirming it unto others, either with miraculous operation, or with strong and invincible remonstrance of sound Reason, such as whereby it might appear that God would indeed have all men's judgments give place unto it; whereas now the error and unsufficiency of their arguments do make it on the contrary side against them a strong presumption, that God hath not moved their hearts to think such things as he hath not enabled them to prove.

[2] And so from rules of general direction it resteth that

BOOK V.  
Ch. x. s. 10.  
—  
The rule of  
men's  
private  
spirits not  
safe in  
these cases  
to be  
followed.

42 *Places for Solemn Worship before and under the Law.*

BOOK V.  
Ch. xi. 1.  
Places for  
the public  
service of  
God.

now we descend to a more distinct explication of particulars, wherein those rules have their special efficacy.

XI. Solemn duties of public service to be done unto God, must have their places set and prepared in such sort, as becometh actions of that regard. Adam, even during the space of his small continuance in Paradise, had where to present himself before the Lord<sup>1</sup>. Adam's sons had out of Paradise in like sort<sup>2</sup> whither to bring their sacrifices. The Patriarchs used<sup>3</sup> altars, and<sup>4</sup> mountains, and<sup>5</sup> groves, to the selfsame purpose.

In the vast wilderness when the people of God had themselves no settled habitation, yet a moveable tabernacle they were commanded of God to make<sup>6</sup>. The like charge was given them against the time they should come to settle themselves in the land which had been promised unto their fathers, "Ye shall seek that place which the Lord your God shall choose<sup>7</sup>." When God had chosen Jerusalem, and in Jerusalem Mount Moriah<sup>8</sup>, there to have his standing habitation made, it was in the chiefest of David's<sup>9</sup> desires to have performed so good a work. His grief was no less that he could not have the honour to build God a temple, than their anger is at this day, who bite asunder their own tongues with very wrath, that they have not as yet the power to pull down the temples which they never built, and to level them with the ground. It was no mean thing which he purposed. To perform a work so majestic and stately was no small charge. Therefore he incited all men unto bountiful contribution, and procured towards it with all his power, gold, silver, brass, iron, wood, precious stones, in great abundance<sup>10</sup>. Yea, moreover, "Because I have (saith David) a joy in the house of my God, I have of mine own gold and silver, besides all that I have prepared for the house of the sanctuary, given to the house of my God three thousand talents of gold, even the gold of Ophir, seven thousand talents of fined silver<sup>11</sup>." After the overthrow of this first house of God, a second was instead thereof erected; but with so great odds, that they<sup>12</sup> wept which had seen the former, and be-

<sup>1</sup> Gen. iii. 8.    <sup>2</sup> Gen. xxi. 33.    <sup>3</sup> 2 Chron. vi. 7. Psal. cxxxii. 3-5.  
<sup>4</sup> Gen. iv. 5.    <sup>5</sup> Esod. xxxvi.    <sup>6</sup> 1 Chron. xxii. 14.  
<sup>7</sup> Gen. xiii. 6.    <sup>8</sup> Deut. xii. 5-7.    <sup>9</sup> 1 Chron. xxix. 3, 4.  
<sup>10</sup> Gen. xxii. 1.    <sup>11</sup> 2 Chron. iii. 1.    <sup>12</sup> Ezra iii. 12. Hag. ii. 2.

held how much this later came behind it, the beauty whereof notwithstanding was such, that even this was also the wonder of the whole world. Besides which Temple, there were both in other parts of the land, and even in Jerusalem, by process of time, no small number of synagogues for men to resort unto. Our Saviour himself, and after him the Apostles, frequented both the one and the other.

[2.] The Church of Christ which was in Jerusalem, and held that profession which had not the public allowance and countenance of authority, could not so long use the exercise of Christian religion but in private only<sup>1</sup>. So that as Jews they had access to the temple and synagogues, where God was served after the custom of the Law; but for that which they did as Christians, they were of necessity forced other where to assemble themselves<sup>2</sup>. And as God gave increase to his Church, they sought out both there and abroad for that purpose not the fittest (for so the times would not suffer them to do) but the safest places they could. In process of time, some whiles by sufferance, some whiles by special leave and favour, they began to erect themselves oratories; not in any sumptuous or stately manner, which neither was possible by reason of the poor estate of the Church, and had been perilous in regard of the world's envy towards them. At the length, when it pleased God to raise up kings and emperors favouring sincerely the Christian truth, that which the Church before either could not or durst not do, was with all alacrity performed. Temples were in all places erected. No cost was spared, nothing judged too dear which that way should be spent. The whole world did seem to exult, that it had occasion of pouring out gifts to so blessed a purpose. That cheerful devotion which David this way did exceedingly delight to behold, and wish that the same in the Jewish people might be perpetual<sup>3</sup>, was then in Christian people every where to be seen.

[3.] Their actions, till this day always accustomed to be spoken of with great honour, are now called openly into question. They, and as many as have been followers of their example in that thing, we especially that worship God either in temples which their hands made, or which other men

<sup>1</sup> Acts i. 13.

<sup>2</sup> Acts ii. 1, 46.

<sup>3</sup> 1 Chron. xxix. 17, 18.

BOOK V  
Ch. xii. 1.

The solemnity of erecting churches condemned by Bar. p. 126. The following and dedicating of them scored, p. 141.

sithence have framed by the like pattern, are in that respect charged no less than with the very sin of idolatry. Our churches, in the foam of that good spirit which directeth such fiery tongues, they term spitefully the temples of Baal, idol<sup>1</sup> synagogues, abominable styes<sup>1</sup>.

XII. Wherein the first thing which moveth them thus to cast up their poison, are certain solemnities usual at the first erection of churches. Now although the same should be blame-worthy, yet this age thanks be to God hath reasonably well forborne to incur the danger of any such blame. It cannot be laid to many men's charge at this day living, either that they have been so curious as to trouble bishops with placing the first stone in the Churches they built, or so scrupulous, as after the erection of them to make any great ado for their dedication. In which kind notwithstanding as we do neither allow unmeet, nor purpose the stiff defence of any unnecessary custom heretofore received<sup>2</sup>; so we know

<sup>1</sup> [So A. C. ("idol"), comp. Zech. xl. 17, "idle," K. Comp. in Bacon's Letters, 1595 (Spedding, i. 364), "any insufficient obscure idle man," "any idle man."] 1886.  
<sup>2</sup> [Hooker seems here to be quoting some tract of Henry Barrow's; probably "A Brief Discovery of the False Church," London, 1590; reprinted in 1707. But the editor has not as yet been able to meet with that pamphlet.]

<sup>3</sup> Durand. (Bishop of Mendis, taught law in Italy, 1296.) Rational. lib. i. cap. 6. Decr. Grat. III. Tit. de Consecratione. Dist. l. c. 2. "Tabernaculum." Gregor. Magn. Epist. x. 12. [al. xii. 11.] and vii. 72. [ix. 70.] and viii. 69. [a. 66. The passage from the Decretal grounds the principle of consecration on the authority of the Old Testament, and transfers it a *fortiori* to the Christian Dispensation. Durandus (who wrote in the thirteenth century) gives a minute detail of the ceremonies used in his time. Of the "unnecessary customs" referred to by Hooker, and of the manner in which they had come to be blended with the simple and noble form still retained in the practice of the

English Church, the following may serve as a specimen. "Quarto, "dicendum est qualiter Ecclesia "consecratur. Et quidem omnibus "de Ecclesia ejectis, solo Diacono "ibi remanente incluso, Episcopus "cum Clero ante fores Ecclesie "aquam non sine sale benedicit; "interim intrinsecus ardent xii lu- "minaria ante xii cruces in parietibus Ecclesie depictas. Postmodum vero clero et populo insequente circummeando Ecclesiam "exterius cum falcule hyssopi, "parietes cum aqua benedicta aspergit, et qualibet vice ad januam Ecclesie veniens percutit superliminare cum baculo pastorali, "dicens, Attolite portas principes vestras, &c. Diaconus de intus respondet, Quis est iste Rex glorie? Cui Pontifex, Dominus fortis, &c. Tertia vero vice, reversato ostio, ingreditur Pontifex ecclesiam cum paucis ex ministris, clero et populo foris manente, "dicens, Pax huic domui; et dicit "Dianax." Let this be compared with the corresponding part of the service drawn up by Bishop Andrews, and now commonly used. The passages from St. Gregory are

no reason wherefore churches should be the worse, if at the first erecting of them, at the making of them public, at the time when they are delivered as it were in God's own possession, and when the use whereunto they shall ever serve is established, ceremonies fit to betoken such intents and to accompany such actions be usual, as in the purest times they have been<sup>1</sup>. When Constantine<sup>2</sup> had finished an house for the service of God at Jerusalem, the dedication he judged a matter not unworthy, about the solemn performance whereof the greatest part of the bishops in Christendom should meet together. Which thing they did at the emperor's motion, each most willingly setting forth that action to their power; some with orations, some with sermons, some with the sacrifice of prayers unto God for the peace of the world, for the Church's safety, for the emperor's and his children's good<sup>3</sup>. By Athanasius<sup>4</sup> the like is recorded concerning a bishop of Alexandria, in a work of the like devout magnificence. So that whether emperors or bishops in those days were churchfounders, the solemn dedication of churches they thought not to be a work in itself either vain or superstitious. Can we judge it a thing seemly for any man to go about the building of an house to

BOOK V.  
Ch. XII.

official letters, a few out of many, exhibiting the form in which, as Bishop of Rome, he was accustomed to issue his license to his suffragans for dedication of a Church or Chapel. There are two conditions on which he invariably insists: a certain fixed endowment, and sufficient security that the spot had never been used as a burying-place before: the latter, because (say the Benedictines) "periculum erat ne cultus sanctis Martyribus debitus corporibus" "peditis hoc in loco sepultis reddi" "possentur."

<sup>1</sup> Έγκαινα ναμάρθω εκκλησίαι κτ. ποτα, και εκκλησίαι έχουσι, άλλως δε τά ναμάρθω δε γυναικίαι. Καί τούτοις ούκ άσθενή, αλλά και εκλλήτου, έκείνην τού άσθενού παραρτήσιν τήν αίτιήν έκείνου άσθενήσιν, άνα μόν ήβήθη τή κτίσιν γίνεσθαι τά εκκλησίαι. Greg. Nazian. Orat. εις τήν εκκασιν. [Orat. 43. 106.]

<sup>2</sup> Vide Euseb. de vita Constant. lib. iv. c. 41, 43-45.  
<sup>3</sup> Euseb. iv. 45. Ol. N. το 1666.]

θεού λειτουργήσιν εἰς τήν άνα έκείνην τήν άσθενήσιν, άνα μόν ήβήθη τήν κτίσιν γίνεσθαι τά εκκλησίαι. Καί τούτοις ούκ άσθενή, αλλά και εκλλήτου, έκείνην τού άσθενού παραρτήσιν τήν αίτιήν έκείνου άσθενήσιν, άνα μόν ήβήθη τήν κτίσιν γίνεσθαι τά εκκλησίαι. Greg. Nazian. Orat. εις τήν εκκασιν. [Orat. 43. 106.]

BOOK V. the God of heaven with no other apparance<sup>1</sup>, than if his end  
 Ch. XII. A. were to rear up a kitchen or a parlour for his own use? Or  
 when a work of such nature is finished, remaineth there nothing  
 but presently to use it, and so an end?

[a.] It behoveth that the place where God shall be served by the whole Church, be a public place, for the avoiding of privy conventicles, which covered with pretence of religion may serve unto dangerous practices. Yea, although such assemblies be had indeed for religion's sake, hurtful nevertheless they may easily prove, as well in regard of their fitness to serve the turn of heretics, and such as privily will soonest adventure to instill their poison into men's minds; as also for the occasion which thereby is given to malicious persons, both of suspecting and of traducing with more colourable show those actions, which in themselves being holy, should be so ordered that no man might probably otherwise think of them. Which considerations have by so much the greater weight, for that of these inconveniences the Church heretofore had so plain experience, when Christian men were driven to use secret meetings, because the liberty of public places was not granted them<sup>2</sup>. There are which hold, that the presence of a Christian multitude, and the duties of religion performed amongst them, do make the place of their assembly public<sup>3</sup>; even as the presence of the king and his retinue maketh any man's house a court. But this I take to be an error, inasmuch as the only thing which maketh any place public is the public assignment thereof unto such duties. As for the multitude there assembled, or the duties which they perform, it doth not appear how either should be of force to infuse any such prerogative.

<sup>1</sup> ["apparance," A and C; "ap-  
 pearance," K;] which scarcely gives  
 sense. "Apparance" seems a word  
 formed from Lat. *apparere*, with  
 the meaning of the derivatives,  
*apparati*, *apparatus*, *apparatus*, v.  
*Faciol.* in v. ] 1586.  
<sup>2</sup> [See "A Declaration of the  
 Faith and Order owned and prac-  
 tised in the Congregational  
 Churches in England; agreed  
 upon and consented unto by their  
 elders and messengers in their  
 meeting at the Savoy, Octob. 12,  
 1648." London, 1659, p. 23, 24.  
 "The Lord Jesus calleth out of the  
 world unto communion with him-  
 self those that are given unto him  
 by his Father; . . . Those thus  
 called, he commandeth to walk  
 together in particular societies or  
 Churches . . . Churches thus  
 gathered and assembling for the  
 worship of God, are *thorowly* visible  
 and public, and their assemblies  
 "in what place soever they are)  
 "according as they have liberty or  
 "opportunity, are therefore Church  
 "or public assemblies."]



[3.] Nor doth the solemn dedication of churches serve only to make them public, but farther also to surrender up that right which otherwise their founders might have in them, and to make God himself their owner. For which cause at the erection and consecration as well of the tabernacle as of the temple, it pleased the Almighty to give a manifest sign that he took possession of both<sup>1</sup>. Finally, it notifieth in solemn manner the holy and religious use whereunto it is intended such houses shall be put<sup>2</sup>.

[4.] These things the wisdom of Salomon did not account superfluous<sup>3</sup>. He knew how easily that which was meant should be holy and sacred, might be drawn from the use whereunto it was first provided; he knew how bold men are to take even from God himself; how hardly that house would be kept from impious profanation he knew; and right wisely therefore endeavoured by such solemnities to leave in the minds of men that impression which might somewhat restrain their boldness, and nourish a reverend affection towards the house of God<sup>4</sup>. For which cause when the first house was destroyed, and a new in the stead thereof erected by the children of Israel after their return from captivity, they kept the dedication even of this house also with joy<sup>5</sup>.

[5.] The argument which our Saviour useth against profaners of the temple<sup>6</sup>, he taketh from the use whereunto it was with solemnity consecrated. And as the prophet Jeremy forbiddeth the carrying of burdens on the Sabbath<sup>7</sup>, because that was a sanctified day<sup>8</sup>; so because the temple was a place sanctified, our Lord would not suffer no not the carriage of a vessel through the temple<sup>9</sup>. These two commandments therefore are in the Law conjoined, "Ye shall keep my Sabbaths, and reverence my sanctuary"<sup>10</sup>.

Out of those the Apostle's words, "Have ye not houses to eat and drink"<sup>11</sup>?—albeit temples such as now were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived<sup>12</sup> that he teacheth

<sup>1</sup> Exod. xl. 34. 1 Reg. viii. 11.

<sup>2</sup> Exod. xl. 5.

<sup>3</sup> 1 Reg. viii.

<sup>4</sup> Lev. xvi. 2. The place named

Holy.

<sup>5</sup> Ezra vi. 16.

<sup>6</sup> Matt. xxi. 13.

<sup>7</sup> "Sabbath," "Sabbaths," A. (197.) "Sabbath," C. (1616.) 1986.

<sup>8</sup> Jer. xvi. 24.

<sup>9</sup> Mark xi. 16.

<sup>10</sup> Levit. xxvi. 2.

<sup>11</sup> 1 Cor. xi. 22.

<sup>12</sup> Pet. Cliniac. (Petrus Venera-

BOOK V.  
Ch. vi. 6.

what difference should be made between house and house<sup>1</sup>; that what is fit for the dwelling-place of God, and what for man's habitation he sheweth; he requireth that Christian men at their own home take common food, and in the house of the Lord none but that food which is heavenly; he instructeth them, that as in the one place they use to refresh their bodies, so they may in the other learn to seek the nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the temple should serve for a place of mart, nor the Apostle of Christ that the church should be made an inn.

[6.] When therefore we sanctify or hallow churches, that which we do is only to testify that we make them places of public resort, that we invest God himself with them, that we sever them from common uses. In which action, other solemnities than such as are decent and fit for that purpose we approve none.

Indeed we condemn not all as unmeet, the like whereunto have been either devised or used haply amongst Idolaters. For why should conformity with them in matter of opinion be lawful when they think that which is true, if in action when they do that which is meet it be not lawful to be like unto them? Are we to forsake any true opinion because idolaters have maintained it? Nor to shun any requisite action only

ills, 1022-†1196, Abbot of Clugny.)  
[cont. Petrobrusianos Epist. in  
Biblioth. Patr. Colon. t. xiii. 221,  
2. "Recollite Epistolam Apostolo-  
rum, et ipsius Pauli diversis Ec-  
clesiis missas. Si vero appellatione  
"Ecclesiarum spiritalium magis  
"fidelium congregationem quam  
"corporalem structuram fieri dixerit-  
"is; videte quid Paulus Corinthiis  
"corripiens dicat: 'Convenientibus,'  
"inquit, 'vobis in Ecclesia, audio  
"scissuras esse; et ex parte credis.'  
"Et post pauca, 'Nunquid domos  
"non habetis ad manducandum et  
"bibendum, aut Ecclesiam Dei con-  
"temnitis?' Docet summus post  
"Christum Ecclesie Magister do-  
"morum et domorum distantiam;  
"et quid domus divinae, quid hu-  
"manae conveniat, more suo lucide  
"manifestat. Non patitur crimina  
"carnis in domo Spiritus celebrari,  
"sed vult Christianos in domibus  
"suis communes cibos edere, in  
"domo autem Domini dominicam  
"tantum cenam manducare. In-  
"struit eos, ut sicut in illis victum  
"corporis sic in ista victum anime  
"querere discant: et sicut in illis  
"vitam mortalem, sic in ista vitam  
"alii provideant sempiternam. Imit-  
"tatus est magistrum discipulus  
"Christum, in quo loquebatur  
"Christus. Et sicut ille templum  
"Dei noluit esse domum negotia-  
"tionis, sic iste Ecclesiam Dei non  
"est paucis fieri domum comesti-  
"oniam."  
The date of this tract is 1147,  
according to Fleury, Hist. Eccles.  
tom. xv. l. 69. c. 24.  
[See Mede's Works, B. iii.  
Disc. of Churches, p. 319-340.]







*Names profane at first may become innocet.* 51

favourable, charity I hope constraineth no man which standeth doubtful of their minds, to lean to the hardest and worst interpretation that their words can carry.

[4.] Yea although it were clear that they all (for the error of some is manifest in this behalf) had therein a superstitious intent, wherefore should their fault prejudice us, who (as all men know) do use but by way of mere distinction the names which they of superstition gave? In the use of those names whereby we distinguish both days and months are we culpable of superstition, because they were, who first invented them?<sup>1</sup> The sign of Castor and Pollux superstitiously given unto that ship wherein the Apostle sailed, polluteth not the Evangelist's pen, who thereby doth but distinguish that ship from others<sup>2</sup>. If to Danici there had been given no other name but only Beltschazar, given him in honour of the Babylonian idol Belti<sup>3</sup>, should their idolatry which were authors of that name cleave unto every man which had so termed him by way of personal difference only? Were it not to satisfy the minds of the simpler sort of men, these nice curiosities are not worthy the labour which we bestow to answer them.

XIV. The like unto this is a fancy which they have against the fasion of our churches, as being framed according to the pattern of the Jewish temple. A fault no less grievous, if so be it were true, than if some king should build his mansion-houise by the model of Salomon's palace. So far forth as our churches and their temple have one end, what should let but that they may lawfully have one form? The temple was for sacrifice, and therefore had rooms to that purpose such as ours have none. Our churches are places provided that the people might there assemble themselves in due and decent manner, according to their several degrees and orders. Which thing being common unto us with Jews,

<sup>1</sup> [Compare what is said of the Anasapirita, Pref. c. 8; and see Saravia, "Epist. ad N. querendam," art. 18, in which he reasons in the same way with Hooker, about the names of the days of the week.]  
<sup>2</sup> Acts xxviii. 11.  
<sup>3</sup> Dan. ii. 8. Vide Scal. de Emendat. Temp. lib. vi. p. 27.

[<sup>1</sup> Bel, et Belti, sunt nomina Deorum utriusque sexus. Megasthenes: οὐν Βήλας ἐπί τῶν ἐργασίῶν. <sup>2</sup> οὐν Βελήου Βήλου. Tamen apud Danielē Βήλου est Deus non Dea: cap. iv. Daniel, cujus nomen Belti-schazar iuxta nomina Dei meti." ed. Paris. 1583.]



"chargeable pomp? No; then was the Lord most acceptably served, when his temples were rooms borrowed within the houses of poor men. This was suitable unto the nakedness of Jesus Christ and the simplicity of his Gospel."

BOOK V.  
Ch. xv. s. 3

[2.] What thoughts or cogitations they had which were authors of those things, the use and benefit whereof hath descended unto ourselves, as we do not know, so we need not search. It cometh we grant many times to pass, that the works of men being the same, their drifts and purposes therein are divers. The charge of Herod about the temple of God was ambitious, yet Salomon's virtuous, Constantine's holy. But howsoever their hearts are disposed by whom any such thing is done in the world, shall we think that it baneth the work which they leave behind them, or taketh away from others the use and benefit thereof?

[3.] Touching God himself, hath he any where revealed that it is his delight to dwell beggarly? And that he taketh no pleasure to be worshipped saving only in poor cottages? Even then was the Lord as acceptably honoured of his people as ever, when the statelest places and things in the whole world were sought out to adorn his temple. This most suitable, decent, and fit for the greatness of Jesus Christ, for the sublimity of his gospel; except we think of Christ and his gospel as the officers of Julian did<sup>3</sup>. As therefore the son of Sirach giveth verdict concerning those things which God hath wrought, "A man need not say, 'this is worse than that, 'this more acceptable to God, that less;' for in their season they are all worthy praise<sup>4</sup>;" the like we may also conclude as touching these two so contrary ways of providing in meaner or in costlier sort for the honour of Almighty God, "A man need not say, 'this is worse than that, this more acceptable to God, that less;' for with him they are in their season both allowable:" the one when the state of the Church is poor, the other when God hath enriched it with plenty.

When they, which had seen the beauty of the first temple

<sup>1</sup> [To give ten thousand ducats  
"to have it stand." Merch. of Ven.  
iv. 1. 46.] 1836.  
<sup>2</sup> "ἄγωνα ἴσχυος καὶ ἐκλήσεως" καὶ  
ἀδρανείας ἢ ἀσπλῆς ἀσπυρίας. Arist.  
Eth. lib. iv. c. 2. Ἰὰ ἀσπυρίας καὶ  
καὶ ἄγωνα ἐκλήσεως. Philo. Jud.

<sup>3</sup> Felix, thesauri imperialis  
"questor, concipatus sacrorum  
"vasorum pretia; En. inquit, qua-  
"libet vana monstratur Martia  
"silio!" Theodoret. Hist. Eccles.

lib. ii. c. 12.  
<sup>4</sup> Eccles. xxxix. 34.

BOOK V.  
Ch. xv. 3.

built by Salomon in the days of his great prosperity and peace, beheld how far it excelled the second which had not builders of like ability, the tears of their grieved eyes the prophets endeavoured with comforts to wipe away<sup>1</sup>. Whereas if the house of God were by so much the more perfect by how much the glory thereof is less, they should have done better to rejoice than weep, their prophets better to reprove than comfort.

It being objected against the Church in the times of universal persecution, that her service done to God was not solemnly performed in temples fit for the honour of divine majesty, their most convenient answer was, that "The best temples which we can dedicate to God, are our sanctified souls and bodies<sup>2</sup>." Whereby it plainly appeareth how the Fathers, when they were upbraided with that defect, comforted themselves with the meditation of God's most gracious and merciful nature, who did not therefore the less accept of their hearty affection and zeal, rather than took any great delight, or imagined any high perfection in such their want of external ornaments, which when they wanted, the cause was their only lack of ability; ability serving, they wanted them not. Before the emperor Constantine's time<sup>3</sup>, under Severus, Gordian, Philip, and Galienus, the state of Christian affairs being tolerable, the former buildings which were but of mean and small estate contented them not, spacious and ample churches they erected throughout every city. No envy was able to be their hinderance, no practice of Satan or fraud of men available against their proceedings herein, while they continued as yet worthy to feel the aid of the arm of God extended over them for their safety. These churches Diocletian<sup>4</sup> caused by

<sup>1</sup> Hag. ii. 5. 10.

<sup>2</sup> Minuc. Fel. (second or third cent.) in Octav. [c. 32. "Putatis autem nos occidere quod colimus, si delabra et aras non habemus? ... Nonne melius in nostra dedicandus est mente? in nostro imo consecrandus est pectore?"]

<sup>3</sup> Euseb. lib. viii. c. 1. [Πάντ' ἐν ταῖς διαγραφαῖς τῶν προσηλυτισμένων ἐπισκοπῶν καὶ τῶν ἐκείνων τῶν ἀποστόλων, τὸν κατὰ πόλιν οἶκον ἀφαιρούμενοι, τὸν τε ἀναθήματα ἐν τοῖς κτιστοῦσι οἶκον ἀφαιρούμενοι καὶ τὸν ἀναθήματα ἐν τοῖς ἑαυτοῦ σώματι καὶ ψυχῇ ἀφαιρούμενοι.]

ἀναθήματα, εἰς τὸν αἶον ἀθάνατον καὶ ἀσπαστον οἶκον ἐν θεοῦ δόξῃ καὶ ἰσχυρίῳ τῶν ἐκείνων ἀποστόλων, τὸν κατὰ πόλιν οἶκον ἀφαιρούμενοι, τὸν τε ἀναθήματα ἐν τοῖς κτιστοῦσι οἶκον ἀφαιρούμενοι καὶ τὸν ἀναθήματα ἐν τοῖς ἑαυτοῦ σώματι καὶ ψυχῇ ἀφαιρούμενοι.]

<sup>4</sup> [Ibid. c. 2. τῶν κτιστοῦσι οἶκον ἀφαιρούμενοι, τὸν τε ἀναθήματα ἐν τοῖς κτιστοῦσι οἶκον ἀφαιρούμενοι καὶ τὸν ἀναθήματα ἐν τοῖς ἑαυτοῦ σώματι καὶ ψυχῇ ἀφαιρούμενοι.]



solemn edict to be afterwards overthrown. Maximinus with like authority giving leave to erect them, the hearts of all men were even rapt with divine joy, to see those places, which tyrannous impiety had laid waste, recovered as it were out of mortal calamity, Churches<sup>1</sup> "reared up to an height immeasurable, and adorned with far more beauty in their restoration, than their founders before had given them." Whereby we see how most Christian minds stood then affected, we see how joyful they were to behold the sumptuous stateliness of houses built unto God's glory.

[4.] If we should, over and besides this, allege the care which was had, that all things about the tabernacle of Moses might be as beautiful, gorgeous, and rich, as art could make them; or what travail and cost was bestowed that the goodness of the temple might be a spectacle of admiration to all the world: this they will say was figurative, and served by God's appointment but for a time, to shadow out the true everlasting glory of a more divine sanctuary; wherinto Christ being long sithence entered, it seemeth that all those curious exornations should rather cease. Which thing we also ourselves would grant, if the use thereof had been merely and only mystical. But sith the Prophet David doth mention a natural conveniency which such kind of bounteous expenses have, as well for that we do thereby give unto God a testimony of our<sup>2</sup> cheerful affection which thinketh nothing too dear to be bestowed about the furniture of his service; as also because it serveth to the world for a witness of his<sup>3</sup> almightiness, whom we outwardly honour with the chiefest of outward things, as being of all things himself incomparably the greatest<sup>4</sup>. Besides, were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in his own service? To set forth the

BOOK V.  
Ch. XV. 4

<sup>1</sup> Euseb. lib. x. c. 2. [καὶ οὐ ἀνεκαταβύθησαν.]  
 Ἰδοὺν ἄρα οὖν ἐπέβητο χεῖρα, οὕτως  
 ἔστην τῶν ἐκείνων οὐκ ἔτι τῶν  
 οὐλομένων ὑπερβυθίζων ὑπερμακρῶν ἰερῶν.  
 καὶ ἐκ ποταμῶν καὶ ποταμῶν ἰεροῦ  
 ἀποβύθησαν θυσιαστήρια, καὶ ἐκ  
 τοῦ ἐκείνου ἐκείνη ἔστην ἰεροῦ  
 ἀποβύθησαν, καὶ οὐκ ἔσθθησαν τῶν  
 ἀγαθῶν τῶν ἐκείνων ἀποβύθησαν 1886.

<sup>2</sup> 1 Chron. xxviii. 14. [xxix. 2, 3, 6, 9, 14.]  
<sup>3</sup> 1 Chron. ii. 5.  
<sup>4</sup> [The apodosis of the sentence is wanting, unless the punctuation (A. C.) is wrong, and there should be a semicolon after "greatest."]

BOOK V. 1 majesty of kings his vicegerents in this world, the most  
 Ch. xv. 5 gorgeous and rare treasures which the world hath are pro-  
 cured. We think belike that he will accept what the meanest  
 of them would disdain<sup>5</sup>.

[5.] If there be great care to build and beautify these cor-  
 ruptible sanctuaries, little or none that the living temples of  
 the Holy Ghost, the dearly redeemed souls of the people of  
 God, may be edified; huge expenses upon timber and stone,  
 but towards the relief of the poor small devotion; cost this  
 way infinite, and in the meanwhile charity cold: we have in  
 such case just occasion to make complaint as St. Jerome did,  
 "The walls of the Church there are enow contented to build,  
 "and to under-set it with goodly pillars, the marbles are  
 "polished, the roofs shine with gold, the altar hath precious  
 "stones to adorn it; and of Christ's ministers no choice at  
 "all<sup>6</sup>." The same Jerome both in that place and<sup>4</sup> else-  
 where debaseth with like intent the glory of such magnificence,  
 (a thing whereunto men's affection in those times needed no  
 spur,) thereby to extol the necessity sometimes of charity and  
 alms, sometimes of other the most principal duties belonging  
 unto Christian men; which duties were neither so highly  
 esteemed as they ought, and being compared with that in

<sup>1</sup> Matt. vi. 29.  
<sup>2</sup> Mal. i. 8.  
<sup>3</sup> Ad Nepotian. de vita Cleric.  
 [§ 10. "Multi edificant parietes,  
 et columnas Ecclesie substrunt;  
 "marmor nitent, auro splendent  
 "laquearia, gemmis altare distin-  
 "guunt; et ministrorum Christi  
 "nulla electio est."] "  
<sup>4</sup> Ad Demetriad. [Ep. 8. al. 97.  
 "Alii adificiunt Ecclesias, vestiunt  
 "parietes marmorum crustis, co-  
 "lumnarum moles advehunt, earum-  
 "que deaurent capita, pretiosum  
 "ornatum non sententia; ebore  
 "argenteoque valvas, et gemmis  
 "surata distinguunt altaria. Non  
 "reprehendo, non absumo. Unus-  
 "quisque in sensu suo abundet. Me-  
 "lusque est hoc facere, quam nepo-  
 "sitia spibus incubare. Sed tibi  
 "aliud propositum est; Christum  
 "vestire in pauperibus; visitare in-  
 "languentibus; pascere in esurien-  
 "tibus; suscipere in his qui tecto

"indigent, et maxime in domesticis  
 "fidei; virginum alere monasteria;  
 "servorum Dei et pauperum spiritu  
 "habere curam, qui diebus et noc-  
 "tibus serviant Domino tuo." t. l.  
 p. 69.] Ad Gaudentium, Epist. 12.  
 [al. 98. i. 100. "Proh nefas, orbis  
 "terrarum ruit, in nobis peccata  
 "non ruit! Urbs incluta et Ro-  
 "mani imperii caput, uno hausta  
 "est incendio. Nulla est regio,  
 "que non exules Romanos habeat.  
 "In cineres ac favillas sacre quon-  
 "dam Ecclesie conciderunt, et  
 "tamen studemus avaritie. Vivi-  
 "mus quasi altera die morituri, et  
 "adificamus quasi semper in hoc  
 "saeculo victuri. Auro parietes,  
 "auro laquearia, auro fulgent capita  
 "columnarum, et nudas atque  
 "esuriens ante fores nostras  
 "Christus in paupere moritur." t. l.  
 p. 100. This passage however seems  
 to relate to private, not to church,  
 expenses.]





Paul and Barnabas, when infidels admiring their virtues went about to sacrifice, unto them, rent their garments in token of horror, and as frighted persons ran crying through the press of the people, "O men, wherefore do ye these things!"<sup>1</sup> They knew the force of that dreadful curse<sup>2</sup> wherunto idolatry maketh subject. Nor is there cause why the guilty sustaining the same should grudge or complain of injustice. For whatsoever evil befalleth in that respect<sup>3</sup>, themselves have made themselves worthy to suffer it.

[3.] As for those things either *wherewith* or else *wherewith* superstition worketh, polluted they are by such *abuse*, and deprived of that dignity which their nature delighteth in. For there is nothing which doth not grieve and as it were even loathe itself, whosoever iniquity causeth it to serve unto vile purposes. Idolatry therefore maketh whatsoever it toucheth the worse. Howbeit, sith creatures which have no understanding can shew no will; and where no will is, there is no sin; and only that which sinneth is subject to *punishment*: which way should any such creature be *punishable* by the law of God? There may be cause sometimes to *abolish* or to *extinguish* them; but surely never by way of punishment to the things themselves.

[4.] Yea farther howsoever the law of Moses did punish idolaters, we find not that God hath appointed for us any definite or certain temporal judgment, which the Christian magistrate is of necessity for ever bound to execute upon offenders in that kind, much less upon things that way abused as mere instruments. For what God did command touching Canaan, the same concerneth not us any otherwise than only as a fearful pattern of his just displeasure and wrath against sinful nations. It teacheth us how God thought good to plague and afflict them: it doth not appoint in what form and manner we ought to punish the sin of idolatry in all others. Unless they will say, that because the Israelites were commanded to make no covenant with the people of that land, therefore leagues and truces made between superstitious persons and such as serve God aright are unlawful altogether; or because God commanded the Israelites to smite the inhabitants of Canaan, and to root them out, that therefore

<sup>1</sup> Acts xiv. 14.

<sup>2</sup> Deut. xxviii. 20.

<sup>3</sup> Jer. ii. 17.

BOOK V. reformed churches are bound to put all others to the edge of  
Ch. xvii. 5. the sword.

[5.] Now whereas commandment was also given to destroy *all places* where the Canaanites had served their gods<sup>1</sup>, and not to convert any one of them to the honour of the true God; this precept had reference unto a special intent and purpose, which was, that there should be but *only one place* in the whole land, whereunto the people might bring such offerings, gifts, and sacrifices, as their Levitical law did require. By which law, severe charge was given them in that respect not to convert *these places* to the worship of the living God, where nations before them had served idols, "to seek the place which the Lord their God should choose out of all their tribes<sup>2</sup>."

Besides, it is reason we should likewise consider how great a difference there is between their proceedings, who erect a new commonwealth, which is to have neither people nor law, neither regiment nor religion, the same that was; and theirs who only reform a decayed estate by reducing it to that perfection from which it hath swerved. In this case we are to retain as much, in the other as little, of former things as we may.

Sith therefore examples have not *generally* the force of laws which all men ought to keep, but of counsels only and persuasions not amiss to be followed by them whose case is the like; surely where cases are so unlike as theirs and ours, I see not how that which they did should induce, much less any way enforce us to the same practice; especially considering that *groves* and *hill altars* were, while they did remain, both dangerous in regard of the secret access which people superstitiously given might have always thereunto with ease, neither could they, remaining, serve with any fitness unto better purpose: whereas our temples (their former abuse being by order of law removed) are not only free from such peril, but withal so conveniently framed for the people of God to serve and honour him therein, that no man beholding them can choose but think it exceeding great pity they should be ever any otherwise employed.

"Yea but the cattle of Amalek" (you will say) "were *fit*

<sup>1</sup> Deut. xii. 2.

<sup>2</sup> Deut. xii. 4. 5.

"for sacrifice; and this was the very conceit which some-  
"time deceived Saul." It was so. Nor do I any thing  
doubt but that Saul upon this conceit might even lawfully  
have offered to God those reserved spoils, had not the Lord  
in that particular case given special charge to the contrary.

BOOK V.  
Ch. xviii.  
viii. 1.

As therefore notwithstanding the commandment of Israel  
to destroy Canaanites, idolaters may be converted and live: so  
the temples which have served idolatry as instruments may  
be sanctified again and continue, albeit to Israel command-  
ment have been given that they should destroy all idolatrous  
places in their land, and to the good kings of Israel commenda-  
tion for fulfilling, to the evil for disobeying the same command-  
ment, sometimes punishment, always sharp and severe  
reproof, hath even from the Lord himself befallen.

[6.] Thus much it may suffice to have written in defence of  
those Christian oratories, the overthrow and ruin whereof is  
desired, not now by Infidels, Pagans, or Turks, but by a  
special refined sect of Christian believers, pretending them-  
selves exceedingly grieved at our solemnities in erecting  
churches, at the names which we suffer them to hold, at their  
form and fashion, at the stateliness of them and costliness, at  
the opinion which we have of them, and at the manifold super-  
stitious abuses whereunto they have been put.

XVIII. Places of public resort being thus provided for,  
our repair thither is especially for mutual conference, and as it  
were commerce to be had between God and us.

Of public  
teaching,  
or preach-  
ing, and  
the first  
kind there-  
of cate-  
chising.

Because therefore want of the knowledge of God is the  
cause of all iniquity amongst men<sup>1</sup>, as contrariwise the very  
ground of all our happiness, and the seed of whatsoever

<sup>1</sup> Moses Egypt. (i.e. Maimonides, born in Cordova, 1139, lived in Egypt + 1209 at Tiberias. Biog. Univ.) in Mor. Hannebach. lib. iii. cap. 12. [11.] "Contraria fortuna, in quibus homines sibi invicem opponantur [contraducunt invicem] secundum exercitia et desideria et opiniones, omnia proveniunt ex ignorantia: sicut cecus ex privatione sui visus vagatur ubique et laceratur. Scientia veritatis solvit hominum inimicitiam et odium. Hoc promittit sancta Theologia dicere, *Habitabit agnovit cum sapie.*

"Et assignat rationem, *Epistola est terra sapientia Domini.*" [Hooker appears to quote from the translation by Aug. Justinian, Almoner to Francis I. Paris, 1520. It may be worth while to add Buxtorf's version of the first sentence. "Mala ista, que inter homines inter se invicem incidunt, ex diversis nempe illorum studiis, voluntatibus, affectibus, sententiis et opinionibus; illa inquam mala omnia quosque privationem consequuntur. Provenient enim cuncta ex ignorantia, h. e. ex privatione sapientie."]

BOOK V.  
CH. XVIII. 2.  
perfect virtue growth from us, is a right opinion touching things divine; this kind of knowledge we may justly set down for the first and chiefest thing which God imparteth unto his people, and our duty of receiving this at his merciful hands for the first of those religious offices wherewith we publicly honour him on earth. For the instruction therefore of all sorts of men to eternal life it is necessary, that the sacred and saving truth of God be openly published unto them. Which open publication of *heavenly mysteries*, is by an excellency termed Preaching. For otherwise there is not any thing *publicly notified*, but we may in that respect, rightly and properly say it is "preached". So that when the school of God doth use it as a *word of art*, we are accordingly to understand it with restraint to such special matter as that school is accustomed to publish.

[1] We find not in the world any people that have lived altogether without religion. And yet this duty of religion, which provideth that publicly all sorts of men may be instructed in the fear of God, is to the Church of God and hath been always so peculiar, that none of the heathens, how curious soever in searching out all kinds of outward ceremonies like to ours<sup>1</sup>, could ever once so much as endeavour to resemble *herrie* the Church's care for the endless good of her children<sup>2</sup>.

[2] Ways of teaching there have been sundry always usual in God's Church. For the first introduction of youth to the knowledge of God, the Jews even till this day have their Catechisms<sup>3</sup>. With religion it fareth as with other sciences.

<sup>1</sup> Luc. viii. 30. xii. 3. [In which places the Geneva Bible has "preached," instead of "published" and "proclaimed."] see Greg. Naz. Orat. iii. t. i. rot. D.]  
<sup>2</sup> Vide Tertull. de Præscr. advers. Hæc. [c. 40. "Diabulus . . . ipsas quoque res sacramentorum divinum in idolorum mysteris genuit. Tingit et ipse quosdam, utique credentes et fideles suos; expositionem delictorum de la vacro reprimittit; et si adhuc memora, Misra signat illic in frontibus milites suos; celebrat et panis oblationem." &c.]  
<sup>3</sup> The Jews' Catechism, called Lekach Tob. [Or, "The Book of good Doctrine;" (alluding to Prov. 10. 2.) Venice, 1595. The author was Rabbi Abraham Ben Hananiah Jaghel, of Mondelice near Padua. It appears to be the work of an elegant and pious mind: containing an account of the thirteen articles of the Jewish faith, and many moral and devout precepts, lucidly arranged in a dialogue between a Rabbi and his disciple. It is satisfactory to know that the writer became



The first delivery of the elements thereof must, for like consideration<sup>1</sup>, be framed according to the weak and slender capacity of young beginners: unto which manner of teaching principles in Christianity, the Apostle in the sixth to the Hebrews is himself understood to allude. For this cause therefore, as the Decalogue of Moses declareth summarily those things which we ought to do; the prayer of our Lord whatsoever we should request or desire: so either by the Apostles<sup>2</sup>, or at the leastwise out of their writings<sup>3</sup>, we have the substance of Christian belief compendiously drawn into few and short articles, to the end that the weakness of no man's wit might either hinder altogether the knowledge, or excuse the utter ignorance of needful things.

Such as were trained up in these rudiments, and were so made fit to be afterwards by Baptism received into the Church,

afterwards a Christian. Bartolocci, Bibl. Rabb. i. 26. The tract was reedited with a Latin version by De Veil, 12mo. Lond. 1679, and inserted by Carpoff in his Introduction to Theology, prefixed to Martini's Pugio Fidei, p. 42, Lips. 1687. Comp. Wolf. Bibl. Hebr. i. 28, note (a). "Pauca habent Jadaei hujus generis libros, pen- "ceteris tamen into utuntur." "Incipientibus brevis ac sim- "pliciter tradi precepta magis con- "venit. Aut enim difficultate in- "structionis tam numerosae atque "perplexae deterret solent, aut eo "tempore, quo praecipue agenda in- "genia atque indulgentia quadam "emendanda sunt, aspectuum rerum "tractatu atteruntur." Fab. (Quinti- "li) lib. viii. proxim. "Incipienti- "bus nobis exponere jura populi "Romani, ita videtur posse tradi "commodissime, si primo levi ac "simplici via, post deinde diligen- "tissima atque exactissima inter- "pretatione singula tradantur. Ali- "oqui si statim ab initio eadem "adhuc et infirmam animum stu- "diosi multitudine ac varietate "rerum oneraverimus, ducem al- "terum, aut desertorem studiorum "efficiemus, aut cum magno labore "ejus, sepe etiam cum diffidentia

"(que plerumque juvenes avertit) "serius ad id perducimus ad quod "leviore via ductus sine magno la- "bore et sine ulla diffidentia matu- "rius perducere poterant." Institut. Imper. (Justiniani) lib. i. tit. i. "Vide Ruff. in Synod. [p. 17, ad "calc. Cyp. ed. Fell. "Tradunt "majores nostri, quod post ascen- "sionem Domini, cum per adven- "tum Sancti Spiritus super singulos "quoque Apostolos ignea lingua "adissent; . . . praecipuum eis a "Domino datum, ob predicandum "Dei verbum, ad singulas quoque "proficisci nationes. Discessuri "itaque ad invicem normam prius "futuram sibi praedicationis in com- "mune constituerunt. . . . Omnes ergo "in unum positi, et Spiritu Sancto "repleti, breve istud futuram sibi, ut "distans, praedicationis indicium, "conferendo in unum quod sen- "tiant unusquisque, componunt, "atque hanc credentibus dandam "esse regulam statuerunt. . . . Haec "non scribi chartulis atque mem- "branis, sed retinere cordibus tra- "diderunt, ut certum esset, nem- "nem hanc ex lectione, quae interdum "pervenire etiam ad infideles solet, "sed ex Apostolorum traditione di- "citur."]

BOOK V.  
Ch. xviii. 3.

64 Public Reading of Holy Writ, is Preaching.

BOOK V. the Fathers usually in their writings do term Hearers<sup>1</sup>, as  
 Ch. xix. v. having no farther communion or fellowship with the Church  
 than only this, that they were admitted to hear the principles  
 of Christian faith made plain unto them.

Catechising may be in schools, it may be in private families.  
 But when we make it a kind of preaching, we mean always the  
 public performance thereof in the open hearing of men,  
 because things are preached not in that they are taught, but  
 in that they are published.

XIX. Moses and the Prophets, Christ and his Apostles,  
 were in their times all preachers of God's truth; some by  
 word, some by writing, some by both<sup>2</sup>. This they did partly  
 as faithful Witnesses, making mere relation what God himself  
 had revealed unto them; and partly as careful Expounders,  
 teachers, persuaders thereof. The Church in like case *preacheth*  
 still, first publishing by way of Testimony or relation the truth  
 which from them she hath received, even in such sort as it was  
 received, written in the sacred volumes of Scripture; secondly  
 by way of Explication, discovering the mysteries which lie  
 hid therein. The Church as a witness preacheth his mere  
 revealed truth by *reading* publicly the sacred Scripture. So  
 that a second kind of preaching<sup>3</sup> is the reading of Holy Writ.

For thus we may the boldlier speak, being strengthened<sup>4</sup>  
 with the example of so reverend a prelate as saith, that Moses  
 from the time of ancient generations and ages long since  
 past had amongst the cities of the very Gentiles them  
 that preached him, *in that* he was read every sabboth<sup>5</sup> day.  
 For so of necessity it must be meant, in as much as we know  
 that the Jews have always had their weekly readings of the  
 Law of Moses; but that they always had in like manner their

<sup>1</sup> Tertull. de Penitent. [c. 6.]  
 "An alius est tinctus Christus, alius  
 "audientibus? Audientes optare  
 "inclinacionem, non presumere  
 "oportet." Cyprian. Epist. xvii.  
 lib. 3. [In ii. ed. Fab.] "Audi-  
 "entibus vigilancia vestra non desit."  
 Rupert. (Abbot of Deutz, = Tuitium,  
 71135) de Divin. Offic. lib. iv. cap.  
 18. [In Auct. Bibl. Patr. Colen.  
 l. 927] "Audientis quisque regu-  
 "lam sedet, Catechumenus dicitur."  
 "Catechumenus namque Auditor  
 "interpretatur."  
<sup>2</sup> ["The translation of the LXX  
 "interpreters, commonly so called,  
 "prepared the way for our Saviour  
 "among the Gentiles by *written*  
 "Preaching, as St. John Baptist did  
 "among the Jews by *vocal*." Trans-  
 "lators [of the Bible] to the Reader.  
 London, B. Barker. 1633.]  
<sup>3</sup> [See Sp. Taylor's Holy Living,  
 c. iv. § 4.]  
<sup>4</sup> [Acts xv. 21. This verse had  
 been quoted by Whiggitt to the same  
 purpose. Answ. 211.]  
<sup>5</sup> ["Sabboth," A.] 1886.

Of preach-  
 ing, by  
 reading  
 publicly  
 the books  
 of holy  
 scripture;  
 and con-  
 cerning  
 supposed  
 writs in  
 those trans-  
 lations of  
 Scripture  
 which we  
 allow to be  
 read; as  
 also of the  
 choice  
 which we  
 make in  
 reading.

weekly sermons upon some part of the Law of Moses we no-  
where find. BOOK V.  
CH. XII. S. 3.

[2.] Howbeit still we must here remember, that the Church by her public reading of the book of God preacheth only *as a witness*. Now the principal thing required in a witness is fidelity. Wherefore as we cannot excuse that church, which either through corrupt translations of Scripture delivereth instead of divine speeches any thing repugnant unto that which God speaketh; or, through falsified additions, proposeth that to the people of God as Scripture which is in truth no scripture: so the blame, which in both these respects hath been laid upon the church of England, is surely altogether without cause.

Touching translations of holy Scripture, albeit we may not disallow of their painful travails herein, who strictly have tied themselves to the very original letter; yet the judgment of the Church, as we see by the practice of all nations, Greeks, Latins, Persians, Syrians, Æthiopians, Arabians, hath been ever that the fittest for public audience are such as following a middle course between the rigour of literal translators and the liberty of paraphrasts, do with greatest shortness and plainness deliver the meaning of the Holy Ghost. Which being a labour of so great difficulty, the exact performance thereof we may rather wish than look for. So that, except between the words of translation and the mind of the Scripture itself there be *contradiction*, every little difference should not seem an intolerable blemish necessarily to be spunged out.

[3.] Whereas therefore the prophet David<sup>1</sup> in a certain

<sup>1</sup> [See Strype, Whig. l. 490. "And that they made report to  
"One Dr. Sparks is brought in"  
"by Martin Marprelate in one of his  
"libels) "as being too hard for the  
"Archbishop and some other Bi-  
"shops, and putting them to a  
"answer in some conference with  
"them; and that before some no-  
"blemen. It was about the sup-  
"posed wrong reading of the 28th  
"verse of the cv. Psalm. . . To this  
"the Archbishop said, that their  
"honours that were present, could  
"and would, he was sure, answer  
"for the Bishops for this untruth.  
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"divers in public places, and some  
"to the highest, of that conference,  
"after another sort, and to another  
"end, than the libellers did. . . .  
"That the translation read in our  
"churches was in that point accord-  
"ing to the Septuagint, and was  
"correspondent to the analogy of  
"faith. For that if the word were  
"understood of the Israelites, then  
"it was true to say, that they were  
"not *obedient* to his commandment.  
"But if of the signs and wonders  
"that Moses and Aaron did before



In setting down that miracle, at the sight whereof Peter fell down astonished before the feet of Jesus, and cried, "Depart, Lord, I am a sinner," the Evangelist St. Luke saith <sup>1</sup> the store of the fish which they took was such that the net they took it in "brake," and the ships which they loaded therewith sunk; <sup>2</sup> St. John recording the like miracle saith, that albeit the fishes in number were so many, yet the net with so great a weight was "not broken." Suppose they had written both of one miracle. Although there be in their words a manifest shew of jar; yet none, if we look upon the difference of matter, with regard whereunto they might both have spoken even of one miracle the very same which they spake of divers, the one intending thereby to signify that the greatness of the burden exceeded the natural ability of the instruments which they had to bear it, the other that the weakness thereof was supported by a supernatural and miraculous addition of strength. The nets as touching themselves *brake*, but through the power of God they *held*.

Are not the words of the Prophet Micheas touching Bethleem, "Thou Bethleem *the least*"? And doth not the very Evangelist translate these words, "Thou Bethleem *not the least*?" the one regarding the quantity of the place, the other the dignity. Micheas attributeth unto it smallness in respect of circuit; Matthew greatness, in regard of honour

*obediens*. Pacific Exam. of some Exuberances, &c. p. 6. 1661.  
 A like objection was brought against Ps. cvi. 30. "Then stood up Phineas and prayed:" *וַיִּתְחַנֵּן*; more properly "executed judgment." Sanderson, Sermons, i. 128. "The word hath three significations: to *judge*, to *pray*, to *appease*... And I doubt not but Phineas, when he did lift up his hand... did respect, especially if the word *וַיִּתְחַנֵּן* will bear it, as it seemeth it will, some men should have done well not to have shewn so much willingness to quarrel at the church translations in our service <sup>3</sup> look, by being clamorous against this very place as a gross corruption, and sufficient to justify their re-  
 [final of subscription to the book.]  
<sup>1</sup> Luke v. 6, 7.  
<sup>2</sup> John xxi. 11.  
<sup>3</sup> Mich. v. 2. [עִיר קְטַנָּה. LXX. *ἡ μικρὴ ἐκ*. St. Math. *ὀλιγόπλητος*. Lightfoot (i. 442.) and Grotius and De Dieu (op. Ful. Synops. in loc.) explain *קטנה* it is "a light thing [to thee]" in support of which it may be urged that *קטנה* is very frequently used in the Targum for *קטן*, which stands usually for the phrase "it is a light thing," in the Hebrew. Pococke (on Mich. p. 42, ed. 1740.) pleads for a double signification of *קטנה*: i. e. that it may mean "great" as well as "little;" of which idiom there are examples in the Semitic languages. Compare Hammond on the place of St. Matthew.]  
<sup>4</sup> Matt. ii. 6.



Lord and Master taught concerning the pastoral care he had over his own flock, and his offer of grace made to the whole world; which things are the matter whereof he treateth in those sermons. Wherefore as yet there is nothing found, wherein we read for the word of God that which may be condemned as repugnant unto his word.

[5.] Furthermore somewhat they are displeas'd in that we follow not the method of reading which in their judgment is most commendable<sup>1</sup>, the method used in some foreign churches, where Scriptures are read *before* the time of divine service, and without either choice or stint appointed by any determinate order. Nevertheless, till such time as they shall vouchsafe us some just and sufficient reason to the contrary, we must by their patience, if not allowance, retain the ancient received custom which we now observe<sup>2</sup>. For with us the reading of Scripture in the church is a part of our church liturgy, a special portion of the service which we do to God, and not an exercise to spend the time, when one doth wait for another's coming, till the assembly of them that shall afterwards worship him be complete. Wherefore as the form of our public service is not voluntary, so neither are the parts thereof left uncertain, but they are all set down in such order, and with such choice, as hath in the wisdom of the Church seem'd best to concur as well with the special occasions, as with the general purpose which we have to glorify God.

XX. Other public readings there are of books and writings not canonical, whereby the Church doth also preach, or openly

BOOK V.  
Ch. xix. 5.  
AR. 1.  
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<sup>1</sup> T. C. lib. ii. p. 381. "Al-  
though it be very convenient  
which is used in some Churches,  
where before preaching-time the  
Church assembled hath the Scrip-  
tures read; yet neither is this nor  
any other order of bare public  
reading in the church necessary."  
h. d. [Is this an abbreviation of  
"hoc dicit" implying that the pre-  
ceding quotation gives the substance  
not the words of T. C. ? For the  
passage runs literally thus: "Yet  
a number of churches which have  
no such order of simple reading  
cannot be in this point charged  
with breach of God's command-  
ment; which they might be, if  
simple reading were necessary."] <sup>2</sup> "Facto silentio, Scripturarum  
sunt lecta divina solennia." Aug.  
de Civ. Dei, lib. xxii. c. 8. [§ 22. t.  
vii. 672.] That for several times  
several pieces of Scripture were read  
as parts of the service of the Greek  
church, the Fathers thereof in their  
sunday Homilies and other writings  
do all testify. The like order in the  
Syrian churches is clear by the very  
inscriptions of chapters throughout  
their translation of the New Testa-  
ment. See the edition at Vienna,  
Paris, and Antwerp.

BOOK V. make known the doctrine of virtuous conversation ; where-  
 Ch. 11. upon besides those things in regard whereof we are thought to  
 Read read the Scriptures of God amiss, it is thought amiss<sup>1</sup> that we  
 of other profitable read in our churches any thing at all besides the Scriptures.  
 instruc- To exclude the reading of any such profitable instruction as  
 tions; and the Church hath devised for the better understanding of Scrip-  
 books Apo- ture, or for the easier training up of the people in holiness and  
 cryphal. righteousness of life, they plead<sup>2</sup> that God in the Law would  
 have nothing brought into the temple, neither besoms, nor  
 flesh-hooks, nor trumpets, but those only which were sancti-  
 fied ; that for the expounding of darker places we ought to  
 follow the Jews' polity<sup>3</sup>, who under Antiochus, where they

<sup>1</sup> [See T. C. i. 153. Def. 715 . . .  
 721. T. C. ii. 392 . . . 402.]  
<sup>2</sup> T. C. lib. i. p. 196. [157, 158.]  
<sup>3</sup> Neither the Hieronims, nor the  
<sup>4</sup> Apocrypha, are at all to be read  
<sup>5</sup> in the church. Wherein first it  
<sup>6</sup> is good to consider the order which  
<sup>7</sup> the Lord kept with his people in  
<sup>8</sup> times past, when he commanded,  
<sup>9</sup> Exod. xxx. 29, that no vessel nor  
<sup>10</sup> no instrument, either besom or  
<sup>11</sup> flesh-hook or pan, should once  
<sup>12</sup> come into the temple, but those  
<sup>13</sup> only which were sanctified and set  
<sup>14</sup> apart for that use. And in the  
<sup>15</sup> book of Numbers he will have no  
<sup>16</sup> other trumpets blown to call the  
<sup>17</sup> people together, but those only  
<sup>18</sup> which were set apart for that pur-  
<sup>19</sup> pose. Numb. x. 7.  
<sup>20</sup> T. C. lib. i. p. 194. [158.] Be-  
<sup>21</sup> sides this, the polity of the Church  
<sup>22</sup> of God in times past is to be fol-  
<sup>23</sup> lowed [herein ; that for the ex-  
<sup>24</sup> pounding of darker places, places  
<sup>25</sup> of more easiness ought to be joined  
<sup>26</sup> together ; as in the persecution of  
<sup>27</sup> Antiochus, where they could not  
<sup>28</sup> have the comendity of preaching,  
<sup>29</sup> the Jews did appoint at their  
<sup>30</sup> meetings always a piece of the Law  
<sup>31</sup> to be read, & I wish'd a piece of  
<sup>32</sup> the Prophets which expounded  
<sup>33</sup> that piece of the Law, rather than  
<sup>34</sup> to bring in interpretations of men  
<sup>35</sup> to be read. And because I am  
<sup>36</sup> entered into that matter, here  
<sup>37</sup> cometh to be considered the prac-  
<sup>38</sup> tice also of the Church, both be-  
<sup>39</sup> fore our Saviour's coming and  
<sup>40</sup> after, that when the churches met  
<sup>41</sup> together there is nothing men-  
<sup>42</sup> tioned but the reading of the  
<sup>43</sup> Scriptures ; for so is the liturgy  
<sup>44</sup> described in the Acts. And it is  
<sup>45</sup> not to be thought but that they  
<sup>46</sup> had those which made expo-  
<sup>47</sup> sitions of the Law and the Prophets.  
<sup>48</sup> And besides that they had Onke-  
<sup>49</sup> lin the Chaldee paraphrast, both  
<sup>50</sup> Galatine and Rabbi Moses sur-  
<sup>51</sup> named Maymen write that Iona-  
<sup>52</sup> than another of the Chaldee Para-  
<sup>53</sup> phrases flourished in our Saviour  
<sup>54</sup> Christ's time : whose writings and  
<sup>55</sup> paraphrases upon the Scriptures  
<sup>56</sup> are esteemed comparable in that  
<sup>57</sup> kind . . . with any which have  
<sup>58</sup> laboured that ways. And if any  
<sup>59</sup> men's writings were to be read in  
<sup>60</sup> the Church, those paraphrases  
<sup>61</sup> which in explaining the Scripture  
<sup>62</sup> go least from it, and which keep  
<sup>63</sup> not only the number of sentences  
<sup>64</sup> but almost the very number of  
<sup>65</sup> words, were of all most fit to be  
<sup>66</sup> read in the Church. Seeing there-  
<sup>67</sup> fore, I say, the Church of God  
<sup>68</sup> then abstained from such interpre-  
<sup>69</sup> tations in the Church, and con-  
<sup>70</sup> tented itself with the Scriptures,  
<sup>71</sup> it cannot but be a most dangerous  
<sup>72</sup> attempt to bring any thing into  
<sup>73</sup> the Church to be read besides  
<sup>74</sup> the word of God. This practice  
<sup>75</sup> continued still in the Churches of  
<sup>76</sup> God after the Apostles' times, as  
<sup>77</sup> may appear by the second Apology  
<sup>78</sup> of Justin Martyr, which sheweth  
<sup>79</sup> that their manner was to read



had not the commodity of sermons, appointed always at their meeting somewhat out of the Prophets to be read together with the Law, and so by the one made the other plainer to be understood; that before and after our Saviour's coming they neither read Onkelos nor Jonathan's paraphrase, though having both, but contented themselves with the reading only of scriptures; that if in the primitive Church there had been any thing read besides the monuments of the Prophets and Apostles<sup>1</sup>, Justin Martyr<sup>2</sup> and Origen<sup>3</sup> who mention these would have spoken of the other likewise; that the most ancient and best councils forbid any thing to be read in churches saving canonical Scripture only<sup>4</sup>; that when other things were afterwards permitted<sup>5</sup>, fault was found with it<sup>6</sup>, it succeeded but ill, the Bible itself was thereby in time quite and clean thrust out.

[2.] Which arguments, if they be only brought in token of the author's good will and meaning towards the cause which they would set forward, must accordingly be accepted of by them who already are persuaded the same way. But if their drift and purpose be to persuade others, it would be demanded,

BOOK V.  
Ch. 22. x.

<sup>1</sup> the church the monuments of the Prophets and of the Apostles; and if they had read any thing else, it is to be supposed that he would have set it down, considering that his purpose there is to show the whole order which was used in the churches then. The same may appear in the first homily of Origen upon Esodus, and upon the Judges.  
<sup>2</sup> Justin, Apol. 2. [in *deusapocryphorum* v. 1. *Apocrypha*, § *v. 1*].  
<sup>3</sup> Origen, Hom. 1. super Esod. [i. v. 120. D.].  
<sup>4</sup> Concil. Laod. (320?) c. 59. [in *deusapocryphorum* v. 1. *Apocrypha*, § *v. 1*].

<sup>5</sup> Concil. Vas. 2. (Vaison, 529.) for 3. can. 3.  
<sup>6</sup> Concil. Colon. [A. D. 1535.] pars II. [cap. 6.]

BOOK V.  
Ch. xx. 3.  
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by what rule the legal hallowing of besoms and flesh-hooks must needs exclude all other readings in the church save Scripture. Things sanctified were thereby in such sort appropriated unto God, as that they might never afterwards again be made common. For which cause the Lord, to sign and mark them as his own, appointed oil of holy ointment, the like whereunto it was not lawful to make for ordinary and daily uses<sup>1</sup>. Thus the anointing of Aaron and his sons tied them to the office of the priesthood for ever<sup>2</sup>; the anointing, not of those silver trumpets (which Moses as well for secular as sacred uses was commanded to make, not to sanctify<sup>3</sup>), but the unction of the tabernacle, the table, the laver, the altar of God, with all the instruments appertaining thereunto<sup>4</sup>, this made them for ever holy unto him in whose service they were employed. But what of this? Doth it hereupon follow that all things now in the church "from the greatest to the least" are unholy, which the Lord hath not himself precisely instituted? For so those rudiments they say do import<sup>5</sup>. Then is there nothing holy which the Church by her authority hath appointed, and consequently all positive ordinances that ever were made by ecclesiastical power touching spiritual affairs are profane, they are unholy.

[5.] I would not wish them to undertake a work so desperate as to prove, that for the people's instruction no kind of reading is good, but only that which the Jews devised under Antiochus, although even that be also mistaken. For according to Elias the Levite<sup>6</sup>, (out of whom it doth seem borrowed)

<sup>1</sup> Exod. xxx. 25, 32.      "nice, Græcæ et Latine, quoque  
<sup>2</sup> Exod. xl. 15.      "in Dictionaria non facile invenitur,  
<sup>3</sup> Numb. x. 2.      "et a Rabbimis tamen Hebræo-  
<sup>4</sup> Exod. xxvii. 3; xxx. 26-28.      "rum in scriptis suis passim usur-  
<sup>5</sup> T. C. lib. i. p. 197. [128.] "The      "pantur, origo, etymon, et verus  
"Lord would by those rudiments      "usus doctè ostenditur et explica-  
"and pedagogy teach, that he would      "tur: per Paulum Fagium, in gra-  
"have nothing brought into the      "ciam studiosorum Linguae Sanctæ,  
"Church but that which he had      "Latinatè donatum." Isaac in  
"appointed."      "Alpavia, 1531. (they in Algas,  
<sup>6</sup> Elias Thesh. (1472-1549), v.      "Suabia.) The place quoted occurs  
Biog. Univ. in verbo Patar. ["Opus      "in the explication of the root 'eg  
"culum Recens Hebraicum a doc-      "'diminuit." "Thus," says the Leo-  
"tissimo Hebræo Eliâ Levitâ Ger-      "grapher, "the man who is sum-  
"mano Grammatico elaboratum,      "moned last to the reading of the  
"cui titulum fecit 'egp. i. e. This      "Law on the Sabbath is called  
"bites, in quo 712 vocum, quæ sunt      "'egp. 'the Dismissal;' and he  
"partim Hebræicæ, Chaldæicæ, Ara-      "pronounces the Haphtarah, i. e.

*Apocryphal Readings excusable, though unprecedented.* 73

the thing which Antiochus forbade was the public Reading of the Law, and not sermons upon the Law. Neither did the Jews read a portion of the Prophets together with the Law to serve for an interpretation thereof, because Sermons were not permitted them; but *instead of* the Law which they might not read *openly*, they read of the Prophets that which in likeness of matter came nearest to each section of their Law. Whereupon when afterwards the liberty of reading the Law was restored, the selfsame custom as touching the Prophets did continue still<sup>1</sup>.

[4.] If neither the Jews have used publicly to read their paraphrasts, nor the primitive Church for a long time any other writings than Scripture<sup>2</sup>, except the cause of their not doing it were some law of God or reason forbidding them to do that which we do, why should the later ages of the Church be deprived of the liberty the former had? Are we bound while the world standeth to put nothing in practice but only that which was at the very first?

Concerning the council of Laodicea, as it forbiddeth the reading of those things which are not canonical, so it maketh some things not canonical which are<sup>3</sup>. Their judgment in this we may not, and in that we need not follow.

<sup>1</sup> second Lesson. And here let me set down what was the occasion of the Haphtarah. According to what I have found written, the wicked Antiochus King of Greece forbade Israel to read in the law publicly. What did the Israelites? They took one section from the Prophets, the matter of which resembled the matter which was written in the section appertaining to that Sabbath. For instance on the Sabbath of Bereschoth, (i. e. "In the beginning") they read, Thus saith God the Lord which created the heavens, &c. (Is. xlii. 5) And for the section of Noah they read as a lesson, "As the waters of Noah so is this to me." (Isai. liv. 9) And so throughout, section by section. And even now that the decree has ceased, that custom has not ceased, but even at this day they read the Sections of the Prophets after reading of the Law, and it is called the Haphtarah,

i. e. Dismission. (Vid. Prideaux, Connect. p. ii. b. iii. An. A. C. 167.)

<sup>2</sup> Acts xv. 21; xlii. 15.

<sup>3</sup> T. C. lib. i. p. 197. [198.] "This practice continued still in the churches of God after the Apostles' times, as may appear by the second Apology of Justin Martyr." Idem, p. 198. [199.] "It was decreed in the council of Laodicea, that nothing should be read in the church but the canonical books of the Old and New Testament. Afterwards, as corruptions grew in the Church, the reading of Homilies and Martyrs' lives was permitted. But besides the evil success thereof, that use and custom was controlled, as may appear by the council of Colen, albeit otherwise popish. The bringing in of Homilies and Martyrs' Lives hath thrust the Bible clean out of the church, or into a corner."

<sup>4</sup> The Apocalypse. [Can. 60

BOOK V  
Ch. xx. 1, 6

[5.] We have by thus many years' experience found, that exceeding great good, not encumbered with any notable inconvenience, hath grown by the custom which we now observe. As for the harm whereof judicious men have complained in former times; it came not of this, that other things were read besides the Scripture, but that so evil choice was made. With us there is never any time bestowed in divine service without the reading of a great part of the holy Scripture, which we account a thing most necessary. We dare not admit any such form of liturgy as either appointeth no Scripture at all, or very little, to be read in the church. And therefore the thrusting of the Bible out of the house of God is rather there to be feared, where men esteem it a matter so indifferent<sup>1</sup>, whether the same be by solemn appointment read publicly, or not read, the bare text excepted which the preacher haply chooseth out to expound.

[6.] But let us here consider what the practice of our fathers before us hath been, and how far forth the same may be followed. We find that in ancient times there was publicly read first the Scripture<sup>2</sup>, as namely, something out of the books of the Prophets of God which were of old<sup>3</sup>; something out of the Apostles' writings<sup>4</sup>; and lastly out of the holy Evangelists, some things which touched the person

<sup>1</sup> *ὅσα ἐστὶν ἀβιβλῶ ἀποκαταστάσει τῆς ἐκκλησίας ἀσπίδος.* l. 1307. It seems hardly correct to say that the Apocryphes is omitted as uncanonical. The word ἀποκαταστάσει rather refers to public reading in the church: by which construction the judgment of the Fathers of Laodicea might be much the same as that of the Church of England. (But comp. Can. 39.) In the version under the name of Isidorus Mercator, the canon is headed, "Quæ autem oportet legi, et in ecclesiis recipi, hæc sunt." <sup>2</sup> T. C. lib. ii. p. 381. "It is untrue that simple reading is necessary in the church. A number of churches which have no such order of simple reading, cannot be in this point charged with breach of God's commandment, which they might be if simple reading were necessary." (By simple reading, he meaneth the

custom of have reading more than the preacher at the same time expounded unto the people.) <sup>3</sup> "Cuius ad divinarum litterarum commemorationem." Tertull. Apol. p. 602. [c. 39.] <sup>4</sup> "Iulianorum historiarum libel traditi sunt ab Apostolis legendi in Ecclesia." Origen. in Jos. Hom. 15 [in i. li. 431.] <sup>5</sup> *Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ κυρίου ἡμετέρου, καὶ τῶ ἀποστόλου τῆς ἐκκλησίας ἡμετέρας Πρωτοπρεσβυτέρου.* Justin. Apol. 2. p. 162 [98.] "Factum est ut tota die Dominica, prophetica lectione jam lecta, ante altare adstante qui lectionem S. Pauli proferebat, beatissimus amicus Ambrusius, &c. Sulpit. Sever. lib. iii. de Vita S. Mart. [rather Greg. Turon. de Mirac. S. Mart. lib. i. c. 5. col. 1006. ed. Ruinart.]

of our Lord Jesus Christ himself<sup>1</sup>. The cause of their reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustin observe in comparing the two Testaments. "The Apostles," saith the one, "have taught us as themselves did learn, first the precepts of the Law, and then the Gospels. For what else is the Law but the Gospel foresewed? What other the Gospel, than the Law fulfilled?" In like sort the other, "What the Old Testament hath, the very same the New containeth; but that which lieth there as under a shadow is here brought forth into the open sun. Things there prefigured are here performed." Again, "In the Old Testament there is a close comprehension of the New, in the New an open discovery of the Old." To be short,

<sup>1</sup> Vid. Concil. Vassens. (Vaison) ii. habitum an. D. 444. in Concil. ii. pag. 19. [p. 20, ed. Nicolin. Venet. 1585. He seems to refer to the canon quoted above, [p. 71, note 1,] in that edition the second; which after permitting the deacons to read homilies from the Fathers, adds, "Si enim digni sunt diaconi que Christus in evangelio locutus est legere; quare indigni judicentur sacrosanctum Patrum expositiones publice recitare?" Item Synod. Laod. c. 56. [ἐκ κληρικῶν, εὐαγγελίου πρὸς τριῶν προσβύλιον διακονήσαντα. t. i. 1500.] Cyr. lib. ii. ep. 5. [al. t. ii. p. 75. Placuit ut ab officio lectionis incipiat; quia et nihil magis congruit voci, que Dominum gloriosa predicatione confessus est, quam celebranda divina lectionibus personare; post verba sublimia, que Christi martyrium predicata sunt, Evangelium Christi legere, unde martyres fiant.] Et lib. iv. ep. 1. [al. t. ii. 77. "Hinc, . . . quid aliud quam super pulpitem, i. e. super tribunal Ecclesie, sportebat imponi, ut loci altioris celestis sublevis, et plebi universe pro honoris sui claritate conspicuus, legat precepta et Evangelium Domini, que fidenter ac fideliter sequitur? vox Dominum confessus in his quotidie,

que Dominus locutus est, audiat?" Ambros. lib. i. Offic. c. 8. [¶] Dam legimus hodie Evangelium, (quasi adhortaretur ad scribendum) Spiritus Sanctus obviat nobis lectionem, qua confirmaremur." &c.] et Epist. 75. [ed. Bened. 80. "Audiat, frater, lectionem Evangelii, in qua decorem est," &c.] et lib. de Helia atque Jejunio, cap. 20. [t. i. 539 A. "Audiat hodie in lectione decora quid Legio dixerit." ] Just. quart. 101. [p. 476 de dialogis n. Aristoteles, τριῶν μὲν τὰ τοῦ νόμου, ἑσπερον δὲ τὰ εὐαγγέλιον, ὅταν καὶ ἡμεῖς ἐβλάθωμεν. . . τὸ πρῶτον ἀπὸ νόμου; εὐαγγέλιον προεργασθέντι τὸ δὲ εὐαγγέλιον; εὐαγγέλιον ἀκκληματίας.] August. quart. 33. in Num. [§ t. i. iii. 341. "Eadem quippe sunt in veteri et novo; ibi obumbrata, hic revelata; ibi prefigurata, hic manifestata." ] [Id. de Catech. Rudib. § 8. "In Veteri Testamento est occultatio manifestatio Veteris." Compare Quart. 73. in Exod. "Multum et solide significatur, ad Vetus Testamentum timorem potius pertinere, sicut ad Novum dilectionem; quarumque et in Veteri Novum lateat, et in Novo Vetus patet." ]

BOOK V. the method of their public readings either purposely did  
 Ch. xx. 3. tend, or at the leastwise doth fitly serve, "That from  
 "smaller things the mind of the hearers may go forward to  
 "the knowledge of greater, and by degrees climb up from  
 "the lowest to the highest things".<sup>1</sup>

[7.] Now besides the Scripture, the books which they called Ecclesiastical were thought not unworthy sometime to be brought into public audience, and with that name they entitled the books which we term Apocryphal. Under the selfsame name they also comprised certain no otherwise annexed unto the New than the former unto the Old Testament, as a Book of Hermes, Epistles of Clement, and the like. According therefore to the phrase of antiquity, these we may term the New, and the other the Old Ecclesiastical Books or Writings. For we, being directed by a sentence (I suppose) of St. Jerome, who saith, "that all writings not canonical are apocryphal",<sup>2</sup> use not now the title "apocryphal" as the rest of the Fathers ordinarily have done, whose custom is so to name for the most part only such as might not publicly be read or divulged. Ruffinus therefore having rehearsed the selfsame books of canonical Scripture, which with us are held to be alone canonical, addeth immediately by way of caution, "We must know that other Books there are also, which our forefathers have used to name not canonical but ecclesiastical books, as the Book of Wisdom, Ecclesiasticus, Tobey, Judith, the Maccabees, in the Old Testament; in the New, the Book of Hermes, and such others. All which books and writings

<sup>1</sup> Walaf. Strab. de Rebus Ecclesiast. cap. 22. (Walafrod Strabo, 807-840, Abbot of Reichenau) [in Biblioth. Patr. Colon. Agrip. t. 3. pars. 1. 960. C. "Lectioes Apocryphas, vel Evangelicas, quos ante celebrationem sacrificii primum statuerit, non adeo certum est. Creditur tamen a primis successibus Apostolorum eandem dispositionem factam, ea precipue causa, quia in Evangelis eadem sacrificia celebrari jubentur, et in Apostolo, qualiter celebrari debent, docetur: et ut ante sanctissime actiois mysterium, ex Evangelio salutis et fidei suae recognoscerent fundamentum, et

"ex Apostolo ejusdem fidei et morum Deo placentium caperent instrumentum. Antepositorum autem in ordine quod inferius est dignitate, ut ex minoribus animus audientium ad majora sentienda proficiat, et gradatione ab imis ad summa conscendat." This was written about A.D. 842. Cave, Hist. Lit. t. 333.]

<sup>2</sup> Hieron. in Prolog. Galeat. ["Hic prologus Scripturarum, quasi gileatum principium, omnibus libris quos de Hebreo vertimus in Latinum convenire potest: et scire valeamus quicquid extra hos est in Apocryphis esse ponendum." t. iii. 17.]

"they willed to be read in Churches, but not to be alleged as  
 "if their authority did bind us to build upon them our faith.  
 "Other writings they named Apocryphal, which they would  
 "not have read in churches. These things delivered unto us  
 "from the Fathers we have in this place thought good to set  
 "down." So far Ruffinus<sup>1</sup>.

[8] He which considereth notwithstanding what store of  
 false and forged writings dangerous unto Christian belief,  
 and yet bearing<sup>2</sup> glorious inscriptions, began soon upon the  
 Apostles' times to be admitted into the Church, and to be  
 honoured as if they had been indeed apostolic, shall easily  
 perceive what cause the provincial synod of Laodicea<sup>3</sup> might  
 have at *then* to prevent especially the danger of books made  
 newly Ecclesiastical, and for fear of the fraud of heretics to  
 provide, that such public readings might be altogether taken  
 out of Canonical scripture. Which ordinance respecting but  
 that abuse that grew through the intermingling of lessons  
 human with sacred, at such time as the one both affected the  
 credit and usurped the name of the other (as by the canon of  
 a later council<sup>4</sup> providing remedy for the selfsame evil, and  
 yet allowing the old ecclesiastical books to be read, it doth  
 more plainly and clearly appear,) neither can be construed nor  
 should be urged utterly to prejudice our use of those old  
 ecclesiastical writings; much less of Homilies, which were a  
 third kind of readings usual in former times, a most commend-

<sup>1</sup> Ruffinus (345-410) in Symbol. Apost. [§ 38.] apud Cyr. [p. 26. ad calc. ed. Pail.]. "Scientium tamen est, quod et alii libri sunt, qui non Canonici, sed Ecclesiastici a majoribus appellati sunt: ut est Sapiientia Solomonis, et alia Sapiientia que dicitur filii Syrach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur: quo vocabulo non auctor libelli, sed Scripture quas illas cognominata est. Eisdem ordinis est libellus Tobie, et Judith, et Maccabeorum libri. . . In Novo vero Testamento libellus qui dicitur Pastoris sive Herma- . . . in, qui appellatur Duce Vitae, vel Judicium Petri: que omnia legi quidem in Ecclesia voluerunt, non tamen proferri ad auctoritatem

"ex his fidei confemandam. Canonice vero Scripturas Apocryphas nominantur, quas in ecclesia legi nonerunt. Hac nobis a Patribus, ut dixi, tradita opportunum visum est hoc in loco designare." <sup>2</sup> Vide Gelas. Decret. tom. Concil. 2. p. 462. [t. iv. 1264. A. D. 492.] <sup>3</sup> Circa an. Dom. 366. <sup>4</sup> Concil. Carthag. iii. c. 47. "Præter Scripturas canonicas nihil in ecclesia legatur sub nomine divinarum scripturarum." Circa an. Dom. 401. [Placuit, ut præter Scripturas canonicas nihil in Ecclesia legatur sub nomine divinarum scripturarum. . . . Licet etiam legi passiones martyrum, cum anniversarii dies eorum celebrantur." t. ii. p. 1177. A. D. 397.]

BOOK V. able institution, as well then<sup>1</sup> to supply the casual, as now  
Ch. xx. 9. the necessary defect of sermons.

[9.] In the heat of general persecution, whereunto Christian belief was subject upon the first promulgation thereof throughout the world, it much confirmed the courage and constancy of weaker minds, when public relation was made unto them after what manner God had been glorified through the sufferings of Martyrs, famous amongst them for holiness during life, and at the time of their death admirable in all men's eyes, through miraculous evidence of grace divine assisting them from above. For which cause the virtues of some being thought expedient to be annually had in remembrance above the rest, this brought in a fourth kind of public reading, whereby the lives of such saints and martyrs had at the time of their yearly memorials solemn recognition in the Church of God<sup>2</sup>. The fond imitation of which laudable custom being in later ages resumed, when there was neither the like cause to do as the Fathers before had done, nor any care, conscience, or wit, in such as undertook to perform that work, some brainless men have by great labour and travail brought to pass, that the Church is now ashamed of nothing more than of saints. If therefore Pope Gelasius<sup>3</sup> did so long sithence see

<sup>1</sup> Concil. Vases. ii. habuum an. Dom. 444. tom. Concil. ii. p. 19. "Si presbyter aliqua infirmitate prohibente per seipsum non poterit predicare, sanctorum Patrum Homilie a diaconibus recitentur." [Labh. Concil. t. iv. 166. He makes it the 4th of Council of Vaux, (Vaison,) and refers it to a. d. 399.]  
<sup>2</sup> Concil. Carthag. ii. can. 13. [Labh. t. ii. 1642. Concil. vulgo dict. Afric. seu Collectio variorum Canonum. Capit. 13.] et Greg. Turon. de Gloria Mart. cap. 86. [p. 818, ed. Ruisart. "Dies passionis erat Polycarpi . . . . Lecta igitur passione cum reliquis lectionibus, &c."] et Hadrian. Epist. ad Carol. Magn. [Concil. t. vi. p. 175]. The Pope recommends certain envoys of his to the Emperour: "quibus et in omnibus credere debeatis, et solita benignitate eos suscipere jubeatis; pro amore favoris vestri beati Petri Apostoli: ut dum ad nos re-

"versi fuerint cum effectu causae, ante confessionem ipsius Dei Apostoli . . . pro vestra sospitate . . . . fundere valeamus preces."  
<sup>3</sup> Gelas. circa an. Dom. 492. Tom. Concil. ii. p. 464. [t. iv. 1205. Among the writings which the church of Rome "suscipi non prohibet," are reckoned "Gesta Sanctorum Martyrum, qui multiplicibus tormentorum cruciatibus, et mirabilibus confessionum triumphis irradiant. Quis ita esse catholicorum dubitet, et majora eos in agonibus fuisse perpassos, nec suis viribus, sed gratia Dei et adjutorio universa tolerasse? Sed idem secundum antiquam consuetudinem singulari cautela in sancta Romana Ecclesia non leguntur, quia et eorum qui conscribere nomina penitus ignorantur; et ab infidelibus aut alienis superbia, aut minus apta, quam rei ordo fuerit, scripta esse putantur: . . . .



those defects of judgment even then, for which the reading of the acts of Martyrs should be and was at that time forborne in the church of Rome; we are not to marvel that afterwards legends being grown in a manner to be nothing else but heaps of frivolous and scandalous vanities, they have been even with disdain thrown out, the very nests which breed them abhorring them<sup>1</sup>. We are not therefore to except only Scripture, and to make confusedly all the residue of one suit, as if they who abolish legends could not without incongruity retain in the church either Homilies or those old Ecclesiastical books.

[10.] Which books in case myself did think, as some others do, safer and better to be left publicly unread; nevertheless as in other things of like nature, even so in<sup>2</sup> this, my private judgment I should be loth to oppose against the force of their reverend authority, who rather considering the divine excellency of some things in all, and of all things in certain of those *Apocrypha* which we publicly read, have thought it

<sup>1</sup> sicut Georgii, aliorumque hujusmodi passiones, quae ab haereticis perhibentur compositae. Propter quod, et dictum est, ne vel levis solennitatis occurrat occasio, in sancta Rom. Ecclesia non legantur.]

<sup>2</sup> Council Colonien. celebrant. an D. 1536. par. ii. cap. 6. [vid. supra, p. 71.] Melch. Can. (Melchior Canus, 1523-1560. Spanish. Dominican. "Il contribua beaucoup à faire vanir des écoles une foule de questions vaines." Biog. Univ 1886.) Loce. Theol. lib. xi. [p. 69. ed. Lovan. 1509. "Dolenter hoc dico potius quam contumeliose, multo a Laertio severius vitas Philosophorum scriptas, quam a Christianis vitas Sanctorum; longeque incorruptius et integrius Suetonium res Caesarum exposuisse, quam exposuerint Catholici, non res dico imperatorum, sed martyrum, virginum, et confessorum."] Vi. [Luis Vives (Ludovicus Vives, 1492-1540, a Spanish scholar, friend of Erasmus, for a time in England, tutor to Princess Mary, 1556.) de Trad. Disc. lib. v. ["Dolorem . . . cepi animo maximum, . . . Acta Apostolorum, Martyrum, denique Doctorum

nostrae religionis, et ipsius sive crescentis Ecclesiae sive iam adultae, aperta maximis tenebris fere ignorari, tanto sive ad cognoscendum sive ad imitandum quam ducum aut philosophorum fructuosiora. Nam quae de his scripta praeter pauca quaedam multis sunt commentis fudata, dum qui scribit affectus suo indulget, et non quae egit Divus, sed quae egisse eum vellet exponit; ut vitam dicit animus scribentis, non veritatem. Furere qui magnae pietatis loco ducerent mendaciosa pro religione confingere; quod et periculosum est, ne veris admittatur fides propter falsa; et minime necessariam; quoniam pro pietate nostra tam multa sunt vera, ut falsa, tanquam ignavi milites atque inertes, ceteri sint magis quam auxilio." Op. p. 110. ed. 1535.]

<sup>3</sup> In errorum barathrum faciter ruunt, qui conceptas propterea patrum definitionibus anteposunt." c. un. de relig. do. in Extra. [i. e. capite unico (Tituli VII.) de Religiosis Donibus, in Extravagantibus (Joannis xxii.) Corp. Juris Canon. t. iii. App. 74. Lugd. 1584.]

80 *Apocrypha not apt to be confounded with Scripture.*

BOOK V. better to let them stand as a list or marginal border unto the  
 CH. XX. 11. Old Testament, and though with divine yet as human compositions, to grant at the least unto certain of them public audience in the house of God. For inasmuch as the due estimation of heavenly truth dependeth wholly upon the known and approved authority of those famous oracles of God, it greatly behoveth the Church to have always most especial care, lest through confused mixture at any time human usurp the room and title of divine writings. Wherefore albeit for the people's<sup>1</sup> more plain instruction (as the ancient use hath been) we read in our churches certain books besides the Scripture, yet as the Scripture we read them not. All men know our professed opinion touching the difference whereby we sever them from the Scripture. And if any where it be suspected that some or other will haply mistake a thing so manifest in every man's eye, there is no let but that as often as those books are read, and need so requireth, the style of their difference may expressly be mentioned, to bar even all possibility of error.

[11.] It being then known that we hold not the Apocrypha for sacred (as we do the holy Scripture) but for human compositions, the subject whereof are sundry divine matters; let there be reason shewed why to read any part of them publicly it should be unlawful or hurtful unto the Church of God. 1

<sup>1</sup> Hieron. Pref. ad Libros Salom. "obviet, invenitur; ideo Ecclesia  
 [ib. 25. "Sicut Judith et Tobit et  
 " Machabæorum libros legit quidem  
 " Ecclesia, sed eos intra canonicas  
 " Scripturas non recipit; sic et hæc  
 " duo volumina (Sapientiam et Ec-  
 " clesiasticum) legat ad iudica-  
 " tionem plebis, non ad auctori-  
 " tatem ecclesiasticorum dogmatum  
 " confirmandam." Aug. de Pref. ad  
 " Sacra. lib. i. c. 14. [t. x. 807. " Non  
 " debuit repudiari sententia Libri  
 " Sapientie, qui meruit in Ecclesia  
 " Christi de gradu Lectorum Ec-  
 " clesie Christi tam longa annoni-  
 " tate recitari, et ab omnibus Chris-  
 " tianis, ab Episcopis usque ad es-  
 " tremos laicos, fideles, penitentes,  
 " catechumenos, cum veneratione  
 " divine auctoritatis audiri." Pref.  
 " Gloss. ord. (Glossa ordinaris, by  
 " Walafrid Strabo, 807-849) [Lugd.  
 " 1189, t. i. " Bona et utiles sunt,  
 " nihilque in eis, quod canonica  
 " eos legit, et permittit, ut ad de-  
 " votionem et ad morum iudicium  
 " tione a fidelibus legantur; eorum  
 " tamen auctoritas," &c. (as in the  
 " subsequent quotation from St.  
 " Jerome)] et Lyr. (Nicolas de Lyræ,  
 " Franciscan commentator, + 1341.)  
 " ad Pref. Hieron. in Tob. [ibid. t. ii.  
 " 1495. " Postquam, auxiliante Deo,  
 " scripsi super libros sacre Scrip-  
 " ture canonice, . . . de ejusdem  
 " confusis auxilio super alios intendo  
 " scribere, qui non sunt de canone,  
 " sc. lib. Sapientie, Ecclesiasticæ,  
 " Judith, Tobias, et Libri Macha-  
 " bæorum, &c. . . . Hi libri recepti  
 " sunt ab Ecclesia, ut ad miorum  
 " informationem in ea legantur:  
 " tamen eorum auctoritas ad pro-  
 " bandum ea que in continentem  
 " veniunt minus idonea reputatur:  
 " ut dicit Hieron. in Pref. super  
 " Judith.]"

hear it said that "many things" in them are very "frivolous," and unworthy of public audience; yea many contrary, "plainly contrary to the holy Scripture".<sup>1</sup> Which hitherto is neither sufficiently proved by him who saith it, and if the proofs thereof were strong, yet the very allegation itself is weak. Let us therefore suppose (for I will not demand to what purpose it is that against our custom of reading books not canonical they bring exceptions of matter in those books which we never use to read) suppose I say that what faults soever they have observed throughout the passages of all those books, the same in every respect were such as neither could be construed, nor ought to be censured otherwise than even as themselves pretend: yet as men through too much haste oftentimes forget the errand whereabout they should go; so here it appeareth that an eager desire to rake together whatsoever might prejudice or any way hinder the credit of apocryphal books, hath caused the collector's pen so to run as it were on wheels, that the mind which should guide it had no leisure to think, whether that which might haply serve to withhold from giving them the authority which belongeth unto sacred Scripture, and to cut them off from the canon, would as effectually serve to shut them altogether out of the church, and to withdraw from granting unto them that public use wherein they are only held as profitable for instruction. Is it not acknowledged<sup>2</sup> that those

BOOK V.  
Ch. xx. 15.

<sup>1</sup> T. C. lib. ii. p. 400, 401.  
[Anonym. apud Sarav. Ep. ad N. quendam. Art. 1. "Durum videtur illorum pleraque (ne quid gravius dicam) in epistola, legenda proponi."] <sup>2</sup> Harm. Conf. [Confess. Helv. sect. 1. "Nihil distulimus, quosdam Vet. Test. libros a veteribus nuncupatos esse Apocryphos, ab aliis Ecclesiasticos, utpote quos in ecclesia legi voluerunt quidem, non tamen proferri ad auctoritatem ex his fidei confirmationem." Sylloge Confess. sub Temp. Reform. Eccles. Oxon. 1804. p. 17.] Bel. Con. (Belgica Confessio) art. 6. ["Differentiam constituimus inter libros sacros, et eos quos Apocryphos vocant: utpote quod Apocryphi legi quidem in Ecclesia possunt, et fas sit ex illis extenuis etiam sumere documenta, quatenus

"cum libris Canonicis consonant;  
"ac nequaquam ea est ipsorum auctoritas et firmitudo, ut ex eorum testimonio aliquid dignum de Fide et Religione Christiana certo conitari possit: tantum abest ut aliorum auctoritatem infringere vel minuire valeant." Ib. p. 223.] Lubert. (Sibrand Lubert, a Protestant controversialist, of Franeker in Friesland *de Principiis Christianorum dogmatum, contra Bellarminum*. Franeker, 1591.) 1886. de Princip. Christ. Dogm. lib. i. c. 5. [c. 4. "Manifestum est, Ecclesiam habuisse eos libros pro sacris, sacris, et Ecclesiasticis, neque tamen pro Canonicis agnovisse." c. 5. "Hi libri non sunt Canonici libri cordi-meis." Unum enim librum ex his Hironimus dicit vitiosum esse, alterum

vol. II.

BOOK V. books are "holy," that they are "ecclesiastical" and "sacred,"  
 Ch. xx. 11. that to term them "divine," as being for their excellency next  
 unto them which are properly so termed, is no way to honour  
 them above desert; yea even that the whole Church of Christ  
 as well at the first as sithence hath most worthily approved  
 their fitness for the public information of life and manners;  
 is not thus much I say acknowledged, and that by them, who  
 notwithstanding receive not the same for "any part of canonical  
 "Scripture," by them who deny not but that they are "faulty,"  
 by them who are ready enough to give instances wherein they  
 seem to contain matter "scarce agreeable with holy Scripture?"  
 So little doth such their supposed faultiness in moderate men's  
 judgment enforce the removal of them out of the house of God,  
 that still they are judged to retain worthily those very titles of  
 commendation, than which there cannot greater be given to  
 writings the authors whereof are men. As in truth if the Scrip-  
 ture itself ascribing to the persons of men righteousness in  
 regard of their manifold virtues, may not rightly be construed as  
 though it did thereby clear them and make them quite free  
 from all faults, no reason we should judge it absurd to commend  
 their writings as reverend, holy, and sound, wherein there are  
 so many singular perfections, only for that the exquisite wits  
 of some few peradventure are able dispersedly here and there  
 to find now a word and then a sentence, which may be more  
 probably suspected than easily cleared of error, by us which  
 have but conjectural knowledge of their meaning.

Against immodest Invetives therefore whereby they are  
 charged as being fraught with *extraneous* lies<sup>1</sup>, we doubt not  
 but their more allowable censure will prevail, who without so  
 passionate terms of disgrace, do note a difference great enough  
 between Apocryphal and other writings, a difference such as  
 Josephus and Epiphanius observe: the one declaring that  
 amongst the Jews books written after the days of Artaxerxes  
 were not of equal credit with them which had gone before,  
 inasmuch as the Jews sithence that time had not the like  
 exact succession of Prophets<sup>2</sup>; the other acknowledging that

<sup>1</sup> fabulosum. At vitiosum et fabu-  
 "iosum non est veritatis regule  
 "conforme. Propterea in singulis  
 "libris ostendimus, eos non esse  
 "canonicos conformes." <sup>2</sup> The libel of Metaphys. Schoolp.  
 art. 34. Joseph. cont. Apion lib. 1. [I. 8.  
 "Αντι δε Αποκρυφου βιβλια ουκ εσθ  
 "Ισαυ προφητα γρηγορου παρ θεου"



they are "profitable"<sup>1</sup> although denying them to be "divine" in such construction and sense as the Scripture itself is so termed. With what intent they were first published, those words of the nephew of Jesus do plainly enough signify, "After that my grandfather Jesus had given himself to the reading of the Law and the Prophets and other books of our fathers, and had gotten therein sufficient judgment, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learn, and would give themselves to these things, might profit much more in living according to the Law." Their end in writing and ours in reading them is the same. The books of Judith, Toby, Baruch, Wisdom, and Ecclesiasticus, we read, as serving most unto that end. The rest we leave unto men in private.

[11.] Neither can it be reasonably thought, because upon certain solemn occasions some lessons are chosen out of those books, and of Scripture itself some chapters not appointed to be read at all, that we thereby do offer disgrace to the word of God, or lift up the writings of men above it. For in such choice we do not think but that Fitness of speech may be more respected than Worthiness. If in that which we use to read there happen by the way any clause, sentence, or speech, that soundeth towards error, should the mixture of a little dross constrain the Church to deprive herself of so much gold, rather than learn how by art and judgment to make separation of the one from the other? To this effect very fitly, from the counsel that St. Jerome giveth Laeta<sup>2</sup>, of taking heed how she read the Apocrypha, as also by the help of other learned men's judgments delivered in like case, we may take direction. But surely the arguments that should bind us not to read them or any part of them publicly at all must be stronger than as yet we have heard any.

<sup>1</sup> Hieron. de sig. scriptur. dicitur eis non nisi, sed et per prophetas et per sapientias sapient. habentur. Epiphanius in Anacret. de Fonderibus, lib. 1. c. 4. Apocrypha sunt non nisi sapientia, sed et per prophetas et per sapientias. [i. ii. 162.]

<sup>2</sup> Pref. ad lib. Eccles.

<sup>3</sup> [Opp. i. 17. Quoted by T. C. ii. 201. "Caveat omnia apocrypha. Et si quando ea non ad dogmatum veritatem, sed ad signorum revelationem legere voluerit: sciat non eorum esse, quorum titulis prenotantur, multaque his admixta vitiosa, et grandis esse prudentia, aurum in luto querere."] ]

BOOK V  
Ch. xx. 11.

84 *Preaching by Sermons. What the Word of God is :*

BOOK V.  
Ch. xxi. s. 4.  
Of preach-  
ing by ser-  
mons; and  
whether  
sermons be  
the only or-  
dinary way  
of teaching;  
whereby  
men are  
brought to  
the saving  
knowledge  
of God's  
truth.

XXI. We marvel the less that our reading of books not canonical is so much impugned, when so little is attributed unto the reading of canonical Scripture itself, that now it hath grown to be a question, whether the word of God be any ordinary mean to save the souls of men, in that it is either privately studied or publicly read and so made known, or else only as the same is *preached*, that is to say, *explained by lively voice*, and *applied* to the people's use as *the speaker in his wisdom* thinketh meet. For this alone is it which they use to call Preaching. The public reading of the Apocrypha they condemn altogether as a thing effectual unto evil; the *bare* reading *in like sort* of whatsoever, yea even of Scriptures themselves, they mislike, as a thing *uneffectual* to do *that good*, which we are persuaded may grow by it<sup>1</sup>.

[2.] Our desire is in this present controversy, as in the rest, not to be carried up and down with the waves of uncertain arguments, but rather positively to lead on the minds of the simpler sort by plain and easy degrees, till the very nature of the thing itself do make manifest what is truth. First therefore because whatsoever is spoken concerning the efficacy or necessity of God's Word, the same they tie and restrain only unto Sermons, howbeit not Sermons read neither (for such they also abhor in the church<sup>2</sup>) but sermons without book, sermons which spend their life in their birth and may have public audience but once; for this cause to avoid ambiguities wherewith they often entangle themselves, not marking what doth agree to the word of God in itself, and what in regard of

<sup>1</sup> [Ecc. Disc. fol. 76. "Ne pu-  
"sollicito, mirifica quadam ratio  
"aversa est, quia quom lectores  
"tantum habeant, qui Scripture  
"partem aliquam et preces reli-  
"quasque liturgiam recitent, ido-  
"neos tamen pastores et verbi divini  
"predicatores se habere existi-  
"mant." Adm. ap. Whig. Def.  
179. "Reading is not feeding, but  
"it is as evil as playing upon a  
"stage, and worse too; for players  
"yet learn their parts without book,  
"and these, a many of them, can  
"scarcely read within book."] "make it an office of reading,"  
Ans. 159. "What contrariety is  
"there betwixt reading and preach-  
"ing? If a man should write his  
"sermon, and read it in the book to  
"his flock, doth he not preach?"  
T. C. i. 27; (al. 160.) "What if I  
"granted that it is preaching, yet I  
"deny that he that readeth another  
"man's sermon preacheth; and  
"further I say that if there be any  
"such as being able to preach for  
"his knowledge yet for fault either  
"of utterance or memory cannot do  
"it but by reading that which he  
"hath written, it is not convenient  
"that he should be a minister in  
"the church."

outward accidents which may befall it, we are to know that the word of God is his heavenly truth touching matters of eternal life revealed and uttered unto men; unto Prophets and Apostles by immediate divine inspiration, from them to us by their books and writings. We therefore have no *word of God* but the Scripture. Apostolic sermons were unto such as heard them his word, even as properly as to us their writings are. Howbeit not so our own sermons, the expositions which our discourse of wit doth gather and minister out of the word of God. For which cause in this present question, we are when we name the *word of God* always to mean the *Scripture only*.

[3.] The end of the word of God is to *save*, and therefore we term it *the sword of life*. The way for all men to be saved is by the knowledge of that truth which the word hath taught. And sith eternal life is a thing of itself communicable unto all, it behoveth that the word of God, the necessary mean thereunto, be so likewise. Wherefore the word of life hath been always a treasure, though precious, yet easy, as well to attain, as to find; lest any man desirous of life should perish through the difficulty of the way. To this end the word of God no otherwise serveth than only in the nature of a doctrinal instrument. It saveth because it maketh "wise to salvation!" Wherefore the ignorant it saveth not; they which live by the word must know it. And being itself the instrument which God hath purposely framed, thereby to work the knowledge of salvation in the hearts of men, what cause is there wherefore it should not of itself be acknowledged a most apt and a likely mean to leave an Apprehension of things divine in our understanding, and in the mind an Assent thereunto? For touching the one, sith God, who knoweth and discloseth best the rich treasures of his own wisdom, hath by delivering his word made choice of the Scriptures as the most effectual means whereby those treasures might be imparted unto the world, it followeth that to man's understanding the Scripture must needs be even of itself intended as a full and perfect discovery, sufficient to imprint in us the lively character of all things necessarily required for the attainment of eternal life. And concerning our Assent to the mysteries of heavenly truth,

<sup>1</sup> [2 Tim. iii. 15.]

BOOK V.  
Ch. xxi. 3

86 *God's Word may be preached otherwise than by Sermons.*

BOOK V. seeing that the word of God for the Author's sake hath credit  
Ch. xxi. 4 with all that confess it (as we all do) to be his word, every pro-  
 position of holy Scripture, every sentence being to us a principle;  
 if the principles of all kinds of knowledge else have that virtue  
 in themselves, whereby they are able to procure our assent  
 unto such conclusions as the industry of right discourse doth  
 gather from them; we have no reason to think the principles  
 of that truth which tendeth unto man's everlasting happiness  
 less forcible than any other, when we know that of all other  
 they are for their certainty the most infallible.

But as every thing of price, so this doth require travail.  
 We bring not the knowledge of God with us into the world.  
 And the less our own opportunity or ability is that way, the  
 more we need the help of other men's judgments to be our  
 direction herein. Nor doth any man ever believe, into whom  
 the doctrine of belief is not instilled by instruction some way  
 received at the first from others. Wherein whatsoever fit means  
 there are to notify the mysteries of the word of God, whether  
 publicly (which we call Preaching) or in private howsoever, the  
 word by *every such means* even "ordinarily"<sup>1</sup> doth save, and not  
 only by being delivered unto men in Sermons.

[4] *Sermons are not the only preaching* which doth save  
 souls. For concerning the use and sense of this word Preach-  
 ing, which they shut up in so close a prison, although more  
 than enough have already been spoken to redeem the liberty  
 thereof, yet because they insist so much and so proudly insult  
 thereon, we must a little inure their ears with hearing how  
 others whom they more regard are in this case accustomed to  
 use the selfsame language with us whose manner of speech  
 they deride. Justin Martyr doubteth not to tell the Grecians,  
 that even in certain of their *writings* the very judgment to  
 come is preached<sup>2</sup>; nor the council of Vaus to insinuate that  
 presbyters absent through infirmity from their churches might  
 be said to preach by those deputies who in their stead did but

<sup>1</sup> [The *ordinary* and especial "word of God which is preached."  
 "means to work faith by is preach- T. C. l. 139.  
 "ing and not reading". . . "It is <sup>2</sup> *Parænet. ad Gent. [p. l. C. xiv*  
 "the excellentest and most *ordinary* *ἐπισημότερα καὶ τὴν τελειότεν ταύτην*  
 "means to work faith by in the *ἐν τῷ βίβῳ ἱερῶν κρείσσον' ἢ ἐν τοῖς βίβλῳ*  
 "hearts of the heaves". . . "The *σοὺ αἰ ἡμῶν κατὰ θεοῦ κηρύττει*.  
 "*ordinary* ways whereby God re- *τοῦτοι ἁγίωσεν, ἐπαφίεντο τε καὶ*  
 "generateth his children is by the *ἐπαφίεντο, ἀλλὰ καὶ ἐν' ἑσέ' ἑσέ'*



read *Homilies*<sup>1</sup>; nor the council of Toledo to call the usual public reading of the *Gospels* in the church Preaching<sup>2</sup>; nor others long before these our days to write, that by him who but readeth a *lesson* in the solemn assembly as part of divine service, the very office of Preaching is so far forth executed<sup>3</sup>. Such kind of speeches were then familiar, those phrases seemed not to them absurd, they would have marvelled to hear the outcries which we do<sup>4</sup>, because we think that the Apostles in writing, and others in reading to the church those books which the Apostles wrote, are neither untruly nor unfittly said "to preach." For although men's tongues and their pens differ, yet to one and the selfsame general if not particular effect, they may both serve. It is no good argument, St. Paul could not "write with his tongue," therefore neither could he "preach with his pen." For Preaching is a general end whereunto writing and speaking do both serve. Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both<sup>5</sup>. By their patience therefore be it spoken, the Apostles preached as well when they wrote as when they spake the Gospel of Christ, and our usual public Reading of the word of God for the people's instruction is Preaching<sup>6</sup>.

ἡ ἀρχαία ἐκείνη ἀναγνώσις, ἢ ἀναγνώσις  
ἡ ἀρχαία ἐκείνη ἀναγνώσις ἢ ἀναγνώσις  
ἡ ἀρχαία ἐκείνη ἀναγνώσις ἢ ἀναγνώσις  
ἡ ἀρχαία ἐκείνη ἀναγνώσις ἢ ἀναγνώσις

<sup>1</sup> Concil. Vason. ii. (Vaison,) [vel  
iii.] ca. ii. [vid. sup. p. 78, note 1.]  
<sup>2</sup> Concil. Tol. iv. c. 13. [In  
"quibusdam Hispaniarum Ecclesiis  
"Laudes post Apostolorum decan-  
"tationem, priusquam Evangelium  
"predicetur," t. v. 1709.]  
<sup>3</sup> Rupert. de Divin. Offic. lib. i.  
c. 12. 13. [Lectura, benedictio-  
"nem petens, hoc significat: quod  
"nemo nisi missus aut permissus  
"officium predicandi usurpare de-  
"beat." "Quodque in fine dicit,  
"Tu autem Domine miserere nostri,  
"ne ipsum quidem bonum officium  
"predicandi sine alicujus vel levis  
"culpe pavere posse peragi."]  
<sup>4</sup> Ibid. [of Seville, 4 690] de Eccles.  
Offic. lib. i. c. 10. [Ideo Diaconus  
"clara voce silentium admonet, ut  
"sive dum psallitur, sive dum Lectio

BOOK V.  
Ch. XXI. 4  
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"pronunciatur, . . . quod omnibus  
"predicatur, aequaliter ab omnibus  
"audiatur."]

<sup>5</sup> The Libel of Schoolp. art. 21.

T. C. lib. ii. p. 388. "St. Paul's

"writing is no more Preaching than

"his pen or his hand is his tongue:

"seeing they cannot be the same

"which cannot be made by the same

"instruments." [l. 127.]

<sup>6</sup> "Evangelio manu et scrip-

"tione." Rainol. de Rom. Eccles.

Idolol. Praef. ad Co. Essex. [John

Rainolds, Oxon. 1576. In answer to

his Roman opponents who sneered

at his gown, which prevented his

public work. He had been Hooker's

tutor, v. l. p. iii and 11. The book

must have been just published.] 1586.

<sup>7</sup> T. C. i. 133. "The minister-

"ing of the holy Sacraments . . .

"is a declaration and seal of God's

"favour, and a plain preaching . . .

"that they be washed from their

"sins, &c.]"

BOOK V.  
Ch. xii. p.  
245. 7. 2.

[5.] Nor about words would we ever contend, were not their purpose in so restraining the same injurious to God's most sacred Word and Spirit. It is on both sides confessed that the word of God outwardly administered (his<sup>1</sup> Spirit inwardly concurring therewith) converteth, edifieth, and saveth souls. Now whereas the external administration of his word is as well by reading barely the Scripture, as by explaining the same when sermons thereon be made; in the one they deny that the finger of God hath *ordinarily* certain *principal operations*, which we most steadfastly hold and believe that it hath in both.

What they attribute to sermons only, and what we to reading also.

XXII. So worthy a part of divine service we should greatly wrong, if we did not esteem Preaching as the blessed ordinance of God, sermons as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds. Wherefore how highly soever it may please them with words of truth to extol sermons, they shall not herein offend us. We seek not to derogate from any thing which they can justly esteem, but our desire is to uphold the just estimation of that from which it seemeth unto us they derogate more than becometh them<sup>2</sup>. That which offendeth us is first the great disgrace which they offer unto our custom of bare reading the word of God, and to his gracious Spirit, the principal virtue whereof thereby manifesting itself for the endless good of men's souls, even the virtue which it hath to convert, to edify, to save souls, this they mightly strive to obscure; and secondly the shifts wherewith they maintain their opinion of sermons, whereunto while they labour to appropriate the saving power of the Holy Ghost, they separate from all apparent hope of life and salvation thousands whom the goodness of Almighty God doth not exclude.

[2.] Touching therefore the use of Scripture, even in that it is openly read, and the inestimable good which the Church of God by that very mean hath reaped; there was, we may very well think, some cause, which moved the Apostle St. Paul to require, that those things which any one church's

<sup>1</sup> John vi. 46. [47] Matt. xvi. 211, 212. T. C. I. 119. al. 158-17; 2 Cor. iv. 6; 1 Cor. xii. 3; 161. Def. 568-582. T. C. II. 374-Acts xvi. 14.  
[Adm. 7. Ann. 130-134. 208, 392.]

affairs gave particular occasion to write, might for the instruction of all be published, and that by reading<sup>1</sup>.

1. When the very having of the books of God was a matter of no small charge and difficulty, inasmuch as they could not be had otherwise than only in written copies, it was the necessity not of preaching things agreeable with the word, but of reading the word itself at large to the people, which caused churches throughout the world to have public care, that the sacred oracles of God being procured by common charge, might with great sedulity be kept both entire and sincere. If then we admire the providence of God in the same continuance of Scripture, notwithstanding the violent endeavours of infidels to abolish, and the fraudulent of heretics always to deprave the same, shall we set light by that custom of reading, from whence so precious a benefit hath grown?

2. The voice and testimony of the Church acknowledging Scripture to be the law of the living God, is for the truth and certainty thereof no mean evidence. For if with reason we may presume upon things which a few men's depositions do testify, suppose we that the minds of men are not both at their first access to the school of Christ exceedingly moved, yea and for ever afterwards also confirmed much, when they consider the main consent of all the churches in the whole world witnessing the sacred authority of scriptures, ever sithence the first publication thereof, even till this present day and hour? And that they all have always so testified, I see not how we should possibly wish a proof more palpable, than this manifest received and every where continued custom of reading them publicly as the Scriptures. The reading therefore of the word of God, as the use hath ever been, in open audience, is the plainest evidence we have of the Church's Assent and Acknowledgment that it is his word.

3. A further commodity this custom hath, which is to furnish the very simplest and rudest sort with such infallible Axioms and Precepts of sacred truth, delivered even in the very Letter of the Law of God, as may serve them for<sup>2</sup> Rules whereby to judge the better all *other doctrines* and instructions which they hear. For which end and purpose I see not

<sup>1</sup> 1 Thess. v. 27; Coloss. iv. 16.

<sup>2</sup> John v. 39; Isa. viii. 20.

BOOK V. how the Scripture could be possibly made familiar unto all, unless far more should be read in the people's hearing, than by a sermon can be opened. For whereas in a manner the whole book of God is by reading every year published, a small part thereof in comparison of the whole may hold very well the readiest interpreter of Scripture occupied many years.

4. Besides, wherefore should any man think, but that reading itself is one of the "ordinary" means, whereby it pleaseth God of his gracious goodness to instill that celestial verity, which being *but* so received, is nevertheless effectual to *save* souls? Thus much therefore we ascribe to the reading of the word of God as the manner is in our churches.

[3.] And because it were odious if they on their part should altogether despise the same, they yield<sup>1</sup> that reading may "set forward," but not begin the work of salvation; that<sup>2</sup> faith may be "nourished" therewith, but not bred; that<sup>3</sup> herein men's attention to the Scriptures, and their speculation of the creatures of God have like efficacy, both being of power to "augment," but neither to effect belief without sermons; that if<sup>4</sup> any *believe* by reading alone, we are to account it a miracle, an "extraordinary" work of God. Wherein that which they grant we gladly accept at their hands, and wish that patiently they would examine how little cause they have to deny that which as yet they grant not.

[4.] The Scripture witnesseth that when the book of the

<sup>1</sup> [T. C. i. 126. al. 139. "Al- though reading do help to nourish the faith which cometh by preach- ing, yet this is given to the preach- ing, not *of* grace, i. e. by excellency, and for that it is the excellency and most ordinary means to work by in the hearts of the hearers. The beholding of the creatures, and the consideration of the mak- ing of the world, and of God's wisdom and wonderful love ap- pearing in them, doth nourish and strengthen faith; and yet may it not therefore in efficacy be com- pared with the preaching of the word of God."] <sup>2</sup> T. C. ii. 375. ["It helpeth to nourish faith *engendereth*."] 376. ["If private reading only cannot ordinarily *engender* faith, I would

"know how public reading only can do it."] 376. ["The Lord's au- thorized ambassador, . . . without whose ministry, . . . faith cannot be *engendered*."] <sup>3</sup> T. C. ii. 378. ["I compared them" (the consideration of the creatures with the reading of the Scriptures) "in that, *both nourish- ing faith, neither could ordinarily breed it.*"] <sup>4</sup> T. C. ii. 383. ["Of many brought to the light of the Gospel by reading only, he" (White) "maketh not, nor, as I am per- suaded, could make it appear. Although it be confessed that that may be done by the Lord's extra- ordinary working; which feedeth sometime with quails in the wil- derness."] ]

*The Fear of God may begin from hearing them.* 91

Law of God had been sometime missing, and was after found, the king, which heard it but only read, tare his clothes, and with tears confessed, "Great is the wrath of the Lord upon us, because our fathers have not kept his word to do after all things which are written in this book<sup>1</sup>." This doth argue, that by bare reading (for of sermons at that time there is no mention) true repentance may be wrought in the hearts of such as fear God, and yet incur his displeasure, the deserved effect whereof is eternal death. So that their repentance (although it be not their first entrance) is notwithstanding the first step of their reentrance into life, and may be in them wrought by the word only read unto them.

Besides, it seemeth that God would have no man stand in doubt but that the reading of Scripture is effectual, as well to lay even the first foundation, as to add degrees of farther perfection in the fear of God. And therefore the Law saith, "Thou shalt read this Law before all Israel, that men, women, and children may hear, yea even that their children which as yet have not known it may hear it, and by hearing it so read, may learn to fear the Lord<sup>2</sup>."

Our Lord and Saviour was himself of opinion, that they which would not be drawn to amendment of life by the testimony which Moses and the Prophets have given concerning the miseries that follow sinners after death, were not likely to be persuaded by other means<sup>3</sup>, although God from the very dead should have raised them up preachers.

Many hear the books of God and believe them not. Howbeit their unbelief in that case we may not impute unto any weakness or unsufficiency in the mean which is used towards them, but to the wilful bent of their obstinate hearts against it. With minds obdurate nothing prevaleth. As well they that preach, as they that read unto such, shall still have cause to complain with the Prophets which were of old, "Who will give credit unto our teaching<sup>4</sup>?" But with whom ordinary means will prevail, surely the power of the word of God, even without the help of interpreters in God's Church worketh mightily, not unto their confirmation alone which are converted, but also to their conversion which are not.

<sup>1</sup> 2 Chron. xxxiv. 18, 19, 21.  
<sup>2</sup> Deut. xxxii. 11-13.

<sup>3</sup> Luke xvi. 31.  
<sup>4</sup> [Is. liii. 4.]

BOOK V.  
Ch. xxii. 4.  
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92 *Difference of God's Word and Works as sources of Faith.*

BOOK V. It shall not boot them who derogate from reading to excuse  
Ch. xxv. 5, 6 it, when they see no other remedy, as if their intent were only  
to deny that *aliens* and strangers from the family of God are  
won, or that belief doth use to be wrought at the first in *them*,  
without sermons. For they know it is our custom of simple  
reading not for *conversion of infidels* estranged from the house  
of God, but for *instruction of men baptiz'd*, bred and brought  
up in the bosom of the Church, which they despise as a thing  
unefectual to save *such* souls. In *such* they imagine that God  
hath no ordinary mean to work faith without sermons.

[5.] The reason, why no man can attain belief by the bare  
contemplation of heaven and earth, is for that they neither are  
sufficient to give us as much as the least spark of light con-  
cerning the very principal mysteries of our faith; and what-  
soever we may learn by them, the same we can only attain to  
know according to the manner of natural sciences, which mere  
discourse of wit and reason findeth out, whereas the things  
which we properly believe be only such as are received upon  
the credit of divine testimony<sup>1</sup>. Seeing therefore that he  
which considereth the creatures of God findeth therein both  
these defects, and neither the one nor the other in Scriptures,  
because he that readeth unto us the Scriptures delivereth all  
the mysteries of faith, and not any thing amongst them all  
more than the mouth of the Lord doth warrant: it followeth  
in those two respects that our consideration of creatures and  
attention unto Scriptures are not in themselves, and without  
sermons, things of like disability to *breed or beget faith*.

[6.] Small cause also there is, why any man should greatly  
wonder as at an extraordinary work, if without sermons read-  
ing be found to effect thus much. For I would know by some  
special instance, what one article of Christian faith, or what  
duty required necessarily unto all men's salvation there is,  
which the very reading of the word of God is not *apt* to notify.  
Effects are miraculous and strange when they grow by un-  
likely means. But did we ever hear it accounted for a wonder,  
that he which doth read, should believe and live according to  
the will of Almighty God<sup>2</sup>? Reading doth convey to the

<sup>1</sup> [1<sup>st</sup> Divine Faith is an Assent on the Creed, p. 5. ed. 1692.]  
= unto something as Credible upon      <sup>2</sup> Exod. xxxiv. 7.  
= the Testimony of God. Pearson

mind that truth without addition or diminution, which Scripture hath derived from the Holy Ghost. And the end of all Scripture is the same which St. John proposeth in the writing of that most divine Gospel, namely Faith, and through faith Salvation<sup>1</sup>. Yea all Scripture is to this effect *in itself* available, as they which wrote it were persuaded<sup>2</sup>; unless we suppose that the Evangelist or others in speaking of their own intent to instruct and to save by writing, had a secret conceit which they never opened unto any, a conceit that no man in the world should ever be that way the better for any sentence by them written, till such time as the same might chance to be preached upon or alleged at the least in a sermon. Otherwise if he which writeth do that which is forcible in itself, how should he which readeth be thought to do that which in itself is of no force to work belief and to save believers?

[7.] Now although we have very just cause to stand in some jealousy and fear, lest by thus overvaluing their sermons, they make the price and estimation of Scripture otherwise notified to fall; nevertheless so impatient they are, that being but requested to let us know what causes they leave for men's encouragement to attend to the reading of the Scripture, if sermons only be the power of God to save every one which believeth; that which we move for our better learning and instruction's sake, turneth unto anger and choler in them, they grow altogether out of quietness with it, they answer fumingly that they are "ashamed to defile their pens with making answer to such idle questions<sup>3</sup>;" yet in this their mood they cast forth somewhat, wherewith under pain of greater displeasure we must rest contented. They tell us the profit of reading is singular, in that it serveth for a preparative unto sermons; it helpeth prettily towards the nourishment of faith which sermons have once engendered; it is some stay to his mind which readeth the Scripture, when he findeth the same things there which are taught in sermons, and thereby perceiveth how God doth concur in opinion with the preacher; besides it keepeth sermons in memory, and doth in that respect, although not feed the soul of man, yet help the retentive force of that stomach of the mind which receiveth ghostly

<sup>1</sup> John xx. 31.

<sup>2</sup> Prov. i. 2-4; Rom. i. 16; 2 Tim. iii. 15.

<sup>3</sup> T. C. lib. ii. p. 375.

BOOK V.  
Ch. xxii. 4.  
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food at the preacher's hand. But the principal cause of *writing* the Gospel was, *that it might be preached* upon or interpreted by public ministers apt and authorized thereunto<sup>1</sup>. Is it credible that a superstitious conceit (for it is no better) concerning sermons should in such sort both darken their eyes and yet sharpen their wits withal, that the only true and weighty cause why Scripture was written, the cause which in Scripture is so often mentioned, the cause which all men have ever till this present day acknowledged, this they should clean exclude as being no cause at all, and load us with so great store of strange concealed causes which did never see light till now? In which number the rest must needs be of moment, when the very chiefest cause of committing the sacred Word of God unto books, is surmised to have been, lest the preacher should want a text whereupon to scholy.

[8] Men of learning hold it for a slip in judgment, when offer is made to demonstrate that as proper to one thing which reason findeth common unto moe. Whereas therefore they take from all kinds of teaching that which they attribute to sermons, it had been their part to yield directly some strong reason why between *sermons alone* and *faith* there should be ordinarily that coherence which causes have with their usual effects, why a Christian man's belief should so naturally grow from sermons, and not possibly from any other kind of teaching.

In belief there being but these two operations, *apprehension*

<sup>1</sup> [The following are the words referred to: " (Dr. Whigitt) " add- eth, of taking away by this means "from the majesty of the Scriptures, and making them dumb, " &c. (amplified in the next division " by asking why the Scriptures were " then written? with other such " too too idle questions, which I am " ashamed to defile my pen with) " As if in that reading maketh men " fitter to hear the word preached, " and to seek after it, in that it help- " eth to nourish faith engendered, " in that it confirmeth a man in the " doctrine preached, when by read- " ing he perceiveth it to be as the " preacher taught, in that it renew- " eth the memory of that was preach- " ed, which otherwise would decay: " I say, as if in these respects, and " such like, the profit of reading, " and committing the word to writ- " ing, were not singular and inesti- " mable. Besides that it is not de- " nied, but the Lord may extraordi- " narily give faith by reading only: " although the order which God " hath put is to save by foolish- " ness (as it is esteemed) of preach- " ing. Beside also that it is absurd, " that the Doctor asketh, why else " the Gospel should be written? as " if there were no other cause of " writing of it, than that it should " be simply read: or as though the " principal cause was not that it " should be preached." T. C. li. 375.]



and assent, do only sermons cause belief, in that no other way is able to explain the mysteries of God, that the mind may rightly apprehend or conceive them as behoveth? We all know that many things are believed, although they be intricate, obscure, and dark, although they exceed the reach and capacity of our wits, yea although in this world they be no way possible to be understood. Many things believed are likewise so plain, that every common person may therein be unto himself a sufficient expounder. Finally, to explain even those things which need and admit explication, many other usual ways there are besides sermons. Therefore sermons are not the only ordinary means whereby we first come to apprehend the mysteries of God.

Is it in regard then of sermons only, that apprehending the Gospel of Christ we yield thereunto our unfeigned assent as to a thing infallibly true? They which rightly consider after what sort the heart of man hereunto is framed, must of necessity acknowledge, that whoso assenteth to the words of eternal life, doth it in regard of his authority whose words they are. This is in man's conversion unto God τὸ πρῶτον ἢ ἀρχὴ τῆς σωτηρίας, the first step wherewith his race towards heaven beginneth. Unless therefore, clean contrary to our own experience, we shall think it a miracle if any man acknowledge the divine authority of the Scripture, till some sermon have persuaded him thereunto, and that otherwise neither conversation in the bosom of the Church, nor religious education, nor the reading of learned men's books, nor information received by conference, nor whatsoever pain and diligence in hearing, studying, meditating day and night on the Law, is so far blest of God as to work this effect in any man; how would they have us to grant that faith doth not come but only by *hearing sermons*?

[9.] Fain they would have us to believe the Apostle St. Paul hath said that "it pleaseth God by the foolishness of preaching to save them which believe;"<sup>1</sup> and again, "How shall they call on him in whom they have not believed? how shall they believe in him of whom they have not heard? how shall they hear without a preacher? how shall men preach except they be sent?"<sup>2</sup>

<sup>1</sup> 1. Cor. i. 21.

<sup>2</sup> Rom. x. 14, 15.

BOOK V. To answer therefore both allegations<sup>1</sup> at once; the very  
 Ch. viii. substance of that they contain is in few but this. Life and  
 salvation God will have offered unto all; his will is that Gen-  
 tiles should be saved as well as Jews. Salvation belongeth  
 unto none but such \* as call upon the name of our Lord Jesus  
 "Christ!" Which nations as yet unconverted neither do  
 nor possibly can do till they believe. What they are to  
 believe, impossible it is they should know till they hear it.  
 Their hearing requireth our preaching unto them.

Tertullian<sup>2</sup>, to draw even Paynims themselves unto  
 Christian belief, willett the books of the Old Testament to  
 be searched, which were at that time in Ptolemy's library.  
 And if men did not list to travel so far though it were for  
 their endless good, he addeth that in Rome and other places  
 the Jews had synagogues whereunto every one which would  
 might resort, that this kind of liberty they purchased by  
 payment of a standing tribute, that there they did openly  
 \* read the Scriptures; and whosoever "will hear" saith  
 Tertullian, "he shall find God; whosoever will study to

<sup>1</sup> [View, &c. p. 4. T. C. l. 126. al. 139. "St. Paul saith that faith  
 " cometh by hearing, and hearing of  
 " the word preached; so that the  
 " ordinary and especial means to  
 " work faith by is preaching and  
 " not reading." Whigg. Def. 99;  
 T. C. ii. 375; Sampson in Strype,  
 An. iii. 1. 327.]  
<sup>2</sup> [1 Cor. i. 2.]  
 \* Apologet. c. 18. [in fine. "Quos  
 " diximus Praedicatores, Prophe-  
 " de officio profandi vocantur. Vo-  
 " ces eorum itemque virtutes quas  
 " ad fidem divitiis edebant, in  
 " thesauris literarum manent: nec  
 " istae nunc latent. Ptolemaeorum  
 " eruditissimus... libros a Judaeis  
 " quoque postulavit... Hodie apud  
 " Serapionem Ptolemaei bibliothecae  
 " cum ipsis Hebraicis literis exhi-  
 " bentur. Sed et Judaei palam  
 " lectitant, vectigalis libertas vulgo  
 " aditur, sabbatis omnibus qui au-  
 " dierit, inveniet Deum; qui etiam  
 " studuerit intelligere, cogetur et  
 " credere."]  
 \* This they did in a tongue  
 which to all learned men amongst  
 the heathens and to a great part of  
 the simplest was familiarly known:  
 as appeareth by a supplication offered  
 unto the emperor Justinian, wherein  
 the Jews make request that it might  
 be lawful for them to read the Greek  
 translation of the LXX interpreters  
 in their synagogues, as their custom  
 before had been. Authent. capit.  
 coll. 10. incipit. Aequum sane.  
 [\* De Hebraeis, Quomodo oporteat  
 " eos scripturas legere." \* Per inter-  
 " pellationes quae ad nos referuntur  
 " didicimus, quod ex ipsis quidam  
 " sola lingua tenebantur Hebraica,  
 " eaque utendum esse in sacrorum  
 " librorum lectione volunt; quidam  
 " etiam Graecam assuescentiam con-  
 " tendunt... Nos igitur de hac re  
 " edocti, meliores esse judicavimus  
 " eos qui Graecam etiam linguam  
 " in sacrorum librorum lectione vo-  
 " luerunt assumere, et (uno verbo)  
 " omnem denique linguam, quam  
 " locum accommodatiorem et magis  
 " familiarem reddat auditoribus." p. 622. ed. Paganini. 1775. The copy  
 in Godefroi's edition is very dif-  
 ferent.]

1 Cor. i. 21, and Rom. x. 14. not to be confuted to Sermons. 97

"know, shall be also fain to believe." But sith there is no likelihood that ever voluntarily they will seek instruction at our hands, it remaineth that unless we will suffer them to perish, salvation itself must seek them, it behoveth God to send them preachers, as he did his elect Apostles throughout the world.

There is a knowledge which God hath always revealed unto them in the works of nature. This they honour and esteem highly as profound wisdom; howbeit this wisdom saveth them not. That which must save believers is the *knowledge of the cross of Christ*, the only subject of all our preaching. And in their eyes what doth this seem as yet but folly? It pleaseth God by "the foolishness of preaching" to save. These words declare how admirable force those mysteries have which the world doth deride as follies; they shew that the *foolishness of the cross of Christ* is the *wisdom of true believers*; they concern the *object* of our faith, the *matter* preached of and believed in by Christian men<sup>1</sup>. This we know that the Grecians or Gentiles did account foolishness; but that they ever did think it a fond or unlikely way to seek men's conversion by sermons we have not heard. Manifest therefore it is that the Apostle applying the name of *foolishness* in such sort as they did must needs by "the foolishness of preaching" mean the doctrine of Christ, which we learn that we may be saved; but that sermons are the only manner of teaching whereby it pleaseth our Lord to save he could not mean.

In like sort where the same Apostle proveth that as well the sending of the Apostles as their preaching to the Gentiles was necessary, dare we affirm it was ever his meaning, that unto their salvation who even from their tender infancy never knew any other faith or religion than only Christian, no *kind* of teaching can be available saving that which was so needful for the first universal conversion of Gentiles hating Christianity; neither the *sending* of any sort allowable in the one case, except only of such as had been in the other also most fit and worthy instruments?

Belief in all sorts doth come by hearkening and attending

<sup>1</sup> The Apostle useth the word εἰσαγγελία, and not εἰσαγωγή.  
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Ch. 140, 141.

to the word of life. Which word sometime proposeth and preacheth itself to the hearer; sometime they deliver it whom privately zeal and piety moveth to be instructors of others by conference; sometime of them it is taught whom the Church hath called to the public either reading thereof or interpreting. All these tend unto one effect; neither doth that which St. Paul or other Apostles teach, concerning the necessity of *such teaching as theirs was, or of sending such as they were for that purpose unto the Gentiles*, prejudice the efficacy of *any other way of public instruction*, or enforce the utter disability of any other men's vocation thought requisite in this Church, for the saving of souls, where means more effectual are wanting.

[10.] Their only proper and direct proof of the thing in question had been to shew, in what sort and how far man's salvation doth necessarily depend upon the knowledge of the word of God; what conditions, properties, and qualities there are, whereby sermons are distinguished from other kinds of administering the word unto that purpose; and what special property or quality that is, which being no where found but in sermons, maketh them effectual to save souls, and leaveth all other doctrinal means besides destitute of vital efficacy. These pertinent instructions, whereby they might satisfy us and obtain the cause itself for which they contend, these things which only would serve they leave, and (which needeth not) sometime they trouble themselves with fretting at the ignorance of such as withstand them in their opinion; sometime they<sup>1</sup> fall upon their poor brethren which can but read, and against them they are bitterly eloquent.

If we allege what the Scriptures themselves do usually speak for the saving force of the word of God, not with restraint to any one certain kind of delivery, but howsoever the same shall chance to be made known, yet by one trick

<sup>1</sup> T. C. lib. ii. p. 373. "This  
"tail of Readers." "The Bishops"  
"more than beggerly presents."  
"These rascal ministers." [The  
whole passage is, "So I trust ap-  
peareth that this tail of reading  
"ministers ought to be cut off; and  
"that they are nose of those princely  
"gifts which our Saviour Christ  
"ascended into heaven sendeth unto  
"his Church, but the bishops' (to  
"speak no grievousler of them)  
"more than beggerly presents."  
And a little before, "The Prophet  
"calleth the rascal ministers of his  
"time, dumb dogs."] ]

they limit what is said of God's Word, to Sermons. 99

or other they always restrain it unto sermons. Our Lord and Saviour hath said<sup>1</sup>, "Search the Scriptures, in them ye think to have eternal life." But they tell us, he spake to the Jews, which Jews before *had heard his Sermons*<sup>2</sup>; and that peradventure it was his mind they should search, not by reading, nor by hearing them read, but by "attending" whensoever the Scriptures should happen to be alleged "in Sermons."

Furthermore, having received apostolic doctrine, the Apostle St. Paul hath taught us to esteem the same as the supreme rule whereby all other doctrines must for ever be examined<sup>3</sup>. Yea, but inasmuch as the Apostle doth there speak of that he had preached, he "flatly maketh" (as they strangely affirm) "his Preachings or Sermons the rule whereby to examine all." And then I beseech you what rule have we whereby to judge or examine any? For if sermons must be our rule, because the Apostles' sermons were so to their hearers; then, sith we are not as they were hearers of the Apostles' sermons, it resteth that either the sermons which we hear should be our rule, or (that being absurd) there will (which yet hath greater absurdity) no rule at all be remaining for trial, what doctrines now are corrupt, what consonant with heavenly truth.

Again, let the same Apostle acknowledge "all Scripture profitable to teach, to improve, to correct, to instruct in righteousness"<sup>4</sup>. Still notwithstanding we err, if hereby we presume to gather, that Scripture read will avail unto any one of all these uses; they teach us the meaning of the words to be, that so much the Scripture can do if the minister that way apply it in his sermons, otherwise not.

Finally, they never bear sentence which mentioneth the

<sup>1</sup> John v. 39. "sermons."  
<sup>2</sup> T. C. 115. ii. p. 377. ["When our Saviour biddeth the Jews search the Scriptures, he referreth them by that search to judge of the doctrine he had preached before; which proveth no fruit of reading when there is no preaching. Beside that, it will be hard for him, to refer the word *search* unto reading only; as if one could not search the Scriptures, when he attendeth to them alleged in  
<sup>3</sup> Gal. i. 8. 9. [The words of T. C. are, "He doth flatly make his preaching the rule to examine other preachings by." ii. 377.]  
<sup>4</sup> 2 Tim. iii. 16. [T. C. ubi supr. The place of Timothy being, as I have shewed, of the proper duties of the minister of the word in preaching, making no manner of mention of reading, is alleged without all judgment.]

book v. Word or Scripture, but forthwith their glosses<sup>1</sup> upon it are, Ch. xxii. 26. the Word "preached," the Scripture "explained or delivered unto us *in sermons*." Sermons they evermore understand to be that Word of God, which alone hath vital operation; the dangerous sequel of which construction I wish they did more attentively weigh. For sith speech is the very image whereby the mind and soul of the speaker conveyeth itself into the bosom of him which heareth, we cannot choose but see great reason, wherefore the word that proceedeth from God, who is himself very truth and life, should be (as the Apostle to the Hebrews noteth) lively and mighty in operation, "sharper than any two-edged sword<sup>2</sup>." Now if in this and the like places we did conceive that our own sermons are that strong and forcible word<sup>3</sup>, should we not hereby impart even the most peculiar glory of the word of God unto that which is not his word? For touching our sermons, that which giveth them their very being is the wit of man<sup>4</sup>, and therefore

<sup>1</sup> [Written *glosses*, A. C.: v. liii. 14] 1856.  
<sup>2</sup> Heb. iv. 12. "We  
<sup>3</sup> [Chr. Letter, p. 22. "We  
 "bencherch you . . . to teach us by  
 "sonde demonstration, that a man  
 "can preach the pure word of God  
 "by his owne naturall wit, without  
 "a gift supernaturall of the spirit to  
 "give him utterance, and to speak  
 "the words as he ought to speake?"  
 "If all that a man preache be the  
 "pure words of God, what deroga-  
 "tion is it to call such a man's ser-  
 "mons or preachings the strong  
 "and forcible worde?"  
 Hooker, MS. note. "If sermons  
 "be the word of God in the same  
 "sense that Scriptures are his word,  
 "if there be no difference between  
 "preaching and prophesying, noe  
 "ods between thapostles of Christ  
 "and the preaching ministers of  
 "every congregation, as touching  
 "that forme of delivering doctrine  
 "we did except both the speeches  
 "and writings of thapostles from  
 "possibility of error, then must  
 "we hold that Calvin's sermons  
 "are holie Scripture. You would  
 "not have homilies read in the  
 "Church, because nothing should  
 "be there read but the word of  
 "God. How shall this stand with  
 "your doctrine that sermons are  
 "God's word no lesse than Scrip-  
 "tures? You taught before, that  
 "the Church and all men's doc-  
 "trine must be tried by the word  
 "of God. Whereby if you under-  
 "stand sermons, it were good you  
 "told us whose sermons. Cal-  
 "vin's homilies read in churches.  
 "This epistle not like St. Paule's,"  
 Again, in p. 21. "Have you so  
 "long magnified the word of God  
 "to bring the matter unto this  
 "issue that your own sermons are  
 "that word? Are you not contented  
 "to have them taken for his word  
 "in regard of conformity therewith,  
 "unlesse they be honored and  
 "held of as great autoritie as if  
 "they had come from the very  
 "mouth of Christ himself or of  
 "Christ's Apostles? If this be your  
 "meaning, let the people applaude  
 "unto you, and when you speake,  
 "cry mainly out, The voice of God  
 "and not of man."  
 [Chr. Letter, p. 21. "Here,  
 "Mal. Hoo, we are hampered with  
 "your words, because they seeme  
 "to us contrarie to the judgment of

they oftentimes accordingly taste too much of that over  
 corrupt fountain from which they come. In our speech of  
 most holy things, our most frail affections many times are  
 bewrayed.

Wherefore when we read or recite the Scripture, we then  
 deliver to the people *properly* the word of God. As for our  
 sermons, be they never so sound and perfect, his word they  
 are not as the sermons of the prophets were; no, they are  
 but ambiguously termed his word, because his word is com-  
 monly the subject whereof they treat, and must be the rule  
 whereby they are framed. Notwithstanding by these and the  
 like shifts they derive unto sermons alone whatsoever is  
 generally spoken concerning the word.

[11.] Again, what seemeth to have been uttered concerning  
 sermons and their efficacy or necessity, in regard of divine  
 Matter, and must consequently be verified in sundry other  
 kinds of teaching, if the Matter be the same in all; their use  
 is to fasten every such speech unto that one only Manner of  
 teaching which is by sermons, that still sermons may be all  
 in all. Thus<sup>1</sup> because Salomon declareth that the people  
 decay or "perish" for want of knowledge, where<sup>2</sup> no "pro-  
 phesying" at all is, they gather that the hope of life and  
 salvation is cut off, where preachers are not which *prophecy*  
*by sermons*, how many soever they be in number that read  
 daily the word of God, and deliver, though in other sort, the  
 selfsame matter which sermons do. The people which have

"our Church. We therefore desire  
 "you hartlie to resolve us, what  
 "you meane in this place by . . . the  
 "being of a sermon, whether the  
 "logical and dialectical frame by  
 "which men contrive their matter  
 "in such and such a forme; or, &c.  
 ". . . If you meane the former, then  
 "everie declamation and formall  
 "oration in the schooles may be  
 "called sermons: for these are  
 "framed of the meere wit of man."  
 Hooker, MS. note. "Sermons are  
 "framed by the witt of man; there-  
 "fore all things framed by man's  
 "witt are sermons. If this be your  
 "skill in reasoning, let a whole  
 "barrow be a sermon. For it is a  
 "thing made by man's witt."] 1

<sup>1</sup> [T. C. i. 126. al. 159. "It  
 "may be that God doth sometimes  
 "work faith by reading only, espe-  
 "cially where preaching cannot be;  
 "and so he doth sometimes without  
 "reading, by a wonderful work of  
 "his spirit; but the ordinary ways  
 "whereby God regenerateth his  
 "children is by the word of God  
 "which is preached. And there-  
 "fore Salomon saith, that where  
 "prophecy (which is not a bare  
 "reading, but an exposition and  
 "application of the Scriptures)  
 "faileth, there the people perish."  
 Comp. Whigg. Def. 572.] T. C. ii.  
 381.  
<sup>2</sup> Prov. xxix. 18.

BOOK V. no way to come to the knowledge of God, no prophesying, CH. 226. 14. no teaching, perish. But that they should of necessity perish, where any one way of knowledge lacketh, is more than the words of Salomon import.

[12.] Another usual point of their art in this present question, is to make very large and plentiful discourses<sup>1</sup> how Christ is by sermons lifted up *higher* and made *more* apparent to the eye of faith; how the savour of the word<sup>2</sup> is *more* sweet being brayed, and *more* able to nourish being divided by preaching<sup>3</sup>, than by only reading proposed; how sermons are the keys of the kingdom of heaven<sup>4</sup>, and do open the Scriptures, which being but read, remain *in comparison* still clasped; how God<sup>5</sup> giveth *richer* increase of grace

<sup>1</sup> T. C. [i. 126. al. 159. "To know that the word of God preached hath more force, and is more effectual than when it is read, it is to be observed whereunto the preaching is compared. It is called a lifting or heaving up of our Saviour Christ. Like unto the displaying of a banner, as the serpent was lift up in the wilderness." Comp. Def. 571.] T. C. ii. 378, 9.

<sup>2</sup> 1 Cor. ii. 14-16. [T. C. i. 126. ap. Whigg. Def. 571. "It is called also a sweet savour, and therefore as the spices being brayed and panned, smell sweeter and stronger than when they be whole and unbroken; so the word by interpretation being broken and bruised carrieth a sweeter savour unto the understanding, &c." Comp. T. C. ii. 379, by which it appears that in his second edition, p. 159, he substituted another figure, that of opening a door, for this of aromatic spices.]

<sup>3</sup> 2 Tim. ii. 15. [T. C. i. 126. al. 159. "The same also may be said in that the preaching is called a 'cutting' of the word of God: for as when the meat is cut and shred, it nourisheth more than when it is not so: so likewise it is in preaching and reading." Def. 571; T. C. ii. 379.]

<sup>4</sup> Matt. xvi. 19. [T. C. i. 159.

"To this also may be well referred that the preaching is called of St. Luke (xxiv. 32.) an *opening* of the Scriptures; whereby it is declared that they be as it were shut, or clasped, or sealed up until such time as they be by exposition or declaration opened." ii. 380. "For this cause are the ministers of the word said to have the keys of the kingdom of heaven: for that without their ministry of preaching the kingdom of heaven is as it were locked."]

<sup>5</sup> 1 Cor. iii. 6. [Adm. ap. Whigg. Def. 580. "By this book have reading is good tilling, and single service saying is excellent husbanding," with a reference to 1 Cor. iii. 5; Whiggitt (Answer, ap. Def. 581), remarks on this, "Be like because there is mention made of tilling in the next verse of that chapter, therefore you quote it in the margin, missing only the line: for this is your usual manner: if you have but one word in a text which you use in your book, you quote the place, as though it made for your purpose." T. C. i. 126. al. 159. "That which is brought for the authors of the Admonition, and so scornfully hurled away of M. Doctor, that S. Paul compareth the preaching unto planting and watering, is a very notable place



to the ground that is planted and watered by preaching, than by bare and simple reading. Out of which premises declaring how attainment unto life is *easier* where sermons are, they conclude an *impossibility*<sup>1</sup> thereof where sermons are not.

Alcidamas the sophister<sup>2</sup> hath many arguments, to prove that voluntary and extemporal far excelleth premeditated speech. The like whereunto and in part the same are brought by them, who commend sermons, as having (which all men I think will acknowledge) sundry<sup>3</sup> peculiar and proper virtues, such as no other way of teaching besides hath. Aptness to follow particular occasions presently growing, to put life into words by countenance, voice, and gesture, to prevail mightily in the sudden affections of men, this sermons may challenge. Wherein notwithstanding so eminent properties whereof lessons are haply destitute, yet lessons being free from some inconveniences whereunto sermons are more subject, they may in this respect no less take, than in other they must give the hand which betokeneth preeminence. For there is nothing which is not someway excelled even by that which it doth excel. Sermons therefore and Lessons may each excel other in some respects, without any prejudice unto either as touching that vital force which they both have in the work of our salvation.

<sup>1</sup> to prove that there is no salvation without preaching." Def. 572.  
<sup>2</sup> S. Paul saith, 'I have plained, Apollo's watered, but God gave the increase.' Ergo there is no salvation without preaching: is not this good stuff, and a strong argument to build a matter of salvation upon?" See also T. C. ii. 365.  
<sup>3</sup> No salvation to be looked for, where no preaching is." T. C. lib. ii. p. 380. (and i. 126, al. 159, and i. 173.)  
<sup>4</sup> Unless the Lord work miraculously and extraordinarily, (which is not to be looked for of us,) the bare reading of the Scriptures without the preaching cannot deliver so much as one poor sheep from destruction." And Petition of the Communitie to Q. Eliz. (1588.) "We pray your Highness most humbly upon our knees, that for the redress of this our woeful case, you would not send us to the Bishops of this land;... because by the space of this nine and twenty years their unfaithfulness hath manifestly appeared, in that they... either said we were already sufficiently provided for, or that it were an impossible thing to establish a preaching ministry; as if they should say, it were not possible for us to be saved." And the same in the leading topic of the "Complaint of the Commonalty by way of Supplication to the High Court of Parliament," which follows in the same pamphlet.  
<sup>5</sup> [Ad calcem Isocratis; ed. Aldin. p. 98-101; ed. Bekker. vii. 42.]  
<sup>6</sup> T. C. lib. ii. p. 395.

BOOK V.  
 CH. XXII. 103

BOOK V.  
Ch. xxi.

[13.] To which effect when we have endeavoured as much as in us doth lie to find out the strongest causes wherefore they should imagine that reading is itself so unavailable, the most we can learn at their hand is, that <sup>1</sup>sermons are "the ordinance of God," the Scriptures "dark," and the labour of reading "easy."

First therefore as we know that God doth aid with his grace, and by his special providence evermore bless with happy success those things which himself appointeth, so his Church we persuade ourselves he hath not in such sort given over to a reprobate sense, that whatsoever it deviseth for the good of the souls of men, the same he doth still accurse and make frustrate.

Or if he always did defeat the ordinances of his Church, is not reading the ordinance of God?<sup>2</sup> Wherefore then should we think that the force of his secret grace is accustomed to bless the labour of dividing his word according unto each man's private discretion in public sermons, and to withdraw itself from concurring with the public delivery thereof by such selected portions of Scripture, as the whole Church hath solemnly appointed to be read for the people's good, either by ordinary course, or otherwise, according to the exigence of special occasions? Reading (saith Isidore<sup>3</sup>) is to the hearers no small edifying. To them whose delight and meditation is

<sup>1</sup> [Whig. Def. 277, 18. "I make this only difference betwixt homilies and sermons, that the one is pronounced within the book, the other not so. If you object and say that the preacher is directed by the Spirit of God, I will answer that the writers of homilies be so likewise. And what can you allege in this point for the one that I cannot allege for the other? The promise of the assistance of God's Spirit is as well given to him that writeth homilies, and to those that hear them, as it is to such as study for their sermons, and such as hear them."] T. C. ii. 396. ["As if he had said, the Lord will give testimony to his word, as well by the means which men have devised, as that him-  
self hath ordained."] [See Def. 577.]  
<sup>2</sup> De Eccles. Offic. lib. i. c. 10.  
[<sup>3</sup> Est autem lectio non parva auditorum edificatio. Unde oportet ut quando psallitur, ab omnibus psallatur; cum oratur, oretur ab omnibus; quando lectio legitur, factio silentio, atque audiat a cunctis. Nam et si tunc super-veniat quique cum lectio celebratur, adoret tantum Deum, et prae-signata fronte aures sollicito accommodet. Patet tempus orandi cum omnes orant, et patet tempus cum volueris orare privatim. Ob-temperatio orationis, ne perdiseris lectionem." p. 583. ed. Du Breal. Paris, 1601.]



BOOK V.  
Ch. xxii. 14.

[14.] Touching *hardness* which is the second pretended impediment<sup>1</sup>, as against Homilies being plain and popular instructions it is no bar, so neither doth it infringe the efficacy no not of Scriptures although but read. The force of reading, how small soever they would have it, must of necessity be granted sufficient to notify that which is plain or easy to be understood. And of things necessary to all men's salvation we have been hitherto accustomed to hold (especially sithence the publishing of the Gospel of Jesus Christ, whereby the simplest having now a key unto knowledge which the Eunuch in the Acts did want<sup>2</sup>, our children may of themselves

<sup>1</sup> T. C. lib. ii. p. 383. [Where confessing the word preached and read all one, I shew notwithstanding that as the fire stirred giveth more heat, so the word as it were blown by preaching flameth more in the hearers then when it is read; he answereth that this is to join with the Papists in condemning the Scriptures of obscurity; but reason he can shew none; and it is all one as if one should be charged to have said that the sun is dark, for that he affirmeth it lighter at noonday than at the sunrising. Then he must understand that we place not this difference of lightness in the word, which is always in itself most lightest, read and preached; but partly in the darkness of our understanding, which without the aid of preaching cannot come to sufficient knowledge of it.] 384. [The cause why the eunuch (in Acts viii.) could not understand, is assigned; for that he had no teacher to shew him the way. Whereby followeth . . . that a man cannot ordinarily not only come to salvation, but not so much as to a sufficient knowledge of it without preaching.] 392. [That he saith of dissent with myself (Def. 784.) for that saying somewhere (T. C. l. 12; al. 216.) that have reading without a ment; I say in another place, (l. 158. al. 197.) that the word of God is easy, giving understanding to idiots, is frivolous. If it be easy and give understanding by preaching and reading together, although not so by reading only, that standeth which I have set down.]  
<sup>2</sup> Acts viii. 31.  
<sup>3</sup> [Referring to T. C. l. 126. Of infinite examples take one, of the eunuch, which . . . was reading of the Prophet Esay, yet he believed not until Philip came and preached unto him." See also Sampson's Preface to a Supplication, &c. (1584) in Strype, An. iii. l. 337. "We do now complain of the danger of the loss of our souls, and of salvation, through this want of teaching which we now do suffer. There are whole thousands of us left untaught: yea by trial it will be found, that there are in England whole thousands of parishes destitute of this necessary help to salvation; that is, of diligent preaching and teaching. Salvation is promised to them only which do believe; but we cannot believe on him of whom we do not hear; we cannot hear without a preacher, as the Apostle doth say. It is preaching, and not simply reading, which is required for having of faith. The reader may himself read without understanding, as the eunuch did; and likewise may the hearer hear the thing read, and not understand it. That eunuch had not

by reading understand that, which he without an interpreter could not) they are in Scripture plain and easy to be understood. As for those things which at the first are obscure and dark, when memory hath laid them up for a time, judgment afterwards growing explaineth them. Scripture therefore is not so hard, but that the only reading thereof may give life unto willing hearers.

[15.] The "easy"<sup>1</sup> performance of which holy labour is in like sort a very cold objection to prejudice the virtue thereof. For what though an infidel, yea though a child may be able to read? There is no doubt, but the meanest and worst amongst the people under the Law had been as able as the priests themselves were to offer sacrifice. Did this make sacrifice of no effect unto that purpose for which it was instituted? In religion some duties are not commended so much by the hardness of their execution, as by the worthiness and dignity of that acceptation wherein they are held with God.

We admire the goodness of God in nature, when we consider how he hath provided that things most needful to preserve this life should be most prompt and easy for all living creatures to come by. Is it not as evident a sign of his wonderful providence over us, when that food of eternal life, upon the *utter want* whereof our endless death and destruction necessarily ensueth, is prepared and always set in such a readiness, that those very means than which nothing is more easy may suffice to procure the same? Surely if we perish it is not the lack of scribes and learned expounders that can be our just excuse. The word which saveth our souls is near us; we need for knowledge but<sup>2</sup> to read and live. The man which readeth the word of God the word itself doth pronounce blessed, if he also observe the same.

[16.] Now all these things being well considered, it shall be no intricate matter for any man to judge with indifferency, on which part the good of the Church is most conveniently sought; whether on ours whose opinion is such as hath been shewed, or else on theirs, who leaving no ordinary way of

<sup>1</sup> full faith wrought in him, but by "hearing Philip's preaching to him, "and opening to him the meaning of the Scripture, which he had read before: for then the Holy

<sup>2</sup> Ghost did work faith in his "heart." [See hereafter, ch. xxxi. § 2. Apoc. i. 3.]

BOOK V.  
Ch. xxx. 15.

BOOK V.  
CH. 108. 17

salvation for them unto whom the word of God is but only read, do seldom name them but with great disdain and contempt who execute that service in the Church of Christ<sup>1</sup>. By means whereof it hath come to pass, that churches, which cannot enjoy the benefit of usual preaching, are judged as it were even forsaken of God, forlorn, and without either hope or comfort: contrariwise those places which every day for the most part are at sermons as the flowing sea, do both by their emptiness at times of reading, and by other apparent tokens, shew to the voice of the living God this way sounding in the ears of men a great deal less reverence than were meet.

[17.] But if no other evil were known to grow thereby, who can choose but think them cruel which doth hear them so boldly teach<sup>1</sup>, that if God (as to Him there is nothing impossible) do haply save any such as continue where they have all other means of instruction, but are not taught by continual preaching, yet this is miraculous, and more than the fitness of so poor instruments can give any man cause to hope for; that sacraments are not effectual to salvation, except men be instructed by preaching before they be made partakers of them<sup>3</sup>; yea, that both sacraments and prayers also, where sermons are not, do not only not feed, but are ordinarily to

<sup>1</sup> T. C. lib. ii. p. 363. ["These *usefull readers*... Non-residence would bring little either to filling of coffers, or bathing of them in the delights of the world, or to what other thing soever they in their absence propound, unless there were such *Awagry Awights*, as would for a crust of bread supply their absence. Now for removing of *these swagings* out of the church ministry, &c.] *ibid.* 373. [see above, § 10.]  
<sup>2</sup> Pag. 364. ["Bare reading is not able, without God's extraordinary work, to deliver one soul." Prayers and sacraments, forasmuch as they take effect by the preaching of the word, where that is not these do not only not feed, but are ordinarily to further condemnation."] 371. ["It is not denied but the Lord may *extraordinarily* give faith by reading only."] 380. ["Some of these" (planting, watering, &c.) "in some degree, or all *extraordinarily*, may be done by "bare reading."] 383. [see above, § 3, p. 90, note 4.] 384. [see above, § 14, p. 106, note 1.]  
<sup>3</sup> Page 392. [Whig. Def. 284. "You say that there is not enough in the reading of the Scriptures to keep the people from fashismen. . . . It is a popish and an ungodly opinion, contrary to the worthiness and profitableness of the Scriptures." T. C. ii. 392. "It is well with us, and the Scriptures keep their honour, if they bring to the elect salvation, used and applied as the order which the Lord hath set requireth. Unless peradventure he will say that the holy Sacraments lose their honour, when it is said they are not effectual to salvation, without men be instructed by preaching before they be partakers of them."] 393.

and those who have no Preaching Minister disheartened. 109

"further condemnation?" What man's heart doth not rise at the mention of these things? BOOK V.  
Ch. xxii. 17.

It is true that the weakness of our wits and the dulness of our affections do make us for the most part, even as our Lord's own disciples were for a certain time, hard and slow to believe what is written. For help whereof expositions and exhortations are needful, and that in the most effectual manner. The principal churches throughout the land, and no small part of the rest, being in this respect by the goodness of God so abundantly provided for, they which want the like furtherance unto knowledge, wherewith it were greatly to be desired that they also did abound, are yet we hope not left in so extreme destitution, that justly any man should think the ordinary means of eternal life taken from them, because their teaching is in public for the most part but by reading. For which cause amongst whom there are not those helps that others have to set them forward in the way of life, such to dishearten with fearful sentences, as though their salvation could hardly be hoped for, is not in our understanding so consonant with Christian charity<sup>1</sup>.

<sup>1</sup> Page 96. [See above, p. 108, note 2. See also Fenry's "Exhortation unto the governors and people of her Majesty's country of Wales, to labour earnestly to have the preaching of the Gospel planted among them;" 1581; p. 5. "If you will embrace Christ, and have pardon of your sins by his passion, you must have that brought to pass by preaching. Christ, I grant, may be otherwise taught, but, as the Apostle saith, not as the truth is in Jesus: and therefore without comfort, and without salvation." And p. 12. "Enquire none of the days of heaven, which are past, which were before you, since the day that Adam fell from his integrity: demand from the one end of heaven unto the other, and all with one consent will answer, that from Adam to Noah, from Noah to Moses, from Moses unto Jesus Christ, from his blessed appearing in the flesh unto the present hour, no face of a true Church apparent without preaching; no ordinary salvation without preaching; and

"this decree shall never be changed. I do not say but that the Lord may if he will save those, who never heard nor shall hear a sermon in all their lives. But, wretches as we are, what is that to us? We have no warrant to hope for any such salvation." And p. 14. "Verily, the Devil himself may as well hope to be saved as you can, who never saw the beauty of their feet that bring salvation." And p. 60. "The people living under our readers, though they faithfully execute their ministry, cannot hope for eternal life." [<sup>2</sup> If ever we mind such a reformation, as God shall thereby be glorified, and his Church edified, we must utterly renounce all the unlearned pastors, as men by no means to be tolerated to have any charge over the Lord's Stock." Learned Discourse of Eccl. Government, quoted in Bridges' Defence, p. 478; who produces also the following passage from Harrison (the Brownist) against Cartwright; "I

BOOK V. We hold it safer a great deal and better to give them encouragement<sup>1</sup>; to put them in mind that it is not the deepness of their knowledge, but the singleness of their belief, which God accepteth<sup>2</sup>; that they which "hunger and thirst after righteousness shall be satisfied<sup>3</sup>;" that no imbecility of means can prejudice the truth of the promise of God herein<sup>4</sup>; that the weaker their helps are, the more their need is to sharpen the edge of their own industry<sup>5</sup>; and that painfulness by feeble means shall be able to gain that, which in the plenty of more forcible instruments is through sloth and negligence lost<sup>6</sup>.

[18.] As for the men, with whom we have thus far taken pains to confer about the force of the word of God, either read by itself, or opened in sermons; their speeches concerning both the one and the other are in truth such, as might give us very just cause to think, that the reckoning is not great which they make of either. For howsoever they have been driven to devise some odd kinds of blind uses, whereunto they may answer that reading doth serve, yet the reading of the word of God in public more than their preachers' bare text, who will not judge that they deem needless; when if we chance at any time to term it *necessary*<sup>7</sup>, as being a thing which God himself did institute amongst the Jews for purposes that touch as well us as them; a thing which the Apostles commend under the Old, and ordain under the New Testament; a thing whereof the Church of God hath ever since the first beginning reaped singular commodity; a thing which without exceeding great detriment no Church can omit: they only are the

<sup>1</sup> would say, there were holiness in the dumb ministry, if all the dumb ministers were hanged up in the churches and public assemblies, for a warning and terror to the rest, that are ready to enter such a function: then indeed there were a holy sign and remembrance of judgment against such wretches: but other holiness have they none in them." "We'll fare these our brethren the Learned Discoverers, that are somewhat more pitiful to the poor unlearned pastors, not to hang them up by the neck, as thieves and robbers, but to turn them out to beg their bread, with their wives and children, like wretches, rogues, and vagabonds. "And this is the milder sort of these our brethren." Bridges, Def. 480.]  
<sup>2</sup> Eccles. ii. 26, 27; Matt. xii. 30.  
<sup>3</sup> 1 Tim. i. 5; Romans xiv. 1;  
<sup>4</sup> 1 Thess. iii. 10.  
<sup>5</sup> Matt. v. 8.  
<sup>6</sup> Phil. i. 6; 1 Pet. v. 10; Matt. iii. 9.  
<sup>7</sup> 1 Thess. iv. 18; Heb. x. 24; Jude 20, 21; 1 Pet. iv. 10.  
<sup>8</sup> Luke xi. 31.  
<sup>9</sup> [Whigg. Def. 372. "Both reading and preaching be necessary in the Church, and most profitable."]



men that ever we heard of by whom this hath been crossed and gainsaid, they only the men which have given their peremptory sentence to the contrary. "It is untrue that simple reading is necessary in the Church!" And why untrue? Because "although it be very convenient which is used in some churches, where before preaching-time the church assembled hath the Scriptures read in such order that the whole canon thereof is oftentimes in one year run through; yet a number of churches which have no such order of simple reading cannot be in this point charged with breach of God's commandment, which they might be if simple reading were necessary." A poor, a cold, and an hungry cavil!<sup>1</sup> Shall we therefore to please them change the word "necessary," and say that it hath been a commendable order, a custom very expedient, or an ordinance most profitable (whereby they know right well that we mean exceedingly behoveful) to read the word of God at large in the church, whether it be as our manner is, or as theirs is whom they prefer before us? It is not this that will content or satisfy their minds. They have against it a marvellous deep and profound axiom, that "Two things to one and the same end cannot but very improperly be said most profitable."<sup>2</sup> And therefore if preaching be "most profitable" to man's salvation, then is not reading; if reading be, then preaching is not.

[19.] Are they resolved then at the leastwise, if preaching be the only ordinary mean whereby it pleaseth God to save our souls, what kind of preaching it is which doth save? Understand they how or in what respect there is that force and virtue in preaching? We have reason wherefore to make these demands, for that although their pens run all upon *preaching* and *sermons*, yet when themselves do practise that whereof they write, they change their dialect, and those words they shun as if there were in them some secret sting. It is not their phrase as if they "preach," or to give to their own instructions and exhortations the name of sermons; the pain they take themselves in this kind is either "opening," or "lecturing," or "reading," or "exercising," but in no case "preaching."

<sup>1</sup> T. C. lib. ii. p. 381.      "Jura calumnia delitescas."  
<sup>2</sup> [Cicero] pro A. Caelina, 21.      T. C. lib. ii. p. 382.

BOOK V. And in this present question they also warily protest, that  
 CL. xxi. 19 what they ascribe to the virtue of preaching, they still mean  
 it of "good preaching".<sup>1</sup> Now one of them saith that a good  
 sermon must "expound" and "apply" a "large" portion of  
 the text of Scripture at one time.<sup>2</sup> Another<sup>3</sup> giveth us to  
 understand, that sound preaching "is not to do as one did  
 "at London, who spent the most of his time in invectives  
 "against good men, and told his audience how the magistrate  
 "should have an eye to such as troubled the peace of the  
 "Church." The best of them hold it for no good preaching  
 "when a man endeavoureth to make a glorious show of elo-

<sup>1</sup> T. C. lib. ii. p. 385.  
<sup>2</sup> Complaint of the Commonalty.  
<sup>3</sup> Some take but one word for their text, and afterwards run into the mountains, that we cannot follow them, not knowing how they went up, or how they will come down again: whereas if they had taken a good portion of the text, and had naturally expounded and profitably applied the same, by occasion of that large text, we should have remembered a good part of the sermon long time after."  
<sup>4</sup> Dr. Some's Painter, p. 21. [The tract here quoted is, "M. Some laid open in his colours: wherein the indifferent reader may easily see, how wretchedly and loosely he hath handled the cause against M. Peery. Done by an Oxford man, to his friend in Cambridge." No date nor printer's name. Some was Master of Peterhouse, Cambridge, and his principles had been those of a moderate Puritan, of which party in the University Whisker seems to have been the head. In 1588, he published, "A godly Treatise containing and deciding certain questions moved of late in London and other places, touching the Ministry, Sacraments, and Church.... After the end of the book you shall find a Defence of such points as M. Peery hath dealt against, and a confutation of many gross errors breached in M. Peery's last treatise." The first part of this work had been published separately, May 5, and was met by "A Defence of that which hath been written in the questions of the ignorant ministry and the communicating with them. By John Peery." Some rejoined in September by the Defence above-mentioned: which rejoinder called forth the pamphlet quoted in the text. The place referred to is p. 21. "I speak here of sound preaching, i. e. of dividing the word aright, which the Apostle called *ἀποκρίσις*: I speak not of babbling, nor of handling a text with a currycomb: in that I join with M. Some with all my heart, and therefore I wish he had been with me the 10th of November last, at a certain Church by the Exchange, I think they call it Bartholomew church, where it may be his ears would have glowed, and if he durst have been so bold, I do not think but he would have condemned the preacher, and that worthily, for his babbling." (Note in margin. "This preacher, as I understood since, was M. Some himself.") For then he might have heard him fetch many vagaries, and spend the most of his time in invectives against good men; telling the audience to this effect: "that for the Papists, thanks be to God, we need not so greatly fear them.... but now the magistrate was only to cast his eye on the phantastical crew, such as troubled the peace of the church; otherwise there might fall out many mischiefs."]

*The Puritans challenged to define a good Sermon.* 113

"quence and learning, rather than to apply himself to the  
"capacity of the simple!"

BOOK V.  
Ch. xxii. 10.

But let them shape us out a good preacher by what  
pattern soever it pleaseth them best, let them exclude and  
inclose whom they will with their definitions, we are not  
desirous to enter into any contention with them about this,  
or to abate the conceit they have of their own ways, so that  
when once we are agreed what sermons shall currently pass  
for good, we may at the length understand from them what  
that is in a good sermon which doth make it the word of life  
unto such as hear. If substance of matter, evidence of things,  
strength and validity of arguments and proofs, or if any other  
virtue else which words and sentences may contain; of all this  
what is there in the best sermons being uttered, which they  
lose by being read? But they utterly deny that the reading  
either of scriptures or homilies and sermons can ever by  
the ordinary grace of God save any soul. So that although  
we had all the sermons word for word which James, Paul,  
Peter, and the rest of the Apostles made, some one of which  
sermons was of power to convert thousands of the hearers  
unto Christian faith; yea although we had all the instructions,  
exhortations, consolations, which came from the gracious lips  
of our Lord Jesus Christ himself, and should read them ten  
thousand times over, to faith and salvation no man could  
hereby hope to attain.

Whereupon it must of necessity follow, that the vigour  
and vital efficacy of sermons doth grow from certain accidents  
which are not in them but in their maker: his virtue, his  
gesture, his countenance, his zeal, the motion of his body, and  
the inflection of his voice who first uttereth them as his own,  
is that which giveth them the form, the nature, the very  
essence of instruments available to eternal life. If they like  
neither that nor this, what remaineth but that their final  
conclusion be, "sermons we know are the only ordinary  
"means to salvation, but why or how we cannot tell?"

[20.] Wherefore to end this tedious controversy, wherein  
the too great importunity of our over eager adversaries hath  
constrained us much longer to dwell, than the barrenness of  
so poor a cause could have seemed at the first likely either to

<sup>1</sup> T. C. lib. ii. p. 385.

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BOOK V. require or to admit, if they which without partialities and  
CH. VIII. 86. passions are accustomed to weigh all things, and accordingly  
to give their sentence, shall here sit down to receive our audit,  
and to cast up the whole reckoning on both sides; the sum  
which truth amounteth unto will appear to be but this, that  
as medicines provided of nature and applied by art for the  
benefit of bodily health, take effect sometimes under and  
sometimes above the natural proportion of their virtue, accord-  
ing as the mind and fancy of the patient doth more or less  
concur with them: so whether we barely read unto men the  
Scriptures of God, or by homilies concerning matter of belief  
and conversation seek to lay before them the duties which  
they owe unto God and man; whether we deliver them  
books to read and consider of in private at their own best  
leisure, or call them to the hearing of sermons publicly in the  
house of God; albeit every of these and the like unto these  
means do truly and daily effect that in the hearts of men for  
which they are each and all meant, yet the operation which  
they have in common being most sensible and most generally  
noted in one kind above the rest, that one hath in some men's  
opinions drowned altogether the rest, and injuriously brought  
to pass that they have been thought, not *less effectual* than  
the other, but without the other *uneffectual* to save souls.  
Whereas the cause why sermons only are observed to prevail  
so much while all means else seem to sleep and do nothing,  
is in truth nothing but that singular affection and attention  
which the people sheweth every where towards the one, and  
their cold disposition to the other; the reason hereof being  
partly the art which our adversaries use for the credit of their  
sermons to bring men out of conceit with all other teaching  
besides; partly a custom which men have to let those things  
carelessly pass by their ears, which they have oftentimes heard  
before, or know they may hear again whensoever it pleaseth  
themselves; partly the especial advantages which sermons  
naturally have to procure attention, both in that they come  
always new, and because by the hearer it is still presumed,  
that if they be let slip for the present, what good soever they  
contain is lost, and that without all hope of recovery. This is  
the true cause of odds between sermons and other kinds of  
wholesome instruction.

As for the difference which hath been hitherto so much defended on the contrary side, making sermons the only ordinary means unto faith and eternal life, sith this hath neither evidence of truth nor proof sufficient to give it warrant, a cause of such quality may with far better grace and conveniency ask that pardon which common humanity doth easily grant, than claim in challenging manner that assent which is as unwilling when reason guideth it to be yielded where it is not, as withheld where it is apparently due.

All which notwithstanding, as we could greatly wish that the rigour of this their opinion were allayed and mitigated, so because we hold it the part of religious ingenuity to honour virtue in whomsoever, therefore it is our most hearty desire, and shall be always our prayer unto Almighty God, that in the selfsame fervent zeal wherewith they seem to affect the good of the souls of men, and to thirst after nothing more than that all men might by all means be directed in the way of life, both they and we may constantly persist to the world's end. For in this we are not their adversaries, though they in the other hitherto have been ours.

XXIII. Between the throne of God in heaven and his Church upon earth here militant if it be so that Angels have their continual intercourse, where should we find the same more verified than in these two ghostly exercises, the one Doctrine, and the other Prayer? For what is the assembling of the Church to learn, but the receiving of Angels descended from above? What to pray, but the sending of Angels upward? His heavenly inspirations and our holy desires are as so many Angels of intercourse and commerce between God and us. As teaching bringeth us to know that God is our supreme truth; so prayer testifieth that we acknowledge him our sovereign good.

Besides, sith on God as the most high all inferior causes in the world are dependent; and the higher any cause is, the more it coveteth to impart virtue unto things beneath it; how should any kind of service we do or can do find greater acceptance than prayer, which sheweth our concurrence with him in desiring that wherewith his very nature doth most delight?

Is not the name of prayer usual to signify even all the service that ever we do unto God? And that for no other cause,

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BOOK V. as I suppose, but to shew that there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those "calves of men's lips<sup>1</sup>," those most gracious and sweet odours<sup>2</sup>; those rich presents and gifts, which being carried up into heaven<sup>3</sup> do best testify our dutiful affection, and are for the purchasing of all favour at the hands of God the most undoubted means we can use.

On others what more easily, and yet what more fruitfully bestowed than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poorer only are relieved; but by prayer we do good to all. And whereas every other duty besides is but to shew itself as time and opportunity require, for this all times are convenient<sup>4</sup>: when we are not able to do any other thing for men's behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore "God forbid," saith Samuel, speaking unto a most unthankful people, a people weary of the benefit of his most virtuous government over them, "God forbid that I should sin against the Lord, and cease to pray for you<sup>5</sup>." It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end.

The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding thus much we know even of Saints in heaven, that they pray<sup>6</sup>. And therefore prayer being a work common to the Church as well triumphant as militant, a work common unto men with Angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations, which God hath sent men from above, have taken especially the times of prayer as their most natural opportunities<sup>7</sup>.

Of public Prayer. XXIV. This holy and religious duty of service towards God concerneth us one way in that we are men, and another

<sup>1</sup> Hosea xiv. 2.    <sup>2</sup> Rev. v. 8.    <sup>3</sup> 1 Sam. xii. 23.  
<sup>4</sup> Acts x. 4.    <sup>5</sup> [Apoc. vi. 9].  
<sup>6</sup> Rom. i. 9; 1 Thess. v. 17; Luke    <sup>7</sup> Dan. ix. 20; Acts x. 30.  
xviii. 1.

way in that we are joined as parts to that visible mystical body which is his Church. As men, we are at our own choice, both for time, and place, and form, according to the exigence of our own occasions in private<sup>1</sup>; but the service, which we do as members of a public body, is public, and for that cause must needs be accounted by so much worthier than the other, as a whole society of such condition exceedeth the worth of any one. In which consideration unto Christian assemblies there are most special promises made<sup>2</sup>. St. Paul, though likely to prevail with God as much as [any] one<sup>3</sup>, did notwithstanding think it much more both for God's glory and his own good, if prayers might be made and thanks yielded in his behalf by a number of men<sup>4</sup>. The prince and people of Nineveh assembling themselves as a main army of supplicants, it was not in the power of God to withstand them<sup>5</sup>. I speak no otherwise concerning the force of public prayer in the Church of God, than before me Tertullian hath done<sup>6</sup>. "We come by troops "to the place of assembly, that being banded as it were together, we may be supplicants enough to besiege God with "our prayers. These forces are unto him acceptable."

[2.] When we publicly make our prayers, it cannot be but that we do it with much more comfort than in private, for that the things we ask publicly are approved as needful and good in the judgment of all, we hear them sought for and desired with common consent. Again, thus much help and furtherance is more yielded, in that if so be our zeal and devotion to Godward be slack, the alacrity and fervour of others serveth as a present spur<sup>7</sup>. "For<sup>8</sup> even prayer itself" (saith St. Basil) "when it hath not the consort of many voices to "strengthen it, is not itself." Finally, the good which we do

<sup>1</sup> Psalm lv. 17; Dan. ix. 3; Acts x. 9.  
<sup>2</sup> Matt. xviii. 20.  
<sup>3</sup> [The word "any" is not in the text of the original edition, nor in Spencer's reprint. It seems to have been inserted by Gauden.]  
<sup>4</sup> 2 Cor. i. 11.  
<sup>5</sup> Jonah iv. 11.  
<sup>6</sup> Apolog. c. 39. [Coimus ad "Deum, quasi manu facta precationibus ambamus. Hæc via Deo grata est."] Ambros. lib. i. de Pen. "Multi minimi dum congre-  
<sup>7</sup> gantur unanimes sunt magni; et "multorum preces impossibile est "contemni." [Rather in the Commentary on the Romans, ascribed to St. Ambrose, c. xvii. 31. The last clause stands thus: "Multorum "preces impossibile est ut non im- "petrent." ed. Bened. App. 108 A.]  
<sup>8</sup> Psalm cxxii. 1.  
<sup>9</sup> καὶ οἱ εἰς ἑαυτοῦ μὴ ἴσχυοντο εὐχαριστῆσαι ἀλλοθενεῖς ἑαυτοῦ παλλῆς ἰσχυοῖ. Basil. Epist. lxxviii. [al. xxvii. t. iii. 191. B.]

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118 *Helps due to public Prayer: 1. Holiness of the Place:*

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by public prayer is more than in private can be done, for that besides the benefit which here is no less procured to ourselves, the whole Church is much bettered by our good example; and consequently whereas secret neglect of our duty in this kind is but only our own hurt, one man's contempt of the common prayer of the Church of God may be and oftentimes is most hurtful unto many. In which considerations the prophet David so often voweth unto God the sacrifice of praise and thanksgiving in the congregation<sup>1</sup>; so earnestly exhorteth others to sing praises unto the Lord in his courts, in his sanctuary, before the memorial of his holiness<sup>2</sup>; and so much complaineth of his own uncomfortable exile, wherein although he sustained many most grievous indignities, and endured the want of sundry both pleasures and honours before enjoyed, yet as if this one were his only grief and the rest not felt, his speeches are all of the heavenly benefit of public assemblies, and the happiness of such as had free access thereunto<sup>3</sup>.

Of the Form of Common Prayer.  
XXV. A great part of the cause, wherefore religious minds are so inflamed with the love of public devotion, is that virtue, force, and efficacy, which by experience they find that the very form and reverend solemnity of common prayer duly ordered hath, to help that imbecility and weakness in us, by means whereof we are otherwise of ourselves the less apt to perform unto God so heavenly a service, with such affection of heart, and disposition in the powers of our souls as is requisite. To this end therefore all things hereunto appertaining have been ever thought convenient to be done with the most solemnity and majesty that the wisest could devise. It is not with public as with private prayer. In this rather secrecy is commended than outward show<sup>4</sup>, whereas that being the public act of a whole society, requireth accordingly more care to be had of external appearance. The very assembling of men therefore unto this service hath been ever solemn.

[2.] And concerning the place of assembly, although it serve for other uses as well as this, yet seeing that our Lord himself hath to this as to the chiefest of all other plainly sanctified his own temple, by entitling it "the House of

<sup>1</sup> Psalm xxvi. 12; xxxiv. 1.  
<sup>2</sup> Psalm xxx. 4; xcvi. 9.

<sup>3</sup> Ps. xxxiv. 4; xlii. 4; lxxiv. 1.  
<sup>4</sup> Matt. vi. 5, 6.





120 *Helps due to public Prayer: 3. A solemn Liturgy.*

BOOK V. him by the hands of men that office of blessing the people in  
 Ch. xxv. 3. his name, and making intercession to him in theirs; which  
 office he hath sanctified with his own most gracious promise<sup>1</sup>,  
 and ratified that promise by manifest actual performance  
 thereof, when<sup>2</sup> others before in like place have done the  
 same; is not his very ordination a seal as it were to us, that  
 the selfsame divine love, which hath chosen the instrument to  
 work with, will by that instrument effect the thing whereto  
 he ordained it, in blessing his people and accepting the  
 prayers which his servant offereth up unto God for them?  
 It was in this respect a comfortable title which the ancient  
 used to give unto God's ministers, terming them usually  
*God's most beloved*<sup>3</sup>, which were ordained to procure by their  
 prayers his love and favour towards all.

Again, if there be not zeal and fervency in him which  
 proposeth for the rest those suits and supplications which  
 they by their joyful exclamations must ratify; if he praise not  
 God with all his might; if he pour not out his soul in prayer;  
 if he take not their causes to heart, or speak not as Moses,  
 Daniel, and Ezra did for their people: how should there be but  
 in them frozen coldness, when his affections seem benumbed  
 from whom theirs should take fire?

Virtue and godliness of life are required at the hands of the  
 minister of God, not only in that he is to teach and instruct  
 the people, who for the most part are rather led away by the  
 ill example, than directed aright by the wholesome instruction  
 of them, whose life swerveth from the rule of their own  
 doctrine; but also much more in regard of this other part of  
 his function; whether we respect the weakness of the people,  
 apt to loathe and abhor the sanctuary when they which  
 perform the service thereof are such as the sons of Heli were;  
 or else consider the inclination of God himself, who requireth  
 the lifting up of pure hands in prayer<sup>4</sup>, and hath given the  
 world plainly to understand that the wicked although they  
 cry shall not be heard<sup>5</sup>. They are no fit supplicants to seek  
 his mercy in behalf of others, whose own unrepented sins  
 provoke his just indignation. Let thy Priests therefore, O

<sup>1</sup> Numb. vi. 23.

44. verſe.

<sup>2</sup> Chron. xxx. 22.<sup>3</sup> Tim. ii. 8.<sup>4</sup> [Apostolicus. Justin.] Cod. <sup>5</sup> John ix. 31: Jer. xl. 11;  
 1b. i. tit. 3 de Episc. et Cler. 43 et Ezech. viii. 18.

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Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing<sup>1</sup>.

[4.] But of all helps for due performance of this service the greatest is that very set and standing order itself, which framed with common advice, hath both for matter and form prescribed whatsoever is herein publicly done. No doubt from God it hath proceeded, and by us it must be acknowledged a work of his singular care and providence, that the Church hath evermore held a prescript form of common prayer, although not in all things every where the same, yet for the most part retaining still the same analogy. So that if the liturgies of all ancient churches throughout the world be compared amongst themselves, it may be easily perceived they had all one original mould, and that the public prayers of the people of God in churches throughly settled did never use to be voluntary dictates proceeding from any man's extemporal wit<sup>2</sup>.

[5.] To him which considereth the grievous and scandalous inconveniences wherunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusions which they fall into where every man's private spirit and gift (as they term it) is the only Bishop that ordaineth him to this ministry; the irksome deformities whereby through endless and senseless effusions of indigested prayers they oftentimes disgrace in most unsufferable manner the worthiest part of Christian duty, towards God, who herein are subject to no certain order, but pray both what and how they list: to him I say which weigheth duly all these things the reasons cannot be obscure, why God doth in public prayer so much respect the solemnity of places where<sup>3</sup>, the authority and calling of persons by whom<sup>4</sup>, and the precise appointment even with what words or sentences his name should be called on amongst his people<sup>5</sup>.

XXVI. No man hath hitherto been so impious as plainly and directly to condemn prayer. The best stratagem that Satan hath, who knoweth his kingdom to be no one way more

<sup>1</sup> Psal. cxxxii. 9.  
<sup>2</sup> [See Palmer's Orig. Lit.]  
<sup>3</sup> 2 Chron. vi. 30.

<sup>4</sup> Joel ii. 17.  
<sup>5</sup> 2 Chron. xxix. 30.

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Common  
Prayer.

shaken than by the public devout prayers of God's Church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all men's devotion towards them. From this and from no other forge hath proceeded a strange conceit, that to serve God with any set form of common prayer is superstitious<sup>1</sup>.

[2.] As though God himself did not frame to his Priests the very speech wherewith they were charged to bless the people<sup>2</sup>; or as if our Lord, even of purpose to prevent this fancy of extemporal and voluntary prayers, had not left us of his own framing one, which might both remain as a part of the church liturgy, and serve as a pattern whereby to frame all other prayers with efficacy, yet without superfluity of words. If prayers were no otherwise accepted of God than being conceived always new, according to the exigence of present occasions; if it be right to judge him by our own bellies, and to imagine that he doth loathe to have the self-same supplications often iterated, even as we do to be every day fed without alteration or change of diet; if prayers be actions which ought to waste away themselves in the making; if being made to remain that they may be resumed and used again as prayers, they be but instruments of superstition: surely we cannot excuse Moses, who gave such occasion of scandal to the world, by not being contented to praise the name of Almighty God according to the usual naked simplicity of God's Spirit for that admirable victory given them against Pharo, unless so dangerous a precedent were left for the casting of prayers into certain poetical moulds, and for the framing of prayers which might be repeated often, although they never had again the same occasions which brought them forth at the first. For that very hymn of Moses grew afterwards to be a part of the ordinary Jewish liturgy<sup>3</sup>; nor only that, but sundry other sithence invented.

<sup>1</sup> [2d. Adm. 38. "If it were praying, and that there were never an ill worde nor sentence in all the prayers, yet to appoynt it to be used, or so to use it as Papistes did their mass and evening, for a set service to God, though the wonder be good, the use is naught."]

<sup>2</sup> Num. vi. 23. ["At the evening sacrifice (on the Sabbath) they sung the Song of Moses, I will sing unto the Lord, for he hath triumphed gloriously." &c. Lewis's Hebrew Republic, b. ii. c. 12. The Song of Moses occurs in the Jewish morning service both of Rome, Germany, and

Their books of common prayer contained partly hymns taken out of the holy Scripture, partly benedictions, thanksgivings, supplications, penned by such as have been from time to time the governors of that synagogue. These they sorted into their several times and places, some to begin the service of God with, and some to end, some to go before, and some to follow, and some to be interlaced between the divine readings of the Law and Prophets. Unto their custom of finishing the Passover with certain Psalms, there is not any thing more probable, than that the Holy Evangelist doth evidently allude saying, That after the cup delivered by our Saviour unto his apostles, "they sung," and went forth to the mount of Olives.

[3.] As the Jews had their songs of Moses and David and the rest, so the Church of Christ from the very beginning hath both used the same, and besides them other also of like nature, the song of the Virgin Mary, the song of Zachary,

Spain: and is found, as the edifice is informed, in several of the old liturgies of the Arabic Christians: who may be supposed to have retained it out of the Jewish service.]

Matt. xxvi. 30. *Υψώσαμεν* having sung the Psalms which were usual at that Feast, those Psalms which the Jews call the great Hallelujah, beginning at the 113th and continuing to the end of the 118th. See Paul Burgens. (Paul of Burgos, a Jewish convert (1396), became Bishop of Cartagena and Burgen, and Chancellor of Castile—added to the *Fastiles de Lira*.) 1886. in Paal. cxli. [Heb. 113.] addit. 1.

[Iste psalmus cum quinque sequentibus, usque ad psalmum.]

*Hæc immemorabili*, exclusive vocatur ab Hebræis Hallelujah magnam, i. e. Hymnus magnus; de quo singularem faciunt solemnitate; nam in tribus præcipuis festis et in mementis stantes istum hymnum cum majori cantant solemnitate quam ceteros psalmos totius psalterii. Insuper in nocte paschæ quando agnus paschalis comedebatur, post ejus comestionem recubentes ad mensam ipsum hymnum solemniter dicebant. Unde de hoc hymno ex istis sex psalmis composito intel-

ligi debet illud quod imminente passione, Matt. 26. cap. legitur. quod etiam Hebræi hodie agno paschali cærentes in illa nocte scilicet paschæ istum hymnum cum ærymis solemniter prout possunt cantant; in quo videtur propheticè utitur nescientes, sicut legitur de Caiapha. Bibl. cum Glossa Ordin. et Lyran. ii. 1307. Legit. 1569. The Jewish origin of Paul of Burgos, who died A. D. 1435, made his testimony particularly apposite. And Scaliger de Emendat. Tempor. (Paris 1553.) 536, 537. Scaliger however explains the word *psalmus* not of the Hallelujah Psalms, but of a short parting hymn, of which he gives the form from the Talmud. But he subjoins this testimony, not without its value in Hosker's argument, proceeding as it does from a great favourite of the Puritans. "Si Christus, ut quidam hæreticos bonarum literarum peritendunt, non obstrinxit se ritibus Judæorum; quare igitur omnia hæc sunt, que in Rituali Judaico estant? Quare omnia similissima sunt? Et tamen illis Criticis videtur impium, Christum illis legibus obnoxium facere." &c. Compare also Lightf. ii. 258.]

BOOK V. the song of Simeon, such hymns as the Apostle doth often  
 Ch. xxvii. speak of saying, "I will pray and sing with the Spirit";  
 again, "in psalms, hymns, and songs, making melody unto  
 "the Lord, and that heartily".<sup>1</sup> Hymns and psalms are  
 such kinds of prayer as are not wont to be conceived upon a  
 sudden, but are framed by meditation beforehand, or else  
 by prophetic illumination are inspired, as at that time it  
 appeareth they were when God by extraordinary gifts of the  
 Spirit enabled men to all parts of service necessary for the  
 edifying of his Church.<sup>2</sup>

Of them who allow a set of Prayer, yet allow not  
 eun. XXVII. Now albeit the Admonitioners did seem at the  
 first to allow no prescript form of prayer at all,<sup>3</sup> but thought  
 it the best that their minister should always be left at liberty  
 to pray as his own discretion did serve; yet because this  
 opinion upon better advice they afterwards retracted, their  
 defender and his associates have sithence proposed to the  
 world a form such as themselves like,<sup>4</sup> and to shew their  
 dislike of ours, have taken against it those exceptions, which  
 whosoever doth measure by number, must needs be greatly  
 out of love with a thing that hath so many faults; whosoever  
 by weight, cannot choose but esteem very highly of that,  
 wherein the wit of so scrupulous adversaries hath not hitherto  
 observed any defect which themselves can seriously think to  
 be of moment. "Gross errors and manifest impiety," they

<sup>1</sup> 1 Cor. xiv. 15.  
<sup>2</sup> Ephes. v. 19.  
<sup>3</sup> [Compare Mede's Works, i. 59, ed. 1672, in which "prophesying" in the first Epistle to the Corinthians is explained to "mean praising God in Psalms and Hymns."] See also Second Admonition, 38. But in "Certain Articles," &c. (printed the same year in defence of the Admonition,) p. 4, they say, "There is no such thing means, that there should be none at all, but that  
<sup>4</sup> "this of theirs ought not to be tolerated. A form of prayers they deny not." And T. C. i. 104.  
<sup>5</sup> "We agree of a prescript form of prayer to be used in the Church." See also Whigg, Def. 782.  
<sup>6</sup> [It appears from Strype, Whigg, i. 247, 407, and in 1584 and 1586 attempts were made in Parliament to obtain sanction for "The Form of Prayers and Administration of the Sacraments used in the English Church at Geneva: approved and received by the Church of Scotland." Which Book is for the most part reprinted in the Phoenix, ii. 204, &c. It was first printed in Latin, 1555, by the exiles at Geneva, with Calvin's approbation. Strype, Mem. iii. 538. Bancroft, Sermon at Paul's Cross, p. 53, says, "About four years since" (from

grant we have "taken away"<sup>1</sup>. Yet many things in it they say are amiss<sup>2</sup>; many instances they give of things in our common prayer not agreeable as they pretend with the word of God. It hath in their eye too great affinity with the form of the Church of Rome; it differeth too much from that which churches elsewhere reformed allow and observe; our attire disgraceth it; it is not orderly read nor gestured as becometh: it requireth nothing to be done which a child may not lawfully do; it hath a number of short cuts or shreadings which may be better called wishes than prayers; it intermingleth prayings and readings, in such manner as if supplicants should use in proposing their suits unto mortal princes, all the world would judge them mad; it is too long and by that mean abridgeth preaching; it appointeth the people to say after the minister; it spendeth time in singing and in reading the Psalms by course from side to side; it useth the Lord's Prayer too oft; the songs of *Magnificat*, *Benedictus*, and *Nunc Dimittis*, it might very well spare; it hath the Litany, the Creed of Athanasius, and *Gloria Patri*, which are superfluous; it craveth earthly things too much; for deliverance from those evils against which we pray it giveth no thanks; some things it asketh unseasonably when they need not to be prayed for, as deliverance from thunder and tempest when no danger is nigh; some in too abject and diffident manner, as that God would give us that which we for our unworthiness dare not ask; some which ought not to be desired, as the deliverance from sudden death, riddance from all adversity, and the extent of saving

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1588) "some two or three private men in a corner framed a book of the form of Common Prayer, Administration of the Sacraments, &c. and without any authority published the same, as meet to be embraced and used in all the parish churches in England . . . The next year another book of Common Prayer, &c. with like authority was cast abroad . . . with not so few as 600 alterations . . . Within another year a third book "is begotten and brought forth." [T. C. v. 102. al. 133.]  
1 T. C. lib. i. p. 135. [106.]

"Whereas Mr. Doctor affirmeth, that there can be nothing shewed in the whole book, which is not agreeable unto the word of God; I am very loth, &c. "Notwithstanding, my duty of defending the truth, and love which I have first towards God, and then towards my country, constraineth me being thus provoked to speak a few words more particularly of the form of prayer, that when the blemishes thereof do appear, it may please the Queen's Majesty, and her honourable council, with those of the parliament," &c.

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mercy towards all men. These and such like are the imperfections, whereby our form of common prayer is thought to swerve from the word of God.

A great favourer of that part, but yet (his error that way excepted) a learned, a painful, a right virtuous and a good man did not fear sometime to undertake, against popish detractors, the general maintenance and defence of our whole church service, as having in it nothing repugnant to the word of God<sup>1</sup>. And even they which would file away most from the largeness of that offer, do notwithstanding in more sparing terms acknowledge little less. For when those opposite judgments which never are wont to construe things doubtful to the better, those very tongues which are always prone to aggravate whatsoever hath but the least show whereby it may be suspected to savour of or to sound towards any evil, do by their own voluntary sentence clearly free us from "gross errors," and from "manifest impiety" herein; who would not judge us to be discharged of all blame, which are confessed to have no great fault even by their very word and testimony, in whose eyes no fault of ours hath ever hitherto been accustomed to seem small?

[2.] Nevertheless what they seem to offer us with the one hand, the same with the other they pull back again. They grant we err not in palpable manner, we are not openly and

<sup>1</sup> [Of this book a certain learned "man" (marg. Dering) "writing against M. Harding, uttereth these words by way of challenge: "Our service is good and godly; every title grounded on holy Scripture; and with what face do you call it "darkness? Surely with the same that the prophecies of the Holy Ghost were sometimes called "darkness, the doctrine of the Apostles, heresy, and our Saviour Christ a Samaritan. As Elias said to the Priests of Baal, let us take either our bullocks (meaning the Pope's portraiture, and our Common Prayer "book) and lay the pieces on our altars, and on which God sendeth "his fire, let that be the light." And a little before, "O M. Harding, "turn to your writings, examine "your authors, consider your coun-  
cils, apply your examples; look if "any list be blameable in our Ser- "vice book; I think M. Jewel will "accept it as an Article." Bancroft, Sermon at Paul's Cross, 1588. p. 48. The book from which he quotes is "A sparing Restraint of "many lavish Unstrutts, which Mr. "D. Harding doth challenge in the "first Article of my Lord of Saris- "bury's Reply, 1596." Whiggitt, Defence, 490, refers to the same passage. Of Dering, see Strype, Parker, ii. 174, 240, 265; 377; Anim. ii. i. 382, 400; Life of Hooker, supr. p. 35, vol. i. Part of his "Readings on "the Ep. to the Hebrews;" (Strype, Park. ii. 177.) as also some prayers of his, were selected to be read to Dr. Reynolds on his death-bed; as appears by a letter in Fulm. MSS. ix. 123.]



is rather to be followed than that of Geneva. 127

notoriously impious; yet errors we have which the sharp insight of their wisest men doth espy, there is hidden impiety which the profounder sort are able enough to disclose. Their skilful ears perceive certain harsh and unpleasant discords in the sound of our common prayer, such as the rules of divine harmony, such as the laws of God cannot bear.

XXVIII. Touching our conformity with the church of Rome, as also of the difference between some reformed churches and ours, that which generally hath been already answered may serve for answer to that exception which in these two respects they take particularly against the form of our common prayer. To say that in nothing they may be followed which are of the church of Rome were violent and extreme. Some things they do in that they are men, in that they are wise men and Christian men some things, some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to tread the selfsame steps wherein they have gone, and to be their followers. Where Rome keepeth that which is ancients and better, others whom we much more affect leaving it for newer and changing it for worse; we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love.

[1.] For although they profess they agree with us touching "a prescript form of prayer to be used in the church," yet in that very form which they say is "agreeable to God's word" and the use of reformed churches<sup>1</sup>, they have by special protestation declared, that their meaning is not it shall be prescribed as a thing whereunto they will tie their minister, "It shall not" (they say) "be necessary for the minister" daily to repeat all these things before-mentioned, but beginning with *some like* confession to proceed to the sermon, "which ended, he either useth the prayer for all estates before-mentioned, or else prayeth as the Spirit of God shall move his heart!" Herein therefore we hold it much better with the church of Rome to appoint a prescript form which every

<sup>1</sup> T. C. Ed. i. p. 135. [106.] <sup>2</sup> [See "The Form of Common Prayer tendered to the Parliament," p. 46.] <sup>3</sup> [See "The Form of Common Prayer used by the English at Geneva," &c. in Phoenix, ii. 219.]

BOOK V.  
Ch. xxviii.  
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The Form  
of our  
Liturgy too  
near the  
Papists,  
too far  
different  
from that  
of other  
reformed  
Churches  
as they  
pretend.

BOOK V. man shall be bound to observe, than with them to set down  
 Ch. xxviii. a kind of direction, a form for men to use if they list, or  
 100. 1. otherwise to change as pleaseth themselves.

[3.] Furthermore, the church of Rome hath rightly also considered, that public prayer is a duty entire in itself, a duty requisite to be performed much oftener than sermons can possibly be made. For which cause, as they, so we have likewise a public form how to serve God both morning and evening, whether sermons may be had or no. On the contrary side, their form of reformed prayer sheweth only what shall be done "upon the days appointed for the preaching of "the word<sup>1</sup>," with what words the minister shall begin, "when the hour appointed for the sermon is come<sup>2</sup>;" what shall be said or sung before *sermon*, and what after. So that, according to this form of theirs, it must stand for a rule, "No "sermon, no service." Which oversight occasioned the French spitefully to term religion in that sort exercised a mere "preach<sup>3</sup>." Sundry other more particular defects there are, which I willingly forbear to rehearse, in consideration whereof we cannot be induced to prefer their reformed form of prayer before our own, what church soever we resemble therein.

Attire belonging to the service of God.  
 XXIX. The attire<sup>4</sup> which the minister of God is by order to use at times of divine service being but a matter of mere formality, yet such as for comeliness sake hath hitherto been judged by the wiser sort of men not unnecessary to concur with othersensible notes betokening the different kind or quality of persons and actions whereto it is tied: as we think not ourselves the holier because we use it, so neither should they with whom no such thing is in use think us therefore unholy, because we submit ourselves unto that, which in a matter so

<sup>1</sup> Page 22.

<sup>2</sup> Page 24.

<sup>3</sup> [E. g. Spon. Hist. de Genève, l. 342. "Proposant que chacun fût "en liberté pour la Messe et pour le "Prêche." Dict. de l'Acad. voc. Prêche. "Se rendre au Prêche," "qualité de Prêche," embrasser la "religion protestante, ou la quitter."] ]

<sup>4</sup> T. C. lib. i. p. 71. [31.] "We think the surplice especially unmeet for a minister of the Gospel

"to wear." p. 75. [55.] "It is easily

"seen by Salomon, Eccles. ix. 8,

"that to wear a white garment was

"greatly esteemed in the east parts,

"and was ordinary to those that

"were in any estimation, as black

"with us: and therefore was no

"several apparel for the ministers to

"execute their ministry in." [See

Adm. ap. V. l. i. g. 281 . . . 3. 286,

294, 3. g. Answ. 149, 290, &c. T. C.

l. 19, &c. Def. 216, &c. T. C. ii.

402 . . . 464. iii. 242.] ]

indifferent the wisdom of authority and law have thought comely. To solemn actions of royalty and justice their suitable ornaments are a beauty. Are they only in religion a stain?

[2.] "Divine religion," saith St. Jerome, (he speaketh of the priestly attire of the Law,) "hath one kind of habit wherein to minister before the Lord, another for ordinary uses belonging unto common life<sup>1</sup>." Pelagius having carped at the curious neatness of men's apparel in those days, and through the sourness of his disposition spoken somewhat too hardly thereof, affirming that "the glory of clothes and ornaments was a thing contrary to God and godliness<sup>2</sup>," St. Jerome, whose custom is not to pardon over easily his adversaries if any where they chance to trip, presseth him as thereby making all sorts of men in the world *God's enemies*. "Is it enmity with God" (saith he) "if I wear my coat somewhat handsome? If a Bishop, a Priest, a Deacon, and the rest of the ecclesiastical order come to administer the usual sacrifice in a white garment<sup>3</sup>, are they hereby *God's adversaries*? Clerks, Monks, Widows, Virgins, take heed, it is dangerous for you to be otherwise seen than in foul and ragged clothes. Not to speak any thing of secular men, which are proclaimed to have war with God, as oft as ever they put on precious and shining clothes." By which words of Jerome we may take it at the least for a probable collection that his meaning was to draw Pelagius into hatred, as condemning by so general a speech even the neatness of that very garment itself, wherein the clergy did then use to administer publicly the holy Sacrament of Christ's most blessed Body and Blood. For that they did then use some such ornament, the words of Chrysostom<sup>4</sup> give plain

<sup>1</sup> Hieron. in aliv. Ezech. [t. v. 668. "Religio divina alterum habitum habet in ministerio, alterum in usu vitæque communi."] "clerici, cavete monachi, viduae et virgines: periclitamini, nisi sortibus vos atque pannos vulgus aspenderit. Tæro de hominibus sæculi, quibus aperte bellum indicitur, et inimicitie contra Deum, si pretiosis atque nitentibus stantur exeruit." "T. C. lib. i. p. 77. [57.] "By a white garment is meant a comely apparel, and not slovenly."  
<sup>2</sup> Hieron. adver. Pelag. lib. i. c. 9. [t. ii. 274. "Adjungit gloriam vestium et ornamentorum Deo esse contrariam. Quæ sunt, regis, inimicitie contra Deum, si tenentur cum habere mundivum: si Episcopus, Presbyter, et Diaconus, et reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint? Cavete VOL. II.

BOOK V. testimony, who speaking to the clergy of Antioch, telleth them  
 Ch. 1461-3 that if they did suffer notorious malefactors to come to the  
 Table of our Lord and not put them by, it would be as heavily  
 revenged upon them, as if themselves had shed his blood ;  
 that for this purpose God hath called them to the rooms which  
 they held in the church of Christ; that this they should reckon  
 was *their dignity, this their safety, this their whole crown and  
 glory*; and therefore this they should carefully intend, and not  
 when the Sacrament is administered imagine themselves called  
 only to *walk up and down in a white and shining garment.*

[3.] Now whereas these speeches of Jerome and Chryso-  
 stom do seem plainly to allude unto such ministerial garments  
 as were then in use, to this they answer, that by Jerome  
 nothing can be gathered but only that the ministers came  
 to church in handsome holyday apparel, and that himself  
 did not think them bound by the law of God to go like  
 slovens, but the weed which we mean he defendeth not; that  
 Chrysostom meaneth indeed the same which we defend<sup>1</sup>, but  
 seemeth rather to reprehend than to allow it as we do. Which  
 answer wringeth out of Jerome and Chrysostom that which  
 their words will not gladly yield. They both speak of the  
 same persons, namely the Clergy; and of their weed at the  
 same time, when they administer the blessed Sacrament; and  
 of the selfsame kind of weed, a white garment, so far as we  
 have wit to conceive; and for any thing we are able to see,  
 their manner of speech is not such as doth argue either the  
 thing itself to be different whereof they speak, or their judg-

ἐν τῷ ἐπιπέδῳ, εἰ τοὺς σπουδαίους τοὺς  
 κληρικούς, συγχωρήσαντες μεταχειρί-  
 τασθαι τὴν τραπέζην, ὅτι εἰ ἄλλοι  
 αἰεὶ ἐν τῶν χειρῶν τῶν ἁγίων  
 ἀξιοφύροισιν, ἔμεν στανταίρι ἐν τῷ  
 εἶναι ἱερατικῶν, εἰς αἰεὶ ὅτι τὸ ἅγιον  
 παρεκκλήσιον, ἀσπίδος δὲ κροσίου, εὐ-  
 λασσοῦ, μετὰ τὸν ἅγιον τῆς ἐκείνου  
 ἕνεκα, οὐδὲ εἰ μὴ ἐπὶ τῆς ἵμερας  
 ἀναχωρήσαντες φιλίαντες παρὰ τὴν  
 θύραν, εἴτα εὐλαβήσαντες πολεῖν ἐπὶ  
 τοῦ σίτου τοῦ ἁγίου τῶν ἀδελφῶν, οὐ  
 δεύσαντες ἐπινοήσαντες αὐτοῦ, καὶ θαλάσσης  
 ἐν τῷ ἁγίῳ· καὶ ἢ εἰς τὸν αἶμα, ἀλλ'  
 εὐλαβήσαντες καὶ καίοντες ἐπὶ τῶν  
 χερσῶν, καὶ ἐπὶ τῶν θυρῶν  
 χυλοποιήσαντες ἁγίασμα ἕχοντες καὶ  
 κροσίου εἰς ἀσπίδα, ἀλλ'

ἀσπίδος; καὶ εἴτα δε σπρίον ἀσ-  
 πίδου; ἀλλ' οὐκ ἔστι δὲ θεὸς ἐπι-  
 στανταίρι τῷ κροσίῳ, ὅτι τὸ κροσίου  
 ἁσπίδος. τοῦτο ἴσως ὁ εἶπεν, τοῦτο  
 ἢ ἀσπίδος, τοῦτο ὁ στανταίρι ἁσπί-  
 δος, καὶ τὸ ἅγιον κροσίου καὶ ἀσ-  
 πίδου παρεκκλήσιον κροσίου.]  
<sup>1</sup> T. C. lib. i. p. 75 [55]. "It is  
 true, Chrysostom maketh mention  
 "of a white garment, but not in  
 "commendation of it, but rather to  
 "the contrary, for he sheweth that  
 "the dignity of their ministry was in  
 "taking heed that some unmeet  
 "were admitted to the Lord's  
 "supper, not in going about the  
 "church with a white garment."

ments concerning it different; although the one do only maintain it against Pelagius, as a thing not therefore unlawful, because it was fair or handsome, and the other make it a matter of small commendation in itself, if they which wear it do nothing else but air the robes which their place requireth. The honesty, dignity, and estimation of white apparel in the eastern part of the world, is a token of greater fitness for this sacred use, wherein it were not convenient that any thing basely thought of should be suffered. Notwithstanding I am not bent to stand stiffly upon these probabilities, that in Jerome's and Chrysostom's time any such attire was made several to this purpose. Yet surely the words of Salomon are very impertinent to prove it an ornament *therefore* not several for the ministers to execute their ministry in, because men of credit and estimation wore their ordinary apparel white. For we know that when Salomon wrote those words, the several apparel for the ministers of the Law to execute their ministry in was such.

[4.] The wise man, which feared God from his heart, and honoured the service that was done unto him, could not mention so much as the garments of holiness but with effectual signification of most singular reverence and love<sup>1</sup>. Were it not better that the love which men bear to God should make the least things that are employed in his service amiable, than that their overscrupulous dislike of so mean a thing as a vestment should from the very service of God withdraw their hearts and affections? I term it the rather a mean thing, a thing not much to be respected, because even they so account now of it, whose first disputations against it were such as if religion had scarcely any thing of greater weight.

[5.] Their allegations were then, "That if a man were assured to gain a thousand by doing that which may offend any one brother, or be unto him a cause of falling, he ought not to do it"; that this popish apparel, the surplice especially, hath been by papists abominably abused<sup>2</sup>; that it hath been a mark and a very sacrament of abomination<sup>3</sup>; that remaining, it serveth as a monument of idolatry, and not only edifieth not, but as a dangerous and scandalous

<sup>1</sup> Eccles. xlv. 7.

<sup>2</sup> T. C. 8th. l. p. 79. [58]

<sup>3</sup> Page 71. [52.]

<sup>4</sup> Page 75. [55.]



those ceremonies which may with choice and discretion be used to that purpose in the Church of Christ; as also for that it suiteth so fitly with that lightsome affection of joy, wherein God delighteth when his saints praise him<sup>1</sup>; and so lively resembleth the glory of the saints in heaven, together with the beauty wherein Angels have appeared unto men<sup>2</sup>, that they which are to appear for men in the presence of God as Angels, if they were left to their own choice and would choose any, could not easily devise a garment of more decency for such a service.

[6.] As for those fore-rehearsed vehement allegations against it, shall we give them credit when the very authors from whom they come confess they believe not their own sayings? For when once they began to perceive how many both of them in the two universities, and of others who abroad having ecclesiastical charge do favour mightily their cause and by all means set it forward, might by persisting in the extremity of that opinion hazard greatly their own estates, and so weaken that part which their places do now give them much opportunity to strengthen; they asked counsel as it seemeth from some abroad<sup>3</sup>, who wisely considered that the body is of far

<sup>1</sup> Paul. calix. 2.  
<sup>2</sup> Apoc. xv. 6; Mark xvi. 5.  
<sup>3</sup> [In 1565, Sampson and Humfrey wrote to Bullinger and Gualther at Zurich, and to Beza at Geneva, on this subject. Their answers, to the effect here stated, may be found in Strype, Ann. 1. ii. 505, from Bullinger, May, 1566; and in the Life of Grindal, 511, from Beza, Oct. 1567. Bullinger (p. 508.) says, "Mirum sane mihi videtur (vestra) pace, viri ornatisimi, et fratres charissimi, doctissimi) quod vobis persuadetur, salva conscientia, vos et ecclesias servituti vestiarie subijcere se non posse; et non potius expenditis, si re politica et indifferenti uti solita, et perpetuo contentendis odiosis, cupimusodi servituti et vos et ecclesias subijciatis; quod vestra statione cedentes lupis exponitis ecclesias, aut saltem parum idoneis doctoribus." Beza (having first endeavoured to stir up the church of Zurich to a public interference, Ann. 1. ii. 522.) advises

as follows: "Petitur etiam a nobis utrum istam in pileis et vestibus tum in communi usu tum in ministerii functione distinctionem prosumamus. . . . Respondemus igitur ingenue, si ita res habent ut audeamus, nobis videri pessime accereri de Ecclesia Dei, et coram Christi tribunali rationem hujus facti reddituros, qui sunt litibus rei auctores. . . . Sunt (dicit aliquis) res per se mediae. Concedimus sane ita esse, si per se considerentur, sed quis illas ita considerabit? Nam qui Papistae sunt, quicquid lex civilis praetulerit, sane hac ratione in sua superstitione investitura confirmantur. Qui cooperunt superstitiones eo usque detestari, ut etiam illarum vestigia coeperint excrari, quantopere offenduntur! Qui melius sunt instituti, quem fructum inde percipient? Anne vero tanti est ista distinctio, ut propterea tam multorum conscientias perturbari oporteat, repetita videlicet ab ipsis manifestata et

BOOK V. more worth than the raiment. Whereupon for fear of dangerous inconveniences, it hath been thought good to add, that sometimes authority "must and may with good conscience be obeyed, even where commandment is not given upon good grounds;" that "the duty of preaching is one of the absolute commandments of God, and therefore ought not to be forsaken for the bare inconvenience of a thing which in the<sup>3</sup> own nature is indifferent;" that<sup>4</sup> "one of the foulest spots in the surplice is the offence which it giveth in occasioning the weak to fall and the wicked to be confirmed in their wickedness," yet hereby there is no unlawfulness proved, but "only an inconveniency" that such things should be established, howbeit no such inconveniency neither "as may not be borne with<sup>5</sup>," that when God doth flatly command us to abstain from things in their own nature indifferent if they offend our weak brethren, his meaning is not we should obey his commandment herein, unless we may do it "and not leave undone that which the Lord hath absolutely

<sup>1</sup> juris sane doctrinae hostibus  
<sup>2</sup> istius distinctionis ratione? Quid  
<sup>3</sup> quod ex eis qui Ecclesiasticis ve-  
<sup>4</sup> castiter non minima pars dicitur  
<sup>5</sup> adhuc Papianum in pectore pes-  
<sup>6</sup> tare? An isti vero in melius  
<sup>7</sup> proficere, restitute hoc habitu,  
<sup>8</sup> ac non potius instaurandi quoque  
<sup>9</sup> ipsius Papiani spe certitas erigent?  
<sup>10</sup> . . . Quid ergo, inquam fratres,  
<sup>11</sup> nobis quibus ista offeruntur  
<sup>12</sup> faciendum censeatis? Responde-  
<sup>13</sup> mus distinctione hic opus esse;  
<sup>14</sup> alia enim est ministrorum alia  
<sup>15</sup> gregis conditio. Deinde potius  
<sup>16</sup> ac etiam debent multa tolerari  
<sup>17</sup> que tamen recte non precipiantur,  
<sup>18</sup> usque primum responderemus, etsi  
<sup>19</sup> nostro quidem iudicio non recte  
<sup>20</sup> reventur in Ecclesiam, tamen  
<sup>21</sup> cum non sint ex eorum rerum  
<sup>22</sup> genere, que per se impie sunt,  
<sup>23</sup> non videri nobis illas tanti mu-  
<sup>24</sup> nimenti, ut properes vel pastoribus  
<sup>25</sup> deserendum sit potius ministerium  
<sup>26</sup> quam ut vestes illas assumant, vel  
<sup>27</sup> gregibus committant publicum  
<sup>28</sup> pabulum, potius quam ita vestitos  
<sup>29</sup> pastores audiant. Tantum, ut et  
<sup>30</sup> pastores et greges in conscientia  
<sup>31</sup> non peccent, (modo salva sit doc-  
<sup>32</sup> trina ipsius sive dogmatum puri-  
<sup>33</sup> tatis) suademus pastoribus, ut  
<sup>34</sup> postquam et coram Regia Maje-  
<sup>35</sup> state et apud episcopos suas con-  
<sup>36</sup> scientias modesta quidem (sicut  
<sup>37</sup> Christianos ab omni tumultu et  
<sup>38</sup> seditione alienos docet) et tamen  
<sup>39</sup> gravi, prout rei magnitudo requi-  
<sup>40</sup> rit, obestatione liberant; aperte  
<sup>41</sup> quidem apud suos greges ea in-  
<sup>42</sup> culcent, que ad tollendum hoc  
<sup>43</sup> officiculum pertinent, et in isto-  
<sup>44</sup> rum etiam abusum emendatio-  
<sup>45</sup> nem, prout simul ac placide,  
<sup>46</sup> prout occasionem offert Dominus,  
<sup>47</sup> incumbant; sed ista tamen que  
<sup>48</sup> mutare non possunt ferant potius  
<sup>49</sup> quam ecclesiam ob eam causam  
<sup>50</sup> deserendo majoribus et periculo-  
<sup>51</sup> sioribus malis occasionem satent  
<sup>52</sup> nihil aliud querenti prebeant."  
<sup>53</sup> Tract. Theol. iii. 219.]  
<sup>54</sup> T. C. lib. i. p. 74. [24] et lib. iii.  
<sup>55</sup> p. 230; Index, lib. iii. c. 8.  
<sup>56</sup> [Ibid.,] so A. C.; Keble, "its,"  
<sup>57</sup> but without authority; see vol. I,  
<sup>58</sup> p. 212, note 1.] 1836.  
<sup>59</sup> T. C. ii. 262.  
<sup>60</sup> Ibid. 263.



"commanded<sup>1</sup>." Always provided that whosoever will enjoy the benefit of this dispensation to wear a scandalous badge of idolatry, rather than forsake his pastoral charge, do "as occasion serveth teach" nevertheless still "the incommodity of the thing itself, admonish the weak brethren that they be not, and pray unto God so to strengthen them that they may not be offended thereat<sup>2</sup>." So that whereas before they which had authority to institute rites and ceremonies were denied to have power to institute this, it is now confessed that this they may also "lawfully" but not so "conveniently" appoint; they did well before and as they ought, who had it in utter detestation and hatred, as a thing abominable, they now do well which think it may be both borne and used with a very good conscience; before, he which by wearing it were sure to win thousands unto Christ ought not to do it if there were but one which might be offended, now though it be with the offence of thousands, yet it may be done rather than that should be given over whereby notwithstanding we are not certain we shall gain one: the examples of Ezechias and of Paul, the charge which was given to the Jews by Esay, the strict apostolical prohibition of things indifferent whensoever they may be scandalous, were before so forcible laws against our ecclesiastical attire, as neither church nor commonwealth could possibly make void; which now one of far less authority than either hath found how to frustrate, by dispensing with the breach of inferior commandments, to the end that the greater may be kept.

[7.] But it booteth them not thus to soder up a broken cause, whereof their first and last discourses will fall asunder do what they can. Let them ingeniously confess that their invectives were too bitter, their arguments too weak, the matter not so dangerous as they did imagine. If those alleged testimonies of Scripture did indeed concern the matter to such effect as was pretended, that which they should infer were unlawfulness, because they were cited as prohibitions of that thing which indeed they concern. If they prove not our attire unlawful because in truth they concern it not, it followeth that they prove not any thing against it, and consequently not so much as uncomeliness or inconveniency. Unless therefore they be able thoroughly to resolve themselves that there is no

<sup>1</sup> Lib. iii. p. 263.

<sup>2</sup> Page 263.

BOOK V. one sentence in all the Scriptures of God which doth control  
Ch. xxi. 2. the wearing of it in such manner and to such purpose as the  
church of England alloweth; unless they can fully rest and  
settle their minds in this most sound persuasion, that they are  
not to make themselves the only competent judges of decency  
in these cases, and to despise the solemn judgment of the  
whole Church, preferring before it their own conceit, grounded  
only upon uncertain suspicions and fears, whereof if there  
were at the first some probable cause when things were but  
raw and tender, yet now very tract of time hath itself worn  
that out also; unless I say thus resolved in mind they hold  
their pastoral charge with the comfort of a good conscience,  
no way grudging at that which they do, or doing that which  
they think themselves bound of duty to reprove, how should  
it possibly help or further them in their course to take such  
occasions as they say are requisite to be taken, and in pensive  
manner to tell their audience, "Brethren, our hearts' desire  
"is that we might enjoy the full liberty of the Gospel as in  
"other reformed churches they do elsewhere, upon whom the  
"heavy hand of authority hath imposed no grievous burden.  
"But such is the misery of these our days, that so great  
"happiness we cannot look to attain unto. Were it so, that  
"the equity of the Law of Moses could prevail, or the zeal of  
"Ezechias be found in the hearts of those guides and governors  
"under whom we live; or the voice of God's own prophets  
"be duly heard; or the example of the Apostles of Christ be  
"followed, yea or their precepts be answered with full and  
"perfect obedience: these abominable rags, polluted gar-  
"ments, marks and sacraments of idolatry, which power as  
"you see constraineth us to wear and conscience to abhor,  
"had long ere this day been removed both out of sight and  
"out of memory. But as now things stand, behold to what  
"narrow straits we are driven. On the one side we fear the  
"words of our Saviour Christ, 'We be to them by whom  
"scandal and offence cometh;' on the other side at the  
"Apostle's speech we cannot but quake and tremble, 'If I  
"preach not the Gospel wo be unto me.' Being thus hardly  
"beset, we see not any other remedy but to hazard your souls  
"the one way, that we may the other way endeavour to save  
"them. Touching the offence of the weak therefore, we must

"adventure it. If they perish, they perish. Our pastoral charge is God's absolute commandment. Rather than that shall be taken from us, we are resolved to take this filth and to put it on, although we judge it to be so unfit and inconvenient, that as oft as ever we pray or preach so arrayed before you, we do as much as in us lieth to cast away your souls that are weak-minded, and to bring you unto endless perdition. But we beseech you, brethren, have care of your own safety, take heed to your steps that ye be not taken in those snares which we lay before you. And our prayer in your behalf to Almighty God is, that the poison which we offer you may never have the power to do you harm."

[8.] Advice and counsel is best sought for at their hands which either have no part at all in the cause whereof they instruct, or else are so far engaged that themselves are to bear the greatest adventure in the success of their own counsels. The one of which two considerations maketh men the less respective, and the other the more circumspect. Those good and learned men which gave the first direction to this course had reason to wish that their own proceedings at home might be favoured abroad also, and that the good affection of such as inclined towards them might be kept alive. But if themselves had gone under those sails which they require to be hoisted<sup>1</sup> up, if they had been themselves to execute their own theory in this church, I doubt not but easily they would have seen being nearer at hand, that the way was not good which they took of advising men, first to wear the apparel, that thereby they might be free to continue their preaching, and then of requiring them so to preach as they might be sure they could not continue, except they imagine that laws which permit them not to do as they would, will endure them to speak as they list even against that which themselves do by constraint of laws; they would have easily seen that our people being accustomed to think evermore that thing evil which is publicly under any pretence reprov'd, and the men themselves worse which reprove it and use it too, it should be to little purpose for them to salve the wound by making protestations in disgrace of their own actions, with plain acknowledgment that they are scandalous, or by using fair

<sup>1</sup> [So original edd. Cf. Acts xxvii. 40, A. V. "hoisted," K.] 1886.



and the proclaiming of his law, that the people may thereby learn what their duties are towards him; some consist in words of praise and thanksgiving, whereby we acknowledge unto God what his blessings are towards us; some are such as albeit they serve to singular good purpose even when there is no communion administered, nevertheless being devised at the first for that purpose are at the table of the Lord for that cause also commonly read; some are uttered as from the people, some as with them unto God, some as from God unto them, all as before his sight whom we fear, and whose presence to offend with any the least unseemliness we would be surely as loth as they who most reprehend or deride that we do<sup>1</sup>.

[5.] Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ himself either spake, did, or suffered, in his own person, it hath been the custom of Christian men then especially in token of the greater reverence to stand<sup>2</sup>, to utter certain words of acclamation<sup>3</sup>, and at the name of Jesus to bow<sup>4</sup>. Which harmless ceremonies as there is no

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Ch. xxx.

<sup>1</sup> T. C. lib. 1. p. 203 [165].  
<sup>2</sup> [1. Admon. p. 14. ed. 1617.  
 "Now the people sit, and now they stand up: when the Old Testament is read, or the lessons, they make so reverence, but when the Gospel cometh then they all stand up, for why? they think that to be of greatest authority, and are ignorant that the Scriptures came from one Spirit." To which their marginal note is, "Standing at the Gospel came from Anastasius the Pope, in anno 494." But in the Apostolical Constitutions, which are quoted by S. Epiphanius, who died 375, we read, *ὅταν ἀναγινώσκωμεν τὸ εὐαγγέλιον, πάντες οἱ κληρικοί, καὶ οἱ λαοὶ ἀναστήσαντες προσώπῳ ἑσπέρῳ;* Lib. ii. c. 37; see Costerius in loc. The Decretal Epistle of Anastasius, which the Admonitions quote, is spurious. And were it genuine, it proves nothing against the antiquity of the practice which it recommends: being in fact an admission that the clergy as well as others should stand

"venerabiliter curvi" when the Gospels are read, "and give attentive hearing to the words of our Lord." See Council. ii. 1191.]

<sup>3</sup> [The Liturgy under the name of S. Chrysostom, of which the probable date is the fourth century; (Palmer, Orig. Lib. i. 79.) directs that after the title of the Gospel has been given out, the people should respond, "Glory to Thee, O Lord, Glory to Thee."]

<sup>4</sup> [By Inquention, 1. Ellis. (ap. Cotter, Eccl. Hist. t. ii. 433.) "The

customary reverence in churches were ordered to be continued.

"For instance, when the name of Jesus was pronounced, all persons were to bow, or show some other suitable mark of respect." Adm. ap. Wh. Def. 739. "When Jesus is named, then of goeth the cap,

"and downe goeth the knee, with such a scraping on the grounde, that they cannot heare a good while after, so that the word is

BOOK V. man constrained to use; so we know no reason wherefore any  
 Ch. xxx. 4. man should yet imagine it an unsufferable evil. It sheweth  
 a reverend regard to the Son of God above other messen-  
 gers<sup>1</sup>, although speaking as from God also. And against  
 infidels, Jews, Arians, who derogate from the honour of  
 Jesus Christ, such ceremonies are most profitable<sup>2</sup>. As for  
 any erroneous "estimation<sup>3</sup>", advancing the Son "above the  
 "Father and the Holy Ghost," seeing that the truth of his  
 equality with them is a mystery so hard for the wits of  
 mortal men to rise unto, of all heresies that which may give  
 him superiority above them is least to be feared.

[4.] But to let go this as a matter scarce worth the speaking  
 of, whereas if fault be in these things any where justly found,  
 law hath referred the whole disposition and redress thereof  
 to the ordinary of the place; they which elsewhere complain  
 that disgrace and "injury<sup>4</sup>" is offered even to the meanest  
 parish minister, when the magistrate appointeth him what to  
 wear, and leaveth not so small a matter as that to his own  
 discretion, being presumed a man discreet and trusted with  
 the care of the people's souls, do think the gravest prelates in  
 the land no competent judges to discern and appoint where it  
 is fit for the minister to stand, or which way convenient to  
 look praying<sup>5</sup>. From their ordinary therefore they appeal

"hindred; but when other names  
 "of God are mentioned, they make  
 "no curtsie at all, as though the  
 "names of God were not equal; or  
 "as though all reverence ought to  
 "be given to the syllables."  
<sup>1</sup> Mark xii. 6.  
<sup>2</sup> [Whig. Def. 242. "One rea-  
 "son that moved Christians in the  
 "beginning the rather to bow at  
 "the name of Jesus than at any  
 "other name of God, was because  
 "this name was most hated and  
 "most contemned of the wicked  
 "Jews and other persecutors of  
 "such as professed the name of  
 "Jesus."  
<sup>3</sup> T. C. lib. iii. p. 215. [and i.  
 163].  
<sup>4</sup> T. C. lib. i. p. 74. [al. 54. "What-  
 "soever apparel it be, this com-  
 "mandment cannot be without some  
 "injury done to the minister. For  
 "seeing that the magistrate doth  
 "allow of him as of a wise, learned,  
 "and discreet man, and trusteth  
 "him with the government of his  
 "people in matters between God  
 "and them, it were somewhat hard  
 "not to trust him with the appoint-  
 "ing of his own apparel."  
<sup>5</sup> T. C. lib. i. p. 134. [al. 105.  
 "If it be further said that the book  
 "leaveth that to the discretion of  
 "the ordinary, and that he may  
 "reform it if there be any thing  
 "amiss: . . . it is against reason  
 "that the commodity and edifying  
 "of the Church should depend  
 "upon one man. . . Besides . . . we  
 "see by experience . . . that if it were  
 "lawful to commit such authority  
 "unto one man, yet that it is not  
 "safe to do so." lib. iii. 187. ["The  
 "sum of his" (Whitgift's) "defence  
 "is, that the Bishop hath power to

to themselves, finding great fault that we neither reform the thing against the which they have so long sithence given sentence, nor yet make answer unto that they bring, which is that<sup>1</sup> St. Luke declaring how Peter stood up "in the midst" of the disciples, did thereby deliver<sup>2</sup> an "unchangeable" rule, that "whatsoever" is done in the church "ought to be

"order it to the most edification :  
 "wherin how unlawful it is that  
 "he alone should have the order  
 "thereof, is before declared ; and  
 "how dangerous it is, let the prac-  
 "tice in that point be judge."] <sup>1</sup>  
 " Acts i. 15.  
 " T. C. lib. i. p. 134. [101.  
 " There is a third fault, which like-  
 "wise appeareth almost in the  
 "whole body of this service and  
 "liturgy of England ; and that is  
 "that the profit which might have  
 "come by it unto the people is not  
 "reaped : whereof the cause is, first  
 "that he which readeth is in some  
 "places not heard and in the most  
 "places not understood of the  
 "people, through the distance of  
 "place between the people and the  
 "minister, so that a great part of  
 "the people cannot of knowledge  
 "tell whether he hath cursed them  
 "or blessed them, whether he hath  
 "read in Latin or in English ; all  
 "the which riseth upon the words  
 "of the book of service, which are  
 "that the minister should stand 'in  
 "the accustomed place.' For there-  
 "upon the minister in saying morn-  
 "ing and evening prayer sitteth in  
 "the chancel with his back to the  
 "people, as though he had some  
 "secret talk with God, which the  
 "people might not hear. And here-  
 "upon it is likewise, that after  
 "morning prayer, for saying an-  
 "other number of prayers he climb-  
 "eth up to the further end of the  
 "chancel, and runneth as far from  
 "the peop. as the wall will let him,  
 "as though there were some vari-  
 "ance between the people and the  
 "minister, or as though he were  
 "afraid of some infection of plague.  
 "And indeed it reneweth the me-  
 "mory of the Levitical priesthood,  
 "which did withdraw himself from  
 "the people into the place called  
 "the holiest place, where he talked  
 "with God, and offered for the sins  
 "of the people.  
 " Likewise for marriage he cometh  
 "back again into the body of the  
 "church, and for baptism unto the  
 "church door ; what comeliness,  
 "what decency, what edifying is  
 "this ! Decency, I say, in running  
 "and troding from place to place ;  
 "edifying, in standing in that place,  
 "and after that sort, where he can  
 "worst be heard and understood.  
 " St. Luke sheweth that in the pri-  
 "mitive Church both the prayers  
 "and preachings, and the whole  
 "exercise of religion, was done  
 "otherwise. For he sheweth how  
 " St. Peter sitting amongst the rest  
 "to the end he might be the better  
 "heard rose, and not that only, but  
 "that he stood in the midst of the  
 "people, that his voice might as  
 "much as might be come indiffer-  
 "ently to all their ears, and so  
 "standing both prayed and preach-  
 "ed. Now if it be said, for the  
 "chapters and litany there is com-  
 "mandment given, that they should  
 "be read in the body of the church ;  
 "indeed it is true, and thereof is  
 "easily perceived this disorder,  
 "which is in saying the rest of the  
 "prayers partly in the hinder end  
 "and partly in the further end of  
 "the chancel. For seeing that those  
 "are read in the body of the church,  
 "that the people may both hear and  
 "understand what is read ; what  
 "should be the cause why the rest  
 "should be read farther off ? unless  
 "it be that either those things are  
 "not to be heard of them, or at the  
 "least not so necessary for them to  
 "be heard as the other ; which are  
 "recited in the body or midst of  
 "the church.]"

BOOK V.  
 Ch. xxx. 4.

142 *Reading Prayers, though easy, requires mature Thought.*

BOOK V. "done" in the midst of the church<sup>1</sup>, and therefore not  
 Ch. xxxi. baptism to be administered in one place, marriage solemnized  
 in another, the supper of the Lord received in a third, in a  
 fourth sermons, in a fifth prayers to be made; that the custom  
 which we use is Levitical, absurd, and such as hindereth the  
 understanding of the people that if it be meet for the  
 minister at some time to look towards the people, if the body  
 of the church be a fit place for some part of divine service, it  
 must needs follow that whensoever his face is turned any  
 other way, or any thing done any other where, it hath ab-  
 surdity. "All these reasons<sup>2</sup>" they say have been brought,  
 and were hitherto never answered; besides a number of  
 merriments and jests unanswered likewise, wherewith they  
 have pleasantly moved much laughter at our manner of  
 serving God. Such is their evil hap to play upon dull-  
 spirited men. We are still persuaded that a bare denial is  
 answer sufficient to things which mere fancy objecteth; and  
 that the best apology to words of scorn and petulancy is  
 Isaac's apology to his brother Ismael, the apology which  
 patience and silence maketh. Our answer therefore to their  
 reasons is no; to their scoffs nothing.

Easiness of XXXI. When they object that our Book requireth nothing  
 praying after our to be done which a child may not do as "lawfully and as well  
 form. "as that man wherewith the book contenteth itself<sup>3</sup>," is it  
 their meaning that the service of God ought to be a matter of  
 great difficulty, a labour which requireth great learning and

<sup>1</sup> Lib. iii. p. 187. [T. C. iii. 187. Learned Discourse, ap. Bridges, p. 131. "While the whole office of a pastor shall be thought to consist in reading only a prescript number of psalms and chapters of the Scriptures, with other appointed forms of prayer, and that he may be allowed a sufficient pastor which doth the things, which a child of ten years old may do as well as he: so long shall we never lack unlearned pastors." Whigg. Def. 482. "You might as well say, that because a child of ten years old can read the Bible translated into English, therefore the Bible translated into English maintaineth an unpreaching ministry."]   
<sup>2</sup> The place of St. Luke's (Acts i. 12.) "is an unchangeable rule to teach, that all that which is done in the church ought to be done where it may be best heard." [T. C. iii. 186. "To all these reasons he answereth nothing worth the naming."]   
<sup>3</sup> T. C. lib. i. p. 133. [104.] et lib. iii. p. 184. "Another fault is the whole service or liturgy of England is, for that it maintaineth an unpreaching ministry, in requiring nothing to be done by the minister which a child of ten years old cannot do as well and as lawfully as that man wherewith the book contenteth itself." [and



deep skill, or else that the book containing it should teach what men are fit to attend upon it, and forbid either men unlearned or children to be admitted thereunto? In setting down the form of common prayer, there was no need that the book should mention either the learning of a fit, or the unfitness of an ignorant minister, more than that he which describeth the manner how to pitch a field should speak of moderation and sobriety in diet.

BOOK V.  
Ch. xxxi. 4, 5

[2.] And concerning the duty itself, although the hardness thereof be not such as needeth much art, yet surely they seem to be very far carried besides themselves to whom the dignity of public prayer doth not discover somewhat more fitness in men of gravity and ripe discretion than in "children of ten years of age<sup>1</sup>," for the decent discharge and performance of that office. It cannot be that they who speak thus should thus judge. At the board and in private it very well becometh children's innocency to pray, and their elders to say Amen. Which being a part of their virtuous education, serveth greatly both to nourish in them the fear of God, and to put us in continual remembrance of that powerful grace which openeth the mouths of infants to sound his praise. But public prayer, the service of God in the solemn assembly of saints, is a work though easy yet withal so weighty and of such respect, that the great facility thereof is but a slender argument to prove it may be as well and as lawfully committed to children as to men of years, howsoever their ability of learning be but only to do that in decent order wherewith the book contenteth itself.

[3.] The book requireth but orderly reading. As in truth what should any prescript form of prayer framed to the minister's hand require, but only so to be read as behoveth? We know that there are in the world certain voluntary overseers of all books, whose censure in this respect would fall as sharp on us as it hath done on many others, if delivering but a form of prayer, we should either express or include anything, more than doth properly concern prayer. The minister's greatness or meanness of knowledge to do other things,

<sup>1</sup> [2d Adm. 46, 47, ed. 1617. "If of Common Prayers were enough, to read the Scriptures, the homilies, then a boy of ten years old may lie, and the course of our Book do the minister's office."] ]

144 *Easiness of Reading, no Plea for Clerical Ignorance.*

BOOK V.  
Ch. xxxii. 4.  
xxxii. 1.  
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his aptness or insufficiency otherwise than by reading to instruct the flock, standeth in this place as a stranger with whom our form of common prayer hath nothing to do.

[4.] Wherein their exception against easiness, as if that did nourish ignorance, proceedeth altogether of a needless jealousy. I have often heard it inquired of by many, how it might be brought to pass that the Church should every where have able preachers to instruct the people; what impediments there are to hinder it, and which were the speediest way to remove them. In which consultations the multitude of parishes, the paucity of schools, the manifold discouragements which are offered unto men's inclinations that way, the penury of the ecclesiastical estate, the irrecoverable loss of so many livings of principal value clean taken away from the Church long sithence by being appropriated, the daily bruises that spiritual promotions use to take by often falling<sup>1</sup>, the want of somewhat in certain statutes which concern the state of the Church, the too great facility of many bishops, the stony hardness of too many patrons' hearts not touched with any feeling in this case: such things oftentimes are debated, and much thought upon by them that enter into any discourse concerning any defect of knowledge in the clergy. But whosoever be found guilty, the communion book hath surely deserved least to be called in question for this fault. If all the clergy were as learned as themselves are that most complain of ignorance in others, yet our book of prayer might remain the same; and remaining the same it is, I see not how it can be a let unto any man's skill in preaching. Which thing we acknowledge to be God's good gift, howbeit no such necessary element that every act of religion should be thought imperfect and lame wherein there is not somewhat exacted that none can discharge but an able preacher.

The length of our service. XXXII. Two faults there are which our Lord and Saviour himself especially reproveth in prayer: the one when ostentation did cause it to be open; the other when superstition

<sup>1</sup> [Christian Letter, 37. "What "so *brained* itself when it *fell* va-  
"be the bruises and falls that "cant, that it lost some land before  
"spiritual promotions obtained by "a new Bishop was settled therein;  
"Christ do or can take?" Hooker, "where the elects contracted with  
M.S. note. "O wits!" Fuller, C. H. "the promoters on unworthy con-  
b. ix. p. 98. "Many a bishopric "ditions.]"

*Length of our Service reverential, edifying, necessary.* 145

made it long<sup>1</sup>. As therefore prayers the one way are faulty, not whensoever they be openly made, but when hypocrisy is the cause of open praying: so the length of prayer is likewise a fault, howbeit not simply, but where error and superstition causeth more than convenient repetition or continuation of speech to be used. "It is not, as some do imagine," saith St. Augustine, "that long praying is that fault of much speaking in prayer which our Saviour did reprove; for then would not he himself in prayer have continued whole nights!" "Use in prayer no vain superfluity of words as the heathens do, for they imagine that their much speaking will cause them to be heard<sup>2</sup>," whereas in truth the thing which God doth regard is how virtuous their minds are, and not how copious their tongues in prayer; how well they think, and not how long they talk who come to present their supplications before him.

[2.] Notwithstanding forasmuch as in public prayer we are not only to consider what is needful in respect of God, but there is also in men that which we must regard; we somewhat the rather incline to length, lest over-quick despatch of a duty so important should give the world occasion to deem that the thing itself is but little accounted of, wherein but little time is bestowed. Length thereof is a thing which the gravity and weight of such actions doth require.

Besides, this benefit also it hath, that they whom earnest lets and impediments do often hinder from being partakers of the whole, have yet through the length of divine service opportunity left them at the least for access unto some reasonable part thereof.

Again it should be considered, how it doth come to pass

<sup>1</sup> T. C. lib. i. p. 133. [104. tom. ii. 360. "Neque enim, ut  
"The liturgy of England . . . . 89.  
"pointeth a number of psalms and  
"other prayers and chapters to be  
"read, which may occupy the time  
"which is to be spent in preaching;  
"wherein notwithstanding it ought  
"to have been more wary, con-  
"sidering that the Devil under this  
"colour of long prayer did thus in  
"the kingdom of Antichrist banish  
"preaching." et lib. iii. p. 184.  
"August. Ep. 121. [130. § 19.  
vol. II.

tom. ii. 360. "Neque enim, ut  
"quidam putant, hoc est orare in  
"multiloquio, si diutius oretur.  
"Aliud est sermo multus, aliud  
"distans affectus. Nam et de  
"ipso Domino scriptum est quod  
"pernoctaverit in orando, et quod  
"prolixus oraverit: quid quid aliud  
"quam nobis præbebat exemplum,  
"in tempore precator opportunus,  
"cum Patre exauditor æternus?"  
Luke vi. 12.  
[Matt. vi. 7.]

BOOK V. that we are so long. For if that very service of God in the  
 Ch. xxxii. 2 Jewish synagogues, which our Lord did approve and sanctify  
 with the presence of his own person, had so large portions of  
 the Law and the Prophets together with so many prayers and  
 psalms read day by day as equal in a manner the length of  
 ours, and yet in that respect was never thought to deserve  
 blame, is it now an offence that the like measure of time is  
 bestowed in the like manner? Peradventure the Church hath  
 not now the leisure which it had then, or else those things  
 whereupon so much time was then well spent, have sithence  
 that lost their dignity and worth. If the reading of the Law,  
 the Prophets, and Psalms, be a part of the service of God as  
 needful under Christ as before, and the adding of the New  
 Testament as profitable as the ordaining of the Old to be  
 read; if therewith instead of Jewish prayers it be also for the  
 good of the Church to annex that variety which the Apostle  
 doth commend<sup>1</sup>, seeing that the time which we spend is no  
 more than the orderly performance of these things necessarily  
 requireth, why are we thought to exceed in length? Words  
 be they never so few are too many when they benefit not the  
 hearer. But he which speaketh no more than edifieth is  
 undeservedly reprehended for much speaking.

[3.] That as "the Devil under colour of long prayer drave  
 "preaching out of the Church" heretofore, so we "in appoint-  
 "ing so long time of prayers and reading, whereby the less  
 "can be spent in preaching, maintain an unpreaching minis-  
 "try"<sup>2</sup>, is neither advisedly nor truly spoken. They reprove  
 long prayer, and yet acknowledge it to be in itself a thing  
 commendable. For so it must needs be, if the Devil have  
 used it as "a colour" to hide his malicious practices<sup>3</sup>. When  
 malice would work that which is evil, and in working avoid

<sup>1</sup> 1 Tim. ii. 1. "suis, quos decipiunt, exprobrant."  
<sup>2</sup> T. C. lib. iii. p. 184. [and i. 104. al. 133.] And by Tertullian, ad Uxor. i. 7. "Sacerdotium viduitatis et cele-  
<sup>3</sup> [The same kind of argument bratam est apud Nationes pro-  
 is used by St. Augustine to Deo- "diaboli scilicet amulatione. Re-  
 gratias, Opp. t. ii. p. 279. "Tem- gem sacculi, Pontificem Maximum,  
 "plum, sacerdotium, sacrificium, "rursus subtere nefas est. Quan-  
 "et alia quocunque ad hæc per- tum Deo sanctitas placet, cum  
 "tinentia, nisi uni vero Deo deberi "illam etiam inimicus affectat: non  
 "nonsent Dir fabi, hoc est damnosa, "atque ut alioquin boni afficiat, sed  
 "qui sunt provocatores angeli, "ut Dei Domini placita cum con-  
 "nunquam hæc sibi a cultoribus "tumelia affectans.]

the suspicion of any evil intent, the colour wherewith it overcasteth itself is always a fair and plausible pretence of seeking to further that which is good. So that if we both retain that good which Satan hath pretended to seek, and avoid the evil which his purpose was to effect, have we not better prevented his malice than if as he hath under colour of long prayer driven preaching out of the Church, so we should take the quarrel of sermons in hand and revenge their cause by requital, thrusting prayer in a manner out of doors under colour of long preaching?

In case our prayers being made at their full length did necessarily enforce sermons to be the shorter, yet neither were this to uphold and maintain an "unpreaching ministry," unless we will say that those ancient Fathers, Chrysostom, Augustine, Leo, and the rest, whose homilies in that consideration were shorter for the most part than our sermons are, did then not preach when their speeches were not long. The necessity of shortness causeth men to cut off impertinent discourses, and to comprise much matter in few words. But neither doth it maintain inability, nor at all prevent opportunity of preaching, as long as a competent time is granted for that purpose.

[4.] "An hour and a half" is, they say, in reformed churches "ordinarily" thought reasonable "for their whole liturgy or "service". Do we then continue as Ezra did<sup>1</sup> in reading the Law from morning till midday? or as the Apostle St. Paul did in prayer and preaching<sup>2</sup> till men through weariness be taken up dead at our feet? The huge length whereof they make such complaint is but this, that if our whole form of prayer be read, and besides an hour allowed for a sermon, we spend ordinarily in both more time than they do by half an hour<sup>3</sup>. Which half-hour being such a

<sup>1</sup> [T. C. iii. 185. "There is  
"to be considered the common  
"indefiniteness) whereby, through such  
"continuance the powers of the  
"mind standing so long bent are  
"dulled, and does also a most  
"dangerous loathsomeness occa-  
"sioned. Against which our Church  
"(as others have done) should by  
"a godly policy have provided,  
"where for this cause the whole

"liturgy or service is not ordinarily  
"above an hour and a half."

<sup>2</sup> Neh. viii. 5.

<sup>3</sup> Acts xx. 9.

<sup>4</sup> [So Whigg, Def. 482. "The  
"longest time (if there be no Com-  
"munion) is not more than an  
"hour." And Bridges, Def. of  
"Gov. p. 625. "All the forms of  
"prayer that are prescribed in any  
"part of our ordinary divine service

148 *Ejaculatory Prayers: derived by the Puritans.*

BOOK V. matter as the "age of some and the infirmity of other some  
 Ch. xxiii. "are not able to bear"; if we have any sense of the "com-  
 "mon imbecility," if any care to preserve men's wits from  
 being broken with the very "bent of so long attention," if  
 any love or desire to provide that things most holy be not  
 with "hazard" of men's souls abhorred and "loathed," this  
 half-hour's tediousness must be remedied, and that only  
 by cutting off the greatest part of our common prayer. For  
 no other remedy will serve to help so dangerous an incon-  
 venience.

Instead of such prayers as the primitive Churches have used, and those that be returned now use;  
 XXXIII. The brethren in Egypt (saith St. Augustine, epist. 121<sup>3</sup>), are reported to have many prayers, but every of them very short, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in prayer is very necessary, should be wasted or dulled through continuance, if their prayers were few and long. But that which St. Augustine doth allow they

"may be soberly and with decent  
 "pauses uttered forth, either for  
 "the minister's or for the people's  
 "part, in the space of little more  
 "than one hour, yea, the lessons,  
 "and all the rest of the divine ser-  
 "vice, within one hour and a half,  
 "even where the service is longest  
 "in saying, though also much and  
 "solemn singing do protract it."  
 These passages seem to indicate,  
 that the services of Morning Prayer,  
 the Litany, and the Communion,  
 were united in Q. Elizabeth's time  
 according to the present practice.  
 The final rubric in the first Prayer  
 Book of K. Edward is, "If there be  
 "a sermon, or for other great cause,  
 "the curate by his discretion may  
 "leave out the Letanie, Gloria in  
 "Excelsis, the Crede, the Homely,  
 "and the oblation to the Com-  
 "munion." Archbishop Grindal  
 directs "the minister not to pause  
 "or stay between the Morn-  
 "ing Prayer, Litany and Communion,  
 "but to continue and say the Morn-  
 "ing Prayer, Litany and Commu-  
 "nion, or the service appointed to  
 "be said when there was no com-  
 "munion, together without any  
 "intermission: to the intent the  
 "people might continue together in  
 "prayer and hearing the word of  
 "God, and not depart out of the  
 "Church during all the time of the  
 "whole divine service." Injunc-  
 "tions to the Province of York, 1571,  
 in Strype, Grind. 243.  
<sup>1</sup> [T. C. iii. 184.]<sup>2</sup> He asketh  
 [Def. 482.] "whether we can spend  
 "an hour better, than in praying,  
 "and hearing the Scripture read."  
 "Whereunto I answer, that if with  
 "that hour be allow another for the  
 "sermon, the time will be longer  
 "than the age of some and infirm-  
 "ities of other some can ordinarily  
 "well bear: whereunto also if an-  
 "other hour at the least be added  
 "for the celebration of the holy  
 "communion, he may see that  
 "either the preaching must be  
 "abridged, or not so due regard  
 "had of men's infirmities."<sup>3</sup>  
<sup>4</sup> [Al. 130. § 20. t. ii. p. 389.  
 "Dicuntur fratres in Aegypto cre-  
 "bras quidem habere orationes, sed  
 "cas tamen brevissimas, et raptim  
 "quodammodo jaculatas, ac illa  
 "vigilanter erecta, quae oranti pla-  
 "rimum necessaria est, per pro-  
 "luctores moras evanescent atque  
 "helictetur intentio."] ]

*Lessons mingled with Prayers: their Advantage.* 149

condemn. Those prayers wherunto devout minds have added a piercing kind of brevity, as well in that respect which we have already mentioned, as also thereby the better to express that quick and speedy expedition, wherewith ardent affections, the very wings of prayer, are delighted to present our suits in heaven, even sooner than our tongues can devise to utter them, they in their mood of contradiction spare not openly to deride, and that with so base terms as do very ill besem men of their gravity<sup>1</sup>. Such speeches are scandalous, they savour not of God in him that useth them, and unto virtuously disposed minds they are grievous corrosives. Our case were miserable, if that wherewith we most endeavour to please God were in his sight so vile and despicable as men's disdainful speech would make it.

BOOK V.  
Ch. xxxiv. 1.  
—  
we have  
(they say)  
"divers"  
"short cuts"  
"as shied"  
"dings"  
"rather"  
"wishes"  
"than"  
"prayers."

XXXIV. Again, forasmuch as effectual prayer is joined with a vehement intention of the inferior powers of the soul which cannot therein long continue without pain, it hath been therefore thought good so by turns to interpose still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any great weariness, and yet each be a spur to other. For prayer kindleth our desire to behold God by speculation; and the mind delighted with that contemplative sight of God, taketh every where new inflammations to pray, the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires towards them. So that he which prayeth in due sort is thereby made the more attentive to hear, and he which beareth the more earnest to pray, for the time which we bestow as well in the one as the other.

Lesson to  
be mingled  
with our  
prayers.

<sup>1</sup> T. C. lib. i. 138. [al. 108. Whigg. Def. 499. marg. "These "are unseemly terms for godly "to be misliked: a great cause "wherof is the following of the "form used in popery; against "which I have before spoken. For "whilst that service was set in many "points as a pattern of this, it cometh "to pass, that instead of such prayers "as the primitive churches have "used, and those that be reformed "now use, we have divers short cuts "and shredlings, which may be "better called wishes than prayers." And [T. C.] lib. iii. 210. 211.

"These  
"prayers, be they never so short,"  
And Jon. "Will you still more and  
"more utter your contempt against  
"God, against His Church, against  
"a most pure and godly kind of  
"public prayer and service, and that  
"with such irreverent speeches!  
"But I omit them: it is enough to  
"have noted them in the margin,  
"for they are confusion to them-  
"selves." And [T. C.] lib. iii. 210.  
211.

BOOK V. [2.] But for what cause soever we do it, this intermingling  
 of lessons with prayers is<sup>1</sup> in their taste a thing as unsavoury,  
 and as unseemly in their sight, as if the like should be done  
 in suits and supplications before some mighty prince of the  
 world. Our speech to worldly superiors we frame in such  
 sort as serveth best to inform and persuade the minds of them,  
 who otherwise neither could nor would greatly regard our  
 necessities: whereas, because we know that God is indeed a  
 King, but a *great* king, who understandeth all things before-  
 hand, which no other king besides doth, a king which needeth  
 not to be informed what we lack, a king readier to grant than  
 we to make our requests; therefore in prayer we do not so  
 much respect what precepts art delivereth touching the method  
 of persuasive utterance in the presence of great men, as what  
 doth most avail to our own edification in piety and godly zeal.  
 If they on the contrary side do think that the same rules of  
 decency which serve for things done unto terrene powers  
 should universally decide what is fit in the service of God; if  
 it be their meaning to hold it for a maxim, that the Church  
 must deliver her public supplications unto God in no other  
 form of speech than such as were decent, if ault should be made  
 to the great Turk, or some other monarch, let them apply their  
 own rule unto their own form of common prayer. Suppose  
 that the people of a whole town with some chosen man before  
 them did continually twice or thrice in a week resort to their  
 king, and every time they come first acknowledge themselves  
 guilty of rebellions and treasons, then sing a song, after that  
 explain some statute of the land to the standers-by, and therein

<sup>1</sup> "We have no such forms in the  
 "Scripture as that we should pray  
 "in two or three lines, and then  
 "after having read awhile some  
 "other thing, come and pray as  
 "much more, and so the twentieth  
 "or thirtieth time, with pauses be-  
 "tween. If a man should come to  
 "a prince, and having very many  
 "things to demand, after he had  
 "demanded one thing, would stay a  
 "long time, and then demand an-  
 "other, and so the third: the prince  
 "might well think that either he  
 "came to ask before he knew what  
 "he had need of, or that he had  
 "forgotten some piece of his suit,  
 "or that he was distracted in his  
 "understanding, or some other such  
 "like cause of the disorder of his  
 "supplication." T. C. lib. i. p. 138.  
 [al. 108. Whigitt replies, Def. 500,  
 "As much difference as there is be-  
 "twixt man and God, so far is this  
 "similitude of yours from proving  
 "your purpose; except you will  
 "admit the like similitude used by  
 "Papists, to prove praying to  
 "Saints."] "This kind of reason  
 "the Prophet in the matter of sacri-  
 "fices doth use." T. C. lib. iii. p.  
 210.



Malachi i. 8, 14, irrelevant to our divine Service. 151

spend at the least an hour, this done, turn themselves again to the king, and for every sort of his subjects crave somewhat of him, at the length sing him another song, and so take their leave. Might not the king well think that either they knew not what they would have, or else that they were distracted in mind, or some other such like cause of the disorder of their supplication? This form of suing unto kings were absurd. This form of praying unto God they allow.

[3.] When God was served with legal sacrifices, such was the miserable and wretched disposition of some men's minds, that the best of every thing they had being culled out for themselves, if there were in their flocks any poor starved or diseased thing not worth the keeping, they thought it good enough for the altar of God, pretending (as wise hypocrites do when they rob God to enrich themselves) that the fatness of calves doth benefit him nothing; to us the best things are most profitable, to him all as one if the mind of the offerer be good, which is the only thing he respecteth. In reproof of which their devout fraud, the Prophet Malachi allegeth that gifts are offered unto God not as supplies of his want indeed<sup>1</sup>, but yet as testimonies of that affection wherewith we acknowledge and honour his greatness. For which cause, sith the greater they are whom we honour, the more regard we have to the quality and choice of those presents which we bring them for honour's sake, it must needs follow that if we dare not disgrace our worldly superiors with offering unto them such refuse as we bring unto God himself, we shew plainly that our acknowledgment of his greatness is but feigned, in heart we fear him not so much as we dread them. "If ye offer the blind for sacrifice it is not evil<sup>2</sup>. Offer it now unto

<sup>1</sup> Μῆτις τυφλοῖς τὸ δῶρον, εἰς ἕνα ἰδιώτου ἔργου. Καὶ γὰρ εἰς δῶρον ἔργου ἔρχομαι δὲ καὶ τυφλοῖς σαρμῶν, καὶ καὶ εἰ φθολογῶμεν καὶ εἰ φθολογῶν ἔχουσιν πτωχῶν ἀρροφῶντες γὰρ ἔστε, ἅτε ἄρροφῶν καὶ γὰρ ἔρχομαι ἔργου, εἰς ἔχουσιν εἰ φθολογῶν. Arist. Rhet. lib. i. c. 1.

<sup>2</sup> Mal. i. 8, 14. [This quotation has been altered in most editions, to suit the version in K. James's Bible, thus: "Is it not evil?" In the Geneva version, which Hooker generally followed, the sentence is not read interrogatively, but as an affirmation, put into the mouth of those whom the Prophet is reproving. So also in the Bishop's Bible: "When ye bring the blinde for sacrifice, [you saye,] It is not evil: and when ye bring the lame and sicke, [you saye,] It is not evil." The error in the copies of Hooker occurs as early as the edition of 1632.]

BOOK V. —  
Ch. xxxv. 5 —  
thy prince. Will he be content, or accept thy person?  
saith the Lord of hosts. Cursed be the deceiver which  
hath in his flock a male, and having made a vow sacrificeth  
unto the Lord a corrupt thing. For I am a great king,  
saith the Lord of hosts." Should we hereupon frame a rule  
that what form of speech or behaviour soever is fit for suitors  
in a prince's court, the same and no other beseemeth us in  
our prayers to Almighty God?

The number of our prayers for earthly things, and our oft rehearsing of the Lord's Prayer.  
XXXV. But in vain we labour to persuade them that any thing can take away the tediousness of prayer, except it be brought to the very same both measure and form which themselves assign. Whatsoever therefore our liturgy hath more than theirs, under one devised pretence or other they cut it off. We have of prayers for earthly things in their opinion too great a number<sup>1</sup>; so oft to rehearse the Lord's Prayer in so small a time is as they think a loss of time<sup>2</sup>; the people's praying after the minister they say both wasteth time, and also maketh an unpleasant sound; the Psalms they would not have to be made (as they are) a part of our common prayer, nor to be sung or said by turns, nor such music to be used with them; those evangelical hymns they allow not to stand in our liturgy; the Litany, the Creed of Athanasius<sup>3</sup>, the sentence of Glory wherewith we use to conclude psalms, these things they cancel, as having been in-

<sup>1</sup> T. C. lib. i. p. 136. [107.] "I can  
"make no geometrical and exact  
"measure, but verily I believe there  
"shall be found more than a third  
"part of the prayers, which are not  
"psalms and texts of Scripture,  
"spent in praying for and praying  
"against the commodities and in-  
"commodities of this life, which is  
"contrary to all the arguments or  
"contents of the prayers of the  
"Church set down in the Scripture,  
"and especially of our Saviour  
"Christ's prayer, by the which ours  
"ought to be directed."  
<sup>2</sup> T. C. lib. i. p. 219. [176.]  
"What a reason is this, we must  
"repeat the Lord's Prayer often-  
"times, therefore oftentimes in half  
"an hour, and one in the neck of  
"another! . . . Our Saviour Christ  
"doth not there give a prescript  
"form of prayer wherunto he  
"hindereth us: but giveth us a rule  
"and squire to frame all our prayers  
"by. I know it is necessary to pray,  
"and pray often. I know also that  
"in a few words it is impossible for  
"any man to frame so piously a prayer,  
"and I confess that the Church  
"doth well in concluding their  
"prayers with the Lord's Prayer: I  
"but I stand upon this, that there  
"is no necessity laid upon us to  
"use these very words and no  
"more."  
<sup>3</sup> [2 Adm. 57.] "I would know  
"what there is in Athanasius' Creed,  
"that that must be upon high days,  
"(as they term them) rather than  
"the Apostles' Creed."

stituted in regard of occasions peculiar to the times of old, and as being therefore now superfluous.

BOOK V.  
Ch. xxxv. a.

[2.] Touching prayers for things earthly, we ought not to think that the Church hath set down so many of them without cause. They peradventure, which find this fault, are of the same affection with Salomon, so that if God should offer to grant them whatsoever they ask, they would neither crave riches, nor length of days<sup>1</sup>, nor yet victory over their enemies, but only an understanding heart: for which cause themselves having eagles' wings, are offended to see others fly so near the ground. But the tender kindness of the Church of God it very well becometh to help the weaker sort, which are by so great odds more in number, although some few of the perfecter and stronger may be therewith for a time displeas'd.

Ignorant we are not, that of such as resorted to our Saviour Christ being present on earth, there came not any unto him with better success for the benefit of their souls' everlasting happiness, than they whose bodily necessities gave them the first occasion to seek relief, where they saw willingness and ability of doing every way good unto all.

The graces of the Spirit are much more precious than worldly benefits; our ghostly evils of greater importance than any harm which the body feeleth. Therefore our desires to heavenward should both in measure and number no less exceed than their glorious object doth every way excel in value. These things are true and plain in the eye of a perfect judgment. But yet it must be withal considered, that the greatest part of the world are they which be farthest from perfection. Such being better able by sense to discern the wants of this present life, than by spiritual capacity to apprehend things above sense, which tend to their happiness in the world to come, are in that respect the more apt to apply their minds even with hearty affection and zeal at the least unto those branches of public prayer, wherein their own particular is moved. And by this mean there stealeth upon them a double benefit: first because that good affection, which things of smaller account have once set on work, is by so much the more easily raised higher; and secondly in that the very

[<sup>1</sup> Kings iii. 11.]

154 *Iteration of the Lord's Prayer; prescribed by Himself.*

BOOK V.  
Ch. xxxv. 3.

custom of seeking so particular aid and relief at the hands of God, doth by a secret contradiction withdraw them from endeavouring to help themselves by those wicked shifts which they know can never have his allowance, whose assistance their prayer seeketh. These multiplied petitions of worldly things in prayer have therefore, besides their direct use, a service, whereby the Church underhand, through a kind of heavenly fraud, taketh therewith the souls of men as with certain baits<sup>1</sup>.

If then their calculation be true, (for so they reckon,) that a full third of our prayers be allotted unto earthly benefits, for which our Saviour in his platform hath appointed but one petition amongst seven, the difference is without any great disagreement; we respecting what men are, and doing that which is meet in regard of the common imperfection; our Lord contrariwise proposing the most absolute proportion that can be in men's desires, the very highest mark whereto we are able to aim.

[3.] For which cause also our custom is both to place it in the front of our prayers as a guide<sup>2</sup>, and to add it in the end of some principal limbs or parts as a complement which fully perfecteth whatsoever may be defective in the rest. Twice we rehearse it ordinarily, and oftener as occasion requireth more solemnity or length in the form of divine service; not mistrusting, till these new curiosities sprang up, that ever any man would think our labour herein mispent, the time wastefully consumed, and the office itself made worse by so repeating that which otherwise would more hardly be made familiar to the simpler sort; for the good of whose souls there is not

<sup>1</sup> [Chr. Letter, p. 36. "Did you see in the mountains of God the patterns of that heavenly fraude which you say is to catch men by multiplied petitions of worldly things?"  
Hooker, MS. note. "What is it which displeaseth you in this speech? Why not the fraud of man to catch men by multiplied petitions, as well as the fraud of God to catch them by multiplied promises of worldly things?"]  
"cannot think you are so dull that  
"the use of the word *fraud* in that sort should offend your taste. If the matter be that you mislike, let men guess what an unfained favourer you are of the exercise of religion now authorised, when you make so speciall exception against our publique prayers."]  
<sup>2</sup> Tertull. de Orat. [c. 9.] "Prae- missa legitima et ordinaria oratione quasi fundamento, accidentium jus est desideriorum, jus est superstruendi extrinsecus petitiones."

in Christian religion any thing of like continual use and force throughout every hour and moment of their whole lives.

I mean not only because prayer, but because this very prayer, is of such efficacy and necessity. For that our Saviour did but set men a bare example how to contrive or devise prayers of their own, and no way bind them to use this, is no doubt an error. John the Baptist's disciples which had been always brought up in the bosom of God's Church from the time of their first infancy till they came to the school of John, were not so brutish that they could be ignorant how to call upon the name of God; but of their master they had received a form of prayer amongst themselves, which form none did use saving his disciples, so that by it as by a mark of special difference they were known from others. And of this the Apostles having taken notice, they request that as John had taught his, so Christ would likewise teach them to pray<sup>1</sup>.

Tertullian and St. Augustine<sup>2</sup> do for that cause term it *Orationem legitimam*, the Prayer which Christ's own law hath tied his Church to use in the same prescript form of words wherewith he himself did deliver it; and therefore what part of the world soever we fall into, if Christian religion have been there received, the ordinary use of this very prayer hath with equal continuance accompanied the same as one of the principal and most material duties of honour done to Jesus Christ. "Seeing that we have" (saith St. Cyprian) "an Advocate with the Father for our sins, when we that have sinned come to seek for pardon, let us allege unto God the words which our Advocate hath taught. For sith his promise is our plain warrant, that in his name what we ask we shall receive, must we not needs much the rather obtain that for which we sue if not only his name do countenance but also his speech present our requests?"<sup>3</sup>

Though men should speak with the tongues of Angels, yet

<sup>1</sup> Luke xi. 1.  
<sup>2</sup> [Enarr. in Psalm. 142. t. iv. p. 1592. "Ipsius (Apostolus) data est regula postulandi a Jurisperito caelesti. Sic orate, inquit."] <sup>3</sup> Cyp. de Orat. Dom. [c. 2. t. i. 140. "Cum ipsius habeamus apud Patrem advocatum pro peccatis nostris, quando peccatores pro delictis nostris petimus, advocati nostri verba promamus. Nam cum dicat, quia quodcumque petierimus a Patre in nomine ejus, dabit nobis; quanto efficacius impetramus quod petimus in Christi nomine, si petamus ipsius oratione."]





BOOK V. done, but not universally to bind ever all prayers unto one  
Ch. xxxvii. & only fashion of utterance.

[4.] The reasons which we have alleged induce us to think  
it still "a good work," which they in their pensive care for  
the well bestowing of time account "waste." As for un-  
pleasantness of sound if it happen, the good of men's souls  
doth either deceive our ears that we note it not, or arm them  
with patience to endure it. We are not so nice as to cast  
away a sharp knife, because the edge of it may sometimes  
grate. And such subtle opinions as few but Utopians are  
likely to fall into, we in this climate do not greatly fear.

Our XXXVII. The complaint which they make about Psalms  
manner of and Hymns, might as well be overpast without any answer,  
reading the as it is without any cause brought forth. But our desire is to  
Psalms otherwise content them if it may be, and to yield them a just reason  
than the rest of the even of the least things wherein undeservedly they have but  
Scripture. as much as dreamed or suspected that we do amiss. They  
seem sometimes so to speak, as if it greatly offended them,  
that such Hymns and Psalms as are Scripture should in com-  
mon prayer be otherwise used than the rest of the Scripture is  
wont<sup>1</sup>: sometime displeased they are at the artificial music  
which we add unto psalms of this kind, or of any other nature  
else; sometime the plainest and the most intelligible rehearsal  
of them yet they savour not, because it is done by interlocution,  
and with a mutual return of sentences from side to side.

[2.] They are not ignorant what difference there is be-  
tween other parts of Scripture and Psalms. The choice and  
flower of all things profitable in other books<sup>2</sup> the Psalms do  
both more briefly contain, and more movingly also express,  
by reason of that poetical form wherewith they are written.  
The ancient when they speak of the Book of Psalms use to  
fall into large discourses, shewing how this part above the rest  
doth of purpose set forth and celebrate all the considerations  
and operations which belong to God; it magnifieth the holy

<sup>1</sup> T. C. lib. iii. p. 206. "They have  
"always the same profit to be stu-  
"did in, to be read, and preached  
"upon, which other Scriptures have,  
"and this above the rest, that they  
"are to be sung. But to make  
"daily prayers of them hand over  
"head, or otherwise than the pre-  
"sent estate wherein we be doth  
"agree with the matter contained in  
"them, is an abusing of them."  
<sup>2</sup> H. ἁγιωτάτων ἰσὺν ἀναδύου  
ἀσάκητις. Dionys. Hierar. Eccles.  
cap. iii. § 4. 5.



*justified by their peculiar Adaptation to our Wants.* 159

meditations and actions of divine men; it is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect amongst others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as other parts of Scripture he doth.

XXXVIII. Touching musical harmony whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is or hath in it harmony<sup>1</sup>. A thing which delighteth all ages and beseemeth all states; a thing as seasonable in grief as in joy; as decent being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the

<sup>1</sup> [Vid. Plat. Phæd. c. 56. p. 41 . . . 43.]

BOOK V. very steps and inflections every way, the turns and varieties  
 Ch. xxxviii. of all passions whereunto the mind is subject; yea so to imi-  
 tate them, that whether it resemble unto us the same state  
 wherein our minds already are, or a clean contrary, we are not  
 more contentedly by the one confirmed, than changed and led  
 away by the other. In harmony the very image and character  
 even of virtue and vice is perceived, the mind delighted with  
 their resemblances, and brought by having them often iterated  
 into a love of the things themselves. For which cause there is  
 nothing more contagious and pestilent than some kinds of har-  
 mony; than some nothing more strong and potent unto good.  
 And that there is such a difference of one kind from another we  
 need no proof but our own experience, inasmuch as we are at  
 the hearing of some more inclined unto sorrow and heaviness;  
 of some, more mollified and softened in mind; one kind apter to  
 stay and settle us, another to move and stir our affections; there  
 is that draweth to a marvellous grave and sober mediocrity,  
 there is also that carrieth as it were into ecstasies, filling the  
 mind with an heavenly joy and for the time in a manner severing  
 it from the body. So that although we lay altogether aside the  
 consideration of ditty or matter<sup>1</sup>, the very harmony of sounds  
 being framed in due sort and carried from the ear to the spir-  
 itual faculties of our souls, is by a native puissance and efficacy  
 greatly available to bring to a perfect temper whatsoever is there  
 troubled, apt as well to quicken the spirits as to allay that which  
 is too eager, sovereign against melancholy and despair, forcible  
 to draw forth tears of devotion if the mind be such as can yield  
 them, able both to move and to moderate all affections.

[2.] The Prophet David having therefore singular knowl-  
 edge not in poetry alone but in music also, judged them  
 both to be things most necessary for the house of God, left  
 behind him to that purpose a number of divinely indited  
 poems, and was farther the author<sup>2</sup> of adding unto poetry  
 melody in public prayer, melody both vocal and instrumental,  
 for the raising up of men's hearts, and the sweetening of  
 their affections towards God. In which considerations the  
 Church of Christ doth likewise at this present day retain it  
 as an ornament to God's service, and an help to our own

<sup>1</sup> [“ Though there was no great matter in the ditty.” *As You Like It*, II, v, iii, 35.] 1686. [See *Eccles.* xlvii. 8, 9.]

devotion. They which, under pretence of the Law ceremonial abrogated<sup>1</sup>, require the abrogation of instrumental music<sup>2</sup>, approving nevertheless the use of vocal melody to remain, must shew some reason wherefore the one should be thought a legal ceremony and not the other.

[3.] In church music curiosity and ostentation of art, wanton or light or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions, which the matter that goeth with it leaveth or is apt to leave in men's minds, doth rather blemish and disgrace that we do than add either beauty or furtherance unto it. On the other side, these faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify if not the understanding because it teacheth not, yet surely the affection, because therein it worketh much. They must

<sup>1</sup> [Whig. Def. 606. "Touching singing, piping (as you call it), surplice and cope wearing, I answer with Ecolampadius, "These things be use unto Christians, which holy or godly bishops may either add . . . or take away . . . as the time requireth . . . Those things that be indifferent are not requisite to the word of God." T. C. ii. 214. "Under pretence of *indif. fervent things*, he seemeth to allow of organs; which beside the popish abuse *reneweth Judaism.*" ] [Adm. ap. Whig. Def. 742. "As for organs and curious singing, though they be proper to popish dens, I mean to cathedral churches, yet some others must also have them. The Queen's Chapel, and these Churches must be patterns and precedents to the people of all superstitions." Id. ibid. 605. "They ministered the Sacraments plainly, we pompously with singing, piping, surplice, and cope wearing." Whig. Answer. ap. Def. 606. "As for piping, it is not prescribed to be used at the Communion by any rule that I know. Singing I am sure you do not disallow, being used in all reformed

churches, and an art allowed in Scriptures, and used in praising of God by David." T. C. i. 168. al. 133. "I have answered before . . . especially seeing that M. Doctor will not defend the piping and organs, nor no other singing than is used in the reformed churches: which is in the singing of two psalms, one in the beginning and another in the ending, in a plain tune, easy both to be sung of those which have no art in singing, and understood of those which because they cannot read cannot sing with the rest of the church." Whig. Def. 607. "I have heard no reasons as yet to improve the manner of singing used in this church of England, neither do I say that I allow no other singing than is used in other reformed Churches." For I would not have any church to arrogate that perfection unto itself, that it should think all other churches to be bound unto it: it was the original cause of the pride of the Church of Rome. I have only said that other reformed Churches allow singing: which is true.]



Response, a Custom at latest of the second Century. 163

XXXIX. And if the Prophet David did think that the very meeting of men together, and their accompanying one another to the house of God, should make the bond of their love insoluble, and tie them in a league of inviolable amity (Psal. lv. 14); how much more may we judge it reasonable to hope, that the like effects may grow in each of the people towards other, in them all towards their pastor, and in their pastor towards every of them, between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of his holy Angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving: in all which particulars, as when the pastor maketh their suits, and they with one voice testify a general assent thereunto; or when he joyfully beginneth, and they with like alacrity follow, dividing between them the sentences wherewith they strive which shall most shew his own and stir up others' zeal, to the glory of that God whose name they magnify; or when he proposeth unto God their necessities, and they their own requests for relief in every of them; or when he lifteth up his voice like a trumpet to proclaim unto them the laws of God, they adjoining though not as Israel did by way of generality a cheerful promise, "All that the Lord hath commanded we will do;" yet that which God doth no less approve, that which savoureth more of meekness, that which testifieth rather a feeling knowledge of our common imbecility, unto the several

BOOK V.  
Ch. xxxix. 4.  
Of singing  
Psalms and  
other parts  
of Common  
Prayer,  
wherewith the  
people and  
Ministers  
answer one  
another by  
course'.

<sup>1</sup> [Adm. ap. Whig. Def. 739. "They toss the Psalms in most places like Tennis Balles." Whig. Answ. ibid. 740. "You disallow that which is both commendable and of great antiquity, as it appeareth in an Epistle that Basilus Magnus did write to the ministers of Neocesarea." T. C. i. 203. [al. 163.] "For the singing of Psalms by course and side after side, although it be very ancient yet it is not commendable, and so much the more to be suspected, for that the Devil hath good about

"to get it so great authority, partly by deriving it from Ignatius's time, and partly in making the world believe that this came from heaven, and that the Angels were heard to sing after this sort: which as it is a mere fable, so is it confuted by historiographers, wherof some ascribe the beginning of this to Damasus, some other unto Flavianus and Diodorus." Exod. xix. 8; xxiv. 3; Deut. v. 27; xxvi. 17; Josh. xxiv. 16.

\* In the original edd. this is printed as part of the marginal summary, and so frequently.





BOOK V. the only crime he knew of them was, they used to meet together at a certain day, and to praise Christ with hymns as a God, secum invicem, "one to another amongst themselves". Which for any thing we know to the contrary might be the selfsame form which Philo Judæus expreseth, declaring how the Essenes were accustomed with hymns and psalms to honour God, sometime all exalting their voices together in one, and sometime one part answering another, wherein as he thought, they swerved not much from the pattern of Moses and Miriam.

Whether Ignatius did at any time hear the angels praising God after that sort or no, what matter is it? If Ignatius did not, yet one which must be with us of greater authority did. "I saw the Lord (saith the Prophet Esay) on an high throne; the Seraphims stood upon it; one cried to another saying, "Holy, Holy, Holy, Lord God of Hosts, the whole world is full of his glory".

But whosoever were the author, whatsoever the time, whencesoever the example of beginning this custom in the Church of Christ; sith we are wont to suspect things only before trial, and afterwards either to approve them as good, or if we find them evil, accordingly to judge of them; their counsel must needs seem very unseasonable, who advise men now to suspect that wherewith the world hath had by their own account twelve hundred years' acquaintance and upwards, enough to take away suspicion and jealousy. Men know by this time, if ever they will know, whether it be good or evil which hath been so long retained.

[3.] As for the Devil, which way it should greatly benefit him to have this manner of singing psalms accounted an invention of Ignatius, or an imitation of the angels of heaven,

<sup>1</sup> Phil. Second. Epist. lib. x. δευτεροβιβλιος επιστολων' . . . . μαρτυρα του ενδικου σπουδαιων (χρησι) αυτου [Ep. 101.] <sup>2</sup> Esay. lv. 1. 21. <sup>3</sup> [De Vita Contemplativa, p. 902.] "Αδελφοι συνευρισσεν εις τον θεου ονομα πολλοις μετρον και μετρον, το μεν συνηγορον τω δε και δευτεροβιβλιος επιστολων μαρτυρα του ενδικου σπουδαιων (χρησι) αυτου [Ep. 101.] <sup>4</sup> Esay. lv. 1. 21. <sup>5</sup> [De Vita Contemplativa, p. 902.] "Αδελφοι συνευρισσεν εις τον θεου ονομα πολλοις μετρον και μετρον, το μεν συνηγορον τω δε και δευτεροβιβλιος επιστολων μαρτυρα του ενδικου σπουδαιων (χρησι) αυτου [Ep. 101.] <sup>6</sup> Esay. lv. 1. 21.





we do not well understand. But we very well see in them who thus plead a wonderful celerity of discourse. For perceiving at the first but only some cause of suspicion and fear lest it should be evil, they are presently in one and the selfsame breath resolved, that "what beginning soever it had, there is "no possibility it should be good!" The potent arguments which did thus suddenly break in upon them and overcome them are first, that it is not unlawful for the people all jointly to praise God in singing of psalms; secondly, that they are not any where forbidden by the law of God to sing every verse of the whole psalm both with heart and voice quite and clean throughout; thirdly, that it cannot be understood what is sung after our manner. Of which three, forasmuch as lawfulness to sing one way proveth not another way inconvenient, the former two are true allegations, but they lack strength to accomplish their desire; the third so strong that it might persuade, if the truth thereof were not doubtful.

[4.] And shall this enforce us to banish a thing which all Christian churches in the world have received; a thing which so many ages have held; a thing which the most approved councils and laws have so oftentimes ratified; a thing which was never found to have any inconvenience in it; a thing which always heretofore the best men and wisest governors of God's people did think they could never commend

<sup>1</sup> T. C. lib. I. p. 203. [al. 163.] "fore it is banished in all reformed churches." [Whitgift's Defence, 741. "How you forget yourself! before you found fault with the books because the people repeated their prayers after the minister, and that because the minister is the only mouth of the people unto the Lord; sow, as though you were not the same man, but played some other part, you find fault with the order of service because they be not their own mouths to the Lord; then to pray with heart was sufficient; now it is not enough; whence this contrary should spring I cannot imagine, except I should ascribe it to a forward and preposterous desire that you have to deface this Church.]"

"From whencesoever it came it cannot be good, considering that when it is granted that all the people may praise God (as it is in singing of psalms) then this ought not to be restrained unto a few; and where it is lawful both with heart and voice to sing the whole psalm, there it is not meet that they should sing but the one half with their heart and voice, and the other with their heart only. For where they may both with heart and voice sing, there the heart is not enough. Therefore besides the incommodity which cometh this way, in that being imposed after this sort, men cannot understand what is sung, these other two inconveniences come of this form of singing, and there-

BOOK V. enough; a thing, which as Basil was persuaded, did both  
 Ch. xxix. 5- strengthen the meditation of those holy words which were  
 10 11 uttered in that sort, and serve also to make attentive, and to  
 raise up the hearts of men<sup>1</sup>; a thing whereunto God's  
 people of old did resort, with hope and thirst that thereby  
 especially their souls might be edified; a thing which filleth  
 the mind with comfort and heavenly delight, stirreth up  
 flagrant desires and affections correspondent unto that which  
 the words contain, allayeth all kind of base and earthly cogita-  
 tions, banisheth and driveth away those evil secret suggestions  
 which our invisible enemy is always apt to minister, watereth  
 the heart to the end it may fructify, maketh the virtuous in  
 trouble full of magnanimity and courage, serveth as a most  
 approved remedy against all doleful and heavy accidents  
 which befall men in this present life, to conclude, so fitly  
 accordeth with the Apostle's own exhortation<sup>2</sup>, "Speak to  
 "yourselves in psalms and hymns and spiritual songs, making  
 "melody, and singing to the Lord in your hearts," that surely  
 there is more cause to fear lest the want thereof be a maim,  
 than the use a blemish to the service of God.

[5] It is not our meaning, that what we attribute unto  
 the Psalms should be thought to depend altogether on that  
 only form of singing or reading them by course as with us  
 the manner is; but the end of our speech is to shew that  
 because the Fathers of the Church, with whom the selfsame  
 custom was so many ages ago in use, have uttered all these  
 things concerning the fruit which the Church of God did  
 then reap, observing that and no other form, it may be justly  
 avouched that we ourselves retaining it and besides it also  
 the other more newly and not unfruitfully devised, do nei-  
 ther want that good which the later invention can afford,  
 nor lose any thing of that for which the ancient so oft and so  
 highly commend the former. Let novelty therefore in this  
 give over endless contradictions, and let ancient custom  
 prevail<sup>3</sup>.

Of Magni- XL. We have already given cause sufficient for the great  
 ficat, Bene- conveniency and use of reading the Psalms oftener than other  
 dictus, and Scriptures. Of reading or singing likewise *Magnificat*,  
 Nunc Dimittis.

<sup>1</sup> [Vid. sup. N<sup>o</sup>. 2. note 3. p. 165.] <sup>2</sup> (Τὰ ἄγία ἔβη ἁρτίω. Can.  
<sup>3</sup> Eph. v. 19. Nic. vi.)

*Evangelical Hymns are profitably repeated.* 169

*Benedictus*, and *Nunc Dimittis*<sup>1</sup> oftener than the rest of the Psalms, the causes are no whit less reasonable, so that if the one may very well monthly the other may as well even daily be iterated. They are songs which concern us so much more than the songs of David, as the Gospel toucheth us more than the Law, the New Testament than the Old. And if the Psalms for the excellency of their use deserve to be oftener repeated than they are, but that the multitude of them permitteth not any oftener repetition, what disorder is it if these few Evangelical Hymns which are in no respect less worthy, and may be by reason of their paucity imprinted with much more ease in all men's memories, be for that cause every day rehearsed? In our own behalf it is convenient and orderly enough that both they and we make day by day prayers and supplications the very same; why not as fit and convenient to magnify the name of God day by day with certain the very selfsame psalms of praise and thanksgiving? Either let them not allow the one, or else cease to reprove the other.

[4.] For the ancient received use of intermingling hymns and psalms with divine readings, enough hath been written. And if any may fitly serve unto that purpose, how should it better have been devised than that a competent number of the old being first read, these of the new should succeed in the place where now they are set? In which place notwithstanding there is joined with *Benedictus* the hundredth Psalm; with *Magnificat* the ninety-eighth; the sixty-seventh with *Nunc Dimittis*, and in every of them the choice left free for the minister to use indifferently the one or the other. Seeing therefore they pretend no quarrel at other psalms, which are in like manner appointed also to be daily read, why do these so much offend and displease their taste? They are the first gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world by such as in their hearts, arms, and very bowels embraced him; being propheticall

<sup>1</sup> [1 Adm. ap. Whigg. Def. 494. "They sing Benedictus, Nunc Dimittis, and Magnificat, we know not to what purpose, except some of them were ready to die, or except they would celebrate the memory of the Virgine, and John Baptist, &c. Thus they prophane the holy Scripture." Whigg. Ann. ibid. "By this your reason we may not use any of the Psalms, until we be in like case as David was, or other, when they were first made."] ]

BOOK V.  
Ch. xl. s.

BOOK V. discoveries of Christ already present, whose future coming the other psalms did but foreshew, they are against the obstinate incredulity of the Jews, the most luculent testimonies that Christian religion hath; yea the only sacred hymns they are that Christianity hath peculiar unto itself, the other being songs too of praise and thanksgiving, but songs wherewith as we serve God, so the Jew likewise.

[3.] And whereas they tell us these songs were fit for that purpose, when Simeon and Zachary and the Blessed Virgin uttered them, but cannot so be to us which have not received like benefit<sup>1</sup>; should they not remember how expressly Ezechias amongst many other good things is commended for this also, that the praises of God were through his appointment daily set forth by using in public divine service the songs of David and Asaph unto that very end<sup>2</sup>? Either there wanted wise men to give Ezechias advice, and to inform him of that which in his case was as true as it is in ours, namely, that without some inconvenience and disorder he could not appoint those Psalms to be used as ordinary prayers, seeing that although they were songs of thanksgiving such as David and Asaph had special occasion to use, yet not so the whole Church and people afterwards whom like occasions did not befall: or else Ezechias was persuaded as we are that the praises of God in the mouths of his saints are not so restrained to their own particular, but that others may both conveniently and fruitfully use them: first, because the mystical communion of all faithful men is such as maketh every one to be interested in those precious blessings which any one of them receiveth at God's hands: secondly, because when any thing is spoken to extol the goodness of God whose mercy endureth for ever, albeit the very particular occasion whereupon it riseth do come no more, yet the fountain continuing the same, and yielding other new effects which are but only in some sort proportionable, a small resemblance between the benefits which we and others have received, may serve to make the

<sup>1</sup> T. C. lib. iii. p. 208. [and 1. 207. al. 137.] <sup>2</sup> These thanksgivings were made by occasion of certain particular benefits, and are no more to be used for ordinary prayers than the *Ave Maria*. So that both

for this cause and the other before alleged of the Psalms, it is not convenient to make ordinary prayers of them.

<sup>3</sup> 2 Chron. xxix. 30.

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same words of praise and thanksgiving fit though not equally in all circumstances fit for both; a clear demonstration whereof we have in all the ancient Fathers' commentaries and meditations upon the Psalms; last of all because even when there is not so much as the show of any resemblance, nevertheless by often using their words in such manner, our minds are daily more and more inured with their affections.

XLI. The public estate of the Church of God amongst the Jews hath had many rare and extraordinary occurrences, which also were occasions of sundry<sup>3</sup> open solemnities and offices, whereby the people did with general consent make show of correspondent affection towards God. The like duties appear usual in the ancient Church of Christ, by that which Tertullian speaketh of Christian women matching themselves with infidels. "She cannot content the Lord with performance of his discipline, that hath at her side a vassal whom Satan hath made his vice-agent to cross whatsoever the faithful should do. If her presence be required at the time of Station or standing prayer, he chargeth her at no time

<sup>1</sup> [1 Adm. ap. Whigg. Def. 494.  
 "They pray that they may be delivered from thundering and tempests when no danger is nigh."] T. C. lib. i. 137. [107.] "We pray for the avoiding of those dangers which are nothing near us, as from lightning and thundering in the midst of winter, from storm and tempest when the weather is most fair and the seas most calm. It is true that upon some urgent calamity a prayer may and ought to be framed which may beg either the commodity for want whereof the Church is in distress, or the turning away of that mischief which either approacheth or is already upon it; but to make those prayers which are for the present time and danger ordinary and daily prayers, I cannot hitherto see any either Scripture or example of the primitive Church. And here for the simple's sake I will set down after what sort this abuse crept into the Church. There was one Mamercus Bishop of Vienna, which in the time of great earthquakes

which were in France instituted certain supplications, which the Grecians (and we of them) call the Litany, which concerned that matter: there is no doubt but as other discommodities rose in other countries they likewise had prayers accordingly. Now Pope Gregory either made himself, or gathered the supplications that were made against the calamities of every country, and made of them a great Litany or Supplication as Platina calleth it, and gave it to be used in all churches: which thing albeit all churches might do for the time in respect of the case of the calamity which the churches suffered, yet there is no cause why it should be perpetual that was ordained but for a time, and why all lands should pray to be delivered from the incommodities that some land hath been troubled with."

[See also T. C. lib. 204.]  
<sup>2</sup> [1 "Lectures," ed. i. 1616.]  
<sup>3</sup> Exod. xv. 20; Wisd. x. 30;  
 2 Samuel vi. 2; 1 Chron. xiii. 5;  
 2 Chron. xx. 3; Joel ii. 15.

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 CH. XLV.

Of the  
 Litany<sup>1, 2</sup>.

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BOOK V.  
CH. XLII.  
"but that to be with him in his baths; if a fasting-day come  
"he hath on that day a banquet to make; if there be cause  
"for the church to go forth in solemn procession, his whole  
"family have such business come upon them that no one can  
"be spared!"

[a.] These processions as it seemeth were first begun for the interring of holy martyrs, and the visiting of those places where they were entombed. Which thing the name itself applied by heathens unto the office of exequies<sup>1</sup>, and partly the speeches of some of the ancient delivered concerning Christian processions<sup>2</sup>, partly also the very dross which superstition thereunto added, I mean the custom of invoking saints in processions, heretofore usual, do strongly insinuate. And as things invented to one purpose are by use easily converted to moe<sup>3</sup>, it grew that supplications with this solemnity

<sup>1</sup> Tertull. lib. ii. ad Uxor. [c. 4.  
"Domino certe non potest pro dis-  
"cipula satisfacere, habens in late-  
"re diaboli servum, procuratorem  
"domini sui ad impedienda fidelium  
"studia et officia. Ut si statio fa-  
"cienda est, maritus de die condat  
"ad balneas: si jejunia observanda  
"sunt, maritus eadem die convivi-  
"um excurret: si fructificationem oris,  
"nunquam magis familie occupatio  
"adveniat."]  
<sup>2</sup> Tertul. Andr. [l. i. 100. "fo-  
"nus procedit." Phorm. v. 8. 37.  
"Εκταραίας Χριστων, quibus est  
"commodum ire, hoc tempus est."  
<sup>3</sup> "Martyres tibi quaerantur in  
"cubiculo tuo. Nunquam causa  
"desit procedendi, si semper quan-  
"do necesse est progressura sis."  
Hier. Epist. xxii. ad Eust. [al. xviii.  
§ 17].  
<sup>4</sup> Societ. lib. vi. c. 8. [Οι Ἀ-  
"ρμαίνοντες, ὅσων ἔφησε, ἔγω τῆς  
"ἐκείνης τῆς συναγωγῆς ἐκείνης  
"δύνασιν εὐλογοῦντες ἐκείνην  
"καταλαμβάνου, φησὶ δὲ τὸ τε εὐλογοῦ-  
"ναι καὶ ἡ παραθεῖναι ἢ οὐκ αἰ σπουδαί-  
"α καὶ τὸ ἐκείνην εὐλογοῦναι γίνεσθαι,  
"αἰεὶ ἔστω τῆς τῆς ἐκείνης πύλης  
"καὶ τῆς ἐκείνης ἀφαιρέσεως, καὶ οὐκ  
"ἀποφάσκει καὶ τῆς Ἀρμαίνου δόξαν  
"σπουδαίως ἔχει καὶ τῆς ἐκείνης  
"καὶ τῆς ἐκείνης ἀφαιρέσεως τῆς  
"ἐκείνης καὶ τῆς ἐκείνης ἀφαιρέσεως  
"καὶ τῆς ἐκείνης ἀφαιρέσεως"]  
<sup>5</sup> "Nulli licen-  
"tiam esse neque monasterium ne-  
"que ecclesiam neque orationis do-  
"mum incipere edificare, antequam  
"civitas Deo amabilis [ὡναρφαί-  
"στος] episcopatus orationem in locis  
"faciat, et crucem figat, simulque  
"processionem [δημοσίαν ἐκείνην]  
"ipse faciat, et causam manifestam  
"omnibus ostendat." Ibid. cxviii.

for the appeasing of God's wrath, and the averting of public evils, were of the Greek church termed Litanies; <sup>1</sup> Rogations, of the Latin. To the people of Vienna (Mamercus being their Bishop, about 450 years after Christ) there befell many things, the suddenness and strangeness whereof so amazed the hearts of all men, that the city they began to forsake as a place which heaven did threaten with imminent ruin. It besemed not the person of so grave a prelate to be either utterly without counsel as the rest were, or in a common perplexity to shew himself alone secure. Wherefore as many as remained he earnestly exhorteth to prevent portended calamities, using those virtuous and holy means wherewith others in like case have prevailed with God. To which purpose he perfecteth the Rogations or Litanies before in use, and addeth unto them that which the present necessity required. Their good success moved Sidonius Bishop of Arverna to use the same so corrected Rogations<sup>2</sup>, at such time as he and his people were

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cap. 31, 32, are laws for the protection of the litany services from disturbance, and forbidding them to be solemnised except by the clergy. Such enactments are by Justinian.]  
<sup>1</sup> Basil. Epist. lxxii. [al. 207. c. 31. c. 32. ad Leonem, de iure iuris.]  
<sup>2</sup> Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum.]  
<sup>3</sup> Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum.]

ἄνευ θεοῦ φωνῆ παραγγέλλεται αὐτῷ, ἀναγγέλλας τῷ ἀκούοντι καὶ τῷ λαῷ, ἀναγγέλλας αὐτῷ, καὶ λέγων, Ἄγιος ὁ θεὸς, ὁμοῦ ἐρχοῦν, ἔργα ἀδελφότητες, ὁμοῦ ἐρχοῦν καὶ ἄλλοις ἵνα ἴδωμεν ἁγιοσύνην καὶ εὐδοκίαν τοῦτο φέλλομεν τοῦ λαοῦ, ἔργα ὁ ἀναγγέλλας, καὶ ἡ ποσειδὼν Παιδαγωγῶν, ὑπερβαλλόμενος τῷ θεῷ, ἀδελφότητες καὶ ἴδωμεν ἀναγγέλλας αὐτῷ φέλλομεν τὸν θεὸν ἴδωμεν.]  
<sup>1</sup> Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum.]  
<sup>2</sup> Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum.]  
<sup>3</sup> Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum.]

BOOK V  
CH. XLI  
after afflicted with famine, and besieged with potent adversar-  
ies. For till the empty name of the empire came to be settled  
in Charles the Great, the fall of the Romans' huge dominion  
concurring with other universal evils, caused those times to be  
days of much affliction and trouble throughout the world. So  
that Rogations or Litanies were then the very strength, stay,  
and comfort of God's Church. Whereupon in the year 506  
it was by the council of Aurelia decreed<sup>1</sup>, that the whole  
Church should bestow yearly at the feast of Pentecost three  
days in that kind of processional service. About half an hun-  
dred years after, to the end that the Latin churches which all  
observed this custom might not vary in the order and form of  
those great Litanies which were so solemnly every where exer-  
cised, it was thought convenient by Gregory the First and the  
best of that name to draw the flower of them all into one<sup>2</sup>.

[3.] But this iron began at the length to gather rust. Which  
thing the synod of Colen saw and in part redressed within  
that province<sup>3</sup>, neither denying the necessary use for which  
such Litanies serve, wherein God's clemency and mercy is  
desired by public suit, to the end that plagues, destructions,  
calamities, famines, wars, and all other the like adversities,  
which for our manifold sins we have always cause to fear, may

<sup>1</sup> statu urbis exinanito, ad nova ce-  
ter veterum Nivevitarum exempla  
decurrunt... Qua devotione placu-  
ras inspector pectorum Deus, fecit  
esse obsecrationem vestram vobis  
saluti, ceteris imitationi, utriusque  
periculo... Quae omnia sciens  
populus iste, Visensimilibus tuis et  
accidisse prius et non accessisse  
posterius, vestigiatam sacrosanctae  
informationis amplectitur, sedulo  
petens, ut conscientiae tuae bea-  
titudine mitat orationum suarum  
suffragia, quibus exempla trans-  
mittat. Biblioth. Patr. Colon. V.  
1020.)

<sup>2</sup> Council. (First Council of Or-  
leans, 511 (not 506) Can. 27.) tom.  
ii, p. 313, [iv. 1408. E. "Rogationes,  
i. e. Litanias ante ascensionem  
Domini ab omnibus ecclesiis pla-  
cuit celebrari: ita ut praemisium  
triduum ieiunium in dominica  
ascensionis festivitate solvatur  
per quod triduum servi et ancillae  
ab omni opere relaxentur, quo

<sup>3</sup> magis plebs universa conve-  
niat." [See Palmer's Origines Litur-  
gicae, l. 269-272.]

<sup>4</sup> Concil. tom. v. anno 1536.  
[Conc. Colon. l. p. 6. c. 7, 8; xiv.  
346-347. "Quod processiones per  
agros et campos peraguntur, ra-  
tionem quidem habet, nempe  
quod populus eret, ut segetes ac  
fruges terrae a Domino conser-  
ventur: verum ut alia plurima,  
ita et hic mos hominum malitia  
depravatus est, quod per occa-  
sionem talis deambulationis, quae  
Deo placando erat instituta, multa  
scelerata committantur. Quam-  
obrem vobis satius videtur, ut  
haec, atque supplicationes ac pro-  
cessionem, de cetero intra septa  
ecclesiarum religiose fiant, ac ut  
in templo, loco precatibus pe-  
culiariter dedicato, oretur Deus,  
habebaturque tum prius rei ac tem-  
pori conveniens ad populum com-  
munitarius sermo."]



*Evils seemingly distant may be deprecated in Litanies. 175*

be turned away from us and prevented through his grace; nor yet dissembling the great abuse whereunto as sundry other things so this had grown by men's improbity and malice, to whom that which was devised for the appeasing of God's displeasure gave opportunity of committing things which justly kindled his wrath. For remedy whereof it was then thought better, that these and all other supplications or processions should be no where used but only within the walls of the house of God, the place sanctified unto prayer. And by us not only such inconveniences being remedied, but also whatsoever was otherwise amiss in form or matter, it now remaineth a work, the absolute perfection whereof upbraideth with error or somewhat worse them whom in all parts it doth not satisfy.

[4.] As therefore Litanies have been of longer continuance than that we should make either Gregory or Mamerus the author of them, so they are of more permanent use than that now the Church should think it needeth them not. What dangers at any time are imminent, what evils hang over our heads, God doth know and not we. We find by daily experience that those calamities may be nearest at hand, readiest to break in suddenly upon us, which we in regard of times or circumstances may imagine to be farthest off. Or if they do not indeed approach, yet such miseries as being present all men are apt to bewail with tears, the wise by their prayers should rather prevent. Finally, if we for ourselves had a privilege of immunity, doth not true Christian charity require that whatsoever any part of the world, yea any one of all our brethren elsewhere doth either suffer or fear, the same we account as our own burden? What one petition is there found in the whole Litany, whereof we shall ever be able at any time to say that no man living needeth the grace or benefit therein craved at God's hands? I am not able to express how much it doth grieve me, that things of principal excellency should be thus bitten at, by men whom God hath endued with graces both of wit and learning for better purposes.

XLII. We have from the Apostles of our Lord Jesus Christ received that brief confession of faith which hath been

BOOK V.  
Ch. xlii. 4.  
lit. 1.

Of Athanasius' Creed, and Gloria Patri<sup>1</sup>.

<sup>1</sup> T. C. lib. i. p. 137. [top.] "The like may be said of the *Gloria Patri* and the Athanasius' Creed. "It was first brought into the Church to the end that men thereby should make an open

BOOK V. always a badge of the Church, a mark whereby to discern  
 Ch. xlii. Christian men from Infidels and Jews. "This faith received  
 "from the Apostles and their disciples," saith Irenæus<sup>1</sup>, "the  
 "Church though dispersed throughout the world, doth not  
 "withstanding keep as safe as if it dwelt within the walls  
 "of some one house, and as uniformly hold, as if it had but  
 "one only heart and soul; this as consonantly it preacheth,  
 "teacheth, and delivereth, as if but one tongue did speak for  
 "all. As one sun shineth to the whole world, so there is no  
 "faith but this one published, the brightness whereof must  
 "enlighten all that come to the knowledge of the truth."  
 "This rule," saith Tertullian<sup>2</sup>, "Christ did institute; the  
 "stream and current of this rule hath gone as far, it  
 "hath continued as long, as the very promulgation of the  
 "Gospel."

[a.] Under Constantine the emperor about three hundred  
 years and upward after Christ, Arius a priest in the church of  
 Alexandria, a subtle-witted and a marvellous fair-spoken man,

"profession in the Church of the Χριστὸς Ἰησοῦ . . . καὶ εἰς Θεοῦ  
 "divinity of the Son of God against θεοῦ . . . τοῦτο τὸ εὐαγγέλιον παρε-  
 "the detestable opinion of Arius ληθῆαι, καὶ ταυτὶ τὴν πίστιν ἅπ-  
 "and his disciples, wherewith at τησάντων, ἢ ἀλλοθῆσαι, αὐτοὶ δὲ θεῶ  
 "that time marvellously swarmed τῷ εὐαγγ. διδασκαλίᾳ, ἰσημερῶς φη-  
 "almost the whole Christendom, λησαν, ὡς ἐπὶ αὐτῶν ἰστορεῖται καὶ  
 "Now that it hath pleased the ἱστορικῶς πιστοῖς, ἡμεῖς μὲν φη-  
 "Lord to quench that fire, there is χῆ καὶ εἰς αὐτῆς ἰχνοῦσα καρδία  
 "no such cause why these things καὶ ἀποβῆσαι τοῦτο ἐπίσταται, καὶ  
 "should be in the Church, at the δόξαν, καὶ παραβῆσαν, ὡς ἐν  
 "least why that *Gloria Patri* should ἀνάμνησται . . . ὁμοίως ὁ Θεὸς,  
 "be so often repeated." [Styrpe, τὸ εὐαγγ. τοῦ Θεοῦ, ἢ θεῶ τῷ εὐα-  
 Aytin. 71. "The Bishop silenced γῆ καὶ εἰς αὐτῆς αἴμα καὶ τὸ εὐ-  
 "one Huckle, a minister in his αγγέλιον εἰς ἀσθενῆσαι ποταχῆ φάσιν,  
 "diocese, . . . an impugner of the καὶ φωνῆσαι πάντας ἀδελφούς τοὺς  
 "book, and a gatherer of night ἐπιδακνύμενος εἰς ἐπιγνώσκον ἀσθενῆσαι  
 "conventicles, and more lately a ὁδῶν.]  
 "busy disputer against Athanasius" Tertull. de Præscr. advers.  
 "Creed." They attacked the Nicene Hæret. [c. 14. "Hæc regula a  
 Creed also. Adm. ap. Whig. Def. "Christo . . . instituta nullas habet  
 359. "The Nicene Creed was not "hæreses inferunt, et quæ hære-  
 "read in their communion; we have "ticos faciunt."] et advers. Præx.  
 "it in ours." [c. 2. "Hanc regulam ab initio  
<sup>1</sup> Iren. lib. i. cap. 3. [al. c. 10. "Επισημασθὲν διδασκαλίᾳ, etiam ante  
 g. 40. "Ἡ γὰρ ἀσθενῆσαι αὐτοὶ καὶ Θεὸς τῷ εὐαγγελίῳ ἡμεῖς ἐπίσταται τῷ γὰρ εὐαγγελίῳ, παρὰ δὲ τῶν Ἀπο-  
 στολῶν, καὶ τῶν ἁγίων πατέρων ἐπι-  
 πιστοῦσθαι εἰς τὸν Θεόν, Πατέρα  
 καὶ υἱὸν αὐτοῦ . . . καὶ εἰς τοῦ

but discontented that one should be placed before him in honour, whose superior he thought himself in desert, became through envy and stomach prone unto contradiction, and bold to broach at the length that heresy, wherein the deity of our Lord Jesus Christ contained but not opened in the former creed, the co-equality and co-eternity of the Son with the Father was denied. Being for this impiety deprived of his place by the bishop of the same church, the punishment which should have reformed him did but increase his obstinacy, and give him occasion of labouring with greater earnestness elsewhere to entangle unwary minds with the snares of his damnable opinion. Arius in short time had won to himself a number both of followers and of great defenders, whereupon much disquietness on all sides ensued. The emperor to reduce the Church of Christ unto the unity of sound belief, when other means whereof trial was first made took no effect, gathered that famous assembly of three hundred and eighteen bishops in the council of Nice, where besides order taken for many things which seemed to need redress, there was with common consent for the settling of all men's minds, that other confession of faith set down which we call the Nicene Creed, whereunto the Arians themselves which were present subscribed also; not that they meant sincerely and in deed to forsake their error, but only to escape deprivation and exile, which they saw they could not avoid openly persisting in their former opinions when the greater part had concluded against them, and that with the emperor's royal assent. Reserving therefore themselves unto future opportunities, and knowing that it would not boot them to stir again in a matter so composed, unless they could draw the emperor first and by his means the chiefest bishops unto their part, till Constantine's death and somewhat after they always professed love and zeal to the Nicene faith; yet ceased not in the meanwhile to strengthen that part which in heart they favoured, and to infest by all means under colour of other quarrels their greatest adversaries in this cause: amongst them Athanasius especially, whom by the space of forty-six years, from the time of his consecration to succeed Alexander archbishop in the church of Alexandria till the last hour of his life in this world, they never suffered to enjoy the comfort of a peaceable

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BOOK V. day. The heart of Constantine stolen from him. Constantius  
 Ch. xlii. > Constantine's successor his scourge and torment by all the  
 ways that malice armed with sovereign authority could  
 devise and use. Under Julian no rest given him. And in  
 the days of Valentinian as little. Crimes there were laid to  
 his charge many, the least whereof being just had bereaved  
 him of estimation and credit with men while the world  
 standeth. His judges evermore the selfsame men by whom  
 his accusers were suborned. Yet the issue always on their  
 part, shame; on his, triumph. Those bishops and prelates,  
 who should have accounted his cause theirs, and could not  
 many of them but with bleeding hearts and with watered  
 cheeks behold a person of so great place and worth constrained  
 to endure so foul indignities, were sure by betraying their  
 affection towards him to bring upon themselves those moles-  
 tations, whereby if they would not be drawn to seem his  
 adversaries, yet others should be taught how unsafe it was to  
 continue his friends.

[3.] Whereupon it came to pass in the end, that (very few  
 excepted) all became subject to the sway of time; other odds  
 there was none amongst them, saving only that some fell  
 sooner away, some later, from the soundness of belief; some  
 were leaders in the host of impiety, and the rest as common  
 soldiers, either yielding through fear, or brought under with  
 penury, or by flattery ensnared, or else beguiled through  
 simplicity, which is the fairest excuse that well may be made  
 for them. Yea (that which all men did wonder at) Osius the  
 ancientest bishop that Christendom then had, the most forward  
 in defence of the Catholic cause and of the contrary part most  
 feared, that very Osius with whose hand the Nicene Creed  
 itself was set down and framed for the whole Christian world  
 to subscribe unto, so far yielded in the end as even with the  
 same hand to ratify the Arians' confession, a thing which  
 they neither hoped to see, nor the other part ever feared, till  
 with amazement they saw it done. Both were persuaded  
 that although there had been for Osius no way but either  
 presently subscribe or die, his answer and choice would have  
 been the same that Eleazar's was<sup>1</sup>. "It doth not become our  
 age to dissemble, whereby many young persons might think,

<sup>1</sup> 2 Mac. vi. 24.

"that <sup>1</sup> Osius an hundred years old and upward were now BOOK V.  
 "gone to another religion, and so through mine hypocrisy Ch. xlii. s. 5.  
 "(for a little time of transitory life) they might be deceived by  
 "me, and I procure malediction and reproach to my old age.  
 "For though I were now delivered from the torments of  
 "men, yet could I not escape the hand of the Almighty,  
 "neither alive nor dead." But such was the stream of those  
 times, that all men gave place unto it, which we cannot but  
 impute partly to their own oversight. For at the first the  
 emperor was theirs, the determination of the council of Nice  
 was for them, they had the Arians' hands to that council.  
 So great advantages are never changed so far to the contrary,  
 but by great error.

[4.] It plainly appeareth that the first thing which weakened  
 them was their security. Such as they knew were in heart  
 still affected towards Arianism, they suffered by continual  
 nearness to possess the minds of the greatest about the  
 emperor, which themselves might have done with very good  
 acceptation, and neglected it. In Constantine's lifetime to  
 have settled Constantius the same way had been a duty of  
 good service towards God, a mean of peace and great quiet-  
 ness to the Church of Christ, a labour easy, and how likely we  
 may conjecture, when after that so much pain was taken to  
 instruct and strengthen him in the contrary course, after that  
 so much was done by himself to the furtherance of heresy, yet  
 being touched in the end voluntarily with remorse, nothing  
 more grieved him than the memory of former proceedings in  
 the cause of religion, and that which he now foresaw in  
 Julian, the next physician into whose hands the body that was  
 thus distempered must fall<sup>2</sup>.

[5.] Howbeit this we may somewhat excuse, inasmuch as  
 every man's particular care to his own charge was such as  
 gave them no leisure to heed what others practised in princes'  
 courts. But of the two synods of Arimine and Seleucia what  
 should we think? Constantius by the Arians' suggestion had  
 devised to assemble all the bishops of the whole world about  
 this controversy, but in two several places, the bishops of the

<sup>1</sup> Major centenario. Sulpit. Sever. Hist. lib. ii. [c. 54.]

<sup>2</sup> [Greg. Naz. Orat. 21. t. i. 389.]

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West at Arimine in Italy, the Eastern at Seleucia the same time. Amongst them of the East there was no stop, they agreed without any great ado, gave their sentence against heresy, excommunicated some chief maintainers thereof, and sent the emperor word what was done. They had at Arimine about four hundred which held the truth, scarce of the adverse part fourscore, but these obstinate, and the other weary of contending with them: whereupon by both it was resolved to send to the emperor such as might inform him of the cause, and declare what hindered their peaceable agreement. There are chosen for the Catholic side such<sup>1</sup> men as had in them nothing to be noted but boldness, neither gravity nor learning nor wisdom. The Arians for the credit of their faction take the eldest, the best experienced, the most wary, and the longest practised veterans they had amongst them. The emperor conjecturing of the rest on either part by the quality of them whom he saw, sent them speedily away, and with them a certain confession of faith ambiguously<sup>2</sup> and subtilly drawn by the Arians, whereunto unless they all subscribed, they should in no case be suffered to depart from the place where they were. At the length it was perceived, that there had not been in the Catholics either at Arimine or at Seleucia so much foresight, as to provide that true intelligence might pass between them what was done. Upon the advantage of which error, their adversaries, abusing each with persuasion that other had yielded, surprised both. The emperor the more desirous and glad of such events, for that, besides all other things wherein they hindered themselves, the gall and bitterness of certain men's writings, who spared him little for honour's sake, made him for their sakes the less inclinable to that truth, which he himself should have honoured and loved.

Only in Athanasius there was nothing observed throughout the course of that long tragedy, other than such as very well became a wise man to do and a righteous to suffer. So that

<sup>1</sup> Sulpit. lib. ii. [c. 17.] "Ex parte nostra leguntur homines = adolescentes, parum docti et parum = cauti. Ab Arianis autem missi = senes, calidi et ingenio valentes, verito perfidiae imbuti, qui apud re-

"gem facile superiores existerunt."  
<sup>2</sup> Ibid. [c. 19.] "Eisdemque = concipiam ab improbis fidem = tradit verbis fallentibus involutam, = que catholicam disciplinam per- = dila latente loqueretur."

this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred of years spent in doubtful trial which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death, the one a defender of his innocency, the other a finisher of all his troubles.

[6.] Now although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave. And in this respect the Creed of Athanasius first exhibited unto Julius bishop of Rome<sup>1</sup>, and afterwards (as we may probably gather) sent to the emperor Jovian<sup>2</sup>, for his more full information concerning that truth which Arianism so mightily did impugn, was both in the East and the West churches accepted as a treasure of inestimable price, by as many as had not given up even the very ghost of belief<sup>3</sup>. Then was the Creed of Athanasius written<sup>4</sup>, howbeit not then so expedient to be publicly used as now in the Church of God; because while the heat of division lasteth truth itself enduring opposition doth not so quietly and currently pass throughout all men's hands, neither can be of that account which afterwards it hath, when the world once perceiveth the virtue thereof not only in itself, but also by the conquest which God hath given it over heresy.

That which heresy did by sinister interpretations go about to pervert in the first and most ancient Apostolic Creed, the same being by singular dexterity and plainness cleared from those heretical corruptions partly by this Creed of Athanasius, written about the year three hundred and forty, and partly by that other<sup>5</sup> set down in the synod of Constantinople forty years after, comprehending together with the Nicene Creed an addition of other articles which the Nicene

<sup>1</sup> [A conjecture of Baronius, Ann. A.D. 350.] <sup>2</sup> [For the most probable account of this matter, see Waterland's Critical Hist. of the Athanasian Creed, Works, iv. 241 - 269, Oxford, 1833.]  
<sup>3</sup> [Greg. Naz. Orat. 21. t. i. p. 394.] <sup>4</sup> That Creed which in the Book of Common Prayer followeth immediately after the reading of the Gospel.  
<sup>5</sup> Greg. Nazian. de Athan. [ubi sup.] Ταύτην μὲν θεολογίαν ἀλλοτρίωσαν οὐκ ἀποκρίσας αὐτὴν οὐκ ἐδέξατο καὶ οὐκ ἔφησε ἕως θανάτου.

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 CH. 66. 2, 3, 4.  
 Creed omitted, because the controversy then in hand needed no mention to be made of them; these catholic declarations of our belief delivered by them which were so much nearer than we are unto the first publication thereof, and continuing needful for all men at all times to know, these confessions as testimonies of our continuance in the same faith to this present day, we rather use than any other gloss or paraphrase devised by ourselves, which though it were to the same effect, notwithstanding could not be of the like authority and credit. For that of Hilary<sup>1</sup> unto St. Augustine hath been ever and is likely to be always true: "Your most religious wisdom knoweth how great their number is in the Church of God, whom the very authority of men's names doth keep in that opinion which they hold already, or draw unto that which they have not before held."

[7.] Touching the Hymn of Glory, our usual conclusion to Psalms: the glory of all things is that wherein their highest perfection doth consist<sup>2</sup>; and the glory of God that divine excellency whereby he is eminent above all things<sup>3</sup>, his omnipotent, infinite, and eternal Being, which angels and glorified saints do intuitively behold<sup>4</sup>, we on earth apprehend principally by faith, in part also by that kind of knowledge which groweth from experience of those effects, the greatness whereof exceedeth the powers and abilities of all creatures both in heaven and earth. God is glorified, when such his excellency above all things is with due admiration acknowledged<sup>5</sup>. Which dutiful acknowledgment of God's excellency by occasion of special effects, being the very proper subject and almost the only matter purposely treated of in all psalms, if that joyful Hymn of Glory have any use in the Church of God whose name we therewith extol and magnify, can we place it more fitly than where now it serveth as a close or conclusion to psalms?

[8.] Neither is the form thereof newly or unnecessarily

<sup>1</sup> Hilary, Arelat. Epist. ad Aug. "ferantur."  
 [§] R. l. h. 228. "Non ignorat  
 "profundissima pietas tua, quomodo  
 "plures sint in Ecclesia, qui au-  
 "toritate nominum in sententia  
 "teneantur, aut a sententia trans-"  
<sup>2</sup> 1 Cor. xv. 40.  
<sup>3</sup> Exod. xxxiii. 18; Heb. i. 3.  
<sup>4</sup> Matt. xviii. 10.  
<sup>5</sup> Josh. vii. 19; Psal. xxii. 23.



invented. "We must (saith<sup>1</sup> St. Basil) as we have received  
"even so baptize, and as we baptize even so believe, and  
"as we believe even so give glory." Baptizing we use the  
name of the Father, of the Son, and of the Holy Ghost;  
confessing the Christian faith we declare our belief in the  
Father, and in the Son, and in the Holy Ghost; ascribing  
glory unto God we give it to the Father, and to the Son, and  
to the Holy Ghost. It is ἀποδείξει τοῦ ἀποδοῦ φρονήματος<sup>2</sup>,  
"the token of a true and sound understanding" for matter  
of doctrine about the Trinity, when in ministering baptism,  
and making confession, and giving glory, there is a con-  
junction of all three, and no one of the three severed from the  
other two.

[9.] Against the Arians affirming the Father to be greater  
than the Son in honour, excellency, dignity, majesty, this form  
and manner of glorifying God was not at that time first  
begun, but received long before, and alleged at that time as  
an argument for the truth<sup>3</sup>. "If (saith Phœbadius) there be  
"that inequality which they affirm, then do we every day  
"blaspheme God, when in thanksgivings and offerings of  
"sacrifice we acknowledge those things common to the  
"Father and the Son." The Arians therefore, for that  
they perceived how this did prejudice their cause, altered  
the Hymn of Glory, whereupon ensued in the church of  
Antioch about the year 349 that jar which Theodoret and  
Sozomen mention<sup>4</sup>. "In their quires while they praised

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<sup>1</sup> Basil. Epist. 78. [al. 125. p. 216 D. ἐπὶ τῶν ἁγίων βαπτίζοντες οὕτως ὡς ἐκβάπτισμα, πιστεύοντες ὡς ἐκβαπτίζομεθα, δίδόντες δὲ ὡς ἐκδοξάζομεθα, Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα. This epistle is in the nature of a solemn document, much to the same purpose as the Athanasian Creed itself: reciting the Nicene Creed, and the blasphemies which had since become current, and anathematizing them.]

<sup>2</sup> S. Basil, ubi sup.

<sup>3</sup> Phœbad. lib. contra Arian. [ap. Edd. Patr. Colon. t. iv. 223. C. "Pater, inquit, major me est: et quomodo major, statim hæretica presumptione defraudat: honore, claritate, dignitate, ma-

estitate. Quod si ita est, cur jubetur ut omnes honorificent Filium, sicut honorificant Patrem? Quod si ita est, ergo quotidie blasphemamus in gratiarum actionibus et oblationibus sacrificiorum, communis hæc Patri et Filio confitentia."]

<sup>4</sup> Theod. lib. ii. cap. 24. [ἐπεὶ δευκαεὶσὶν τοῖς ἱερουργοῦσι καὶ τῷ ἁγίῳ ἁκούσι δόξου δοξαίῳ, καὶ τοῖς μὲν ἐκ ΚΑΙ, εὐδοξοῦσι τοῖς τοῖς τοῦ ἁγιοῦ θεοῦ ἁδολογίας εὐδοξοῦσι, τοῖς δὲ τῷ πατρὶ, ΔΕ ΟΥ, ἀποδοῦσι τοῖς τοῖς τοῦ ἁγίου καὶ τοῦ ἁγίου πνεύματος ἁποδοῦσι, ἐπεὶ τῷ ἁδολογίας ἁποδοῦσι μᾶλλον ἢ τοῖς τοῖς ἁγίοις τῷ ἁγίῳ πνεύματι, φρονεῖ σὺ ἁδολογῶν.] Sozom. lib. iv. [lib.] cap. 19.





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driven to his painful apologies, to write in his own defence whole volumes, and yet hardly to obtain with all his endeavour a pardon, the crime laid against him being but only a change of some one or two syllables in their usual church liturgy? It was thought in him an unpardonable offence to alter any thing; in us as intolerable that we suffer any thing to remain unaltered. The very Creed of Athanasius and that sacred Hymn of Glory, than which nothing doth sound more heavenly in the ears of faithful men, are now reckoned as superfluities, which we must in any case pare away, lest we cloy God with too much service. Is there in that confession of faith any thing which doth not at all times edify and instruct the attentive hearer? Or is our faith in the blessed Trinity a matter needless to be so oftentimes mentioned and opened in the principal part of that duty which we owe to God, our public prayer? Hath the Church of Christ from the first beginning by a secret universal instinct of God's good Spirit always tied itself to end neither sermon nor almost any speech of moment which hath concerned matters of God without some special words of honour and glory to that Trinity which we all adore; and is the like conclusion of psalms become now at the length an eyesore or a galling to their ears that hear it?

[12.] "Those flames of Arianism" they say "are quenched, which were the cause why the Church devised in such sort to confess and praise the glorious deity of the Son of God. Seeing therefore the sore is whole, why retain we as yet the plaster? When the cause why any thing was ordained doth once cease, the thing itself should cease with it, that the Church being eased of unprofitable labours, needful offices may the better be attended. For the doing of things unnecessary, is many times the cause why the most necessary are not done." But in this case so to reason will not serve their turns.

For first, the ground whereupon they build is not certainly their own but with special limitations. Few things are so restrained to any one end or purpose that the same being extinct they should forthwith utterly become frustrate. Wisdom may have framed one and the same thing to serve commodiously for divers ends, and of those ends any one be sufficient cause for continuance though the rest have ceased; even as

the tongue, which nature hath given us for an instrument of speech, is not idle in dumb persons, because it also serveth for taste. Again, if time have worn out, or any other mean altogether taken away what was first intended, uses not thought upon before may afterwards spring up, and be reasonable causes of retaining that which other considerations did formerly procure to be instituted. And it cometh sometime to pass that a thing unnecessary in itself as touching the whole direct purpose whereto it was meant or can be applied, doth notwithstanding appear convenient to be still held even without use, lest by reason of that coherence which it hath with somewhat most necessary, the removal of the one should endamage the other; and therefore men which have clean lost the possibility of sight keep still their eyes nevertheless in the place where nature set them.

As for these two branches whereof our question groweth, Arianism was indeed some occasion of the one, but a cause of neither, much less the only entire cause of both. For albeit conflict with Ariens brought forth the occasion of writing that Creed which long after was made a part of the church liturgy, as hymns and sentences of glory were a part thereof before; yet cause sufficient there is why both should remain in use, the one as a most divine explication of the chiefest articles of our Christian belief, the other as an heavenly acclamation of joyful applause to his praises in whom we believe; neither the one nor the other unworthy to be heard sounding as they are in the Church of Christ, whether Arianism live or die.

[13.] Against which poison likewise if we think that the Church at this day needeth not those ancient preservatives which ages before us were so glad to use, we deceive ourselves greatly. The weeds of heresy being grown unto such ripeness as that was, do even in the very cutting down scatter oftentimes those seeds which for a while lie unseend and buried in the earth, but afterward freshly spring up again no less pernicious than at the first. Which thing they very well know and I doubt not will easily confess, who live to their great both toil and grief, where the blasphemies of Ariens, Samosatensians, Trithemites, Eutychiens, and Macedonians<sup>1</sup> are renewed;

<sup>1</sup> [Dea to Dositius, Tract. III. 191. "Trithemite, Ariani, Samosatensium." "Vestram ecclesiarum turbatores Id. Pref. ad Explic. Perfid. Val.

BOOK V.  
Ch. 45. 13.

renewed by them who to hatch their heresy have chosen those churches as fittest nests, where Athanasius' Creed is not heard<sup>1</sup>; by them I say renewed, who following the course of extreme reformation, were wont in the pride of their own proceedings to glory<sup>2</sup>, that whereas Luther did but blow away

Gent. 13. "Ecce in unico Serveto  
"revocati sunt ab inferis Samosate-  
"mus, Arius, et Eutyches." The  
Macedonian heresy was especially  
advocated by Stator, a pupil of Beza,  
in a Polish synod, 1561. Fleury,  
t. xxxii. l. 157, c. 80.]  
[It would seem on comparison  
of the several confessions of the  
Protestant churches, (vid. Syntagm.  
Confess. Gen. 1554.) that this ex-  
pression, "is not heard," can hardly  
mean the total exclusion of this  
Creed from the Church formularies,  
since they almost all recognise it.  
Vid. Conf. Helv. c. 11; Gallican.  
c. 5; Saxon. c. 1; Wirsemb. c. 1;  
and (although less expressly) Do-  
hem. art. 5. It remains that Hooker  
must be supposed to mean the ex-  
clusion of the Creed from the public  
liturgy: in which case his remark  
applies more especially to the Cal-  
vinistic and Zuinglian churches, as  
also to the Bohemian or Moravian,  
which two denominations formed the  
majority of the Polish protestants.  
Accordingly we find Valentinus  
Gentilis declaring that among the  
churches, such as they were, he con-  
sidered those of Savoy to be the  
purest. See "Benedicti Arretini,  
Bernensis, Valentini Gentilis bre-  
"vis Historia," p. 45. Socinus  
himself was for some time at Geneva.  
Hlandrata, Francis David, Lismani-  
us, and others, the chief congressers  
of the Polish and Transylvanian  
churches, passed through Calvinism  
or Zuinglianism to their heresy. See  
Sandius, Bibl. Anti-Trinit. pag. 28;  
Lubienecius, Hist. Reform. Polon.  
in 2; Contin. of Fleury, Hist. Ec-  
cles. cxvii. 82. For the annoyance  
they gave Calvin in the church of  
Geneva itself, see his life by Beza,  
A. D. 1553, 1555, 1558. After the  
execution of Gentilis in Sept. 1566,  
a kind of official pamphlet was  
printed at Geneva, drawn up by

Calvin, and entitled, "Explicatio  
"Perfidie Valentinii Gentilis;" in  
the preface of which, addressed by  
Beza to the protestants of Transyl-  
vania and Poland, is the following:  
"Quanti vobis illi Hlandratae voca-  
"ta, *avivsi Dei*, commiserit, an non-  
"dum animadvertitis, cum hoc a  
"vobis in *vobro* *cautione* sit ex-  
"tortum, ut non modo Symbola  
"reliqua præter illud quod Aposto-  
"licum vocant supervacanea nisi ad  
"contradiciendum scriberent, sed  
"etiam Essentia, Hypostases, Ho-  
"moum, ceteraque ad genus voca-  
"buli, ut sophistica, repositaretis?"  
Calvin had said, writing "ad Fratres  
"Polonos," p. 794, "Valde miror  
"eos qui Symbolam (Nicænum)  
"jactant, fastidiose respicere certum  
"et idoneum ejus interpretem."  
The theological sense however, and  
all Creeds except the Apostles', were  
disused the same year (1562) by  
decree of the Polish synod at  
Pinczow. Hist. Ref. Polon. 186.]  
[The allusion here is perhaps to  
a Tract called "Tabula de Trini-  
"tate," published about 1562, by  
Gregorio Pauli, a minister of Cra-  
cow, which gave occasion to Calvin's  
writing his "Brevis Admonitio ad  
"Fratres Polonos." The "Tabula"  
was also attacked by Yigand of Po-  
merania, from whose work the fol-  
lowing extract is given in the Ex-  
plic. Perfid. V. G. p. 77. "Luthero  
"vis minimam partem revelationis  
"et destructionis Antichristi relin-  
"quente, semper superiora tantum  
"tecti in edificio Antichristiano  
"denudationem. At sibi meti isti  
"spiritus arrogant Antichristi exci-  
"sionem et extirpationem ab imis  
"usque fundamentis." Bened.  
Aret. in Hist. Val. Gent. p. 44.  
"Gentilis apud Regem Sigismun-  
"dum conqueritur, Lutherum, Zuing-  
"lium, Bucerum, in oppugnando  
"Antichristo, solum occupatis fu-

the roof, and Zwinglius batter but the walls of popish superstition, the last and hardest work of all remained, which was to raze up the very ground and foundation of popery, that doctrine concerning the deity of Christ which *Satanasius*<sup>1</sup> (for so it pleased those impious forsaken miscreants to speak) hath in this memorable creed explained. So manifestly true is that which one of the<sup>2</sup> ancient hath concerning Arianism, "Mortuis auctoribus hujus veneni, sclerata tamen eorum doctrina non moritur:" "The authors of this venom being dead and gone, their wicked doctrine notwithstanding continued."

XLIII. Amongst the heaps of these excesses and superfluities, there is espied the want of a principal part of duty. "There are no thanksgivings for the benefits for which there are petitions in our book of prayer<sup>3</sup>." This they have thought a point material to be objected. Neither may we take it in evil part to be admonished what special duties of thankfulness we owe to that merciful God, for whose unspeakable graces the only requital which we are able to make is a true, hearty, and sincere acknowledgment how precious we esteem such benefits received, and how infinite in goodness the Author

BOOK V.  
Ch. xliii.

"*ipse in caude oppugnatione, non tamquam Philippum ex tot millibus unum fuisse, qui quasi aliud agens, lethale vulnus ei potius misit, quam indigere videatur. Idem facit Gregorius ille Paulus. Scribit Deum per Lutherum capisse ecclesiam Antichristi a recte demereri, non a fundamento, ne domus putrida eum opprimeret. Scilicet quia negatiam Trinitatis inconvulsum reliquerunt.*" The epitaph of Faustus Socinus, who died 1604, runs thus:  
"Tua loet (auct!) Babilon; destruxit tanta Luterus."  
"Calumniam, non fundamenta Socinus."  
Rog. Voss. An. Socin.  
It seems likely that the notion about the Pope's triple crown, mentioned by Hooker, b. iv. c. viii. 2, had not his eye in the 'Table' above mentioned.  
<sup>1</sup> [Fleury, speaking of Val. Gentilius] xxxiii. 162. 90. "Il fit un recueil de tous ses erreurs, les presenta au roi Sigismond Auguste

"comme des pures vérités de l'évangile, et parla d'une manière indigne du symbole de S. Athanasius, qu'il appelle le symbole de Satan." It was probably the work which he had printed before at Lyons, concerning which, see *Explic. Perit. Gent.* p. 31. and *Bened. Aret.* in *Hist. Val. Gent.* pp. 11, 12.  
<sup>2</sup> *Pharabod.* cont. Arian. [178.]  
<sup>3</sup> T. C. lib. i. p. 128. [108.] "As such prayers are needful, whereby we beg release from our distresses, so there ought to be as necessary prayers of thanksgiving when we have received those things at the Lord's hand which we asked." T. C. lib. iii. p. 209. "I do not simply require a solemn and express thanksgiving for such benefits, but only upon a supposition, which is, that if it be expedient that there should be express prayers against so many of their earthly miseries, that then also it is meet that upon the deliverance there should be an express thanksgiving."

BOOK V. CH. VIII. \*  
 from whom they come. But that to every petition we make for things needful there should be some answerable sentence of thanks provided particularly to follow such requests obtained, either it is not a matter so requisite as they pretend ; or if it be, wherefore have they not then in such order framed their own Book of Common Prayer? Why hath our Lord and Saviour taught us a form of prayer containing so many petitions of those things which we want, and not delivered in like sort as many several forms of thanksgiving to serve when any thing we pray for is granted? What answer soever they can reasonably make unto these demands, the same shall discover unto them how causeless a censure it is that there are not in our book thanksgivings for all the benefits for which there are petitions<sup>1</sup>.

[2.] For concerning the blessings of God, whether they tend unto this life or the life to come, there is great cause why we should delight more in giving thanks, than in making requests for them ; inasmuch as the one hath pensiveness and fear, the other always joy annexed ; the one belongeth unto them that seek, the other unto them that have found happiness ; they that pray do but yet sow, they that give thanks declare they have reaped. Howbeit because there are so many graces whereof we stand in continual need, graces for which we may not cease daily and hourly to sue, graces which are in bestowing always, but never come to be fully had in this present life ; and therefore when all things here have an end, endless thanks must have their beginning in a state which bringeth the full and final satisfaction of all such perpetual desires : again, because our common necessities, and the lack which we all have as well of ghostly as of earthly favours is in each kind so easily known, but the gifts of God according to those degrees and times which he in his secret wisdom seeth meet, are so diversely bestowed, that it seldom appeareth what all receive, what all stand in need of, it seldom lieth hid : we are not to marvel though the Church do oftener concur in suits than in thanks unto God for particular benefits.

<sup>1</sup> T. C. lib. iii. p. 208. "The " petitions to be delivered." [The "default of the Book, for that there Forms as they now stand not having "are no forms of thanksgivings for been inserted until the reign of "the release from those common James I.] "calamities from which we have



*their Purpose answered by Psalms and Hymns.* 191

[3.] Nevertheless lest God should be any way unglorified, BOOK V.  
Ch. xliii p. 4 the greatest part of our daily service they know consisteth according to the blessed Apostle's own precise rule<sup>1</sup>, in much variety of Psalms and Hymns, for no other purpose, but only that out of so plentiful a treasure there might be for every man's heart to choose out his own sacrifice, and to offer unto God by particular secret instinct what fittest best the often occasions which any several either party or congregation may seem to have. They that would clean take from us therefore the daily use of the very best means we have to magnify and praise the name of Almighty God for his rich blessings, they that complain of our reading and singing so many psalms for so good an end, they I say that find fault with our store should of all men be least willing to reprove our scarcity of thanksgivings.

[4.] But because peradventure they see it is not either *generally* fit or possible that churches should frame thanksgivings answerable to each petition, they shorten somewhat the reins of their censure: "there are no forms of thanksgiving<sup>2</sup>," they say, "for release of those *common calamities* from which we have petitions to be delivered." "There are prayers set forth to be said in the common calamities and universal scourges of the realm, as plague, famine, &c. and indeed so it ought to be by the word of God. But as such prayers are needful, whereby we beg release from our distresses, so there ought to be as necessary prayers of thanksgiving, when we have received those things at the Lord's hand which we asked in our prayers." As oft therefore as any public or universal scourge is removed, as oft as we are delivered from those either imminent or present calamities, against the storm and tempest whereof we all instantly craved favour from above, let it be a question what we should render unto God for his blessings universally, sensibly and extraordinarily bestowed. A prayer of three or four lines inserted into some part of our church liturgy? No, we are not persuaded that when God doth in trouble enjoin us the duty of invocation, and promise us the benefit of deliverance, and profess that the thing he expecteth

<sup>1</sup> Ephes. v. 19; Coloss. iii. 16.

<sup>2</sup> T. C. lib. i. p. 138.

192 *Supposed Faults in the Matter of the Liturgy.*

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Ch. xlv. 5.  
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after at our hands is to glorify him as our mighty and only Saviour, the Church can discharge in manner convenient a work of so great importance by fore-ordaining some short collect wherein briefly to mention thanks. Our custom therefore whensoever so great occasions are incident, is by public authority to appoint throughout all churches set and solemn forms as well of supplication as of thanksgiving, the preparations and intended complements whereof may stir up the minds of men in much more effectual sort, than if only there should be added to the Book of Prayer that which they require.

[5.] But we err in thinking that they require any such matter. For albeit their words to our understanding be very plain, that in our book "there are prayers set forth" to be said when "common calamities" are felt, as "plague, famine," and such like; again that "indeed so it ought to be by the word of God;" that likewise "there ought to be as necessary prayers of thanksgiving when we have received those things;" finally that the want of such forms of thanksgiving for the release from those common calamities from which we have petitions to be delivered, is the "default of the Book of Common Prayer;" yet all this they mean but only by way of "supposition, if express prayers" against so many earthly miseries were convenient, *that then* indeed as many express and particular thanksgivings should be likewise necessary. Seeing therefore we know that they hold the one superfluous, they would not have it so understood as though their minds were that any such addition to the book is needful, whatsoever they say for argument's sake concerning this pretended defect. The truth is, they wave in and out, no way sufficiently grounded, no way resolved what to think, speak, or write, more than only that because they have taken it upon them, they must (no remedy now) be opposite.

In some things the Matter of our Prayers as they affirm, u...

XLIV. The last supposed fault concerneth some few things, the very matter whereof is thought to be much amiss. In a song of praise to our Lord Jesus Christ we have these words, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." Which maketh some show of giving countenance to their

*Supposed Allusion in Te Deum to the State of the Dead.* 193

error, who think that the faithful which departed this life before the coming of Christ, were never till then made partakers of joy, but remained all in that place which they term the "Lake of the Fathers!"

In our liturgy request is made that we may be preserved "from sudden death." This seemeth frivolous, because the godly should be always prepared to die.

Request is made that God would give those things which we for our unworthiness dare not ask. "This," they say, "carrieth with it the note of popish servile fear, and savoureth "not of that confidence and reverent familiarity that the "children of God have through Christ with their heavenly "Father."

Request is made that we may evermore be defended from all adversity. For this "there is no promise in Scripture," and therefore "it is no prayer of faith, or of the which we can "assure ourselves that we shall obtain it."

Finally, request is made that God "would have mercy "upon all men." This is impossible, because some are the vessels of wrath to whom God will never extend his mercy.

XLV. As Christ hath purchased that heavenly kingdom the last perfection whereof is *glory in the life to come*, grace in this life a preparation thereunto; so the same he hath "opened" to the world in such sort, that whereas none can possibly without him attain salvation, by him "all that believe" are saved. Now whatsoever he did or suffered, the end thereof was to open the doors of the kingdom of heaven which our iniquities had "shut up." But because by *ascend-*

BOOK V.  
Ch. xlv. c.

When thou  
hadst over-  
come the  
sharpness  
of death,  
thou didst  
open the  
kingdom of  
heaven  
unto all  
believers.

<sup>1</sup> [p. Adm. 38. ed. 1617. "Things "the Scriptures, then "Limbus "there are maintained by some of "Patrum" and within a while Fur- "them which are not agreeable to "gatory will be found out there." "the Scripture: namely, the false "See in Nichols on the 3d Article, p. "interpretation of this clause in our "47, an account taken from Bishop "Creed, 'He descended into hell;' "Montague's Apparatus, p. 49, &c. "which is expressly set down con- "of a disputation on this doctrine at "trary to the Scriptures in the "Cambridge, 1599, in which Bishop "Creed made in metre in these "Overall dealt with the same reserve "words: as Hooker here. Neither Cartwright "nor the Admonitioners, nor the " "His spirit did after this descend "Book of Discipline, took this ex- " "Into the lower parts. "ception to the "Te Deum," so far " "To them that long in tickle words, "at least as the Editor has yet been " "The true light of their beacons." "able to ascertain.] " "If they can warrant this out of "vol. II.

194 *How Christ's Ascension opened Heaven to Believers.*

BOOK V.  
Ch. xlv. 9.  
ing after that the sharpness of death was overcome, he took the very local possession of glory, and that to the use of all that are his, even as himself before had witnessed, "I go to prepare a place for you<sup>1</sup>;" and again, "Whom thou hast given me, O Father, I will that where I am they be also with me, that my glory which thou hast given me they may behold<sup>2</sup>;" it appeareth that when Christ did ascend he then most liberally opened the kingdom of heaven, to the end that with him and by him all believers might reign.

[2.] In what estate the Fathers rested which were dead before, it is not hereby either one way or other determined. All we can rightly gather is, that as touching their souls what degree of joy or happiness soever it pleased God to bestow upon them, his ascension which succeeded procured theirs, and theirs concerning the body must needs be not only *of* but after his. As therefore Helvidius<sup>3</sup> against whom St. Jerome writeth, abused greatly those words of Matthew concerning Joseph and the mother of our Saviour Christ<sup>4</sup>, "He knew her not till she had brought forth her first-born," thereby gathering against the honour of the blessed Virgin, that a thing denied with special circumstance doth import an opposite affirmation when once that circumstance is expired: after the selfsame manner it should be a weak collection, if whereas we say that when Christ had overcome the sharpness of death, he then opened the kingdom of heaven to all believers; a thing in such sort affirmed with circumstance were taken as insinuating an opposite denial before that circumstance be accomplished, and consequently that because when the sharpness of death was overcome he then opened heaven as well to believing Gentiles as Jews, heaven till then was no receptacle to the souls of either. Wherefore be the spirits of the just and righteous before Christ truly or falsely thought excluded out of heavenly joy; by that which we in the words alleged before do attribute to Christ's ascension, there is to no such opinion nor to the favourers<sup>5</sup> thereof any

<sup>1</sup> [John xiv. 2.  
<sup>2</sup> [John xvii. 24.  
<sup>3</sup> Hieron. contra Helvid. [in  
[l. viii. 24. August. Hist. lxxiv.  
Helvidio, de virginitate Marie  
<sup>4</sup> [Matt. i. 25.]  
<sup>5</sup> Lyra super Gen. xxix. [xxx.

countenance at all given. We cannot better interpret the meaning of these words than Pope Leo himself expoundeth them, whose speech concerning our Lord's ascension may serve instead of a marginal gloss: "Christ's exaltation is our promotion, and whither the glory of the head is already gone before, thither the hope of the body also is to follow." For as this day we have not only the possession of paradise assured unto us, but in Christ we have entered the highest "of the heavens!" His "opening the kingdom of heaven" and his entrance thereinto was not only to his own use but for the benefit of "all believers."

BOOK V  
Ch. xlii. v.

XLVI. Our good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth.

Touching  
prayer for  
deliverance  
from sud-  
den death.

Death is that which all men suffer, but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, we cannot absolutely approve, either willingness to live or forwardness to die.

And concerning the ways of death, albeit the choice thereof be only in his hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves (for to be agents voluntarily in our own destruction is against both God and nature); yet there is no doubt but in so great variety, our desires will and may law-

Add. ii. on the expression, "Con-  
gregatus est ad populum suum."  
"De somnatis sanctis antiqui tes-  
tamenti, cum de hac vita migra-  
verant, Scriptura dicit ipsos con-  
gregari ad populum suum . . . ."  
"nunquam tamen de aliquo eorum  
dicitur quod 'obdormivit in Do-  
mino.'" marg. "Aste Christum  
"nemo ascendit in caelum." i. p.  
303 B. ed. Douay, 1617. And on  
c. xlii. v. 4. "Patres . . . quantum

"cunq[ue] iusti, non admittuntur  
"ad regnum, sed descendebant ad  
"Limbum." 477 C.] Tho. [Aquinas]  
p. iii. q. 52. [t. xii. 168.]  
"Leo Ser. 1. de Ascens. [c. 4.  
"Christi ascensio, nostra profectio  
"est, et quo processit gloria capitis,  
"eo ipse vocatur et corporis . . . .  
"Hodie enim non solum Paradisi  
"possessores firmati sumus, sed  
"etiam caelorum in Christo suprema  
"penetravimus."

BOOK V.  
Ch. xlvi. a.

fully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life as Cyrus in Xenophon, or in Plato Socrates are described, than to sink down with them of whom Elihu hath said, *Memento moriatur*<sup>1</sup>, "there is scarce an instant between their flourishing and their not being?" But let us which know what it is to die as Absalon or Ananias and Sapphira died, let us beg of God that when the hour of our rest is come, the patterns of our dissolution may be Jacob<sup>2</sup>, Moses<sup>3</sup>, Josua<sup>4</sup>, David<sup>5</sup>; who leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity; replenished the hearts of the nearest unto them with words of memorable consolation; strengthened men in the fear of God; gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die than they had done before how to live.

[a.] To such as judge things according to the sense of natural men and ascend no higher, suddenness because it shorteneth their grief should in reason be most acceptable. That which causeth bitterness in death is the languishing attendance and expectation thereof ere it come. And therefore tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly therefore it is for virtuous considerations that wisdom so far prevaleth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanities are censured with uncorrupt judgment, charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed, the mind is at liberty to have due

<sup>1</sup> Job xxxiv. 20.    <sup>2</sup> Heb. xi. 21.    <sup>3</sup> Deut. xxxiii.  
<sup>4</sup> Job. xxiv.    <sup>5</sup> 1 Kings ii.

regard of that disposition of worldly things which it can never afterwards alter, and because<sup>1</sup> the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence as being then even almost in sight, a leisurable departure may in that case bring forth for the good of such as are present that which shall cause them for ever after from the bottom of their hearts to pray, "O let us die the death of the righteous, and let our last end be like theirs<sup>2</sup>." All which benefits and opportunities are by sudden death prevented.

[3.] And besides forasmuch as death howsoever is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few; the world in this respect feareth it the more as being subject to doubtful constructions, which as no man willingly would incur, so they whose happy estate after life is of all men's the most certain should especially wish that no such accident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are over prone; so that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God. And our prayer against it importeth a twofold desire: first, that death when it cometh may give us some convenient respite; or secondly, if that be denied us of God, yet we may

BOOK V.  
Ca. 161.

<sup>1</sup> Cypr. de Mortal. [l. 162. (c. 15.)  
" Favore mortalitatis et temporis  
" accenduntur tepidi, constringuntur  
" remissi, excitantur ignavi,  
" desertores compelluntur ut resistent,  
" casti, gentiles aguntur ut credant,  
" vetus fidelium populus ad quem  
" etiam vocatur, ad aciem recens et  
" copiosus exercitus robore fortiore  
" colligitur, paginatur sine metu  
" mortis cum praelium venerit, qui  
" ad militiam tempore mortalitatis  
" accedit. Quid deinde illud, fratres  
" dilectissimi, quale est, quam per-  
" tinetis, quam necessarium, quod  
" peritis ista et ista, que horribilia  
" et feralia videtur, explorat justiti-  
" am singulorum, et mentes humani  
" generis examinat . . . an feroces  
" violentiam suam comprimant, an  
" rapaces avaritiae furentis insati-  
" bilitatem semper ardorem vel metu-

" mortis extinguant, an cervicem  
" sectant superbi, an audaciam leni-  
" ant improbi, an pereuntibus caris,  
" vel sic aliquid divites indigentibus  
" largiantur, et donent sine haerede  
" morturi. Ut nihil aliud morta-  
" litas ista contulerit, hoc Christianis  
" et Dei servis plurimum praestitit,  
" quod martyrium capimus libenter  
" appetere, dum mortem discimus  
" non timere. Exercitia sunt nobis  
" ista, non funera; dant animo for-  
" titudinis gloriam, contentu mortis  
" praeparant ad coronam. . . . and  
" p. 165. (c. 19.) " Audivit frater noster  
" et collega mortuus quod caeteris  
" diceret. Nam qui mortuus au-  
" divit, ad hoc audit ut diceret.  
" Audivit non sibi ille, sed nobis.  
" Nam quid sibi diceret jam reces-  
" surus? Deditit immo remanen-  
" tibus. . . ." <sup>2</sup> Numb. xxiii. 10.

BOOK V. have wisdom to provide always beforehand that those evils  
Ch. xlvii. 1. a. overtake us not which death unexpected doth use to bring  
upon careless men, and that although it be sudden in itself,  
nevertheless in regard of our prepared minds it may not be  
sudden.

Prayer  
that those  
things  
which we  
for our un-  
worthiness  
dare not  
ask, God,  
for the  
worthiness  
of his Son,  
would  
vouchsafe  
to grant.  
XLVII. But is it credible that the very acknowledgment  
of our own unworthiness to obtain, and in that respect our  
professed fearfulness to ask any thing otherwise than only for  
his sake to whom God can deny nothing, that this should be  
noted for a popish error, that this should be termed baseness,  
abjection of mind, or "servility," is it credible? That which  
we for our unworthiness are afraid to crave, our prayer is that  
God for the worthiness of his Son would notwithstanding  
vouchsafe to grant. May it please them to shew us which  
of these words it is that "carrieth the note of popish and  
"servile fear"?

[1] In reference to other creatures of this inferior world  
man's worth and excellency is admired. Compared with God,  
the truest inscription wherewith we can circle so base a coin  
is that of David, *Universa vanitas est omnis homo*<sup>1</sup>: "Who-

<sup>1</sup> T. C. lib. i. p. 136. [107.] "This  
"request carrieth with it still the  
"note of the popish servile fear, and  
"savoureth not of that confidence  
"and reverent familiarity that the  
"children of God have through  
"Christ with their heavenly Father."  
[<sup>2</sup> For as we dare not without our  
"Saviour Christ ask so much as a  
"crumb of bread, so there is nothing  
"which in his name we dare not  
"ask, being needful for us; and if  
"it be not needful why should we  
"ask it?" Comp. Whig. Def. 493.]  
T. C. lib. iii. 202-4. There are two  
collects against which this charge is  
brought by Cartwright; the first  
that for the 12th Sunday after Tri-  
nity, which before the last review  
ended as follows: "giving unto us  
"that, that our prayer dare not pre-  
"sume to ask; through Jesus Christ  
"our Lord." "Ut dimittas que  
"conscientia metui, et adjicias que  
"oratio non presumat." *Miss. Sar-*  
*fol. cvii. ap. Palmer, Orig. Liturg. i.*  
*349.* The other collect ("one of  
"those which are to be said after  
"the Offertory, as it is termed, is  
"done." . . . T. C. ubi sup.) remains  
unaltered. Mr. Palmer (ii. 162.)  
was unable to trace it "in any very  
"ancient formularies," N. ap. Sarav.  
Art. 4. "Quod Dominica xiiii<sup>a</sup> post  
"Trinit. in collecta dicitur, Deum  
"en nobis dare, que petere ab eo  
"petes nostre non ausint presu-  
"mere: interpretor ex eodem loco  
"Deum vota nostra et preverite et  
"superare. Sed verba illa si quis  
"inheret, papisticam diffidentiam  
"stabilire videatur, contra infirma  
"Scripture loca." Resp. "Quis  
"ta? que tua est auctoritas? que  
"emulio? ut sine illa ex verbo  
"Dei demonstratione sciteas dam-  
"nare tam sanctam, tam humilem,  
"tam piam orationem? . . . Annon  
"multa sunt in Dei arcibus, que  
"fidelibus suis Deus dare decrevit,  
"qui tamen illa petere non aude-  
"rent?" He instances in Solomon,  
Joseph, Merdecas.]  
<sup>2</sup> Psalm xxxix. 5.



"soever hath the name of a mortal man, there is in him  
 "whatsoever the name of vanity doth comprehend." And  
 therefore what we say of our own "unworthiness" there is no  
 doubt but truth will ratify. Alleged in prayer it both be-  
 cometh and behoveth saints. For as humility is in suitors  
 a decent virtue, so the testification thereof by such effectual  
 acknowledgments, not only argueth a sound apprehension of  
 his supereminent glory and majesty before whom we stand<sup>1</sup>,  
 but putteth also into his hands a kind of pledge or bond for  
 security against our unthankfulness, the very natural root  
 whereof is always either ignorance, dissimulation, or pride:  
 ignorance, when we know not the author from whom our  
 good cometh; dissimulation, when our hands are more open  
 than our eyes upon that we receive; pride, when we think  
 ourselves *worthy* of that which mere grace and undeserved  
 mercy bestoweth. In prayer therefore to abate so vain imagi-  
 nations with the *true conceit of unworthiness*, is rather to pre-  
 vent than commit a fault.

[3.] It being no error thus to think, no fault thus to speak  
 of ourselves when we pray, is it a fault that the consideration  
 of our unworthiness maketh us *fearful* to open our mouths by  
 way of suit? While Job had prosperity and lived in honour,  
 men feared him for his authority's sake, and in token of their  
 fear when they saw him they "hid themselves".<sup>2</sup> Between  
 Elihu and the rest of Job's familiars the greatest disparity was  
 but in years. And he, though riper than they in judgment,  
 doing them reverence in regard of age, stood long "doubtful,"  
 and very loth to adventure upon speech in his elders' hear-  
 ing<sup>3</sup>. If so small inequality between man and man make their  
 modesty a commendable virtue, who respecting superiors *as*  
*superiors*, can neither speak nor stand before them without  
 fear: that the publican approacheth not more boldly to God;  
 that when Christ in mercy draweth near to Peter, he in  
 humility and fear craveth distance; that being to stand, to  
 speak, to sue in the presence of so great majesty, we are  
 afraid, let no man blame us.

<sup>1</sup> Phil. de Sacrif. Abel. et Cain. [p. 138 C.] Μαρτυροῦν γὰρ τῆς  
 ἑαυτοῦ ἀπορίας ἐξουσίας ἀπορίας  
 καὶ τῆς αὐτοῦ ἀπορίας ἐξουσίας  
 ἀπορίας.  
<sup>2</sup> Job xxix. 8. Amongst the parts  
 of honour Aristotle reckoneth ποσει-  
 δωνος καὶ ἰσχυροῦς. Ethel. lib. 1.  
 c. 5.  
<sup>3</sup> Job xxxii. 6.

BOOK V.  
 Ch. xlvii. 3

BOOK V.  
CH. XLVI. 4.  
PART. 1.

[4.] In <sup>1</sup>which consideration notwithstanding, because to fly altogether from God, to despair that creatures unworthy shall be able to obtain any thing at his hands, and under that pretence to surcease from prayers as bootless or fruitless offices, were to him no less injurious than pernicious to our own souls; even that which we tremble to do we do, we ask those things which we dare not ask. The knowledge of our own unworthiness is not without belief in the merits of Christ. With that true fear which the one causeth there is coupled true boldness, and encouragement drawn from the other. The very silence which our unworthiness putteth us unto, doth itself make request for us, and that in the confidence of his grace<sup>1</sup>. Looking inward we are stricken dumb, looking upward we speak and prevail. O happy mixture, wherein things contrary do so qualify and correct the one the danger of the other's excess, that neither boldness can make us presume as long as we are kept under with the sense of our own wretchedness; nor, while we trust in the mercy of God through Christ Jesus, fear be able to tyrannize over us! As therefore our fear excludeth not that boldness which becometh saints<sup>2</sup>; so if their familiarity<sup>3</sup> with God do not savour of this fear, it draweth too near that irreverent confidence wherewith true humility can never stand.

Prayer to be evermore delivered from all adversity.

XLVIII. Touching continual deliverance in the world from all adversity, their conceit is that we ought not to ask it of God by prayer, forasmuch as in Scripture there is no promise that we shall be evermore free from vexations, calamities, and troubles<sup>4</sup>.

<sup>1</sup> T. C. lib. iii. p. 203. "The publican did indeed not lift up his eyes: so that if by his example we should say we dare ask nothing, we ought also to ask nothing: otherwise instead of teaching true humility, we open a school to hypocrisy, which the Lord detesteth."  
<sup>2</sup> [Whig. Def. 494. "This kind of prayer doth not savour of mistrust, but rather of great confidence in the mercy of God, at whose hands we crave those things which we are of ourselves unworthy to ask or receive."  
<sup>3</sup> Rom. v. 2. 10. 11; Heb. x. 19.  
<sup>4</sup> [T. C. lib. 204. "Our Saviour

"Christ will have set before us most amiable names" (of a Father and a Friend) "when we come to prayer: to engender in us a reverent familiarity with him. And the boldness that the children of God ought to have so much passeth that which we use to any of our most dearest friends, as we are more assured of his love than of theirs."  
<sup>5</sup> T. C. lib. i. p. 176. [107. 49. Whig. Def. 491.] "Forasmuch as there is no promise in the Scripture that we should be free from all adversity and that evermore, it seemeth that this prayer might

*may be in Faith, though without Assurance to obtain.* 201

[2.] Minds religiously affected are wont in every thing of weight and moment which they do or see, to examine according unto rules of piety what dependency it hath on God, what reference to themselves, what coherence with any of those duties whereunto all things in the world should lead, and accordingly they frame the inward disposition of their minds sometime to admire God, sometime to bless him and give him thanks, sometime to exult in his love, sometime to implore his mercy. All which different elevations of spirit unto God are contained in the name of prayer. Every good and holy desire though it lack the form, hath notwithstanding in itself the substance and with him the force of a prayer, who regardeth the very moanings, groans, and sighs of the heart of man. Petitionary prayer belongeth only to such as are in themselves impotent, and stand in need of relief from others. We thereby declare unto God what our own desire is that he by his power should effect. It presupposeth therefore in us first the want of that which we pray for; secondly, a feeling of that want; thirdly, an earnest willingness of mind to be eased therein; fourthly, a declaration of this our desire in the sight of God, not as if he should be otherwise ignorant of our necessities, but because we this way shew that we honour him as our God, and are verily persuaded that no good thing can come to pass which he by his omnipotent power effecteth not.

[3.] Now because there is no man's prayer acceptable whose person is odious, neither any man's person gracious without faith, it is of necessity required that they which pray do believe. The prayers which our Lord and Saviour made were for his own worthiness accepted; ours God accepteth not but with this condition, if they be joined with<sup>1</sup> belief in Christ.

The prayers of the just are accepted always, but not always those things granted for which they pray. For in prayer if faith and assurance to obtain were both one and the same thing, seeing that the effect of not obtaining is a plain testimony that they which prayed were not sure they should

<sup>1</sup> have been better conceived, being  
<sup>2</sup> no prayer of faith, or of the which  
<sup>3</sup> we can assure ourselves that we  
<sup>4</sup> shall obtain it." [He adds, "What-  
<sup>5</sup> soever can be alleged for the de-  
<sup>6</sup> fence of it, yet every one which is  
<sup>7</sup> not contentious may see that it  
<sup>8</sup> needeth some caution or excep-  
<sup>9</sup> tion."  
<sup>10</sup> " Gratia quam non fit per Chris-  
<sup>11</sup> tum non solum non potest delere  
<sup>12</sup> peccatum, sed etiam ipsa fit [in  
<sup>13</sup> peccatum." Aug. Enar. in Psal.  
<sup>14</sup> cviii. [§ 9. t. iv. 1219.]

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obtain, it would follow that their prayer being without certainty of the event, was also made unto God without faith, and consequently that God abhorred it. Which to think of so many prayers of saints as we find have failed in particular requests, how absurd were it! His faithful people have this comfort, that whatsoever they rightly ask, the same no doubt but they shall receive, so far as may stand with the glory of God, and their own everlasting good, unto either of which two it is no virtuous man's purpose to seek or desire to obtain any thing prejudicial, and therefore that clause which our Lord and Saviour in the prayer of his agony did express, we in petitions of like nature do always imply, *Pater, si possibile est*, "If it may stand with thy will and pleasure." Or if not, but that there be secret impediments and causes in regard whereof the thing we pray for is denied us, yet the prayer itself which we make is a pleasing sacrifice to God, who both accepteth and rewardeth it some other way. So that sinners in very truth are denied when they<sup>1</sup> seem to prevail in their supplications, because it is not for their sakes or to their good that their suits take place; the faithful contrariwise, because it is for their good oftentimes that their petitions do not take place, prevail even then when they most<sup>2</sup> seem denied. "Our Lord God in anger hath granted some impatient men's requests", as on the other side the Apostle's suit he hath of favour and mercy "not granted," saith St. Augustine.

[4.] To think we may pray unto God for nothing but what he hath promised in Holy Scripture we shall obtain, is perhaps an error. For of prayer there are two uses. It serveth as a mean to procure those things which God hath promised to grant when we ask; and it serveth as a mean to express our lawful desires also towards that, which whether we shall have or no we know not till we see the event. Things in themselves unholy or unseemly we may not ask; we may whatsoever being not forbidden either nature or grace shall reasonably move us to wish as importing the good of men, albeit God himself have nowhere by promise

<sup>1</sup> Numb. xi. 31; 1 Sam. viii. 7: "Nonnullis impatientibus Dominus Job i. 12; ii. 6; Luke viii. 32.  
<sup>2</sup> 2 Cor. xii. 7-9.  
<sup>3</sup> Aug. Epist. ad Probam viduam. "Deus quod petebant concessit iratus, sicut contra Apostolo negavit propitius."

Ep. 121. [al. 130. c. 14. ii. 392 B.]



204 *Prayer, the event being doubtful, allowed by the Puritans.*

BOOK V. "as other children of God, so Christ had a promise of  
Ch. XLVIII. 7. deliverance *as far* as the glory of God in the accomplishment  
of his vocation would suffer."

And if we ourselves have not also in that sort the promise of God to be evermore delivered from all adversity, what meaneth the sacred Scripture to speak in so large terms, "Be obedient, and the Lord thy God will make thee plentiful in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of the land for thy wealth!" Again, "Keep his laws, and thou shalt be blest above all people, the Lord shall take from thee all infirmities." "The man whose delight is in the Law of God, whatsoever he doth it shall prosper." "For the ungodly there are great plagues remaining; but whosoever putteth his trust in the Lord mercy embraceth him on every side." Not only that mercy which keepeth from being overlaid or oppressed, but mercy which saveth from being touched with grievous miseries, mercy which turneth away the course of "the great water-floods," and permiteth them not to "come near."

[7.] Nevertheless, because the prayer of Christ did concern but one calamity, they are still bold to deny the lawfulness of our prayer for deliverance out of all, yea though we pray with the same exception that he did, "If such deliverance may stand with the pleasure of Almighty God and not otherwise." For they have secondly found out a rule<sup>7</sup> that prayer ought only to be made for deliverance from this or that particular adversity, whereof we know not but upon the event what the pleasure of God is. Which

"he had humbled himself have, promises, he saith, that 'the Lord  
"so had he a promise of deliver- will be with him in his trouble,  
"ance so far as the glory of God and deliver him;' noting that he  
"in the accomplishment of his vo- shall be in trouble, which is con-  
"cation would suffer." trary to that, that 'he shall be  
"Deut. xxx. 9. "free from all trouble.' So that,  
"Deut. vii. 15. "to accord the Scripture with itself,  
"Psalm xxxii. 11. "the meaning of the promise must  
"T. C. iii. 201. "He citeth needs be, that he shall not be  
"the ninety-first Psalm, that 'no overlaid or oppressed, but con-  
"evil shall come to thee'. It must trarily, that the afflictions shall  
"not be understood that the afflic- serve, as the Apostle saith, to his  
"tions shall not touch us; which is good."  
"manifest, in that, assigning the "Psalm xxxii. 7.  
"manner of performance of these "T. C. lib. iii. p. 201.

quite overthroweth that other principle wherein they require unto every prayer which is of faith an assurance to obtain the thing we pray for. At the first to pray against all adversity was unlawful, because we cannot assure ourselves that this will be granted. Now we have license to pray against any particular adversity, and the reason given because we know not but upon the event what God will do. If we know not what God will do, it followeth that for any assurance we have he may do otherwise than we pray, and we may faithfully pray for that which we cannot assuredly presume that God will grant.

[8.] Seeing therefore neither of these two answers will serve the turn, they have<sup>1</sup> a third, which is, that to pray in such sort is but idly mispent labour, because God already hath revealed his will touching this request, and we know that the suit we make is denied before we make it. Which neither is true, and if it were, was Christ ignorant what God had determined touching those things which himself should suffer? To say<sup>2</sup>, "He knew not what weight of sufferances his heavenly Father had measured unto him," is somewhat hard; harder that although "he knew them" notwithstanding for the present time they were "forgotten through the force of those unspeakable pangs which he then was in." The one against the plain express words of the holy Evangelist, "he knew all things that should come upon him<sup>3</sup>;" the other less credible, if any thing may be of less credit than what the Scripture itself gainsayeth. Doth any of them which wrote his sufferings make report that memory failed him? Is there in his words and speeches any sign of defect that way? Did not himself declare before whatsoever was to happen in the

<sup>1</sup> T. C. lib. iii. p. 201. "We ought not to desire to be free from all adversity if it be his will, considering that he hath already declared his will therein."  
<sup>2</sup> T. C. lib. iii. p. 201. ["I deny that at that time he made that prayer to his holy Father he 'knew' he should not obtain." For although he knew that he should suffer, yet if I answer that as touching his humanity he knew not the most infinite and extreme weight of sufferance which God

"his heavenly Father had measured unto him; or knowing them had through the unspeakable force of the pangs which he then was in forgotten them; I see not how this answer may not be maintained as a Christian and catholic answer." Cartwright finishes his paragraph with the following sentence: "He (Whangli) hath much other fog to this purpose, but not worth the naming."] <sup>3</sup> John xviii. 4.

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Ch. *xlviii*, 8.



BOOK V. course of that whole tragedy? Can we gather by any thing  
CH. *xlvi*iii. after taken from his own mouth either in the place of public  
judgment or upon the altar of the cross, that through the  
bruising of his body some part of the treasures of his soul  
were scattered and slipped from him? If that which was  
perfect both before and after did fail at this only middle  
instant, there must appear some manifest cause how it came  
to pass. True it is that the pangs of his heaviness and grief  
were *unspeakable*: and as true that because the minds of the  
afflicted do never think they have fully conceived the weight  
or measure of their own woe, they use their affection as a  
whetstone both to wit and memory, these as nurses to feed  
grief, so that the weaker his conceit had been touching that  
which he was to suffer, the more it must needs in that hour  
have helped to the mitigation of his anguish. But his anguish  
we see was then at the very highest whereunto it could possibly  
rise; which argueth his deep apprehension even to the last  
drop of the gall which that cup contained, and of every cir-  
cumstance wherein there was any force to augment heaviness,  
but above all things the resolute determination of God and his  
own unchangeable purpose, which he at that time could not  
forget.

[9.] To what intent then was his prayer, which plainly  
testifieth so great willingness to avoid death? Will, whether  
it be in God or man, belongeth to the essence and nature of  
both. The Nature therefore of God being one, there are not  
in God divers wills although Godhead be in divers persons,  
because the power of willing is a natural not a personal  
propriety. Contrariwise, the Person of our Saviour Christ  
being but one there are in him two wills, because two  
natures, the nature of God and the nature of man, which  
both do imply this faculty and power. So that in Christ there  
is a divine and there is an human will, otherwise he were  
not both God and man. Hereupon the Church hath of old  
condemned Monothelites as heretics, for holding that Christ  
had but one will. The works and operations of our Saviour's  
human will were all subject to the will of God, and framed  
according to his law, "I desired to do thy will O God, and  
"thy law is within mine heart".

<sup>1</sup> Psalm *xl*. 8.



Now as man's will so the will of Christ hath two several kinds of operation, the one natural or necessary, whereby it desireth simply whatsoever is good in itself, and shunneth as generally all things which hurt; the other deliberate, when we therefore embrace things as good, because the eye of understanding judgeth them good to that end which we simply desire. Thus in itself we desire health, physic only for health's sake. And in this sort special reason oftentimes causeth the will by choice to prefer one good thing before another, to leave one for another's sake, to forego meaner for the attainment of higher desires, which our Saviour likewise did.

These different inclinations of the will considered, the reason is easy how in Christ there might grow desires seeming but being not indeed opposite, either the one of them unto the other, or either of them to the will of God. For let the manner of his speech be weighed<sup>1</sup>, "My soul is now troubled, and what should I say? "Father, save me out of this hour. But yet for this very cause am I come into this hour." His purpose herein was most effectually to propose to the view of the whole world two contrary objects, the like whereunto in force and efficacy were never presented in that manner to any but only to the soul of Christ. There was presented before his eyes in that fearful hour on the one side God's heavy indignation and wrath towards mankind as yet unappeased, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, somewhat also peradventure more than is either possible or needful for the wit of man to find out, finally himself flesh and blood left<sup>2</sup> alone to enter into conflict with all these<sup>3</sup>; on the other side, a

<sup>1</sup> John xii. 27.  
<sup>2</sup> Non potuit divinitas humanitate et secundum aliquid derelicta re-  
 sruisse? Subtraxi protectionem, sed non separavit unitatem. Sic ergo dereliquit ut non adjuvaret, sed non dereliquit ut recederet. Sic ergo humanitas a divinitate in passione derelicta est. [derelictam se clamabat.] Quam tamen mortem quia non pro sua iniquitate sed pro nostra redemptione

<sup>3</sup> sustinuit, quare sit derelicta requirit, non quasi adversus Deum  
 de pena murmurans sed nobis  
 innocentiam suam in pena demonstrans." Hug. [de S. Victoris 1097-1140.] de Sacram. lib. ii. part. i. cap. 10. *Deus meus, ut quid dereliquisti me?* vox est nec ignominie, nec diffidentie, nec querelae, sed admirationis tantum, quae aliis investigandae causae ardorem et diligentiam acuit.  
<sup>4</sup> Matt. xxvii. 46.



BOOK V. world to be saved by one, a pacification of wrath through  
 Ch. *xlvi*. 20. the dignity of that sacrifice which should be offered, a  
 conquest over death through the power of that Deity which  
 would not suffer the tabernacle thereof to see corruption,  
 and an utter disappointment of all the forces of infernal  
 powers, through the purity of that soul which they should  
 have in their hands and not be able to touch. Let no man  
 marvel that in this case the soul of Christ was much *troubled*.  
 For what could such apprehensions breed but (as their nature  
 is) inexplicable passions of mind, desires abhorring what they  
 embrace, and embracing what they abhor? In which agony  
 "how should the tongue go about to express" what the soul  
 endured? When the griefs of Job were exceeding great,  
 his words accordingly to open them were many; howbeit,  
 still unto his seeming they were undiscovered: "Though my  
 "talk" (saith Job) "be this day in bitterness, yet my plague is  
 "greater than my groaning<sup>1</sup>." But here to what purpose  
 should words serve, when nature hath more to declare than  
 groans and strong cries, more than streams of bloody sweats,  
 more than his doubled and tripled prayers can express, who  
 thrice putting forth his hand to receive that cup, besides  
 which there was no other cause of his coming into the world,  
 he thrice pulleth it back again, and as often even with  
 tears of blood craveth, "If it be possible, O Father: or if  
 "not, even what thine own good pleasure is," for whose sake  
 the passion that hath in it a bitter and a bloody conflict even  
 with wrath and death and hell is most welcome<sup>2</sup>.

[10.] Whereas therefore we find in God a will resolved  
 that Christ shall suffer; and in the human will of Christ two  
 actual desires, the one avoiding, and the other accepting  
 death; is that desire which first declareth itself by prayer  
 against that wherewith he concludeth prayer, or either of  
 them against his mind to whom prayer in this case seeketh?  
 We may judge of these diversities in the will, by the like in  
 the understanding. For as the intellectual part doth not cross  
 itself by conceiving man to be just and unjust when it meaneth  
 not the same man, nor by imagining the same man learned  
 and unlearned, if learned in one skill, and in another kind

<sup>1</sup> Job *xxiii*. 2.

<sup>2</sup> [Compare Pearson on the Creed, p. 190, 191. ed. 1692.]

of learning unskillful, because the parts of every true opposition do always both concern the same subject, and have reference to the same thing, sith otherwise they are but in show opposite and not in truth: so the will about one and the same thing may in contrary respects have contrary inclinations and that without contrariety. The minister of justice may for public example to others, virtuously will the execution of that party, whose pardon another for consanguinity's sake as virtuously may desire. Consider death in itself, and nature teacheth Christ to shun it; consider death as a mean to procure the salvation of the world, and mercy worketh in Christ all willingness of mind towards it<sup>1</sup>. Therefore in these two desires there can be no repugnant opposition. Again, compare them with the will of God, and if any opposition be, it must be only between his appointment of Christ's death, and the former desire which wisheth deliverance from death. But neither is this desire opposite to the will of God. The will of God was that Christ should suffer the pains of death. Not so his will, as if the torment of innocency did in itself please and delight God, but such was his will in regard of the end whereunto it was necessary that Christ should suffer. The death of Christ in itself therefore God willeth not, which to the end we might thereby obtain life he both alloweth and appointeth. In like manner the Son of man endureth willingly to that purpose those grievous pains, which simply not to have shunned had been against nature, and by consequent against God.

[11.] I take it therefore to be an error that Christ either knew not what himself was to suffer, or else had forgotten the things he knew. The root of which error was an over-restrained consideration of prayer, as though it had no other lawful use but only to serve for a chosen mean, whereby the will resolveth to seek that which the understanding certainly knoweth it shall obtain: whereas prayers in truth both ours are and his were, as well sometime a presentation of mere desires, as a mean of procuring desired effects at the hands of God. We are therefore taught by his example, that the presence of dolorous and dreadful objects even in minds most perfect, may as clouds overcast all sensible joy; that no

<sup>1</sup> Isa. liii. 10; John x. 15.



one by one both may and ought to be by all means avoided. So that in this sense to be preserved from all sin is not impossible.

[13.] Finally, concerning deliverance itself from all adversity, we use not to say men are in adversity whensoever they feel any small hinderance of their welfare in this world, but when some notable affliction or cross, some great calamity or trouble befalleth them. Tribulation hath in it divers circumstances, the mind sundry faculties to apprehend them: it offereth sometime itself to the lower powers of the soul as a most unpleasant spectacle, to the higher sometimes as drawing after it a train of dangerous inconveniences, sometime as bringing with it remedies for the curing of sundry evils, as God's instrument of revenge and fury sometime, sometime as a rod of his just yet moderate ire and displeasure, sometime as matter for them that spitefully hate us to exercise their poisoned malice, sometime as a furnace of trial for virtue to shew itself, and through conflict to obtain glory. Which different contemplations of adversity do work

[Ch. Letter, p. 15. "Whether you mean, that it is possible for all Christians to be preserved from all great sinnes: and if so, why should it not be as possible from all small offences: and if from small and great, why doe we not keepe our robe pure and without spot untill the coming of Christ, and so bee justified more and more by our works, as the popish canons teach?"

Hooker, MS. note. "Vid. August. de Civ. Dei, lib. xiv. cap. 9."

"Illa que deus Græce dicitur, que si Latine posset, impassibilitas diceretur, si ita intelligenda est, . . . ut sine his affectionibus vivatur, que contra rationem accidunt, mentemque perturbant, bona plane et maxime optanda est, sed nec ipsa est hujus vite. Non enim qualicumque hominum vox est, sed maxime piorum multumque justorum atque sanctorum, si dixerimus quantum peccata non habemus, nos ipsos seducimus, et veritas in nobis non est. Tunc itaque deus ista erit, quando peccatum in homine nullum erit. Nunc vero satis bene vivitur, si sine crimine: sine peccato autem

qui se vivere existimat, non id agit ut peccatum non habeat, sed ut veniam non accipiat."

"Apostolus ordinandos præcipit non qui sine peccato sunt, sed qui sine crimine." (He seems to refer to 1 Tim. iii. 2; Tit. i. 7.)

"Nam alias nemo ordinari possit, teste Johanne epist. prima. Having bent yourself before against the necessity of all virtue, you are now an enemy to the invocation of God's aid against all vice."

"Vid. August. Enchirid. c. 64, de discrimine criminis et peccati." ("Fili Dei . . . sic Spiritu Dei excitantur, . . . ut etiam spiritu suo, maxime aggravante corruptibili corpore, tanquam filii hominum quibusdam humanis motibus deficient ad seipsum, et ideo peccent. Interest quidem quantum; omne crimen, ideo crimen est omne peccatum. Itaque sanctorum hominum vitam quamdiu in hunc mortali vivitur, inveniri posse dicimus sine crimine: Peccatum autem si dixerimus quia non habemus, ut ait tantus Apostolus, nosmet ipsos seducimus, et veritas in nobis non est.") t. vi. 220.

BOOK V.  
Ch. XLVIII.



"general desire of the will of man that God would turn them  
 "away from us, owing in the meanwhile this devotion to the  
 "Lord our God, that if he remove them not, yet we do not  
 "therefore imagine ourselves in his sight despised, but rather  
 "with godly sufferance of evils expect greater good at his  
 "merciful hands. For thus is virtue in weakness perfected."

To the flesh (as the Apostle himself granteth) all affliction  
 is naturally grievous<sup>1</sup>. Therefore nature which causeth to  
 fear teacheth to pray against all adversity. Prosperity in re-  
 gard of our corrupt inclination to abuse the blessings of Al-  
 mighty God, doth prove for the most part a thing dangerous  
 to the souls of men. Very ease itself is death to the wicked,  
 "and the prosperity of fools slayeth them<sup>2</sup>;" their table is  
 a snare, and their felicity their utter overthrow. Few men  
 there are which long prosper and sin not. Howbeit even as  
 these ill effects although they be very usual and common are  
 no bar to the hearty prayers whereby most virtuous minds  
 wish peace and prosperity always where they love, because  
 they consider that this in itself is a thing naturally desired:  
 so because all adversity is in itself against nature, what should  
 hinder to pray against it, although the providence of God  
 turn it often unto the great good of many men? Such prayers  
 of the Church to be delivered from all adversity are no more  
 repugnant to any reasonable disposition of men's minds to-  
 wards death, much less to that blessed patience and meek  
 contentment which saints by heavenly inspiration have to  
 endure what cross or calamity soever it pleaseth God to lay  
 upon them, than our Lord and Saviour's own prayer before  
 his passion was repugnant unto his most gracious resolution  
 to die for the sins of the whole world.

XLIX. In praying for deliverance from all adversity we  
 seek that which nature doth wish to itself; but by entreating  
 for mercy towards all, we declare that affection wherewith  
 Christian charity thirsteth after the good of the whole world,  
 we discharge that duty which the Apostle himself doth im-  
 pose on the Church of Christ as a commendable office, a sacri-  
 fice acceptable in God's sight, a service according to his heart  
 whose desire is "to have all men saved<sup>3</sup>," a work most  
 suitable with his purpose who gave himself to be the price of

<sup>1</sup> [Heb. xii. 11.]

<sup>2</sup> Prov. i. 32.

<sup>3</sup> 1 Tim. ii. 3.

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 Ch. xlii. 1.

BOOK V. redemption for all, and a forcible mean to procure the conversion of all such as are not yet acquainted with the mysteries of that truth which must save their souls. Against it there is but the bare show of this one impediment, that all men's salvation and many men's eternal condemnation or death are things the one repugnant to the other, that both cannot be brought to pass; that we know there are vessels of wrath to whom God will never extend mercy, and therefore that wittingly we ask an impossible thing to be had<sup>1</sup>.

[2.] The truth is that as life and death, mercy and wrath are matters of mere understanding or knowledge, all men's salvation and some men's endless perdition are things so opposite that whosoever doth affirm the one must necessarily deny the other, God himself cannot effect both or determine that both shall be. There is in the knowledge both of God and man this certainty, that life and death have divided between them the whole body of mankind. What portion either of the two hath, God himself knoweth; for us he hath left no sufficient means to comprehend, and for that cause neither given any leave to search in particular who are infallibly the heirs of the kingdom of God, who castaways. Howbeit concerning the state of all men with whom we live (for only of them our prayers are meant) we may till the world's end, for the present, always presume, that as far as in us there is power to discern what others are, and as far as any duty of ours dependeth upon the notice of their condition in respect of God, the safest axioms for charity to rest itself upon are these: "He which believeth already is;" and "he which believeth not as yet may be the child of God." It becometh not us<sup>2</sup> during life altogether to condemn any man, seeing that<sup>3</sup> (for any thing we know) there is hope of every man's forgiveness, the possibility of whose repentance is

[1. Adm. ap. Whigg. Def. 739. "men shall be saved."]   
 "They pray that all men may be saved."   
 "what can you allege why we should not do so? St. Paul saith, I exhort that supplications, &c. be made for all men. And adding the reason he saith, For this is good and acceptable in the sight of God our Saviour: who will that all

"men shall be saved."   
 "Sidon. Apol. (419-487.) lib. vi. Epist. [11. "Ad Eleutherium. Judicium presentia charta commendat; non quod mihi placeat error, per quem peccant involant, sed quia neminem ipsorum nos decet ex asse damnabilem pronunciare, dum vivit. In spe enim adhuc absolutiois est, cui suppetit posse converti." Bibl. Patr. Colon. v. pars i. 1030. B.]



though not simply granted, may be acceptable. 215

"not yet cut off by death." And therefore Charity which  
 "hopeth all things"<sup>1</sup> prayeth also for all men.

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[3.] Wherefore to let go personal knowledge touching vessels of wrath and mercy, what they are inwardly in the sight of God it skilleth not, for us there is cause sufficient in all men whereupon to ground our prayers unto God in their behalf. For whatsoever the mind of man apprehendeth as good, the will of charity and love is to have it enlarged in the very uttermost extent, that all may enjoy it to whom it can any way add perfection. Because therefore the farther a good thing doth reach the nobler and worthier we reckon it, our prayers for all men's good no less than for our own the Apostle with very fit terms commendeth as being *καλοε*, a work commendable for the largeness of the affection from whence it springeth, even as theirs, which have requested at God's hands the salvation of many with the loss of their own souls<sup>2</sup>, drowning as it were and overwhelming themselves in the abundance of their love towards others, is proposed as being in regard of the rareness of such affections *επιμελου*, more than excellent. But this extraordinary height of desire after other men's salvation is no common mark. The other is a duty which belongeth unto all and prevaileth with God daily. For as it is in itself good, so God accepteth and taketh it in very good part at the hands of faithful men. Our prayers for all men do include both them that shall find mercy, and them also that shall find none. For them that shall, no man will doubt but our prayers are both accepted and granted. Touching them for whom we crave that mercy which is not to be obtained, let us not think that<sup>3</sup> our Saviour did misinstruct his disciples, willing them to pray for the peace even of such as should be incapable of so great a blessing; or that the prayers of the<sup>4</sup> Prophet Jeremy offended God because the answer of God was a resolute denial of favour to them for whom supplication was made. And if any man doubt how God should accept such prayers in case they be opposite to his will, or not grant them if they be according unto that which himself willeth, our answer is that such suits God accepteth in that they are conformable unto his *general*

<sup>1</sup> 1 Cor. xiii. 7.  
<sup>2</sup> Rom. ix. 3, 8; x. 1.

<sup>3</sup> Matt. x. 11, 12.  
<sup>4</sup> Jer. xv. 1.

BOOK V. *inclination* which is that all men might be saved, yet always  
 Ch. xlix. 4  
 he granteth them not, forasmuch as there is in God sometimes  
 a more private *occasional will*<sup>1</sup> which determineth the con-  
 trary. So that the other being the rule of our actions and  
 not this, our requests for things opposite to this will of God  
 are not therefore the less gracious in his sight.

[4.] There is no doubt but we ought in all things to frame  
 our wills to the will of God, and that otherwise in whatsoever  
 we do we sin. For of ourselves being so apt to err, the only  
 way which we have to straighten our paths is by following  
 the rule of his will whose footsteps naturally are right. If the  
 eye, the hand, or the foot do that which the will commandeth,  
 though they serve as instruments to sin, yet is sin the com-  
 mander's fault and not theirs, because nature hath absolutely  
 and without exception made them subjects to the will of man  
 which is Lord over them. As the body is subject to the will  
 of man, so man's will to the will of God; for so it becometh  
 that the better should guide and command the worse. But  
 because the subjection of the body to the will is by natural

<sup>1</sup> [Chr. Letter, p. 17. "Have we  
 not cause to fear that the wittie  
 schoolmen have seduced you, and  
 by their conceited distinctions  
 made you forget, 'That you are  
 neither able nor worthy to open  
 and looke into the booke of God's  
 law, by which he guideth the  
 world?'" (see before, b. i. c. ii. §.)  
 And yet you will say, There is in  
 God an *occasional will*."  
 Hooker, MS. note. "The booke  
 of that law I presume no farther to  
 looke into, then all men may and  
 ought thereof to take notice. I  
 have [not] adventured to ransack  
 the bosome of God, and to search  
 out what is there to be read con-  
 cerning every particular man, as  
 some have done. *Vis divine mag-  
 nitudinis et nota nobis objecti et  
 ignota.* Tertul. *Contra Gent.* p.  
 654. (p. 18. B. Paris. 1641. 'Hoc  
 est quod Deum arstimari facit,  
 dum estimari non capit: ita cum  
 vis magnitudinis et notum homi-  
 nibus objecti et ignotum.' Dionys.  
 (De Div. Nomin. c. vii. § 3.) p. 367.")  
 (αἰετὸν αὐτῶν ἀποφθεῖν εἰς τὴν θεοῦ  
 γυναικίαν, οὐκ ἐκ τῆς αἰετοῦ φέρουσι  
 δύναμιν πᾶσι τοῖς, καὶ αἰετοῦ λόγου  
 καὶ οὐκ ἀποφθεῖν ἀλλ' ἐκ τῆς αἰετοῦ  
 εἰς θεοῦ ἀποφθεῖν... καὶ καὶ ἐν τῷ  
 ὁ θεοῦ γυναικίαν, καὶ γυναικίαν  
 καὶ ἄλλοι γυναικίαν ὁ θεοῦ γυναικίαν, καὶ  
 ἄλλοι γυναικίαν καὶ ἄλλοι γυναικίαν καὶ  
 αἰετοῦ καὶ λόγου καὶ ἀποφθεῖν καὶ  
 ἀποφθεῖν καὶ ἀποφθεῖν καὶ ἀποφθεῖν  
 καὶ ἀποφθεῖν καὶ ἀποφθεῖν καὶ ἀποφθεῖν.)  
 Again, Chr. Letter, *ibid.* "Where  
 is that God you speake of in your  
 first booke, 'of whom and through  
 whom and for whom are all  
 things?'"  
 Hooker, MS. note. "Even where  
 He was in the highest heaven;  
 from whence He beholdeth their  
 intamed;,"<sup>2</sup> which speake of  
 Him and He, they neither care  
 nor know what." See *Life of  
 Hooker*, p. 22, 23; and the refer-  
 ences there.]

necessity, the subjection of the will unto God voluntary; we therefore stand in need of direction after what sort our wills and desires may be rightly conformed to his. Which is not done by willing always the selfsame thing that God intendeth. For it may chance that his purpose is sometime the speedy death of them whose long continuance in life if we should not wish we were unnatural.

[5.] When the object or matter therefore of our desires is (as in this case) a thing both good of itself and not forbidden of God; when the end for which we desire it is virtuous and apparently most holy; when the root from which our affection towards it proceedeth is charity, piety that which we do in declaring our desire by prayer; yea over and besides all this, sith we know that to pray for all men living is but to shew the same affection which towards every of them our Lord Jesus Christ hath borne, who knowing only as God who are his<sup>1</sup> did as man taste death for the good of all men: surely to that will of God which ought to be and is the known rule of all our actions, we do not herein oppose ourselves, although his secret determination haply be against us, which if we did understand as we do not, yet to rest contented with that which God will have done is as much as he requireth at the hands of men. And concerning ourselves, what we earnestly crave in this case, the same, as all things else that are of like condition, we meekly submit unto his most gracious will and pleasure.

[6.] Finally, as we have cause sufficient why to think the practice of our church allowable in this behalf, so neither is ours the first which hath been of that mind. For to end with the words of Prosper<sup>2</sup>, "This law of supplication for all men," (saith he,) "the devout zeal of all priests and of all faithful men doth hold with such full agreement, that there is not any part of all the world where Christian people do not use to pray in the same manner. The Church every where maketh prayers unto God not only for saints and such as

<sup>1</sup> Hug. de Quat. Christi Volunt. "futurum non esse præsciebat; quia  
l. iii. c. 8. E.] "Propterea nihil  
contrarietatis erat, si Christus ho-  
mo secundum affectum pietatis  
quam in humanitate sua assump-  
serat aliquid volebat, quod tamen  
"qua cum Patre omnia disponebat  
"et hoc ad veram humanitatem per-  
tinebat, ut pietate moveretur; et  
"hoc ad veram divinitatem, ut a  
"sua dispositione non moveretur."  
<sup>2</sup> Prosp. (l. 43.) de Vocat. Gen.  
lib. i. c. 12. inter opera Ambrus.

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" already in Christ are regenerate, but for all infidels and  
 " enemies of the Cross of Jesus Christ, for all idolaters, for all  
 " that persecute Christ in his followers, for Jews to whose  
 " blindness the light of the Gospel doth not yet shine, for here-  
 " tics and schismatics, who from the unity of faith and charity  
 " are estranged. And for such what doth the Church ask of  
 " God but this, that leaving their errors they may be converted  
 " unto him, that faith and charity may be given them, and  
 " that out of the darkness of ignorance they may come to the  
 " knowledge of his truth? which because they cannot them-  
 " selves do in their own behalf as long as the sway of evil  
 " custom overbeareth them, and the chains of Satan detain  
 " them bound, neither are they able to break through those  
 " errors wherein they are so determinately settled, that they  
 " pay unto falsity the whole sum of whatsoever love is owing  
 " unto God's truth; our Lord merciful and just requireth to  
 " have all men prayed for; that when we behold innumerable  
 " multitudes drawn up from the depth of so bottomless evils,  
 " we may not doubt but (in part) " God hath done the thing  
 " we requested, nor despair but that being thankful for them  
 " towards whom already he hath shewed mercy, the rest which  
 " are not as yet enlightened, shall before they pass out of life  
 " be made partakers of the like grace. Or if the grace of him  
 " which saveth (for so we see it falleth out) overpass some, so  
 " that the prayer of the Church for them be not received, this  
 " we may leave to the hidden judgments of God's righteous-  
 " ness, and acknowledge that in this secret there is a gulf,  
 " which while we live we shall never sound! "

<sup>1</sup> [ " Quam legem supplicationis  
 " ita omnium sacerdotum et omnium  
 " fidelium devotio concorditer tenet.  
 " et nulla pars mundi sit, in qua  
 " hujusmodi orationes non celebren-  
 " tur a populo Christiano. Sup-  
 " plicat ergo ubique Ecclesia Dei  
 " non solum pro sanctis et in Christo  
 " jam regeneratis, sed etiam pro  
 " omnibus infidelibus et inimicis  
 " crucis Christi, pro omnibus ido-  
 " lorum cultoribus, pro omnibus  
 " qui Christum in membris ipsius  
 " persequuntur, pro Judæis, quorum  
 " caritati lumen evangelii non re-  
 " fulget, pro hæreticis et schismati-  
 " cis, qui ab unitate fidei et carita-  
 " tis alieni sunt. Quid autem pro  
 " istis petit, nisi ut relictis erroribus  
 " suis, convertantur ad Deum, acci-  
 " piant fidem, accipiant caritatem,  
 " et de ignorantie tenebris liberati,  
 " in agnitionem veniant veritatis?  
 " Quod quia ipsi prestare sibi ne-  
 " queunt, male consuetudinis pon-  
 " dere oppressi et Diaboli vinculis  
 " alligati, neque deceptiones suas  
 " evincere valent, quibus tam perli-  
 " naciter inhaeserunt, ut quantum  
 " amanda est veritas sanctorum dili-  
 " gent habitationem; misericors et jus-  
 " tus Dominus pro omnibus sibi  
 " vult hominibus supplicari: ut cum  
 " videremus de tam profunda malis

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L. Instruction and Prayer whereof we have hitherto spoken, are duties which serve as elements, parts, or principles, to the rest that follow, in which number the Sacraments of the Church are chief. The Church is to us that very mother of our new birth<sup>1</sup>, in whose bowels we are all bred, at whose breasts we receive nourishment. As many therefore as are apparently to our judgment born of God, they have the seed of their regeneration by the ministry of the Church which useth to that end and purpose not only the Word, but the Sacraments, both having generative force and virtue.

[2.] As oft as we mention a Sacrament properly understood, (for in the writings of the ancient Fathers all articles which are peculiar to Christian faith, all duties of religion containing that which sense or natural reason cannot of itself discern, are most commonly named Sacraments,) our restraint of the word to some few principal divine ceremonies importeth in every such ceremony two things, the substance of the ceremony itself which is visible, and besides that somewhat else more secret in reference whereunto we conceive that ceremony to be a Sacrament. For we all admire and honour the holy Sacraments, not respecting so much the service which we do unto God in receiving them, as the dignity of that sacred and secret gift which we thereby receive from God. Seeing that Sacraments therefore consist altogether in relation to some such gift or grace supernatural as only God can bestow, how should any but the Church administer those ceremonies as Sacraments which are not thought to be Sacraments by any but by the Church?

[3.] There is in Sacraments to be observed their force and their form of administration. Upon their force their necessity dependeth. So that how they are necessary we cannot discern till we see how effectual they are. When Sacraments are said to be visible signs of invisible grace, we thereby con-

<sup>1</sup> innumeris erui, non ambigamus  
<sup>2</sup> Deum praesentis quod et prava  
<sup>3</sup> ret oratus est; et gratias agentes  
<sup>4</sup> pro his qui salvi facti sunt, speremus  
<sup>5</sup> etiam eos qui necdum illumini  
<sup>6</sup> nati sunt eodem divinae gratiae  
<sup>7</sup> opere eximendos de potestate te  
<sup>8</sup> rrebarum, et in regnum Dei, pri  
<sup>9</sup> usquam de hac vita exeant, trans  
<sup>10</sup> ferendos. Quod si aliquos, sicut  
<sup>11</sup> videmus accidere, salvantur gratia  
<sup>12</sup> praeteriret, et pro eis oratio Eccle  
<sup>13</sup> siae recepta non fuerit; ad occulta  
<sup>14</sup> divinae justitiae iudicia referendum,  
<sup>15</sup> et agnoscendum, secreti huius pro  
<sup>16</sup> fundiamem nobis in hac vita pa  
<sup>17</sup> rare non posse.]  
<sup>18</sup> Gal. iv. 26; Isai. liv. 3.

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ceive how grace is indeed the very end for which these heavenly mysteries were instituted, and besides sundry other properties observed in them, the matter whereof they consist is such as signifieth, figureth, and representeth their end. But still their efficacy resteth obscure to our understanding, except we search somewhat more distinctly what grace in particular that is wherunto they are referred, and what manner of operation they have towards it.

The use of Sacraments is but only in this life, yet so that here they concern a far better life than this, and are for that cause accompanied with "grace which worketh Salvation." Sacraments are the powerful instruments of God to eternal life. For as our natural life consisteth in the union of the body with the soul; so our life supernatural in the union of the soul with God. And forasmuch as there is no union of God with man<sup>1</sup> without that mean between both which is both, it seemeth requisite that we first consider how God is in Christ, then how Christ is in us, and how the Sacraments do serve to make us partakers of Christ. In other things we may be more brief, but the weight of these requireth largeness.

That God is in Christ by the personal incarnation of the Son who is very God.<sup>2</sup>  
Ll. "The Lord our God is but one God." In which indivisible unity notwithstanding we adore the Father as being altogether of himself, we glorify that consubstantial Word which is the Son, we bless and magnify that co-essential Spirit eternally proceeding from both which is the Holy Ghost. Seeing therefore the Father is of none, the Son is of the Father and the Spirit is of both, they are by these their several properties really distinguishable each from other. For the substance of God with this property *to be of none* doth make the Person of the Father; the very selfsame substance in number with this property *to be of the Father* maketh the Person of the Son; the same substance having added unto it the property of *proceeding from the other two* maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God which is one, and

<sup>1</sup> Tertull. [Novatian] de Trinit. [c. 18, ad calc. Tertull. ed. Fanel, p. 1146.] "Oportebat Deum carnem  
"partis in se connectens pignora,  
"et Deum pariter homini et homi-  
"nem Deo copulare."  
<sup>2</sup> Isai. ix. 6; Jer. xxiii. 6; Rom. ix. 5; John xvi. 15 v. 21; Col. ii. 9; 1 John v. 20.



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saving man but by man himself, though nothing should be spoken of the love and mercy of God towards man, which this way are become such a spectacle as neither men nor angels can behold without a kind of heavenly astonishment, we may hereby perceive there is cause sufficient why divine nature should assume human, that so God might be in Christ reconciling to himself the world<sup>1</sup>. And if some cause be likewise required why rather to this end and purpose the Son than either the Father or the Holy Ghost should be made man, could we which are born the children of wrath be adopted the sons of God through grace, any other than the natural Son of God being Mediator between God and us? It<sup>2</sup> became therefore him by whom all things are to be the way of salvation to all, that the institution and restitution of the world might be both wrought by one hand. The world's salvation was without the incarnation of the Son of God a thing impossible, not simply impossible, but impossible it being presupposed that the will of God was no otherwise to have it saved than by the death of his own Son. Wherefore taking to himself our flesh, and by his incarnation making it his own flesh, he had now of his own although from us what to offer unto God for us.

And as Christ took manhood that by it he might be capable of death whereunto he humbled himself, so because manhood is the proper subject of compassion and feeling pity, which maketh the sceptre of Christ's regency even in the kingdom of heaven amiable, he which without our nature could not on earth suffer for the sins of the world, doth now also<sup>3</sup> by means thereof both make intercession to God for sinners and exercise dominion over all men with a true, a natural, and a sensible touch of mercy.

**The misinterpretations which heresy hath made of the manner how God and man are united in one Christ.**

LII. It is not in man's ability either to express perfectly or conceive the manner how this was brought to pass. But the strength of our faith is tried by those things wherein our wits and capacities are not strong. Howbeit because this divine mystery is more true than plain, divers having framed the same to their own conceits and fancies are found in their explications thereof more plain than true. Inasmuch that by the space of five hundred years after Christ, the Church was almost

<sup>1</sup> 2 Cor. v. 19.      <sup>2</sup> Heb. ii. 10. [See also Coloss. i. 15-18.]  
<sup>3</sup> Heb. iv. 15.







*Christ's compound Person the Subject of all his Attributes.* 225

instant; his making and taking to himself our flesh, was but one act, so that in Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man he still continueth one person, and changeth but the manner of his subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh.

Forasmuch therefore as Christ hath no personal subsistence but one whereby we acknowledge him to have been eternally the Son of God, we must of necessity apply to the person of the Son of God even that which is spoken of Christ according to his human nature. For example, according to the flesh he was born of the Virgin Mary, baptized of John in the river Jordan, by Pilate adjudged to die, and executed by the Jews. We cannot say properly that the Virgin bore, or John did baptize, or Pilate condemn, or the Jews crucify the Nature of man, because these all are personal attributes; his Person is the subject which receiveth them, his Nature that which maketh his person capable or apt to receive. If we should say that the person of a man in our Saviour Christ was the subject of these things, this were plainly to entrap ourselves in the very snare of the Nestorians' heresy, between whom and the Church of God there was no difference, saving only that Nestorius imagined in Christ as well a personal human subsistence as a divine, the Church acknowledging a substance both divine and human, but no other personal subsistence than divine, because the Son of God took not to himself a man's person, but the nature only of a man.

Christ is a Person both divine and human, howbeit therefore two persons in one, neither both these in one sense, but a person divine, because he is *personally* the Son of God, human, because *he hath* really *the nature* of the children of men. In Christ therefore God and man "There is (saith Paschasius<sup>1</sup>) a twofold substance, not a twofold person, " because one person extinguisheth another, whereas one " nature cannot in another become extinct." For the personal being which the Son of God already had, suffered not the sub-

<sup>1</sup> Paschas. (786-865) lib. de Spir. Sanct. lib. ii. c. 4. "In Deo et ho-  
" mine, gemina quidem substantia,  
" sed non gemina persona est, quia  
VOL. II. "persona personam consumere po-  
" test, substantia vero substantiam  
" consumere non potest." In Biblioth.  
Patr. Colon. viii. 131.]





BOOK V.  
Ch. III. B.

" from the very earth, he would not have coveted those earthly  
" nourishments, wherewith bodies which be taken from thence  
" are fed. This was the nature which felt hunger after long  
" fasting, was desirous of rest after travail, testified compassion  
" and love by tears, groaned in heaviness, and with extremity  
" of grief even melted away itself into bloody sweats." To  
Christ we ascribe both working of wonders and suffering of  
pains, we use concerning him speeches as well of humility as  
of divine glory, but the one we apply unto that nature which  
he took of the Virgin Mary, the other to that which was in  
the beginning.

[2.] We may not therefore imagine that the properties of  
the weaker nature have vanished with the presence of the  
more glorious, and have been therein swallowed up as in  
a gulf. We dare not in this point give ear to them who over  
boldly affirm <sup>1</sup> that " the nature which Christ took weak and  
" feeble from us by being mingled with Deity became the same  
" which Deity is, that the assumption of our substance unto  
" his was like the blending of a drop of vinegar with the  
" huge ocean, wherein although it continue still, yet not with  
" those properties which severed it hath, because sithence the  
" instant of their conjunction, all distinction and difference of  
" the one from the other is extinct, and whatsoever we can now  
" conceive of the Son of God, is nothing else but mere Deity,"  
which words are so plain and direct for Eutyches, that I stand  
in doubt they are not his whose name they carry. Sure I am  
they are far from truth, and must of necessity give place to

Βεν ἄριστος οὐδ' ἐν εὐρέσει, ἐν  
καρδίᾳ ἕνωσ' ἢ ψυχῇ μου οὐδ' ἐν  
σπέρματι αἰσίου τῆς ἀλευρίας, εὐφραδία  
αἰῶν καὶ ζωῆς.] Τούτοις [τοῖς] οὐκ  
συνάδῃσιν ἀρκεῖται τῆς ἀπὸ γὰρ ἐλεγχόμε-  
νον. Item, lib. iii. aduers. Hæretes.  
[C. 32.] Christus dicit alii throno sedere  
sicut solumus etiam. Theod. Dial.  
Nax. Orat. xxxviii. t. i. 621. Et  
"ἀκροατοὶ μὲν οὐκ ἔδωκαν"  
θελοῦν γὰρ εἶναι καὶ ἰσοπίστον,  
καὶ ἰσοπίστον, καὶ εὐφραδίαν, καὶ ἰσοπίστον,  
καὶ εὐφραδίαν σὺν σῶματι.]  
Τούτοις μὲν κατασκευαστέον λόγον τῆς  
Μαρίας ἀδελφίσσης, τοῦ δὲ ἀδελφίστου  
καὶ ἀδελφίστου τῆς ἐκ ἀρχῆς ἔστι λόγος.

Greg. Naz. Orat. 11. de Filio. [§ 36.  
t. i. 377.]  
<sup>1</sup> Greg. Nyss. Epist. ad Theophil.  
Alexandr. [contr. Apollin. l. ii. 607.  
Paris. 1615.] οὐκ ἔσται ἰσοπίστον τῆς  
φύσεως ἡμῶν καὶ ἀδελφίστου, ἀδελφίστου  
τῆς θεότητος, αἰῶν καὶ ζωῆς, ἕνωσ' ἢ  
θεοῦ ἔστι . . . ἢ δὲ προσηγορεύεται  
τῆς ἀδελφίστου φύσεως ἡμῶν] καὶ  
τῆς πνευματικῆς θεότητος, καὶ ἐν  
αἰῶνι τῆς αἰῶνι χρόνου, αἰῶν καὶ  
ζωῆς γὰρ εἶναι καὶ ἰσοπίστον, καὶ  
ἰσοπίστον, ἐστι μὲν ἐν θεότητι, οὐ μὲν  
ἐν τοῦ ἰσοπίστον ἀδελφίστου . . . ἐν  
αἰῶνι κατασκευαστέον ἢ ἀδελφίστου  
ἕνωσ' ἢ ἐν τῷ αἰῶνι αἰῶνι, θεοῦ  
ἔστι . . .]

the better-advised sentences of other men. "1 He which in himself was appointed," saith Hilary, "a Mediator to save his Church, and for performance of that mystery of mediation between God and man, is become God and man, doth now being but one consist of both those natures united, neither hath he through the union of both incurred the damage or loss of either, lest by being born a man we should think he hath given over to be God, or that because he continueth God, therefore he cannot be man also, whereas the true belief which maketh a man happy proclaimeth jointly God and man, confesseth the Word and flesh together." Cyril more plainly2; "His two natures have knit themselves the one to the other, and are in that nearness as incapable of confusion as of distraction. Their coherence hath not taken away the difference between them. Flesh is not become God, but doth still continue flesh, although it be now the flesh of God." Yea, "of each substance," saith Leo3, "the properties are all preserved and kept safe."

[3.] These two natures are as causes and original grounds of all things which Christ hath done. Wherefore some things he doth as God, because his Deity alone is the wellspring from which they flow; some things as man, because they issue from his mere human nature; some things jointly as both God and man, because both natures concur as principles thereunto. For albeit the properties of each nature do cleave only to that nature whereof they are properties, and therefore Christ cannot naturally be as God the same which he naturally is as man; yet both natures may very well concur unto one effect, and Christ in that respect be truly said to work

BOOK V.  
Ch. liii. 2

1 Hilari de Trin. lib. ix. [§ 3] p. 148. ed. Paris. 1605. "Mediator ipse in se ad salutem Ecclesie constitutus, et illo ipso inter Deum et hominem medianoris sacramento utrumque unus existens, dum ipse ex unius in alijus natura, nature utriusque res eadem est, ita tamen ut neutro careat in utroque, ne forte Deus esse homo nascendo desineret, et homo sursum Deus manendo non esset. Hæc itaque humane beatitudinis idea vera est, Deum et hominem

2 predicare, Verbum et carnem con-

3 Cyr. Epist. ad Nest. [ad Succensum. Epist. p. 137. D. t. v. pars

ii. ed. 1638. Ομοίως ἓν ἐστὶ φέρον

συνεστῶν ἀλλήλων καὶ ἑωυτοῦ ἰδι-

οῦσιν ἀποκρίσας, καὶ ἰσχυρῶς ἔ-

χῶσθε ὁμοῦ ἑνὸς ἑνός, καὶ οὐ διείρη, ἀ-

καὶ γίνωσθε ὁμοῦ ὁμοῦ.]

4 "Salva proprietate utriusque

nature: suscepta est a maiestate

humilitas, a virtute infirmitas, ab

æternitate mortalitas." Leo Ep. ad Flav. [c. 3]



BOOK V.  
Ch. liii.

both as God and as man one and the selfsame thing. Let us therefore set it down for a rule or principle so necessary as nothing more to the plain deciding of all doubts and questions about the union of natures in Christ, that of both natures there is a *co-operation* often, an *association* always, but never any mutual *participation*, whereby the properties of the one are infused into the other.

[4.] Which rule must serve for the better understanding of that which Damascene<sup>1</sup> hath touching cross and circulatory speeches, wherein there are attributed to God such things as belong to manhood, and to man such as properly concern the Deity of Christ Jesus, the cause whereof is the *association* of natures in one subject. A kind of mutual commutation there is whereby those concrete names, *God* and *Man*, when we speak of Christ, do take interchangeably one another's room, so that for truth of speech it skilleth not whether we say that the Son of God hath created the world, and the Son of Man by his death hath saved it, or else that the Son of Man did create, and the Son of God die to save the world. Howbeit, as oft as we attribute to God what the manhood of Christ claimeth, or to man what his Deity hath right unto, we understand by the name of God and the name of Man neither the one nor the other nature, but the whole person of Christ, in whom both natures are. When the Apostle saith of the Jews that they crucified the Lord of Glory, and when the Son of Man being on earth affirmeth that the Son of Man was in heaven at the same instant, there is in these two speeches that mutual circulation before-mentioned<sup>2</sup>. In the one, there is attributed to God or the<sup>3</sup> Lord of Glory death, whereof divine nature is not capable; in the other ubiquity unto<sup>4</sup> man, which human nature admitteth not. Therefore by the Lord of Glory we must needs understand the

<sup>1</sup> Οὗτος λέγει ὅτι ἔχοντες τὴν θεϊκὴν φύσιν, ἀσπίοντες θείους ἀποδοχοῦμεν τὴν ἀσπίον τὴν θῆα, ἀλλ' οὐ τὴν ἰσομεμενίαν τοῦ θεοῦ, οὐδ' οὐ τὴν ἀλλοτρίαν οὐσίαν παραλαμβάνομεν. Damasc. de Orthod. Fid. lib. iii. c. 4. Verum est diatum in Christo naturarum alteram suas alteri proprietates impertire, enunciando videlicet, idque non in abstracto sed in concreto so-

lum, divinas homini non humanitati, humanas non deitati sed Deo tribui. Cujus haec est ratio, quia cum suppositum predicationis sit ejusmodi ut utramque naturam in se contineat, sive ab una sive ab altera denominetur sibi referat.

<sup>2</sup> [S. Aug. Ep. 187. q. 1. li. 66a. F. G.]

<sup>3</sup> 1 Cor. ii. 8.      <sup>4</sup> John iii. 13.





BOOK V.  
Ch. IV. 2.  
by the  
union of  
his flesh  
with Deity.

he is the Son of God; secondly, in that his human nature hath had the honour of union with Deity bestowed upon it; thirdly, in that by means thereof sundry eminent graces have flowed as effects from Deity into that nature which is coupled with it. On Christ therefore there is bestowed the gift of eternal generation, the gift of union, and the gift of unction.

[2.] By the gift of eternal generation Christ hath received of the Father one and in number the selfsame substance<sup>1</sup>, which the Father hath of himself unreceived from any other. For every *beginning*<sup>2</sup> is a *Father* unto that which cometh of it; and every *offspring* is a *Son* unto that out of which it groweth. Seeing therefore the Father alone is originally<sup>3</sup> that Deity which Christ originally<sup>4</sup> is not, (for Christ is God by being of God<sup>5</sup>, light by issuing out of light<sup>6</sup>.) it followeth hereupon that whatsoever Christ hath common unto him with his heavenly Father<sup>7</sup>, the same of necessity must be *given* him,

<sup>1</sup> "Nativitas Dei non potest non  
"nam ex qua producta est tenere  
"naturam. Neque enim aliud quam  
"Deus subsistit qui non aliunde  
"quam ex Deo Deus subsistit." Aug. de  
"Hilar. de Trin. lib. v. [§ 35.] "Cum  
"sit gloria, sempiternitate, virtute,  
"regno, potestate, hoc quod Pater  
"est, omnia tamen hæc non sine  
"auctore sicut Pater, sed ex Patre  
"tanquam Filius sine initio et æqua-  
"lis habet." Rufin. in Symb.  
"Apost. cap. 9. [ad calcem Cypri  
"Fili, p. 19.] "Filius aliunde non  
"deducto, sed de substantia Patris, ...  
"omnem a Patre consecutum potes-  
"tatem." Tertull. contra Prax. [c. 4.]  
"Ephes. lib. 15. *αὐτὸν ἀποπέ-  
"σει.* [So the Vulgate. "Om-  
"nia Paternitas." Tertull. contra  
"Prax. c. 8. "Omnia origo parens  
"est, et omne quod ex origine pro-  
"ferretur, progenies est: multo ma-  
"gis Sermo Dei, qui etiam proprie  
"nomen illi accepit."]  
"Jac. I. 17. Pater Iamnisum, Υἱὸς  
"αὐτοῦ ἐστὶν Ἐλεῖθερος Βαβαῖος. Pachym.  
(of C. P. 1342-1368.) in Dionys. de  
"cont. Hierar. cap. 1. [ed. Corder. I.  
"p. 10.] Pater est principium totius  
"divinitatis, quia ipse a nullo est.  
"Non enim habet de quo procedat,  
"sed ab eo et Filius est genitus et  
"Spiritus Sanctus procedit. Aug. de  
"Trinit. lib. iv. cap. 20. [i. viii. 829.]  
"Hinc Christus dictatus loco nomen  
"ubique Patris usurpat, quia Pater  
"nimirum est *ἄρχη ἀρχῆς*. [vid.  
"Dionys. Areop. de Divinis Nomi-  
"nibus, c. ii. § 7.]  
"Pater tota substantia est, Fi-  
"lius vero derivatus totius et propa-  
"gatio." Tertull. contra Prax. [c. 9.]  
"Quod enim Deus est, ex Deo  
"est." Hilar. de Trin. lib. v.  
"[§ 39.] "Nihil nisi natum habet  
"Filius." Hilar. de Trin. lib. iv.  
"[§ 10.]  
"Ἀναίσχυρος εἶναι θεῶν. Heb. i. 3.  
"Ἐκείνῳ ἀρχὴν τῆς τοῦ κτιστοῦ οὐρα-  
"νίου ἀναίσειον—ἀναίσειον—ἰσχυρῶς  
"ἄλλοις. Sap. vii. 25, 26.  
"Nihil in se diversum ac dissi-  
"mille habent natus et generans."  
"Neque rursum dissimilis esse  
"possit natus et generans." Hilar.  
"de Syn. advers. Arian. [§ 22.] "In  
"Trinitate alius atque alius, non  
"aliud atque aliud." Vincent. Lit.  
"cont. Hierar. cap. 1. [in Bibl. Patr. Colon. iv.  
"242. b.]

\* [This is not a verbal quotation, but the substance of several clauses in Aug. de Trin. in. c. 20. § 29. v. Maxim. ii. c. 18. § 2. th. ii. c. 14. § 1.] 1887.

but naturally and eternally given<sup>1</sup>, not bestowed by way of benevolence and favour, as the other gifts both are. And therefore where the Fathers give it out for a rule<sup>2</sup>, that whatsoever Christ is said in Scripture to have received, that same we ought to apply only to the manhood of Christ; their assertion is true of all things which Christ hath received by grace, but to that which he hath received of the Father by eternal nativity or birth it reacheth not.

BOOK V.  
Ch. IV. 3

[3.] Touching union of Deity with manhood, it is by grace, because there can be no greater grace shewed towards man, than that God should vouchsafe to unite to man's nature the person of his only begotten Son. Because<sup>3</sup> "the Father loveth the Son" as man, he hath by uniting Deity with manhood, "given all things into his hands." "It hath pleased the Father, that in him "all fulness should dwell." "The name" which he hath "above all names" is given him. "As the Father hath life in himself," the "Son in himself hath life also" by the gift of the Father. The gift whereby God hath made Christ a fountain of life is that<sup>4</sup> "conjunction of the nature of God with the nature of man" in the person of Christ, "which gift," (saith Christ to the woman of Samaria<sup>5</sup>) "if thou didst know and in that respect understand *what it is* which asketh water of thee, thou wouldst ask of him that he might give thee living water." The union therefore of the flesh with Deity is to *that flesh* a gift of principal grace and favour. For by virtue of this grace, man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it.

<sup>1</sup> "Ubi auctor aeternus est, ibi et nativitas aeternitas est: quia sicut nativitas ab auctore est, ita et ab aeterno auctore aeterna nativitas est." Hilar. de Trin. lib. vii. [c. 21.]. "Sicut naturam praeat Filio sine initio Generationis: ita Spiritus Sancti praeat essentiam sine initio Processio." Aug. de Trin. lib. v. c. 15.  
<sup>2</sup> "Ὁμοῦ ἀΐψα καὶ ἀπόθεν ἐστὶ θεὸς καὶ υἱὸς ἐκ πατρός, ἅλι εἶς ἀδελφεός, ἀλλ' ἕνα θεῶν ἁΐψα." Theod. fol. 42. [i. iv. pars i. 139. ex S. Athanas. i. i. pars i. 873. D. De Incarn. c. 43.] et ibid. 42. [149. 150.] ex Greg. Narian. Orat. ii. de Fil. [c. i. 377. 388. et passim.]  
<sup>3</sup> John iii. [38.]  
<sup>4</sup> Ephes. i. [13.] [Col. i. 19.]  
<sup>5</sup> Phil. ii. [6.]  
<sup>6</sup> John v. 26.  
<sup>7</sup> John v. 20. "Hic est verus Deus et vita aeterna."  
<sup>8</sup> John iv. 10.

\* [Hooker gives the substance. Cf. p. 227. n. 1. p. 240. n. 1. There are no words like these in the passage referred to.] 1887.

BOOK V.  
Ch. liv. § 5

[4.] This admirable union of God with man can enforce in that higher nature no alteration<sup>1</sup>, because unto God there is nothing more natural than not to be subject to any change. Neither is it a thing impossible that the Word being made flesh should be that which it was not before as touching the manner of subsistence, and yet continue in all qualities or properties of nature the same it was, because the incarnation of the Son of God consisteth *merely in the union* of natures, which union doth add perfection to the weaker, to the nobler no alteration at all. If therefore it be demanded what the person of the Son of God hath attained by assuming manhood, surely, the whole sum of all is this, to be as we are truly, really, and naturally man, by means whereof he is made capable of meaner offices than otherwise his person could have admitted, the only gain he thereby purchased for himself was to be capable of loss and detriment for the good of others.

[5.] But may it rightly be said concerning the incarnation of Jesus Christ, that as our nature hath in no respect changed his, so from his to ours as little alteration hath ensued? The very cause of his taking upon him our nature was to change it, to better the quality, and to advance the condition thereof, although in no sort to abolish the substance which he took, nor to infuse into it the natural forces and properties of his Deity. As therefore we have shewed how the Son of God by his incarnation hath changed the manner of that personal subsistence which before was solitary, and is now in the association of flesh, no alteration thereby accruing to the nature of God; so neither are the *properties of man's nature* in the person of Christ by force and virtue of the same conjunction so much altered, as not to stay within those limits which our substance is bordered withal; nor the *state and quality of our substance* so unaltered, but that there are in it many glorious effects

<sup>1</sup> Δωρεῶν τῆς ἀσπίτου κτιστοῦ  
ἔστιν ἡ ἀσπίτου, ὡς τῆς ἀσπίτου τῆς  
ἑαυτοῦ καὶ ἑαυτοῦ τοῦ ἀσπίτου  
καίτου. Theodor. Dial. <sup>1</sup> ἀσπίτου.  
[Dial. l. p. 9. tom. iv. pars i.] "Peri-  
culum status sui Deo nullum est."  
Tertull. de Carn. Chr. [c. 3.]  
"Majestati Filii Dei corpora nati-  
vitas nihil contulit, nihil abstulit."  
Leo de Nativit. Ser. vii. [c. 2.]  
Miri & ἑαυτοῦ ἀσπίτου ὅτι πᾶσι  
τῆς ἀσπίτου τοῦ ἀσπίτου  
καίτου. Theophil. [of Alexandria]:  
ap. Theodor. Dial. li. p. 153. t. iv.  
pars i.] "In formam servi trans-  
iisse non est naturam pretiosissime  
"Dei." Hier. de Trin. lib. xii.  
[§ 6.]





BOOK V.  
Ch. liv. p. 236

of Deity wherewith they were matched no ability of operation, no virtue or quality above nature? Surely as the sword which is made fiery doth not only cut by reason of the sharpness which simply it hath, but also burn by means of that heat which it hath from fire<sup>1</sup>, so there is no doubt but the Deity of Christ hath enabled that nature which it took of man to do more than man in this world hath power to comprehend; forasmuch as (the bare essential properties of Deity excepted) he hath imparted unto it all things, he hath replenished it with all such perfections as the same is any way apt to receive<sup>2</sup>, at the least according to the exigence of that economy or service for which it pleased him in love and mercy to be made man. For as the parts, degrees, and offices of that mystical administration did require which he voluntarily undertook, the beams of Deity did in operation always accordingly either restrain<sup>3</sup> or enlarge themselves.

[7.] From hence we may somewhat conjecture how the powers of that soul are illuminated, which being so inward unto God cannot choose but be privy unto all things which God worketh, and must therefore of necessity be endued with knowledge so far forth universal<sup>4</sup>, though not with infinite knowledge peculiar to Deity itself. The soul of Christ that saw in this life the face of God was here through so visible presence of Deity filled with all manner graces and virtues in that unmatchable degree of perfection, for which of him we read it written, "That God with the oil of gladness" anointed him above his fellows<sup>5</sup>.

[8.] And as God hath in Christ unspeakably glorified the nobler, so likewise the meaner part of our nature, the very bodily substance of man. Where also that must again be remembered which we noted before concerning degrees of the

<sup>1</sup> [Compare Theodoret, *Erasmio* λαμπρότητα. Theod. [Dial. iii. t. tes, Dial. ii. p. 116, and Apollinar. in. parts i. 232.] et. Iren. lib. iii. ad- ap. Theod. ibid. 171.] vers. Harms. [p. 250. ed. Grabe.]\*

<sup>2</sup> Luc. ii. 47. Math. xxvii. 46.

<sup>3</sup> Μακροτέρως πάλιν τοῦ λόγου ἐν τῷ πνεύματι καὶ σπουδαίως καὶ ἀποδοξασθεύσας, ἀγγελοῦται δὲ τῷ δευτέρῳ ἐν τῷ κτήρει καὶ ἰουδαίῳ καὶ χριστιανῶν καὶ δαιμόνων καὶ δευ-  
<sup>4</sup> Col. ii. 3.  
<sup>5</sup> Isa. xl. 5; Irl. i. 1; Luke iv. 18; Acts iv. 27; Heb. i. 9; 2 Cor. i. 21; 1 John ii. 20. 27.

\* [The passage is from Irenæus, quoted in the original Greek by Theodoret, l. c.] 1887.



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BOOK V.  
Ch. lv. 1. 1.

dividing him into two persons; the followers of Eutyches by confounding in his person those natures which they should distinguish. Against these there have been four most famous ancient general councils: the council of Nice to define against Arians, against Apollinarians the council of Constantinople, the council of Ephesus against Nestorians, against Eutychians the Chalcedon council. In four words, ἀκρίβως, ῥηδόν, ἀσπρίως, ἀσχιζόμενος, *truly, perfectly, indivisibly, distinctly*, the first applied to his being God, and the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that one Both, we may fully by way of abridgment comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves.

We conclude therefore that to save the world it was of necessity the Son of God should be thus incarnate, and that God should so be in Christ as hath been declared.

Of the personal presence of Christ, every where, and in what sense it may be granted he is every where present according to the flesh.

L.V. Having thus far proceeded in speech concerning the person of Jesus Christ, his two natures, their conjunction, that which he either is or doth in respect of both, and that which the one receiveth from the other; sith God in Christ is generally the medicine which doth cure the world, and Christ in us is that receipt of the same medicine, whereby we are every one particularly cured, inasmuch as Christ's incarnation and passion can be available to no man's good which is not made partaker of Christ, neither can we participate him without his presence, we are briefly to consider how Christ is present, to the end it may thereby better appear how we are made partakers of Christ both otherwise and in the Sacraments themselves.

[1.] All things are in such sort divided into finite and infinite, that no one substance, nature, or quality, can be possibly capable of both. The world and all things in the world are stinted, all effects that proceed from them, all the powers and abilities whereby they work, whatsoever they do, whatsoever they may, and whatsoever they are, is limited. Which limita-





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of Christ which is limited, that nothing created, that neither the soul nor the body of Christ, and consequently not Christ as man or Christ according to his human nature can possibly be every where present, because those phrases of limitation and restraint do either point out the principal subject whereunto every such attribute adhereth, or else they intimate the radical cause out of which it groweth. For example, when we say that Christ as man or according to his human nature suffered death, we shew what nature was the proper subject of mortality; when we say that as God or according to his Deity he conquered death, we declare his Deity to have been the cause, by force and virtue whereof he raised himself from the grave. But neither is the manhood of Christ that subject whereunto universal presence agreeth, neither is it the cause original by force whereof his Person is enabled to be every where present. Wherefore Christ is essentially present with all things, in that he is very God, but not present with all things as man, because manhood and the parts thereof can neither be the cause nor the true subject of such presence.

[5.] Notwithstanding, somewhat more plainly to shew a true immediate reason wherefore the manhood of Christ can neither be every where present, nor cause the person of Christ so to be; we acknowledge that of St. Augustine concerning Christ most true, "In that he is personally the Word he created all things, in that he is naturally man he himself is created of God<sup>1</sup>," and it doth not appear that any one creature hath power to be present with all creatures. Whereupon, nevertheless it will not follow that Christ cannot therefore be thus present, because he is himself a creature, forasmuch as only infinite presence is that which cannot possibly stand with the essence or being of any creature: as for presence with all things that are, sith the whole race, mass, and body

<sup>1</sup> "Quod ad Verbum attinet, il. 2. p. 14. C. iii. 2. p. 15. C. &c. "Creator est; quod ad hominem, Lugd. 1533." "Multi timore trepidi creatura [creatus est. Bened.] est." "dant ne Christum esse creaturam Aug. Ep. 37. [al. 137. c. 3. § 8. u. ii. "dicere compellantur; nos proclama- 686.] "Deus qui semper est et "mamus non esse periculum dicere "semper erat fit creatura." Leo de "Christum esse creaturam; [quem Nativ. [This does not appear in so "verum et hominem et crucifixum many words in St. Leo's Homilies "et maledictionem tota spei nostrae on the Nativity. Expressions equi- "fiducia profitemur." Hier. in valent to it occur almost in every Epist. ad Eob. c. ii. § 6. l. ix. 213. page. E. g. Hom. i. c. 2. p. 13. E. B.]

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of them is finite, Christ by being a creature is not in that respect excluded from possibility of presence with them. That which excludeth him therefore as man from so great largeness of presence, is only his being man, a creature of this particular kind, whereunto the God of nature hath set those bounds of restraint and limitation, beyond which to attribute unto it any thing more than a creature of that sort can admit, were to give it another nature, to make it a creature of some other kind than in truth it is.

[6.] Furthermore if Christ in that he is man be every where present, seeing this cometh not by the nature of manhood itself, there is no other way how it should grow but either by the grace of union with Deity, or by the grace of unction received from Deity. It hath been already sufficiently proved that by force of union the properties of both natures are imparted to the person only in whom they are, and not what belongeth to the one nature really conveyed or translated into the other; it hath been likewise proved that natures united in Christ continue the very same which they are where they are not united. And concerning the grace of unction, wherein are contained the gifts and virtues which Christ as man hath above men, they make him really and habitually a man more excellent than we are, they take not from him the nature and substance that we have, they cause not his soul nor body to be of another kind than ours is. Supernatural endowments are an advancement, they are no extinguishment of that nature whereto they are given.

The substance of the body of Christ hath no presence, neither can have, but only local. It was not therefore every where seen, nor did it every where suffer death, every where it could not be entombed, it is not every where now being exalted into heaven. There is no proof in the world strong enough to enforce that Christ had a true body but by the true and natural properties of his body. Amongst which properties, definite or local presence is chief. "How is it true of Christ (saith Tertullian) that he died, was buried, and rose again, if Christ had not that very flesh the nature whereof is capable of these things, flesh mingled with blood, supported with bones, woven with sinews, embroidered with

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 "veins<sup>1</sup>?" If his majestical body have now any such new property, by force whereof it may every where really even *in substance* present itself, or may at once be in many places, then hath the majesty of his estate extinguished the verity of his nature. "Make thou no doubt or question of it" (saith St. Augustine)<sup>2</sup> "but that the man Christ Jesus is now in that very place from whence he shall come in the same form and substance of flesh which he carried thither, and from which he hath not taken nature, but given thereunto immortality. "According to this form he spreadeth not out himself into all places. For it behoveth us to take great heed, lest while we go about to maintain the glorious Deity of him which is man, we leave him not the true bodily substance of a man<sup>3</sup>." According to St. Augustine's opinion therefore that majestical body which we make to be every where present, doth thereby cease to have the substance of a true body.

[7.] To conclude, we hold it in regard of the fore-alleged proofs a most infallible truth that Christ as man is not every where present. There are which think it as infallibly true, that Christ is every where present as man, which peradventure in some sense may be well enough granted. His human substance in itself is naturally absent from the earth, his soul and body not on earth but in heaven only. Yet because the substance is inseparably joined to that personal Word which by his very divine essence is present with all things, the nature which cannot have in itself universal presence hath it *after a*

<sup>1</sup> Tertull. de Car. Chr. [c. 5. "est; meminitque recole et fideliter tene Christianam confessionem, quoniam resurrexit a mortuis, ascendit in caelum, sedet ad dextram Patris, nec aliunde quam inde venturus est ad vivos mortuosque judicandos. Et sic venturus est, illa angelica voce testator, quemadmodum ipse vivus est in caelum, i. e. in eadem carnis forma atque substantia, cui profecto immortalitatem dedit, naturam non abestitit. Secundum hanc formam non est putandus ubique diffusus. Cavendum est enim, ne ita divinitatem adstruamus hominis, ut veritatem corporis auferamus."]

<sup>2</sup> Natus est Dei Filius; non pudet, quia pudendum est; et mortuus est, quia inepum est; et sepultus resurrexit; certum est, quia impossibile est. Sed haec quomodo in illo vera erunt, si ipse non fuit verus, si non vere habuit in se quod segeretur, quod moreretur, quod sepeliretur et resuscitaretur: carmen scilicet haec, sanguine suffusam, ossibus substructam, nervis intestam, venis implexam: ?]

<sup>3</sup> Aug. Epist. 17. [al. 137. c. 3. § 10. t. ii. 681. "Noli itaque dubitare ibi nunc esse hominem Christum Jesum, unde venturus

*His Soul, by participating in Divine Government.* 243

sort by being *nowhere severed* from that which every where is present. For inasmuch as that infinite Word is not divisible into parts, it could not in part but must needs be wholly incarnate, and consequently, wheresoever the Word is, it hath with it manhood, else should the Word be in part or somewhere God only and not Man, which is impossible. For the *Person of Christ is whole*, perfect God and perfect Man wheresoever, although the parts of his Manhood being finite and his Deity infinite, we cannot say that the *whole of Christ* is simply every where, as we may say that his Deity is, and that his Person is by force of Deity. For *somewhat of the Person of Christ* is not every where in that sort, namely his manhood, the *only conjunction* whereof with Deity is extended as far as Deity, the actual *position* restrained and tied to a certain place; yet presence *by way of conjunction* is in some sort presence.

[8.] Again, as the manhood of Christ may after a sort be every where said to be present, because that Person is every where present, from whose divine substance manhood nowhere is severed: so the same universality of presence may likewise seem in another respect applicable thereunto, namely by *co-operation* with Deity, and that *in all things*. The light created of God in the beginning did first by itself illuminate the world; but after that the Sun and Moon were created, the world sithence hath *by them* always enjoyed the same. And that Deity of Christ which before our Lord's incarnation wrought all things without man, doth now work nothing wherein the nature which it hath assumed is either absent from it or idle. Christ as man hath<sup>1</sup> all power both in heaven and earth given him. He hath as Man, not as God only, supreme dominion over quick and dead<sup>2</sup>, for so much his ascension into heaven, and his session at the right hand of God do import. The Son of God which did first humble himself by taking our flesh upon him, descended afterwards much lower, and became according to the flesh obedient so far as to suffer death, even the death of the cross, for all men, because such was his Father's will. The former was an humiliation of Deity, the later an humiliation of manhood<sup>3</sup>, for which cause there

<sup>1</sup> Matt. xxviii. 18.  
<sup>2</sup> Rom. xiv. 9.

<sup>3</sup> Phil. ii. 8, 9; Heb. ii. 9; Rev. v. 12.

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followed upon the later an exaltation of that which was humbled; for with power he created the world, but restored it by obedience. In which obedience as according to his manhood he had glorified God on earth, so God hath glorified in heaven that nature which yielded him obedience, and hath given unto Christ even in that he is man such fulness of power over the whole world<sup>1</sup>, that he which before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored<sup>2</sup>. He which came down from heaven and descended into the lowest parts of the earth is ascended far above all heavens<sup>3</sup>, that sitting at the right hand of God he might from thence fill all things with the gracious and happy fruits of his saving presence. Ascension into heaven is a plain local translation of Christ according to his manhood from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God. Not that his manhood was before without the possession of the same power, but because the full use thereof was suspended till that humility, which had been before as a veil to hide and conceal majesty, were laid aside. After his rising again from the dead, then did God set him at his right hand in heavenly places<sup>4</sup> far above all principality, and power, and might, and domination, and every name that is named not in this world only but also in that which is to come, and hath put all things under his feet<sup>5</sup>, and hath appointed him over all the Head to the Church which is his body, the fulness of him that filleth all in all. The sceptre of which spiritual regiment over us in this present world is at the length to be yielded up into the hands of the Father which gave it<sup>6</sup>; that is to say the use and exercise thereof shall

<sup>1</sup> Luke xxi. 27.    <sup>2</sup> Acts iii. 21.    <sup>3</sup> nunc regnat ex fide viventibus  
<sup>4</sup> Ephes. iv. 9.    <sup>5</sup> Mediator Dei et hominum homo  
<sup>6</sup> Ephes. i. 20-23.    <sup>7</sup> Christus Jesus, perducturus est  
<sup>8</sup> Psalm vii. 6; Heb. ii. 8.    <sup>9</sup> ad speciem, quam visionem dicit  
<sup>10</sup> 1 Cor. xv. 24. [Aug. de Trinitate, l. 16. tom. viii. 739. C.    <sup>11</sup> idem Apostolus, 'facie ad faciem']  
<sup>12</sup> ergo est, 'Cum tradiderit regnum Deo et Patri', ac si dicatur, 'Cum tradiderit regnum Deo et Patri', ac si dicatur, 'Cum perduxerit credentes ad contemplationem Dei et Patris.']  
<sup>13</sup> Sed quis omnes justos, in quibus

cease, there being no longer on earth any militant Church to govern. This government therefore he exerciseth both as God and as Man, as God by essential presence with all things, as Man by co-operation with that which essentially is present. Touching the manner how he worketh as man in all things; the principal powers of the soul of man are the will and understanding, the one of which two in Christ assenteth unto all things, and from the other nothing which Deity doth work is hid; so that by knowledge and assent the soul of Christ is present with all things which the Deity of Christ worketh.

[9.] And even the body of Christ itself, although the definite limitation thereof be most sensible, doth notwithstanding admit in some sort a kind of infinite and unlimited presence likewise. For his body being a part of that nature which whole nature is presently joined unto Deity wheresoever Deity is, it followeth that his bodily substance hath every where a presence of true conjunction with Deity. And forasmuch as it is by virtue of that conjunction made the body of the Son of God, by whom also it was made a sacrifice for the sins of the whole world, this giveth it a *presence of force and efficacy* throughout all generations of men. Albeit therefore nothing be *actually infinite in substance* but God only in that he is God, nevertheless as every number is infinite by possibility of addition, and every line by possibility of extension infinite, so there is no stint which can be set to the value or merit of the sacrificed body of Christ, it hath no measured certainty of limits, bounds of efficacy unto life it knoweth none, but is also itself infinite in *possibility of application*.

Which things indifferently every way considered, that gracious promise of our Lord and Saviour Jesus Christ concerning presence with his to the very end of the world, I see no cause but that we may well and safely interpret he doth perform both as God by essential presence of Deity, and as Man in that order, sense, and meaning, which hath been shewed.

LVI. We have hitherto spoken of the Person and of the presence of Christ. Participation is that mutual inward hold which Christ hath of us and we of him, in such sort that each possesseth other by way of special interest, property, and inherent copulation. For plainer explication whereof we may from that which hath been before sufficiently proved assume

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The union  
or mutual  
participa-  
tion which  
is between  
Christ and  
the Church  
of Christ  
in this pre-  
sent world.

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to our purpose these two principles, "That every original cause imparteth itself unto those things which come of it;" and "whatsoever taketh being from any other, the same is after a sort in that which giveth it being."

[2.] It followeth hereupon that the Son of God being light of light, must needs be also light<sup>1</sup> in light. The Persons of the Godhead, by reason of the unity of their substance, do as necessarily remain one within another, as they are of necessity to be distinguished one from another, because two are the issue of one, and one the offspring of the other two, only of three one not growing out of any other. And sith they all are but one God in number, one indivisible essence or substance, their distinction cannot possibly admit separation. For how should that subsist *solitarily* by itself which hath no substance but *individually* the very same whereby others subsist with it; seeing that the multiplication of substances *in particular* is necessarily required to make those things subsist apart which have the selfsame general nature, and the Persons of that Trinity are not three particular substances to whom one *general* nature is common, but three that subsist by one substance *which itself is particular*, yet they all three have it, and their several ways of having it are that which maketh their personal distinction? The Father therefore is in the Son, and the Son in him, they both in the Spirit, and the Spirit in both them. So that the Father's first offspring, which is the Son, remaineth eternally in the Father; the Father eternally also in the Son, no way severed or divided by reason of the sole and single unity of their substance. The Son in the Father as light in that light out of which it floweth without separation; the Father in the Son as light in that light which it causeth and leaveth not. And because in this respect his eternal being is of the Father, which eternal being is his life, therefore he by the Father liveth.

[3.] Again, sith all things do accordingly love their offspring as themselves are more or less contained in it, he which

<sup>1</sup> "In the bosom of the Father," "corporea generatio, nec in divisione." John i. 18. "Ecce dico alium esse" "nem cadit sibi qui nascitur ne-  
"Patrem et alium Filium; non di- "quaquam a generatione separatur."  
"visione alium sed distinctione." Ruffin. in Symbol. [c. 6. p. 19. ad  
Tertull. contra Prax. [c. 9.] "Nec calc. Cypri. Fell.  
"in numerum pluralem deficit in-



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is thus the only-begotten, must needs be in this degree the only-beloved of the Father. He therefore which is in the Father by eternal derivation of being and life from him, must needs be in him through an eternal affection of love.

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[4.] His Incarnation causeth him also as man to be now in the Father, and the Father to be in him. For in that he is man, he receiveth life from the Father as from the fountain of that ever living Deity, which in the person of the Word hath combined itself with manhood, and doth thereunto impart such life as to no other creature besides him is communicated. In which consideration likewise the love of the Father towards him is more than it can be towards any other<sup>1</sup>, neither can any attain unto that perfection of love which he beareth towards his heavenly Father<sup>2</sup>. Wherefore God is not so in any, nor any so in God as Christ, whether we consider him as the personal Word of God, or as the natural Son of man.

[5.] All other things that are of God have God in them and he them in himself likewise. Yet because their substance and his wholly differeth, their coherence and communion either with him or amongst themselves is in no sort like unto that before-mentioned.

God hath his influence into the very essence of all things, without which influence of Deity supporting them their utter annihilation could not choose but follow. Of him all things have both received their first being and their continuance to be that which they are. All things are therefore partakers of God, they are his offspring, his influence is in them, and the personal wisdom of God is for that very cause said to excel in nimbleness or agility, to<sup>3</sup> pierce into all intellectual, pure, and subtle spirits, to go through all, and to reach unto every thing which is. Otherwise, how should the same wisdom be that which supporteth, beareth up<sup>4</sup>, and sustaineth all?

Whatsoever God doth work, the hands of all three Persons are jointly and equally in it according to *the order of that communion* whereby they each depend upon other. And therefore albeit in that respect the Father be first, the Son next, the Spirit last, and consequently nearest unto every effect

<sup>1</sup> Luke iii. 22; John iii. 34, 35;   <sup>3</sup> Wisd. vii. 23.  
v. 20; 1. 17.                   <sup>4</sup> Heb. i. 3.  
<sup>2</sup> John xiv. 31; xv. 10.

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which growth from all three, nevertheless, they all being of one essence, are likewise all of one efficacy. Dare any man unless he be ignorant altogether how inseparable the Persons of the Trinity are, persuade himself that every of them may have their sole and several possessions, or that<sup>1</sup> we being not partakers of all, can have fellowship with any one? The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power do all concur in every particular outwardly issuing from that one only glorious Deity which they all are. For that which moveth God to work is goodness, and that which ordereth his work is Wisdom, and that which perfecteth his work is Power. All things which God in their times and seasons hath brought forth were eternally and before all times in God, as a work unbegun is in the artificer which afterward bringeth it unto effect. Therefore whatsoever we do behold now in this present world, it was enwrapped within the bowels of divine Mercy, written in the book of eternal Wisdom, and held in the hands of omnipotent Power, the first foundations of the world being as yet unlaid.

So that all things which God hath made are in that respect the offspring of God<sup>2</sup>, they are *in him* as effects in their highest cause, he likewise actually is *in them*, the assistance and influence of his Deity is *their life*<sup>3</sup>.

[6.] Let hereunto *saving efficacy* be added, and it bringeth forth a special offspring amongst men, containing them to whom God hath himself given the gracious and amiable name of sons<sup>4</sup>. We are by nature the sons of Adam. When God created Adam he created us, and as many as are descended from Adam have in themselves the root out of which they spring. The sons of God we neither are all nor any one of us otherwise than only by grace and favour. The sons of God have God's own natural Son as a second Adam<sup>5</sup> from heaven, whose race and progeny they are by spiritual and heavenly birth. God therefore loving eternally his Son, he must needs eternally in him have loved and preferred before all others them which are spiritually sithence descended and sprung out of him<sup>6</sup>. These were in God as in their Saviour,

<sup>1</sup> John xiv. 21.

<sup>2</sup> Acts xviii. 28, 29.

<sup>3</sup> John i. 4, 10; Isai. xl. 26.

<sup>4</sup> 1 John iii. 1.

<sup>5</sup> 1 Cor. xv. 47.

<sup>6</sup> Ephes. i. 3, 4.

and not as in their Creator only. It was the purpose of his *saving* Goodness, his *saving* Wisdom, and his *saving* Power which inclined itself towards them.

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[7.] They which thus were in God eternally by their intended admission to life, have by vocation or adoption God actually now in them, as the artificer is in the work which his hand doth presently frame. Life as all other gifts and benefits groweth originally from the Father, and cometh not to us but by the Son<sup>1</sup>, nor by the Son to any of us in particular but through the Spirit<sup>2</sup>. For this cause the Apostle wisheth to the church of Corinth, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost<sup>3</sup>," Which three St. Peter comprehendeth in one, "The participation of divine Nature<sup>4</sup>." We are therefore in God through Christ eternally according to that intent and purpose whereby we were chosen to be made his in this present world before the world itself was made, we are in God through the knowledge which is had of us, and the love which is borne towards us from everlasting. But in God we actually are no longer than only from the time of our actual adoption into the body of his true Church, into the fellowship of his children. For his Church he knoweth and loveth, so that they which are in the Church are thereby known to be in him. Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of his saints in this present world. For in him we actually are by our actual incorporation into that society which hath him for their Head<sup>5</sup>, and doth make together with him one Body, (he and they in that respect having one name<sup>6</sup>;) for which cause, by virtue of this mystical conjunction, we are of him and in him even as though our very flesh and bones should be made continue with his<sup>7</sup>. We are in Christ because he<sup>8</sup> knoweth and loveth us even as parts of himself. No man actually is in him but they in whom he actually is. For "he which hath not the Son of God hath not life<sup>9</sup>." "I am the vine and you are the branches: he which abideth in me and I in him the same bringeth forth much fruit;" but

<sup>1</sup> 1 John v. 11.      <sup>2</sup> 2 Pet. i. 4.      <sup>3</sup> Ephes. v. 30.  
<sup>4</sup> Rom. viii. 10.    <sup>5</sup> Col. ii. 10.      <sup>6</sup> John xv. 9.  
<sup>7</sup> 2 Cor. xiii. 13.   <sup>8</sup> 1 Cor. xii. 12.    <sup>9</sup> 1 John v. 12.



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received from Adam, so except we be truly partakers of Christ, BOOK V.  
Ch. lvi. §. 2. and as really possessed of his Spirit, all we speak of eternal life is but a dream.

[8.] That which quickeneth us is the Spirit of the second Adam<sup>1</sup>, and his flesh that wherewith he quickeneth. That which in him made our nature uncorrupt, was the union of his Deity with our nature. And in that respect the sentence of death and condemnation which only taketh hold upon sinful flesh, could no way possibly extend unto him. This caused his voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ, as the Apostle witnesseth, doth therefore take away sin, because "through the eternal Spirit he offered himself unto God without spot<sup>2</sup>." That which sanctified our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory. Seeing therefore that Christ is in us as a quickening Spirit, the first degree of communion with Christ must needs consist in the participation of his Spirit, which Cyprian in that respect well termeth *germanissimam societatem*<sup>3</sup>, the highest and truest society that can be between man and him which is both God and man in one.

[9.] These things St. Cyril duly considering<sup>4</sup>, reproveth their speeches which taught that only the deity of Christ is the vine whereupon we by faith do depend as branches, and that neither his flesh nor our bodies are comprised in this resemblance. For doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the later day, and

<sup>1</sup> 1 Cor. xv. 22, 45.      <sup>2</sup> batur, et latebat divinitas; ita  
<sup>3</sup> Heb. ix. 14.      <sup>4</sup> sacramento visibili ineffabiliter  
<sup>4</sup> Cypri. de Curia Dom. c. 6. [p. 40. ad calc. ed. Fell. The tract is not St. Cyprian's, but Arnold's of Chartres, abbot of Bennesal, the friend of St. Bernard, (Cave, Hist. Lit. i. 68c.) and forms part of his work "De Cardinalibus Christi Operibus." The whole passage is, "Facies iste quem Dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia Verbi factus est caro; et sicut in persona Christi humanitas vide-

batur, et latebat divinitas; ita sacramento visibili ineffabiliter divina se infudit essentia, ut esset religiosi circa sacramenta devotio, et ad veritatem cujus corpus et sanguis sacramenta sunt sincerior pateret accessus, usque ad participationem Spiritus; non quod usque ad consubstantiantiam Christi, sed usque ad societatem germanissimam ejus hanc unitas pervenisset." Cyril. in Joan. lib. x. cap. 13. [t. iv. 86z.]

BOOK V. for which they are already accounted parts of his blessed  
 Ch. lvi. 10. body? Our corruptible bodies could never live the life they  
 shall live, were it not that here they are joined with his  
 body which is incorruptible, and that his is in ours as a cause  
 of immortality, a cause by removing through the death and  
 merit of his own flesh that which hindered the life of ours.  
 Christ is therefore both as God and as man that true vine  
 whereof we both spiritually and corporally are branches. The  
 mixture of his bodily substance with ours is a thing which  
 the ancient Fathers disclaim<sup>1</sup>. Yet the mixture of his flesh  
 with ours they speak of, to signify what our very bodies  
 through mystical conjunction<sup>2</sup> receive from that vital efficacy  
 which we know to be in his: and from bodily mixtures they  
 borrow divers similitudes rather to declare the truth, than the  
 manner of coherence between his sacred and the sanctified  
 bodies of saints<sup>3</sup>.

[10.] Thus much no Christian man will deny, that when  
 Christ sanctified his own flesh, giving as God and taking  
 as man the Holy Ghost, he did not this for himself only but  
 for our sakes, that the grace of sanctification and life which  
 was first received in him might pass from him to his whole  
 race, as malediction came from Adam unto all mankind.  
 Howbeit, because the work of his Spirit to those effects is in  
 us prevented by sin and death possessing us before, it is of  
 necessity that as well our present sanctification unto newness  
 of life, as the future restoration of our bodies should presup-  
 pose a participation of the grace, efficacy, merit or virtue of

<sup>1</sup> "Nostra quippe et ipsius con-  
 junctio nec miscet personas nec  
 unit substantias, sed affectus con-  
 sociat et confederat voluntates."  
 Cyrill. de Cons. Diom. [c. 6. p. 40.]  
<sup>2</sup> "Quomodo dicunt carnem in  
 corruptionem devenire et non per-  
 cipere vitam, que a corpore Do-  
 mini et sanguine altitur?" Iren.  
 lib. iv. advers. Hæres. c. 34. [p.  
 327.]  
<sup>3</sup> "Unde considerandum est non  
 solum æquari seu confermatate  
 affectionum, Christum in nobis  
 esse, verum etiam participatione  
 naturali [id est, reali et vera]:  
 quemadmodum si quis igne lique-  
 factam ceram alii cere similiter  
 liquefactæ ita miscuerit ut unum  
 quid ex utroque factum videatur;  
 sic communicatione Corporis et  
 Sanguinis Christi ipse in nobis  
 est et non in ipsis." Cyril. in  
 Joan. lib. x. cap. 13 [l. iv. 863. B.  
 ἐν γὰρ αὐτῷ τοῦτο μυστήριον  
 ἔδειξεν, ὅτι οὐ μόνον ἔσθῃσιν τοῦ σώματος,  
 τῆς δὲ θεότητος κοινωνοῦσιν, ἀλλὰ καὶ  
 κατὰ μίσησιν, ὅπου φησὶν αὐτόν·  
 "Ὁμοιω-  
 σθε τὸν κόσμον, καὶ ἐγὼ ἐσθὼ ὡς ὁ κόσμος."  
 Ἔπειτα, ὅτι τὸ ἐκείνου ἰσχυρῶς  
 ἐστὶν ἐν ἡμῖν, καὶ ἐν ἡμῖν ἰσχυρῶς  
 ἐστὶν ἐκείνου· ἀλλὰ τὸ ἐκείνου  
 κατὰ μίσησιν ἐστὶν ἐν ἡμῖν, καὶ  
 ἐν ἡμῖν κατὰ μίσησιν ἐστὶν ἐκείνου.  
 ἀλλὰ τὸ ἐκείνου κατὰ μίσησιν ἐστὶν  
 ἐν ἡμῖν, καὶ ἐν ἡμῖν κατὰ μίσησιν  
 ἐστὶν ἐκείνου, καὶ τὸ ἐκείνου κατὰ  
 μίσησιν ἐστὶν ἐν ἡμῖν, καὶ ἐν ἡμῖν  
 κατὰ μίσησιν ἐστὶν ἐκείνου.]

his body and blood, without which foundation first laid there is no place for those other operations of the Spirit of Christ to ensue. So that Christ imparteth plainly himself by degrees.

It pleaseth him in mercy to account himself incomplete and maimed without us<sup>1</sup>. But most assured we are that we all receive of his fulness<sup>2</sup>, because he is in us as a moving and working cause; from which many blessed effects are really found to ensue, and that in sundry both kinds and degrees, all tending to eternal happiness. It must be confessed that of Christ, working as a Creator, and a Governor of the world by providence, all are partakers; not all partakers of that grace whereby he inhabiteth whom he saveth.

Again, as he dwelleth not by grace in all, so neither doth he equally work in all them in whom he dwelleth. "Whence "is it (saith St. Augustine<sup>3</sup>) that some be holier than others "are, but because God doth dwell in some more plentifully "than in others?"

And because the divine substance of Christ is equally in all, his human substance equally distant from all, it appeareth that the participation of Christ wherein there are many degrees and differences, must needs consist in such effects as being derived from both natures of Christ really into us, are made our own, and we by having them in us are truly said to have him from whom they come, Christ also more or less to inhabit and impart himself as the graces are fewer or more, greater or smaller, which really flow into us from Christ.

Christ is whole with the whole Church, and whole with every part of the Church, as touching his Person, which can no way divide itself, or be possessed by degrees and portions. But the participation of Christ importeth, besides the presence of Christ's Person, and besides the mystical copulation thereof with the parts and members of his whole Church, a true actual influence of grace whereby the life which we live according to godliness is his<sup>4</sup>, and from him we receive those perfections wherein our eternal happiness consisteth.

<sup>1</sup> Ephes. i. 23. "Ecclesia completa plenitudo eius qui implet omnia in omnibus." Το πληρωμα του εδωκεν δε τους εκλογασμενους.  
<sup>2</sup> [St. John i. 16.]  
<sup>3</sup> Aug. Epist. 57. [al. 187. c. 5.]  
<sup>4</sup> § 27. l. ii. 683. C. "Unde in omnibus sanctis sunt alii alios sanctiores, nisi abundantius habendo habitarent Deum?"  
<sup>5</sup> Gal. ii. 20.

BOOK V. [11.] Thus we participate Christ partly by imputation, as  
 Ch. M. 11, 12. when those things which he did and suffered for us are  
 imputed unto us for righteousness<sup>1</sup>; partly by habitual and  
 real infusion, as when grace is inwardly bestowed while we  
 are on earth, and afterwards more fully both our souls and  
 bodies made like unto his in glory. The first thing of his so  
 infused into our hearts in this life is the Spirit of Christ<sup>2</sup>,  
 whereupon because the rest of what kind soever do all both  
 necessarily depend and infallibly also ensue, therefore the  
 Apostles term it sometime the seed of God<sup>3</sup>, sometime the  
 pledge of our heavenly inheritance<sup>4</sup>, sometime the handsel  
 or earnest of that which is to come<sup>5</sup>. From hence it is that  
 they which belong to the mystical body of our Saviour Christ,  
 and be in number as the stars of heaven, divided succes-  
 sively by reason of their mortal condition into many genera-  
 tions, are notwithstanding coupled every one to Christ their  
 Head<sup>6</sup>, and all unto every particular person amongst them-  
 selves<sup>7</sup>, inasmuch as the same Spirit, which anointed the  
 blessed soul of our Saviour Christ, doth so formalize, unite  
 and actuate his whole race, as if both he and they were so  
 many limbs compacted into one body, by being quickened  
 all with one and the same soul.

[12.] That wherein we are partakers of Jesus Christ by  
 imputation, agreeth equally unto all that have it. For it  
 consisteth in such acts and deeds of his as could not have  
 longer continuance than while they were in doing, nor at that  
 very time belong unto any other but to him from whom they  
 came, and therefore how men either then or before or sithence  
 should be made partakers of them, there can be no way  
 imagined but only by imputation. Again, a deed must either  
 not be imputed to any, but rest altogether in him whose it is,  
 or if at all it be imputed, they which have it by imputation  
 must have it such as it is whole. So that degrees being nei-  
 ther in the personal presence of Christ, nor in the participation  
 of those effects which are ours by imputation only, it resteth  
 that we wholly apply them to the participation of Christ's  
 infused grace, although even in this kind also the first

<sup>1</sup> Isai. liii. 5; Ephes. i. 7.      <sup>2</sup> Rom. viii. 23.  
<sup>3</sup> Rom. viii. 9; Gal. iv. 6.      <sup>4</sup> Cor. xii. 27; Ephes. iv. 15.  
<sup>5</sup> 1 John iii. 9.      <sup>6</sup> Ephes. i. 14.      <sup>7</sup> Rom. xii. 5; Ephes. iv. 23.



or by Imputation of His Merits.

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beginning of life, the seed of God, the first-fruits of Christ's Spirit be without latitude. For we have hereby only the being of the Sons of God, in which number how far soever one may seem to excel another, yet touching this that all are sons, they are all equals, some haply better sons than the rest are, but none any more a son than another.

[13] Thus therefore we see how the Father is in the Son, and the Son in the Father; how they both are in all things, and all things in them; what communion Christ hath with his Church, how his Church and every member thereof is in him by original derivation, and he personally in them by way of mystical association wrought through the gift of the Holy Ghost, which they that are his receive from him, and together with the same what benefit soever the vital force of his body and blood may yield, yea by steps and degrees they receive the complete measure of all such divine grace, as doth sanctify and save throughout, till the day of their final exaltation to a state of fellowship in glory, with him whose partakers they are now in those things that tend to glory. As for any mixture of the substance of his flesh with ours, the participation which we have of Christ includeth no such kind of gross surmise.

LVII. It greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only *to teach* the mind, by other senses, that which the Word doth teach by hearing. Whereupon, how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the word of God may be heard, which teacheth with much more expedition and more full explication any thing we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose, will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of sacraments therefore undoubtedly some other more excellent and heavenly use.

BOOK V.  
Ch. lvi. v3  
—\*—

The  
necessity  
of Sacra-  
ments unto  
the partici-  
pation  
of Christ.

BOOK V. [1] Sacraments, by reason of their mixed nature, are more  
 Ch. lvi. s. 3. diversely interpreted and disputed of than any other part of  
 religion besides, for that in so great store of properties belonging to the selfsame thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of sacraments, whereas in truth their disagreement is not great. For let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects, they are found to be most necessary.

[3.] But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof<sup>1</sup>, and secondly as means conditional which

<sup>1</sup> [Chr. Letter, p. 27. "Where  
 "finde you that God ordained the  
 "sacramentes to tell us when God  
 "giveth grace?"  
 Hooker, MS. note. "Are not  
 "sacraments signes of grace given?  
 "If signes, have they not that which  
 "they signify? If they have, are  
 "they not intimations and declara-  
 "tions thereof to the mind? And  
 "did not God ordaine them to be  
 "tokens visible as S. Augustine  
 "termeth them?" ("Quid enim  
 "sunt aliud quaque corporalia sa-  
 "cramenta, nisi quaedam quasi ver-  
 "ba visibilia, sacrosancta quidem,  
 "verumtamen mutabilia et tempo-  
 "ralia?" contr. Faust. xix. 16. t.  
 "viii. 321. C.) "If it be of the essence  
 "of sacraments to be signes or te-  
 "stificatio, then, where you find that  
 "God ordained them, you shall find  
 "he ordained them to this end.  
 "Again, if the thing they signify  
 "be grace, and God the giver of  
 "that grace, in the ministry of the  
 "sacraments, then are they ordained  
 "to tell us when God giveth grace,  
 "yea, and further, what grace God  
 "doth give."  
 On p. 26, his note is, "The sa-  
 "craments being a matter so much

*Sacraments do not confer Grace ex opere operato.* 257

God requireth in them unto whom he imparteth grace. For sith God in himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of his heavenly wisdom, that men for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present<sup>1</sup>. The angel, by whom God endued the waters of the pool called Bethesda with supernatural virtue to heal, was not seen of any, yet the time of the angel's presence known by the troubled motions of the waters themselves<sup>2</sup>. The Apostles by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them<sup>3</sup>. In like manner it is with us. Christ and his Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

[4.] Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God himself the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain *in themselves* no vital force or efficacy, they are not physical but *moral instruments* of salvation, duties of service and worship, which unless we perform as the Author of grace requireth, they are unprofitable. For

<p>" debated, it seemeth strange that          " you which take upon you so great          " care of the Church, should never          " take the pains at the least for the          " good of your own soul, to know          " that which every shopman and          " apprentice is now acquainted with          " in this matter. You speake of sa-          " craments as if by the space of          " these thirty or forty yeares you          " had lived in some cave of the          " earth, and never heard in what          " vot. ii.</p>	<p>" points the Church doth either          " varie or agree concerning them.          " It were strange that you should          " affect to seeme ignorant in that          " wherof you have presumed to be          " a iudg. And yea that you should          " be so raw as your wordes make          " shew of, I cannot persuade my-          " self."</p>
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<sup>1</sup> Exod. iii. 2.  
<sup>2</sup> John v. 4.  
<sup>3</sup> Acts ii. 3.

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BOOK V. all receive not the grace of God which receive the sacraments  
 Ch. lvi. 5. 6 of his grace<sup>1</sup>. Neither is it *ordinarily* his will to bestow the  
 grace of sacraments on any, but by the sacraments; which  
 grace also they that receive by sacraments or with sacraments,  
 receive it from him and not from them. For of sacraments the  
 very same is true which Salomon's wisdom observeth in the  
 brazen serpent<sup>2</sup>, "He that turned towards it was not healed  
 "by the thing he saw, but by thee, O Saviour of all<sup>3</sup>."

[5] This is therefore the necessity of sacraments. That  
 saving grace which Christ originally is or hath for the general  
 good of his whole Church, by sacraments he severally deriveth  
 into every member thereof. Sacraments serve as the  
 instruments of God to that end and purpose, moral instruments,  
 the use whereof is in our hands, the effect in his; for the  
 use we have his express commandment, for the effect his  
 conditional promise: so that without our obedience to the  
 one, there is of the other no apparent assurance, as contrari-  
 wise where the signs and sacraments of his grace are not  
 either through contempt unreceived, or received with con-  
 tempt, we are not to doubt but that they really give what they  
 promise, and are what they signify. For we take not baptism  
 nor the eucharist for bare *ressemblances* or memorials of things  
 absent, neither for *useful signs* and testimonies assuring us of  
 grace received before, but (as they are indeed and in verity)  
 for means effectual whereby God when we take the sacra-  
 ments delivereth into our hands that grace available unto  
 eternal life, which grace the sacraments represent or signify<sup>4</sup>.

[6] There have grown in the doctrine concerning sacraments  
 many difficulties for want of distinct explication what kind or  
 degree of grace doth belong unto each sacrament. For by

<sup>1</sup> [S. Aug. in Ps. lxx. (lxxxii.) § 2.  
 "Cum essent omnia communia sa-  
 "cramenta, non communis erat  
 "omnibus gratia, que sacramen-  
 "torum virtus est." Cf. Bp. Jewel.  
 Def. of Apol. p. 235. ad. 1611.]  
<sup>2</sup> "Spiritus Sancti [Dei] membra  
 "est gratiam implere mysterii."  
 Ambros. in Luc. cap. iii. [lib. ii. § 79.]  
 "Sanctificatio elementis effectum  
 "non propria ipsorum natura pro-  
 "bet, sed virtus divina potentius  
 "operatur." Cyr. de Christ. [c. 2.  
 p. 47. ed. Fell. ad calc. litter. Tractat.  
 Arnoldi Carnotensis.]  
<sup>3</sup> Wisd. xvi. 7.  
 "Dum homini bonum invisibile  
 "redditur, foris ei ejusdem  
 "significatio per species visibiles  
 "adhibetur, ut foris excitesur et  
 "interius repararetur. In ipsa vasis  
 "specie virtus exprimitur medicina."  
 Hugo de Sacram. lib. i. [pars ix.]  
 cap. 3. [Opp. t. iii. 560. E. Rousen,  
 1046.] "Si ergo vasa sunt spiritalis  
 "gratie Sacramenta, non ex suo  
 "sanant, quia vasa ægrotum non  
 "curant, sed medicina." Idem,  
 lib. i. [pars ix.] c. 4. [p. 561. E.]

this it hath come to pass, that the true immediate cause why Baptism, and why the Supper of our Lord is necessary, few do rightly and distinctly consider. It cannot be denied but sundry the same effects and benefits which grow unto men by the one sacrament may rightly be attributed unto the other. Yet then doth baptism challenge to itself but the inchoation of those graces, the consummation whereof dependeth on mysteries ensuing. We receive Christ Jesus in baptism once as the first beginner, in the eucharist often as being by continual degrees the finisher of our life. By baptism therefore we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather that the participation of Christ which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper.

LVIII. Now even as the soul doth organize the body, and give unto every member thereof that substance, quantity, and shape, which nature seeth most expedient, so the inward grace of sacraments may teach what serveth best for their outward form, a thing in no part of Christian religion, much less here, to be neglected. Grace intended by sacraments was a cause of the choice, and is a reason of the fitness of the elements themselves. Furthermore, seeing that the grace which here we receive doth no way depend upon the natural force of that which we presently behold, it was of necessity that words of express declaration taken from the very mouth of our Lord himself should be added unto visible elements, that the one might infallibly teach what the other do most assuredly bring to pass.

[2.] In writing and speaking of the blessed sacraments we use<sup>1</sup> for the most part under the name of their *substance* not only to comprise that whereof they outwardly and sensibly consist, but also the secret grace which they signify and

<sup>1</sup> "Eucharistia dualis ex rebus" "hola non nudis signis, sed signis constat, terrena et caelesti." Iren. "simul et rebus consistit." Helvet. advers. Hares. lib. iv. cap. 34. Confes. Prim. Art. 20. [In Sylloge p. 327.] "Arcanarum rerum sym. Conf. 109. Oxon. 1804.]

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Ch. lvi. s. v.  
The substance of  
the rite or  
solemnities  
thereunto  
belonging;  
and that the  
substance  
thereof  
being kept,  
other  
things in  
baptism  
may give  
place to  
necessity.

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CH. 148  
—

exhibit. This is the reason wherefore commonly in definitions<sup>1</sup>, whether they be framed larger to augment, or stricter to abridge the number of sacraments, we find grace expressly mentioned as their true essential form, elements as the matter whereunto that form doth adjoin itself. But if that be separated which is secret, and that considered alone which is seen, as of necessity it must in all those speeches that make distinction of sacraments from sacramental grace, the name of a sacrament in such speeches can imply no more than what the *outward substance* thereof doth comprehend. And to make complete the outward substance of a sacrament, there is required an outward form, which form sacramental elements receive from sacramental words. Hereupon it groweth, that<sup>2</sup> many times there are three things said to make up the substance of a sacrament, namely, the grace which is thereby offered, the element which shadoweth or signifieth grace, and the word which expresseth what is done by the element. So that whether we consider the outward by itself alone, or both the outward and inward substance of any sacrament; there are in the one respect but two essential parts, and in the other but three that concur to give sacraments their full being.

[3] Furthermore, because definitions are to express but the

<sup>1</sup> Sacramentum est, cum res gesta  
visibilibus longe aliud invisibile intus  
operatur. Ibid. (Iddore of Seville  
† 596). Erym. lib. i. [ib. vi. c.  
19. " Sacramentum est in aliqua  
"elaboratione, cum res gesta ita fit,  
"ut aliquid significare intelligatur.  
"quod sancte accipiendum est.  
"Sunt autem Sacramenta bap-  
"tismi et christiana, corpus et sanguis  
"Christi; quae ob id Sacramenta  
"dicuntur, quia sub tegumento cor-  
"poralium rerum, virtus divina se-  
"cretius salutem eorundem sacra-  
"mentorum operatur." p. 32. A. ed.  
Du Bred. Colon. 1617.] " Sacra-  
"mentum est, per quod sub tegu-  
"mento rerum visibilibus divina  
"virtus subreem secretius operatur."  
Greg. Mag. " Sacramentum est sig-  
"num significans efficaciter effec-  
"tum Dei gratitum." Circa (Wol-  
liam Occam † 1347) Sent. iv.  
d. 1. [2] But see Occam in l. iv.  
Sent. dist. 4. 1; where signum is

"excluded from, not included in,  
"the definition of a Sacrament."  
E. M.] " Sacramentum proprie non  
"est signum cujuslibet rei sacrae,  
"sed tantum rei sacrae sanctifican-  
"tis homines." Tho. II. l. q. 101,  
4. et q. 102, s. [i. xi. p. 226, 228.  
vid. Tab. Aur. ad calorem Thomae  
Aquin. l. xviii. 243.] " Sacramen-  
"tum est signum passionis Christi,  
"gratiae et gloriae; ideo est com-  
"memoratio praeteriti, demonstratio  
"praesentis, et propositio futurae."  
Tho. III. q. 60, 3. [i. xii. 187.] " Sa-  
"cramenta sunt signa et symbola  
"visibilia rerum interiorum et in-  
"visibilibus, per quae creu per media  
"Deus virtute Spiritus Sancti in  
"nobis agit." Conf. Belg. Art. 33.  
[Syll. Conf. p. 313.] Item Bobem.  
Conf. cap. 11. [Synagoga Confess.  
Gen. 1314. pars ii. p. 191.]  
<sup>2</sup> " Sacramenta constant verbe,  
"signis, et rebus significatis." Con-  
fess. Helvet. Post. c. 19 [p. 76, 78, 81.]

most immediate and nearest parts of nature, whereas other principles farther off although not specified in defining, are notwithstanding in nature implied and presupposed, we must note that inasmuch as sacraments are actions religious and mystical, which nature they have not unless they proceed from a serious meaning, and what every man's private mind is, as we cannot know, so neither are we bound to examine, therefore always in these cases the known intent of the Church generally doth suffice, and where the contrary is not manifest<sup>1</sup>, we may presume that he which outwardly doth the work, hath inwardly the purpose of the Church of God<sup>2</sup>.

[4.] Concerning all other orders, rites, prayers, lessons, sermons, actions, and their circumstances whatsoever, they are to the outward substance of baptism but things accessory, which the wisdom of the Church of Christ is to order according to

<sup>1</sup> "Si aliud ministri agere intendunt, puta sacris illud mysterium, vel aliud quod Ecclesie non consentiat, nihil agitur. Sine fide enim spiritualis potestas exerceri quidem potest, sine Ecclesie intentione non potest." Lancel. (G. F. Lancolotti of Perugia 1372-1390.) Inst. Jur. Can. (first printed 1563; often reprinted) lib. ii. Tit. ii. §. Hoc tenent.

<sup>2</sup> [Chr. Letter, p. 29. "Of the intention of the Church, they say, 'This is the verie dungeon of incertaintie [Ep. Jewel, Replie to Hardinge, Art. i. p. 24]... You seeme to speake otherwise when you say, We must note, &c. Here we desire to be instructed how these two opinions can stand together: The one which sayeth the Sacraments are effectual through the institution of Christ and his promise; the other which sayeth it to the good meaning of the prieste or of the Church. Again, the one saith the intention of the Church is the verie dungeon of incertaintie, to make us doubt of our baptisme: the other, that the Sacraments have not the nature to be religious and mystical, without a serious meaning, that is, the intent of the Church." Hooker, M.S. note. "He [Ep. Jewel] saith not 'the intention of

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"the Church,' but of 'a mortall man,' meaning thereby the priest. And to the confirmation of that opinion my speech tendeth, which if malice had not blinded your eyes, is plaine enough to be seene." The passage in Jewel is this: "Whereas he saith, 'The priest must have intention to do that the Church doth,' unless he be well assured of the Church's doing herein, he cannot be sure of his own intention, and so must he say 'mass with intention to do he knoweth not what. Now it appeareth that the Church is not yet resolved upon one intention. For the intention of the Church of Rome is to work the transubstantiation of bread and wine; the Greek Church had never that intention, as is plain by the council of Florence. The intention of the Church of Rome is to consecrate with Christ's words: the intention of the Greek Church is to consecrate with prayers. And whether of these Churches shall the priest follow with his intention? This is the very dungeon of uncertainty. The heart of man is unsearchable. If we stay upon the intention of a mortall man, we may stand in doubt of our own baptisme." Reply to Harding, p. 25. ed. 1611.]

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the exigence of that which is principal. Again, considering that such ordinances have been made to adorn the sacrament<sup>1</sup>, not the sacrament to depend on them; seeing also that they are not of the substance of baptism, and that baptism is far more necessary than any such incident rite or solemnity ordained for the better administration thereof<sup>2</sup>; if the case be such as permitteth not baptism to have the decent complements of baptism, better it were to enjoy the body without his furniture, than to wait for this till the opportunity of that for which we desire it be lost. Which premisses standing, it seemeth to have been no absurd collection, that in cases of necessity which will not suffer delay till baptism be administered with usual solemnities, (to speak the least,) it may be tolerably given without them, rather than any man without it should be suffered to depart this life.

The ground in Scripture, whosoever a necessity of outward baptism hath been built.

LIX. They which deny that any such case of necessity can fall, in regard whereof the Church should tolerate baptism, without the decent rites and solemnities thereunto belonging, pretend that such tolerations have risen from a false interpretation which "certain men" have made of the Scripture, grounding a necessity of external baptism upon the words of our Saviour Christ: "Unless a man be born again of water" and of the Spirit, he cannot enter into the kingdom of "heaven<sup>3</sup>." For by "water and the Spirit," we are in that

<sup>1</sup> Accessorium non regulat principale, sed ab eo regulatur. 42. De Regul. Jur. in Sext. lib. iii. (f. v.) ff. quod iussu. [This is not a quotation, but the substance of two rules, one from the canon and the other from the civil law. The first, from the Tract "De Regulis Juris," annexed to the collection (of the Papal constitutions from Greg. ix. 1227 to Boniface viii. 1303) technically called "Liber Sextus Decretalium," col. 733. Lagd. 1572. "Accessorium naturam sequi congruit principis." The other, in the reference to which there appears to be a mistake from the Digest, b. 1. tit. xvii. §. 178. (De diversis regulis juris antiqui.) "Cum principalis causa non constat, puerumque ne ea quidem, quae sequuntur, locum habent." The rule, "Quod iussu," named in Hooker's margin, is §. 180. It has nothing to do with this subject.]

<sup>2</sup> "Est nihil facile mutandum est ex solemnibus, tamen ubi aequitas evidens possit, subveniendum est." lib. 183. de Reg. Jur. [Dig. lib. 1. tit. xvii. art. 183. in Corp. Jur. Civil. 795. ed. 1663.]

<sup>3</sup> "Private baptism first rose upon a false interpretation of the place of St. John, 3. 5. "Unless a man be born again of water and of the Spirit;" and where certain do interpret the word water, for the material and elemental water, when as our Saviour Christ taketh water there by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out. For even as in another place, Matt. 3. 11, by 'fire and the Spirit,' he meant nothing but the Spirit of God, which purgeth and purifieth



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place to understand (as they imagine) no more than if the Spirit alone had been mentioned and water not spoken of. Which they think is plain, because elsewhere it is not improbable that "the Holy Ghost and fire" do but signify the Holy Ghost in operation resembling fire. Whereupon they conclude, that seeing fire in one place may be, therefore water in another place is but a metaphor, Spirit the interpretation thereof, and so the words do only mean, "That unless a man be born again of the Spirit, he cannot enter into the kingdom of heaven."

[2.] I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing. Or howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve, as this doth concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted.

[3.] To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that "certain" have taken those words as meant of material water, when they know that of all the ancient there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism. Shall that which hath always received this and no other construction be now disguised with the toy of novelty? Must we needs at the only shew of a critical conceit without any more deliberation, utterly condemn them of error, which will not admit that fire in the words of John is quenched with the name of the Holy Ghost, or with the name of the Spirit, water dried up in the words of Christ?

[4.] When the letter of the law hath two things plainly and expressly specified, Water, and the Spirit; Water as a duty

"as the fire doth: so in this place  
"by water and the Spirit, he meaneth  
"eth nothing else but the Spirit of  
"God, which cleanseth the filth of  
"sin, and cooleth the boiling heat  
"of an unquiet conscience, as water  
"washeth the thing which is foul,

"and quencheth the heat of the  
"fire." Tr. C. lib. 1. p. 143. [113].  
See also, Eccl. Disc. fol. 19.]  
I = Minime sunt mutanda que  
"interpretationem certam semper  
"habuerunt." D. lib. 1. tit. 3. lib.  
(- 5) xxiii. [p. 78.]

BOOK V. required on our parts, the Spirit as a gift which God bestoweth; there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may by such rare expositions attain perhaps in the end to be thought witty, but with ill advice.

[5.] Finally if at <sup>1</sup>the time when that Baptism which was meant by John came to be really and truly performed by Christ himself, we find the Apostles that had been, as we are, before baptized, new baptized with the Holy Ghost, and in this their later baptism as well a visible descent of fire<sup>2</sup>, as a secret miraculous infusion of the Spirit; if on us he accomplish likewise the heavenly work of our new birth not with the Spirit alone but with water thereunto adjoined, sith the faithfallest expounders of his words are his own deeds, let that which his hand hath manifestly wrought declare what his speech did doubtfully utter.

LX. To this they add, that as we err by following a wrong construction of the place before alleged, so our second oversight is, that we thereupon infer a necessity over rigorous and extreme<sup>3</sup>.  
The true necessity of baptism a few propositions considered will soon decide. All things which either are known *causes* or set *means*<sup>4</sup>, whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And, if regeneration were not in this very

What kind of necessity is outward baptism hath been gathered by the words of our Saviour will soon decide, and what the true necessity thereof indeed is.

<sup>1</sup> "John baptized with water, but you shall within few days be baptized with the Holy Ghost." Acts i. 5.  
<sup>2</sup> Acts ii. 3.  
<sup>3</sup> T. C. lib. l. p. 143. [113.] "Secondly, this error (of private baptism) came by a false and unnecessary conclusion drawn of that place. For although the Scripture should say that none can be saved but those which have the Spirit of God, and are baptized with material and elemental water, yet ought it to be understood of those which can conveniently and orderly be brought to baptism, as the Scripture saying that whoso doth not believe the Gospel is condemned already, John 3. 18, meaneth this sentence of those which can hear the Gospel and have discretion to understand it when they hear it, and cannot here shut under this condemnation either those that be born deaf and so remain, or little infants, or natural fools that have no wit to conceive what is preached."  
<sup>4</sup> "Necessarium id dicitur sine quo ut cotraia fieri non possit ut vivatur: et ea sine quibus fieri nequit ut bonum aut sit aut fiat: vel malum aliquod approvetur, aut non adsit." Arist. Metaph. v. cap. 5.

not naturally, but ordinarily, by God's Appointment. 265

sense a thing necessary to eternal life, would Christ himself have taught Nicodemus<sup>1</sup> that to see the kingdom of God is impossible, saving only for those men which are born from above?

His words following in the next sentence are a proof sufficient, that to our regeneration his Spirit is no less necessary than regeneration itself necessary unto life<sup>2</sup>.

Thirdly, unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that *ēgētharōs*, even of *water*? Why are we taught that with water God doth purify and cleanse his Church<sup>3</sup>? Wherefore do the Apostles of Christ term baptism a bath of regeneration<sup>4</sup>? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins<sup>5</sup>?

[2.] If outward baptism were a cause in itself possessed of that power either natural or supernatural, without the present operation whereof no such effect could possibly grow, it must then follow, that seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before baptism: which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not baptism a cause of grace, yet the grace which is given them with their baptism<sup>6</sup> doth so far forth depend on the very outward sacrament; that God will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ<sup>7</sup>, and so through his most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness<sup>8</sup>,

<sup>1</sup> John iii. 3      <sup>2</sup> Verse 5.      <sup>3</sup> "Suscepit a Christo Christo  
<sup>4</sup> Ephes. v. 26.      "tuncque suscipiens non idem fit  
<sup>5</sup> Tit. iii. 5.      "post lavacrum qui ante baptismum  
<sup>6</sup> Acta ii. 38.      "fuit, sed corpus regenerati fit caro  
<sup>7</sup> "Fideles salutem ex istis ele-      "crucifixi." Leo Serm. xxi. de Pas.  
 "mentis non querunt, etiamsi in      Dom. [c. 5.]  
 "tribuant quod per ista tribuitur."      <sup>8</sup> "Caro ablutur ut anima ema-  
 Hugo de Sacram. lib. i. cap. 3.      "cetur." Tertull. de Carn. Re-  
 sur. [c. 8.] "Homo per aquam bap-







thus to interpret the law of Christ is natural equity. And (because equity so teacheth) it is on all parts gladly confessed, that *there may be in divers cases* life by virtue of inward baptism, even where outward is not found. So that if any question be made, it is but about the bounds and limits of this possibility.

For example, to think that a man whose baptism the crown of martyrdom preventeth, doth lose in that case the happiness which so many thousands enjoy, that only have had the grace to believe, and not the honour to seal the testimony thereof with death, were almost barbarous<sup>1</sup>.

Again, when some certain opinative men in St. Bernard's time began privately to hold that, because our Lord hath said, "Unless a man be born again of water," therefore life, without either actual baptism or martyrdom instead of baptism, cannot *possibly* be obtained at the hands of God: Bernard considering that the same equity which had moved them to think the necessity of baptism no bar against the happy estate of unbaptized martyrs is as forcible for the warrant of their salvation, in whom, although there be not the sufferings of holy martyrs, there are the virtues which sanctified those sufferings and made them precious in God's sight, professed himself an enemy to that severity and strictness which admitteth no exception but of martyrs only<sup>1</sup>. "For," saith he,

<sup>1</sup> [Quidam . . . catechumenos  
nobis opponunt, si quis ex his an-  
tequam in Ecclesia baptizetur, in  
confessione nominis apprehensus  
fuerit et occisus: an spem salutis  
et premium confessionis amittat,  
eo quod ex aqua prius non sit re-  
natus? Sciant igitur huiusmodi  
homines . . . catechumenos illos  
primo integram fidem et Ecclesie  
unitatem tenere, . . . deinde nec  
privari baptizati sacramento, ut  
pote qui baptizentur gloriosissimo  
et maximo sanguinis baptizati,  
de quo et Dominus dicitur habere  
se aliud baptizati. San-  
guine autem suo baptizatos et  
passione sanctificatos consummari,  
et divine pollicitationis gratiam  
consequi, declarat in Evangelio  
idem Dominus, quando ad Laitro-  
nem in ipsa passione credentem  
et confitentem loquitur, et quod  
secum futurus sit in paradiso pos-  
situs." S. Cyprianus, Epist. ad  
Jubalianum, t. ii. 208.]  
Bern. Epist. 70. ad Hugonem.  
(De Bap. ad Hugonem de S. Vic-  
tore, c. ii.) [Op. 1457. "Si ante  
exitum respicerit, et voluerit et  
petierit baptizari, sed mortis pre-  
occupatus articulo forte obtinere  
nequiverit, dum non desit fides  
recta, spes pia, charitas sincera,  
propositus sit mihi Deus, quia huic  
ego ob solam aquam, si defuerit,  
nequaquam omnino possum de-  
spicere salutem, nec vacuum  
credere fidem, nec confundere  
spem, nec excidere charitatem,  
tantum si aquam non contempserit,  
sed sola, (ut dixi,) prohibeat im-  
possibilitas.]

BOOK V. " if a man desirous of baptism be suddenly cut off by death,  
 Ch. lx. 4. " in whom there wanted neither sound faith, devout hope,  
 " nor sincere charity, (God be merciful unto me and pardon  
 " me if I err,) but verily of such a one's salvation in whom  
 " there is no other defect besides his faultless lack of baptism,  
 " despair I cannot, nor induce my mind to think his faith  
 " void, his hope confounded, and his charity fallen to nothing,  
 " only because he hath not that which not contempt but  
 " impossibility withholdeth."  
 " Tell me I beseech you," saith Ambrose<sup>1</sup>, " what there  
 " is in any of us more than to will, and to seek for our own  
 " good. Thy servant Valentinian, O Lord, did both." (For  
 " Valentinian the emperor died before his purpose to receive  
 " baptism could take effect.) " And is it possible that he which  
 " had purposely thy Spirit given him to desire grace, should  
 " not receive thy grace which that Spirit did desire? Doth it  
 " move you that the outward accustomed solemnities were  
 " not done? As though converts that suffer martyrdom be-  
 " fore baptism did thereby forfeit their right to the crown  
 " of eternal glory in the kingdom of heaven. If the blood of  
 " martyrs in that case be their baptism, surely his religious  
 " desire of baptism standeth him in the same stead."

It<sup>2</sup> hath been therefore constantly held as well touching  
 other believers as martyrs, that baptism taken away by  
 necessity, is supplied by desire of baptism, because with  
 equity this opinion doth best stand.

[6.] Touching infants which die unbaptized, sith they

<sup>1</sup> [De obitu Valent. Consolatio, § 11, §2, §3. t. ii. 1187. " Dicitur mihi quid aliud in nobis est, nisi voluntas, nisi petitio... Solve igitur, Pater sancte, munus servo tuo... solve, inquam, servo tuo Valentiniano munus quod concupivit, munus quod poposcit... Qui habuit Spiritum tuum, quomodo non accipit gratiam tuam? Aut, si quia solemniter non sunt celebrata mysteria, hoc movet; ergo nec Martyres, si Catechumeni fuerint, coronantur; non enim coronantur, si non initiantur. Quod si suo abluuntur sanguine, et hanc sua pietas abluat et voluit."]

<sup>2</sup> " Qui ad tolerandam omnem pro Dei gloria injuriam semel cavit animum in martyrium mihi videtur implevisse. Summi ergo meriti est semel fuisse sententiam; atque ideo ut dixi ratio principatum obtinet passionis, et si non perpetuendi denegat facultatem, peritit tamen cuncta quae voluit pati." Joseph. lib. de Imper. Kalion. (Quoted from Erasmus's Paraphrase, p. 825. Basil. 1540; there is nothing answering to it in the original. See Comber's remarks on the liberties which the translator had taken with this tract, Auct. Bibl. Patr. Paris. 1672. p. 282.)



neither have the sacrament itself, nor any sense or conceit thereof, the judgment of many hath gone hard against them. But yet seeing grace is not absolutely tied unto sacraments, and besides such is the lenity of God that unto things altogether impossible he bindeth no man, but where we cannot do what is enjoined us accepteth our will to do instead of the deed itself; again, forasmuch as there is in their Christian parents and in the Church of God a presumed desire that the sacrament of baptism might be given them, yea a purpose also that it shall be given; remorse of equity hath moved divers of the school divines<sup>3</sup> in these considerations ingeniously to grant, that God all-merciful to such as are not in themselves able to desire baptism imputeth the secret desire that others have in their behalf, and accepteth the same as theirs rather than casteth away their souls for that which no man is able to help.

And of the will of God to impart his grace unto infants without baptism, in that case the very circumstance of their natural birth may serve as a just argument, whereupon it is not to be misliked that men in charitable presumption do

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<sup>3</sup> Gers. (Gerson, 1363-1429) *Serm. in Nativit. Beate Mar. (consid. 2. t. II. 133. A.* "Constat Deum misericordiam salvationis suae non ita rigibus communibus traditionis Christianorum, non ita sacramentis ipsis alligasse, quin absque praesentia iudicis legis ejusdem possit pariter nondum hatos extra stremita sua sanctificare gratiae suae baptismum vel vortate Sp. Sancti . . . Proficit haec consideratio ad excitationem devotionis in parentibus, proficit ad levandum eorum angustiam dum sine baptismum decedit pueri quia non omnis inde spes ablata est. Sed neque absque revelatione datur, factus, certitudo." Ed. Paris 1960.] Cajetan (Thomas De Vio, 1469-1534) in 3 *Tho. qu. 68. al. 9. Art. 1 and 2*; (quoting the Council of Trent, *Sess. vii. c. 9.* "Siquis dixerit, sine his sacramentis, aut sine voto, per solam fidem homines a Deo gratiam justificationis adiacere; anathema sit.") Biel. (Gabriel Biel, Professor at Tubingen † 1495) in *iv. Sentent. d. 4. q. 2. [not. B.* "Dicitur etiam Baptismus attri-

butive, quod habet effectum simile Baptismo; et hoc modo baptizantur poenitentiae vel flammis et baptismus sanguinis dicitur baptizantur. . . . Est autem baptismus flammis vel poenitentiae, contritio cordis aut preparatio sufficiens ad gratiae infusionem . . . dummodo non ferat contempus baptismi, sed impossibilitas suscipiendi." Tilman Segeberg, *de Sacram. cap. 1. [Colion. 1926. p. 43.* "Parvuli ab votum parentum fidelium et fidem Ecclesiae . . . Ecclesiae membris annumerantur, et per eorum fidem credunt. Quod si repentina mors . . . rapuerit, salvantur, ut plerumque a multis non impie creditur." Which he confirms from Gerson, Cajetan, and the Decretals.] Elinus Napot. in *Clyp. advers. Haeres. cap. de Baptis. [fol. 68. Venet. 1503.* "Baptismus est necessarius absolute et simpliciter omnibus capientibus vitam aeternam; quem quidem oportet habere in actu et in re si poterit, sin autem, sufficit in voto et voluntate."

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gather a great likelihood of their salvation, to whom the benefit of Christian parentage being given, the rest that should follow is prevented by some such casualty as man hath himself no power to avoid. For we are plainly taught of God, that the seed of faithful parentage is holy from the very birth<sup>1</sup>. Which albeit we may not so understand, as if the children of believing parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents' belief: yet seeing that to all professors of the name of Christ this pre-eminence above infidels is freely given, the fruit of their bodies bringeth into the world with it a present interest and right to those means wherewith the ordinance of Christ is that his Church shall be sanctified, it is not to be thought that he which as it were from heaven hath nominated and designed them unto holiness by special privilege of their very birth, will himself deprive them of regeneration and inward grace, only because necessity depriveth them of outward sacraments. In which case it were the part of charity to hope, and to make men rather partial than cruel judges, if we had not those fair apparencies which here we have.

[7.] Wherefore a necessity there is of receiving, and a necessity of administering, the sacrament of baptism; the one peradventure not so absolute as some have thought, but out of all peradventure the other more strait and narrow, than that the Church which is by office a mother unto such as crave at her hands the sacred mystery of their new birth, should repel them and see them die unsatisfied of these their ghostly desires, rather than give them their soul's rights<sup>2</sup> with omission of those things that serve<sup>3</sup> but only for the more convenient and orderly administration thereof. For as on the one side we grant that those sentences of holy Scripture which make sacraments most necessary to eternal life are no prejudice to their salvation that want them by some inevitable necessity, and without any fault of their own; so it ought in reason to be likewise acknowledged, that forasmuch as our Lord himself maketh

<sup>1</sup> 1 Cor. vii. 14.      <sup>2</sup> such necessity of baptism as that  
<sup>2</sup> [rites—A. Rites. 1616.] 1887.      <sup>3</sup> for the ministering thereof the  
<sup>3</sup> T. C. lib. iii. p. 218.      <sup>4</sup> It is in  
<sup>4</sup> question whether there be any      <sup>5</sup> common decent orders should be  
<sup>5</sup> broken."

*do not justify Carelessness in administering it.* 273

baptism necessary, necessary whether we respect the good received by baptism, or the testimony thereby yielded unto God of that humility and meek obedience, which reposing wholly itself on the absolute authority of his commandment, and on the truth of his heavenly promise, doubteth not but from creatures despicable in their own condition and substance to obtain grace of inestimable value, or rather not from them but from him, yet by them as by his appointed means; howsoever he by the secret ways of his own incomprehensible mercy may be thought to save without baptism, this cleareth not the Church from guiltiness of blood, if through her superfluous scrupulosity lets and impediments of less regard should cause a grace of so great moment to be withheld, wherein our merciless strictness may be our own harm, though not theirs towards whom we shew it; and we for the hardness of our hearts may perish, albeit they through God's unspeakable mercy do live. God which did not afflict that innocent, whose circumcision Moses had over long deferred<sup>1</sup>, took revenge upon Moses himself for the injury which was done through so great neglect, giving us thereby to understand that they whom God's own mercy saveth without us are on our parts notwithstanding and as much as in us lieth even destroyed, when under insufficient pretences we defraud them of such ordinary outward helps as we should exhibit. We have for baptism no day set as the Jews had for circumcision<sup>2</sup>; neither have we by the law of God but only by the Church's discretion a place thereunto appointed. Baptism therefore even in the meaning of the law of Christ belongeth unto infants capable thereof from the very instant of their birth<sup>3</sup>. Which if they have not howsoever, rather than lose it by being put off because the time, the place, or some such like circumstance doth not solemnly enough concur, the Church as much as in her lieth, wilfully casteth away their souls.

LXI. The ancient it may be were too severe, and made the necessity of baptism more absolute than reason would, as touch-

<sup>1</sup> Exod. iv. 24.      \* "In omnibus obligationibus in  
<sup>2</sup> [As was once imagined by some of the African bishops, but corrected by Cyprian and the synod of Carthage, A. D. 253. Opp. ii. 158, &c. ed. Foll.]      "quibus dies non ponitur, prae-  
 sentis die debetur." Lib. xiv. D. de Reg. Jur. [Dig. lib. 1. tit. xvii. §. 14. p. 786.]

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have been  
dispensed  
with by the  
Fathers  
requiring  
necessity.

ing infants. But will any man say<sup>1</sup> that they, notwithstanding their too much rigour herein, did not in that respect sustain and tolerate defects of local or of personal solemnities belonging to the sacrament of baptism? The Apostles themselves did neither use nor appoint for baptism any certain time. The Church for general baptism heretofore made choice of two chief days in the year, the feast of Easter, and the feast of Pentecost. Which custom when certain churches in Sicily began to violate without cause, they were by Leo Bishop of Rome advised<sup>2</sup> rather to conform themselves to the rest of the world in things so reasonable, than to offend men's minds through needless singularity: howbeit always providing that

<sup>1</sup> T. C. lib. i. p. 146. [115.] "The authors themselves of that error that they cannot be saved which are not baptized, did never seek no remedy of the mischief in women's or private baptism." T. C. lib. iii. 219. "What plainer testimony can there be than that of Augustine, which noteth the use of the Church to have been to come to the church with their children in danger of death, and that when some had opinion that their children could not be saved if they were not baptized? (Cont. Lit. Farn. lib. ii. c. 13.) I would also know of him what he will answer to that which is noted of a Christian Jew desperately sick of the palsy, that was with his bed carried to the place of baptism." (Secr. lib. vii. cap. 2.) What will be answer to this, That those which were baptized in their beds were thereby made unapt to have any place amongst the clergy, (as they call them,) doth it not leave a note of infamy in those which had procured that baptism should be ministered in private houses?" (Euseb. lib. vi. cap. 43.) What unto the emperor's decree, which upon authority of the ancient laws and of the Apostles, forbiddeth that the holy things should be administered in any man's private house? [Just. Novel. 57.] [38. p. 91. in Comp. Jur. Civ.]  
<sup>2</sup> Leo Epist. iv. ad Episc. Sicil. [§ 1. "Miror vos, vel processores

"vestros, tam irrationabilem novitatem usurpare potuisse, ut contra tempora utriusque mysterii, nullam esse differentiam credere: inter diem, quo adoratus est Christus a Magis, et diem quo resurrexit a mortuis . . . § 3. Ipsa operis qualitas docet celebrandam generaliter gratie esse legitimum diem, in quo orta est et virtus muneris et species actionis . . . Additur sane huic observantiae etiam Pentecostes ex adventu Spiritus Sancti consecrata solennitas, que de Paschalis festi pendet articulo . . . § 5. 6. Unde quia manifestissime patet baptizandis in Ecclesia electis hoc duo tempora . . . esse legitima, dilectionem vestram rotemus, ut nullus alios dies huic observantia miscatis." Quis etsi sunt alia quoque festa quibus multa in honorem Dei reverentia debeatur, principalis tamen et maximi sacramenti custodienda nobis est mystice rationis exceptio: non interdicta licentia, que in baptismo tubendo quolibet tempore periclitantibus subvenitur. Ita enim ad has duas festivitates committas, atque subinet cognatas, incolumitatem et in pacis securitate degentium libera vota differimus, ut in mortis periculo, in obedientis discrimine, in persecutionis angustiis, in timore naufragii, nullo tempore hoc vere salutis singulare remedium cuiquam denegemus." p. 99, 100.]

nevertheless in apparent peril of death, danger of siege, straits of persecution, fear of shipwreck, and the like exigents, no respect of times should cause this singular defence of true safety to be denied unto any. This of Leo did but confirm that sentence which Victor had many years before given<sup>1</sup>, extending the same exception as well unto *places* as times.

[2.] That which St. Augustine speaketh of women hasting to bring their children to the church when they saw danger, is a weak proof that *when necessarily did not leave them so much time*, it was not then permitted them neither to make a church of their own home.

Which answer dischargeth likewise their example of a sick Jew carried in bed to the place of baptism, and not baptized at home in private.

The cause why such kind of baptism barred men afterwards from entering into holy orders, the reason whereof it was objected against Novatian<sup>2</sup>, in what respect and how far forth it did disable, may be gathered by the twelfth canon set down in the council of Neocæsarea after this manner. "A man which hath been baptized in sickness, is not after to be ordained priest." For it may be thought, "that such do rather at that time, because they see no other remedy, than of a voluntary mind lay hold on the Christian faith, unless their true and sincere meaning be made afterwards the more manifest, or else the scarcity of others enforce the Church to admit them"<sup>3</sup>.

<sup>1</sup> Vict. Ep. ad Theoph. Alexand. in Pontif. Damas. [Canc. i. 194, 593. He saes Easter as the proper time for baptism, adding, "Si necesse fuerit, nec mortis periculum ingruerit, gentiles ad fidem venientes quocunque loco vel momento, ubicunque everserit, sive in flumine, sive in mari, sive in fontibus, tantum Christianam confessionem credulitatis clarificata, baptizentur." The letter, if genuine, was written to Theophilus of Cæsarea in Palestine. Euseb. E. H. v. 33. circ. A. D. 197. The book from which Hooker quotes is the "Liber Pontificalis" or "De Vita Rom. Pontificum;" the earlier portion of which work was formerly ascribed to Damasus; and the whole of it since to Anastasius Bibliothecarius, A. D. 870. But it seems now agreed that it is a compilation by various authors. It has been usual to insert it in editions of the Councils. Cave, H. L. l. 183.]

<sup>2</sup> [Crisostomus in Euseb. E. H. vi. 43. p. 246, ed. Vales. says of the Bishop who ordained Novatian, διαμαρτυρούμενος ὅτι παρὶς τοῦ αἵματος, ἀλλὰ καὶ λαθεὶς πολλὰς ἡμέρας ἔζηε, ἢ τὴν αἰῶνα διὰ νόσον περιεβόητος, ὄντως ἐκεῖ, εἰς αἰῶνα ἀληθῶς τὴν γενέσθαι ἔζηωσεν συγγνωσθέντα.]

<sup>3</sup> [Ἐἰς τοὺς τοὺς φανερῶς, εἰς κρηθίστους θανάτου ὁ δόξατος, εἰς



"are extinct and gone, the cause of former restraints being  
"taken away, we see no reason but that private oratories may  
"henceforward enjoy that liberty which to have granted them  
"heretofore had not been safe."

In sum, all these things alleged are nothing, nor will it ever  
be proved while the world doth continue, but that the practice  
of the Church in cases of extreme necessity hath made for  
private baptism always more than against it.

[3.] Yea, "Baptism by any man in case of necessity," was  
the voice <sup>3</sup> of the whole world heretofore. Neither is Tertul-  
lian, Epiphanius, Augustine, or any other of the ancient  
against it.

The boldness of such as pretending Tecla's example <sup>4</sup>, took  
openly upon them both baptism and all other public functions  
of priesthood, Tertullian severely controlleth, saying <sup>5</sup>, "To  
"give baptism is in truth the bishop's right. After him it  
"belongeth unto priests and deacons, but not to them without  
"authority from him received. For so the honour of the  
"Church requireth, which being kept, preserveth peace.  
"Were it not in this respect the laity might do the same, all  
"sorts might give even as all sorts receive. *But because emu-  
"lation is the mother of schisms* <sup>6</sup>, let it content thee" (which

<sup>3</sup> "To allow of women's bap-  
"tism is not only contrary to the  
"learned writers now, but also con-  
"trary to all learned antiquity, and  
"contrary to the practice of the  
"Church whilst there was any to-  
"lerable error. Tertull. de Virg.  
"veland. et lib. de Baptism. Epi-  
"phan. lib. i. et lib. ii. cont. Hæres.  
"St. Augustine, although he seem to  
"allow of a layman's baptism in time  
"of necessity (Cont. Epist. Parm.  
"lib. ii. cap. 12. [i. ix. 44.]) yet there  
"he mentioneth not women's bap-  
"tism; and in the fourth council of  
"Carthage, can. 100. it is simply  
"without exception decreed that a  
"woman ought not to baptize."

<sup>4</sup> T. C. i. 145. [114.]  
"Quod si, quæ Pauli perpe-  
"trata scripta legunt, exemplum  
"Teclæ ad licentiam mulierum do-  
"cendi tingendique defendunt: sci-  
"ant in Asia presbyterum, qui eam  
"Scripturam construxit, quasi titulo  
"Pauli de suo cumulata, convictum

"atque confessum id se amore Pauli  
"fecisse, loco discussisse." Tertull.  
"de Baptismo, 17. See Jones's Canon  
"of the N. T. ii. 375, 378, 380, or  
"Grabe, Spicileg. Patrum, i. 111,  
"112.]

<sup>5</sup> Tertull. de Baptis. [c. 17.  
"Dandi quidem habet jus summus  
"sacerdos, qui est episcopus: de-  
"hinc presbyteri et diaconi, non  
"tamen sine episcopi auctoritate,  
"propter ecclesiæ honorem. Quo  
"salvo, salva pax est. Alioquin  
"etiam laici jus est. Quod enim  
"ex æquo accipitur ex æquo dari  
"potest. . . Emulatio, schismatum  
"mater est. Omnia licere dixit  
"sanctissimus Apostolus, sed non  
"omnia expedire. Sufficient scilicet  
"in necessitatibus ut utaris, sicuti  
"aut loci aut temporis aut persone  
"condicio compellit. Tunc enim  
"constantia succurrentis excipitur,  
"quæm urget circumstantia periculi-  
"tatis."] <sup>6</sup> Tertull. [ibid.]

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make no express submission, may be very well presumed willing to stoop as other positive ordinances do to the countermands of necessity.

[4.] Judge therefore what the ancient would have thought if in their days it had been heard which is published in ours<sup>1</sup>, that because "the substance of the sacrament doth chiefly depend on the institution of God, which is the form and as it were the life of the sacrament," therefore first, "if the whole institution be not kept, it is no sacrament," and secondly, if baptism be private his institution is broken, inasmuch as, "according to the orders which he hath set for baptism it should be done in the congregation," from whose ordinance in this point "we ought not to swerve, although "we know that infants should be assuredly damned without "baptism." O sir, you that would spurn thus at such as in case of so dreadful extremity should lie prostrate before your feet, you that would turn away your face from them at the hour of their most need, you that would dam up your ears and harden your heart as iron against the unresistible cries of supplicants calling upon you for mercy with terms of such invocation as that most dreadful perplexity might minister if God by miracle did open the mouths of infants to express their supposed necessity, should first imagine yourself in their case and them in yours. This done, let their supplications proceed out of your mouth, and your answer out of theirs. Would you then contentedly hear, "My son, the rites and solemnities of baptism must be kept, we may not do ill that good may come of it<sup>2</sup>, neither are souls to be delivered from eternal death and condemnation, by breaking orders which Christ hath set;" would you in their case yourself be shaken off with these answers, and not rather embrace enclosed

<sup>1</sup> T. C. lib. i. p. 144. [114.] "The substance of the sacrament depends chiefly of the institution and word of God, which is the form and as it were the life of the sacrament." Ibid. "Although part of the institution be observed, yet if the whole institution be not, it is no sacrament." T. C. lib. i. p. 146. [115.] "The orders which God hath set are, that it should be done in the congregation and

by the minister." Ibid. "And I will further say, that although the infants which die without baptism should be assuredly damned, [which is most false,] yet ought not the orders which God hath set in his Church to be broken after this sort." <sup>2</sup> "Nostro peccato alterius salutem considerari non debemus." Aug. lib. cont. Mend. cap. 17. [t. vi. 468. in substance.]

BOOK V. with both your arms a sentence which now is no Gospel unto  
 Ch. lxi. s. you, "I will have mercy and not sacrifice?"  
 lxi. s.

[5] To acknowledge Christ's institution the ground of both sacraments, I suppose no Christian man will refuse: for it giveth them their very nature, it appointeth the matter whereof they consist, the form of their administration it teacheth, and it blesseth them with that grace whereby to us they are both pledges and instruments of life. Nevertheless seeing Christ's institution containeth, besides that which maketh complete the essence or nature, other things that only are parts as it were of the furniture of sacraments, the difference between these two must unfold that which the general terms of indefinite speech would confound. If the place appointed for baptism be a part of Christ's institution, it is but his institution as Sacrifice, baptism his institution as Mercy, in this case. He which requireth both mercy and sacrifice rejecteth his own institution of sacrifice, where the offering of sacrifice would hinder mercy from being shewed. External circumstances even in the holiest and highest actions are but the "lesser things of the law," whereunto those actions themselves being compared are "the greater;" and therefore as the greater are of such importance that they *must be done*, so in that extremity before supposed if our account of the lesser which are *not to be omitted*, should cause omission of that which is more to be accounted of, were not this our strict obedience to Christ's institution touching "mint and cummin," a disobedience to his institution concerning love? But sith no institution of Christ hath so strictly tied baptism to public assemblies as it hath done all men unto baptism, away with these merciless and bloody sentences, let them never be found standing in the books and writings of a Christian man, they savour not of Christ nor of his most gracious and meek spirit, but under colour of exact obedience they nourish cruelty and hardness of heart.

Whether baptism by women  
 Lxii. To leave private baptism therefore and to come unto baptism by women, which they say<sup>1</sup> is no more a

<sup>1</sup> Matt. ix. 13. "the dignity but also the being of  
<sup>2</sup> Matt. xxiii. 23. "the sacrament. So that I take the  
<sup>3</sup> T. C. lib. i. p. 144. [114.] "On "baptism of women to be no more  
 "his point, whether he be a mini- "the holy Sacrament of Baptism  
 "ster or no, dependeth not only "than any other daily or ordinary



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"them leave to teach, how should any man dispense with nature and make them ministers of holy things, seeing this unskilfulness is a part of the Grecians' impiety, which for the service of women goddesses have women priests?"

I somewhat marvel that men which would not willingly be thought to speak or write but with good conscience, dare hereupon openly avouch Clement for a witness<sup>1</sup>. "That as when the Church began not only to decline but to fall away from the sincerity of religion it borrowed a number of other profanations of the heathens, so it borrowed this, and would needs have women priests as the heathens had, and that this was one occasion of bringing baptism by women into the Church of God." Is it not plain in their own eyes that first by an evidence which forbiddeth women to be ministers of baptism, they endeavour to shew how women were admitted unto that function in the wane and declination of Christian piety; secondly, that by an evidence rejecting the heathens, and condemning them of impiety, they would prove such affection towards heathens as ordereth the affairs of the Church by the pattern of their example; and thirdly, that out of an evidence which nameth the heathens as being in some part a reason why the Church had no women priests, they gather the heathens to have been one of the first occasions why it had? So that throughout every branch of this testimony their issue is *yes*, and their evidence directly *no*.

[3.] But to women's baptism in private by occasion of urgent necessity, the reasons that only concern ordinary baptism in public are no just prejudice, neither can we by force thereof disprove the practice of those churches which (necessity requiring) allow baptism in private to be administered by women. We may not from laws that prohibit any thing with restraint conclude absolute and unlimited prohibitions. Although we deny not but they utterly forbid such baptism may have perhaps wherewith to justify their orders against it. For even things lawful<sup>2</sup> are well prohibited,

*οἱ ἐπαρτίου εὐλασε καθὰ φύσιν  
ἐν ἀναγκαίῳ; τοῦτο γὰρ ἐν τῷ  
Ἑλλάσει ἀδελφῶν ἐν ἀνάγκῃ, ὅτι  
ἵνα δὲ ἐπὶ ἁγίῳ γυναικῶν, ἀλλ'  
ἐν τῷ Χριστῷ διατίθεται.*  
<sup>1</sup> T. C. lib. i. p. 144. [113.]  
<sup>2</sup> Licita prohibentur, ne si per-

*mitterentur eorum occasione perve-  
niatur ad illicita. L. neque tamen.  
Just. de Anath. (A, but Bodl. MS.  
"Anath," the appearance of "t" being  
due to the intrusion of a stroke from  
the line above. Tut. l. Officium  
D. de rei Vind. [The places referred*

when there is fear lest they make the way to unlawful more easy. And it may be the liberty of baptism by women at such times doth sometimes embolden the rasher sort to do it where no such necessity is<sup>1</sup>.

[4.] But whether of permission besides law, or in presumption against law they do it, is it thereby altogether frustrate, void, and as though it were never given?

They which have not at the first their right baptism must of necessity be rebaptized, because the law of Christ tieth all men to receive baptism. Iteration of baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, "One Lord, one Faith, one Baptism<sup>2</sup>," baptism not only one inasmuch as it hath every where the same substance and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once. We serve that Lord which is but one, because no other can be joined with him: we embrace that Faith which is but one, because it admitteth no innovation: that Baptism we receive which is but one, because it cannot be

BOOK V.  
Ch. lxii. e.

<sup>1</sup> whom the drawing of the book  
was permitted: who protested that  
neither the order of the book did  
allow any such thing, neither that  
it was any part of their meaning  
to approve the same. But for so  
much as baptizing by women hath  
been sometime commonly used,  
and now also of rashness by some  
is done, the book only taketh  
order and provideth, that if the  
child be baptized by the midwife  
rebaptizing be not admitted.  
Bridges, Defence, p. 176. "Con-  
cerning permitting the admini-  
stration of baptism (in this light  
of the Gospel) to women, (be it  
spoken with the reverence of our  
brethren) it is most untrue. When  
as it is not only given customarily  
in the open charge of every visi-  
tation, whether any such thing  
be done by them, as in the time  
of the popish darkness was used:  
but also if any such thing have  
happened, and be found out, the  
parties that so have done are  
openly punished for the same."  
<sup>2</sup> Ephes. iv. 5.

[Bishop Cooper, quoted by the  
author of "M. Some laid out in his  
colours," p. 66, says, "As touch-  
ing the baptism by midwives, I  
can assure you that the Church  
of England, or any that I know of  
in place of government thereof,  
doth not maintain either the bap-  
tism of midwives as a thing toler-  
able in the Church, or else the  
condemnation of those children  
that depart this world unbaptized,  
but doth account them both erro-  
neous, and not according to the  
word of God. For in the con-  
vocation the matter was debated  
amongst us, wherein some of  
those persons were present, to

BOOK V. received often. For how should we practise iteration of  
 Ch. lxi. 5 baptism, and yet teach that we are by baptism born anew,  
 that by baptism we are admitted into the heavenly society  
 of saints, that those things be really and effectually done by  
 baptism which are no more possible to be often done than a  
 man can naturally be often born<sup>1</sup>, or civilly be often adopted  
 into any one's stock and family? This also is the cause  
 why they that present us unto baptism are entitled for ever  
 after our parents in God, and the reason why there we receive  
 new names in token that by baptism we are made new crea-  
 tures. As Christ hath therefore died and risen from the  
 dead but once, so the sacrament which both extinguisheth  
 in him our former sin and beginneth in us a new condition of  
 life, is by one only actual administration for ever available,  
 according to that in the Nicene Creed, "I believe one baptism  
 for remission of sins."

[5] And because second baptism was ever abhorred<sup>2</sup> in  
 the Church of God as a kind of incestuous birth, they that  
 iterate baptism are driven under some pretence or other to  
 make the former baptism void. Tertullian the first that pro-  
 posed to the Church<sup>3</sup>, Agrippinus<sup>4</sup> the first in the Church

<sup>1</sup> "Una est nativitas de terra,  
 " alia de caelo; una de carne, alia  
 " de Spiritu; una de aeternitate,  
 " alia de mortalitate; una de mas-  
 " culo et femina, alia de Deo et  
 " Ecclesia. Sed ipsae duae singu-  
 " lares sunt. Quomodo enim  
 " uterus non potest repeti, sic nec  
 " baptismus iterari." Prop. (of  
 " Aquilanus † c. 463.) Sentent. 331.  
 [S. Aug. in Joann. c. 3. Tract. xi. 6.]  
 "Eja fratres lacteum genitalis fontis  
 " ad laticem convolare, ut semper  
 " vobis aqua sufficiat, hoc ante om-  
 " nia scientes, quia hanc nec effun-  
 " dere licet nec rursus haurire."  
 Zeno. (of Verona † c. 380.) In vit. ad  
 Font. (l. p. 117. t. iii. Biblioth. Patr.  
 Colon.)  
<sup>2</sup> August. de Bapt. cont. Don.  
 lib. ii. cap. 14. (t. ix. 107. A.) "Quid  
 " sit permissio, utrum omnino  
 " non baptizari, an rebaptizari, ju-  
 " dicari difficile est. Video quidem  
 " quid amplius homines detestentur  
 " atque horreant."

<sup>3</sup> Tert. de Bapt. [c. 15.] "Circa  
 " hereticos sane quid custodiendum  
 " sit, digne quis retractet: ad nos  
 " enim editum est. Heretici autem  
 " nullum habent consortium nostrae  
 " disciplinae, quos extraneos utique  
 " testatur ipsa adscriptio communi-  
 " cationis. Non debeo in illis cog-  
 " noscere quod mihi est praeceptum,  
 " quia non idem Deus est nobis et il-  
 " lis, nec unus Christus, id est idem.  
 " Ideoque nec baptismus unus, quia  
 " non idem. Quem quam rite non  
 " habeant, sine dubio non habent."  
 \* Cyr. Epist. 71. [t. ii. p. 196.  
 " Sciamus, remissionem peccatorum  
 " non nisi in Ecclesia dari posse,  
 " nec posse adversarium Christi quic-  
 " quam sibi circa gratiam ejus vin-  
 " dicare. Quod quidem et Agrip-  
 " pinus, bonae memoriae vir, cu-  
 " ceteris episcopis suis, qui illo  
 " tempore in provincia Africa et  
 " Numidia Ecclesiam Domini gu-  
 " bernabant, statuit, et liberto com-  
 " muni examine firmavit."

that accepted, and against the use of the Church Novatian the first that publicly began to practise rebaptization, did it therefore upon these two grounds, a true persuasion that baptism is necessary, and a false that the baptism which others administered was no baptism. Novatianus his conceit was that none can administer true baptism but the true Church of Jesus Christ, that he and his followers alone were the Church, and for the rest he accounted them wicked and profane persons, such as by baptism could cleanse no man, unless they first did purify themselves, and reform the faults wherewith he charged them. At which time St. Cyprian<sup>1</sup> with the greatest part of African bishops, because they likewise thought that none but only the true Church of God can baptize, and were of nothing more certainly persuaded than that heretics are as rotten branches cut off from the life and body of the true Church, gathered hereby that the Church of God both may with good consideration and ought to reverse that baptism which is given by heretics. These held and practised their own opinion, yet with great protestations often made that they neither loved a whit the less, nor thought in any respect the worse of them that were of a contrary mind. In requital of which ingenuous<sup>2</sup> moderation the rest that withstood them did it in peaceable sort with very good regard had of them as of men in error but not in heresy.

[6.] The bishop of Rome against their novelties upheld as besemed him the ancient and true apostolic customs<sup>3</sup>, till they which unadvisedly before had erred became in a manner all reconciled friends unto truth<sup>4</sup>, and saw that heresy in the ministers of baptism could no way evacuate the force thereof; such heresy alone excepted<sup>5</sup>, as by reason of

<sup>1</sup> Euseb. lib. vii. cap. 2, 3. Cypri. Epist. 70-76.

<sup>2</sup> [ἰσχυροῦς, A. 1616; cf. p. 605]

<sup>3</sup> [Ὁ γὰρ ἀνάθεμα εἶναι δεῖν τοὺς ἐκείνους παρὰ τὴν κληρονομίαν ἀρχαίων παραβῆναι ἀναστροφῆς εὐαγγελίου, δεῖ νοῦν ἀναπαύειν. Euseb. E. N. vii. 3.]

<sup>4</sup> Illi ipsi episcopi qui rebaptizandos hereticos cum Cypriano steterant ad antiquam consuetudinem revoluti novum emiserunt decretum. Hieron. cont. Lucifer.

[ad fin.] Vide et August. contr. Crescon. lib. iii. cap. li. lii. [t. ix. 435-437.] et Epist. 48. [t. ii. 245-247.]

<sup>5</sup> Didisti fieri non posse ut in

“falsobaptismate inquinatus abluat,  
“immundus emundet, supplicatior  
“erigat, perditus liberet, reus veniam tribuat, damnatus absolvat.

“Dene hæc omnia poterunt ad solvo  
“hereticos pertinere, qui [quia]  
“falsaverunt symbolum, dum alter  
“dixerit dum Deo cum Deus unus  
“sit, alter Patrem vult in Persona

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due of all which profess Christ, seeing it had been so long since his evil hap to be deceived by the fraud of heretics, and at their hands (which till now he never thoroughly and dully weighed) to take a baptism full fraught with blasphemous impieties, a baptism in nothing like unto that which the true Church of Christ useth. The bishop greatly moved thereat, yet durst not adventure to rebaptize, but did the best he could to put him in good comfort, using much persuasion with him not to trouble himself with things which were past and gone, nor after so long continuance in the fellowship of God's people to call now in question his first entrance. The poor man that saw himself in this sort answered but not satisfied, spent afterwards his life in continual perplexity, whereof the bishop remained fearful to give release: perhaps too fearful, if the baptism were such as his own declaration importeth. For that, the substance whereof was rotten at the very first, is never by tract of time able to recover soundness. And where true baptism was not before given, the case of rebaptization is clear.

[7.] But by this it appeareth that baptism is not void in regard of heresy, and therefore much less through any *other* moral defect in the minister thereof. Under which second pretence Donatists notwithstanding took upon them to make frustrate the Church's baptism, and themselves to rebaptize their own fry. For whereas some forty years after the martyrdom of blessed Cyprian the emperor Diocletian began to<sup>1</sup> persecute the Church of Christ, and for the speedier abolishment of their religion to burn up their sacred books, there were in the Church itself *Traditors* content to deliver up the books of God by composition, to the end their own lives might be spared. Which men growing thereby odious to the rest whose constancy was greater, it fortuned that after, when one Caecilian was ordained bishop in the church of Carthage, whom others endeavoured in vain to defeat by excepting against him as a *Traditor*, they whose accusations could not prevail, desperately joined themselves in one, and made a bishop of their own crew, accounting from that day forward their faction the only true and sincere Church. The

<sup>1</sup> Circa ann. 300.

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first bishop on that part was Majorinus, whose successor Donatus being the first that wrote in defence of their schism, the birds that were hatched before by others have their names from him.

[8.] Arians and Donatists began both about one time. Which heresies according to the different strength of their own sinews, wrought as hope of success led them, the one with the choicest wits, the other with the multitude so far, that after long and troublesome experience the perfectest view men could take of both was hardly able to induce any certain determinate resolution, whether error may do more by the curious subtlety of sharp discourse, or else by the mere appearance of zeal and devout affection, the later of which two aids gave Donatists beyond all men's expectation as great a sway as ever any schism or heresy had within that reach of the Christian world where it bred and grew: the rather perhaps because the Church which neither greatly feared them, and besides had necessary cause to bend itself against others that aimed directly at a far higher mark, the Deity of Christ, was contented to let Donatists have their<sup>1</sup> forth by the space of threescore years and above, even from ten years before Constantine till the time that Optatus bishop of Milevis published his books against Parmenian<sup>2</sup>.

During which term and the space of that schism's continuance afterwards, they had, besides many other secular and worldly means to help them forward, these special advantages. First, the very occasion of their breach with the Church of God, a just hatred and dislike of *Traditors*, seemed plausible; they easily persuaded their hearers that such men could not be holy as held communion and fellowship with them that betray religion. Again, when to dazzle the eyes of the simple, and to prove that it can be no church which is not holy, they had in show and sound of words the glorious pretence of the creed apostolic, "I believe the Holy Catholic Church," we need not think it any strange thing that with the multitude they gained credit. And avouching that such as are not of the true Church can administer no true baptism, they had for this point whole volumes of St.

<sup>1</sup> So Bodl. MS. and A. *stipit.* substituted *corrupte*. 1887.  
1616, 1622. Gauden (1664, 1676, &c.) <sup>2</sup> Circa an. 370.

Cyprian's own writing, together with the judgment of divers African synods whose sentence was the same with his. Whereupon the Fathers were likewise in defence of their just cause very greatly prejudiced, both for that they could not enforce the duty of men's communion with a church confessed to be in many things blameworthy, unless they should oftentimes seem to speak as half-defenders of the faults themselves, or at the least not so vehement accusers thereof as their adversaries; and to withstand iteration of baptism, the other branch of the Donatists' heresy, was impossible without manifest and professed rejection of Cyprian, whom the world universally did in his lifetime admire as the greatest amongst prelates, and now honour as not the lowest in the kingdom of heaven. So true we find it by experience of all ages in the Church of God, that the teacher's error is the people's trial, harder and heavier by so much to bear, as he is in worth and regard greater that mis-persuadeth them. Although there was odds between Cyprian's cause and theirs, he differing from others of sounder understanding in that point, but not dividing himself from the body of the Church by schism as did the Donatists. For which cause, saith Vincentius<sup>1</sup>, "Of one and the same opinion we judge" (which may seem strange) the authors catholic, and the followers heretical; we acquit the masters, and condemn the scholars; they are heirs of heaven which have written those books, the defenders whereof are trodden down to the pit of hell."

[10.] The invectives of catholic writers therefore against them are sharp; the words of imperial edicts by Honorius and Theodosius<sup>2</sup> made to bridle them very bitter, the punish-

<sup>1</sup> Vincent. Lirin. adver. Hæres. cap. 11. ["O rerum mira converſio! auctores ejuſdem opinionis catholici, conſecratores vero hæretici judicantur: abſolutum magiſtri, condemnantur diſcipuli: conſcriptores liberorum illi regni erant, auctores vero gehenna ſuſcipiet." In Bibl. Pat. Colon. t. v. p. 2. pag. 239.]  
<sup>2</sup> Vide C. Theod. lib. xvi. tit. 6. l. "Adverſarios," et l. "Nullus," circa an. 405 [l. vi. 196, Lyons, 1664, is a decree of Honorius, beginning with "Adverſarios catholice fidei extirpare hujus decreti vot. ii. auctoritate proſperimus." Then enlarging on the guilt of rebaptizing, and its immoral effects, he enacts forfeiture of all property as the penalty: to be restored however to the children if catholic. The endowments of places where such baptism had been permitted are also confiscated. In p. 200, occurs the other law, one of Honorius and the younger Theodosius, re-enacting the penalty. The emperors use such expressions as these: "perati baptismatis pollutare ſacrilegiis." "fœralibus ſacrilegiis;" "piaculari crimine," &c.]

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CL. 168. 1. 1. 1. 1.

ments severe in revenge of their folly. Howbeit for fear (as we may conjecture) lest much should be derogated from the baptism of the Church, and baptism by Donatists be more esteemed of than was meet, if on the one side that which heretics had done ill should stand as good, on the other side that be reversed which the Catholic Church had well and religiously done, divers better minded than advised men thought it fittest to meet with this inconvenience by rebaptizing Donatists as well as they rebaptized Catholics. For stay whereof the same emperors saw it meet to give their law a double edge<sup>1</sup>, whereby it might equally on both sides cut off not only heretics which rebaptized whom they could pervert, but also Catholic and Christian priests which did the like unto such as before had taken baptism at the hands of heretics, and were afterwards reconciled to the Church of God. Donatists were therefore in process of time, though with much ado, wearied and at the length worn out by the constancy of that truth which teacheth, that evil ministers of good things are as torches, a light to others, a waste to none but themselves only, and that the foulness of their hands can neither any whit impair the virtue nor stain the glory of the mysteries of Christ.

[11.] Now that which was done amiss by virtuous and good men, as Cyprian carried aside with hatred against heresy, and was secondly followed by Donatists, whom envy and rancour covered with show of godliness made obstinate to cancel whatsoever the Church did in the sacrament of baptism, hath of later days in another respect far different from both the former, been brought freshly again into practice. For the Anabaptist rebaptizeth, because in his estimation the baptism of the Church is frustrate, for that we give it unto infants which have not faith, whereas according unto Christ's institution, as they conceive it, true baptism should always presuppose actual belief in receivers, and is otherwise no baptism.

[12.] Of these three errors there is not any but hath been

<sup>1</sup> "Si quis" C. "Ne Sanct." "crimen commisit, si tamen criminis  
"baptis" circa an. 413. [Cod. "per actum capax sit, cui perena-  
Justin. lib. i. tit. 6. 2. "Si quis re- "sum sit, statim prius supplicio  
"baptizare quempiam de ministris "ultimo supplicio, ed. 1563] percel-  
"(Godefrid, *mysterii*) (not in ed. "latur". Thus the passage stands  
"1665) catholice secte fuerit de- in the latter part of the law of Homo-  
"rectus, una cum eo qui piacularis and Theodosius, just quoted.]

able at the least to allege in defence of itself many fair probabilities. Notwithstanding, sith the Church of God hath hitherto always constantly maintained, that to rebaptize them which are known to have received true baptism is unlawful; that if baptism seriously be administered in the same element and with the same form of words which Christ's institution teacheth, there is no other defect in the world that can make it frustrate, or deprive it of the nature of a true sacrament; and lastly, that baptism is only then to be readministered, when the first delivery thereof is void in regard of the fore-alleged imperfections and no other; shall we now in the case of baptism, which having both for matter and form the substance of Christ's institution, is by a fourth sort of men voided for the only defect of ecclesiastical authority in the minister, think it enough that they blow away the force thereof with the bare strength of their very breath by saying, "We take such baptism to be no more the Sacrament of Baptism, than any other ordinary bathing to be a sacrament?"

[13.] It behoveth generally all sorts of men to keep themselves within the limits of their own vocation<sup>1</sup>. And seeing God from whom men's several degrees and pre-eminences do proceed, hath appointed them in his Church, at whose hands his pleasure is that we should receive both baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors, they have small cause to hope that with him their voluntary services will be accepted who thrust themselves into functions either above their capacity or besides their place, and over-boldly intermeddle with duties whereof no charge was ever given them. They that in any thing exceed the compass of their own order do as much as in them lieth to dissolve that order which is the harmony of God's Church.

Suppose therefore that in these and the like considerations the law did utterly prohibit baptism to be administered by any other than persons thereunto solemnly consecrated, what necessity soever happen. Are not many things firm<sup>2</sup> being

<sup>1</sup> Numb. xvi. 10; Levit. x. 1; 1 [Decr. Gratian, pars ii. cans. ix. Sam. xiii. 11; 2 Sam. vi. 6; 2 Chron. xvi. 15; Heb. v. 4. qu. 2. p. 866. ed. Lugd. 1572. In which the ordination of an intruding bishop is held good, and persons so

BOOK V. done, although in part done otherwise than positive rigour  
 CH. LXII. 73 and strictness did require? Nature as much as is possible inclineth  
 into validities and preservations. Dissolutions and nullities of things done, are not only not favoured, but hated when either urged without cause, or extended beyond their reach.

If therefore at any time it come to pass, that in teaching publicly, or privately in delivering this blessed Sacrament of regeneration, some unsanctified hand contrary to Christ's supposed ordinance do intrude itself, to execute that whereunto the laws of God and his Church have deputed others, which of these two opinions seemeth more agreeable with equity, ours that disallow what is done amiss, yet make not the force of the word and sacraments, much less their nature and very substance to depend on the minister's authority and calling, or else theirs<sup>1</sup> which defeat, disannul, and annihilate both, in respect of that one only personal defect, there being not any law of God which saith that if the minister be incompetent his word shall be no word, his baptism no baptism? He which teacheth and is not sent loseth the reward, but yet retaineth the name of a teacher; his usurped actions have in him the same nature which they have in others, although they yield him not the same comfort. And if these two cases be peers, the case of doctrine and the case of baptism both alike, sith no defect in their vocation that teach the truth is able to take away the benefit thereof from

ordained are declared admissible to sacred offices with certain precautions.] c. "ex literis." Decretal. [Gregor.] de Matrim. contrac. [lib. iv. tit. 16. cap. 2. col. 1400] where is a similar decision with regard to a marriage contracted after espousals with another person, the espousals being first renounced on both sides.] Damas. Burchard. [Burchard. Damas. Burchard. = a collection of legal axioms, or general rules; this one, of rules of Canon Law, by Damasus the Bohemian, a teacher at Bologna, about 1210-1215, von Schulte, ii. 894, von Savigny, iii. 153, 567-70. Du Cange ad voc. The forms, Burchard, and Burchard were interchanged, v. von Schulte, i. 81.

n. Fürstemann, *Abdruehes samensbuch*, p. 295, [1887.—Reg. 109. "Prohibita fieri si sunt non tenent. In prohibitionibus autem circa res favorabiles contrarium obtinet." Esp. Tract. Illustr. Jurisc. t. xviii. p. 111. Venet. 1584.]  
 [T. C. lib. 1. p. 144. [114.] "As St. Paul saith, that a man cannot speak which is not sent; (Rom. x. 15.) no not although he speak the words of the Scripture and interpret them; So I cannot see how a man can baptise unless he be sent to that end, although he pour water and rehearse the words which are to be rehearsed in the ministry of baptism."

him which heareth, wherefore should the want of a lawful calling in them that baptize make baptism to me vain?

[14.] They<sup>1</sup> grant that the matter and the form in sacraments are the only parts of substance, and that if these two be retained, albeit other things besides be used which are inconvenient, the sacrament notwithstanding is administered but not sincerely. Why persist they not in this opinion? When by these fair speeches they have put us in hope of agreement, wherefore sup they up their words again, interlacing such frivolous interpretations and glosses<sup>2</sup> as disgrace their sentence? What should move them, having named the *matter* and the *form* of the sacrament, to give us presently warning, that they mean by the *form* of the sacrament the *institution*, which exposition darkeneth whatsoever was before plain? For whereas in common understanding that *form*, which added to the element doth make a sacrament, and is of the outward substance thereof, containeth only the words of usual application, they set it down (lest common dictionaries should deceive us) that the *form* doth signify in their language the *institution*, which institution in truth comprehendeth both form and matter. Such are the fumbling shifts to enclose the minister's vocation within the compass of some essential part of the sacrament.

A thing that can never stand with sound and sincere construction. For what if the minister be "no circumstance" but a subordinate efficient cause" in the work of baptism?<sup>3</sup> What if the minister's vocation be a matter<sup>4</sup> "of perpetual necessity and not a ceremony variable as times and occasions require?" What if his calling be "a principal part of the institution of Christ?" Doth it therefore follow that the minister's authority is<sup>5</sup> "of the substance" of the sacrament, and as incident into the nature thereof as

<sup>1</sup> T. C. lib. i. p. 166. [131.] "If  
"either the matter of the sacrament,  
"or the form of it, which is the  
"institution, (which things are only  
"substantial parts,) were wanting,  
"there should then have been no  
"sacrament at all ministered. But  
"they being retained and yet other  
"things used which are not con-  
"venient, the sacrament is minis-  
"tered, but not sincerely."  
<sup>2</sup> *Given*, A 1616: v. xxii. 10.

<sup>3</sup> T. C. lib. iii. p. 117, [and 138.]  
"T. C. lib. iii. 127. ["This is a  
"master of doctrine, and a matter  
"of faith... this is none of the  
"variable ceremonies, which alter  
"by the diversity of times, of coun-  
"tries, and of persons."  
<sup>4</sup> T. C. lib. (i. 114. and) iii. 135.  
"The minister is of the substance  
"of the Sacrament, considering that  
"it is a principal part of Christ's  
"Institution."

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the matter and the form itself, yea more incident? For whereas in case of necessity the greatest amongst them profeseth the change of the element of water, lawful, and others which like not so well this opinion could be better content that voluntarily the *words* of Christ's institution were altered, and men baptized in *the name* of Christ without either mention made of the Father or of the Holy Ghost, nevertheless in denying that baptism administered by private persons ought to be reckoned of as a sacrament they both agree.

[15.] It may therefore please them both to consider that Baptism is an action in part moral, in part ecclesiastical, and in part mystical: moral, as being a duty which men perform towards God; ecclesiastical, in that it belongeth unto God's Church as a public duty; finally mystical, if we respect what God doth thereby intend to work.

The greatest moral perfection of baptism consisteth in men's devout obedience to the law of God, which law requireth both the outward act or thing done, and also that religious affection which God doth so much regard, that without it whatsoever we do is hateful in his sight, who therefore is said to respect *adverbia* more than *verba*, because the end of his

<sup>1</sup> Beza, Epist. 2. [t. iii. 176. ed. 1582.] "Desit aqua et tamen baptisus aliquis differri cum adificationem non possit nec debeat, ego certe quavis alio liquore non minus rite quam aqua baptizarem." T. C. lib. iii. p. 138. "Shew me why the breach of the institution in the form should make the sacrament unavailable, and not the breach of this part [which concerneth the minister]?" T. C. ibid. "Howsoever some learned and godly give some liberty in the change of the elements of the holy Sacrament, yet I do not see how that can stand." Idem, p. 137. "I would rather judge him baptized which is baptized into the name of Christ without adding the Father and the Holy Ghost when the element of water is added, than when the other words being duly kept, some other liquor is used." [Camden (Ann. pars i. p. 368. a. d. 1584.) in his summary of Parry's confession, mentions that he was deterred for a while from practicing on the Queen's life by the scruples of his spiritual advisers. "Creitonius etiam Scotus "Jesuisti, doctrodo mala non perperanda ut inde bonum proveniret, Deum magis *Adverbia*, quam *Nominibus*, delectari, magisque quod *Aene* ac *legitime* factum, quam quod *homini*, ei placere; nec unius exitio multas animas redimendas sine expresso Dei mandato." The paper referred to may be found in Hollishead, iii. 1388. It is a letter of Creighton's to Walsingham. He, Parry, alleged the utility of the deed for delivering of so many Catholics out of misery, and restitution of the Catholic religion. I answered, that the Scripture answered thereto, Non sunt facienda mala, ut veniant bona. So that for no good, how great that ever it be, may be wrought any evil, how little that ever it be. He replied, that it was not evil to



mystically, not annulled by Want of Commission. 295

law in appointing what we shall do is our own perfection, which perfection consisteth chiefly in the virtuous disposition of the mind, and apperoveth itself to him not by *doing* but by doing *well*. Wherein appeareth also the difference between human and divine laws, the one of which two are content with *opus operatum*, the other require *opus operantis*, the one do but claim the deed, the other especially the mind. So that according to laws which principally respect the heart of men, works of religion being not religiously performed, cannot morally be perfect.

Baptism as an ecclesiastical work is for the manner of performance ordered by divers ecclesiastical laws, providing that as the sacrament itself is a gift of no mean worth, so the ministry thereof might in all circumstances appear to be a function of no small regard.

All that belongeth to the mystical perfection of baptism outwardly, is the element, the word, and the serious application of both unto him which receiveth both; whereunto if we add that secret reference which this action hath to life and remission of sins by virtue of Christ's own compact solemnly made with his Church, to accomplish fully the Sacrament of Baptism, there is not any thing more required.

Now put the question whether baptism administered to infants without any spiritual calling be unto them both a true sacrament and an effectual instrument of grace, or else an act of no more account than the ordinary washings are? The sum of all that can be said to defeat such baptism is, that those things which have no being can work nothing, and that baptism without the power of ordination is as judgment without sufficient jurisdiction, void, frustrate, and of no effect<sup>1</sup>.

But to this we answer, that the fruit of baptism dependeth  
 "take away so great evil and in- "no magistrate at hand, or none  
 "duce so great good. I answered, "that will do his duty in executing  
 "that all good is not to be done, "justice against a murderer, that  
 "but that only 'quod bene et le- "then a private man may take upon  
 "gitime fieri potest.' And there- "him to hang the murderer." 239.  
 "fore, 'dicit Deum magis amare "As a private man, killing a mur-  
 "adverbia quam nomina. Quia in- "derer, hath himself murdered, and  
 "actionibus magis ei placent bene "executed no justice, because he  
 "ac legitime, quam bonum. Ita ut "had no calling thereunto; even so  
 "nullum bonum licet facere, nisi "those, which without all calling  
 "bene et legitime fieri possit. Quod "have taken in hand to baptise,  
 "in hoc casu fieri non potest."<sup>2</sup> "have made a profane washing,  
 " [T. C. iii. 128. "It is all one "and made no sacrament of the  
 "as if he should say, that if there be "Lord."]

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only upon the covenant which God hath made ; that God by covenant requireth in the elder sort Faith and Baptism, in children the Sacrament of Baptism alone, whereunto he hath also given them right by special privilege of birth within the bosom of the holy Church ; that infants therefore, which have received baptism complete as touching the mystical perfection thereof, are by virtue of his own covenant and promise cleansed from all sin, forasmuch as all other laws concerning that which in baptism is either moral or ecclesiastical do bind the Church which giveth baptism, and not the infant which receiveth it of the Church. So that if any thing be therein amiss, the harm which groweth by violation of holy ordinances must altogether rest where the bonds of such ordinances hold.

[16.] For that in actions of this nature it fareth not as in jurisdictions may somewhat appear by the very opinion which men have of them. The nullity of that which a judge doth by way of authority without authority, is known to all men, and agreed upon with full consent of the whole world, every man receiveth it as a general edict of nature ; whereas the nullity of baptism in regard of the like defect is only a few men's new, ungrounded, and as yet unapproved imagination. Which difference of generality in men's persuasions on the one side, and their paucity whose conceit leadeth them the other way, is risen from a difference easy to observe in the things themselves. The exercise of unauthorized jurisdiction is a grievance unto them that are under it, whereas they that without authority presume to baptize, offer nothing but that which to all men is good and acceptable. Sacraments are food, and the ministers thereof as parents or as nurses, at whose hands when there is necessity but no possibility of receiving it, if that which they are not present to do in right of their office be of pity and compassion done by others, shall this be thought to turn celestial bread into gravel, or the medicine of souls into poison? Jurisdiction is a yoke which law hath imposed on the necks of men in such sort that they must endure it for the good of others, how contrary soever it be to their own particular appetites and inclinations ; jurisdiction bridleth men against their wills ; that which a judge doth prevaileth by virtue of his very power, and therefore not without great reason, except the law have given him authority,

whatsoever he doth vanisheth. Baptism on the other side being a favour which it pleaseth God to bestow, a benefit of soul to us that receive it, and a grace which they that deliver are but as mere vessels either appointed by others or offered of their own accord to this service; of which two if they be the one it is but their own honour, their own offence to be the other; can it possibly stand with equity and right<sup>1</sup>, that the faultiness of their presumption in giving baptism should be able to prejudice us, who by taking baptism have no way offended?

[17.] I know there are many sentences found in the books and writings of the ancient Fathers to prove both ecclesiastical and also moral defects in the minister of baptism a bar to the heavenly benefit thereof. Which sentences we always so understand, as Augustine understood in a case of like nature the words of Cyprian<sup>2</sup>. When infants baptized were after their parents' revolt carried by them in arms to the stews of idols, those wretched creatures as St. Cyprian thought were not only their own ruin but their children's also: "Their children," whom this their apostasy profaned, "did lose what Christian baptism had given them being newly born." "They lost," saith St. Augustine, "the grace of baptism, if we consider to what their parents' impiety did tend; although the mercy of God preserved them, and will also in that dreadful day of account give them favourable audience pleading in their own behalf, 'The harm of other men's perfidiousness it lay not in us to avoid.'" After the same manner whatsoever we

<sup>1</sup> "Factum alterius alii nocere non debet." Ulp. l. De Pupillis, sect. "Si plarium." [Dig. xxxix. i. §. p. 358.] Item, Alphen. l. "Paterfamilias." de Hered. Instituent. [Dig. xxviii. v. 44. 401.] "Maleficia tenent auctores suos non alios." l. "Sancimus." 22. C. de Form. [Cod. Just. ix. 47. 22. p. 305.]

<sup>2</sup> August. Epist. 25 [al. 98. §. 3. t. ii. 264. quoting Cyp. de Laps. c. i. 125.] "Infantes quoque parentum manibus impositi vel altercati, amiserunt parvuli, quod in primis

" statim natiuitatis exordio fuerant consecuti." Amiserunt, dixit, quantum amiserit ad illorum scelus, a quibus amittere coacti sunt. Amiserunt in eorum mente ac voluntate, qui in illos tantum maleficia commiserunt. Nam si in seipso amiserunt, remansissent utique divina sententia sine ulla dubitatione damnandi. Quod si sanctus Cyprianus arbitraretur, non eorum defensionem continuo subiceret, dicens, 'Nonne illi, cum iudicii dies venerit, dicent, *Neque enim fecimus!*'"

\* The text is—"Neque enim debet nocere factum alterius ei qui nihil fecit." (1887.)

† The text is—"Fecimus igitur suos tenent auctores: nec ulterius progredietur metus, quam repetitur delictum." (1887.)

BOOK V. read written if it sound to the prejudice of baptism through any  
 Ch. lxi. 28. either moral or ecclesiastical defect therein, we construe it, as  
 equity and reason teacheth, with restraint to the offender only,  
 which doth, as far as concerneth himself and them which wittingly  
 concur with him, make the sacrament of God fruitless.

[18.] St. Augustine's *doubtfulness*<sup>1</sup>, whether baptism by a layman may stand or ought to be readministered, should not be mentioned by them which presume to define peremptorily of that wherein he was content to profess himself unresolved. Albeit in very truth his opinion is plain enough, but the manner of delivering his judgment being modest, they make of a virtue an imbecility, and impute his calmness of speech to an irresolution of mind. His disputation in that place is against Parmenian, which held, that a Bishop or a Priest if they fall into any heresy do thereby lose the power which they had before to baptize, and that therefore baptism by heretics is merely void. For answer whereof he first denieth that heresy can more deprive men of power to baptize others than it is of force to take from them their own baptism<sup>2</sup>; and in the second place he farther addeth that if heretics did lose the power which before was given them by ordination, and did therefore unlawfully usurp as often as they took upon them to give the Sacrament of Baptism, it followeth not that baptism by them administered without authority is no baptism. For then what should we think of baptism by laymen to whom authority was never given? "I doubt," saith St. Augustine, "whether

<sup>1</sup> T. C. lib. iii. p. 136. "Augustine standeth in doubt whether baptism by a layman be available or no." (Cont. Lit. Parm. lib. ii. c. 15) [l. 44.] "Where by all likelihood he was out of doubt, that that which was ministered by a woman, whose unaptness herein is double to that of a layman, was of no effect."  
<sup>2</sup> "Nulla ostenditur causa cur ille qui ipsum baptismum amittere non potest, jus dandi potest amittere. Utrumque enim sacramentum est; et quadam consecratione utrumque homini datur, illud cum baptizatur, istud cum ordinatur; ideoque in Catholica utrumque non licet iterari. Nam si

quando ex ipsa parte venientes etiam prepositi pro bonopacis correcto schismatis errore suscepti sunt, . . . non eis in populo manus imponitur, ne non homini sed ipsi sacramento fiat injuria."  
<sup>3</sup> "Quoniam etsi laicus aliquis peruenit dederit necessitate compulsus, quod cum ipse acciperet, quomodo dandum esset addidit, nescio an pie quisquam dixerit esse repetendum. Nulla enim numeris usurpatio est; si autem necessitas urgeat, aut nullam aut veniale delictum est. Sed et si nulla necessitate usurpetur, et a quolibet calibet detur, quod datum fuerit non dici potest non

"any man which carrieth a virtuous and godly mind will affirm  
 "that the baptism which laymen do in case of necessity ad-  
 "minister should be iterated. For to do it unnecessarily is  
 "to execute another man's office; necessity urging, to do it  
 "is then either no fault at all" (much less so grievous a  
 "crime that it should deserve to be termed by the name of  
 "sacrilege<sup>1</sup>)" or if any, a very pardonable fault. But suppose  
 "it even of very purpose usurped and given unto any man  
 "by every man that listeth, yet that which is given cannot  
 "possibly be denied to have been given, how truly soever  
 "we may say it hath not been given lawfully. Unlawful  
 "usurpation a penitent affection must redress. If not, the  
 "thing that was given shall remain to the hurt and detriment  
 "of him which unlawfully either administered or received  
 "the same, yet so, that in this respect it ought not to be re-  
 "puted as if it had not at all been given." Whereby we may  
 plainly perceive that St. Augustine was not himself uncertain  
 what to think, but doubtful whether any well-minded man in  
 the whole world could think otherwise than he did.

[19.] Their argument taken from a stolen seal<sup>2</sup> may return  
 to the place out of which they had it, for it helpeth their cause  
 nothing. That which men give or grant to others must appear  
 to have proceeded of their own accord. This being manifest,  
 their gifts and grants are thereby made effectual both to bar  
 themselves from revocation, and to assure the right they

"datum, quamvis recte dici possit  
 "illicite datum. Illicitam autem  
 "usurpationem corrigi reminiscen-  
 "tis et penitentis affectus. Quod  
 "si non correxerit, manebit ad per-  
 "nam usurpatoris quod datum est.  
 "vel ejus qui illicite dedit, vel ejus  
 "qui illicite accepit: non tamen  
 "per non dato habebitur." Cart-  
 wright does not seem to have been  
 aware of the force of the common  
 idiom "nescio an;" otherwise he  
 could hardly have missed the true  
 construction; "Augustine standeth  
 "in doubt, whether a man could  
 "rightly as a Christian say that  
 "lay baptism is invalid in case of  
 "necessity." ]  
<sup>1</sup> T. C. lib. iii. p. 116. "The  
 "sacrilege of private persons, wo-  
 "men especially, in administering  
 "the holy sacrament of baptism."  
<sup>2</sup> T. C. lib. iii. p. 139. "As by  
 "the seal which the prince hath  
 "set apart to seal his grants with,  
 "when it is stolen and set to by  
 "him that hath no authority, there  
 "groweth no assurance to the party  
 "that hath it: So if it were possible  
 "to be the seal of God which a  
 "woman should set to, yet for that  
 "she hath stolen it and put it to  
 "not only without but contrary to  
 "the commandment of God, I see  
 "not how any can take any assur-  
 "ance by reason thereof." [This  
 image was also, as it may seem,  
 borrowed from St. Augustine, *ibid.*  
 p. 45. "Neque alio modo per devo-  
 "tum mulierem, quod a privatis usur-  
 "patum est signum regale violabi-  
 "tur." &c.]

BOOK V. have given. Wherein for further prevention of mischiefs that  
 Ch. lxii. an. otherwise might grow by the malice, treachery, and fraud of  
 men, it is both equal and meet that the strength of men's deeds  
 and the instruments which declare the same should strictly  
 depend upon divers solemnities, whereof there cannot be the  
 like reason in things that pass between God and us; because  
 sith we need not doubt lest the treasures of his heavenly grace  
 should without his consent be passed by forged conveyances,  
 nor lest he should deny at any time his own acts, and seek to  
 revoke what hath been consented unto before, as there is no such  
 fear of danger through deceit and falsehood in this case, so  
 neither hath the circumstance of men's persons that weight in  
 baptism which for good and just considerations in the custody of  
 seals of office it ought to have. The grace of baptism cometh  
 by donation from God alone. That God hath committed the  
 ministry of baptism unto special men, it is for order's sake in his  
 Church, and not to the end that their authority might give being,  
 or add force to the sacrament itself. That infants have right to  
 the sacrament of baptism we all acknowledge. Charge them  
 we cannot as gulleful and wrongful possessors of that where-  
 unto they have right by the manifest will of the donor, and are  
 not parties unto any defect or disorder in the manner of re-  
 ceiving the same. And if any such disorder be, we have  
 sufficiently before declared that *delictum cum capite semper  
 ambulat*<sup>1</sup>, men's own faults are their own harms.

[20.] Wherefore to countervail this and the like mischosen  
 resemblances with that which more truly and plainly agreeeth;  
 the ordinance of God concerning their vocation that minister  
 baptism wherein the mystery of our regeneration is wrought,  
 hath thereunto the same analogy which laws of wedlock have  
 to our first nativity and birth. So that if nature do effect pro-  
 creation notwithstanding the wicked violation and breach even  
 of nature's law, made that the entrance of all mankind into this  
 present world might be without blemish, may we not justly  
 presume that grace doth accomplish the other, although there  
 be faultiness in them that transgress the order which our  
 Lord Jesus Christ hath established in his Church?

<sup>1</sup> [Mr. Keble has not found the reference. It is a form of a rule  
 common in the Roman law, *De con-*  
*stitutis nuptiis caput sequitur.* (Paul. 187.)

Sent. ii. 31. § 8. 9. Dig. xvii. tit. i.  
 l. 2. Gothofr. note l. 66. xvii. 1.)  
 Possibly the form is Hooker's own.]

[21.] Some light may be borrowed from circumcision for explication what is true in this question of baptism. Seeing then that even they which condemn Sephora the wife of Moses for taking upon her to circumcise her son<sup>1</sup>, a thing necessary at that time for her to do, and as I think very hard to reprove in her, considering how Moses, because himself had not done it sooner, was therefore stricken by the hand of God, neither could in that extremity perform the office; whereupon, for the stay of God's indignation, there was no choice, but the action must needs fall into her hands; whose fact therein whether we interpret as some have done, that being a Midianite, and as yet not so thoroughly acquainted with the exercise of Jewish rites, it much discontented her, to see herself through her husband's oversight, in a matter of his own religion, brought unto these perplexities and straits, that either she must now endure him perishing before her eyes, or else wound the flesh of her own child, which she could not do but with some indignation shewed, in that she fumingly both threw down the foreskin at his feet, and upbraided him with the cruelty of his religion: or if we better like to follow their more judicious

BOOK V.  
Ch. lxi. 21.

<sup>1</sup> Exod. iv. 24. T. C. lib. i. p. 144. [113.] "I say that the unlawfulness of that fact doth appear sufficiently, in that she did it before her husband Moses, which was a prophet of the Lord, to whom that office of circumcision did appertain. Besides that she did cut off the foreskin of the infant not of mind to obey the commandment of God, or for the salvation of the child, but in a choice only, to the end that her husband might be eased and have release: which mind appeareth in her both by her words, and by casting away in anger the foreskin which she had cut off. And if it be said that the event declared that the act pleased God, because that Moses forthwith waxed better, and was recovered of his sickness, I have shewed before that if we measure things by the event, we shall oftentimes justify the wicked, and take the righteousness of the righteous from them." [Ap. Whigg. Def. 517: who answers, "Moses at this time was extremely sick, and therefore could not execute that office himself. And in the Geneva Bible there is this note, that 'it was extraordinary, for Moses was sore sick, and God even then required it.' Sephora therefore did circumcise in a point of extremity, and not wilfully or of purpose; and that circumcision was a true circumcision, though it were not done ordinarily; even so baptism is true baptism, though it be sometimes ministered by such as be not ordinary ministers." T. C. rejoins, iii. 126: "That the Lord required circumcision, if there were no ordinary minister for it, doth not appear. For as it was an order of God that the male child should be circumcised the eighth day, so was it also his order that he should be circumcised by a minister." In this he contradicts his master, Calvin, from whom most of his other arguments are derived. Inst. iv. 15, 22.]

BOOK V. exposition which are not inclinable to think that Moses was matched like Socrates, nor that circumcision could now in Eleazar be strange unto her, having had Gerson her elder son before circumcised, nor that any occasion of choler could rise from a spectacle of such misery as doth<sup>1</sup> naturally move compassion and not wrath, nor that Sephora was so impious as in the visible presence of God's deserved anger to storm at the ordinance and law of God, nor that the words of the history itself can enforce any such affection, but do only declare how after the act performed she *touch'd* the feet of Moses saying<sup>2</sup>, "Sponsus tu mihi es sanguinum," "Thou art unto me an husband of blood," which might be very well the one done and the other spoken even out of the flowing abundance of commiseration and love, to signify with hands laid under his feet that her tender affection towards him had caused her thus to forget womanhood, to lay all motherly affection aside, and to redeem her husband out of the hands of death with effusion of blood; the sequel thereof, take it which way you will, is a plain argument, that God was satisfied with that she did, as may appear by his own testimony declaring how there followed in the person of Moses present release of

<sup>1</sup> "Mala passis non irascimur sed compatiuntur." Boet. de Consol.  
<sup>2</sup> Where the usual translation hath, Exod. iv. 25; "She cut away the foreskin of her son, and cast it at his feet, and said, Thou art indeed a bloody husband unto me. So he departed from him." Then she said, O bloody husband, "because of the circumcision:" the words as they lie in the original are rather to be thus interpreted, "And she cut off the foreskin of her son. Which being done, she touched his feet (the feet of Moses) and said, 'Thou art to me an husband of blood,' (in the plural number, thereby signifying effusion of blood.) And the Lord withdrew from him at the very time when she said, 'A husband of blood,' in regard of circumcision." [See the Targum of Onkelos *in loco*; which instead of "cast it at his feet" has "וְשֵׁי אֶרְצוֹתָי" <sup>1</sup> "obtulit coram eo." And her words are rendered, "propter sanguinem circumcissionis huius detulit" [datur?] "nobis sponsus meus." And afterwards, "Nisi propter sanguinem circumcissionis huius, condemnatus erat ad mortem sponsus meus." To this construction Mede (l. 53.) objects that 100 "sponsus" could hardly be applied so long after marriage; which is answered by a remark of Tirinus in Pal. Synops. that it may mean, "ego te morti destinatum redemi sanguine filii, atque ita jam secundo te mihi sponsus coemio;" nam "suptic solebant olim coemptione fieri, tum apud Hebraeos, tum apud Romanos." Compare Fococke, ad Port. Mos. Not. Miscell. p. 21: who seems to think the place best illustrated by the double meaning of the root 100 in Arabic: viz. "i. Affinitatem contrahere," and "a. Circumcidere."] <sup>2</sup>



his grievous punishment upon her speedy discharge of that duty which by him neglected had offended God, even as after execution of justice by the hands of Phinees<sup>1</sup> the plague was immediately taken away, which former impunity of sin had caused; in which so manifest and plain cases not to make that a reason, were falsely to accuse whom he doth justify, and without any cause to traduce what we should allow; yet seeing they which will have it a breach of the law of God for her to circumcise in that necessity, are not able to deny but circumcision being in that very manner performed was to the innocent child which received it true circumcision, why should that defect whereby circumcision was so little weakened be to baptism a deadly wound?

[21.] These premisses therefore remaining as hitherto they have been laid, because the commandment of our Saviour Christ, which committeth jointly to public ministers both doctrine and baptism<sup>2</sup>, doth no more by linking them together import that the nature of the sacrament dependeth on the minister's authority and power to preach the word than the force and virtue of the word doth on license to give the sacrament; and considering that the work of external ministry in baptism is only a preeminence of honour, which they that take to themselves and are not thereunto called as Aaron was, do but themselves in their own persons by means of such usurpation incur the just blame of disobedience to the law of God; farther also inasmuch as it standeth with no

<sup>1</sup> Psalm cvl. 20.

<sup>2</sup> T. C. lib. iii. p. 142. "Seeing they only are bidden in the scriptures to administer the sacraments which are bidden to preach the word, and that the public ministers have only this charge of the word; and seeing that the administration of both these are so linked together that the denial of license to do one is a denial to do the other, as of the contrary part license to one is license to the other; considering also that to minister the sacraments is an honour in the Church which none can take unto him but he which is called unto it as was

Aaron; and farther, inasmuch as the baptizing by private persons and by women especially confirmeth the dangerous error of the condemnation of young children which die without baptism; last of all seeing we have the consent of the godly learned of all times against the baptism by women, and of the reformed churches now against the baptism by private men; we conclude that the administration of this sacrament by private persons and especially by women is merely both unlawful and void."

BOOK V.  
CH. lxi. c.  
—\*—\*—

reason that errors grounded on a wrong interpretation of other men's deeds should make frustrate whatsoever is misconceived, and that baptism by women should cease to be baptism as oft as any man will thereby gather that children which die unbaptized are damned, which opinion if the act of baptism administered in such manner did enforce, it might be sufficient cause of disliking the same, but none of defeating or making it altogether void; last of all whereas general and full consent of the godly learned in all ages doth make for validity of baptism, yea albeit administered in private and even by women, which kind of baptism in case of necessity divers reformed churches do both allow and defend, some others which do not defend tolerate, few in comparison and they without any just cause do utterly disannul and annihilate; surely howsoever through defects on either side the sacrament may be without fruit, as well in some cases to him which receiveth as to him which giveth it, yet no disability of either part can so far make it frustrate and without effect as to deprive it of the very nature of true baptism, having all things else which the ordinance of Christ requireth. Whereupon we may consequently infer that the administration of this sacrament by private persons, be it lawful or unlawful, appeareth not as yet to be merely void.

Interrogatories in baptism touching faith, and the purpose of a Christian's life.

LXIII. All that are of the race of Christ, the Scripture nameth them "children of the promise"<sup>1</sup> which God hath made. The promise of eternal life is the seed of the Church of God. And because there is no attainment of life but through the only begotten Son of God, nor by him otherwise than being such as the Creed apostolic describeth, it followeth that the articles thereof are principles necessary for all men to subscribe unto, whom by baptism the Church receiveth into Christ's school.

All points of Christian doctrine are either demonstrable conclusions or demonstrative principles. Conclusions have strong and invincible proofs as well in the school of Jesus Christ as elsewhere. And principles be grounds which require no proof in any kind of science, because it sufficeth if either their certainty be evident in itself, or evident by the light of some higher knowledge, and in itself such as no

<sup>1</sup> [Galat. iv. 28.]

man's knowledge is ever able to overthrow. Now the principles whereupon we do build our souls have their evidence where they had their original, and as received from thence we adore them, we hold them in reverent admiration, we neither argue nor dispute about them, we give unto them that assent which the oracles of God require.

We are not therefore ashamed of the Gospel of our Lord Jesus Christ because miscreants in scorn have upbraided us, that the highest point of our wisdom is *Believe*<sup>1</sup>. That which is true and neither can be discerned by sense, nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and an habit of faith in us wherewith principles of that kind are apprehended. The mysteries of our religion are above the reach of our understanding<sup>2</sup>, above discourse of man's reason, above all that any creature can comprehend. Therefore the first thing required of him which standeth for admission into Christ's family is belief. Which belief consisteth not so much in knowledge as in acknowledgment of all things that heavenly wisdom revealeth; the affection of faith is above her reach, her love to Godward above the comprehension which she hath of God.

And because only for believers all things may be done, he which is goodness itself loveth them above all. Deserve we then the love of God, because we believe in the Son of God? What more opposite than faith and pride? When God had created all things, he looked upon them and loved them, because they were all as himself had made them. So the true reason wherefore Christ doth love believers is because their belief is the gift of God, a gift than which flesh and blood in this world cannot possibly receive a greater<sup>3</sup>. And as to love them of whom we receive good things is duty, because they satisfy our desires in that which else we should want; so to love them on whom we bestow is nature, because in them we behold the effects of our own virtue.

Seeing therefore no religion enjoyeth sacraments the signs of God's love, unless it have also that faith whereupon the

<sup>1</sup> Apostate maledictum, ἄπιστο κατὰ φύσιν ἐπιπέσει θύραυς τῆ ἐπι-  
 λείψ τῆ ἀπιστίας τοῦ ἁμαρτανίου τοῦ  
 σφραγισ. Naz. Orat. 4. contra Julian. 362. Paris. 1611.  
 [S. 97. t. i. 97 B.] <sup>2</sup> Matt. xvi. 17; John i. 12, 13.  
<sup>3</sup> Τὸ ἐπὶ τοῖς, ἐπὶ λέγου, ἐπὶ  
 VOL. II.

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Ch. lxiii. 2.

sacraments are built; could there be any thing more convenient than that our first admittance to the actual receipt of his grace in the Sacrament of baptism should be consecrated with profession of belief<sup>1</sup>, which is to the kingdom of God as a key, the want whereof excludeth infidels both from that and from all other saving grace.

[2] We find by experience that although faith be an intellectual habit of the mind, and have her seat in the understanding, yet an evil moral disposition obstinately wedded to the love of darkness dampeth the very light of heavenly illumination, and permitteth not the mind to see what doth shine before it. Men are "lovers of pleasure more than lovers of God<sup>2</sup>." Their assent to his saving truth is many times withheld from it, not that the truth is too weak to persuade, but because the stream of corrupt affection carrieth them a clean contrary way. That the mind therefore may abide in the light of faith, there must abide in the will as constant a resolution to have no fellowship at all with the vanities and works of darkness.

[3] "Two covenants there are which Christian men," saith Isidore, "do make in baptism, the one concerning relinquishment of Satan, the other touching obedience to the faith of Christ<sup>3</sup>." In like sort St. Ambrose, "He which is baptized forsaketh the intellectual Pharoa, the Prince of this world, saying, *Abrenuncio*, Thee O Satan and thy angels, thy works and thy mandates I forsake utterly<sup>4</sup>." Tertullian having speech of wicked spirits, "These," saith he, "are the angels which we in baptism renounce<sup>5</sup>." The declaration of Justin the Martyr concerning baptism<sup>6</sup> shew-

<sup>1</sup> "Spiritus Sanctus habitat in ejus tempore non efficitur quod ante istam rem non habet veram fidem." Hieron. adv. Lucif. c. 4. (7)

<sup>2</sup> [2 Tim. iii. 4.]

<sup>3</sup> Ibid. (of Seville, † 636.) de Offic. Eccles. lib. 1. cap. 24. [p. 612. ed. Da Brest. "Duae sunt pacificationes credentium. Prima pactio est, qua renunciat diabolo et pompis ejus, et universe conversationis illius. Secunda pactio est, qua se in Patrem et Filium et Spiritum Sanctum credere fatetur."

<sup>4</sup> Ambros. Hexam. lib. 1. cap. 4. [Derequit enim et deserti, qui abiit, intelligibilem illum Pharoa principem istius mundi, dicens, Abrenuncio tibi, diabole, et

angelis tuis, et operibus tuis, et imperiis tuis.]

<sup>5</sup> Tertull. de Spectac. [c. 4. "Cum aquam ingressi Christianam fidem in legis suae verba profitemur, renunciasse nos diabolo, et pompis, et angelis ejus, ore nostro confitemur."] "Ora de nostris ad nostramque

<sup>6</sup> Justin. de bapt. c. 1.

<sup>7</sup> "Ora de nostris ad nostramque



BOOK V.  
Ch. lxi. a.

thing whereof we have occasion to take notice is, how much hath been done already to our great good, though altogether without our knowledge; the baptism of infants they esteem as an ordinance which Christ hath instituted even in special love and favour to his own people; they deny not the practice thereof accordingly to have been kept as derived from the hands and continued from the days of the Apostles themselves unto this present. Only it pleaseth them not that to infants there should be interrogatories proposed in baptism<sup>1</sup>. This they condemn as foolish, toyish, and profane mockery.

[a.] But are they able to shew that ever the Church of Christ had any public form of baptism without interrogatories; or that the Church did ever use at the solemn baptism of infants to omit those questions as needless in this case? Boniface a bishop in St. Augustine's time knowing that the Church did universally use this custom of baptizing infants with interrogatories, was desirous to learn from St. Augustine the true cause and reason thereof<sup>2</sup>. "If" saith he, "I should set before thee a young infant, and should ask of

<sup>1</sup> "They profane holy baptism in toying foolishly, for that they ask questions of an infant which cannot answer, and speak unto them as was wont to be spoken unto men, and unto such as being converted answered for themselves and were baptized. Which is but a mockery of God, and therefore against the holy Scriptures. Gal. vi. 7." Admonition to the Parliament. [ap. Whig, Def. 606.] The same defended in T. C. D. i. p. 168. [134. And by Beza in his twelfth Epistle, Scrype, Grind. 512. "Puerorum baptizandorum interrogacionem non dubitamus ex eo invasisse Ecclesiam, quod episcoporum negligentia interea sit eadem in baptismo infansium formula, que initio in adultis catechumenis observabatur: id quod etiam ex aliis multis que in baptismo papistico adhuc vigent percipere licet. Itaque sicut christiana et exorcismus, quantumvis vetusta, optimo jure abolita sunt, cuperemus quoque istam non modo supervacuum sed etiam ineptam interrogacionem omitti, quantumvis illam in epistola quam Augustinus ipse aliqua interpretatione tuzatur." Tract. Theol. iii. 220.]

<sup>2</sup> Aug. Epist. xxiii. [al. 98. § 7. t. ii. 266 F. "Si constinam ante te parvulum, et interrogem, utrum quam creveris futurus sit castus, vel fur non sit futurus; sine dubio respondebis, Nescis. Et utrum in eadem parvula etate constitutus cogitet aliquid boni vel mali; dices, Nescis. Si itaque de morte, bus ejus futuris nihil audes certi promittere, et de presentis cogitatione; quid est illud quod quando ad baptismum offeruntur, pro eis parentes tanquam fidei iociores respondent, et dicunt illos facere quod illa etas cogitare non potest, aut si potest, occultum est? . . . . Ad istas ergo questiones peto breviter respondere dignetur, ita ut non mihi de consuetudine prescribas, sed rationem reddas."]

St. Austin's Judgment, how Infants are said to believe. 309

"thee whether that infant when he cometh unto riper age  
"will be honest and just or no, thou wouldst answer (I know)  
"that to tell in these things what shall come to pass is not  
"in the power of a mortal man. If I should ask what good  
"or evil such an infant thinketh, thine answer hereunto must  
"needs be again with the like uncertainty. If thou neither  
"canst promise for the time to come nor for the present  
"pronounce any thing in this case, how is it that when such  
"are brought unto baptism, their parents there undertake  
"what the child shall afterwards do, yea they are not  
"doubtful to say it doth that which is impossible to be  
"done by infants? at the least there is no man precisely  
"able to affirm it done. Vouchsafe me hereunto some short  
"answer, such as not only may press me with the bare  
"authority of custom but also instruct me in the cause  
"thereof."

Touching which difficulty, whether it may truly be said for  
infants at the time of their baptism that they do believe, the  
effect of St. Augustine's answer is yea, but with this distinction<sup>1</sup>, a present *actual habit of faith there is not* in them ;

<sup>1</sup> Sicut credere respondetur, ita  
"etiam fidelis vocatur; non rem  
"ipsa mente annuendo, sed ipsius  
"rei sacramentum percipiendo."  
Aug. [Ep. 23. al. 98. § to. t. ii.  
268. D. "Saepe ita loquimur, ut  
"Pascha propinquante dicamus,  
"crastinam vel perendinam Domini  
"passionem, cum ille ante tam  
"multos annos passus sit. . . . Ipso  
"die Dominico dicimus, Hodie Do-  
"minus resurrexit, cum ex quo re-  
"surrexit tunc anni transierit. Cur  
"nemo tam ineptus est ut nos ita  
"loquentes arguat esse mentitos,  
"nisi quia ipse dies secundum il-  
"lorum quibus haec gesta sunt si-  
"militudinem nominamus, ut dica-  
"tur ipse dies qui non est ipse, sed  
"revolutione temporis similis ejus;  
"et dicatur illo die feri, propter  
"sacramenti celebrationem, quod  
"non illo die sed jam alim factum  
"est? Nonne semel immolatus est  
"Christus in seipso? et tamen in  
"sacramento non solum per omnes  
"Paschae solennitates sed omni die  
"populis immolatus, nec utique  
"mentitur, qui interrogatus eum  
"respondet immolari. . . . Sicut ergo  
"secundum quendam modum sa-  
"cramentum corporis Christi corpus  
"Christi est, sacramentum sangui-  
"nis Christi sanguis Christi est, ita  
"sacramentum fidei fides est. Nihil  
"est autem aliud credere, quam  
"fidem habere. Ac per hoc cum  
"respondetur parvulus credere, qui  
"fidei nomen non habet affectum, re-  
"spondetur fidem habere propter  
"fidei sacramentum, et convertere  
"se ad Deum propter conversionis  
"sacramentum, quia et ipsa respon-  
"sio ad celebrationem pertinet sa-  
"cramenti. Sicut de ipso baptismo  
"Apostolus, consuevit, inquit, vo-  
"cabimus Christo per baptismum in  
"mortem. Non ait, sepulturam  
"significavimus; sed prorsus ait,  
"consuevit vocamus. Sacramentum  
"ergo tantae rei nonnulli ejusdem rei  
"vocabulo mutupavit.  
"Itaque parvulum, etiam nondum  
"fides illa quae in credendum vo-  
"luntate consistit, jam tandem ip-  
"sius fidei sacramentum fidelem

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Ch. lxxv.

310 *Hypocrites, and much more Infants, do in one sense believe.*

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there is delivered unto them that sacrament, a part of the due celebration whereof consisteth in answering to the articles of faith, because the habit of faith which afterwards doth come with years, is but a farther building up of the same edifice, the first foundation whereof was laid by the sacrament of baptism. For that which there we professed without any understanding, when we afterwards come to acknowledge, do we any thing else but only bring unto ripeness the very seed that was sown before? We are then believers, because *thou seest Agia to be* that which process of time doth make perfect. And till we come to actual belief, the very sacrament of faith is a shield as strong as after this the faith of the sacrament against all contrary infernal powers. Which whosoever doth think impossible, is undoubtedly farther off from Christian belief though he be baptized than are these innocents, which at their baptism albeit they have no conceit or cogitation of faith, are notwithstanding pure and free from all opposite cogitations, whereas the other is not free. If therefore without any fear or scruple we may account them and term them believers only for their outward profession's sake, which inwardly are farther from faith than infants, why not infants much more at the time of their solemn initiation by baptism the sacrament of faith, whereunto they not only conceive nothing opposite, but have also that grace<sup>1</sup> given them

<sup>1</sup> facile. Nam sicut credere respon-  
ditur, ita<sup>2</sup> sic. (ut supra.) "Cum  
autem homo sapere coeperit; non  
illud sacramentum repetet, sed  
intelliget, epusque veritati consona  
etiam voluntate cooptabitur. Hoc  
quandiu non potest, valebit sacra-  
mentum ad ejus salutem adverteas  
contrarias potestates; et tantum  
valebit, ut si ante rationis usum  
ex hac vita emigraverit, per ipsum  
sacramentum, commendante Ec-  
clesiae caritate, ab illa condemna-  
tione, quae per unum hominem  
intravit in mundum, Christiano  
adjutorio liberetur. Hoc qui non  
credit, et fieri non posse arbitra-  
tur, profecto infidelis est, et si  
habeat fidei sacramentum; longe-  
que melior est ille parvulus, qui  
etiam fides nondum habeat in  
cogitatione, non ei tamen obicem  
<sup>2</sup> contrariae cogitationis opponit,  
<sup>3</sup> unde sacramentum ejus salubriter  
percipit.  
<sup>4</sup> Respondi, sicut existimo, qua-  
sitombus tuis, quantum adinet ad  
minus capaces et ad contentiosos,  
non satis; quantum autem ad pa-  
catos et ad intelligentes plus forte  
quam sat est. Nec tibi ad excusa-  
tionem istam obijci firmissimam  
consuetudinem, sed saluberrimam  
consuetudinem reddidi quam potui  
rationem."  
<sup>5</sup> Aug. Epist. 57, [al. 58], c. vi. § 21.  
t. ii. 684.] "Malum mirabilis res  
est quomodo quorundam  
sensum cognoscendum Deum sit  
inhabitorum Deus et quorundam  
cognoscendum non sit. Nec illi  
enim ad templum Dei pertinent  
qui cognoscetes Deum non sicut  
Deum glorificaverunt, et ad tem-



*New Children brought to Baptism may be termed Elect.* 311

which is the first and most effectual cause out of which our belief groweth? BOOK V.  
Ch. lxi. 3.

In sum, the whole Church is a multitude of believers, all honoured with that title, even hypocrites for their profession's sake as well as saints because of their inward sincere persuasion, and infants as being in the first degree of their ghostly motion towards the actual habit of faith; the first sort are faithful in the eye of the world, the second faithful in the sight of God; the last in the ready direct way to become both if all things after be suitable to these their present beginnings<sup>1</sup>. "This," saith St. Augustine, "would not haply content such persons as are incapable or unquiet, but to them which having knowledge are not troublesome it may suffice. Wherein I have not for ease of myself objected against you that custom only than which nothing is more firm, but of a custom most profitable I have done that little which I could to yield you a reasonable cause."

[3.] Were St. Augustine now living there are which would tell him for his better instruction that to say of a child<sup>2</sup> "it is elect" and to say it doth believe are all one, for which cause sith no man is able precisely to affirm the one of any infant in particular, it followeth that *precisely and absolutely* we ought not to say the other.

Which *precise and absolute terms* are needless in this case. We speak of infants as the *rule of piety* alloweth both to speak and think. They that can take to themselves in ordinary talk a charitable kind of liberty to name men of their own sort *God's dear children*, (notwithstanding the large reign of hypocrisy,) should not methinks be so strict and rigorous against the Church for presuming as it doth of a Christian innocent. For when we know how Christ in general hath said that *of such* is the kingdom of heaven<sup>3</sup>, which

<p><sup>1</sup> plium Dei pertinent parvuli sanctificati sacramento Christi, regenerati Spiritu Sancto, qui per matrem nondum possunt cognoscere Deum. Unde quom potuerunt illi nosse nec habere illi potuerunt habere antequam nosse.</p> <p><sup>2</sup> [Ep. 23. al. 98. § 10.]</p> <p><sup>3</sup> T. C. lib. 1. p. 166. [135. 137.]</p> <p><sup>4</sup> If children could have faith, yet</p>	<p><sup>1</sup> they that present the child cannot precisely tell whether that particular child hath faith or no; we are to think charitably and to hope it is one of the Church, but it can be no more precisely said that it hath faith, than it may be said precisely elected."</p> <p><sup>2</sup> [S. Math. xix. 14.]</p>
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Ch. 160.

kingdom is the inheritance of God's elect, and do withal behold how his providence hath called them unto the first beginnings of eternal life, and presented them at the well-spring of new birth wherein original sin is purged, besides which sin there is no hinderance of their salvation known to us, as themselves will grant; hard it were that having so many fair inducements wherupon to ground, we should not be thought to utter at the least a truth as probable and allowable in terming any such particular infant an elect babe<sup>1</sup>, as in presuming the like of others, whose safety nevertheless we are not *absolutely* able to warrant.

[4] If any troubled with these scruples be only for instruction's sake desirous to know yet some farther reason why interrogatories should be ministered to infants in baptism, and be answered unto by others as in their names, they may consider that baptism implieth a covenant or league between God and man, wherein as God doth bestow presently remission of sins and the Holy Ghost, binding also himself to add in process of time what grace soever shall be farther necessary for the attainment of everlasting life; so every baptized soul receiving the same grace at the hands of God tieth likewise itself for ever to the observation of his law, no less than the Jews by circumcision bound themselves to the law of Moses<sup>2</sup>. The law of Christ requiring therefore faith and newness of life in all men by virtue of the covenant which they make in baptism, is it toyish that the Church in baptism exacteth at every man's hands an express profession of faith and an irrevocable promise of obedience by way of solemn stipulation<sup>3</sup>?

<sup>1</sup> 2 John i. [Chr. Letter, p. 26:  
"What warrant have you of present  
"grace in the verie worke wrought  
"of baptism?"]  
Hooker, MS. note: "Warrant  
"sufficient I hope for present grace  
"in the sacrament. As for *in the*  
"very worke wrought, they are not  
"my wordes, but yours. What  
"mean you by this your gloss?  
"Doth it not shew that in my  
"speech there is lesse than you  
"looked for, and therefore to draw  
"is somewhat nearer your own con-  
"struction, you help it with a worde  
"or two, but so much, that one  
"peace will not hold with another.  
"Had you placed *ex opere operato*  
"where you use *in opere operato*,  
"it might have stood you in more  
"stead, and yeat the labour all one.  
"But *in* and *ex* make no great ods,  
"I suppose, in your theological  
"dictionary."]  
<sup>2</sup> Gal. v. 3.  
<sup>3</sup> "Stipulatio est verborum con-  
"ceptio, quibus is qui interrogatur  
"daturum facturumve se quod in-

That infants may contract and covenant with God, the law is plain<sup>1</sup>. Neither is the reason of the law obscure. For sith it tendeth we cannot sufficiently express how much to their own good, and doth no way hurt or endanger them to begin the race of their lives herewith, they are as equity requireth admitted hereunto, and in favour of their tender years, such formal complements of stipulation as being requisite are impossible by themselves in their own persons to be performed, leave is given that they may sufficiently discharge by others<sup>2</sup>. Albeit therefore neither deaf nor dumb men, neither furious persons nor children can receive any civil stipulation, yet this kind of ghostly stipulation they may through his indulgence, who respecting the singular benefit thereof accepteth children brought unto him for that end, entereth into articles of covenant with them, and in tender commiseration granteth, that other men's professions and promises in baptism made for them shall avail no less than if they had been themselves able to have made their own.

[5.] None more fit to undertake this office in their behalf than such as present them unto baptism. A wrong conceit, that none may receive the sacrament of baptism but they whose parents, at the least the one of them, are by the soundness of their religion and by their virtuous demeanour known to be men of God, hath caused some to repel children<sup>3</sup>, who-soever bring them, if their parents be mispersuaded in religion, or for other misdeserts excommunicated; some likewise for that cause to withhold baptism, unless the father, albeit no such exception can justly be taken against him, do notwithstanding make profession of his faith, and avouch the child to be his own<sup>4</sup>. Thus whereas God hath appointed

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Ch. lxiv. 3.

"interrogatus est responderet." l. 5. Sect. 1. E. de Oblig. et Act. [de Verb. Oblig. Dig. lib. 1. v. § 1. p. 166.]  
 "In hac re olim talia verba tradita fuerunt: Spondes? Spondeo. Promittis? Promitto. Fide promittis? Fide promitto. Fide jubes? Fide jubeo. Dabes? Dabo. Facies? Faciam." Inst. de Verb. Oblig. lib. III. tit. 15. [p. 26.]  
 "Gen. xvii. 14.  
 "Accommodat illis mater ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur; ut quoniam quod acri sunt alio peccante praegravatur, sic cum sani fiant alio pro eis confitente salventur." Aug. Sermon. 10. de Verb. Apost. [al. sermon. 176. § 2. t. v. 820.]  
 "T. C. lib. 1. p. 172. [137.]  
 "[Adm. ap. Whigg. Def. 620.  
 "How convenient it were, seeing the children of the faithful only are to be baptized, that the father should and might, if conveniently,

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them ministers of holy things, they make themselves inquisitors of men's persons a great deal farther than need is.

They should consider that God hath ordained baptism in favour of mankind. To restrain favours is an odious thing, to enlarge them acceptable both to God and man. Whereas therefore the civil law gave divers immunities to them which were fathers of three children and had them living, those immunities they held although their children were all dead, if war had consumed them, because it seemed in that case not against reason to repute them by a courteous construction of law as live men<sup>1</sup>, in that the honour of their service done to the commonwealth would remain always. Can it hurt us in exhibiting the graces which God doth bestow on men, or can it prejudice his glory, if the selfsame equity guide and direct our hands?

When God made his covenant with such as had Abraham to their father, was only Abraham's immediate issue, or only his lineal posterity according to the flesh included in that covenant? Were not proselytes as well as Jews always taken for the sons of Abraham? Yea because the very heads of families are fathers in some sort as touching providence and care for the meanest that belong unto them, the servants which Abraham had bought with money were as capable of

"offer and present his child to be baptized, making an open confession of that faith, wherein he would have his child baptized." And p. 619. "If upon necessary occasion the parents be absent, some one of the congregation, knowing the good behaviour and sound faith of the parents, may both make rehearsal of their faith, and also of their faith be sound and agreeable to holy scriptures, desire to be in the same baptized." Upon which Whiggitt asks, "What if the parents be of evil behaviour? . . . what if they be papists or heretics? . . ." T. C. (i. 137.) answers, "If one of the parents be not so, the child is holy by virtue of the covenant, for one of the parents' sakes. If they be both, and yet not obstinate in their sin, whereby the Church hath not proceeded to excommunication, (themselves being yet of the Church,) their child cannot, nor ought not to be refused. If both be papists or condemned heretics . . . and cut off from the Church, their children cannot be received. . ." In the rubric before baptism, in "the Form of Common Prayer used by the English at Geneva," (Pharis, ii. 237.) it is directed that "the father, or in his absence, the godfather, shall rehearse the articles of his faith." Some such regulation was proposed in Convocation, 1592. Strype, An. l. i. 508. <sup>1</sup> Hi enim qui pro Rep. occiderunt in perpetuum per gloriam vivere intelligantur." Instit. lib. i. tit. 25. sect. 1.

circumcision, being newly born, as any natural child that Abraham himself begat.

Be it then that baptism belongeth to none but such as either believe presently, or else being infants are the children of believing parents. In case the Church do bring children to the holy font whose natural parents are either unknown, or known to be such as the church accurseth, but yet forgetteth not in that severity to take compassion upon their offspring, (for it is the Church<sup>1</sup> which doth offer them to baptism by the ministry of presentors,) were it not against both equity and duty to refuse the mother of believers herself, and not to take her in this case for a faithful parent? It is not the virtue of our fathers nor the faith of any other that can give us the true holiness which we have by virtue of our new birth. Yet even through the common faith and spirit of God's Church, (a thing which no quality of parents can prejudice,) I say through the faith of the Church of God undertaking the motherly care of our souls, so far forth we may be and are in our infancy sanctified, as to be thereby made sufficiently capable of baptism, and to be interested in the rites of our new birth for their piety's sake that offer us thereunto.

"It cometh sometime to pass," saith St Augustine<sup>2</sup>, "that the children of bond-slaves are brought to baptism by their

<sup>1</sup> "Offeruntur quippe parvuli ad percipiendam spirituum gratiam non tam ab eis quorum gestantur manibus, quamvis et ab ipsis si et ipsi boni et com. et Boet. M.S. and A.) fideles sint, quam ab universa societate sanctorum atque fidelium." Aug. in Epist. 23. [al. ep. § 4. t. ii. 267.] "Ἀπολύτως ἢ ὑπὸ τῶν τοῦ θεοῦ ἰσχυρισμοῦ καὶ ἡμεῖς τῶν ἐκείνων ἰσχυρισμοῦ καὶ ἡμεῖς τῶν ἐκείνων." Justin. Resp. ad Orthod. [resp. 56.]  
<sup>2</sup> [Aug. Ep. 23. al. ep. § 4. t. ii. 266.] "Illum nolo te fallat, et existimes reatum vinculum ex Adam tractum aliter non posse dirumpi, nisi parvuli ad percipiendam Christi gratiam a parentibus offerantur." Sic enim scribens dicit, ut nunc parvulus fuerunt auctores ad eorum parvum, per fidei parentem identidem justificentur, cum videas mul-

tas non offerri a parentibus, sed etiam a quibuslibet extraneis, sicut a dominis servuli aliquando offeruntur. Et nonnunquam mortuis parentibus suis, parvuli baptizantur, ab eis obiani, qui illis ejusmodi misericordiam præbere potuerunt. Aliquando etiam quis crudeliter parentes exposuerint nutriendos a quibuslibet, nonnunquam a sanctis virginibus colliguntur, et ab eis offeruntur ad baptismum. Quæ certe proprios filios nec habent, nec illos nec habere disponunt; ac per hoc nihil aliud hic fieri videtur, nisi quod in evangelio scriptum est, cum Dominus interrogasset, quis illi a latronibus sauci-gasset, ait et semivivo in via derelicto proximus fuit: responsum est enim, Qui in illum fecit misericordiam."

316 *Why Baptismal Answers are made in the Child's Person.*

BOOK V. " lord; sometime the parents being dead, the friends alive  
 Ch. lxiv. 6. " undertake that office; sometime strangers or virgins con-  
 " secrated unto God which neither have nor can have children  
 " of their own take up infants in the open streets, and so  
 " offer them unto baptism, whom the cruelty of unnatural  
 " parents casteth out and leaveth to the adventure of uncer-  
 " tain pity." As therefore he which did the part of a neighbour  
 was a neighbour to that wounded man whom the parable of  
 the Gospel describeth; so they are fathers, although stran-  
 gers, that bring infants to him which maketh them the sons  
 of God. In the phrase of some kind of men they use to be  
 termed Witnesses, as if they came but to see and testify what  
 is done. It savoureth more of piety to give them their old  
 accustomed name of Fathers and Mothers in God, whereby  
 they are well put in mind what affection they ought to bear  
 towards those innocents, for whose religious education the  
 Church accepteth them as pledges.

[6.] This therefore is their own duty. But because the  
 answer which they make to the usual demands of stipulation  
 proposed in baptism is not their own, the Church doth best to  
 receive it of them in that form which best sheweth whose  
 the act is. That which a guardian doth in the name of his  
 guard or pupil standeth by natural equity forcible for his  
 benefit, though it be done without his knowledge. And  
 shall we judge it a thing unreasonable, or in any respect unfit,  
 that infants by words which others utter should, though  
 unwittingly yet truly and forcibly, bind themselves to that  
 whereby their estate is so assuredly bettered? Herewith  
 Nestorius the heretic was charged<sup>1</sup> as having fallen from his

<sup>1</sup> " Si Ariane aut Sabelliane " res, catholica fide institutus, ca-  
 " hareses assertor esses, et non " tholico baptismate regeneratus sis,  
 " tuo ipsius symbolo tecum uterer, " numquid agere tecum quasi cum  
 " convincerem te tamen testimo- " Ariano aut Sabelliano posuim?  
 " niorum sacrorum auctoritate, . . . " Quod utinam fuisses. Minus do-  
 " quid tandem si sic apud te age- " lerem in malis editum quam de  
 " rem? quid diceret? quid respon- " bonis lapsuam, minus fidem non  
 " deret? enunc obsecro illud, . . . " habitam quam amissam, . . . Non  
 " in eo te baptismum, in eo te renas- " inquam autem, haereticus, non ini-  
 " tum esse? . . . Et vere in negotio- " quum aut grave aliquid postulabo.  
 " quamvis improbo non importuna " Hoc fac in catholica fide editus  
 " defensio, et quae non absurde " quod fueras pro perversitate fac-  
 " causam erroris diceret, si pertinac- " turus." Cassian. (130-131.) de  
 " ciam non sociares errori. Nunc " locum. lib. vi. cap. 5. [in Bibl. Pat.  
 " autem cum in catholica urbe na- " Colon. V. p. 2. 77.]

first profession, and broken the promise which he made to God in the arms of others. Of such as profaned themselves being Christians with irreligious delight in the ensigns of idolatry, heathenish spectacles, shows, and stage plays, Tertullian to strike them the more deep claimeth the promise which they made in baptism<sup>1</sup>. Why were they dumb being thus challenged? Wherefore stood they not up to answer in their own defence, that such professions and promises made in their names were frivolous, that all which others undertook for them was but mockery and profanation? That which no heretic, no wicked liver, no impious despiser of God, no miscreant or malefactor, which had himself been baptized, was ever so desperate as to disgorge in contempt of so fruitfully received customs, is now their voice that restore as they say the ancient purity of religion.

LXV. In baptism many things of very ancient continuance are now quite and clean abolished, for that the virtue and grace of this sacrament had been therewith overshadowed, as fruit with too great abundance of leaves. Notwithstanding to them which think it always imperfect reformation that doth but shear and not flay, our retaining certain of those former rites, especially the *dangerous* sign of the cross, hath seemed almost an impardonable oversight<sup>2</sup>. "The cross," they say, "sith it is but a mere invention of man, should not therefore" at all have been added to the sacrament of baptism. To "sign children's foreheads with a cross, in token that here" after they shall not be ashamed to make profession of the "faith of Christ, is to bring into the Church a new word," whereas there ought to be no Doctor heard in the Church "but our Saviour Christ. That reason which moved the" Fathers to use, should move us not to use, the sign of the "cross. They lived with heathens which had the cross of "Christ in contempt, we with such as adore the cross, and

<sup>1</sup> Tertull. lib. de Spectac. [c. 4. "Crossing and such like pieces of  
" Si ex idololatria universam spec- " Popery, which the Church of God  
" tatorum paraturam cunctare " in the Apostles' time never knew,  
" comiterit, indubitate præjudi- " and therefore not to be used."  
" catum erit, etiam ad spectacula " Id. ibid. 617. " They do supersti-  
" pertinere renunciations nostre " timely and wickedly institute a  
" testimonium in lavacro, quæ dia- " new Sacrament, which is proper  
" bolo et pompæ et angelis ejus " to Christ only, marking the child  
" sine mancipatio, scilicet per idolo- " in the forehead with a cross, in  
" latrum." " token that he shall not be ashamed  
<sup>2</sup> [Adm. ap. Whigg. Def. 607. " to confess the Faith of Christ.]"

BOOK V. "therefore we ought to abandon it even as in like consideration Ezechias did of old the brazen serpent!"

[2.] These are the causes of displeasure conceived against the cross, a ceremony the use whereof hath been profitable although we observe it not as the ordinance of God but of man. For, saith Tertullian, "if of this and the like customs thou shouldst require some commandment to be shewed thee out of Scriptures, there is none found." What reason there is to justify tradition, use or custom in this behalf, "either thou mayest thyself perceive, or else learn of some other that doth." Lest therefore the name of tradition should be offensive to any, considering how far by some it hath been and is abused, we mean by traditions, ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them. So that traditions ecclesiastical are not rudely and in gross to be shaken off, because the inventors of them were men.

[3.] Such as say they allow no invention of man to be

<sup>1</sup> [Abridged from T. C. i. 135, 136. al. 170, 171. Bea, Egist. 13. Tract. Theol. iii. 220. "Signi crucis ut olim aliquis fuerit usus, ex eo tamen esse et quidem adhuc adeo recentem superstitionem maxime execrabilem, certum est, ut rectissime fœlicis arbitramur, qui semel istum ritum ex ecclesiis expulerunt; cupis etiam non videmus que sit utilitas." Comp. Str. Grind. 112.]

<sup>2</sup> Tertull. de Coron. Militis, [c. 4. "Ad omnem progressum alique promotum, ad emnem aditum et exitum, ad vestitum, ad calcationem, ad lavacra, ad memas, ad lumina, ad cubilia, ad sedilia, quecumque nos conversatio exercet, fontem crucis signaculo terminas. Harum et aliarum ejusmodi disciplinarum si legem expostules scripturarum, nullam invenies: traditio tibi prestatendur auctrix,

<sup>3</sup> Simon Goulart, b. at Seville 1543, succeeded Bea, 1602, as president of the Synod of Geneva; d. 1648: a laborious writer and editor. *Biog. Univ.* (1807).

"consuetudo confirmatrix, et fides observatrix. Rationem traditionis, consuetudinis, fidei, patrocinatarum aut ipse perspicies aut ab aliquo qui prospereit discas."]

<sup>4</sup> "Traditiones non scriptas si doctrinam respiciant cum doctrina scripta convenire debere dicimus. Quod ad rituales et ecclesiasticas attinet, ordinis et edificationis ecclesiarum in his semper habenda ratio est; inutiles autem et noxiæ, nempe ineptas et superstitionosas, patriis suis relinquamus." Goulart. *Genev. Annot. in Ep. Cypri.* 74.

<sup>5</sup> T. C. lib. i. p. 171. [136.]

"They should not have been so bold as to have brought it into the holy Sacrament of Baptism, and so mingle the ceremonies and inventions of men with the sacraments and institutions of God."



mingled with the outward administration of sacraments, and under that pretence condemn our using the sign of the cross, have belike some special dispensation themselves to violate their own rules. For neither can they indeed decently nor do they ever baptize any without manifest breach of this their profound axiom, that "men's inventions should not be mingled with sacraments and institutions of God." They seem to like very well in baptism the custom of godfathers, "because so generally all churches have received it!" Which custom being of God no more instituted than the other, (howsoever they pretend the other hurtful and this profitable,) it followeth that even in their own opinion, if their words do shew their minds, there is no necessity of stripping sacraments out of all such attire of ceremonies as man's wisdom hath at any time clothed them withal, and consequently that either they must reform their speech as over general, or else condemn their own practice as unlawful.

[4.] Ceremonies have more in weight than in sight, they work by commonness of use much, although in the several acts of their usage we scarcely discern any good they do. And because the use which they have for the most part is not perfectly understood, superstition is apt to impute unto them greater virtue than indeed they have. For prevention whereof when we use this ceremony we always plainly express the end whereunto it serveth, namely, for a sign of remembrance to put us in mind of our duty.

But by this mean they say<sup>3</sup> we make it a great deal worse.

<sup>3</sup> T. C. lib. i. p. 170. [137.] "have authority to make ceremonies, (so they be according to the rules before recited. . .) I could for all that never yet learn that it hath power to give new significations, as it were to institute new sacraments. . . And therefore although the surplice have a black spot when it is whitest, yet it is not so black as you make it with your white significations; nor the cause so evil, as you defend it." Id. iii. 227. "Although the ceremony of crossing were convenient, yet to raise a doctrine of it is unlawful: forasmuch as it is not enough to teach the truth unless it be truly taught, and that

T. C. lib. i. p. 171. [136.] "The profitable signification of the cross maketh the thing a great deal worse, and bringeth in a new word into the Church, whereas there ought to be no Doctor heard in the Church but only our Saviour Christ. For although it be the word of God that we should not be ashamed of the cross of Christ, yet it is not the word of God that we should be kept in remembrance of that by two lines drawn across one over another in the child's forehead." [In i. 80. al. 59, the same argument is employed against the surplice. "Although the Church

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For why? Seeing God hath no where commanded to draw two lines in token of the duty which we owe to Christ, our practice with this exposition publisheth a new *gospel*, and causeth another *word* to have place in the Church of Christ, where no voice ought to be heard but his.

By which good reason the authors of those grave Admonitions to the Parliament are well holpen up, which held that "sitting" at communions "betokeneth rest and full accomplishment of legal ceremonies in our Saviour Christ<sup>1</sup>." For although it be the word of God that such ceremonies are expired, yet seeing it is not the word of God that men to signify so much should sit at the table of our Lord, these have their doom as well as others, "Guilty of a new-devised *gospel* in the Church of Christ<sup>2</sup>."

[5.] Which strange imagination is begotten of a special dislike they have to hear that ceremonies now in use should be thought significant, whereas in truth such as are not significant must needs be vain. Ceremonies destitute of signification are no better than the idle gestures of men whose broken wits are not masters of that they do. For if we look but into secular and civil complements, what other cause can there possibly be given why to omit them where of course they are looked for, (for<sup>3</sup> where they are not so due to use them, bringeth men's secret intents oftentimes into great jealousy,) I would know I say what reason we are able to yield why things so light in their own nature should weigh in the opinions of men so much, saving only in regard of that which they use to signify or betoken?

Doth not our Lord Jesus Christ himself impute the omis-

"is only out of the word of God.  
"Now let him shew a word of God,  
"that two lines laid crosswise sig-  
"nifieth that we should not be  
"ashamed of the passion or cross  
"of Christ."<sup>1</sup>

<sup>1</sup> [See hereafter, c. lxxviii. 3.  
They had omitted this opinion in  
their second edition. Whigg. Answ.  
309.]

<sup>2</sup> [So Whiggitt, Answ. 244. "It  
"been used in the primitive Church,  
"and may be so still, without either  
"superstition or wickedness. Nei-

"ther doth it any more make a  
"sacrament, because it is in token  
"that hereafter he shall not be  
"ashamed to confess Christ cruci-  
"fied, than your sitting doth at the  
"communion in token of rest, that  
"is a full finishing through Christ  
"of the ceremonial law." See also  
Def. 618, and T. C. iii. 227.]

<sup>3</sup> [The original edition has "looked  
"for, or," but in the list of errata at  
the end "for" is directed to be  
substituted instead of "or." The  
present editor has ventured to insert  
the marks of a parenthesis.]

sion of some courteous ceremonies even in domestical entertainment to a colder degree of loving affection, and take the contrary in better part, not so much respecting what was less done as what was signified less by the one than by the other? For to that very end he referreth in part those gracious expostulations<sup>1</sup>. "Simon, seest thou this woman? Since I entered into thine house thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head; thou gavest me no kiss, but this woman since the time I came in, hath not ceased to kiss my feet; mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment."

Wherefore as the usual dumb ceremonies of common life are in request or dislike according to that they import, even so religion having likewise her silent rites, the chiefest rule whereby to judge of their quality is that which they mean or betoken. For if they signify good things, (as somewhat they must of necessity signify, because it is of their very nature to be signs of intimation, presenting both themselves unto outward sense and besides themselves some other thing to the understanding of beholders,) unless they be either greatly mischosen to signify the same, or else applied where that which they signify agreeth not, there is no cause of exception against them as against evil and unlawful ceremonies, much less of excepting against them only in that they are not without sense.

And if every religious ceremony which hath been invented of men to signify any thing that God himself alloweth were the publication of another gospel in the Church of Christ, seeing that no Christian church in the world is or can be without continual use of some ceremonies which men have instituted, and that to signify good things, (unless they be vain and frivolous ceremonies,) it would follow that the world hath no Christian church which doth not daily proclaim new gospels, a sequel the manifest absurdity whereof argueth the rawness of that supposal out of which it groweth.

[6.] Now the cause<sup>3</sup> why antiquity did the more *in actions*

<sup>1</sup> Luke vii. 44-46.      "ecclesiastical stories that the heathen  
<sup>2</sup> T. C. lib. 4. p. 170. [136.] "It is      "did object to Christians in times  
"known to all that have read the ec-      "past in reproach that the God  
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of common life honour the ceremony of the cross might be for that they lived with infidels. But that which they did in the sacrament of baptism was for the selfsame good of believers which is thereby intended still. The Cross is for us an admonition no less necessary than for them to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world.

Shame is a kind of fear to incur disgrace and ignominy. Now whereas some things are worthy of reproach, some things ignominious only through a false opinion which men have conceived of them, nature that generally feareth opprobrious reprehension must by reason and religion be taught what it should be ashamed of and what not<sup>1</sup>. But be we never so well instructed what our duty is in this behalf, without some present admonition at the very instant of practice, what we know is many times not called to mind till that be done whereupon our just confusion ensueth. To supply the absence of such as that way might do us good when they see us in danger of sliding, there are judicious and wise men which think we may greatly relieve ourselves by a bare imagined presence of some, whose authority we fear and would be loth

<sup>1</sup> which they believed of was hanged  
<sup>2</sup> upon a cross. And they thought  
<sup>3</sup> good to testify that they were not  
<sup>4</sup> ashamed therefore of the Son of  
<sup>5</sup> God, by the often using of the  
<sup>6</sup> sign of the cross. Which care-  
<sup>7</sup> fulness and good mind to keep  
<sup>8</sup> amongst them an open profession  
<sup>9</sup> of Christ crucified, although it be  
<sup>10</sup> to be commended, yet is not this  
<sup>11</sup> means so. For they might other-  
<sup>12</sup> wise have kept it and with less  
<sup>13</sup> danger than by this use of cross-  
<sup>14</sup> ing. And as it was brought in  
<sup>15</sup> upon no good grounds, so the Lord  
<sup>16</sup> left a mark of his curse of it, and  
<sup>17</sup> whereby it might be perceived to  
<sup>18</sup> come out of the forge of man's  
<sup>19</sup> brain, in that it began forthwith  
<sup>20</sup> while it was yet in the swaddling  
<sup>21</sup> cloths to be superstitiously abused.  
<sup>22</sup> The Christians had such a super-  
<sup>23</sup> stition in it that they would do  
<sup>24</sup> nothing without crossing. But  
<sup>25</sup> if it were granted that upon this  
<sup>26</sup> consideration which I have be-  
<sup>27</sup> fore mentioned, the ancient Christ-  
<sup>28</sup> ians did well, yet it followeth not  
<sup>29</sup> that we should so do. For we  
<sup>30</sup> live not amongst those nations  
<sup>31</sup> which do cast us in the teeth or  
<sup>32</sup> reproach us with the cross of  
<sup>33</sup> Christ. Now that we live amongst  
<sup>34</sup> pagans that do not esteem the  
<sup>35</sup> cross of Christ, but which esteems  
<sup>36</sup> more of the wooden cross than of  
<sup>37</sup> the true cross which is his suffer-  
<sup>38</sup> ings, we ought now to do clean  
<sup>39</sup> contrariwise to the old Christ-  
<sup>40</sup> ians, and abolish all use of these  
<sup>41</sup> crosses. For contrary diseases  
<sup>42</sup> must have contrary remedies. If  
<sup>43</sup> therefore the old Christians to  
<sup>44</sup> deliver the cross of Christ from  
<sup>45</sup> contempt did often use the cross,  
<sup>46</sup> the Christians now to take away  
<sup>47</sup> the superstitious estimation of it  
<sup>48</sup> ought to take away the use of it.  
<sup>49</sup> Ephes. v. 12 ; Rom. vi. 21.

to offend, if indeed they were present with us<sup>1</sup>. "Wit-  
nesses at hand are a bridle unto many offences. Let the  
"mind have always some whom it feareth, some whose  
"authority may keep even secret thoughts under awe. Take  
"Cato, or if he be too harsh and rugged, choose some other  
"of a softer mettle, whose gravity of life and speech thou  
"lovest, his mind and countenance carry with thee, set him  
"always before thine eyes either as a watch or as a pattern.  
"That which is crooked we cannot straighten but by some  
"such level."

If men of so good experience and insight in the maims of  
our weak flesh, have thought these fancied remembrances  
available to awaken shamefacedness, that so the boldness of  
sin may be stayed ere it look abroad, surely the wisdom of the  
Church of Christ which hath to that use converted the cere-  
mony of the cross in baptism it is no Christian man's part to  
despise, especially seeing that by this mean where nature doth  
earnestly implore aid, religion yieldeth her that ready assist-  
ance than which there can be no help more forcible serving  
only to relieve memory, and to bring to our cogitation that  
which should most make ashamed of sin.

[7] The mind while we are in this present life, whether  
it contemplate<sup>2</sup>, meditate, deliberate, or howsoever exercise  
itself, worketh nothing without continual recourse unto ima-  
gination, the only storehouse of wit and peculiar chair of  
memory. On this anvil it ceaseth not day and night to strike,  
by means whereof as the pulse declareth how the heart doth  
work, so the very thoughts<sup>3</sup> and cogitations of man's mind be  
they good or bad do no where sooner bewray themselves, than

<sup>1</sup> Sen. Epist. lib. i. Ep. 11.      <sup>2</sup> Τὸ νοεῖν ἢ φαντασίαν τοῦ ἑ αὐτοῦ  
[<sup>1</sup>] Magna pars peccatorum tollitur,      ἀπὸ φαντασίας. Arist. de Anim.  
"si peccata testa adonata. Ali-      lib. i. cap. 2. [§ 12.] "Ἢ μὲν αἰσθη-  
"quem habeat animus, quem vere-      τικῆ φαντασία καὶ ἐν τοῖς ἀδύνατοις  
"atur, cuius auctoritate etiam se-      ἴσους ἰσάδην ἢ δὲ ἀσθενεῖς ἐν  
"cretum suum sanctus faciat. . . .      τοῖς ὑποκειμένοις. lib. iii. cap. 11.  
"Elige itaque Catonem: si hic      [§ 13.] Τὰ μὲν αὐτῶ τοῦ νοεῖν  
"videtur tibi nimis rigidus, elige      ἐν τοῖς φαντασίαις τοῖς, καὶ δεῖ ἐν  
"remissioris animi virum, Laelium:      ἀσθενῶσι ἀποστῆναι αὐτῶ τοῦ νοεῖν καὶ  
"elige eum, cuius tibi placuit et      φαντασίας, καὶ ἐνίοτε ἐπὶ ἀσθενεῖσι δε-  
"vita et oratio, et ipsius animum      ἴσους τοῖς τοῖς φαντασίαις δ, κενε-  
"ante te ferens et volvens, illum      τας. lib. iii. cap. 2. [§ 6.]  
"semper tibi ostende, vel custodem      <sup>3</sup> "Frons hominis tristitia, hila-  
"vel exemplum. . . . Nisi ad regu-      ritatis, clementia, severitatis in-  
"lam, prava non corriges."      dex est." Plin. lib. xi. [c. 37.]

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through the crevices of that wall wherewith nature hath compassed the cells and closets of fancy. In the forehead nothing more plain to be seen than the fear of contumely and disgrace. For which cause the Scripture (as with great probability it may be thought) describeth them<sup>1</sup> marked of God in the forehead, whom his mercy hath undertaken to keep from final confusion and shame. Not that God doth set any corporal mark on his chosen, but to note that he giveth his elect security of preservation from reproach, the fear whereof doth use to shew itself in that part<sup>2</sup>. Shall I say, that the sign of the Cross (as we use it) is in some sort a mean to work our preservation from reproach<sup>3</sup>? Surely the mind which as yet hath not hardened itself in sin is seldom provoked thereunto in any gross and grievous manner, but nature's secret suggestion objecteth against it ignominy as a bar. Which conceit being entered into that palace of man's fancy, the gates whereof hath imprinted in them that holy sign which bringeth forthwith to mind whatsoever Christ hath wrought and we vowed against sin, it cometh hereby to pass that Christian men never want a most effectual though a silent teacher to avoid whatsoever may deservedly procure shame. So that in things which we should be ashamed of, we are by the Cross admonished faithfully of our duty at the very moment when admonition doth most need.

[8.] Other things there are which deserve honour and yet do purchase many times our disgrace in this present world, as of old the very truth of religion itself, till God by his own outstretched arm made the glory thereof to shine over all the earth. Whereupon St. Cyprian exhorting to martyrdom in times of heathenish persecution and cruelty, thought it not vain to allege unto them with other arguments the very ceremony of that Cross whereof we speak<sup>4</sup>. Never let that

<sup>1</sup> Ezek. ix. 4; Apoc. vii. 3; ix. 4.  
<sup>2</sup> Ἐπιφάνεια τῆς οὐρανοῦ ἀποκάλυψης.  
 Arist. Eth. iv. c. 9.  
<sup>3</sup> Caro signatur ut et anima.  
 Tertull. de Resur. Carn. [c. 8].  
<sup>4</sup> Cypri. Epist. 56. [al. 58. c. 6. = 9.]  
 ad Thibartianon. [l. ii. 125. \*Acci-  
 piamus quoque ad tegumentum  
 capitis galeam salutarem, ut mu-  
 niatur aures, ne audiant edicta  
 = frailla; muniantur oculi, ne vide-  
 = ant detestanda simulacra; memo-  
 = rar frons ut signum Dei incolumis  
 = servetur; muniantur os, ut Domi-  
 = num suum Christum victoris lingua  
 = fateatur. Armemus et dextram  
 = gladio spirituali, ut sacrificia funesta  
 = fortiter repugnet, et eucharistie  
 = memor, que Domini corpus ac-

and appealed to accordingly by St. Cyprian. 325

hand offer sacrifice to idols which hath already received the Body of our Saviour Christ, and shall hereafter the crown of his glory; "Arm your foreheads" unto all boldness, that "the Sign of God" may be kept safe.

Again, when it pleased God that the fury of their enemies being bridled the Church had some little rest and quietness, (if so small a liberty but only to breathe between troubles may be termed quietness and rest,) to such as fell not away from Christ through former persecutions, he giveth due and deserved praise in the selfsame manner. "You that were ready to endure imprisonment, and were resolute to suffer death; you that have courageously withstood the world, ye have made yourselves both a glorious spectacle for God to behold, and a worthy example for the rest of your brethren to follow. Those mouths which had sanctified themselves with food coming down from heaven loathed after Christ's own Body and Blood to taste the poisoned and contagious scraps of idols; those foreheads which the sign of God had purified kept themselves to be crowned by him, the touch of the garlands of Satan they abhorred!" Thus was the memory of that sign which they had in baptism a kind of bar or prevention to keep them even from apostasy, whereinto the frailty of flesh and blood overmuch fearing to endure shame, might peradventure the more easily otherwise have drawn them.

[9.] We have not now through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous contumelies every where offered to the name of Christ, by such as professed themselves infidels and unbelievers. Howbeit, unless we be strangers to the age wherein we live, or else in some partial respect dissemblers

"cepit, ipsum complectatur, postea  
"a Domino summa premium cor-  
"lestiam coronarum."]  
"Cypri. de Laps. [c. 2. l. 1. 121.  
"Parati ad patientiam carceris, sa-  
"manti ad tolerantiam mortis, repug-  
"natis fortiter saeculo, spectaculum  
"gloriosum praebuistis Deo, secu-  
"ris fratribus fuistis exemplo. . . .  
"Sanctificata ora caelestibus cibis,  
"post corpus et sanguinem Domini,  
"profana contagia et idolorum reli-

"quias respuerunt. . . . *Frens cum*  
"*signo Dei pura diaboli coronam*  
"*ferre non potuit, coronam se Domini*  
"*respuerunt.*"

"Erat enim supplices corona-  
"rij" ("coronati" . . . Oehler. v. not.)

Tertull. lib. de Coron. Mil. [c. 7.]

In the service of idols, the doors of

their temples, the sacrifices, the

altars, the priests and the supplicants

that were present wore garlands.

326 *The Sign of the Cross, a Support under Contempt:*

BOOK V. of that we hourly both hear and see, there is not the simplest  
 Ch. lxx. 11. of us but knoweth with what disdain and scorn Christ is  
 honoured far and wide. Is there any burden in the world  
 more heavy to bear than contempt? Is there any contempt  
 that grieveth as theirs doth, whose quality no way making them  
 less worthy than others are of reputation, only the service  
 which they do to Christ in the daily exercise of religion tread-  
 eth them down? Doth any contumely which we sustain for  
 religion's sake pierce so deeply as that which would seem  
 even of mere conscience religiously spiteful? When they  
 that honour God are despised; when the chiefest service of  
 honour that man can do unto him, is the cause why they  
 are despised; when they which pretend to honour him and  
 that with greatest sincerity, do with more than heathenish  
 petulancy trample under foot almost whatsoever either we  
 or the whole Church of God by the space of so many ages  
 have been accustomed unto, for the comelier and better  
 exercise of our religion according to the soundest rules that  
 wisdom directed by the word of God, and by long experience  
 confirmed, hath been able with common advice, with much  
 deliberation and exceeding great diligence, to comprehend;  
 when no man fighting under Christ's banner can be always  
 exempted from seeing or sustaining those indignities, the  
 sting whereof not to feel, or feeling, not to be moved thereat,  
 is a thing impossible to flesh and blood; if this be any object  
 for patience to work on, the strictest bond that thereunto  
 tieth us is our vowed obedience to Christ; the solemnest  
 vow that we ever made to obey Christ and to suffer will-  
 ingly all reproaches for his sake was made in baptism; and  
 amongst other memorials to keep us mindful of that vow  
 we cannot think that the sign which our new baptized  
 foreheads did there receive is either unfit or unforcible,  
 the reasons hitherto alleged being weighed with indifferent  
 balance.

[10.] It is not (you will say) the cross in our foreheads,  
 but in our hearts the faith of Christ that armeth us with  
 patience, constancy, and courage. Which as we grant to be  
 most true, so neither dare we despise no not the meanest  
 helps that serve though it be but in the very lowest degree of  
 furtherance towards the highest services that God doth require



not to be despised, though but an outward Help. 327

at our hands. And if any man deny that such ceremonies are available at the least as memorials of duty, or do think that himself hath no need to be so put in mind what our duties are, it is but reasonable that in the one the public experience of the world overweigh some few men's persuasion, and in the other the rare perfection of a few condescend unto common imbecility.

[11.] Seeing therefore that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly is the general duty of all men professing Christianity; seeing also that our weakness while we are in this present world doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible where either too weak or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony<sup>1</sup>, and not to think it superfluous that Christ hath his mark applied<sup>2</sup> unto that part where bashfulness appeareth, in token that they which are Christians should be at no time ashamed of his ignominy.

But to prevent some inconveniences which might ensue if the over ordinary use thereof (as it fareth with such rites when they are too common) should cause it to be of less observation or regard where it most availeth, we neither omit it in that place, nor altogether make it so vulgar as the custom heretofore hath been: although to condemn the whole Church of God when it most flourished in zeal and piety, to mark that age with the brand of error and superstition only because they had this ceremony more in use than we now think needful, boldly to affirm that this their practice grew so soon through a fearful malediction of God upon the ceremony of

BOOK V.  
Ch. lxx. vii.

<sup>1</sup> Έρωε δι' άγασθς αλ τή φηλα-  
σταδρ τήρ ποσής αλ τή δεσποδκή  
τά ποσής αλ τή αατορική τήρ άσπ-  
ρηρ αλ τή φήσρησέ. Arist. Rhet.  
lib. i. cap. 6.

<sup>2</sup> fronte maculatus est, ex parte cir-  
citer notatus offensus Domino, ubi  
"signatur qui Dominum prome-  
"rentur." Cyr. de Uniq. Eccles.  
cap. 10. [c. 18.] l. 116.

<sup>3</sup> Oñas Rex lepræ varietate in

BOOK V. the cross, as if we knew that his purpose was thereby to make  
 Ch. lxx. 16. it manifest in all men's eyes how execrable those things are  
 19. in his sight which have proceeded from human invention, is  
 as we take it a censure of greater zeal than knowledge. Men  
 whose judgments in these cases are grown more moderate,  
 although they retain not as we do the use of this ceremony,  
 perceive notwithstanding very well such censures to be out  
 of square, and do therefore not only acquit the Fathers from  
 superstition therein<sup>1</sup>, but also think it sufficient to answer in  
 excuse of themselves, "This ceremony which was but a thing  
 "indifferent even of old we judge not at this day a matter  
 "necessary for all Christian men to observe."

[12.] As for their last upshot of all towards this mark, they  
 are of opinion that if the ancient Christians to deliver the  
 Cross of Christ from contempt did well and with good con-  
 sideration use often the sign of the cross, in testimony of their  
 faith and profession before infidels which upbraided them with  
 Christ's sufferings, now that we live with such as contrariwise  
 adore the sign of the cross, (because contrary diseases should  
 always have contrary remedies,) we ought to take away all  
 use thereof. In which conceit they both ways greatly seduce  
 themselves, first for that they imagine the Fathers to have  
 had no use of the cross but with reference unto infidels,  
 which mispersuasion we have before discovered at large; and  
 secondly by reason that they think there is not any other  
 way besides universal extirpation to reform superstitious  
 abuses of the cross. Wherein because there are that stand  
 very much upon the example of Ezechias<sup>2</sup>, as if his *breaking  
 to pieces that serpent of brass*<sup>3</sup> whereunto the children of  
 Israel had *burnt incense*, did enforce the utter abolition of  
 this ceremony, the fact of that virtuous prince is by so much  
 the more attentively to be considered.

[13.] Our lives in this world are partly guided by rules,

<sup>1</sup> Goulart. Annot. in Cypri. lib. ad Demetr. cap. 19. "Quamvis  
 "veteres Christiani externo signo  
 "crucis usi sunt, id tamen facti sine  
 "superstitione, et doctrina de Christi  
 "merito ab errore qui postea irrep-  
 "sit pijs servavit intumes." <sup>2</sup> Idem. Annot. in Cypri. Epist. 56. cap. 7.  
<sup>3</sup> 2 Kings xviii. 3. 4. "If these  
 "[T. C. 1. 66. ad. 31. "were no harm in it," (the apparel)  
 "and that it were also profitable,  
 "yet forasmuch as it is not com-  
 "manded of God expressly, but a  
 "thing (as you say) indifferent,  
 "and notwithstanding is cause of  
 "so many incommunities, and so



and partly directed by examples. To conclude out of general rules and axioms by discourse of wit our duties in every particular action, is both troublesome and many times so full of difficulty that it maketh deliberations hard and tedious to the wisest men. Whereupon we naturally all incline to observe examples, to mark what others have done before us, and in favour of our own ease rather to follow them than to enter into new consultation, if in regard of their virtue and wisdom we may but probably think they have waded without error. So that the willingness of men to be led by example of others both discovereth and helpeth the imbecility of our judgment. Because it doth the one, therefore insolent and proud wits would always seem to be their own guides; and because it doth the other, we see how hardly the vulgar sort is drawn unto any thing for which there are not as well examples as reasons alleged. Reasons proving that which is more particular by things more general and farther from sense are with the simpler sort of men less trusted, for that they doubt of their own judgment in those things; but of examples which prove unto them one doubtful particular by another more familiarly and sensibly known, they easily perceive in themselves some better ability to judge. The force of examples therefore is great, when in matter of action being doubtful what to do we are informed what others have commendably done whose deliberations were like.

[14.] But whosoever doth persuade by example must as well respect the fitness as the goodness of that he allegeth. To Ezechias God himself in this fact giveth testimony of well doing. So that nothing is here questionable but only whether the example alleged be pertinent, pregnant, and strong.

The serpent spoken of was first erected for the extraordinary and *miraculous cure* of the Israelites in the desert. This use having presently an end when the cause for which God

"abused . . . it ought to be sufficient  
 "reason to abolish them: seeing  
 "that the brazen serpent, which was  
 "instituted of the Lord himself, and  
 "contained a profitable remem-  
 "brance of the wonderful benefit of  
 "God towards his people, was beaten  
 "to powder, when as it began to be  
 "an occasion of falling to the chil-

"dren of Israel" Whitg. Def. 294.  
 "Do you think that any man doth  
 "worship the apparel, as the Israel-  
 "ites did worship the serpent?" T.  
 C. iii. 261. "Although no man wor-  
 "ship the apparel by falling down  
 "before it, yet he may have a dam-  
 "nable opinion of it, and as hard to  
 "be pulled out as the other."

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330 *Principle on which the brazen Serpent was adored:*

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 ordained it was once removed, the thing itself they notwithstanding kept for a monument of God's mercy, as in like consideration they did the pot of manna, the rod of Aaron, and the sword which David took from Goliath. In process of time they made of a monument of divine power a plain idol, they burnt incense before it contrary to the law of God, and did it the services of honour due unto God only. Which gross and grievous abuse continued till Ezechias restoring the purity of sound religion, destroyed utterly that which had been so long and so generally a snare unto them.

It is not amiss which the canon law hereupon concludeth, namely<sup>1</sup> that "if our predecessors have done some things " which at that time might be without fault, and afterward be " turned to error and superstition, we are taught by Ezechias " breaking the brazen serpent that posterity may destroy " them without any delay and with great authority." But may it be simply and without exception hereby gathered, that posterity " is bound to destroy " whatsoever hath been either at the first invented, or but afterwards turned to like superstition and error? No, it cannot be.

The serpent therefore and the sign of the cross, although seeming equal in this point, that superstition hath abused both, yet being herein also unequal, that neither they have been both subject to the like degree of abuse, nor were in hardness of redress alike, it may be that even as the one for abuse was religiously taken away, so now, when religion hath taken away abuse from the other, we should by utter abolition thereof deserve hardly his commendation whose example there is offered us no such necessary cause to follow.

[15.] For by the words of Ezechias in terming the serpent but " a lump of brass<sup>2</sup>," to shew that the best thing in it now was the metal or matter whereof it consisted, we may probably conjecture, that the people whose error is therein controlled had the selfsame opinion of it which the heathens had of

<sup>1</sup> [Decr. 1.] Dist. 63. (§ 28.) cap. " sine culpa, et postea vertuntur in Quia. [Quia Sancta." Corp. Jur. " errorem et superstitionem, sine Can. 75. " Per hoc magna auctori- " tate aliqua, et cum magna " tas ista est habenda in Ecclesia, ut " auctoritate, a posteris destru- " si nonnulli ex predecessoribus et " antur." " magoribus nostris fecerunt aliqua. <sup>2</sup> [Crot. in loc. " Q. d. .Es est, " que illo tempore potuerunt esse " preterea nihil.]

idols; they thought that the power of Deity was with it, and when they saw it dissolved haply they might to comfort themselves imagine as Olympius the sophister did beholding the dissipation of idols<sup>1</sup>. "Shapes and counterfeits they were, fashioned of matter subject unto corruption, therefore to grind them to dust was easy, but those celestial powers which dwelt and resided in them are ascended into heaven."

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Some difference there is between these opinions of palpable idolatry and that which the schools in speculation have bolted out concerning the cross. Notwithstanding forasmuch as the church of Rome hath hitherto practised and doth profess the same adoration to the sign of the cross and neither less nor other than is due unto Christ himself, howsoever they varnish and qualify their sentence, pretending that the cross, which to outward sense presenteth visibly itself alone, is not by them apprehended alone, but hath in their secret surmise or conceit a reference to the person of our Lord Jesus Christ, so that the honour which they jointly do to both respecteth principally his person, and the cross but only for his person's sake, the people not accustomed to trouble their wits with so nice and subtle differences in the exercise of religion are apparently no less ensnared by adoring the cross, than the Jews by burning incense to the brazen serpent.

It is by Thomas ingeniously granted<sup>2</sup>, that because unto reasonable creatures a kind of reverence is due for the excellency which is in them and whereby they resemble God, therefore if reasonable creatures, angels or men, should receive at our hands holy and divine honour as the sign of the cross

<sup>1</sup> Soom. lib. vii. cap. 15. [Ὁ λήθητις τις ἐν φαινομένῳ σχῆματι, σπουδὴ αἰετῆ, καὶ πείθει γρηγορῶς μὴ φαίνεται εἰς κενόν, ἀλλ' εἰ δὴ ἴσῃς ἰσὶν αἰετῶν ἀνθρώπων καθαρῶν καὶ ἐν εὐαγγελίῳ ἀφαιρούμενοι ἔργῳ, συνεβόησαν μὴ εἰς κενόν τῆς εὐφροσύνης, ὅπως φησὶ καὶ ἰδεόμενα λέγει εἰς τὰ ἀρχαῖα, καὶ δὴ τὸ αὐτὸ ἀφομοιωθῆναι ἑαυτοῦ ἑαυτοῦ δὲ νου ἐκείνου αἰετῆς, καὶ εἰς εἰκόνας θεοῦ κτλ. This happened at Alexandria in the reign of Valentinian and Theodosius.]

<sup>2</sup> Tho. p. iii. q. 25. art. 3. Resp. ad tert. [l. xii. q8. "Creaturae rationali debetur reverentia propter seipsam; et ideo si creaturae rationali, in qua est imago Dei, exhiberetur adoratio latrae, posset esse erroris occasio, ut scilicet imago adorantis sisteret in homine, in quantum est res quaedam, et non referretur in Deum cujus est imago: quod non potest contingere de imagine sculpta, vel picta in materia sensibili.]

BOOK V. doth at theirs, to pretend that we honour not them alone but  
 Ch. lxx. 16. we honour God with them would not serve the turn, neither  
 would this be able to prevent the error of men, or cause them  
 always to respect God in their adorations, and not to finish  
 their intents in the object next before them. But unto this  
 he addeth, that no such error can grow by adoring in that  
 sort a dead image, which every man knoweth to be void of  
 excellency in itself, and therefore will easily conceive that the  
 honour done unto it hath an higher reference.

Howbeit, seeing that we have by over-true experience been  
 taught how often, especially in these cases, the light even of  
 common understanding faileth, surely their usual adoration of  
 the cross is not hereby freed. For in actions of this kind  
 we are more to respect what the greatest part of men is  
 commonly prone to conceive, than what some few men's wits  
 may devise in construction of their own particular meanings.  
 Plain it is, that a false opinion of some personal divine excel-  
 lency to be in those things which either nature or art hath  
 framed causeth always religious adoration. And as plain  
 that the like adoration applied unto things sensible argueth  
 to vulgar capacities, yea leaveth impented in them the very  
 same opinion of Deity from whence all idolatrous worship  
 groweth. Yea the meaner and baser a thing worshipped is  
 in itself, the more they incline to think that every man which  
 doth adore it, knoweth there is in it or with it a presence of  
 divine power.

[16.] Be it therefore true that crosses purposely framed or  
 used for receipt of divine honour be even as scandalous as the  
 brazen serpent itself, where they are in such sort adored.  
 Should we hereupon think ourselves in the sight of God and  
 in conscience charged to abolish utterly the very *ceremony*  
 of the cross, neither meant at the first, nor now converted unto  
 any such offensive purpose? Did the Jews which could never  
 be persuaded to admit in the city of Jerusalem<sup>1</sup> that image  
 of Cæsar which the Romans were accustomed<sup>2</sup> to adore,

<sup>1</sup> Joseph. Antiq. lib. xvii. cap. 8. ried with them in all their armies,  
 [c. 6. § 2. ed. Huds.] et lib. xviii. cap. and had always a kind of chapel  
 5 [l. 1.] et de Bell. lib. ii. cap. 9. wherein they placed and adored  
<sup>2</sup> Their eagles, their ensignes, and them as their gods. Dio, lib. xl. [c.  
 the images of their princes, they car- 6. p. 128. D. ed. Leunclav. 4. de vie

make any scruple of Cæsar's image in the coin which they knew very well that men were not wont to worship<sup>1</sup>? Between the cross which superstition honoureth as Christ, and that ceremony of the cross which serveth only for a sign of remembrance, there is as plain and as great a difference as between those brazen images which Salomon made to bear up the cistern of the temple<sup>2</sup>, and (sith both were of like shape but of unlike use) that which the Israelites in the wilderness did adore<sup>3</sup>; or between the altars which Josias destroyed because they were instruments of mere idolatry<sup>4</sup>, and that which the tribe of Reuben with others erected near to the river Jordan<sup>5</sup>, for which also they grew at the first into some dislike, and were by the rest of their brethren suspected yea hardly charged with open breach of the law of God, accused of backwardness in religion, upbraided bitterly with the fact of Peor, and the odious example of Achan, as if the building of their altar in that place had given manifest shew of no better than intended apostasy, till by a true declaration made in their own defence it appeared that such as misliked misunderstood their enterprise, inasmuch as they had no intent to build any altar for sacrifice, which God would have no where offered saving in Jerusalem only, but to a far other end and purpose, which being opened satisfied all parts, and so delivered them from causeless blame.

[17.] In this particular suppose the worst, imagine that the immaterial ceremony of the Cross had been the subject of as gross pollution as any heathenish or profane idol. If we think the example of Ezechias a proof that things which error and superstition hath abused may in no consideration be tolerated, although we presently find them not subject to so vile abuse, the plain example of Ezechias proveth the contrary. The temples and idols which under Salomon had been of very purpose framed for the honour of foreign gods<sup>6</sup> Ezechias destroyed not, because they stood as forlorn things and did now

BOOK V.  
Ch. lxx. 19.

ἁγιασμένους (ὅτι δι' αὐτοῦ μακάρι, καὶ  
 ἐν αὐτῷ θεοῦ χάριτος ἀνάβυσσος)  
 καθάρτουσιν ἐν αὐτῷ πνεύματι ἐν τῷ  
 ἁγίῳ πνεύματι.] Herodian  
 lib. iv. [c. 8. λέγουσιν αὐτὸν ἁγιο-  
 τιστάριον, ὅτι ἦν ἕως αὐτοῦ τὰ ἁγιο-  
 τιστὰ καὶ τὰ ἀνάβυσσος ἐν ἁγιο-  
 τιστῶν.]

ἁγιοπνευστῶν.]  
 1 Mat. xxii. 20.  
 2 Chron. iv. 3.  
 3 Esod. xxxii. 4.  
 4 Chron. xxxiv. 7.  
 5 Josh. xxii. 10.  
 6 Kings ii. 7.

334 *No overpowering Expediency in Disuse of Crossing.*

BOOK V. no harm, although formerly they had done harm. Josias<sup>1</sup>  
 Ch. lxxv. 14. for some inconvenience afterwards razed them up. Yet to  
 --- both there is one commendation given even from God himself,  
 that touching matter of religion they walked in the steps of  
 David and did no way displease God<sup>2</sup>.

[18] Perhaps it seemeth that by force and virtue of this  
 example although in bare detestation and hatred of idolatry  
 all things which have been at any time worshipped are not  
 necessarily to be taken out of the world, nevertheless for  
 remedy and prevention of so great offences wisdom should  
 judge it the safest course to remove altogether from the eyes  
 of men that which may put them in mind of evil.

Some kinds of evil no doubt there are very quick in  
 working on those affections that most easily take fire, which  
 evils should in that respect no oftener than need requireth  
 be brought in presence of weak minds. But neither is the  
 Cross any such evil, nor yet the brazen serpent itself so  
 strongly poisoned, that our eyes, ears, and thoughts ought to  
 shun them both, for fear of some deadly harm to ensue the  
 only representation thereof by gesture, shape, sound, or such  
 like significant means. And for mine own part I most  
 assuredly persuade myself, that had Eszechias (till the days of  
 whose most virtuous reign they ceased not continually to burn  
 incense to the brazen serpent) had he found the serpent,  
 though sometimes adored, yet at that time recovered from  
 the evil of so gross abuse, and reduced to the same that was  
 before in the time of David, at which time they esteemed it  
 only as a memorial, sign, or monument of God's miraculous  
 goodness towards them, even as we in no other sort esteeme  
 the ceremony of the Cross, the due consideration of an use so  
 harmless common to both might no less have wrought their  
 equal preservation, than different occasions have procured,  
 notwithstanding the one's extinguishment, the other's lawful  
 continuance.

[19.] In all persuasions which ground themselves upon  
 example, we are not so much to respect what is done, as the  
 causes and secret inducements leading thereunto. The ques-  
 tion being therefore whether this ceremony supposed to have

<sup>1</sup> 2 Kings xxiii. 13.

<sup>2</sup> 2 Kings xxiii. 3, 6; xxii. 2.



been *sometimes* scandalous and offensive ought for that cause to be *now* removed; there is no reason we should forthwith yield ourselves to be carried away with examples, no not of them whose acts the highest judgment approveth for having reformed in that manner any public evil: but before we either attempt any thing or resolve, the state and condition as well of our own affairs as theirs whose example presseth us, is advisedly to be examined; because some things are of their own nature scandalous, and cannot choose but breed offence, as those sinks of execrable filth which Josias did overwhelm<sup>1</sup>; some things albeit not by nature and of themselves, are notwithstanding so generally turned to evil by reason of an evil corrupt habit grown and through long continuance incurably settled in the minds of the greatest part, that no redress can be well hoped for without removal of that wherein they have ruined themselves, which plainly was the state of the Jewish people, and the cause why Ezechias did with such sudden indignation destroy what he saw worshipped; finally some things are as the sign of the Cross though subject either almost or altogether to as great abuse, yet curable with more facility and ease. And to speak as the truth is, our very nature doth hardly yield to destroy that which may be fruitfully kept, and without any great difficulty clean scoured from the rust of evil which by some accident hath grown into it. Wherefore to that which they build in this question upon the example of Ezechias let this suffice.

[20.] When heathens despised Christian religion, because of the sufferings of Jesus Christ, the Fathers to testify how little such contumelies and contempts prevailed with them chose rather the sign of the Cross than any other outward mark, whereby the world might most easily discern always what they were. On the contrary side now, whereas they which do all profess the Christian religion are divided amongst themselves, and the fault of the one part is that in zeal to the suffering of Christ they admire too much and over-superstitiously adore the visible sign of his Cross, if you ask what we that mislike them should do, we are here advised to cure one contrary by another. Which art or method is not yet current as they imagine.

<sup>1</sup> 2 Kings xxiii. 7.

BOOK V. For if, as their practice for the most part sheweth, it be  
 CH. lxxv. their meaning that the scope and drift of reformation when  
 things are faulty should be to *settle* the Church in the contrary,  
 it standeth them upon to beware of this rule, because seeing  
 vices have not only virtues but other vices also in nature op-  
 posite unto them, it may be dangerous in these cases to seek  
 but that which we find contrary to present evils. For in sores  
 and sicknesses of the mind we are not simply to measure good  
 by distance from evil, because one vice may in some respect  
 be more opposite to another than either of them to that virtue  
 which holdeth the mean between them both. Liberality and  
 covetousness, the one a virtue and the other a vice, are not so  
 contrary as the vices of covetousness and prodigality; religion  
 and superstition have more affiance, though the one be light  
 and the other darkness, than superstition and profaneness which  
 both are vicious extremities. By means whereof it cometh  
 also to pass that the mean which is virtue seemeth in the eyes  
 of each extreme an extremity; the liberal hearted man is by  
 the opinion of the prodigal miserable, and by the judgment of  
 the miserable lavish; impiety for the most part upbraideth  
 religion as superstitious, which superstition often accuseth as  
 impious, both so conceiving thereof because it doth seem more  
 to participate each extreme, than one extreme doth another,  
 and is by consequent less contrary to either of them, than they  
 mutually between themselves. Now if he that seeketh to  
 reform covetousness or superstition should but labour to induce  
 the contrary, it were but to draw men out of lime into coal-  
 dust. So that their course which will remedy the super-  
 stitious abuse of things profitable in the Church is not still to  
 abolish utterly the use thereof, because not using at all is most  
 opposite to ill using, but rather if it may be to bring them  
 back to a right perfect and religious usage, which albeit less  
 contrary to the present sore is notwithstanding the better and  
 by many degrees the sounder way of recovery.

[21.] And unto this effect that very precedent itself which  
 they propose may be best followed. For as the Fathers when  
 the Cross of Christ was in utter contempt did not superstitiously  
 adore the same, but rather declare that they so esteemed it as  
 was meet: in like manner where we find the Cross to have  
 that honour which is due to Christ, is it not as lawful for us to

*Imposition of Hands with Prayer scriptural.* 337

retain it in that estimation which it ought to have and in that use which it had of old without offence, as by taking it clean away to seem followers of their example which cure wilfully by abscission that which they might both preserve and heal?

Touching therefore the sign and ceremony of the Cross, we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest the sense and signification we give unto it should burden us as authors of a new gospel in the house of God, nor in respect of some cause which the Fathers had more than we have to use the same, nor finally for any such offence or scandal as heretofore it hath been subject unto by error now reformed in the minds of men.

LXVI. The ancient custom of the Church was after they had baptized, to add thereunto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit to confirm and perfect that which the grace of the same Spirit had already begun in baptism.

For our means to obtain the graces which God doth bestow are our prayers. Our prayers to that intent are available as well for others as for ourselves. To pray for others is *to bless* them for whom we pray, because prayer procureth the blessing of God upon them, especially the prayer of such as God either most respecteth for their piety and zeal that way, or else regardeth for that their place and calling bindeth them above others unto this duty as it doth both natural and spiritual fathers.

With prayers of spiritual and personal benediction the manner hath been in all ages to use *imposition of hands*, as a ceremony betokening our *restrained desires* to the party, whom we present unto God by prayer. Thus when Israel blessed Ephraim and Manasses Joseph's sons, he *imposed* upon them his hands and prayed<sup>1</sup>, "God, in whose sight my fathers Abraham and Isaac did walk, God which hath fed me all my life long unto this day, and the Angel which hath delivered me from evil bless these children." The prophets which healed diseases by prayer, used therein the selfsame ceremony. And therefore when Eliseus willed Naaman to

<sup>1</sup> Tertul. de Resur. Car. [c. 8.] "bratur, ut et anima Spiritu illuminetur." Caro manus impositione adumbratur. \* Gen. xlviii. 14. VOL. II.

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BOOK V.  
Ch. lxvi. s.  
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wash himself seven times in Jordan for cure of his foul disease it much offended him; <sup>1</sup> "I thought," saith he, "with myself, surely the man will come forth and stand and call upon the name of the Lord his God, and put his hand on the place to the end he may so heal the leprosy." In consecrations and ordinations of men unto rooms of divine calling, the like was usually done from the time of Moses to Christ <sup>2</sup>. Their suits that came unto Christ for help were also tendered oftentimes and are expressed in such forms or phrases of speech as shew that he was himself an observer of the same custom <sup>3</sup>. He which with imposition of hands and prayer did so great works of mercy for restoration of bodily health, was worthily judged as able to effect the infusion of heavenly grace into them whose age was not yet depraved with that malice which might be supposed a bar to the goodness of God towards them. They <sup>4</sup> brought him therefore young children to put *his hands* upon them and *pray*.

[2.] After the ascension of our Lord and Saviour Jesus Christ, that which he had begun continued in the daily practice of his Apostles, whose prayer and imposition of hands were a mean whereby thousands became partakers of the wonderful gifts of God. The Church had received from Christ a promise that such as have believed in him these signs and tokens should follow them <sup>5</sup>. "To cast out devils, to speak with tongues, to drive away serpents, to be free from the harm which any deadly poison could work, and to cure diseases by imposition of hands." Which power, common at the first in a manner unto *all believers*, all believers had not power to derive or communicate unto all other men, but whosoever was the instrument of God to instruct, convert and baptize them, the gift of miraculous operations by the power of the Holy Ghost they had not but only at the Apostles' own hands <sup>6</sup>. For which cause Simon Magus perceiving that power to be in none but them, and presuming that they which had it might sell it, sought to purchase it of them with money <sup>7</sup>.

<sup>1</sup> 2 Kings v. 14.<sup>2</sup> Num. xxvii. 18.<sup>3</sup> Matt. ix. 18; Mark v. 23; viii. 22.<sup>4</sup> Matt. xix. 13; Mark x. 13; Luke xviii. 15.<sup>5</sup> Mark xvi. 17.<sup>6</sup> Acts xix. 6.<sup>7</sup> Acts viii. 17, 18.



BOOK V. vulgar use of those miracles was then expired, are no pre-  
 judice to the like extraordinary graces more rarely observed in  
 some either then or of later days.

[4.] Now whereas the successors of the Apostles had but  
 only for a time such power as by prayer and imposition of  
 hands to bestow the Holy Ghost, the reason wherefore con-  
 firmation nevertheless by prayer and laying on of hands hath  
 hitherto always continued, is for other very special benefits  
 which the Church thereby enjoyeth. The Fathers every where  
 impute unto it that gift or grace of the Holy Ghost, not  
 which maketh us first Christian men, but when we are made  
 such, assisteth us in all virtue, armeth us against temptation  
 and sin. For, after baptism administered, "there followeth,"  
 saith Tertullian<sup>1</sup>, "imposition of hands with invocation and  
 "invitation of the Holy Ghost, which willingly cometh down  
 "from the Father to rest upon the purified and blessed bodies,  
 "as it were acknowledging the waters of baptism a fit seat."  
 St. Cyprian in more particular manner alluding to that effect  
 of the Spirit which here especially was respected<sup>2</sup>, "How  
 "great," saith he, "is that power and force wherewith the  
 "mind is here" (he meaneth in baptism) "enabled, being not  
 "only withdrawn from that pernicious hold which the world  
 "before had of it, nor only so purified and made clean that  
 "no stain or blemish of the enemy's invasion doth remain, but  
 "over and besides" (namely through prayer and imposition of

"nostros eo gradu fidei, quo a  
 "temporalibus ad aeterna conscien-  
 "ditur, visibilia miracula (non enim  
 "alter poterant) secutos esse: per  
 "quos id actum est, ut necessaria  
 "non essent postera. Cum enim  
 "Ecclesia catholica per totum orbem  
 "diffusa atque fundata sit, nec mi-  
 "racula illa in nostra tempora du-  
 "rare permessa sunt, ne animus  
 "semper visibilia quaerere, et eorum  
 "consuetudine figeretur genus  
 "humanum, quorum solvitate fla-  
 "gravit: nec jam nobis dubium  
 "esse oportet in esse credendum,  
 "qui cum ea predicarent quae pauci  
 "assequuntur, se tamen sequendos  
 "populis persuadere poterant."  
 "Tertul. de Bapt. [c. 8. "De  
 "hinc manus imponitur, per bese-  
 "dictionem advocans et invitans  
 "Spiritus Sanctum. . . Tunc ille  
 "sanctissimus Spiritus super emun-  
 "data et benedicta corpora libens  
 "a Patre descendit, super baptismi  
 "aquas tanquam primitiam sedem  
 "recognoscens conquestus." Vid.  
 "Gen. l. 2.]  
 "Cypri. Tract. ad Donat. c. 2. (5)  
 "[l. l. p. 4. "Quantus hic animi po-  
 "tentias! quanta vis est! non  
 "tantum ipsum esse subtractum  
 "pernicioso contactibus mundi, ut  
 "qui expiatus et purus, nulla incur-  
 "santis inimici lae capitur; sed  
 "adhuc majorem et fortissem viri-  
 "bus fieri, ut in omnem adversarii  
 "gravisitum exercitum imperioso  
 "jure dominetur."]

hands) "becometh yet greater, yet mightier in strength, so far as to reign with a kind of imperial dominion over the whole band of that roaming and spoiling adversary." As much is signified by Eusebius Emisenus saying, "The Holy Ghost which descendeth with saving influence upon the waters of baptism doth there give that fulness which sufficeth for innocency, and afterwards exhibiteth in confirmation an augmentation of further grace<sup>1</sup>." The Fathers therefore being thus persuaded held confirmation as<sup>2</sup> an ordinance apostolic *always profitable*<sup>3</sup> in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.

[5.] The cause of severing confirmation from baptism (for most commonly they went together) was sometimes in the minister, which being of inferior degree might baptize but not confirm, as in their case it came to pass whom Peter and John did confirm, whereas Philip had before baptized them<sup>4</sup>; and in theirs of whom St. Jerome hath said<sup>5</sup>, "I deny not but the custom of the churches is that the Bishop should go abroad, and imposing his hands pray for the gift of the Holy Ghost on them whom presbyters and deacons far off in lesser cities have already baptized." Which ancient custom of the Church St. Cyprian groundeth upon the example of Peter and John in the eighth of the Acts before

<sup>1</sup> Euseb. Emis. Ser. de Pentec. [p. 572. par. l. tom. v. Biblioth. Patr. Colon. "Spiritus Sanctus, qui super aquas baptismi salutifero descendit ilapso, in fonte plenitudine tribuit ad innocenciam, in confirmatione augmentum prestat ad gratiam." Hooker, b. vi. expresses an opinion that these homilies were Salvian's.]

<sup>2</sup> Aug. de Trin. lib. xv. cap. 26.

[l. viii. 999. "Quomodo ergo Deus non est, qui dat Sp. Sanctum?"

"Immo quantum Deus est qui dat Deum!" Neque enim aliquis discipulorum ejus dedit Sp. Sanctum. Orabant quippe ut veniret in eos quibus manum imponebant, non ipsi eum dabant. Quem morem in suis Prepositis etiam nunc servat Ecclesia...

<sup>3</sup> Hieron. advers. Lucif. cap. 4. (= 9.) [l. ii. p. 139. "Non abest haec esse ecclesiarum consuetudinem, ut ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Sancti Spiritus manum impositurus excurrat."]

<sup>4</sup> Acts viii. 12-17.

<sup>5</sup> Heb. vi. 2.

<sup>6</sup> Heb. vi. 2.

<sup>7</sup> Heb. vi. 2.

<sup>8</sup> Heb. vi. 2.

<sup>9</sup> Heb. vi. 2.

<sup>10</sup> Heb. vi. 2.

<sup>11</sup> Heb. vi. 2.

<sup>12</sup> Heb. vi. 2.

<sup>13</sup> Heb. vi. 2.

<sup>14</sup> Heb. vi. 2.

<sup>15</sup> Heb. vi. 2.

<sup>16</sup> Heb. vi. 2.

<sup>17</sup> Heb. vi. 2.

<sup>18</sup> Heb. vi. 2.

<sup>19</sup> Heb. vi. 2.

<sup>20</sup> Heb. vi. 2.

<sup>21</sup> Heb. vi. 2.

<sup>22</sup> Heb. vi. 2.

<sup>23</sup> Heb. vi. 2.

<sup>24</sup> Heb. vi. 2.

<sup>25</sup> Heb. vi. 2.

<sup>26</sup> Heb. vi. 2.

<sup>27</sup> Heb. vi. 2.

<sup>28</sup> Heb. vi. 2.

<sup>29</sup> Heb. vi. 2.

<sup>30</sup> Heb. vi. 2.

<sup>31</sup> Heb. vi. 2.

<sup>32</sup> Heb. vi. 2.

<sup>33</sup> Heb. vi. 2.

<sup>34</sup> Heb. vi. 2.

<sup>35</sup> Heb. vi. 2.

<sup>36</sup> Heb. vi. 2.

<sup>37</sup> Heb. vi. 2.

<sup>38</sup> Heb. vi. 2.

<sup>39</sup> Heb. vi. 2.

<sup>40</sup> Heb. vi. 2.

<sup>41</sup> Heb. vi. 2.

<sup>42</sup> Heb. vi. 2.

<sup>43</sup> Heb. vi. 2.

<sup>44</sup> Heb. vi. 2.

<sup>45</sup> Heb. vi. 2.

<sup>46</sup> Heb. vi. 2.

<sup>47</sup> Heb. vi. 2.

<sup>48</sup> Heb. vi. 2.

<sup>49</sup> Heb. vi. 2.

<sup>50</sup> Heb. vi. 2.

<sup>51</sup> Heb. vi. 2.

<sup>52</sup> Heb. vi. 2.

<sup>53</sup> Heb. vi. 2.

<sup>54</sup> Heb. vi. 2.

<sup>55</sup> Heb. vi. 2.

<sup>56</sup> Heb. vi. 2.

<sup>57</sup> Heb. vi. 2.

<sup>58</sup> Heb. vi. 2.

<sup>59</sup> Heb. vi. 2.

<sup>60</sup> Heb. vi. 2.

<sup>61</sup> Heb. vi. 2.

<sup>62</sup> Heb. vi. 2.

<sup>63</sup> Heb. vi. 2.

<sup>64</sup> Heb. vi. 2.

<sup>65</sup> Heb. vi. 2.

<sup>66</sup> Heb. vi. 2.

<sup>67</sup> Heb. vi. 2.

<sup>68</sup> Heb. vi. 2.

<sup>69</sup> Heb. vi. 2.

<sup>70</sup> Heb. vi. 2.

<sup>71</sup> Heb. vi. 2.

<sup>72</sup> Heb. vi. 2.

<sup>73</sup> Heb. vi. 2.

<sup>74</sup> Heb. vi. 2.

<sup>75</sup> Heb. vi. 2.

<sup>76</sup> Heb. vi. 2.

<sup>77</sup> Heb. vi. 2.

<sup>78</sup> Heb. vi. 2.

<sup>79</sup> Heb. vi. 2.

<sup>80</sup> Heb. vi. 2.

<sup>81</sup> Heb. vi. 2.

<sup>82</sup> Heb. vi. 2.

<sup>83</sup> Heb. vi. 2.

<sup>84</sup> Heb. vi. 2.

<sup>85</sup> Heb. vi. 2.

BOOK V. alleged<sup>1</sup>. The faithful in Samaria, saith he, "had already  
Ch. lvi. 6. "obtained baptism: only that which was wanting Peter and  
"John supplied, by prayer and imposition of hands to the  
"end the Holy Ghost might be poured upon them. Which  
"also is done amongst ourselves, when they which be already  
"baptized are brought to the Prelates of the Church to  
"obtain by our prayer and imposition of hands the Holy  
"Ghost." By this it appeareth that when the ministers of  
baptism were persons of inferior degree, the Bishops did after  
confirm whom such had before baptized.

[6.] Sometimes they which by force of their ecclesiastical  
calling might do as well the one as the other, were notwith-  
standing men whom heresy had disjoined from the fellowship  
of true believers. Whereupon when any man by them bap-  
tized and confirmed came afterwards to see and renounce  
their error, there grew in some churches very hot contention  
about the manner of admitting such into the bosom of the  
true Church, as hath been declared already in the question  
of rebaptization. But the general received custom was only  
to admit them with imposition of hands and prayer. Of  
which custom while some imagined the reason to be for that  
heretics might give remission of sins by baptism, but not the  
Spirit by imposition of hands because themselves had not  
God's Spirit, and that therefore their baptism might stand,  
but confirmation must be given again: the imbecility of this  
ground gave Cyprian occasion to oppose himself against the  
practice of the Church herein, labouring many ways to prove  
that heretics could do neither<sup>2</sup>, and, consequently, that their

<sup>1</sup> Cyp. Epist. 73 [c. 6. = 9.] ad Ju-  
balianum. [l. ii. p. 202. "Baptizari  
"eos ultra non oportebat; sed tan-  
"tummodo quod deerat, id a Petro  
"et Joanne factum est, ut oratione  
"pro eis habita, et manus imposita,  
"invocaretur et infunderetur super  
"eos Spiritus Sanctus. Quod nunc  
"quoque apud nos geritur, ut qui  
"in Ecclesia baptizantur prepositis  
"Ecclesie offerantur, et personarum  
"orationem ac manus impositionem  
"Spiritum Sanctum consequantur,  
"et signaculo Dominico consu-  
"mentur?"]  
<sup>2</sup> [Ep. 74. (c. 5.) ii. 213. "Cur  
"eadem ejusdem majestas nominis  
"non prevalet in manus impositione,  
"quam valuisse contendunt in bap-  
"tizanti sanctificatione? Nam si po-  
"test quis extra Ecclesiam natus  
"sacramentum Dei fieri, cur non possit  
"super templum et Spiritus Sanctus  
"infundi? . . . . Qui potest apud  
"hereticos baptizatus Christum in-  
"ducere, multo magis potest Spiritum  
"Sanctum, quem Christus misit,  
"accipere." et Ep. 75. (c. 18.) Fir-  
"milianus Cypriano, p. 226. "Si in  
"nomine Christi valuit foris bap-  
"tizata ad hominem pergendam, in  
"ejusdem Christi nomine valere illic



baptism in all respects was as frustrate as their chrisim; for the manner of those times was in confirming to use anointing<sup>1</sup>. On the other side against Luciferians which ratified only the baptism of heretics but disannulled their confirmations and consecrations under pretence of the reason which hath been before specified, "heretics cannot give the Holy Ghost," St. Jerome proveth at large, that if baptism by heretics be granted available to remission of sins, which no man receiveth without the Spirit, it must needs follow that the reason taken from disability of bestowing the Holy Ghost was no reason wherefore the Church should admit converts with any new imposition of hands. Notwithstanding because it might be objected, that if the gift of the Holy Ghost do always join itself with true baptism, the Church, which thinketh the bishop's confirmation after other men's baptism needful for the obtaining of the Holy Ghost, should hold an error, St. Jerome hereunto maketh answer, that the cause of this observation is not any absolute impossibility of receiving the Holy Ghost by the sacrament of baptism unless a bishop add after it the imposition of hands, but rather a certain congruity and fitness to honour prelacy with such preeminences, because the safety of the Church dependeth upon the dignity of her chief superiors, to whom if some eminent offices of power above others should not be given, there would be in the Church as many schisms as priests<sup>3</sup>. By which answer it

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<sup>1</sup> potuit et manus impositio ad accipiendum Spiritum Sanctum. Et incipient cetera quoque quae apud haereticos aguntur iuxta ac legitima videri." [Tertull. de Baptismo, c. 7. ingressi de lavacro, perungimur discipula, qua ungui oleo de cornu in sacerdotium solentur." This seems to be the earliest mention of Christ. See Bingham, Antiq. vii. 3. 2. From Tertullian's mode of speaking, it would seem to have been then a settled and probably a general custom. And Bishop Pearson Lect. in Act. Apost. v. 6.) considers it to have been practised immediately after the Apostles.]  
<sup>2</sup> [Cap. 6. t. ii. 137. "Lucif. Ego

<sup>3</sup> recipio laicum penitentem per manus impositionem et invocationem Spiritus Sancti, sciens ab haereticis Spiritum Sanctum non posse conferri... Orhod... "Quomodo dicit, sine adventu Spiritus Sancti apud Arianos peccata posse dimitti? Quomodo antiquis stredibus anima purgatur, quae sanctum non habet Spiritum? Neque enim aqua lavat animam, sed prius ipsa lavatur a Spiritu, ut alios lavare spiritaliter possit... Apparet, Baptisma non esse sine Spiritu Sancto... (p. 138.) Igitur si Arianus Spiritum Sanctum non potest dare, ne baptizare quidem potest; quia Ecclesiae baptismum sine Spiritu Sancto nullum est... (p. 139.) Lucif. "An secus etiam ecclesia-

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Ch. lxvi. 3.

appeareth his opinion was, that the Holy Ghost is received in baptism; that confirmation is only a sacramental complement; that the reason why bishops alone did ordinarily confirm, was not because the benefit, grace, and dignity thereof is greater than of baptism, but rather, for that by the Sacrament of Baptism men being admitted into God's Church, it was both reasonable and convenient that if he baptize them not unto whom the chiefest authority and charge of their souls belongeth, yet for honour's sake and in token of his spiritual superiority over them, because to bless is an act of authority<sup>1</sup>, the performance of this annexed ceremony should be sought for at his hands. Now what effect their imposition of hands hath either after baptism administered by heretics or otherwise, St. Jerome in that place hath made no mention, because all men understood that in converts it tendeth to the fruits of repentance, and craveth in behalf of the penitent such grace as David after his fall desired at the hands of God<sup>2</sup>; in others the fruit and benefit thereof is that which hath been before shewed.

[7.] Finally sometime the cause of severing confirmation from baptism was in the parties that received baptism being infants, at which age they might be very well admitted to live in the family; but because to fight in the army of God, to discharge the duties of a Christian man, to bring forth the fruits and to do the works of the Holy Ghost their time of ability was not yet come (so that baptism were not deferred) there could by stay of their confirmation no harm ensue but rather good. For by this mean it came to pass that children in expectation thereof were seasoned with the principles of true religion before malice and corrupt examples depraved

<sup>1</sup> rum hunc esse morem, ut bap-      <sup>2</sup> descendere, quod post ascensum  
<sup>2</sup> tatis postea manus impositionis, et      <sup>3</sup> Domini Sp. Sanctus ad Apostolos  
<sup>3</sup> ita invocetur Spiritus Sanctus? . . .      <sup>4</sup> descendit. Et multis in locis idem  
<sup>4</sup> Ex quo animadvertis non Ecclesie      <sup>5</sup> factitium reperimus, ad honorem  
<sup>5</sup> consuetudinem sequi, licet ante      <sup>6</sup> potius sacerdotii quam ad legis  
<sup>6</sup> advocacionem Spiritus constet ali-      <sup>7</sup> necessitatem. . . Ecclesie salus in  
<sup>7</sup> quem baptizatum'. . . Orhod. . .      <sup>8</sup> summi sacerdotis dignitate pendet:  
<sup>8</sup> <sup>9</sup> Si hoc loco quaeris, quare in Ec-      <sup>9</sup> cui si non essent quaedam et ab  
<sup>9</sup> clesia baptizatus nisi per manus      <sup>10</sup> omnibus eminentia datur potestas,  
<sup>10</sup> episcopi non accipiat Sp. Sanctum,      <sup>11</sup> tot in ecclesia efficiuntur schis-  
<sup>11</sup> quem non asserimus in vero bap-      <sup>12</sup> mata, quot sacerdotes." ]  
<sup>12</sup> tismate tribui: dicte hanc ob-      <sup>13</sup> Heb. vii. 2.  
<sup>13</sup> servationem ex ea auctoritate      <sup>14</sup> Psalm li. 10-12.

their minds, a good foundation was laid betimes for direction of the course of their whole lives, the seed of the Church of God was preserved sincere and sound, the prelates and fathers of God's family to whom the cure of their souls belonged saw by trial and examination of them a part of their own heavy burden discharged, reaped comfort by beholding the first beginnings of true godliness in tender years, glorified Him whose praise they found in the mouths of infants, and neglected not so fit opportunity of giving every one fatherly encouragement and exhortation. Whereunto imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which Patriarchs, Prophets, Priests, Apostles, Fathers and men of God have had for such their particular invocations and benedictions, as no man I suppose professing truth of religion will easily think to have been without fruit.

[8.] No, there is no cause we should doubt of the benefit, but surely great cause to make complaint of the deep neglect of this Christian duty<sup>1</sup> almost with all them to whom by right of their place and calling the same belongeth. Let them not take it in evil part, the thing is true, their small regard hereunto hath done harm in the Church of God. That which error rashly uttereth in disgrace of good things<sup>2</sup>

<sup>1</sup> [Caudry in Strype, Aylm. 89.  
 "The Bishops themselves, for the  
 "most part, these twenty-nine years,  
 "had not observed it," (the Book  
 of Common Prayer), "...is not con-  
 "firmation of children." Archbishop  
 Whiggitt writes, in a circular letter,  
 Sept. 1791, "I am very sorry to hear  
 "that my brethren, the Bishops of  
 "the province of Canterbury, do so  
 "generally begin to neglect to con-  
 "firm children; at least, to call for  
 "and exact both the use of it, and  
 "of the catechising children in the  
 "Church by the minister." Strype,  
 Whiggitt iii. 289.)  
<sup>2</sup> [Adm. ap. Whigg. Def. 775.  
 "As for confirmation, as they use  
 "it by the Bishop alone to them  
 "that lack both discretion and faith,  
 "it is superstitious, and not agree-  
 "able to the word of God, but  
 "popish and peevish. We speak

"not of other toys used in it; and  
 "how far it differeth from the first  
 "institution, they themselves that  
 "are learned can witness." T. C.  
 Ib. i. p. 192. [160.] "Tell me why  
 "there should be any such con-  
 "firmation in the Church, being  
 "brought in by the feigned decretal  
 "epistles of the Popes," (this is re-  
 "tracted by the same T. C. Ib. iii. p.  
 "232. "That it is nocienter than the  
 "feigned decretal epistles I yield  
 "unto: ") "and no one title thereof  
 "being once found in the Scriptures,  
 "and seeing that it hath been so  
 "horribly abused, and not neces-  
 "sary, why ought it not to be ut-  
 "terly abolished? and thirdly this  
 "confirmation hath many dangerous  
 "points in it. The first step of popery  
 "in this confirmation is the laying  
 "on of hands upon the head of the  
 "child, whereby the opinion of it

BOOK V. may peradventure be sponged out, when the print of those  
 CH. lxvi. evils which are grown through neglect will remain behind.

[9.] Thus much therefore generally spoken may serve for answer unto their demands that require us to tell them "why there should be any such confirmation in the Church," seeing we are not ignorant how earnestly they have protested against it; and how directly (although untruly, for so they are content to acknowledge) it hath by some of them been said to be "first brought in by the feigned decretal epistles of the Popes:" or why it should not be "utterly abolished, seeing that no one tittle thereof can be once found in the whole Scripture," except the epistle to the Hebrews be Scripture<sup>1</sup>: and again seeing that how free soever it be now from abuse, if we look back to the times past, which wise men do always more respect than the present, it *hath been* abused, and is found at the length as such *profitable ceremony* as the whole silly Church of Christ for the space of these sixteen hundred years hath through want of experience imagined: last of all "seeing" also besides the cruelty which is shewed towards poor country people, who are fain sometime to let their ploughs stand still, and with incredible wearisome toll of their feeble bodies to wander over mountains and through woods it may be now and then little less than a whole "half-score of miles" for a

<p>"that it is a sacrament is confirmed,                  "especially when as the prayer doth                  "say that it is done according to                  "the example of the Apostles, which                  "is a manifest untruth, and taken                  "indeed from the popish confirma-                  "tion. The second is for that the                  "bishop as he is called must be the                  "only minister of it, whereby the                  "popish opinion which esteemeth                  "it above baptism is confirmed.                  "For whilst baptism may be minis-                  "tered of the minister, and not con-                  "firmation but only of the bishop,                  "there is great cause of suspicion                  "given to think that baptism is not                  "so precious a thing as confirma-                  "tion, seeing this was one of the                  "principal reasons whereby that                  "wicked opinion was established in                  "popery. I do not here speak of                  "the inconvenience, that men are</p>	<p>"constrained with charges to bring                  "their children oftentimes half a                  "score miles for that which if it                  "were needful might be as well                  "done at home in their own parishes.                  "The third is for that the book                  "saith a cause of using confirmation                  "is that by imposition of hands and                  "prayer the children may receive                  "strength and defence against all                  "temptations, whereas there is no                  "promise that by the laying on of                  "hands upon children any such                  "gift shall be given; and it main-                  "taineth the popish distinction, that                  "the Spirit of God is given at bap-                  "tism unto remission of sins, and                  "in confirmation unto strength."                  [Comp. Whitig. Def. 75; T. C. iii.                  233; Learned Disc. ap. Bridges,                  Def. of Gov. p. 806.]  <sup>1</sup> Heb. vi. 2.</p>
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bishop's blessing, "which if it were needful might as well be done at home in their own parishes," rather than they to purchase it with so great loss and so intolerable pain. There are they say in confirmation besides this, *three terrible points*.

The first is "laying on of hands with pretence that the same is done to the example of the Apostles," which is not only as they suppose "a manifest untruth"<sup>1</sup> (for all the world doth know that the Apostles did never after baptism lay hands on any, and therefore St. Luke which saith they did was much deceived<sup>2</sup>) but farther also we thereby teach men to think *imposition of hands a sacrament*, belike because it is a principle engrafted by common light of nature in the minds of men that all things done by apostolic example must needs be sacraments.

The second high point of danger is, that by "tying confirmation to the bishop alone there is great cause of suspicion given to think that baptism is not so precious a thing as confirmation;" for will any man think that a velvet coat is of more price than a linen coif, knowing the one to be an ordinary garment, the other an ornament which only sergeants at law do wear?

Finally, to draw to an end of perils, the last and the weightiest hazard is where the book itself doth say that children by *imposition of hands and prayer* may receive *strength* against all temptation; which speech as a two-edged sword doth both ways dangerously wound; partly because it ascribeth grace to imposition of hands, whereby we are able no more to assure ourselves in the warrant of *any promise from God* that his heavenly grace shall be given, than the Apostle was that himself should obtain grace by the bowing of his knees to God<sup>3</sup>; and partly because by using the very word *strength* in this matter, a word so apt to spread infection, we "maintain" with "popish" evangelists an old forlorn "distinction" of the Holy Ghost bestowed upon Christ's Apostles before his ascension into heaven<sup>4</sup>, and "augmented" upon them afterwards<sup>5</sup>, a distinction of *grace* infused into Christian

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<sup>1</sup> [So + Adm. 42. "It hath no ground out of the Scriptures at all."]      <sup>3</sup> Ephes. iii. 14.  
<sup>2</sup> Acts viii. 15, 17.      <sup>4</sup> John xi. 21.  
<sup>5</sup> Acts i. 8.

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BOOK V.  
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Of the  
Sacrament  
of the  
Body and  
Blood of  
Christ.

men by degrees, planted in them *at the first* by baptism, *after* cherished, watered, and (be it spoken without offence) *strengthened* as by other virtuous offices which piety and true religion teacheth, even so by this very special benediction whereof we speak, the rite or ceremony of Confirmation.

LXVII. The grace which we have by the holy Eucharist doth not begin but continue life. No man therefore receiveth this sacrament before Baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore where neither body nor soul can decay, our souls shall as little require this sacrament as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you!"

Life being therefore proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of man, because this is a part of that diet which if we want we cannot live. Whereas therefore in our infancy we are incorporated into Christ and by Baptism receive the grace of his Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that his flesh is meat and his blood drink, not by surmised imagination but truly, even so truly that through faith we perceive in the body and blood sacramentally presented the

<sup>1</sup> John vi. 53.

very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink.

[a.] This was it that some did exceedingly fear, lest Zwinglius<sup>1</sup> and Œcolampadius would bring to pass, that men should account of this sacrament but only as of a shadow, destitute, empty and void of Christ. But seeing that by opening the several opinions which have been held, they are grown for aught I can see on all sides at the length to a general agreement<sup>2</sup> concerning that which alone is material, namely the *real participation* of Christ and of life in his body and blood *by means of this sacrament*; wherefore should the world continue still distracted and rent with so manifold contentions, when there remaineth now no controversy saving only about the subject *where* Christ is? Yea even in this point no side denieth but that *the soul of man* is the receptacle of Christ's presence. Whereby the question is yet driven to a narrower issue, nor doth any thing rest doubtful but this, whether when the sacrament is administered Christ be whole *within man only*, or else his body and blood be also externally seated in the very consecrated elements themselves; which opinion they that defend are driven either to *consubstantiate* and incorporate Christ with elements sacramental, or to *transubstantiate* and change their substance into his; and so the one to hold him really but invisibly moulded up with the substance of those elements, the other to hide him under the only visible show of bread and wine, the substance whereof

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<sup>1</sup> [E. g. Zuingli. De Vera et Falsa Relig. Opp. ii. l. 202. "Qui in hac publica gratiarum actione interest set toti se Ecclesie probaret ex eorum esse numeris, qui Christo pro nobis exposito fiderent. . . ."]  
<sup>2</sup> *Unus et Communio sive Communionis* apud Paulum vocatur. fol. 204. "Christus est animus cibus, quod ea dum videt Deum Filio unigenito non peperisse, . . . certa fit gratia Dei sabatique." f. 207. (after exposing the doctrine of gross corporal manducation) he adds, "Libere cuique de spiritali manducatione utcumque velit sentire, modo Christi non suis vitatur placitis." f. 212. "Est Eucharistia, sive Synaxis, sive Cornu

<sup>3</sup> *Dominica, nihil aliud quam Commemoratio, qua ille qui se Christi Patri reconciliatos esse, hanc vitam mortem annunciant.* fol. 213. "Anquisiam, pro aliis acuto perspicacique ingenio virum, sua tempestate non fuisse autum diserte veritatem proloqui, que jam casum magna parte dederat. Vidit omnino pius homo quid hoc sacramentum esset, et in quem usum esset institutum; verum invaluat opinio de corporea carne." [Chiefly by the influence of Calvin on the one side and Melancthon on the other. See Mosheim, E. H. Cent. xvi. § iii. p. li. c. 1. n<sup>o</sup>. 27. and c. 2. n<sup>o</sup>. 12.]

BOOK V. as they imagine is abolished and his succeeded in the same  
Ch. lxvii. 5. room.

[3.] All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how? If any man suppose that this were too great stupidity and dulness, let us see whether the Apostles of our Lord themselves have not done the like. It appeareth by many examples that they of their own disposition were very scrupulous and inquisitive, yea in other cases of less importance and less difficulty always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ and make no show of doubt or scruple? The reason hereof is not dark to them which have any thing at all observed how the powers of the mind are wont to stir when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed motions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind therefore feeling present joy is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

A manifest effect whereof may be noted if we compare with our Lord's disciples in the twentieth of John the people that are said in the sixth of John to have gone after him to Capernaum. These leaving him on the one side the sea of Tiberias, and finding him again as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship he came not, and by land the journey was longer than according to the time he could have to travel, as they wondered so they asked also, "Rabbi, when camest thou hither?"<sup>1</sup> The disciples when Christ appeared to them in far more strange and miraculous manner moved no question, but rejoiced greatly in that they saw. For why? The one sort beheld only that in Christ which they knew was more than natural, but

<sup>1</sup> John vi. 25.



yet their affection was not rapt therewith through any great extraordinary gladness, the other when they looked on Christ were not ignorant that they saw the wellspring of their own everlasting felicity; the one because they enjoyed not disputed, the other disputed not because they enjoyed.

[4.] If then the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ not before their eyes but within their souls. They had learned before that his flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of his Person which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally that to us they are life in particular, by being particularly received. Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come, till at the length being assembled for no other cause which they could imagine but to have eaten the Passover only that Moyses appointeth, when they saw their Lord and Master with hands and eyes lifted up to heaven first bless and consecrate for the endless good of all generations till the world's end the chosen elements of bread and wine, which elements made for ever the instruments of life by virtue of his divine benediction they being the first that were commanded to receive from him, the first which were warranted by his promise that not only unto them at the present time but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of his body and blood unto them, was it possible they should hear that voice, "Take, eat, this is my body; drink ye all of this, this is my blood;" possible that doing what was required and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in, and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits.

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BOOK V. [5.] If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was himself a schoolmaster, let our Lord's Apostle be his interpreter, content we ourselves with his explication, My body, *the consecration of my body*, My blood, *the consecration of my blood*. Is there any thing more expedite, clear, and easy, than that as Christ is termed our life because through him we obtain life, so the parts of this sacrament are his body and blood for that they are so to us who receiving them receive that by them which they are termed? The bread and cup are his body and blood because they are causes instrumental upon the receipt whereof the *participation* of his body and blood ensueth. For that which produceth any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects the cause whereof is the Person of Christ, his body and his blood are the true wellspring out of which this life floweth. So that his body and blood are in that very subject whereunto they minister life not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they quicken, but also by a far more divine and mystical kind of union, which maketh us one with him even as he and the Father are one.

[6.] The real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament.

And with this the very order of our Saviour's words agreeth, first "take and eat;" then "this is my Body which was broken for you;" first "drink ye all of this;" then followeth "this is my Blood of the New Testament which is shed for many for the remission of sins<sup>1</sup>." I see not which way it should be gathered by the words of Christ, when and where the bread is His body or the cup His blood, but only in the very heart and soul of him which receiveth them. As for the sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow.

<sup>1</sup> Mark xiv. 22; [Mat. xxvi. 26-28.]

If on all sides it be confessed that the grace of Baptism is poured into the soul of man, that by water we receive it although it be neither seated in the water nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?

The fruit of the Eucharist is the participation of the body and blood of Christ. There is no sentence of Holy Scripture which saith that we cannot by this sacrament be made partakers of his body and blood except they be first contained in the sacrament, or the sacrament converted into them. "This is my body," and "this is my blood," being words of promise, sith we all agree that by the sacrament Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions whether by consubstantiation, or else by transubstantiation the sacrament itself be first possessed with Christ, or no? A thing which no way can either further or hinder us howsoever it stand, because our participation of Christ in this sacrament dependeth on the co-operation of his omnipotent power which maketh it his body and blood to us<sup>1</sup>, whether with change or without alteration of the element such as they imagine we need not greatly to care nor inquire<sup>2</sup>.

<sup>1</sup> [Ch. Letter, 35. "Instruct us, whether the institution of the sacrament by Christ . . . be not the true and right making of it Christ's body and blood unto us, and upon what ground of Scripture it may be proved that the co-operation of his omnipotent power doeth make it his body and blood unto us, and in what sense." Hooker, MS. note. "God by this . . . doctrine did but at the first institute, and doth now no further meddle with the ministry thereof by assisting it any way to take effect in men's soules through the power of his holy Spirit."  
<sup>2</sup> [Ch. Letter, 34. "In which words you seeme to make light of the doctrine of Transubstantiation, as a matter not to be stooode upon or to be contended for, cared for or esquired into: which maketh us to marvell how our Church  
 "and Reverend Fathers have all this time passed been deceaved.  
 "What should cause them to affirme it to be a thing contrarie to the playne wordes of Scripture, overturning the nature of the Sacrament; to call it monstrous doctrine; why so manie reverend Fathers, as Cranmer, Ridley, Hooper, Latimer, Rogers, Bradford, &c. have given their lives in witness against it, if it be a thinge that neither furthereth nor hindereth, a thing not to be cared for, nor esquired after?"  
 Hooker, MS. note. "Not to be stood upon or contended for by them, because it is not a thing necessary, although because it is false, as long as they doe persist to maintaine and urge it, there is no man so grosse as to thinke in this case wee may neglect it.  
 "Against them it is therefore said,  
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[7.] Take therefore that wherein all agree, and then consider by itself what cause why the rest in question should not rather be left as superfluous than urged as necessary. It is on all sides plainly confessed, first that this sacrament is a true and a real participation of Christ, who thereby imparteth himself even his whole entire Person as a *mystical Head* unto every soul that receiveth him, and that every such receiver doth thereby incorporate or unite himself unto Christ as a *mystical member* of him, yea of them also whom he acknowledgeth to be his own; secondly that to whom *the person of Christ* is thus communicated, to them he giveth by the same sacrament his Holy Spirit to sanctify them as it sanctifieth him which is their head; thirdly that what *merit, force or virtue never there is in his sacrificed body and blood,*

"They ought not to stand in it as  
"in a matter of faith, nor to make  
"so high account of it, inasmuch as  
"the Scripture doth only teach the  
"communion of Christ in the holy  
"Sacrament, and neither the one  
"nor the other way of preparation  
"thereunto. It sufficed to have be-  
"lieved this, and not by determining  
"the manner how God bringeth it  
"to passe, to have intangled them-  
"selves with opinions so strange,  
"so impossible to be proved true.  
"They should have considered in  
"this particular Sacrament that  
"which Bellarmine acknowledgeth  
"of Sacraments in generall, It is a  
"matter of faith to believe that sa-  
"craments are instruments whereby  
"God worketh grace in the soules  
"of men, but the manner how he  
"doth it is not a part of faith."  
"Again, p. 33. "The Leres papish  
"doctrine doth hold that priests by  
"wordes of consecration make the  
"reall, my whole discourse is to  
"shew that God by the Sacrament  
"maketh the mysticall bodie of  
"Christ: and that seeing in this  
"point as well Lutherans as Papists  
"agree with us, which only point  
"containeth the benefit wee have of  
"the Sacrament, it is but needles  
"and unprofitable for them to stand,  
"the one upon consubstantiation,  
"and upon transubstantiation the  
"other, which doctrines they neither  
"can prove nor are forced by any  
"necessity to maintain, but might  
"very well surcease to urge them,  
"if they did hardly affect peace, and  
"seeke the quietnes of the Church."  
"See Balinge De Eucharistia,  
"p. 11. See Calvin's Institutions.  
"See an Epistle of Fritibus in the  
"booke of Martyrs touching this  
"point. Foxe, Acts and Monu-  
"ments, t. ii. 1054. "Well, said  
"they, dost thou not think that  
"his very natural body, flesh, blood  
"and bone, is contained under  
"the Sacrament, and there present,  
"without all figure or similitude?"  
"No, said I, I do not so think.  
"Notwithstanding I would not that  
"any should count, that I made my  
"opinion, which is the negative,  
"any article of faith. For even as  
"I say, that you ought not to make  
"any necessary article of the faith  
"of your part, (which is the affirma-  
"tive,) so I say again, that we make  
"no necessary article of the faith of  
"our part, but leave it indifferent  
"for all men to judge therein, as  
"God shall open his heart, and no  
"side to condemn or despise the  
"other, but to nourish in all things  
"brotherly love, and one to bear  
"another's infirmity." And p. 1035,  
"I will not hold it as an article of  
"faith, but that you may without  
"danger or damnation either believe  
"it or think the contrary.]"

*The Sacramentaries wrongly charged with denying it.* 355

we freely, fully and wholly have it by this sacrament; fourthly BOOK V. Ch. 361. A. 3 that *the effect thereof in us is a real transmutation of our souls and bodies* from sin to righteousness, from death and corruption to immortality and life; fifthly that because the sacrament being of itself but a corruptible and earthly creature must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon *the strength of his glorious power* who is able and will bring to pass that the bread and cup which he giveth us shall be truly the thing he promiseth.

[8.] It seemeth therefore much amiss that against them whom they term Sacramentaries<sup>1</sup> so many invective discourses are made all running upon two points, that the Eucharist is not a bare sign or figure only, and that the efficacy of his body and blood is not all we receive in this sacrament. For no man having read their books and writings which are thus traduced can be ignorant that both these assertions they plainly confess to be most true. They do not so interpret the words of Christ as if the name of his body did import but the figure of his body, and to be were only to signify his blood. They grant that these holy mysteries received in due manner do instrumentally both make us partakers of the grace of that body and blood which were given for the life of the world, and besides also impart unto us even in true and real though mystical manner the very Person of our Lord himself, whole, perfect, and entire, as hath been shewed.

[9.] Now whereas all three opinions do thus far accord in one, that strong conceit which two of the three have embraced as touching a literal, corporal and oral manducation of the very substance of his flesh and blood is surely an opinion nowhere delivered in Holy Scripture, whereby they should think themselves bound to believe it, and (to speak with the softest terms we can use) greatly prejudiced in that when some others did so conceive of eating his flesh, our Saviour to abate that error in them gave them directly to understand how his flesh so eaten could profit them nothing, because the words which he spake were spirit, that is to say, they had a

<sup>1</sup> [I.e. the Schools of Zwingli "opinionum ex Sacramentariorum and Calvin as opposed to the "libris congesta." Hamb. 1552. Lutherans. Cf. Joachim Westphal's See Mosheim, h. iv. c. ii. § 4-6. (Lutheran) "Farrago de S. Casa Biog. Univ. Westphal.] 1887.

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Ch. lxvii. 26.  
reference to a mystical participation, which mystical participation giveth life. Wherein there is small appearance of likelihood that his meaning should be only to make them Marcionites by inversion, and to teach them that as Marcion did think Christ seemed to be a man but was not, so they contrariwise should believe that Christ in truth would so give them as they thought his flesh to eat, but yet lest the horror thereof should offend them, he would not seem to do that he did.

[10.] When they which have this opinion of Christ in that blessed sacrament go about to explain themselves, and to open after what manner things are brought to pass, the one sort lay the union of Christ's deity with his manhood as their first foundation and ground; from thence they infer a power which the body of Christ hath *thereby* to present itself in all places; out of which ubiquity of his body they gather the presence thereof with that sanctified bread and wine of our Lord's table; the conjunction of his body and blood with those elements they use as an argument to shew how the bread may as well in that respect be termed his body because his body is therewith joined, as the Son of God may be named man by reason that God and man in the person of Christ are united; to this they add how the words of Christ commanding us to eat must needs import that as he hath coupled the substance of his flesh and the substance of bread together, so we together should receive both. Which labyrinth as the other sort doth justly shun, so the way which they take to the same inn is somewhat more short but no whit more certain. For through God's omnipotent power they imagine that transubstantiation followeth upon the words of consecration, and upon transubstantiation the participation of Christ's both body and blood in the only shape of sacramental elements.

So that they all three do plead God's omnipotency: Sacramentaries to that alteration which the rest confess he accomplisheth; the patrons of transubstantiation over and besides that to the change of one substance into another; the followers of consubstantiation to the kneading up of both substances as it were into one lump.

[11.] Touching the sentence of antiquity in this cause, first forasmuch as they knew that the force of this sacrament doth necessarily presuppose the verity of Christ's both body and

*maintained by Lutherans, Romanists, and the Fathers.* 357

blood, they used oftentimes the same as an argument to prove that Christ hath as truly the substance of man as of God, because here we receive Christ and those graces which flow from him in that he is man. So that if he have no such being, neither can the sacrament have any such meaning as we all confess it hath. Thus Tertullian<sup>1</sup>, thus Ireney<sup>2</sup>, thus Theodoret<sup>3</sup> disputeth.

Again as evident it is how they teach that Christ is *personally* there present, yea present whole, albeit a part of Christ be *corporally* absent from thence; that Christ<sup>4</sup> assisting this heavenly banquet with his personal and true presence<sup>5</sup> doth by his own divine power add to the natural substance thereof supernatural efficacy, which<sup>6</sup> addition to the nature of those consecrated elements changeth them and maketh them that

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<sup>1</sup> "Acceptum panem et distribu-  
tum discipulis corpus suum illum  
"fecit, hoc est corpus meum" di-  
"cendo, id est figura corporis mei.  
"Figura autem non fuisset nisi  
"veritas esset corpus, cum vacua  
"res quod est phantasma figuram  
"capere non posset." Tertull. con-  
"tra Marc. lib. iv. cap. 40.  
<sup>2</sup> "Secundum hanc" (that is to  
say if it should be true which heretics  
have taught denying that Christ  
took upon him the very nature of  
man) "nec Dominus sanguine suo  
"redemit nos, neque calix Eucha-  
"ristiae communicatio sanguinis  
"ejus erit, nec panis quem frangi-  
"mus communicatio corporis ejus  
"est. Sanguis enim non est nisi  
"a venis et carnibus et a reliquis  
"quae est secundum hominem sub-  
"stantia." Iren. ib. v. cap. 3. [p.  
394.]  
<sup>3</sup> "Εὐχριστὸν τὸν θεόν ὁμοιωσέναι δι-  
"στύχον θεοῦ καὶ θεῶν ποσειδῶν, οὐκ  
"ἔστι θεὸς καὶ οὐκ ἐκείνους ἐξ  
"οὐκᾶ, οὐκ ἐκ θεοῦ γεννητὸν φέροντα  
"θεοῦ, ἀλλὰ θεῶν ἰσχυροῦς φέροντα.  
"Μὴν γὰρ θεὸς εἶναι ἀπορίηται οὐκ  
"αὐτὸν ἔργασεν καὶ τοὺς εἰδέναι, καὶ  
"ἐποίησεν θεὸν καὶ θεῶν οὐκ ἔργον  
"ἔσθαι, ποιεῖν δὲ θεὸν εἶναι, καὶ πο-  
"σειδῶν, καὶ ἀποσειδῶναι θεὸν  
"ἐκ θεοῦ ἀποσειδῶναι." Theodoret [Dial.  
ii. p. 126.] "Ex quo a Domino  
"dictum est, Hoc facite in meam  
"commemorationem, Haec est caro  
"mea, et Hic est sanguis meus,  
"quotiescumque his verbis et hac  
"fide actum est, panis iste super-  
"substantialis et calix benedictione  
"solemni sacraus ad totius hominis  
"vitam salutemque proficit." Cyr.  
" (=Arnold.) de Carn. cap. 3. "Im-  
"mortalitatis alimonia datus, a com-  
"muniibus christi differens, corporalis  
"substantiae retinens speciem sed  
"virtutis divinae invisibili efficientia  
"probans adesse presentiam." Ibid.  
cap. 2. p. 39.

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unto us which otherwise they could not be; that to us they are thereby made such instruments as mystically<sup>1</sup> yet truly, invisibly yet really work our communion or fellowship with the person of Jesus Christ as well in that he is man as God, our participation also in the fruit, grace and efficacy of his body and blood, whereupon there ensueth a kind of transubstantiation in us, a true change<sup>2</sup> both of soul and body, an alteration from death to life. In a word it appeareth not that of all the ancient Fathers of the Church any one did ever conceive or imagine other than only a mystical participation of Christ's both body and blood in the sacrament, neither are their speeches concerning the change of the elements themselves into the body and blood of Christ such, that a man can thereby in conscience assure himself it was their meaning to persuade the world either of a corporal consubstantiation of Christ with those sanctified and blessed elements before we receive them, or of the like transubstantiation of them into the body and blood of Christ. Which both to our mystical communion with Christ are so unnecessary, that the Fathers who

<sup>1</sup> "Sensibilibus sacramentis inest  
"vite aeternae effectus, et non tam  
"corporali quam spirituali transi-  
"tione Christo unimur. Ipse enim  
"et panis et caro et sanguis, idem  
"cibus et substantia et vita factus  
"est Ecclesiae suae quam corpus  
"suum appellat, datus et partici-  
"pationem spiritus." Cyprian. (= Ar-  
"nold.) de Can. cap. 5. "Nostra et  
"ipsius conjunctio nec mixtae per-  
"sonae nec uniti substantiae, sed  
"effectus coniuncti et confederati  
"voluntates." Ibid. cap. 6. "Mansio  
"nostra in ipso est manducatio, et  
"potus quasi quaedam incorpora-  
"tio." Ibid. cap. 9. "Iste est in  
"Patre per naturam divinitatis, nos  
"in eo per corporalem ejus nativi-  
"tatem, ille rursus in nobis per  
"Sacramentorum mysterium." Hi-  
"lar. de Trin. lib. viii. [§ 15].  
<sup>2</sup> "Panis hic mysticus cibus veri-  
"tus et sincerus per spiritum et  
"sacramentum nos tactu sanctificat,  
"fide illuminat, veritate Christo  
"confertur." Cyp. de Can. c. 6.  
"Non aliud agit participatio corpo-  
"ris et sanguinis Christi quam ut  
"in id quod sumimus transeamus,  
"et in quo mortui et sepulti et con-  
"resuscitati sumus ipsam per om-  
"nia et spiritu et carne geremus,"  
"Leo de Pass. Serm. 14. [c. 5. fin.]  
"Quomodo enim qui est a terra  
"panis percipiens Dei vocationem  
"ad est facta invocatione divini ma-  
"nifesti" "jam non communis panis  
"est, sed Eucharistia, ex diabus  
"rebus constans terrena et caelesti;  
"scilicet et corpora nostra percipientia  
"Eucharistiam jam non sunt cor-  
"ruptibilia, spem resurrectionis ha-  
"bentia." Item. lib. iv. cap. 34. [al.  
"18. de dei vpe digne spoliandis  
"panis vpe exaltatus est. tunc offert  
"munda digne dicit, dicit digne  
"de his vponitur resurrectionis. In-  
"pauis se sui obsequio dicitur nos  
"vponit digne participacione vpe  
"dignitatis panis dicit digne, vpe  
"dicitur vpe et aliter dicitur digne  
"na. l. i. p. 231. ed. Bened.] "Quoniam  
"salutaria caro verbo Dei quod  
"naturaliter vita est conjuncta vivi-  
"fica effecta est, quando cum come-  
"ditur, tunc vitam habemus in  
"nobis, illi carni conjuncti que  
"vita effecta est." Cyril. in Johan.  
"lib. iv. cap. 14. [l. iv. 361. C.]



plainly hold but this mystical communion cannot easily be thought to have meant any other change of sacramental elements than that which the same spiritual communion did require them to hold.

[12.] These things considered, how should that mind which loving truth and seeking comfort out of holy mysteries hath not perhaps the leisure, perhaps not the wit nor capacity to tread out so endless mazes, as the intricate disputes of this cause have led men into, how should a virtuously disposed mind better resolve with itself than thus? "Variety of judgments and opinions argueth obscurity in those things whereabout they differ. But that which all parts receive for truth, that which every one having sifted is by no one denied or doubted of, must needs be matter of infallible certainty. Whereas therefore there are but three expositions made of 'this is my body,' the first, 'this is in itself before participation really and truly the natural substance of my body by reason of the coexistence which my omnipotent body hath with the sanctified element of bread,' which is the Lutherans' interpretation; the second, 'this is itself and before participation the very true and natural substance of my body, by force of that Deity which with the words of consecration abolisheth the substance of bread and substituteth in the place thereof my Body,' which is the popish construction; the last, 'this hallowed food, through concurrence of divine power, is in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need, this is to them and in them my body;' of these three rehearsed interpretations the last hath in it nothing but what the rest do all approve and acknowledge to be most true, nothing but that which the words of Christ are on all sides confessed to enforce, nothing but that which the Church of God hath always thought necessary, nothing but that which alone is sufficient for every Christian man to believe concerning the use and force of this sacrament, finally nothing but that wherewith the writings of all antiquity are consonant and all Christian confessions agreeable. And as truth in what kind soever is

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BOOK V. " by no kind of truth gainsayed, so the mind which resteth  
Ch. lxvii. ca. " itself on this is never troubled with those perplexities  
" which the other do both find, by means of so great contra-  
" diction between their opinions and true principles of reason  
" grounded upon experience, nature and sense. Which albeit  
" with boisterous courage and breath they seem oftentimes to  
" blow away, yet whoso observeth how again they labour and  
" sweat by subtlety of wit to make some show of agreement  
" between their peculiar conceits and the general edicts of  
" nature, must needs perceive they struggle with that which  
" they cannot fully master. Besides sith of that which is  
" proper to themselves their discourses are hungry and un-  
" pleasant, full of tedious and irksome labour, heartless and  
" hitherto without fruit, on the other side read we them or hear  
" we others be they of our own or of ancients times, to what  
" part soever they be thought to incline touching that whereof  
" there is controversy, yet in this where they all speak but  
" one thing their discourses are heavenly, their words sweet  
" as the honeycomb, their tongues melodiously tuned instru-  
" ments, their sentences mere consolation and joy, are we not  
" hereby almost even with voice from heaven, admonished  
" which we may safest cleave unto?  
" He which hath said of the one sacrament, 'wash and be  
" clean,' hath said concerning the other likewise, 'eat and  
" live.' If therefore without any such particular and solemn  
" warrant as this is that poor distressed woman coming unto  
" Christ for health could so constantly resolve herself, 'may  
" I but touch the skirt of his garment I shall be whole!'  
" what moveth us to argue of the manner how life should come  
" by bread, our duty being here but to take what is offered,  
" and most assuredly to rest persuaded of this, that can we  
" but eat we are safe? When I behold with mine eyes some  
" small and scarce discernible grain or seed whereof nature  
" maketh promise that a tree shall come, and when afterwards  
" of that tree any skilful artificer undertaketh to frame some  
" exquisite and curious work, I look for the event, I move no  
" question about performance either of the one or of the  
" other. Shall I simply credit nature in things natural, shall

<sup>3</sup> [S. Matt. ix. 21.]

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"I in things artificial rely myself on art, never offering to  
 "make doubt, and in that which is above both art and nature  
 "refuse to believe the author of both, except he acquaint me  
 "with his ways, and lay the secret of his skill before me?  
 "Where God himself doth speak those things which either  
 "for height and sublimity of matter, or else for secrecy of  
 "performance we are not able to reach unto, as we may be  
 "ignorant without danger, so it can be no disgrace to confess  
 "we are ignorant. Such as love piety will as much as in them  
 "lieth know all things that God commandeth, but especially  
 "the duties of service which they owe to God. As for his  
 "dark and hidden works, they prefer as becometh them in  
 "such cases simplicity of faith before that knowledge, which  
 "curiously sifting what it should adore, and disputing too  
 "boldly of that which the wit of man cannot search, chilleth  
 "for the most part all warmth of zeal, and bringeth soundness  
 "of belief many times into great hazard. Let it therefore be  
 "sufficient for me presenting myself at the Lord's table to  
 "know what there I receive from him, without searching or  
 "inquiring of the manner how Christ performeth his promise;  
 "let disputes and questions, enemies to piety, abatements of  
 "true devotion, and hitherto in this cause but over patiently  
 "heard, let them take their rest; let curious and sharp-  
 "witted men beat their heads about what questions themselves  
 "will, the very letter of the word of Christ giveth plain secu-  
 "rity that these mysteries do as nails fasten us to his very  
 "Cross, that by them we draw out, as touching efficacy, force,  
 "and virtue, even the blood of his gored side, in the wounds  
 "of our Redeemer we there dip our tongues, we are dyed red  
 "both within and without, our hunger is satisfied and our  
 "thirst for ever quenched<sup>1</sup>; they are things wonderful which  
 "he feeleth, great which he seeth and unheard of which he  
 "uttereth, whose soul is possessed of this Paschal Lamb and  
 "made joyful in the strength of this new wine, this bread  
 "hath in it more than the substance which our eyes behold,  
 "this cup hallowed with solemn benediction availeth to the

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<sup>1</sup> [Arnold. (v. p. 351.) de Cena Domini. p. 41. "Cruci haeremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam: quo interior exteriorque  
 "rubicat, a sapientibus hujus saeculi judicamur amones. . . . Qui manducat ex hoc pane ultra non esurit; qui bibit, ultra non sitit.]"

362 *Faults found in our Communion Service:*

BOOK V. "endless life and welfare both of soul and body, in that it  
Ch. lxviii. 15. "serveth as well for a medicine to heal our infirmities and  
"purge our sins as for a sacrifice of thanksgiving<sup>1</sup>; with  
"touching it sanctifieth, it enlighteneth with belief, it truly  
"conformeth us unto the image of Jesus Christ<sup>2</sup>; what these  
"elements are in themselves it skilleth not, it is enough that  
"to me which take them they are the body and blood of  
"Christ, his promise in witness hereof sufficeth, his word he  
"knoweth which way to accomplish; why should any cogita-  
"tion possess the mind of a faithful communicant but this,  
"O my God thou art true, O my Soul thou art happy!"

[13] Thus therefore we see that howsoever men's opinions do otherwise vary, nevertheless touching Baptism and the Supper of the Lord, we may with consent of the whole Christian world conclude they are necessary, the one to initiate or begin, the other to consummate or make perfect our life in Christ.

Of faults noted in the Form of administering the Holy Communion. LXVIII. In administering the Sacrament of the Body and Blood of Christ, the supposed faults of the Church of England are not greatly material, and therefore it shall suffice to touch them in few words. "The first is that we do not use in a generality once for all to say to communicants 'take eat, and drink,' but unto every particular person, 'eat thou, drink thou,' which is according to the popish manner and not the form that our Saviour did use<sup>3</sup>. Our second oversight is by gesture. "For in kneeling there hath been superstition; sitting agreeth better to the action of a supper<sup>4</sup>; and our Saviour using that which was most fit did himself not kneel<sup>5</sup>. A third accusation is for not examining all communicants, whose knowledge in the mystery of the Gospel should that way be made manifest, a thing every where they say used in the Apostles' times<sup>6</sup>, because all things necessary were used,

<sup>1</sup> ["Panis iste supersubstantialis et calix benedictione solenni sacraus ad totius hominis vitam salutemque proficit, simul medicamentum et holocaustum ad mandas infirmis et purgandas iniquitates existens." Arnold, p. 30.]  
<sup>2</sup> [See above, p. 118, § 11, note 2.]  
<sup>3</sup> [Adm. ap. Whitig. Def. 600.]  
<sup>4</sup> [Then it was delivered generally and indefinitely, "Take ye and eat ye," we particularly and singularly, "Take thou and eat thou."] [T. C. i. 165, ad. 131.]  
<sup>5</sup> [Adm. ap. Whitig. Def. 596.]  
<sup>6</sup> [They received it sitting; we kneeling according to Honorius' decree.] [Adm. ap. Whitig. Def. 591.]

"and this in their opinion is necessary, yea it is commanded  
 "inasmuch as the Levites<sup>1</sup> are commanded to prepare the  
 "people for the Passover, and examination is a part of their  
 "preparation, our Lord's Supper in place of the Passover.  
 "The fourth thing misliked is that against the Apostle's pro-  
 "hibition<sup>2</sup> to have any familiarity at all with notorious offen-  
 "ders, papists being not of the Church are admitted to our  
 "very communion before they have by their religious and  
 "gospel-like behaviour purged themselves of that suspicion  
 "of popery which their former life hath caused. They are  
 "dogs, swine, unclean beasts, foreigners and strangers from  
 "the Church of God, and therefore ought not to be admitted  
 "though they offer themselves<sup>3</sup>. We are fifthly condemned,  
 "inasmuch as when there have been store of people to hear  
 "sermon and service in the church we suffer the communion to  
 "be ministered to a few. It is not enough that our book of  
 "common prayer hath godly exhortations to move all there-  
 "unto which are present. For it should not suffer a few to  
 "communicate, it should by ecclesiastical discipline and civil  
 "punishment provide that such as would withdraw themselves  
 "might be brought to communicate, according both to the  
 "law of God and the ancient church canons. In the sixth  
 "and last place cometh the enormity of imparting this sacra-  
 "ment privately unto the sick<sup>4</sup>."

<sup>1</sup> There was then accustomed to be  
 "an examination of the communi-  
 "cants which now is neglected."] [Coteler. PP. Apost. i. 44]. Πά-  
 "ρα τοῖς κληρικῶν κερταῖς εἰς τὴν  
 "θύρην τοῦ δεσποῦ, οὐκ εἶναι ἕως  
 "ἡμεῶν ἀνεῖρται, αἱ ἐπιπέμματα  
 "ἢ τῶν κληρικῶν αἱ τῶν ἀγίων πατέρων  
 "ἢ τῶν ἐκείνων ἀποστόλων τῶν ἐκ-  
 "κλησίων, ἀποστολῶν καὶ. Concil. 2.  
<sup>2</sup> 1 Cor. v. 11. [Adm. ap. Whig. 503. "They  
 "shut men by reason of their sins  
 "from the Lord's Supper: we thrust  
 "them in their sins to the Lord's  
 "supper:" thus explained by T. C.  
 "i. 132. al. 167. "If the place of the  
 "5 to the Corinth. do forbid that  
 "we should have any familiarity  
 "with notorious offenders, it doth  
 "much more forbid that they should  
 "be received to the Communion.  
 "And therefore Papists being such,  
 "as which are notoriously known  
 "to hold heretical opinions, ought  
 "not to be admitted, much less  
 "compelled to the Supper."] Brac. cap. 85. [vid. Capitula Mar-  
 "tini Episc. Bracar. cap. 83. apud  
 "Concil. v. 214. "Si quis intrat  
 "ecclesiam Dei, et sacras scripturas  
 "non audit, et pro luxuria sua  
 "aversa se a communione sacra-  
 "menti, et in observandis mysteriis  
 "declinat constitutam regulam dis-  
 "ciplinæ, istum talem excommunicam  
 "de Ecclesia Catholica decernimus,  
 "donec penitentiam agat."] <sup>3</sup> [Adm. ap. Whig. Def. 525.  
 "A great number of things con-  
 "trary to the law of God, as private  
 "Communion," &c. T. C. 119. al.

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[2.] Thus far accused we answer briefly to the first<sup>1</sup> that seeing God by sacraments doth apply in particular unto every man's person the grace which himself hath provided for the benefit of all mankind, there is no cause why administering the sacraments we should forbear to express that in our forms of speech, which he by his word and gospel teacheth all to believe. In the one sacrament "I baptize thee" displeaseth them not. If "eat thou" in the other offend them, their fancies are no rules for churches to follow.

Whether Christ at his last supper did speak generally once to all, or to every one in particular, is a thing uncertain. His words are recorded in that form which serveth best for the setting down with historical brevity what was spoken, they are no manifest proof that he spake but once unto all which did then communicate, much less that we in speaking unto every communicant severally do amiss, although it were clear that we herein do otherwise than Christ did. Our imitation of him consisteth not in tying scrupulously ourselves unto his syllables, but rather in speaking by the heavenly direction of that inspired divine wisdom which teacheth divers ways to one end, and doth therein control their boldness by whom any profitable way is censured as reprobable only under colour of some small difference from great examples going before. To do throughout every the like circumstance the same which Christ did in this action were by following his footsteps in that sort to err more from the purpose he aimed at than we now do by not following them with so nice and severe strictness.

146. "The private communion is found fault with, both for the place wherein it is ministered, and for the small number of communicants which are admitted by the book of service." And p. 116. al.  
147. "There is fault in the appointing of the service book, not only for that it admitteth in the time of plague, that one with the minister may celebrate the Supper of the Lord in the house, but for that it ordaineth a communion in the church, when of a great number which assemble there it admitteth three or four."  
<sup>1</sup> T. C. lib. i. p. 166. [131.] "Be-

"sides that it is good to leave the popish form in those things which we may so conveniently do, it is best to come as near the manner of celebration of the supper which our Saviour Christ used as may be. And if it be a good argument to prove that therefore we must rather say *Take this* than *Take ye*, because the sacrament is an application of the benefits of Christ, it behoveth that the preacher should direct his admonitions particularly one after another unto all those which hear his sermon, which is a thing absurd."

They little weigh with themselves how dull, how heavy and almost how without sense the greatest part of the common multitude every where is, who think it either unmeet or unnecessary to put them even man by man especially at that time in mind whereabout they are. It is true that in sermons we do not use to repeat our sentences severally to every particular hearer, a strange madness it were if we should. The softness of wax may induce a wise man to set his stamp or image therein; it persuadeth no man that because wool hath the like quality it may therefore receive the like impression. So the reason taken from the use of sacraments in that they are instruments of grace unto every particular man may with good congruity lead the Church to frame accordingly her words in administration of sacraments, because they easily admit this form, which being in sermons a thing impossible without apparent ridiculous absurdity, agreement of sacraments with sermons in that which is alleged as a reasonable proof of conveniency for the one proveth not the same allegation impertinent because it doth not enforce the other to be administered in like sort. For equal principles do then avail unto equal conclusions when the matter whereunto we apply them is equal, and not else.

[3.] Our kneeling at Communions is the gesture of piety<sup>1</sup>. If we did there present ourselves but to make some show or dumb resemblance of a spiritual feast<sup>2</sup>, it may be that sitting

<sup>1</sup> T. C. lib. i. p. 161. [131.] "we avoid also the danger of idolatry, which was in times past too common, and yet is in the hearts of many." Wh. Def. "What? are you now come to allegories and to significations? Surely this is a very papistical reason: may then we can give you a great deal better significations of the surplice, of crossing, of the ring in marriage, and many other ceremonies, than this is of sitting. I pray you in the whole Scripture where doth sitting signify a full finishing of the ceremonial law, and a perfect work of redemption that giveth rest for ever?" T. C. 132. al. 166. Let it be that this is not so sound a reason, (as indeed for my part I will not defend it, and the authors themselves have corrected it), yet

"Kneeling carrieth a shew of worship, sitting agreeth better with the action of the Supper. Christ and his Apostles kneeled not." [Adm. sp. Wh. Def. 199.] "In this book we are enjoined to receive the communion kneeling; which beaule that it hath in it a shew of papistry, doth not so well express the mystery of this holy supper. For as in the old Testament eating the paschal lamb standing signified a readiness to pass, even so in the receiving of it now sitting according to the example of Christ, we signify rest: i. e. a full finishing through Christ of all the ceremonial law, and a perfect work of redemption wrought, that giveth rest for ever. And so

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were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better beseech our bodies at that hour than to be sensible witnesses of minds unfeignedly humbled? Our Lord himself did that which custom and long usage had made fit; we that which fitness and great decency hath made usual.

[4.] The trial of ourselves before we eat of this bread and drink of this cup is by express commandment every man's precise duty. As for necessity of calling others unto account<sup>1</sup> besides ourselves, albeit we be not thereunto drawn by any great strength which is in their arguments, who first press us with it as a thing necessary by affirming that the Apostles did use it<sup>2</sup>, and then prove the Apostles to have used it by affirming it to be necessary; again<sup>3</sup> albeit we greatly muse

<sup>1</sup> M. Doctor might have dealt easier withall than to call it a papistical reason, which is far from poetry, and the reason of two notable learned and zealous men, Johannes Alasco (marg. in Liturgia Eccles. Peregr.) Altesum id a nobis maxime esse oportet, ut observatum a Christo Domino, ejusque demum etiam Apostolis, Comensum in cornu Novi Testamenti ipsius, vanum, otiosum, omnique mysterio vacuum esse imagine-mur. Sed est nobis summa religione observandum, longe prastantissimum illud pœtissimum summe commendationis mysterium monstrare jam pœtissimum in Christo, ipsiusmet Christi Domini verbi hœbis commendationem &c. p. 146.)  
<sup>2</sup> and of M. Hooper in his Commentary upon the Prophet Jonas.  
<sup>3</sup> [Whig, Answer, 96. al. 146.]  
<sup>4</sup> How prove you that there was then any examination of communicants? . . . St. Paul saith, "Let a man examine himself." But he speaketh of no other examination." T. C. i. 130 al. 164. "M. Doctor asketh how it is proved that there was any examination of the communicants. After this sort: all things necessary were used in the churches of God in the Apostles' times; but examination of those whose knowledge of

the mystery of the Gospel was not known, or doubted of, was a necessary thing; therefore it was used in the churches of God which were in the Apostles' time."  
<sup>5</sup> T. C. lib. i. p. 164. [130 and al. 149, 150.] All things necessary were used in the churches of God in the Apostles' times, but examination was a necessary thing, therefore used. "In the Book of Chronicles (2 Chron. xxxv. 6.) the Levites were commanded, to prepare the people to the receiving of the passover, in place whereof we have the Lord's Supper. Now examination being a part of the preparation it followeth that here is commandment of the examination."  
<sup>6</sup> [Whig, ubi sup. "If there had been either commandment or example for it in Scripture, I am sure you would not have left it unquoted in the margin." T. C. ubi sup. "In the second book of the Chronicles he might have read, that the Levites were commanded &c." Wh. Def. 522.]  
<sup>7</sup> You betray the weakness of your cause too much, when you are constrained to run so far for a precept . . . especially when you are compelled for want of other to bring out ceremonial precepts long ago abrogated . . . Why may not



how they can avouch that God did command the Levites to prepare their brethren against the feast of the Passover, and that the examination of them was a part of their preparation, when the place alleged to this purpose doth but charge the Levites saying, "make ready *Laahhechem* for your brethren," to the end they may do according to the word of the Lord by Moses:—wherefore in the selfsame place it followeth how lambs and kids and sheep and bullocks were delivered unto the Levites, and that thus "the service was made ready"; it followeth likewise how the Levites having in such sort provided for the people, they made provision for "themselves" and for the priests the sons of Aaron<sup>1</sup>; so that confidently from hence to conclude the necessity of examination argueth their wonderful great forwardness in framing all things to serve their turn:—nevertheless the examination of communicants when need requireth, for the profitable use it may have in such cases, we reject not.

[5.] Our fault in admitting popish communicants, is it in that we are forbidden<sup>2</sup> to eat and therefore much more to communicate with notorious malefactors<sup>3</sup>? The name of a papist is not given unto any man for being a notorious malefactor. And the crime wherewith we are charged is suffering of papists to communicate, so that be their life and conversation whatsoever in the sight of men, their popish opinions are in this case laid as bars and exceptions against them, yea those opinions which they have held in former times although they now both profess by word and offer to shew by fact the contrary<sup>4</sup>. All this doth not justify us, which ought not (they

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<sup>1</sup> the Papists as well use the same "for their particular confession"; ...  
<sup>2</sup> These words, "Prepare your brethren," &c. are thus expounded by "learned interpreters: Exhort your brethren to examine themselves, that they may be ready to eat the passover. Look the marginal note in the Geneva Bible."  
<sup>3</sup> [Ibid. 14. The same phrase occurs Gen. xlii. 16, where Joseph bids his servant "slay and make ready." Comp. Josh. i. 11. Cartwright was probably misled by the Vulgate, which reads, "Et fratres vestros . . . preparate."  
<sup>4</sup> 1. Cor. v. 11; T. C. lib. i. p. 167. [132.]  
<sup>5</sup> The phrase in T. C. is "notorious offenders."  
<sup>6</sup> T. C. lib. i. p. 167. [133.]  
 Although they would receive the communion, yet they ought not to be kept back until such time as by their religious and Gospel-like behaviour they have purged themselves of that suspicion of popery which their former life and conversation hath caused to be conceived. [Eccles. Disc. fol. 139. "Cur sacra Dei mysteria

BOOK V. say) to admit them in any wise, till their gospel-like be-  
 Ch. lxxviii. 6. haviour have removed all suspicion of popery from them,  
 because papists are "dogs, swine, beasts, foreigners and  
 "strangers" from the house of God; in a word, they are  
 "not of the Church."

[6.] What the terms of "gospel-like behaviour" may in-  
 clude is obscure and doubtful. But of the Visible Church of  
 Christ in this present world, from which they separate all  
 papists, we are thus persuaded: *Church* is a word which art  
 hath devised thereby to sever and distinguish that society of  
 men which professeth the true religion from the rest which  
 profess it not. There have been in the world from the very  
 first foundation thereof but three religions, Paganism which  
 lived in the blindness of corrupt and depraved nature; Juda-  
 ism embracing the Law which reformed heathenish impiety,  
 and taught salvation to be looked for through one whom God  
 in the last days would send and exalt to be Lord of all; finally  
 Christian belief which yieldeth obedience to the Gospel of  
 Jesus Christ, and acknowledgeth him the Saviour whom God  
 did promise. Seeing then that *the Church* is a name which  
 art hath given to *professors of true religion*, as they which will  
 define a man are to pass by those qualities wherein one man  
 doth excel another, and to take only those essential properties  
 whereby a man doth differ from creatures of other kinds, so  
 he that will teach what *the Church* is shall never rightly per-  
 form the work whereabout he goeth, till *in matter of religion*  
 he touch that difference which severeth the Church's Religion  
 from theirs who are not the Church. Religion being there-  
 fore a matter partly of *contemplation* partly of *action*, we must  
 define the Church which is a religious society by such differ-  
 ences as do properly explain the essence of such things, that  
 is to say, by the object or matter whereabout the contempla-  
 tions and actions of the Church are properly conversant. For  
 so all knowledges and all virtues are defined. Whereupon  
 because the *only object* which separateth ours from other reli-  
 gions is Jesus Christ, in whom none but the Church doth

"Fapists communicamus, nec ante, "sacra cum incircumcis et immun-  
 "apertam, publicam, sinceram vere "dis communicantur, nec custodes  
 "religionis professionem exigimus? "ad portas adhibemus, neque im-  
 "Sacra Dei mysteria profanantur, "mundos claustra circumscribe-  
 "gentes in templa Dei ingrediantur, "mus."]

believe and whom none but the Church doth worship, we find that accordingly the Apostles do every where distinguish hereby the Church from infidels and from Jews, accounting "them which call upon the name of our Lord Jesus Christ to be his Church."

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Ch. lxxviii. 4

If we go lower, we shall but add unto this certain casual and variable accidents, which are not properly of the being, but make only for the happier and better being of the Church of God, either in deed, or in men's opinions and conceits. This is the error of all popish definitions that hitherto have been brought. They define not the Church by that which the Church essentially is, but by that wherein they imagine their own more perfect than the rest are. Touching parts of eminency and perfection, parts likewise of imperfection and defect in the Church of God, they are infinite, their degrees and differences no way possible to be drawn unto any certain account. There is not the least contention and variance, but it blemisheth somewhat the unity that ought to be in the Church of Christ<sup>1</sup>, which notwithstanding may have not only without offence or breach of concord her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times and that about matters of no small importance, yea her schisms, factions and such other evils whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain by outward profession that vital substance of truth which maketh Christian religion to differ from theirs which acknowledge not our Lord Jesus Christ the blessed Saviour of mankind, give no credit to his glorious gospel, and have his sacraments the seals of eternal life in derision<sup>2</sup>.

Now the privilege of the visible Church of God (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church that whereas none of them which were in the one could perish, numbers in the other are cast away, because to eternal life our profession is not enough. Many things exclude from the kingdom of God although from the Church they separate not.

In the Church there arise sundry grievous storms, by means

<sup>1</sup> Rom. xv. 5; 1 Cor. i. 10.

<sup>2</sup> [Comp. b. iii. c. 1.]

BOOK V. whereof whole kingdoms and nations professing Christ both  
Ch. lxxviii. 6. have been heretofore and are at this present day divided about  
Christ. During which divisions and contentions amongst  
men albeit each part do justify itself, yet the one of necessity  
must needs err if there be any contradiction between them be  
it great or little, and what side soever it be that hath the  
truth, the same we must also acknowledge alone to hold *with  
the true Church in that point*, and consequently reject the other  
as an enemy *in that case fallen away from the true Church.*

Wherefore of hypocrites and dissemblers<sup>1</sup> whose profession  
at the first was but only from the teeth outward, when they  
afterwards took occasion to oppugn certain principal articles  
of faith, the Apostles which defended the truth against them  
pronounce them "gone out" from the fellowship of sound and  
sincere believers, when as yet the Christian religion they had  
not utterly cast off.

In like sense and meaning throughout all ages heresies have  
justly been hated as branches cut off from the body of the  
true Vine, yet only so far forth cut off as their heresies have  
extended. Both heresy and *many other crimes which wholly  
sever from God do sever from the Church of God in part only.*  
"The mystery of piety" saith the Apostle "is without perad-  
venture great, God hath been manifested in the flesh, hath  
"been justified in the Spirit, hath been seen of Angels, hath  
"been preached to nations, hath been believed on in the world,  
"hath been taken up into glory"<sup>2</sup>. The Church a pillar and  
foundation of this truth, which no where is known or pro-  
fessed but only within the Church, and they all of the Church  
that profess it. In the meanwhile it cannot be denied that  
many profess this who are not therefore cleared simply from  
all either faults or errors which make separation between us  
and the wellspring of our happiness. Idolatry severed of old  
the Israelites, iniquity those scribes and Pharisees from God,  
who notwithstanding were a part of the seed of Abraham, a  
part of that very seed which God did himself acknowledge to  
be his Church. The Church of God may therefore contain  
both them which indeed are not his yet must be reputed his  
by us that know not their inward thoughts, and them whose

<sup>1</sup> 1 John ii. 19.

<sup>2</sup> 1 Tim. iii. 16.

do not exclude Men utterly from the Church. 371

apparent wickedness testifieth even in the sight of the whole world that God abhorreth them. For to this and no other purpose are meant those parables which our Saviour in the Gospel<sup>1</sup> hath concerning mixture of vice with virtue, light with darkness, truth with error, as well an openly known and seen as a cunningly cloaked mixture.

That which separateth therefore *utterly*, that which cutteth off *clean* from the visible Church of Christ is plain Apostasy, *direct* denial, utter rejection of the whole Christian faith as far as the same is professedly different from infidelity. Heretics as touching those points of doctrine wherein they fail; schismatics as touching the quarrels for which or the duties wherein they divide themselves from their brethren; loose, licentious and wicked persons as touching their several offences or crimes, have all forsaken the true Church of God, the Church which is sound and sincere in the doctrine that they corrupt, the Church that keepeth the bond of unity which they violate, the Church that walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left, howbeit not altogether left nor forsaken simply the Church upon the main foundations whereof they continue built, notwithstanding these breaches whereby they are *rent at the top* asunder.

[7.] Now because for redress of professed errors and open schisms it is and must be the Church's care that all may in outward conformity be one, as the laudable polity of former ages even so our own to that end and purpose hath established divers laws, the moderate severity whereof is a mean both to stay the rest and to reclaim such as heretofore have been led awry<sup>2</sup>. But seeing that the offices which laws require are

<sup>1</sup> [Matt. xiii. 24, 47.] <sup>2</sup> had done: the other, Ann. l. ii. 147; a circular signed by the magistrates, pledging themselves to receive the holy sacrament from time to time, according to the tenor of the Act of Uniformity: both dated 1559, when the rebellion in the north was yet rife. The act of 1581 appears to have been thought necessary on account of certain enactments, and consequent lawfulness of the pecuniary penalties which

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always definite, and when that they require is done they go no farther, whereupon sundry ill-affected persons to save themselves from danger of laws pretend obedience, albeit inwardly they carry still the same hearts which they did before, by means whereof it falleth out that receiving unworthily the blessed sacrament at our hands, they eat and drink their own damnation; it is for remedy of this mischief here determined<sup>1</sup>,

the court of High Commission had been in the habit of occasionally enforcing. Strype, *Grind.* 345. A. D. 1577.]

T. C. lib. i. p. 167. [132, 133.]  
"If the place of the flesh in the  
"Corinthians do forbid that we  
"should have any familiarity with  
"notorious offenders, it doth much  
"more forbid that they should be  
"received to the Communion. And  
"therefore papists being such as  
"which are notoriously known to  
"hold heretical opinions ought not  
"to be admitted much less compelled  
"to the Supper. For seeing that  
"our Saviour Christ did institute  
"his supper amongst his disciples  
"and those only which were as St.  
"Paul speaketh within, it is evident  
"that the papists being without, and  
"foreigners and strangers from the  
"Church of God ought not to be  
"received if they would offer them-  
"selves; and that minister that  
"shall give the Supper of the Lord  
"to him which is known to be a  
"papist and which hath never made  
"any clear renouncing of popery  
"with which he hath been defiled  
"doth profane the table of the Lord,  
"and doth give the meat that is pre-  
"pared for the children unto dogs,  
"and he bringeth into the pasture  
"which is provided for the sheep,  
"swine and unclean beasts, contrary  
"to the faith and trust that ought  
"to be in a steward of the Lord's  
"house as he is. For albeit that I  
"doubt not but many of those  
"which are now papists pertain to  
"the election of God, which God also  
"in his good time will call to the  
"knowledge of his truth; yet not-  
"withstanding they ought to be  
"united the minister and unto the  
"Church touching the ministering

"of sacraments as strangers and  
"as unclean beasts. . . . The mi-  
"nistering of the holy sacraments  
"unto them is a declaration and  
"seal of God's favour and reconcili-  
"ation with them, and a plain  
"preaching partly that they be  
"washed already from their sins,  
"partly that they are of the house-  
"hold of God and such as the Lord  
"will feed to eternal life, which is  
"not lawful to be done unto those  
"which are not of the household of  
"faith. And therefore I conclude  
"that the compelling of papists un-  
"to the communion, and the dis-  
"missing and letting of them go  
"when as they be to be punished  
"for their stubbornness in popery  
"with this condition, if they will  
"receive the communion is very  
"unlawful, when as although they  
"would receive it yet they ought  
"to be kept back till such time as  
"by their religious and gospel like  
"behaviour," &c. [Comp. T. C. l.  
34. ap. Whitig. Def. 178. Whitgift  
in his answer had pleaded against  
popular election of bishops, that  
"the Church is now full of papists,  
"atheists, and such like." T. C.  
replies, "Now you bring in papists,  
"idolaters, and atheists, which are  
"not only filthy but also poisoned  
"and venomous beasts. I am not  
"ignorant of that distinction which  
"saith that there be in the Church  
"which are not of the Church; and  
"those are hypocrites as is before  
"said; but I would gladly learn of  
"you, what scripture there is to  
"prove that idolaters and papists  
"and atheists are in the Church,  
"when St. Paul calleth all such  
"without the Church, and with-  
"whom the Church hath nothing  
"to do, nor they with the Church.

*objectionable, as tending to encourage Jesuitical Craft.* 373

that whom the law of the realm doth punish unless they communicate, such if they offer to obey law, the Church notwithstanding should not admit without probation before had of their gospel-like behaviour.

[8.] Wherein they first set no time how long this supposed probation must continue; again they nominate no certain judgment the verdict wherof shall approve men's behaviour to be gospel-like; and that which is most material, whereas they seek to make it more hard for dissemblers to be received into the Church than law and polity as yet hath done, they make it in truth more easy for such kind of persons to wind themselves out of the law and to continue the same they were. The law requireth at their hands that duty which in conscience doth touch them nearest, because the greatest difference between us and them is the Sacrament of the Body and Blood of Christ, whose name in the service of our communion we celebrate with due honour, which they in the error of their mass profane. As therefore on our part to hear mass were an open departure from that sincere profession wherein we stand, so if they on the other side receive our communion, they give us the strongest pledge of fidelity that man can demand. What their hearts are God doth know. But if they which mind treachery to God and man<sup>1</sup> shall once apprehend this

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<sup>1</sup> You might as well have placed in the Church, wolves, tigers, lions and bears, i.e. tyrants and persecutors . . . But now I hear you ask me what then shall become of our papists and atheists, if you will not have them to be of the Church? I answer that they may be of the Commonwealth, which neither may, nor can be, of or in the Church. And therefore the Church having nothing to do with such, the magistrate ought to see that they join to hear the sermons in the place where they are made, . . . and cause them to be examined, how they profit; and if they profit not, to punish them; and as their contempt growth, so to increase the punishment, until such time as they declare manifest tokens of unrepentantness, and then as rotten members, . . . cut them off.<sup>2</sup>

<sup>2</sup> [This expression refers perhaps to the Jesuits and seminary priests especially: who were very busy in England about 1596. See Strype, Ann. iv. 422. Compare in the same vol. p. 53. Topely's statement in a letter to Burghley: "There is a great danger in many others, who sometimes do come to the church, and yet be papists both in their inward hearts, and in their outward actions and conversations, refusing to receive the communion; and in every thing else as ill as the worst." Of which there be also two sorts. The one goeth to the church for saving of the penalties of thirteen score pounds a year: yet his wife and whole family, or most of them, continue resolute recusants and harbourers traitors. The other sort go to the church because they may avoid suspicion of the magistrates the better, and is dispensed withal by some secret

BOOK V. advantage given them, whereby they may satisfy law in  
Ch. lxxviii. pretending themselves conformable (for what can law with  
reason or justice require more?) and yet be sure the Church  
will accept no such offer, till their gospel-like behaviour be  
allowed; after that our own simplicity hath once thus fairly  
eased them from sting of law, it is to be thought they will  
learn the mystery of gospel-like behaviour when leisure  
serveth them. And so while without any cause we fear to  
profane sacraments, we shall not only defeat the purpose  
of most wholesome laws, but lose or wilfully hazard those  
souls from which the likeliest means of full and perfect  
recovery are by our indiscretion withheld.

For neither doth God thus bind us to dive into men's  
consciences, nor can their fraud and deceit hurt any man but  
themselves. To him they seem such as they are, but to us  
they must be taken for such as they seem. In the eye of  
God they are against Christ that are not truly and sincerely  
with him, in our eyes they must be received as with Christ  
that are not to outward show against him.

The case of impenitent and notorious sinners is not like  
unto theirs whose only imperfection is error severed from  
pertinacy, error in appearance content to submit itself to  
better instruction, error so far already cured as to crave at our  
hands that sacrament the hatred and utter refusal whereof  
was the weightiest point wherein heretofore they swerved  
and went astray.

[9.] In this case therefore they cannot reasonably charge us  
with remis dealing, or with carelessness to whom we impart  
the mysteries of Christ, but they have given us manifest occa-  
sion to think it requisite that we earnestly advise rather and  
exhort them to consider as they ought their sundry over-  
sights, first in equalling undistinctly crimes with errors as  
touching force to make incapable of this sacrament; secondly  
in suffering indignation at the faults of the church of Rome to  
blind and withhold their judgments from seeing that which  
withal they should acknowledge, concerning so much never-  
theless still due to the same church, as to be held and reputed

"dispensation of a delegate or such "the better, and with the less suspi-  
"a great priest as hath episcopal cion, serve the turn of their cause  
"authority, to the end they may "catholic."



a part of the house of God, a limb of the visible Church of Christ; thirdly in imposing upon the Church a burden to enter farther into men's hearts and to make a deeper search of their consciences than any law of God or reason of man enforceeth; fourthly and lastly in repelling under colour of longer trial such from the mysteries of heavenly grace, as are both capable thereof by the laws of God for any thing we hear to the contrary, and should in divers considerations be cherished according to the merciful examples and precepts whereby the gospel of Christ hath taught us towards such to shew compassion, to receive them with lenity and all meekness, if any thing be shaken in them to strengthen it, not to quench with delays and jealousies that feeble smoke of conformity which seemeth to breathe from them, but to build wheresoever there is any foundation, to add perfection unto slender beginnings, and that as by other offices of piety even so by this very food of life which Christ hath left in his Church not only for preservation of strength but also for relief of weakness.

[10.] But to return to our own selves in whom the next thing severely reprov'd is the paucity<sup>1</sup> of communicants; if they require at communions frequency we wish the same, knowing how acceptable unto God such service is when multitudes cheerfully concur unto it<sup>2</sup>; if they encourage men thereunto, we also (themselves acknowledge it<sup>3</sup>) are not utterly forgetful to do the like; if they require some public coercion<sup>4</sup> for remedy of that wherein by milder and softer means little good is done, they know our laws and statutes provided in that behalf, whereunto whatsoever convenient help may be added more by the wisdom of man, what cause

<sup>1</sup> T. C. lib. i. p. 142. [116.] "purpose."  
<sup>2</sup> Chron. xxx. 13; Psalm cxviii. l. [T. C. l. 117. al. 149. "It"  
<sup>3</sup> [T. C. l. 117. al. 148. "It may (the Prayer Book) "ought to pro-  
<sup>4</sup> be objected, that in this point the vide that those which would with-  
 "Book of Common Prayer is not in draw themselves should be by ec-  
 "fault, which doth not only not fur- clesiastical discipline at all times,  
 "bid that all the Church should re- and now also under a godly prince  
 "ceive together, but also by a good "by civil punishment brought to  
 "and godly exhortation moveth "communicate. . . . This is the law  
 "those that be present that they of God, (Numbers ix. 13.) and  
 "should not depart. . . . It is true "this is now and hath been hereto-  
 "that it doth not forbid, and that fore the practice of the churches  
 "there is godly exhortation for that "reformed."] "

BOOK V.  
 Ch. lxxviii. 10.

376 Communicants not to be repelled because they are few.

BOOK V.  
CH. LVIII.

have we given the world to think that we are not ready to hearken to it, and to use any good mean of sweet compulsion<sup>1</sup> to have this high and heavenly banquet largely furnished? Only we cannot so far yield as to judge it convenient that the holy desire of a competent number should be unsatisfied, because the greater part is careless and undispersed to join with them.

Men should not (they say) be permitted a few by themselves to communicate when so many are gone away, because this sacrament is a token of our conjunction with our brethren<sup>2</sup>, and therefore by communicating apart from them we make an apparent show of distraction. I ask then on which side unity is broken, whether on theirs that depart or on theirs who being left behind do communicate? First in the one it is not denied but that they may have reasonable causes of departure, and that then even they are delivered from just blame. Of such kind of causes two are allowed<sup>3</sup>, namely danger of impairing health and necessary business requiring our presence elsewhere. And may not a third cause, which is *unfitness* at the present time, detain us as lawfully back as either of these two? True it is that we cannot hereby altogether excuse ourselves, for that we ought to prevent this and do not<sup>4</sup>. But

<sup>1</sup> Luke xiv. 33.  
<sup>2</sup> [T. C. l. 116. al. 127. "The holy Sacrament of the Supper of the Lord is not only a seal and confirmation of the promises of God unto us, but also a profession of our conjunction as well with Christ our Saviour and with God, as also (as St. Paul teacheth) a declaration and profession that we are at one with our brethren. . . . The departing therefore of the rest of the Church from those three or four is an open profession that they have no communion, fellowship, nor unity, with them that do communicate; and likewise of those three or four, that they have none with the rest. . . . Therefore St. Paul driving thereunto wisheth that one should tarry for another." Whig, Def. 328. "If the book should appoint that three or four should communicate together, and no more; or if it did not allow that communion best wherein

"most of the church do participate; then were your reasoning to some end. But seeing that it is appointed that there should not be fewer than three or four, to the end that it might be a communion, and have no similitude with the papistical mass, there is no cause why you should take this pains. . . . Shall none communicate because all will not? Or shall not three or four because the rest refuse? Or is it lack of love towards our neighbour, or any taken thereof, if we resort to the Lord's table when other will not? Where learn you that?"  
<sup>3</sup> [By T. C. l. 117.]  
<sup>4</sup> [Id. l. 118. al. 149. "Here may rise another doubt of the words of Moses in the Book of Numbers. For seeing he maketh this exception, 'if they be clean,' it may be said that those that depart do not feel themselves meet to receive. . . . For answer whereunto. . . . the

if we have committed a fault in not preparing our minds before, shall we therefore aggravate the same with a worse, the crime of unworthy participation? He that abstaineth doth want for the time that grace and comfort which religious communicants have, but he that eateth and drinketh unworthily receiveth death, that which is life to others turneth in him to poison.

Notwithstanding whatsoever be the cause for which men abstain, were it reason that the fault of one part should any way abridge their benefit that are not faulty? There is in all the Scripture of God no one syllable which doth condemn communicating amongst a few when the rest are departed from them.

[11.] As for the last thing which is our imparting this sacrament privately unto the sick<sup>1</sup>, whereas there have been of old (they grant<sup>2</sup>) two kinds of necessity wherein this sacrament might be privately administered<sup>3</sup>, of which two

"uncleanness which Moses speaketh of was such as men could not easily avoid; and whereunto they might fall sometimes by necessary duty... which thing cannot be alleged in those that are now of the Church. For if they will say, they be not meet, it may be answered unto them that it is their own fault; and further, if they be not meet to receive the holy Sacrament of the Supper, they are not meet to hear the word of God, they are not meet to be partakers of the prayers of the Church... To whomsoever of them the Lord will communicate himself by preaching the word, to the same he will not refuse to communicate himself by receiving of the sacraments."<sup>1</sup>

[Adm. ap. Whigg. Def. 529.]

"In this book three or four are allowed for a fit number to receive the Communion, and the priest alone together with one more, or with the sick man alone, may in time of necessity, that is when there is any common plague, or in time of other visitation minister it to the sick man, and if he require it it may not be denied. This is not I am sure like in effect to a private mass: that Scripture,

BOOK V.  
Ch. lxxviii. 11.

"Drink ye all of this," maketh not against this, and private Communion is not against the Scriptures." Whigg. Answer, 185.

"Drink ye all of this" may as well be applied to prove that ten, twenty, forty, is no sufficient number... I know there be some of the old Fathers, as Basilion Magasin, which would not have fewer communicants than twelve." (t. ii. 320. D.) "But of the number of communicants there is nothing determined in Scripture."

[T. C. quotes Justin Martyr, Apol. c. 85. ΟΙ καθόλου μὴ εἶναι ἰδίως, ἀλλὰ πάντες τὴν αὐτὴν προκαθίοντες τῷ κυρίῳ, παρέχοντες ἄλληλοις τὸ εἶναι καὶ ἄλληλοι, καὶ οὐκ ἔσονται ἀσπίδες.]

Tertull. de Crat. c. six. (speaking of the scruple which some persons felt of breaking their fast on a day of humiliation, by participation of the Eucharist.) "Accepto corpore Domini, et reservato, utrumque saluum est: et participatio sacrificii, et executio officii." And Cyprian, de Lapsis, p. 132. "Cum quardam arcum suum, in qua Domini Sacramentum fuit, manibus indignis tentasset aperire, igne inde surgente deterritus est, ne auderet attingere."]

T. C. l. 146. [al. 115.] "It is

BOOK V.  
Ch. lxxviii.

the one being erroneously imagined, and the other (they say) continuing no longer in use, there remaineth unto us no necessity at all, for which that custom should be retained. The falsely surmised necessity is that whereby some have thought all such excluded from possibility of salvation as did depart this life and never were made partakers of the holy Eucharist<sup>1</sup>. The other case of necessity was, when men, which had fallen in time of persecution, and had afterwards repented them, but were not as yet received again unto the fellowship of this communion, did at the hour of their death request it, that so they might rest with greater quietness and comfort of mind, being thereby assured of departure in unity of Christ's Church, which virtuous desire the Fathers did think it great impiety not to satisfy. This was Serapion's case of necessity. Serapion a faithful aged person and always of very upright life till fear of persecution in the end caused him to shrink back, after long sorrow for his scandalous offence and suit oftentimes made to be pardoned of the Church, fell at length into grievous sickness, and being ready to yield up the ghost was then more instant than ever before to receive the sacrament. Which sacrament was necessary in this case, not that Serapion had been deprived of everlasting life without it, but that his end was thereby to him made the more comfortable<sup>2</sup>. And do we think, that all cases of such

<sup>1</sup> not to be denied that this abuse  
<sup>2</sup> is very ancient, and was in Justin  
Martyr's time, in Tertullian and  
Cyprian's time, even as also there  
were other abuses. . . . First of all  
in the primitive Church the dis-  
cipline of the Church was so se-  
vere, and so extreme, that if any  
one who professed the truth and  
were of the body of the Church  
did through infirmity deny the  
truth, and joined himself unto the  
idolatrous service, although he  
repenting came again unto the  
Church, yet was he not received  
to the communion of the Lord's  
Supper any more. And yet lying  
in extremity of sickness, and ready  
to depart this life, if they did re-  
quire the Communion in token  
that the Church had forgiven the  
fault, . . . they granted that he  
might be partaker of it: as may  
appear by the story of Serapion.  
Another case was that which was  
before alleged: which is the false  
opinion they had conceived that  
all those were condemned that re-  
ceived not the Supper of the Lord.  
And therefore when catechumens  
or young children fell sick danger-  
ously they ministered the Supper  
of the Lord unto them, lest they  
should want their voyage victual  
(as they termed it).  
[On this point so far as regards  
Infant Communion see especially  
Waterland's Inquiry concerning that  
practice. Works, ix. 473, &c. (vol.  
vi, p. 41. ed. 1844.)]  
[S. Dionys. Alex. ap. Euseb.  
H. E. vi. 44. Ἐπορεύειν τὸν θεὸν  
ἐπιπέσειν αὐτῷ, ἀποθνήσκει αὐτὸν  
καὶ εὐχαρίστησεν αὐτὸν, ὡς ἂν



BOOK V. CH. LVIII. 15. have their ἀσάρτα and be raised again from the dead, so the just shall be taken up and exalted above the rest, whom the power of God doth but raise and not exalt. This life and this resurrection our Lord Jesus Christ is for all men as touching the sufficiency of that he hath done; but that which maketh us partakers thereof is our particular communion with Christ, and this sacrament a principal mean as well to strengthen the bond as to multiply in us the fruits of the same communion; for which cause St. Cyprian<sup>1</sup> termeth it a joyful solemnity of expedite and speedy resurrection; Ignatius<sup>2</sup> a medicine which procureth immortality and preventeth death; Irenæus<sup>3</sup> the nourishment of our bodies to eternal life and their preservative from corruption. Now because that Sacrament which at all times we may receive unto this effect is then most acceptable and most fruitful, when any special extraordinary occasion nearly and presently urging kindleth our desires towards it, their severity, who cleave unto that alone which is generally fit to be done and so make all men's condition alike, may add much affliction to divers troubled and grieved minds<sup>4</sup>, of whose particular estate particular respect being had, according to the charitable order of the church wherein we live, there ensueth unto God that glory which his righteous saints comforted in their greatest distresses do yield, and unto them which have their reasonable petitions satisfied the same contentment, tranquillity, and joy, that others before them by means of like satisfaction have reaped, and wherein we all are or should be desirous finally to take our leave of the world whensoever our own uncertain time of most assured departure shall come.

Concerning therefore both prayers and sacraments together with our usual and received form of administering the same in the church of England, let thus much suffice.

συναγωγὴν ἐπιπέσει τοῖς ἐκλεκτοῖς τοῖς ἐν ἀποκαταστάσει. Hæret. et hæresis ἀσάρτα, πῶς δὲ σωτηρίας τῶν ἀσάρτων. Ammon. Vide 1 Thess. iv. 17.  
<sup>1</sup> "Maturate resurrectionis lætæ—bona solemnitas." Cyp. (i. c. Arnold of Chartres, v. sup. p. 251) de Cœn. Dom. cap. 10.  
<sup>2</sup> Ἐπιπέσει ἀθανάτων, ἀσάρτων πῶς ἀσάρτων. [ἀσάρτων τῶν πῶς ἀσάρτων, ἀσάρτων] ἰγνατ. Επιστ. ad Ephes. [c. 20.]  
<sup>3</sup> Iren. lib. iv. cap. 34. [al. c. 18. in substance.]  
<sup>4</sup> "Etsi nihil facile mutandum—est ex solemnibus, tamen ubi acquiescat evidens possit subvertendum—est." l. cxxxiii. ff. de Reg. Jur. [lib. l. tit. 17. p. 795.]

LXIX. As the substance of God alone is infinite and hath no kind of limitation, so likewise his continuance is from everlasting to everlasting and knoweth neither beginning nor end. Which demonstrable conclusion being presupposed, it followeth necessarily that besides him all things are finite both in substance and in continuance. If in substance all things be finite, it cannot be but that there are bounds without the compass whereof their substance doth not extend; if in continuance also limited, they all have, it cannot be denied, their set and their certain terms before which they had no being at all. This is the reason why first we do most admire those things which are greatest, and secondly those things which are ancientest, because the one are least distant from the infinite substance, the other from the infinite continuance of God. Out of this we gather that only God hath true immortality or eternity, that is to say continuance wherein there groweth no difference by addition of hereafter unto now, whereas the noblest and perfectest of all things besides have continually through continuance the time of former continuance lengthened, so that they could not heretofore be said to have continued so long as now, neither now so long as hereafter.

[a.] God's own eternity is the hand which leadeth Angels in the course of their perpetuity; their perpetuity the hand that draweth out celestial motion<sup>1</sup>, the line of which motion and the thread of time are spun together. Now as nature

<sup>1</sup> [This favours an opinion not uncommon among the Fathers and schoolmen, of a correspondence between the intellectual and material heavens in such sort, that the nine spheres of which the latter, according to the Ptolemaic system, was composed, answered to, and were influenced respectively by, the nine orders of the celestial hierarchy, as expounded in the books ascribed to Dionysius the Areopagite. This double scheme (or *analogia*) stands as follows:

In the Intellectual Heavens.		In the material Heavens.	
The Seraphim	actuated	the Primum Mobile.	
The Cherubim	-----	the Sphere of fixed Stars.	
The Thrones	-----	that of Saturn.	
The Dominations	-----	----- of Jupiter.	
The Virtues	-----	----- of Mars.	
The Powers	-----	----- of the Sun.	
The Principalities	-----	----- of Venus.	
The Archangels	-----	----- of Mercury.	
The Angels	-----	----- of the Moon.	

Dante has several allusions to this [2, 13; and xlix. 15; but especially opinion: see Parad. canto viii. vers. xxvii. throughout.]

BOOK V.  
Ch. lxi. s. s.  
Of festival days and the natureal causes of their convenient situation.

BOOK V.  
Ch. lxi. a.

bringeth forth time with motion, so we by motion have learned how to divide time, and by the smaller parts of time both to measure the greater and to know how long all things else endure. For time considered in itself is but the flux of that very instant wherein the motion of the heaven began, being coupled with other things it is the quantity of their continuance measured by the distance of two instants. As the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.

Hereupon some have defined time to be the measure of the motion of heaven<sup>1</sup>, because the first thing which time doth measure is that motion wherewith it began and by the help whereof it measureth other things, as when the Prophet David saith, that a man's continuance doth not commonly exceed threescore and ten years, he useth the help both of motion and number to measure time. They which make time an effect of motion, and motion to be in nature before time, ought to have considered with themselves that albeit we should deny as Melissus did all motion<sup>2</sup>, we might notwithstanding acknowledge time, because time doth but signify the quantity of continuance, which continuance may be in things that rest and are never moved. Besides we may also consider in rest both that which is past, and that which is present, and that which is future, yea farther even length and shortness in every of these, although we never had conceit of motion. But to *define* without motion *how* long or *how* short such continuance is were impossible. So that herein we must of necessity use the benefit of years, days, hours, minutes, which all grow from celestial motion.

Again forasmuch as that motion is circular whereby we make our divisions of time, and the compass of that circuit such, that the heavens which are therein continually moved and keep in their motions uniform celerity must needs touch often the same points, they cannot choose but bring unto us by equal distances frequent returns of the same times.

Furthermore whereas time is nothing but the mere quantity of that continuance which all things have that are not as God

<sup>1</sup> [Arist. de Caelo, l. 9. tom. i. 446. B. ed. Duval. *χρόνος ἔστιν ἀποπέλας κινήσεως.*]  
<sup>2</sup> [Diog. Laert. lib. ix. p. 243.]



is without beginning, that which is proper unto all quantities agreeth also to this kind, so that time doth but measure other things, and neither worketh in them any real effect nor is itself ever capable of any. And therefore when commonly we use to say that time doth eat or fret out all things, that time is the wisest thing in the world because it bringeth forth all knowledge, and that nothing is more foolish than time which never holdeth any thing long, but whatsoever one day learneth the same another day forgetteth again, that some men see prosperous and happy days, and that some men's days are miserable, in all these and the like speeches that which is uttered of the time is not verified of time itself, but agreeth unto those things which are in time, and do by means of so near conjunction either lay their burden upon the back, or set their crown upon the head of time. Yea the very opportunities which we ascribe to time<sup>1</sup> do in truth cleave to the things themselves wherewith time is joined; as for time it neither causeth things nor opportunities of things, although it comprise and contain both.

[3] All things whatsoever having their time, the works of God have always that time which is seasonablest and fittest for them. His works are some ordinary, some more rare, all worthy of observation, but not all of like necessity to be often remembered, they all have their times, but they all do not add the same estimation and glory to the times wherein they are. For as God by being every where yet doth not give unto all places one and the same degree of holiness, so neither one and the same dignity to all times by working in all. For if all either places or times were in respect of God alike, wherefore was it said unto Moyses by particular designation, "This very place wherein thou standest is holy ground?" Why doth the Prophet David choose out of all the days of the year but one whereof he speaketh by way of principal admiration, "This is the day which the Lord hath made?" No doubt as God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times, for

<sup>1</sup> *Χρόνος ἑστίν, ἐκ τῆς αἰτίας, καὶ αἰτίας, ἐκ τῆς αἰτίας αὐτῆς. Hippoc. lib. vii. Praeterea inveni-* bitur. [in init. Op. p. 25. ed. 1624.]  
<sup>2</sup> *Psalm. cxviii. 24.*

BOOK V.  
 Ch. lxi. 3

384 *Festivals to be outwardly marked by our Employments.*

BOOK V. which cause they ought to be with all men that honour God  
 Ch. lxx. 1. 1. more holy than other days.

The wise man therefore compareth herein not unfitly the times of God with the persons of men. If any should ask how it cometh to pass that one day doth excel another seeing the light of all the days in the year proceedeth from one sun, to this he answereth<sup>1</sup>, that "the knowledge of the Lord hath parted them asunder, he hath by them disposed the times and solemn feasts; some he hath chosen out and sanctified, some he hath put among the days to number:" even as Adam and all other men are of one substance, all created of the earth, "but the Lord hath divided them by great knowledge and made their ways divers, some he hath blessed and exalted, some he hath sanctified and appropriated unto himself, some he hath cursed, humbled and put them out of their dignity."

So that the cause being natural and necessary for which there should be a difference in days, the solemn observation whereof declareth religious<sup>2</sup> thankfulness towards him whose works of principal reckoning we thereby admire and honour, it cometh next to be considered what kinds of duties and services they are wherewith such times should be kept holy.

LXX. The sanctification of days and times is a token of that thankfulness and a part of that public honour which we owe to God for admirable benefits, whereof it doth not suffice that we keep a secret calendar, taking thereby our private occasions as we list ourselves to think how much God hath done for all men, but the days which are chosen out to serve as public memorials of such his mercies ought to be clothed with those outward robes of holiness whereby their difference from other days may be made sensible. But because time in itself as hath been already proved can receive no alteration, the hallowing of festival days must consist in the shape or countenance which we put upon the affairs that are incident into those days.

[2.] "This is the day which the Lord hath made," saith the prophet David; "let us rejoice and be glad in it!" So

<sup>1</sup> Eccles. xxxiii. 7-12.      <sup>2</sup> *post* [ . . . ] 1887.  
<sup>3</sup> [The first edition has "Reli-      <sup>4</sup> Psalm cxviii. 24.  
 gious."]      "Religious," ed. 1616;

The manner of celebrating festival days.

that generally offices and duties of religious<sup>1</sup> joy are that wherein the hallowing of festival times consisteth<sup>2</sup>. The most natural testimonies of our rejoicing in God are first His praises set forth with cheerful alacrity of mind, secondly our comfort and delight expressed by a<sup>3</sup> charitable largeness of somewhat more than common bounty, thirdly sequestration from ordinary labours, the toils and cares whereof are not meet to be companions of such gladness. Festival solemnity therefore is nothing but the due mixture as it were of these three elements, Praise, and Bounty, and Rest.

Touching praise, forasmuch as the Jews, who alone knew the way how to magnify God aright, did commonly, as appeared by their wicked lives, more of custom and for fashion sake execute the services of their religion, than with hearty and true devotion (which God especially requireth) he therefore protesteth against their Sabbath<sup>4</sup> and solemn days as being therewith much offended<sup>5</sup>.

[3.] Plentiful and liberal expense is required in them that abound, partly as a sign of their own joy in the goodness of God towards them, and partly as a mean whereby to refresh those poor and needy, who being especially at these times made partakers of relaxation and joy with others do the more religiously bless God<sup>6</sup>, whose great mercies were a cause thereof, and the more contentedly endure the burden of that hard estate wherein they continue.

[4.] Rest is the end of all motion, and the last perfection of all things that labour. Labours in us are journeys, and even in them which feel no weariness by any work, yet they are but

<sup>1</sup> ["Religiosa," 1st ed.; "religiosa," 1616. Cf. § 1.]  
<sup>2</sup> "Grande videlicet officium fo-  
 "cose et choros in publicum educere,  
 "vicatim epulari, civitatem tabernam  
 "haultu [habitu edd] obolefacere,  
 "vino litum cogere, ceteratim  
 "cursitare ad injurias, ad impu-  
 "dicitias, ad libidinis illecebras.  
 "Siccine exprimitur publicum gas-  
 "trum per publicum dodecus?"  
 Tertull. Apol. c. 35. "Dies festos  
 "Majestati altissime dedicatos  
 "nulla volumus voluptatibus occu-  
 "pari." C. l. xii. tit. 12. l. 1. [Cod.  
 Justin. lib. iii. tit. xii. lex 17<sup>na</sup>. Leo  
 and Anthem. Impp. (v. inf. p. 404,  
 vol. II.  
 n. 3] p. 195.] "Αρι τῆς εὐλας ἡμετέρας  
 καὶ ἀεχρονίας καὶ ἀεχρονιστοῦ  
 ἀσέβειας ἐπιτίθεσθαι ποταγόμεν, οὐ  
 μόνον ἕμεσιν καὶ ἡμῶν καὶ γέλασθαι,  
 ἀλλ' ἕμεσιν ἑαῖον καὶ ἡμεῖς ἡμεῖς  
 ἀποκρίσθαι, καὶ ἐπισημαίνοντες  
 ἐπισημαίνοντες ἡμεῖς. Theod. ad  
 Grec. Infidel. ser. [R. de Martyr. ad  
 fin. tom. iv. p. 607. ed. Sirmond.]  
<sup>3</sup> "Tis pro, miris, quodis, dicitur  
 "eloreb; re elon, καὶ ἐκαστοῦ  
 Philo de Abraha. [vol. II. p. 30. ed.  
 Mang.]  
<sup>4</sup> ["Sabbaths," 1st ed.]  
<sup>5</sup> Isa. l. 13.  
<sup>6</sup> Deut. xvi. 14; Nehem. viii. 9.

BOOK V.  
 Ch. lxx. 3. 4

BOOK V. ways whereby to come unto that which bringeth not hap-  
Ch. lxx. 4. piness till it do bring rest. For as long as any thing which  
 we desire is unattained, we rest not.

Let us not here take rest for idleness. They are idle whom  
 the painfulness of action causeth to avoid those labours, where-  
 unto both God and nature bindeth them: they rest which  
 either cease from their work when they have brought it unto  
 perfection, or else give over a meaner labour because a  
 worthier and better is to be undertaken. God hath created  
 nothing to be idle or ill employed.

As therefore man doth consist of different and distinct parts,  
 every part endued with manifold abilities which all have their  
 several ends and actions thereunto referred; so there is in this  
 great variety of duties which belong to men that dependency  
 and order, by means whereof the lower sustaining always the  
 more excellent, and the higher perfecting the more base, they are  
 in their times and seasons continued with most exquisite corre-  
 spondence; labours of bodily and daily toil purchase freedom for  
 actions of religious joy, which benefit these actions requite with  
 the gift of desired rest: a thing most natural and fit to accom-  
 pany the solemn festival duties of honour which are done to God.

For if those principal works of God, the memory whereof  
 we use to celebrate at such times, be but certain tastes and  
 says<sup>1</sup> as it were of that final benefit, wherein our perfect  
 felicity and bliss lieth folded up, seeing that the presence  
 of the one doth direct our cogitations, thoughts, and desires  
 towards the other, it giveth surely a kind of life and addeth  
 inwardly no small delight to those so comfortable expectations,  
 when the very outward countenance of that we presently do  
 representeth after a sort that also whereunto we tend, as  
 festival rest doth that celestial estate whereof the very  
 heathens themselves<sup>2</sup> which had not the means whereby to  
 apprehend much did notwithstanding imagine that it needs  
 must consist in rest, and have therefore taught that above  
 the highest moveable sphere there is nothing which feeleth

<sup>1</sup> [Cf. "Thy tongue some say of *θεωρία*] φησίν [εργασίαν]  
 breathing breathes." King Lear, V. φασί' αὐτ' ἀπὸλλομεν καὶ ἰσχυρῶς  
 iii. 143. See below, lxxi. 2 "αὐ-  
 τήματα" 1887.]

<sup>2</sup> αὐτ' ἔργα νόστοις αἰθερῶν πε-  
 ραῖον. Arist. [de Caelo, lib. I. c. 9.  
 καὶ ἀπὸ τῶν ἰσχυρῶν [ἰσὶ τῶν  
 I. 100.]



alteration, motion, or change, but all things immutable, un-  
subject to passion, blest with eternal continuance in a life  
of the highest perfection and of that complete abundant suffi-  
ciency within itself, which no possibility of want, maim, or  
defect can touch. Besides whereas ordinary labours are both  
in themselves painful, and base in comparison of festival  
services done to God, doth not the natural difference between  
them shew that the one as it were by way of submission  
and homage should surrender themselves to the other, where-  
with they can neither easily concur, because painfulness and  
joy are opposite, nor decently, because while the mind hath  
just occasion to make her abode in the house of gladness, the  
weed of ordinary toil and travail becometh her not?

BOOK V.  
Ch. XXX. 5, 6

[5.] Wherefore even nature hath taught the heathens, and  
God the Jews, and Christ us, first that festival solemnities  
are a part of the public exercise of religion; secondly that  
praise, liberality and rest are as natural elements whereof  
solemnities consist. But these things the heathens converted  
to the honour of their false gods, and as they failed in the end  
itself, so neither could they discern rightly what form and  
measure religion therein should observe. Whereupon when the  
Israelites impiously followed so corrupt example, they are in  
every degree noted to have done amiss, their hymns or songs of  
praise were idolatry, their bounty excess, and their rest wanton-  
ness. Therefore the law of God which appointed them days of  
solemnity taught them likewise in what manner the same should  
be celebrated. According to the pattern of which institution,  
David<sup>1</sup> establishing the state of religion ordained praise to be  
given unto God in the Sabbaths, months, and appointed times,  
as their custom had been always before the Lord.

[6.] Now besides the times which God himself in the Law  
of Moyses particularly specifieth, there were through the  
wisdom of the Church certain other devised by occasion of  
like occurrences to those whereupon the former had risen,  
as namely that which Mardocheus and Hester<sup>2</sup> did first  
celebrate in memory of the Lord's most wonderful protection,  
when Haman had laid his inevitable plot to man's thinking for  
the utter extirpation of the Jews even in one day. This they

<sup>1</sup> 1 Chron. xxiii. 31.

<sup>2</sup> Esther ix. 27.



*Three Principles on which Festival Days are kept.* 389

other might keep us in perpetual remembrance of a far better world begun by him which came to restore all things, to make both heaven and earth new. For which cause they honoured the last day, we the first, in every seven throughout the year.

The rest of the days and times which we celebrate have relation all unto one head. We begin therefore our ecclesiastical year<sup>1</sup> with the glorious Annunciation of his birth by angelical embassy<sup>2</sup>. There being hereunto added his blessed Nativity itself<sup>3</sup>, the mystery of his legal Circumcision the testification of his true incarnation by the Purification of her which brought him into the world, his Resurrection, his Ascension into heaven, the admirable sending down of his Spirit upon his chosen, and (which consequently ensued) the notice of that incomprehensible Trinity thereby given to the Church of God; again forasmuch as we know that Christ hath not only been manifested great in himself, but great in other his Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for his sake, before they had age and ability to know him; glorified in them which knowing him as Stephen, had the sight of that before death whereinto so acceptable death did lead; glorified in those sages of the East that came from far to adore him and were conducted by strange light; glorified in the second Elias of the world sent before him to prepare his way; glorified in every of those Apostles whom it pleased him to use as founders of his kingdom here; glorified in the Angels as in Michael; glorified in all those happy souls that are already possessed of heaven. Over and besides which number not great, the rest be but four other days heretofore annexed to the feast of Easter and Pentecost by reason of general Baptism usual at those two feasts, which also is the cause why they had not as other days any proper name given them. Their first institution was therefore through necessity, and their

BOOK V.  
Ch. lxx. 6.

<sup>1</sup> [The year began in Hooker's time on March 25.] 1887

<sup>2</sup> Luke i. 26.  
<sup>3</sup> Luke ii. 21.

BOOK V. present continuance is now for the greater honour of the  
Ch. lxx. 9 principals whereupon they still attend.

[9.] If it be then demanded whether we observe these times as being thereunto bound by force of divine law, or else by the only positive ordinances of the Church, I answer to this, that the very law of nature itself, which all men confess to be God's law, requireth in general no less the sanctification of times, than of places, persons, and things unto God's honour. For which cause it hath pleased him heretofore, as of the rest so of time likewise, to exact some parts by way of perpetual homage, never to be dispensed withal nor remitted; again to require some other parts of time with as strict exaction but for less continuance; and of the rest which were left arbitrary to accept what the Church shall in due consideration consecrate voluntarily unto like religious uses. Of the first kind amongst the Jews was the Sabbath day; of the second those feasts which are appointed by the law of Moyses; the feast of dedication invented by the Church standeth in the number of the last kind.

The moral law requiring therefore a seventh part throughout the age of the whole world to be that way employed, although with us the day be changed in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because in reference to the benefit of creation and now much more of renovation thereunto added by him which was Prince of the world to come<sup>1</sup>, we are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever. The rest they say we ought to abolish, because the continuance of them doth nourish wicked superstition in the minds of men<sup>2</sup>;

<sup>1</sup> [Cf. Vulgate tr. Is. ix. 5. "Fateri futuri seculi, Princeps pacis."] "of the Papists, which are the enemies of God, they ought to be abolished. And if it were as easy  
<sup>2</sup> [Adm. ap. Whigg. Def. 538. "Holidays, &c. patched, if not altogether, yet the greatest piece, out of the Pope's Fortaise." T. C. l. 119. al. 121. "M. Doctor saith, that so they be not used superstitiously, they may be commanded. I have shewed before that they were. If they were so indifferent as they are made, yet being kept  
"a matter to pull out the superstition of the observing of those holidays out of men's hearts, as it is to protest and to teach that they are not commanded for any religion to be put in them, or for any to make conscience of the observing of them, as though there were some necessary worship of God in the keeping of them, then they



charged with limiting Religion to certain Days. 391

besides they are all abused by Papists the enemies of God, yea certain of them as Easter and Pentecost even by the Jews.

LXXI. Touching Jews, their Easter and Pentecost have with ours as much affinity, as Philip the Apostle with Philip the Macedonian king. As for "imitation of Papists" and the "breeding of superstition," they are now become such common guests that no man can think it discourteous to let them go as they came. The next is a rare observation and strange<sup>1</sup>. You shall find if you mark it (as it doth deserve to be noted well) that many thousands there are who if they have virtuously during those times behaved themselves, if their devotion and zeal in prayer have been fervent, their attention to the word of God such as all Christian men should yield, imagine that herein they have performed a good duty; which notwithstanding to think is a very dangerous error, inasmuch as the Apostle St. Paul hath taught that we ought

"were much more tolerable; but  
 "when as the continuance of them  
 "doth nourish wicked superstition  
 "in the minds of men, and that the  
 "doctrine which should remedy the  
 "superstition, through the fewness  
 "and scarcity of able ministers,  
 "cannot come to the most part of  
 "them which are infected with this  
 "disease, and that also where it is  
 "preached the fruit thereof is in  
 "part hindered, whilst the common  
 "people attend offences rather  
 "to that which is done than to that  
 "which is taught; being a thing  
 "indifferent, as it is said, it ought  
 "to be abolished, as that which is  
 "not only not fit to hold the  
 "people in the sincere worshipping  
 "of God, but also as that which  
 "keepeth them in their former blind-  
 "ness and corrupt opinions which  
 "they have conceived of such holi-  
 "days."<sup>1</sup>  
<sup>1</sup> T. C. l. b. i. p. 151. [120.] "If  
 "they had been never abused nei-  
 "ther by the papists nor by the  
 "Jews, as they have been and are  
 "daily, yet such making of holi-  
 "days is never without some great  
 "danger of bringing in some evil  
 "and corrupt opinions into the  
 "minds of men. I will use an  
 "example in one and that the chief  
 "of holidays and most generally  
 "and of longest time observed in  
 "the Church, which is the feast of  
 "Easter, which was kept of some  
 "more days of some fewer. How  
 "many thousands are there I will  
 "not say of the ignorant papists,  
 "but of those also which profess  
 "the gospel, which when they have  
 "celebrated those days with dili-  
 "gent heed taken unto their life,  
 "and with some earnest devotion  
 "in praying and hearing the word  
 "of God, do not by and by think  
 "that they have well celebrated the  
 "feast of Easter, and yet have they  
 "thus notably deceived themselves.  
 "For St. Paul teacheth (1 Cor. v. 8.)  
 "that the celebrating of the feast  
 "of the Christians' Easter is not as  
 "the Jews' was for certain days,  
 "but sheweth that we must keep  
 "this feast all the days of our life in  
 "the unleavened bread of sincerity  
 "and of truth. By which we see  
 "that the observing of the feast of  
 "Easter for certain days in the  
 "year doth pull out of our minds  
 "ere ever we be aware the doctrine  
 "of the gospel, and cansteth us to  
 "rest in that near consideration of  
 "our duties, for the space of a few  
 "days, which should be extended  
 "to all our life."

BOOK V.  
 Ch. lxxi. c.  
 ---  
 Exceptions  
 against our  
 keeping of  
 other fes-  
 tival days  
 besides the  
 sabbath.

BOOK V. not to keep our Easter as the Jews did for certain days, but  
 Ch. lxxi. in the unleavened bread of sincerity and of truth to feast con-  
 ———— tinually, whereas this restraint of Easter to a certain number  
 of days causeth us to rest for a short space in that near con-  
 sideration of our duties which should be extended throughout  
 the course of our whole lives, and so pulleth out of our minds  
 the doctrine of Christ's gospel ere we be aware<sup>1</sup>.

[2.] The doctrine of the gospel which here they mean or  
 should mean is, that Christ having finished the law there is  
 no Jewish paschal solemnity nor abstinence from sour bread  
 now required at our hands, there is no leaven which we are  
 bound to cast out but malice, sin, and wickedness, no bread  
 but the food of sincere truth wherewith we are tied to cele-  
 brate our passover. And seeing no time of sin is granted us,  
 neither any intermission of sound belief, it followeth that this  
 kind of feasting ought to endure always. But how are stand-  
 ing festival solemnities against this?

That which the gospel of Christ requireth is the perpetuity  
 of virtuous duties; not perpetuity of exercise or action, but  
 disposition perpetual, and practice as oft as times and oppor-  
 tunities require. Just, valiant, liberal, temperate and holy  
 men are they which can whensoever they will, and will when-

<sup>1</sup> [Whiting, Def. 139. "What? do  
 "you condemn the feast of Easter  
 "also? would you have it abro-  
 "gated because it hath been abused?"  
 "do you not know that the Apo-  
 "stles themselves observed it, and  
 "the Church ever since their  
 "time? read Euseb. v. 23. and you  
 "shall find it to be a tradition of  
 "the Apostles: peruse the 14th  
 "and 25th ch. of the same book,  
 "and you shall understand by the  
 "testimony of Polycrates, and all  
 "the other bishops in Asia, that  
 "Philip the Apostle, John the Evan-  
 "gelist, Polycarpus his scholar, and  
 "other bishops likewise great-  
 "est antiquity kept solemnly the  
 "feast of Easter. But why should  
 "I labour to prove that that all his-  
 "torians, all ancient Fathers, all late  
 "writers, all learned men confess?  
 ". . . Surely you may as well reason  
 "that the Scriptures are not to be  
 "read, because that heretics have  
 "so greatly abused them." T. C. iii.  
 189. "If it were a tradition of the  
 "Apostles, yet it was used of them  
 "as a thing indifferent: consider-  
 "ing that the same story witnesseth  
 "that St. John the Apostle, together  
 "with the churches of Asia, did  
 "celebrate the Easter as the Jews  
 "were wont, upon the sixth day  
 "of the month. Now, if St. John  
 "himself, which departed not from  
 "the authority of the Scripture,  
 "did keep the Jew's day, he gave  
 "sufficiently to understand that  
 "our Easter hath no authority from  
 "the Scriptures; for then he  
 "would have kept it also." He  
 "seems to assume what cannot be so  
 "readily granted; viz. that the feast  
 "which St. John and the Asiatic  
 "churches observed was the Jewish  
 "passover, and not the Christian  
 "Easter on the same day as the pass-  
 "over.]

soever they ought, execute what their several perfections import. If virtues did always cease to be when they cease to work, there should be nothing more pernicious to virtue than sleep: neither were it possible that men as Zachary and Elizabeth should in all the commandments of God walk un-reprovable, or that the chain of our conversation should contain so many links of divine virtues as the Apostles in divers places have reckoned up, if in the exercise of each virtue perpetual continuance were exacted at our hands. Seeing therefore all things are done in time, and many offices are not possible at one and the same time to be discharged, duties of all sorts must have necessarily their several successions and seasons, in which respect the schoolmen<sup>1</sup> have well and soundly determined that God's affirmative laws and precepts, the laws that enjoin any actual duty, as prayer, alms, and the like, do bind us *ad semper velle*, but not *ad semper agere*; we are tied to iterate and resume them when need is, howbeit not to continue them without any intermission. Feasts whether God himself hath ordained them, or the Church by that authority which God hath given, they are of religion such public services as neither can nor ought to be continued otherwise than only by iteration.

Which iteration is a most effectual mean to bring unto full maturity and growth those seeds of godliness that these very men themselves do grant to be sown in the hearts of many thousands, during the while that such feasts are present. The constant habit of well doing is not gotten without the custom of doing well, neither can virtue be made perfect but by the manifold works of virtue often practised. Before the powers of our minds be brought unto some perfection our first assays and offers towards virtue must needs be raw, yet commendable because they tend unto ripeness. For which cause the wisdom of God hath commended especially this circumstance amongst others in solemn feasts, that to children and novices in religion they minister the first

<sup>1</sup> [E. g. Aquinas in Summa Theol. part. ii. l. q. 71. art. 5. p. 431. Ven. 1596. "Peccatum omissionis con-  
trariatur precepto affirmativo,  
"quod obligat semper, sed non ad  
"semper: et ideo solum pro tem-  
"pore illo aliquis cessando ab actu  
"peccat, pro quo preceptum affir-  
"mativum obligat."] ]

BOOK V.  
Ch. lxxi. 3

occasions to ask and inquire of God. Whereupon if there follow but so much piety as hath been mentioned, let the Church learn to further imbecility with prayer, " Preserve " Lord these good and gracious beginnings that they suddenly dry not up like the morning dew, but may prosper " and grow as the trees which rivers of waters keep always " flourishing ; " let all men's acclamations be " Grace, grace " unto it," as to that first-laid corner-stone in Zerubbabel's buildings<sup>1</sup>. For who hath despised the day of those things which are small<sup>2</sup>? Or how dare we take upon us to condemn that very thing which voluntarily we grant maketh us of nothing somewhat, seeing all we pretend against it is only that as yet this somewhat is not much? The days of solemnity which are but few cannot choose but soon finish that outward exercise of godliness which properly appertaineth to such times, howbeit men's inward disposition to virtue they both augment for the present, and by their often returns bring also the same at the length unto that perfection which we most desire. So that although by their necessary short continuance they abridge the present exercise of piety in some kind, yet because by repetition they enlarge, strengthen and confirm the habits of all virtue, it remaineth that we honour, observe and keep them as ordinances many ways singularly profitable in God's Church.

[3.] This exception being taken against holidays, for that they restrain the praises of God unto certain times, another followeth condemning restraint of men from their ordinary trades and labours at those times. It is not they say in the power of the Church to command rest<sup>3</sup>, because God hath

<sup>1</sup> [Zech. iv. 7.]      <sup>2</sup> [Ver. 10.]      <sup>3</sup> [spiritually.] T. C. lib. i. p. 152.  
<sup>4</sup> [Adm. ap. Whig. 138, objecting to holidays, refers in the margin to Exod. xx. 9. And in the View of Fugate Abuses subjected to the first Adm. p. 11, occurs, " Days . . . ascribed unto saints . . . and kept " holy, are contrary to the commandment of God, " Six days shalt thou labour." Whig. Answer, ap. Def. 558. " I think " the meaning of this commandment is not so to the men to " bodily labour, that they may " not intermit the same to labour

" [120.] " I confess that it is in the " power of the Church to appoint " so many days in the week or in " the year (in the which the congregation shall assemble to hear " the word of God and receive the " sacraments and offer up prayers " unto God) as it shall think good " according to those rules which are " before adged. But that it hath " power to make so many holidays " as we have, wherein men are commanded to cease from their daily " vocations of ploughing and extr-

left it to all men at liberty that if they think good to bestow six whole days in labour they may, neither is it more lawful for the Church to abridge any man of that liberty which God hath granted, than to take away the yoke which God hath laid upon them and to countermand what he doth expressly enjoin. They deny not but in times of public calamity, that men may the better assemble themselves to fast and pray, the Church "because it hath received commandment" from God to proclaim a prohibition from ordinary works, standeth bound to do it, as the Jews afflicted did in Babylon. But without some express commandment from God there is no power they say under heaven which may presume by any decree to restrain the liberty that God hath given.

[4.] Which opinion, albeit applied here no further than to this present cause, shaketh universally the fabric of government, tendeth to anarchy and mere confusion, dissolveth families, dissipateth colleges, corporations, armies, overthrow-

"cising their handicrafts, that I  
"deny to be in the power of the  
"Church. For proof whereof I will  
"take the fourth commandment,  
"and no other interpretation of it  
"than M. Doctor alloweth of,  
"which is that God licenseth and  
"leaveth it at the liberty of every  
"man to work six days in the week,  
"so that he rest the seventh day.  
"Seeing therefore that the Lord  
"hath left it to all men at liberty  
"that they might labour if they  
"think good six days, I say the  
"Church nor no man can take this  
"liberty away from them and drive  
"them to a necessary rest of the  
"body. And if it be lawful to  
"abridge the liberty of the Church  
"in this point, and instead that the  
"Lord saith, 'Six days thou mayest  
"labour if thou wilt,' to say, 'Thou  
"shalt not labour six days.' I do  
"not see why the Church may not  
"as well, whereas the Lord saith  
"Thou shalt rest the seventh day,'  
"command that thou shalt not  
"rest the seventh day. For if the  
"Church may restrain the liberty  
"which God hath given them it  
"may take away the yoke also  
"which God hath put upon them.

BOOK V.  
Ch. lxxi. 4

"And whereas you say that notwithstanding this fourth commandment the Jews had certain other feasts which they observed, indeed the Lord which gave this general law might make as many exceptions as he thought good, and so long as he thought good. But it followeth not because the Lord did it, that therefore the Church may do it, unless it hath commandment and authority from God so to do. As when there is any general plague or judgment of God either upon the Church or coming towards it, the Lord commandeth in such a case (Joel ii. 15.) that they should sacrifice a general fast and proclaim Great-days, which signifieth a prohibition or forbidding of ordinary works, and is the same Hebrew word wherewith those feast days are noted in the Law wherein they should rest. The reason of this was, that as they abstained that day as much as might be conveniently from meat, so they might abstain from their daily works, to the end they might bestow the whole day in bearing the word

BOOK V. eth kingdoms, churches, and whatsoever is now through the  
 Ch. lxix. providence of God by authority and power upheld. For  
 whereas God hath foreprized things of the greatest weight,  
 and hath therein precisely defined as well that which every  
 man must perform, as that which no man may attempt, leaving  
 all sorts of men in the rest either to be guided by their own  
 good discretion if they be free from subjection to others, or  
 else to be ordered by such commandments and laws as pro-  
 ceed from those superiors under whom they live ; the patrons  
 of liberty have here made solemn proclamation that all such  
 laws and commandments are void, inasmuch as every man is  
 left to the freedom of his own mind in such things as are not  
 either exacted or prohibited by the Law of God ; and be-  
 cause only in these things the positive precepts of men have  
 place, which precepts cannot possibly be given without some  
 abridgment of their liberty to whom they are given, therefore  
 if the father command the son, or the husband the wife, or  
 the lord the servant, or the leader the soldier, or the prince  
 the subject to go or stand, sleep or wake at such times as God  
 himself in particular commandeth neither, they are to stand  
 in defence of the freedom which God hath granted and to do  
 as themselves list, knowing that men may as lawfully com-  
 mand them things utterly forbidden by the law of God, as tie  
 them to any thing which the law of God leaveth free. The  
 plain contradictory whereunto is infallibly certain. Those

" of God and humbling themselves " in the congregation, confessing " their faults and desiring the Lord " to turn away from his fierce wrath. " In this case the Church having " commandment to make a holiday " may and ought to do it, as the " Church which was in Babylon did " during the time of their captivity ; " but where it is denotive of a com- " mandment, it may not presume by " any decree to restrain that liberty " which the Lord hath given." [Whigg's Def. 541. "This doc- trine of yours is very licentious, and tendeth too much to carnal and corporal liberty, and indeed is a very pernicious doctrine for all states. Not one title in God's word doth restrain either the ma-	" gistrate or the Church from turn- " ing carnal liberty to the spiritual " service of God, or bodily labour " to divine worship." Ibid. 541. " To rest the seventh day is com- " manded ; to labour six days is but " permitted ; he that forbiddeth rest " on the seventh day doth directly " against the commandment ; so " doth not he that restraineth men " from bodily labour in any of the " six days ; and therefore the rea- " son is not like." T. C. iii. 193. " The reason is like. For the au- " thority is all one, to make it un- " lawful to work, when God hath " made it lawful ; and to make it " lawful to labour, when God hath " made it unlawful.]"
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things which the law of God leaveth arbitrary and at liberty are all subject unto positive laws of men, which laws for the common benefit abridge particular men's liberty in such things as far as the rules of equity will suffer. This we must either maintain, or else overturn the world and make every man his own commander. Seeing then that labour and rest upon any one day of the six throughout the year are granted free by the Law of God, how exempt we them from the force and power of ecclesiastical law, except we deprive the world of power to make any ordinance or law at all?

[5.] Besides is it probable that God should not only allow but command concurrency of rest with extraordinary occasions of doleful events befalling peradventure some one certain church, or not extending unto many, and not as much as permit or license the like, when piety triumphant with joy and gladness maketh solemn commemoration of God's most rare and unwonted mercies, such especially as the whole race of mankind doth or might participate? Of vacation from labour in times of sorrow the only cause is for that the general public prayers of the whole Church and our own private businesses cannot both be followed at once: whereas of rest in the famous solemnities of public joy there is both this consideration the same, and also farther a kind of natural repugnancy, which maketh labours (as hath been proved) much more unfit to accompany festival praises of God than offices of humiliation and grief.

Again if we sift what they bring for proof and approbation of rest with fasting, doth it not in all respects as fully warrant and as strictly command rest, whensoever the Church hath equal reason by feasts and gladsome solemnities to testify public thankfulness towards God? I would know some cause, why those words of the prophet Joel<sup>1</sup>, "Sanctify a fast, call a solemn assembly," which words were uttered to the Jews in misery and great distress, should more bind the Church to do at all times after the like in their like perplexities, than the words of Moyses to the same people in a time of joyful deliverance from misery<sup>2</sup>, "Remember this day," may warrant any annual celebration of benefits no less importing

<sup>1</sup> Joel ii. 15.

<sup>2</sup> Exod. xiii. 5.

BOOK V  
Ch. lxxi. 5

BOOK V. the good of men ; and also justify, as touching the manner and  
Ch. lxxi. 6. form thereof, what circumstance soever we imitate only in  
— respect of natural fitness or decency, without any Jewish re-  
gard to ceremonies such as were properly theirs and are not  
by us expedient to be continued.

According to the rule of which general directions, taken from the law of God no less in the one than the other, the practice of the Church commended unto us in holy Scripture doth not only make for the justification of black and dismal days (as one of the Fathers termeth them) but plainly offereth itself to be followed by such ordinances (if occasion require) as that which Mardocheus did sometime devise, Hester<sup>1</sup> what lay in her power help forward, and the rest of the Jews establish for perpetuity, namely that the fourteenth and fifteenth days of the month Adar should be every year kept throughout all generations as days of feasting and joy, wherein they would rest from bodily labour, and what by gifts of charity bestowed upon the poor, what by other liberal signs of amity and love, all testify their thankful minds towards God, which almost beyond possibility had delivered them all when they all were as men dead.

[6.] But this decree they say was divine not ecclesiastical<sup>2</sup>, as may appear in that there is another decree in another book of Scripture which decree is plain not to have proceeded from the Church's authority but from the mouth of the prophet only ; and as a poor simple man sometime was fully persuaded that if Pontius Pilate had not been a saint the Apostles would never have suffered his name to stand in the Creed, so

<sup>1</sup> Esther ix. " means, which is not to be follow-  
" ed by us. This may appear by  
" T. C. lib. iii. p. 193. " The " another place, (Zech. viii.) where  
" example out of Hester " which " the Jews changed their fasts into  
" had been alleged by Whig. Def. " feasts only by the mouth of the  
" [43.] " is no sufficient warrant for " Lord through the ministry of the  
" these feasts in question. For first " prophet. For further proof where-  
" as in other cases so in this case of " of first I take the twenty-eighth  
" days, the estate of Christians un- " verse;" [Ezra. ix. 28.] " where it  
" der the Gospel ought not to be so " appeareth that this was an order  
" ceremonious as was theirs under " to endure always, even as long as  
" the Law. Secondly that which " the other feast days which were  
" was done there was done by a " instituted by the Lord himself.  
" special direction of the Spirit of " So that what abuses soever were  
" God, either through the ministry " of that feast, yet as a perpetual  
" of the prophets which they had " decree of God it ought to have  
" or by some other extraordinary



Summary of the Argument on Ecclesiastical Feasts. 399

these men have a strong opinion that because the book of Hester is canonical the decree of Hester cannot be possibly ecclesiastical. If it were, they ask how the Jews could bind themselves always to keep it, seeing ecclesiastical laws are mutable? As though the purposes of men might never intend constancy in that the nature whereof is subject to alteration. Doth the Scripture itself make mention of any divine commandment? Is the Scripture witness of more than only that Mardocheus was the author of this custom, that by letters written to his brethren the Jews throughout all provinces under Darius the king of Persia he gave them charge to celebrate yearly those two days for perpetual remembrance of God's miraculous deliverance and mercy, that the Jews hereupon undertook to do it, and made it with general consent an order for perpetuity, that Hester secondly by her letters confirmed the same which Mardocheus had before decreed, and that finally the ordinance was written to remain for ever upon record? Did not the Jews in provinces abroad observe at the first the fourteenth day, the Jews in Susis the fifteenth? Were they not all reduced to a uniform order by means of those two decrees, and so every where three days kept, the first with fasting in memory of danger, the rest in token of deliverance as festival and joyful days? Was not the first of these three afterwards, the day of sorrow and heaviness, abrogated, when the same Church saw it meet that a better day, a day in memory of like deliverance out of the bloody hands of Nicanor, should succeed in the room thereof?

[7.] But forasmuch as there is no end of answering fruitless oppositions, let it suffice men of sober minds to know that the law both of God and nature alloweth generally days of rest

"remained: whereas our Churches  
"can make no such decree, which  
"other circumstances be altered.  
"For the other proof hereof I take  
"the last verse, for the Prophet  
"contesteeth not himself with that,  
"that he had rehearsed the decree,  
"as he doth sometimes the decree  
"of profane kings, but addeth pre-  
"cisely that as soon as ever the de-  
"cree was made it was registered in  
"this book of Hester which is one  
"of the books of the Canonical  
"Scripture, declaring thereby in  
"what esteem they had it. If it  
"had been of no further authority  
"than our decrees or than a canon  
"of one of the councils, it had been  
"presumption to have brought it  
"into the library of the Holy Ghost.  
"The sum of my answer is that this  
"decree was divine and not ecclesi-  
"astical only."  
"1 2 Macc. xv. 36.

BOOK V.  
Ch. lxxi. 7.

BOOK V. and festival solemnity to be observed by way of thankful and joyful remembrance, if such miraculous favours be shewed towards mankind as require the same; that such graces God hath bestowed upon his Church as well in later as in former times; that in some particulars when they have fallen out himself hath demanded his own honour, and in the rest hath left it to the wisdom of the Church directed by those precedents and enlightened by other means always to judge when the like is requisite<sup>1</sup>. About questions therefore concerning days and times our manner is not to stand at bay with the Church of God demanding wherefore the memory of Paul<sup>2</sup> should be rather kept than the memory of Daniel<sup>3</sup>, we are content to imagine it may be perhaps true that the least in the kingdom of Christ is greater than the greatest of all the prophets of God that have gone before; we never yet saw cause to despair but that the simplest<sup>4</sup> of the people might

<sup>1</sup> 1 Macc. iv. 55. [59.]  
<sup>2</sup> Commemoratio Apostolica  
<sup>3</sup> Passiois sancti Christianissimi  
<sup>4</sup> magister a cunctis jure celebra-  
tur. Cod. lib. iii. tit. 12. l. 7.  
[5. 62.]  
<sup>5</sup> T. C. lib. i. p. 153. [121.] "As  
we reason against the popish pur-  
gatory, that it is therefore naught,  
forasmuch as neither in the Old  
Testament nor in the New there is  
any mention of prayer at any time  
for the dead; so may it be reason-  
ed against these holidays ordained  
for the remembrance of the saints,  
that for so much as the old people  
did never keep any feast or holi-  
day for the remembrance either of  
Moses or Daniel, or Job or Abra-  
ham or David, or any other, how  
holy and excellent soever they  
were; nor the Apostles nor the  
Churches in their time never in-  
stituted any, either to keep the  
remembrance of St. Stephen, or  
of the Virgin Mary, or of John  
Baptist, or of any other notable  
and rare personage; that the in-  
stituting and erecting of them now,  
and this attempt by the churches  
which followed . . . is not with-  
out some note of presumption."  
Whig. Def. 543. "Purgatory is  
made a matter of salvation or  
damnation, as all other doctrines  
of the popes be; and therefore a  
negative reason, such as you use,  
is sufficient enough to improve it.  
But holidays in our Church have  
no such necessity ascribed unto  
them."  
The earliest clear instance of a  
saint's day being kept is perhaps  
that of St. Polycarp, A.D. 169. See  
the Epistle of the Church of Smyr-  
na, containing the account of his  
martyrdom, c. 18. "Ἡμεῖς ἑορτάζομεν  
ἀεικέλως καὶ ταπεινῶς ἡμέραν ἁγίαν  
ἀποθανόντος τοῦ ἁγίου χριστοῦ  
πολυκάρου ἐν τῇ πόλει αὐτῆς ἡμεῖς  
συνήκαμεν, ἐν ἀλλήλοις καὶ καρδίᾳ  
ἐπιζητοῦντες τὸ κύριον ἑορτάζειν τῆς τοῦ  
πατριάρχου αὐτοῦ ἡμέρας γενέσεως, ἐν  
τῇ τῆς αὐτοῦ ἐκκλησίᾳ ἁγίᾳ, καὶ  
τῶν ἀλλήλων ἑορτάζειν καὶ ἀναμαρ-  
τύτους." ap. Coteler. PP. Apost. t. ii. p.  
202.]  
<sup>6</sup> T. C. lib. i. p. 153. [121.]  
<sup>7</sup> The people, when it is called St.  
Paul's day, can understand no-  
thing thereby but that they are  
instituted to the honour of St. Paul  
or the Virgin Mary, unless they  
be otherwise taught. And if you

be taught the right construction of as great mysteries as the  
 name of a saint's day doth comprehend, although the times of  
 the year go on in their wonted course; we had rather glorify  
 and bless God for the fruit we daily behold reaped by such  
 ordinances as his gracious Spirit maketh the ripe wisdom of  
 this national church to bring forth, than vainly boast of our  
 own peculiar and private inventions, as if the skill of profit-  
 able regiment had left her public habitation to dwell in  
 retired manner with some few men of one livery; we make  
 not our childish appeals sometimes from our own to foreign

BOOK V.  
 Ch. lxxi. p.

"say let them so be taught, I have  
 answered that the teaching in this  
 land cannot by any order which is  
 yet taken come to the most part  
 of those which have drunk this  
 poison," &c.  
 "Sicut ignorant nos nec  
 Christum unquam relinquere qui  
 pro totius servandorum mundi  
 salute passus est, nec alium quem-  
 piam colere posse. Nam hanc  
 quidem tanquam Filium Dei ado-  
 ratum, martyres vero tanquam  
 discipulos et imitatores Domini  
 digne propter insuperabilem in  
 Regem ipsorum ac Præceptorem  
 benevolentiam diligimus, quorum  
 et nos consortes et discipulos seri-  
 optamus." Euseb. Hist. Eccles.  
 lib. iv. cap. 15. (from the Church of  
 Smyrna's letter (c. 17.) on the  
 Martyrdom of S. Polycarp.)  
 "T. C. lib. i. p. 115. [al. 121.]  
 "As for all the commodities [we  
 receive by them, whereby M. Doc-  
 tor goes about to prove the good-  
 ness and lawfulness of their insti-  
 tution; as that the Scriptures are  
 there read and expounded, the  
 patience of those saints in their  
 persecution and martyrdom is to  
 the edifying of the Church re-  
 membered and yearly renewed; I  
 say that we might have all these  
 commodities without all those  
 dangers which I have spoken of,  
 and without any keeping of yearly  
 memory of those saints; and (as  
 it falleth out) in better and more  
 profitable sort. For as I said be-  
 fore of the keeping of Easter, ...  
 so these celebrations of the memo-  
 ries of saints and martyrs straighten  
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"our consideration of them unto  
 those days, which should conti-  
 nually be thought of, and daily, as  
 long as we live." Whitig. Def.  
 54b. "You might as well say, there  
 ought to be no certain times ap-  
 pointed for the receiving of the  
 holy communion, because the  
 meditation of the death and pas-  
 sion of Christ, and the applica-  
 tion of the same, is referred to  
 these certain days. . . . The same  
 might you say likewise of the  
 Sabbath day."  
 "T. C. lib. i. p. 114. [122.] "As  
 for M. Calvin, as the practice of  
 him and the Church where he lived  
 was and is, to admit no one holy-  
 day besides the Lord's day, so can  
 it not be shewed out of any part of  
 his works, (as I think,) that he ap-  
 proved those holidays which are  
 now in question."  
 "As touching M. Bucer's, M.  
 Bullinger's, and Hylricus' allow-  
 ance of them" (which had been  
 alleged by Whitig. Answ. ap. Def.  
 54b). "... that good leave they give  
 the Churches to dissent from them  
 in that point, I do take it granted  
 unto me, being by the grace of  
 God one of the Church."  
 "It is not to be denied but this  
 keeping of holidays (especially  
 of the Easter and Pentecost) are  
 very ancient, and that these holy-  
 days for the remembrance of  
 martyrs were used of long time;  
 but these abuses were no ancienter  
 than other were, grosser also than  
 this was . . . and therefore I ap-  
 peal from these examples to the  
 Scriptures, and to the examples



groundeth on this axiom, "Man was not made for the Sabbath" both but the Sabbath ordained for man<sup>1</sup>, so far forth as concerneth ceremonies annexed to the principal sanctification thereof, howsoever the rigour of the law of Moyses may be thought to import the contrary, if we regard with what severity the violation of Sabbaths hath been sometime punished<sup>2</sup>, a thing perhaps the more requisite at that instant, both because the Jews by reason of their long abode in a place of continual servile toil could not suddenly be weaned<sup>3</sup> and drawn unto contrary offices without some strong impression of terror, and also for that there is nothing more needful than to punish with extremity the first transgressions of those laws that require a more exact observation for many ages to come; therefore as the Jews superstitiously addicted to their Sabbaths' rest for a long time<sup>4</sup>, not without danger to themselves and obloquy to their very law, did afterwards perceive and amend wisely their former error, not doubting that bodily labours are made by<sup>5</sup> necessity venial, though otherwise, especially on that day, rest be more convenient; so at all times the voluntary scandalous contempt of that rest from labour wherewith publicly God is served we cannot too<sup>6</sup> severely correct and bridle.

[9.] The emperor<sup>7</sup> Constantine having with overgreat facility licensed Sundays' labours in country villages, under that pretence whereof there may justly no doubt sometime consideration be had, namely lest any thing which God by his providence hath bestowed should miscarry not being taken in due

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<sup>1</sup> Mark ii. 27.  
<sup>2</sup> Numb. xv. 32.  
<sup>3</sup> ["waised" . . . Bodl. MS. and 182 ed.]  
<sup>4</sup> "Hi vacare consueti sunt septima die, et seque arma portare in predictis diebus, neque terre culturas contingere, neque alienas cujusquam curam habere patiuntur, sed in templis extendentes manus adorare usque ad vesperam soliti sunt. Ingreddiente vero in civitatem Ptolemæo Lago cum exercitu et multis hominibus, cum custodire debuerint civitatem, ipsi stultitiam observantibus pro vincia quidem dominum suscepit amarissimum, lex vero manifestata

"est malum habere solennitatem" Agatharchid. apud Joseph. lib. i. contra Apion. [c. 22. ad fin.] Vide et Dion. lib. xxxvii. [p. 36 E.]  
<sup>5</sup> 1 Mac. ii. 40.  
<sup>6</sup> Neh. xiii. 15.  
<sup>7</sup> Cod. [Just.] lib. iii. tit. 12. l. 3. [p. 193. ed. Gothofred. 1588. "Omnes judices, urbanaque plebes, et cunctarum artium officia venerantibus die solis quiescant. Rursum tamen possit, agrorum cultura libere licenterque inserviant: quoniam frequenter evenit, ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, se occasione momenti prestat commoditas celesti provisione concessa."]

time; Leo which afterwards saw that this ground would not bear so general and large indulgence as had been granted, doth by a contrary edict both reverse and severely censure his predecessor's remissness, saying<sup>1</sup>, " We ordain according to the true meaning of the Holy Ghost and of the Apostles there- by directed, that on the sacred day wherein our own integrity was restored all do rest and surcease labour, that neither husbandman nor other on that day put their hands to forbidden works. For if the Jews did so much reverence their Sabbath which was but a shadow of ours, are not we which inhabit the light and truth of grace bound to honour that day which the Lord himself hath honoured and hath therein delivered us both from dishonour and from death? are we not bound to keep it singular and inviolable, well contenting ourselves with so liberal a grant of the rest, and not encroaching upon that one which God hath chosen to his own honour? Were it not reckless neglect of religion to make that very day common and to think we may do with it as with the rest?"

Imperial laws which had such care of hallowing especially our Lord's day did not omit to provide that other<sup>2</sup> festival

<sup>1</sup> Leo (v. p. 276, n. 1.) Consult. liv. 1662, 1676. Cf. Art. xvii. "wretchedness of most unclean living;" recluses, K. 1829.  
<sup>2</sup> C. (= Cod.) lib. iii. tit. 12. [l. 11.]  
"Dies festos [majestati altissime  
"dedicatos nullis volumus volupta-  
"tibus occupari, nec ullis exactio-  
"num vexationibus profanari. Do-  
"minicum itaque diem ita semper  
"honorabilem decernimus et vene-  
"randum, ut a cunctis executioni-  
"bus excusetur; nulla quoquam  
"urgat admonitio, nulla edejustio-  
"nis flagitior exactio, tacenti appa-  
"ritio, advocatio delitescat, ut ille  
"dies a cognitionibus alienis, prae-  
"conis horrida vox silescat, respi-  
"rent a controversiis litigantes, et  
"seae simul veniant adversarii non  
"timentes, subeat animos vicaria  
"punitio, pacta conferant, trans-  
"actiones loquantur. Nec hujus  
"tamen religiosi dii otia relaxantes  
"obscurnis quosquam patimur vo-  
"luptatibus destineri. Nihil eodem  
"die sibi vindictae scena theatralis,  
"aut Circense certamen, aut fera-  
"rum lacrymosa spectacula; et si

compared, in that Respect, to the Jewish Feasts. 405

times might be kept with vacation from labour, whether they were days appointed on the sudden as extraordinary occasions fell out, or days which were celebrated yearly for politic and civil considerations, or finally such days as Christian religion hath ordained in God's Church.

[10.] The joy that setteth aside labour disperseth those things which labour gathereth. For gladness doth always rise from a kind of fruition and happiness, which happiness banisheth the cogitation of all want, it needeth nothing but only the bestowing of that it hath, inasmuch as the greatest felicity that felicity hath is to spread and enlarge itself; it cometh hereby to pass that the first effect of joyfulness is to rest, because it seeketh no more; the next, because it aboundeth, to give. The root of both is the glorious presence of that joy of mind which riseth from the manifold considerations of God's unspeakable mercy, into which considerations we are led by occasion of sacred times.

[11.] For how could the Jewish congregations of old be put in mind by their weekly Sabbathos what the world reaped through his goodness which did of nothing create the world; by their yearly Passover what farewell they took of the land of Egypt; by their Pentecost what ordinances, laws, and statutes their fathers received at the hands of God; by their feast of Tabernacles with what protection they journeyed from place to place through so many fears and hazards during the tedious time of forty years' travail in the wilderness; by their annual solemnity of Lots, how near the whole seed of Israel was unto utter extirpation, when it pleased that great God which guideth all things in heaven and earth so to change the counsels and purposes of men, that the same hand which had signed a decree in the opinion both of them that granted and of them that procured it irrevocable, for the general massacre of man, woman, and child, became the buckler of their preservation that no one hair of their heads might be touched, the same days which had been set for the pouring out of so much innocent blood were made the days of their execution

\* in nostrum ortum aut natalem celebranda solemnitas incidere, differtur. Amissione militum, proscriptioque patrimonii sustinetur, si quis unquam hoc die festo spectaculis interesset, vel cujus

\* cuiusque iudicis apparitor, preterita arguitur publici seu privati, hac, que hac lege statuta sunt, creditur temeranda." Const. Imp. Leon. et Ansem. a. d. 459.]

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11.

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whose malice had contrived the plot thereof, and the selfsame persons that should have endured whatsoever violence and rage could offer were employed in the just revenge of cruelty to give unto bloodthirsty men the taste of their own cup; or how can the Church of Christ now endure to be so much called on and preached unto by that which every<sup>1</sup> dominical day throughout the year, that which year by year so many festival times, if not commanded by the Apostles themselves<sup>2</sup> whose care at that time was of greater things, yet instituted either by such universal authority as no man<sup>3</sup>, or at the least such as we with no reason may despise, do as sometime the holy angels did from heaven sing, "Glory be unto God on high, peace on earth, towards men good-will," (for this in effect is the very song that all Christian feasts do apply as their several occasions require,) how should the days and times continually thus inculcate what God hath done, and we refuse to agnize the benefit of such remembrances, that very benefit which caused Moyses to acknowledge those guides of day and night, the sun and moon which enlighten the world, not more profitable to nature by giving all things life, than they are to the Church of God by occasion of the use they have in regard of the appointed festival times? That which the head of all philosophers hath said of women! "If they be good the half of the commonwealth is happy wherein they are," the same we may fitly apply to times; well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth<sup>4</sup>,

<sup>1</sup> Matt. xxviii. 1; Mark xvi. 7; Luke xiv. 1; John xx. 1; 1 Cor. xvi. 2; Apoc. i. 10.  
<sup>2</sup> "Apostolus propositum fuit non ut leges de festis diebus celebrandis sancirent, sed ut recte vivendi rationis et pietatis nobis auctores essent." Socrat. Hist. lib. v. cap. 21.  
<sup>3</sup> "Quae toto terrarum orbe servantur vel ab ipsis Apostolis vel conciliis generalibus quorum est saluberrima in Ecclesia auctoritas statuta esse intelligere licet; sicuti quod Domini passio et resurrectio et in caelum ascensus  
<sup>4</sup> "at adventus Spiritus Sancti anni-versaria solemnitate celebrantur." August. Epist. cxviii. [al. lii. c. 1. t. ii. 124.]  
<sup>5</sup> Luke ii. 14.  
<sup>6</sup> [Arist. Rhet. l. 5. 20. "Ὅμοια τὰ κατὰ γυναικῶν ποικίλα, ἀσφαλεστάτη δὲ τῶν ἀνθρώπων, ὅτι οὐκ ἔστιν ἐπιμελεῖσθαι. Cf. Polit. ii. 9.]  
<sup>7</sup> [Smith's Account of the Greek Church, p. 18. "Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them to the strict and religious observation of the festivals and



provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorial, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe.

LXXII. The matching of contrary things together is a kind of illustration to both. Having therefore spoken thus much of festival days, the next that offer themselves to hand are days of pensive humiliation and sorrow. Fasting is either of men's own free and voluntary accord as their particular devotion doth move them thereunto; or else they are publicly enjoined in the Church and required at the hands of all men. There are<sup>1</sup> which altogether disallow not the

"fasts of the Church: this being  
"the happy and blessed effect of  
"those ancient and pious institu-  
"tions, the total neglect of which  
"would soon introduce ignorance  
"and a sensible decay of piety and  
"religion in other countries besides  
"the Levant. This certainly is the  
"chiefest preservative of religion in  
"those eastern countries, against  
"the poison of the Mahometan su-  
"perstition. For children, and those  
"of the most ordinary capacities,  
"know the meaning of these holy  
"solemnities, at which times they  
"flock to church in great com-  
"panies, and thereby retain the  
"memory of our blessed Saviour's  
"birth, dying upon the cross, resur-  
"rection and ascension, and keep  
"up the constant profession of their  
"acknowledgment of the necessary  
"and fundamental points of faith:  
"as of the doctrine of the blessed  
"Trinity, and the like. And while  
"they celebrate the sufferings and  
"martyrdoms of the Apostles of our  
"Lord and Saviour Jesus Christ,  
"and other great saints, who laid  
"down their lives most joyfully for  
"his name, and underwent with  
"unwearied and invincible patience  
"all the torments and cruelties of  
"their heathen persecutors, they  
"take courage from such glorious  
"examples, and are the better en-  
"abled to endure with less trouble  
"and regret the miseries and hard-  
"ships they daily struggle with."

<sup>1</sup> T. C. lib. l. p. 30. [17.] "I will  
"not enter now to discuss whether  
"it were well done to fast in all  
"places according to the custom of  
"the place. You oppose Ambrose  
"and Augustine, I could oppose  
"Ignatius and Tertullian, whereof  
"the one saith, It is *sefas*, 'a de-  
"sirable thing' to fast upon the  
"Lord's day, the other that it is to  
"kill the Lord. Tertull. de Coron.  
"Mil. [c. 3.] "Ignatius, Epist. ad  
"Philippen. [c. 13.] "And al-  
"though Ambrose and Augustine  
"being private men at Rome would  
"have so done, yet it followeth not  
"that if they had been citizens and  
"ministers there they would have  
"done it. And if they had done so  
"yet it followeth not but that they  
"would have spoken against that  
"appointment of days and *sefas*-  
"ness of fasting, whereof Eusebius  
"saith that Montanus was the first  
"author. I speak of that which  
"they ought to have done. For  
"otherwise I know they both thought  
"corruptly of fasting: when as the  
"one saith it was remedy or reward  
"to fast other days, but in Lent not  
"to fast was sin; and the other  
"asketh, what salvation we can  
"obtain if we blot out our sins  
"by fasting, seeing that the Scrip-  
"ture saith that fasting and alms  
"doth deliver from sin, and there-  
"fore calleth them new teachers  
"that shut out the merit of fasting.  
"August. de Temp. lxi. Serm."

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Ch. lxxii. 4  
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Of days appointed  
as well for  
ordinary,  
as for ex-  
traordinary  
Fasts in  
the Church  
of God.

BOOK V. former kind, and the latter they greatly commend, so that it  
 Ch. lxxii. a be upon extraordinary occasions only, and after one certain  
 manner exercised. But yearly or weekly fasts such as ours  
 in the Church of England they allow no farther than as  
 the temporal state of the land doth require the same for the  
 maintenance of seafaring men and preservation of cattle,  
 because the decay of the one and the waste of the other could  
 not well be prevented but by a politic order appointing some  
 such usual change of diet as ours is.

We are therefore the rather to make it manifest in all  
 men's eyes, that set times of fasting appointed in spiritual  
 considerations to be kept by all sorts of men took not their  
 beginning either from Montanus or any other whose heresies  
 may prejudice the credit and due estimation thereof, but have  
 their ground in the law of nature, are allowable in God's  
 sight, were in all ages heretofore, and may till the world's  
 end be observed not without singular use and benefit.

[3.] Much hurt hath grown to the Church of God through  
 a false imagination that fasting standeth men in no stead for  
 any spiritual respect, but only to take down the frankness of  
 nature and to tame the wildness of flesh. Whereupon the  
 world being bold to surfeit doth now blush to fast, supposing  
 that men when they fast, do rather bewray a disease, than  
 exercise a virtue. I much wonder what they who are thus  
 persuaded do think, what conceit they have concerning the  
 fasts of the Patriarchs, the Prophets, the Apostles, our Lord  
 Jesus Christ himself.

The affections of Joy and Grief are so knit unto all the  
 actions of man's life, that whatsoever we can do or may be  
 done unto us, the sequel thereof is continually the one or  
 the other affection. Wherefore considering that they which

[al. serm. 142. § 1. t. v. Append. "non vultis aut facere" which rule  
 232.] "Ambr. lih. x. Epist." [al. St. Augustine adopted as his own.  
 Ep. 65. § 16, 17. Whigitt, Def. 99. T. C. opposing the expressions of  
 had quoted from St. Augustine, Ep. Terullian and St. Ignatius against  
 86. al. 36. the answer made by St. fasting on *Saturday*, would appear to  
 Ambrose to him, when perplexed have forgotten the ancient distinc-  
 about the propriety of fasting on the tion between the Sabbath and the  
*Saturday*. "Quando hic sum, non Lord's day, and so to lay himself  
 "jejuno Sabbato: quando Romae open to the charge brought against  
 "sum, jejuno Sabbato: et ad quem- him by Whigitt in his margin, p. 102:  
 "cunque ecclesiam veneris, ejus "The reply setteth the Fathers to-  
 "morem servate, si pati scandalum "gether by the ears without cause.]"

grieve and joy as they ought cannot possibly otherwise live than as they should, the Church of Christ, the most absolute and perfect school of all virtue, hath by the special direction of God's good Spirit hitherto always inured men from their infancy partly with days of festival exercise for the framing of the one affection, and partly with times of a contrary sort for the perfecting of the other. Howbeit over and besides this, we must note that as resting so fasting likewise attendeth sometimes no less upon the actions of the higher, than upon the affections of the lower part of the mind. Fasting (saith Tertullian<sup>1</sup>) is a work of reverence towards God. The end thereof sometimes elevation of mind; sometime the purpose thereof clean contrary. The cause why Moses in the Mount did so long fast was mere divine speculation, the cause why David, humiliation<sup>2</sup>. Our life is a mixture of good with evil<sup>3</sup>. When we are partakers of good things we joy, neither can we but grieve at the contrary. If that befall us which maketh glad, our festival solemnities declare our rejoicing to be in him whose mere undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries and tears are unfeigned testimonies, that ourselves we condemn as the only causes of our own misery, and do all acknowledge him no less inclinable than able to save. And because as the memory of the one

BOOK V.  
De fasti. a.

<sup>1</sup> [De Jejun. adv. Pynch. c. iii.  
"Etiam si Deus nulla jejunia præce-  
"pisset, ostendens tamen unde sit  
"occisus Adam, nihil reliquerat in-  
"telligenda remedia offensæ, qui  
"offensam demonstrat: vitro ci-  
"bum quibus modis quibusque ten-  
"poribus potuissent, pro veneno  
"deputarem, et antidotum famem  
"sumerem, per quam purgarem  
"mortis a primordio causam in me  
"quoque cum ipso genere transduc-  
"tam; certus hoc Deum velle cupis  
"contrarium soluit." Ibid. c. vi.  
"Cui cor evectum potius invenieba-  
"tur quam impinguntum, quadra-  
"ginta diebus triduoque noctibus  
"supra humane nature facultatem  
"jejunium perennavi, spiritali fide  
"virtutem subministrante: et vidit  
"oculis Dei gloriam, et audivit auri-  
"bus Dei vocem, et corde concepit

"Dei legem." Ibid. c. ix. "Tali  
"victu David exomologem suam  
"expressit, cinerem quidem edens  
"velut pascem, i. e. pascem velut  
"cinerem aridum et sordidum; po-  
"tum vero fetu miscens utique  
"pro vino."  
<sup>2</sup> "Neque enim cibi tempus in  
"periculo: . . . semper inedia mor-  
"toris incerta est." Tertull. de  
"Jejun. [c. vii].  
<sup>3</sup> Μαλις δ' ἐπαλαβήτω τῆς ἀκρα-  
"νίας καὶ ἀργὴ λίαν χυλεῖ ἐπ' ἀίμα-  
"τος κερτακισμοῦ τοῦ τῆς γῆς, ἀλλ' ὀρ-  
"κίσματα εἰς ἀρβύλας . . . οὐ γὰρ εὐνοῦν  
"ἡ πύρις τῶ ἀδελφώτου γίνεσθαι λίαν  
"καὶ ἰλιαν καὶ ἀρβύλας ἀνίστεν τῶ  
"φίρεσθαι, παρήμε δὲ καὶ τῆς ἀνείσο-  
"ντος φύσεως, εὐδίστην καὶ καλῶ-  
"τατος τῆς φύσεως ἑαυτοῦ. Philo  
"de Abraham. [t. ii. p. 29. ed.  
"Mang.]

BOOK V. CH. LVIII. 3. 4  
though past reneweth gladness; so the other called again to mind doth make the wound of our just remorse to bleed anew, which wound needeth often touching the more, for that we are generally more apt to calendar saints' than sinners' days, therefore there is in the Church a care not to iterate the one alone but to have frequent repetition of the other.

Never to seek after God saving only when either the crib or the whip doth constrain were brutish servility: and a great derogation to the worth of that which is most predominant in man, if sometime it had not a kind of voluntary access to God and of conference as it were with God, all these inferior considerations laid aside. In which sequestration forasmuch as<sup>1</sup> higher cogitations do naturally drown and bury all inferior cares, the mind may as well forget natural both food and sleep by being carried above itself with serious and heavenly meditation, as by being cast down with heaviness, drowned and swallowed up of sorrow.

[3.] Albeit therefore concerning Jewish abstinence from certain kinds of meats as being unclean the Apostle doth teach that "the kingdom of heaven is not meat nor drink," that "food commendeth us not unto God"<sup>2</sup> whether we take it or abstain from it, that if we eat we are not thereby the more acceptable in his sight, nor the less if we eat not; his purpose notwithstanding was far from any intent to derogate from that fasting, which is no such scrupulous abstinence as only refuseth some kinds of meats and drinks lest they make him unclean that tasteth them, but an abstinence whereby we either interrupt or otherwise abridge the care of our bodily sustenance, to show by this kind of outward exercise the serious intention of our minds fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments, which otherwise are not denied unto it.

[4.] These being in nature the first causes that induce fasting, the next thing which followeth to be considered is the ancient practice thereof amongst the Jews. Touching whose private voluntary fasts the precept which our Saviour gave them was<sup>3</sup>, "When ye fast look not sour as hypocrites.

<sup>1</sup> John iv. 34.    <sup>2</sup> Rom. xiv. 17; [1 Cor. viii. 8.]    <sup>3</sup> Matt. vi. 16.

"For they disfigure their faces that they might seem to men to fast. Verily I say unto you, they have their reward. When thou fastest, anoint thy head, and wash thy face, that thou seem not unto men to fast, but unto the Father which is in secret, and thy Father which seeth in secret will reward thee openly." Our Lord and Saviour would not teach the manner of doing, much less propose a reward for doing, that which were not both holy and acceptable in God's sight. The Pharisees weekly bound themselves unto double fasts<sup>1</sup>, neither are they for this reprov'd. Often fasting which was a virtue in John's disciples<sup>2</sup> could not in them of itself be a vice, and therefore not the oftness of their fasting but their hypocrisy therein was blamed.

[5.] Of public<sup>3</sup> enjoined fasts upon causes extraordinary the examples in Scripture are so frequent that they need no particular rehearsal. Public extraordinary fastings were sometimes for one<sup>4</sup> only day, sometimes for three<sup>5</sup>, sometimes for seven<sup>6</sup>. Touching fasts not appointed for any such extraordinary causes, but either yearly or monthly or weekly observed and kept, first upon the ninth<sup>7</sup> day of that month the tenth whereof was the feast of expiation, they were commanded of God that every soul year by year should afflict itself. Their yearly fasts every fourth month in regard of the city of Jerusalem entered by the enemy, every fifth in memory of the overthrow of their temple, every seventh for the treacherous destruction and death of Godolias the very last stay which they had to lean unto in their greatest misery, every tenth in remembrance of the time when siege began first to be laid against them; all these not commanded of God himself but ordained by a public constitution of their own, the Prophet<sup>8</sup> Zachary expressly toucheth. That St. Jerome<sup>9</sup>

BOOK V.  
Ch. lxxii. 5

<sup>1</sup> [St. Luke xviii. 12.]      οὐκ ἔστιν ἡμετέρας ἀποκαταστάσεως ἀλλὰ ἀποκαταστάσεως τοῦ πατρὸς σου.  
<sup>2</sup> [St. Matth. ix. 14.]      οὐκ ἔστιν ἡμετέρας ἀποκαταστάσεως ἀλλὰ ἀποκαταστάσεως τοῦ πατρὸς σου.  
<sup>3</sup> Chron. xv; Jer. xxxvi; Ezra viii; 1 Sam. vii.  
<sup>4</sup> Judges xx. 26.  
<sup>5</sup> 2 Macc. xiii. 12.  
<sup>6</sup> 1 Sam. xxxi. 13; 1 Chron. x. 12.  
<sup>7</sup> Levit. xxiii. xvi. Philo [in vii. Mosai.] de hujus festi jejuniis ita loquitur: Οὗ μηνὸς, οὗ μηνὸς ἕστες ἡρώδης γυναικὸς, καθάπερ ἔστω ἡσυχία, ἡμετέρας ἀποκαταστάσεως ἀλλὰ ἀποκαταστάσεως τοῦ πατρὸς σου.  
<sup>8</sup> Zach. viii. 19.  
<sup>9</sup> [In loc. Zach. "Cogitur ad Hebraeos recurrere, et scientiae

BOOK V.  
Ch. lxxii. 6.

following the tradition of the Hebrews doth make the first a memorial of the breaking of those two<sup>1</sup> tables when Moyses descended from Mount Sina<sup>2</sup>; the second a memorial as well of God's indignation condemning them to forty years' travail in the desert<sup>3</sup>, as of his wrath in permitting Chaldeans to waste, burn and destroy their city; the last a memorial of heavy tidings brought out of Jewry to Ezechiel<sup>4</sup> and the rest which lived as captives in foreign parts, the difference is not of any moment, considering that each time of sorrow is naturally evermore a register of all such grievous events as have happened either in or near about the same time. To these I might add<sup>5</sup> sundry other fasts above twenty in number ordained amongst them by like occasions and observed in like manner, besides their weekly abstinence Mondays and Thursdays throughout the whole year<sup>6</sup>.

[6.] When men fasted it was not always after one and the same sort, but either by depriving themselves wholly of all

"veritatem de fonte magis quam de rivulla querere: praesertim cum non propheta aliqua de Christo: ubi tergiversari solent, et veritatem celare mendacis, sed historiae ex praecedentibus et consequentibus ordo tractatur. Jejunium quarti mensis, qui apud Latinos vocatur Julius, die septima et decima ejusdem mensis, illud arborum, quando descendens Moyses de monte Sina tabulas legis abiecerit atque confregerit: et iuxta Hieronimum mari pomum rapiti sunt civitatis. In quinto mense qui apud Latinos appellatur Augustus, cum propter exploratores terrae sanctae seditio orta esset in populo, iusti sunt montem non accendere, sed per quadraginta annos longis ad terram sanctam circuire dispendiis: ut exceptis duobus Chabib et Jousse, omnes in solitudine caderent. In hoc mense et a Nabucodonosor, et multa post saecula a Tito et Vespasiano, templum Hierosolymicum incensum est atque destructum: capta urbs Bethel (i. Bethleem) ad quam multa millia confugerant Iudeorum; aratum templum in ignominiam gentis oppressae a T. Antio (i. Turanio) Rufs. In sep-

"tunc vero, qui apud nos appellatur Octobris, sicut supra diximus, occisus est Godolia, et Iudae tribus ac Hierusalem reliquae desolatae. Legamus Hieronimum. Mense decimo, qui apud nos Januarius dicitur, eo quod anni passus sit atque principium, Ezechiel in captivitate positus audivit, et cunctus populus captivorum, quinto mense templum esse solverum, quod planissime in eodem propheta cognoscimus, vi. 16.

<sup>1</sup> [The Bodi. M.S. and the first edition have "12" . . . corrected "two," ed. 1616.] 1882.

<sup>2</sup> Exod. xxxii.

<sup>3</sup> Num. xiv.

<sup>4</sup> [Ezek. xxiv. 1, 2.]

<sup>5</sup> Vide Rib. lib. 9, cap. 21. [De Templo, et de iis que ad Templum pertinent, p. 214. Salsmann. 1591.]

<sup>6</sup> [Hi diebus addiderunt magistri Iudeorum singulis anni hebdomadis jejunium secundi et quinti diei, i. e. secundae et quintae feriae, tribus de causis: propter excidium templi, propter combustionem legem, et propter blasphemiam Rabsace.\* Rib. ubi supr. Comp. Maimonid. Tammib, § 1. sp. Lightf. ii. 463.]

food during the time that their fasts continued, or by abating both the quantity and kind of diet. We have of the one a plain example in the Ninevites' fasting<sup>1</sup>, and as plain a precedent for the other in the Prophet Daniel<sup>2</sup>, "I was," saith he, "in heaviness for three weeks of days; I ate no pleasant bread, neither tasted flesh nor wine." Their tables when they gave themselves to fasting had not that usual furniture of such dishes as do cherish blood with blood, but for food<sup>3</sup> they had bread, for suppage salt, and for sauce herbs. Whereunto the Apostle may be thought to allude saying<sup>4</sup>, "One believeth he may eat all things, another "which is weak" (and maketh a conscience of keeping those customs which the Jews observe) "eateth herbs." This austere repast they took in the evening after abstinence the whole day. For to forfeit a noon's meal and then to recompense themselves at night was not their use. Nor did they ever accustom themselves on Sabbaths or festival days to fast<sup>5</sup>.

[7.] And yet it may be a question whether in some sort they did not always fast the Sabbath. Their fastings were partly in token of penitency, humiliation, grief and sorrow, partly in sign of devotion and reverence towards God. Which second consideration (I dare not peremptorily and boldly affirm any thing) might induce to abstain till noon, as their manner was on fasting days to do till night. May it not very well be thought that hereunto the sacred<sup>6</sup> Scripture doth give some secret kind of testimony? Josephus is plain,

<sup>1</sup> [Jonah iii. 7.]  
<sup>2</sup> Dan. x. 2, 3.  
<sup>3</sup> "Parum et sine animalibus  
 "cornam." Apul. in Asclep. in fin.  
 [Opera. p. 380. ed. Vulcan. 1594.]  
<sup>4</sup> Fastum et potum pura nosse non  
 "ventris scilicet sed anime causa."  
 Tertul. de Punit. [c. 9.] Vide Phil.  
 lib. de vita contempl. [513.] *οὐκ ἔφαγον  
 οὐδὲ πίνοντες σάρκα, ἀλλὰ ἕρπον  
 ἀλάφι: καὶ ἕρπον ἕρπον, ἢ καὶ ἀλάφι  
 ἄσπιτον ἐπισημαίνοντες ἑαυτοῖς. Ibid.  
 ἕρπον ἢ ἕρπον ἀλάφι ἢ ἀλάφι ἐπισημαίνοντες  
 ἐπισημαίνοντες ἐπὶ ἀλάφι ἕρπον.*  
<sup>5</sup> Rom. xiv. 2; Hieron. lib. ii.  
 contr. Jovinian. [§ 17. t. ii. 81. B.  
 "Non inter jejunia et sabbatam  
 "aequalia merita dispensat, sed con-

BOOK V.  
 Ch. lxxii. 3.

"tra eos loquitur, qui in Christum  
 "credentes adhaec Judaizabant."  
 And below; "Ne quis putaret hoc  
 "de jejuniis dici, et non de super-  
 "stitione Judaica, statim edisserit,  
 "alius credit manducare omnia;  
 "qui autem infirmus est olera man-  
 "ducet." &c.  
<sup>6</sup> Judith. viii. 6; R. Mos. in  
 Minneh Tora, lib. iii. (qui est de  
 tempor.) cap. de Sab. et cap. de  
 jejun. [cap. i. p. 3. of Carpovius'  
 Version. "Non deficiunt jejunia  
 "populo universo, neque diebus  
 "Sabbati, neque diebus festis."  
 Vid. Buxtorf. Synag. Jud. c. 11.  
 p. 295.]  
<sup>7</sup> Nehem. viii. 3. 12.

BOOK V. that the sixth hour<sup>1</sup> (the day they divided into twelve) was  
 Ch. lxxii. 4. went on the Sabbath always to call them home unto meat.  
 Neither is it improbable but that the heathens did therefore  
 so often upbraid them with fasting on that day<sup>2</sup>. Besides  
 they which found so great fault with our Lord's disciples, for  
 rubbing a few ears of corn in their hands on the Sabbath day,  
 are not unlikely to have aimed also at the same mark. For  
 neither was the bodily pain so great that it should offend  
 them in that respect, and the very manner of defence which  
 our Saviour there useth is more direct and literal to justify  
 the breach of the Jewish custom in fasting than in working  
 at that time. Finally the Apostles afterwards themselves  
 when God first gave them the gift of tongues, whereas some  
 in disdain and spite termed grace drunkenness, it being then  
 the day of Pentecost and but only a fourth part of the day  
 spent, they use this as an argument against the other cavil,  
 "These men," saith Peter, "are not drunk as you suppose"<sup>3</sup>,  
 "since as yet the third hour of the day is not overpast."

[8.] Howbeit leaving this in suspense as a thing not alto-  
 gether certainly known, and to come from Jews to Christians,  
 we find that of private voluntary fastings the Apostle St. Paul  
 speaketh more than once<sup>4</sup>. And (saith Tertullian)<sup>5</sup> they are  
 sometime commanded throughout the Church "ex aliqua  
 sollicitudinis ecclesiasticae causa," the care and fear of the  
 Church so requiring. It doth not appear that the Apostles  
 ordained any set and certain days to be generally kept of all.  
 Notwithstanding, forasmuch as Christ had foresignified that  
 when himself should be taken from them his absence would  
 soon make them apt to fast<sup>6</sup>, it seemeth that even as the first  
 festival day appointed to be kept of the Church was the day  
 of our Lord's return from the dead, so the first sorrowful and  
 mourning day was that which we now observe in memory of  
 his departure out of this world. And because there could be

<sup>1</sup> "Hora sexta, que Sabbata" "benter Sabbati jejuniis servat  
 "nosros ad gradium vocare sole," "quam ego hodie servavi." Sueton.  
 "supervens." Joseph. lib. de Vita in Octav. cap. 76.  
 sua. [§ 24.] <sup>2</sup> Acts ii. 15.  
<sup>3</sup> "Sabbata Judaeorum a Mose" <sup>4</sup> 1 Cor. vii. 5; 2 Cor. vi. 5; xl. 27;  
 Justin. lib. xxvii. [c. 2.] "Ne ju- Col. iv. 3.  
 "deus quidem, mi Tiberi, tam li- <sup>5</sup> [Tert. de Jejunio, c. 13.]  
<sup>6</sup> [S. Luke v. 35.]



no abatement of grief, till they saw him raised whose death was the occasion of their heaviness, therefore the day he lay in the sepulchre hath been also kept and observed as a weeping day. The custom of fasting these two days before Easter is undoubtedly most ancient, insomuch that Ignatius not thinking him a Catholic Christian man which did not abhor and (as the state of the Church was then) avoid fasting on the Jews' Sabbath, doth notwithstanding except for ever that one Sabbath or Saturday which falleth out to be the Easter-eve<sup>1</sup>, as with us it always doth and did sometimes also with them which kept at that time their Easter the fourteenth day of March as the custom of the Jews was. It came afterwards to be an order that even as the day of Christ's resurrection, so the other two<sup>2</sup> in memory of his death and burial were weekly. But this when St. Ambrose lived had not as yet taken place throughout all churches, no not in Milan where himself was bishop. And for that cause he saith that although at Rome he observed the Saturday's fast, because such was then the custom in Rome, nevertheless in his own church at home he did otherwise<sup>3</sup>. The churches

BOOK V.  
Ch. lxxii.

<sup>1</sup> Ignat. [i. e. a writer in his name.] Ep. ad Philip. [c. 13.]  
<sup>2</sup> [The latter, or Saturday's fast, is supposed by Bingham (Antiq. xvi. 2. 16.) to have grown out of the Friday's by superposition, i. e. by adding so many hours to the fast, as prolonged it into the following day. See Dr. Routh's note on a fragment of St. Victorinus, Reliq. Sacr. iii. 245. Bingham, ubi suptr. says it was confined to the Western Church, and quotes no earlier authority than the 36th canon of the council of Elberis, A. D. 305. "Fasting... ut omni Sabbati die jejuniaturam superpositionem celeberrimus."] <sup>3</sup> [S. Aug. Ep. 36. olim 86. c. 33. l. ii. p. 81. "Quoniam non invenimus, ut supra commemoravi, in evangelicis et apostolicis literis, que ad Novi Testamenti revelationem proprie pertinent, certis diebus aliquibus evidenter preceptum observanda esse jejunia, et ideo res quoque ista sicut alie plurimae, quas enumerare difficile

est, invenit in veste illius dilecti regis, hoc est Ecclesie, varietatis locum; indicabo tibi quid mihi responderit venerandus Ambrosius, a quo baptizatus sum, Mediolanensis episcopus. Nam cum in eadem civitate mater mea mecum esset, et nobis ad hoc catechumenis parum ista curantibus, illa sollicitudinem gereret utrum secundum morem nostre civitatis sibi esset sabbato jejuniandum, an ecclesie Mediolanensis more prandendum; ut hac eam cunctatione liberarem, interrogavi hoc supradictum hominem Dei. At ille, "Quid possum?" inquit. "hic docere, amplius quam ipse facio?" Ubi ego putaveram nihil eum ista responsione precepisse, nisi ut Sabbato pranderemus; hoc quippe ipsum facere sciebam: sed ille secutus adjecit, "Quando hic sum, non jejuno Sabbato; quando Romae sum, jejuno Sabbato: et ad quancunque ecclesiam veneris, inquit, ejus morem servato, si pati scandalum non vultis aut



which attainment unto any gracious benefit by him bestowed the phrase of antiquity useth to express by the name of merit<sup>1</sup>; but if either St. Augustine or St. Ambrose have taught any wrong opinion, seeing they which reprove them are not altogether free from error, I hope they will think it no error in us so to censure men's smaller faults that their virtues be not thereby generally prejudiced. And if in churches abroad, where we are not subject to power or jurisdiction, discretion should teach us for peace and quietness' sake to frame ourselves to other men's example, is it meet that at home where our freedom is less our boldness should be more? Is it our duty to oppugn, in the churches whereof we are ministers, the rites and customs which in foreign churches piety and modesty did teach us as strangers not to oppugn, but to keep without shew of contradiction or dislike? Why oppose they the name of a minister in this case unto the state of a private man? Doth their order exempt them from obedience to laws? That which their office and place requireth is to show themselves patterns of reverend subjection, not authors and masters of contempt towards ordinances, the strength whereof when they seek to weaken they do but in truth discover to the world their own imbecilities, which a great deal wiselier they might conceal.

[10.] But the practice of the Church of Christ we shall by so much the better both understand and love, if to that which hitherto hath been spoken there be somewhat added for more particular declaration how heretics have partly abused fasts and partly bent themselves against the lawful use thereof in the Church of God. Whereas therefore Ignatius hath said, "if any keep Sundays' or Saturdays' fast"<sup>2</sup> (one only Saturday in the year excepted) that man is no better than a "murderer of Christ," the cause of such his earnestness at that time was the impiety of certain heretics, which thought<sup>3</sup>

<sup>1</sup> [S. Amb. Ep. 65. 17. "Qui sunt Cerinthus, and the whole body of "hi preceptores novi, qui meritum "excludant p[er]justi?"] Vide Item. lib. 2. cap. 20. 25. Epiph. Heres. 21. § 4; 22. § 1; 23. § 1; 24. § 2; 27. § 2; 28. § 1; 41. § 1; 42. § 2. Vide Canon. Apost. 55. [Simon Magus, Menander, Saturninus, Basilides, Carpocrates, subject; they are numbered as in VOL. II.

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these additions to be supplements of the gospel, whereunto the Spirit of prophecy did now mean to put as it were the last hand, and was therefore newly descended upon Montanus, whose orders all Christian men were no less to obey than the laws of the apostles themselves, this abstinence the Church abhorred likewise and that justly. Whereupon Tertullian proclaiming even open war to the Church, maintained Montanism, wrote a book in defence of the new fast, and entitled the same, A Treatise of Fasting against the Opinion of the Carnal Sort. In which treatise nevertheless because so much is sound and good, as doth either generally concern the use, or in particular declare the custom of the Church's fasting in those times, men are not to reject whatsoever is alleged out of that book for confirmation of the truth. His error discovereth itself in those places where he defendeth his fasts to be duties necessary for the whole Church of Christ to observe as commanded by the Holy Ghost, and that with the same authority from whence all other apostolical ordinances came, both being the laws of God himself, without any other distinction or difference, saving only that he which before had declared his will by Paul and Peter, did now farther reveal the same by Montanus also. "Against us ye pretend," saith Tertullian<sup>1</sup>, "that the public orders which Christianity is bound to keep were delivered at the first, and that no new thing is to be added thereunto. Stand if you can upon this point. For behold I challenge you for fasting more than at Easter yourselves. But in fine ye answer, that these things are to be done as established by the voluntary appointment of men, and not by virtue or force of any divine commandment. Well then," he addeth, "ye have removed your first footing, and gone beyond that which was delivered by doing more than was at the first imposed upon you. You say you must do that which your own judgments have allowed,

BOOK V.  
Ch. lxxii. 11.

<sup>1</sup> [De Jejun. adversus Psychicos, c. 13.] "Prescriptis constituta esse solennia huius fidei scripturis vel traditione majorum; nihilque observationis amplius adjuvandum ob illicitum innovationis. State in isto gradu si potestis. Ecce enim convenio vos et preter Pascha jejunantes.... Denique responde-

"ita haec ex arbitrio agenda, non ex imperio. Movisti igitur gradum, excedendo traditionem, cum quae non sunt constituta obis. Quale est autem, ut tuo arbitrio permittas quod imperio Dei non datur plus humane licet voluntati quam divinae potestati? Ego me sacculo non Deo liberum memini."

BOOK V. "we require your obedience to that which God himself doth  
Ch. 168. 15. "institute. Is it not strange that men to their own will should  
 "yield that which to God's commandment they will not grant?  
 "Shall the pleasure of men prevail more with you than the  
 "power of God himself?"

[12.] These places of Tertullian for fasting have worthily  
 been put to silence. And as worthily Atrius condemned for  
 opposition against fasting. The one endeavoured to bring in  
 such fasts as the church ought not to receive, the other to  
 overthrow such as already it had received and did observe:  
 the one was plausible unto many by seeming to hate carnal  
 looseness and riotous excess much more than the rest of the  
 world did, the other drew hearers by pretending the mainte-  
 nance of Christian liberty: the one thought his cause very  
 strongly upheld by making invective declamations with a pale  
 and a withered countenance against the Church, by filling the  
 ears of his starved hearers with speech suitable to such men's  
 humours, and by telling them no doubt to their marvellous  
 contentment and liking<sup>1</sup>, "Our new prophecies are refused,  
 "they are despised. Is it because Montanus doth preach  
 "some other God, or dissolve the gospel of Jesus Christ, or  
 "overthrow any canon of faith and hope? No, our crime is,  
 "we teach that men ought to fast more often than marry, the  
 "best feast-maker is with them the perfectest saint, they are  
 "assuredly mere spirit, and therefore these our corporal de-  
 "votions please them not." thus the one for Montanus and  
 his superstition. The other in a clean contrary tune against  
 the religion of the church<sup>2</sup>, "These set fasts away with  
 "them, for they are Jewish and bring men under the yoke  
 "of servitude; if I will fast let me choose my time, that  
 "Christian liberty be not abridged." Hereupon their glory  
 was to fast especially upon the Sunday, because the order of

<sup>1</sup> [Tertull. de Jejun. c. 1. "Hi  
 "Paracletio controversiam faciunt,  
 "propter hoc nova prophetia recu-  
 "santur, non quod alium Deum  
 "predicent Montanus et Priscilla  
 "et Maximilla, nec quod Jesum  
 "Christum solvant, nec quod ali-  
 "quam fidei aut spei regulam ever-  
 "tant, sed quod plane dicant se-  
 "pius jejunare quam nubere." et  
 c. 17. "Qui sanctior inter vos, nisi  
 "convivendi frequentior, nisi obno-  
 "sandi pollicellior, nisi callicius  
 "instructor? Merito homines solius  
 "anime et carnis spiritualia recu-  
 "sant." Hooker seems to have  
 read the last sentence without the  
 "et," or he put a comma at *animar.*]  
<sup>2</sup> [Oliv. superio, *quæst. 12. de*  
 "*jejunio*" *capit. 12. de*  
 "*jejunio*"]



BOOK V.  
Ch. lxxii. 14.  
15.

us all, and yet clean pass them over unsorrowed for and unrepented of, only because the Church hath forgotten utterly how to bestow her wonted times of discipline, wherein the public example of all was unto every particular person a most effectual mean to put them often in mind, and even in a manner to draw them to that which now we all quite and clean forget as if penitency were no part of a Christian man's duty!

[14.] Again besides our private offences which ought not thus loosely to be overlipped, suppose we the body and corporation of the Church so just, that at no time it needeth to shew itself openly cast down in regard of those faults and transgressions, which though they do not properly belong unto any one, had notwithstanding a special sacrifice appointed for them in the law of Moyses, and being common to the whole society which containeth all, must needs so far concern every man in particular, as at some time in solemn manner to require acknowledgment with more than daily and ordinary testifications of grief. There could not hereunto a fitter preamble be devised than that memorable commination set down in the book of Common Prayer, if our practice in the rest were suitable. The head already so well drawn doth but wish a proportionable body. And by the preface to that very part of the English liturgy it may appear how at the first setting down thereof no less was intended. For so we are to interpret the meaning of those words wherein restitution of the primitive church discipline is greatly wished for, touching the manner of public penance in time of Lent. Wherewith some being not much acquainted, but having framed in their minds the conceit of a new discipline far unlike unto that of old, they make themselves believe it is undoubtedly this their discipline which at the first was so much desired. They have long pretended that the whole Scripture is plain for them. If now the communion book make for them too (I well think the one doth as much as the other) it may be hoped that being found such a well-willer<sup>1</sup> unto their cause, they will more favour it than they have done.

[15.] Having therefore hitherto spoken both of festival days, and so much of solemn fasts as may reasonably serve

<sup>1</sup> [So Bodl. MS. and edd. to 1676. *Walford*, 1682, and so K.]



*Discipline of Fasts, how far corresponding with Feasts.* 423

to shew the ground thereof in the law of nature, the practice partly appointed and partly allowed of God in the Jewish Church, the like continued in the Church of Christ, together with the sinister oppositions either of heretics erroneously abusing the same, or of others therat quarrelling without cause, we will only collect the chiefest points as well of resemblance as of difference between them, and so end. First in this they agree, that because nature is the general root of both, therefore both have been always common to the Church with infidels and heathen men. Secondly they also herein accord, that as oft as joy is the cause of the one and grief the well-spring of the other, they are incompatible<sup>1</sup>. A third degree of affinity between them is that neither being acceptable to God of itself, but both tokens of that which is acceptable, their approbation with him must necessarily depend on that which they ought to import and signify; so that if herein the mind dispose not itself aright, whether we rest<sup>2</sup> or fast<sup>3</sup> we offend. A fourth thing common unto them is, that the greatest part of the world hath always grossly and palpably offended in both; infidels because they did all in relation to false gods; godless, sensual, and careless minds, for that there is in them no constant true and sincere affection towards those things which are pretended by such exercise; yea certain flattering oversights there are, wherewith sundry, and they not of the worst sort, may be easily in these cases led awry, even through abundance of love and liking to that which must be embraced by all means, but with caution; inasmuch as the very admiration of saints, whether we celebrate their glory or follow them in humility, whether we laugh or weep, mourn or rejoice with them, is (as in all things the affection of love) apt to deceive, and doth therefore need the more to be directed by a watchful guide, seeing there is manifestly both ways, even in them whom we honour, that which we are to observe and shun. The best have not still been sufficiently mindful that God's very angels in heaven

BOOK V.  
Ch. lxxii. 19

<sup>1</sup> Conc. Laod. c. 51. 52. vetat Natalicia Martyrum in Quadragesima celebrari. [i. e. 1505. ad dei memoremque ydane f. yodibus delectari.]  
<sup>2</sup> Isai. i. 13.    <sup>3</sup> Isai. lviii. 3.



by reason of the natural Unpleasantness of the former. 425

any of us all need to be taught that in things which delight we easily swerve from mediocrity, and are not easily led by a right direct line<sup>1</sup>. On the other side the sores and diseases of mind which inordinate pleasure breedeth are by dolour and grief cured. For which cause as all offences use to seduce by pleasing, so all punishments endeavour by vexing to reform transgressions. We are of our own accord apt enough to give entertainment to things delectable, but patiently to lack what flesh and blood doth desire, and by virtue to forbear what by nature we covet, this no man attaineth unto but with labour and long practice.

[17.] From hence it riseth that in former ages abstinence and fasting more than ordinary was always a special branch of their praise in whom it could be observed and known, were they such as continually gave themselves to austere life; or men that took often occasions in private virtuous respects to lay Salomon's counsel aside<sup>2</sup>, "Eat thy bread with joy," and to be followers of David's example which saith<sup>3</sup> "I humbled my soul with fasting;" or but they who otherwise worthy of no great commendation have made of hunger some their gain, some their physic, some their art, that by mastering sensual appetites without constraint, they might grow able to endure hardness whensoever need should require. For the body accustomed to emptiness pineth not away so soon as having still used to fill itself.

Many singular effects there are which should make fasting even in public considerations the rather to be accepted. For I presume we are not altogether without experience how great their advantage is in martial enterprises that lead armies of men trained in a school of abstinence. It is therefore noted at this day in some that patience of hunger and thirst hath given them many victories; in others that because if they want there is no man able to rule them, nor they in plenty to moderate themselves, he which can either bring them to hunger or overcharge them is sure to make them their own overthrow<sup>4</sup>.

<sup>1</sup> *Ἐν σωρί δι' ἀδύνατον φουκασίαν*  
*τὸ εὖ καὶ τὸ ἴσως καὶ τὸ ἴσως αἰετ.* Arist. Eth.  
 li. cap. 9.  
<sup>2</sup> Eccles. ix. 7.  
<sup>3</sup> Psalm xxxv. 13.  
<sup>4</sup> [The overthrow of the German  
 Protestant army in France, A. D.  
 1587, might possibly be in Hooker's  
 mind when he wrote this sentence.  
 Davila says, "Fûche toute le fatigue."  
 "e tutte l'industrie del Duca di

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 Ch. lxxii. 17.

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What nation soever doth feel these dangerous inconveniences may know that sloth and fulness in peaceable times at home is the cause thereof, and the remedy a strict observation of that part of Christian discipline which teacheth men in practice of ghostly warfare against themselves those things that afterwards may help them justly assaulting or standing in lawful defence of themselves against others.

[18.] The very purpose of the Church of God both in the number and in the order of her fasts, hath been not only to preserve thereby throughout all ages the remembrance of miseries heretofore sustained, and of the causes in ourselves out of which they have arisen, that men considering the one might fear the other the more, but farther also to temper the mind lest contrary affections coming in place should make it too profuse and dissolute, in which respect it seemeth that fasts have been set as ushers of festival days for prevention of those disorders as much as might be, wherein notwithstanding the world always will deserve, as it hath done, blame<sup>1</sup>, because such evils being not possible to be rooted out, the most we can do is in keeping them low; and (which is chiefly the fruit we look for) to create in the minds of men a love towards frugal and severe life, to undermine the palaces of wantonness, to plant parsimony as nature where riotousness hath been study, to harden whom pleasure would melt, and to help the tumours which always fulness breedeth, that children as it were in the wool of their infancy dyed with hardness may never afterwards change colour; that the poor whose perpetual fasts are necessity, may with better contentment endure the hunger which virtue causeth others so often to choose and by advice of religion itself so far to esteem above the contrary; that they which for the most part do lead sensual and easy lives, they which as the prophet David describeth them<sup>2</sup>, "are not plagued like other men," may by the public spectacle of all be still put in mind what themselves are; finally that

<sup>1</sup> *Quia nocere agli Alemanni l'abbondanza di vini, di uve, di frutta, e di carnaggi, de quali sono copiose quelle province.* lib. viii. p. 365.  
<sup>2</sup> *Valde absurdum est nimia saturitate velle honorare martyrem.*

*quem scias Deo placuisse jejuniis. [ita tibi semper comedendum est, et cibum et oratio sequatur et = iectio.] Hier. Epist. ad Euseb. [l. 132.]*  
<sup>3</sup> *Psalm lxxiii. 5.*

*Marriage, why a Relation of Inequality.* 427

every man may be every man's daily guide and example as well by fasting to declare humility as by praise to express joy in the sight of God, although it have herein befallen the Church as sometimes David, so that the speech of the one may be truly the voice of the other<sup>1</sup>. "My soul fasted, and even" that was also turned to my reproof."

LXXIII. In this world there can be no society durable otherwise than only by propagation. Albeit therefore single life be a thing more angelical and divine, yet sith the replenishing, first of earth with blessed inhabitants, and then of heaven with saints everlastingly praising God did depend upon conjunction of man and woman, he which made all things complete and perfect saw it could not be good to leave man without an<sup>2</sup> helper unto the fore-alleged end.

[2.] In things which some farther end doth cause to be desired choice seeketh rather proportion than absolute perfection of goodness. So that woman being created for man's sake to be his helper in regard to the end before-mentioned, namely the having and the bringing up of children, wherunto it was not possible they could concur unless there were subalternation between them, which subalternation is naturally grounded upon inequality, because things equal in every respect are never willingly directed one by another: woman therefore was even in her first estate framed by nature not only after in time but inferior in excellency also unto man, howbeit in so due and sweet proportion as being presented before our eyes, might be sooner perceived than defined. And even herein doth lie the reason why that kind of love which is the perfectest ground of wedlock is seldom able to yield any reason of itself.

[3.] Now that which is born of man must be nourished with far more travail, as being of greater price in nature and of slower pace to perfection, than the offspring of any other creature besides. Man and woman being therefore to join themselves for such a purpose, they were of necessity to be linked with some strait and insoluble knot. The bond of wedlock hath been always more or less esteemed of as a thing religious and sacred. The title which the very heathens

<sup>1</sup> Psalm lxxix. 20.

<sup>2</sup> [So Bodl. MS. 1616 : see A. 1662 : a K.] 1887.

BOOK V.  
Ch. lxviii. 6.  
A. 2.  
The celebration of Martimony, T.C. lib. I. p. 199.



to penance are things unsuitable and unfit to be matched together, the <sup>1</sup> Prophets and <sup>2</sup> Apostles themselves do witness. Upon which ground as we might right well think it marvellous absurd to see in a church a wedding on the day of a public fast, so likewise in the selfsame consideration our predecessors thought it not amiss to take away the common liberty of marriages during the time which was appointed for the preparation unto and for exercise of general humiliation by fasting and praying, weeping for sins <sup>3</sup>.

[5.] As for the delivering up of the woman either by her father or by some other, we must note that in ancient times <sup>4</sup> all women which had not husbands nor fathers to govern them had their tutors, without whose authority there was no act which they did warrantable <sup>5</sup>. And for this cause they were in marriage delivered unto their husbands by others. Which custom retained hath still this use, that it putteth women in mind of a duty whereunto the very imbecility of their nature and sex doth bind them, namely to be always directed, guided and ordered by others, although our positive laws do not tie them now as pupils.

[6.] The custom of laying down money seemeth to have been derived from the Saxons, whose manner was to buy their

<sup>1</sup> Joel ii. 16.

<sup>2</sup> 1 Cor. vii. 5.

<sup>3</sup> [Con. Laod. can. 52; see above, c. lxxii. § 15, note 1, page 423. Lyndwood ap. Gib. Codes 518. — Solemnitas non potest fieri a iura. Dominica Adventus usque ad Octavas Epiphaniæ exclusive; et a Dominica LXIX usque ad primam Dom. post Pascha inclusive; et a prima die Rogationis usque ad septimum diem Pentecostæ inclusive.]

Bishop Gibson says, "I find no prohibitions expressed or plainly supposed in our Constitutions or Canons."

Strype, Ann. 1562, has preserved a paper which seems to have been intended for consideration in convocation that year, of which one article is, "That it shall be lawful to marry at any time of the year without dispensation, except it be on Christmas day, Easter day, and six days going before, and upon Pentecost Sunday."

Bishop Gibson, ubi sup. says, "In parliament, 17 Eliz. a bill was depending, entitled, *An Act declaring Marriages lawful at all times*; and in convocation, 1575, the last article presented to the Queen for confirmation, (but by her rejected) was, that the Bishops shall take order, that it be published and declared in every church before 1 May, that marriage may be solemnized at all times of the year."

"Mulieres antiquo jure tutela perpetua continentur. Recedebant vero a tutela potestate que in manum convenissent." Boet. in Topic. Cic. [lib. ii. p. 781. ed. Basil. 1570.]

"Nullam ne privatam quidem rem feminas sine auctore agere majores nostri voluerunt." Liv. lib. [xxxiv. c. 2.] The reason yielded by Tully this, "propter infirmitatem consilia." Cic. pro Mur. [c. 12.]

BOOK V. CH. lxxiii. 4.  
wives<sup>1</sup>. But seeing there is not any great cause wherefore the memory of that custom should remain, it skilleth not much although we suffer it to lie dead, even as we see it in a manner already worn out.

The ring hath been always used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke. This is the cause wherefore the heathens themselves did in such cases use the ring, whereunto Tertulian alluding saith, that in ancient times "No woman was permitted to wear gold saving only upon one finger, which her husband had fastened unto himself with that ring which was usually given for assurance of future marriage<sup>2</sup>." The cause why the Christians use it, as some of the fathers think, is<sup>3</sup> either to testify mutual love or rather to serve for a pledge of conjunction in heart and mind agreed upon between them. But what rite and custom is there so harmless wherein the wit of man bending itself to derision may not easily find out somewhat to scorn and jest at? He that should have beheld the Jews<sup>4</sup> when they stood with a four-cornered garment

<sup>1</sup> Vide Leg. Saxon. tit. 6. et 17. [ap. Herold. Germ. Antiq. p. 124. tit. vi. §. 4. "Qui viduam ducere velit, offerat tutori pretium empotionis ejus, consentientibus ad hoc propinquis ejus. Si tutor abuserit, convertat se ad proximos ejus, et eorum consensus accipiat illam, paratam habens pecuniam, ut tutori ejus, si forte aliquid dicere velit, dare possit, hoc est solid. ecc." and tit. xvii. "Lito Regis liceat uxorem emere, abicumque voluerit. Sed non liceat illam feminam vendere." p. 126. Basil. 1537. ("Lito, adscriptum, servus gl'or." Ducauge.) First Prayer Book of King Edw. VI. Rubric in Off. of Matrim. fol. calvin. "The man shall give unto the woman a ring, and other tokens of spousage, as gold and silver, laying the same upon the book." ap. Wheatly, c. 4. § v. 4, whom see on this subject, Venale illud [matrimonium] facere aliquando intolerabilis etiam

"est." Cartwright, ap. Strype, ubi sup.]

<sup>2</sup> "Aurum nulla morat præter unico digito quem sponsus oppignorasset promisso annulo." Tertull. Apol. cap. 6.

<sup>3</sup> Isidor. de Eccles. Offic. l. ii. c. 19. ["Illud vero quod imprimis annulus a sponso sponse datur, fit hoc nimirum vel propter matrem fidei signum, vel propter id magis, ut eodem pignore eorum corda jungantur."]

<sup>4</sup> Elias Thesh. in dict. Hsapha. ["We call the garment which they spread over the head of the bridegroom and the bride, with four eaves at the time of espousals, חֲפָצָה; from the Scripture expression, (Isaiah iv.) "Upon all the glory there is) חֲפָצָה a defence" (or canopy of light?); and (Psalm xix.) "As a bridegroom cometh out of his חֲפָצָה chamber;" (or "from under his bridal canopy.") Ed. Fagii, 1531. p. 119.]



spread over the heads of espoused couples while their espousals were in making, he that should have beheld their praying under a cup and their delivering the same at the marriage feast with set forms of benediction<sup>1</sup> as the order amongst them was, might being lewdly affected take thereat as just occasion of scornful cavil as at the use of the ring in wedlock among Christians<sup>2</sup>.

[7.] But of all things the most hardly taken is the uttering those words, "With my body I thee worship<sup>3</sup>," in which

<sup>1</sup> In Ritual de benedict. nuptiarum. [Comp. Selden, Uxor. Hebr. lib. ii. c. 7.] "Solutus benedicens hic ritus ex majorem institutus ferri, adhibito vini, si adiat, alterive potus qui in usu poculo, cui etiam sua pro more prae benedictio . . . Sobrius poculi vini pleni benedictio est, Benedictus sis Dominus Deus noster Rex mundi qui creasti fructum vitis. Benedictione peracta, gustatum a benediciente poculum ipsam traditur, aut a sponso sponse, ubi is tam benedicit quam prae gustat. Mahani, fol. 83. et Machaaner German. fol. 376. partis 3<sup>mae</sup>." [Adm. ap. Whigg. Def. 723.] "As for matrimony, that also hath corruptions too many. It was wont to be counted a sacrament, and therefore they use yet a sacramental sign to which they attribute the virtue of wedlock, I mean the wedding ring, which they faultily abuse and daily withhold, in taking it up and laying it down. In putting it on they abuse the name of the Trinity." Whigg. Answ. ibid. "I know it is not material whether the ring be used or no for it is not of the substance of matrimony; neither yet a sacramental sign, no more than the sitting at communion is; but only a ceremony of the which M. Bucer . . . saith on this sort . . . "This ceremony is very profitable, if the people be made understand what is thereby signified: as that the ring and other things first laid upon the book and afterward by the minister given to the bridegroom to be delivered to the

bride, do signify that we ought to offer all that we have to God before we use them, and to acknowledge that we receive them at his hand to be used to his glory. The putting of the ring upon the fourth finger of the woman's left hand, to the which, as it is said, there cometh a sinew or string from the heart, doth signify that the heart of the wife ought to be united to her husband; and the roundness of the ring doth signify, that the wife ought to be joined to her husband with a perpetual bond of love, as the ring itself is without end." T. C. 199. (al. 199.) "If it be M. Bucer's judgment which is here alleged for the ring, I see that sometimes Homer sleepeth. For first of all I have shewed that it is not lawful to institute new signs or sacraments, and then it is dangerous to do it, especially in this which concerneth the false and popish opinion of a sacrament. And thirdly, to make such fond allegories of the laying down of the money, of the roundness of the ring, and of the mystery of the fourth finger, is (let me speak it with his good leave) very ridiculous and far unlike himself. And fourthly, that he will have the minister to preach upon these toys, surely it savoureth not of the learning and sharpness of the judgement of M. Bucer." [Adm. ap. Whigg. Def. 723.] "They make the new-married man according to the popish form to make an idol of his wife, saying,

BOOK V. words when once they are understood there will appear as  
 Ch. lxviii. 7 little cause as in the rest for any wise man to be offended.  
 First therefore inasmuch as unlawful copulation doth pollute  
 and dishonour<sup>1</sup> both parties, this protestation that we do  
 worship and honour another with our bodies may import a  
 denial of all such lets and impediments to our knowledge as  
 might cause any stain, blemish, or disgrace that way, which  
 kind of construction being probable would easily approve  
 that speech to a peaceable and quiet mind. Secondly in that  
 the Apostle<sup>2</sup> doth so expressly affirm that parties married  
 have not any longer entire power over themselves, but each  
 hath interest in other's person, it cannot be thought an absurd  
 construction to say that worshipping with the body is the  
 imparting of that interest in the body unto another which  
 none before had save only ourselves. But if this were the  
 natural meaning the words should perhaps be as requisite  
 to be used on the one side as on the other, and therefore a  
 third sense there is which I rather rely upon. Apparent it  
 is that the ancient difference between a lawful wife and  
 a concubine was only<sup>3</sup> in the different purpose of man  
 betaking himself to the one or the other. If his purpose  
 were only fellowship, there grew to the woman by this mean  
 no worship at all but the contrary. In professing that his  
 intent was to add by his person honour and worship unto  
 hers, he took her plainly and clearly to wife. This is it  
 which the Civil Law doth mean when it maketh a wife  
 to differ from a concubine in dignity<sup>4</sup>; a wife to be taken  
 where<sup>5</sup> conjugal honour and affection doth go before. The

<sup>1</sup> "With this ring I thee wed, with  
 "my body I thee worship," &c.  
 Whitg. Answer, *ibid.* "Vt S. Fe-  
 "ter, 1 ep. c. iii. speaking to the  
 "husband saith, 'Ye husbands,  
 "dwell with them as men of know-  
 "ledge, giving honour unto the  
 "woman," &c. T. C. l. 156. al. 199.  
 M. Doctor . . . must understand  
 "that it is one thing with us to  
 "worship, and another thing to  
 "honour." Whitg. Def. *ubi* sup.  
 "This word *worship*, when it is  
 "spoken of one man towards an-  
 "other, can have no other signifi-  
 "cation than *reverence and duty*,  
 "which is required by the law of

"God, of nature, of civility." Comp.  
 S. Luke xiv. 10. "Thou shalt have  
 "worship in the presence of them  
 "that sit at meat with thee."  
 Rom. 1. 24.  
 1 Cor. vi. 4.  
 1 L. penult. D. de concub. [Di-  
 gest. lib. xxv. tit. 7. l. 4. "Concu-  
 "binam ex sola animi destinatione  
 "estimari oportet."  
 1 L. item legato, sect. penult. D.  
 de legat. 3. ["Parvi referi, uxori an  
 "concubine quis legat . . . sane  
 "enim, nisi dignitate, nihil inter-  
 "est." Dig. lib. xxxii. l. 49. 4.]  
 1 L. donationes. D. de donatio-  
 nibus. ["An maritalis honor et af-

worship that grew unto her being taken with declaration of this intent was that her children became by this mean legitimate and free; herself was made a mother over his family; last of all she received such advancement of state as things annexed unto his person might augment her with, yea a right of participation was thereby given her both in him and even in all things which were his. This doth somewhat the more plainly appear by adding also that other clause, "With all my worldly goods I thee endow." The former branch having granted the principal, the latter granteth that which is annexed thereunto.

[8.] To end the public solemnity of marriage with receiving the blessed Sacrament is a custom so religious and so holy, that if the church of England be blameable<sup>1</sup> in this respect it is not for suffering it to be so much but rather for not providing that it may be more put in use. The laws of Romulus concerning marriage<sup>2</sup> are therefore extolled above the rest

"fectio primum processerit, personis comparatis, vitæ conjunctione considerata, perpensendum esse respondere: neque enim tabulas facere matrimonium." Digest. lib. xxxix. tit. 5. l. 31.  
 [Adm. ap. Whigg. Def. 723.  
 "Because in Popery no holy action may be done without a mass, they enjoin the new married persons to receive the communion, as they do their Bishops and Priests when they are made." Answ. ibid.  
 "Truly I marvel what you mean, so wickedly to revile so godly and so holy a law. Well, I will only set down M. Bucer's judgement of this thing also. . . . Est sicut admodum pie ordinatum, ut novi conjuges una quoque de mensa Domini communicent, nam non nisi in Christo Domino debent Christiani inter se matrimonio jungi." T. C. l. 160. al. 199.  
 "As for the receiving of the Communion when they be married, that it is not to be suffered, unless there be a general receiving, I have before at large declared; and as for the reason, that is fathered of M. Bucer, (which is, that those that be Christians may not be joined in marriage but in Christ)

BOOK V.  
 Ch. lxxiii. 8.

"it is very slender and cold: as if the Sacrament of the Supper were insisted to declare any such thing; or they could not declare their joining together in Christ by no means but by receiving the Supper of the Lord."  
 Compare the following passage in the Life of Kettlewell, compiled from Hikes and Nelson's papers. He was married at Whitchurch, Oct. 4, 1685, on a Lord's day, and there was a sacrament on purpose to communicate the new-married couple; whereby they solemnly pledged their truth to their Lord and Saviour, as well as to one another: a practice though so much neglected, yet piously recommended by the Church, whom all ought in this to hear, but sure both by their advices to others, and by their own examples, none should be so fit to revive a custom so recommended, as our spiritual guides, according to this pattern here set them." Preface to Kettlewell's Works, i. 42. ed. 1719.  
<sup>1</sup> Οὐτως ἡ εὐχὰ τῶν τοῦ γυναικίου ἐπιπέσει τῆς ἁγίας Ἐκκλησίας ἑαυτὴν ἀναστρέφει πρὸς τὸν εὐὐκαίρως ἔχοντα, καὶ

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BOOK V. amongst the heathens which were before, in that they established the use of certain special solemnities, whereby the minds of men were drawn to make the greater conscience of wedlock, and to esteem the bond thereof a thing which could not be without impiety dissolved. If there be any thing in Christian religion strong and effectual to like purpose it is the Sacrament of the holy Eucharist, in regard of the force whereof Tertullian breaketh out into these words concerning matrimony therewith sealed; "Unde sufficimus ad enarrandam felicitatem ejus matrimonii quod Ecclesia conciliat et confirmat oblatio?"<sup>1</sup> I know not which way I should be able to shew the happiness of that wedlock the 'knot whereof the Church doth fasten and the Sacrament 'of the Church confirm.' Touching marriage therefore let thus much be sufficient.

Churching of women. LXXIV. The fruit of marriage is birth, and the companion of birth travail, the grief whereof being so extreme, and the danger always so great, dare we open our mouths against the things that are holy and presume to censure it as a fault in the Church of Christ, that women after their deliverance do publicly show their thankful minds unto God? But behold what reason there is against it! Forsooth<sup>2</sup>, if there should be solemn and express giving of thanks in the Church for every benefit either equal or greater than this which any singular person in the Church doth receive, we should not only have no preaching of the word nor ministering of the sacraments, but we should not have so much leisure as to do any corporal or bodily work, but should be like those Massilian heretics<sup>3</sup> which do nothing else but pray." Surely better a great deal to be like unto those heretics which do nothing else but pray, than those which do nothing else but quarrel. Their heads it might haply trouble somewhat

<sup>1</sup> *εἰς τὸν δευτέρου τοῦ ἐκείνου ἐπὶ τῶν ἀποστόλων ἐπιπέσει τῆς γυναικὸς ἀπορίας.* Dionys. Hal. Antiq. lib. ii. [c. 21.]  
<sup>2</sup> Tertul. lib. ii. ad Uxor. [c. 9.]  
<sup>3</sup> T. C. lib. i. p. 130 [119.]  
<sup>4</sup> [In Aug. de Heres. 37. t. viii.]  
<sup>5</sup> Postremam ponit Epiphanius Massilianorum heresis. . . Græce autem dicuntur εὐχιστῶν, ab oran-  
 "do sic appellati. . . Nam cum Dominus dixerit, Oportet semper orare &c. . . quod sumissime sic accipitur, ut nullo die intermit- tantur certa tempora orandi; sui-  
 "ta mem hoc faciunt, ut hinc ju- dicaentur inter hereticos nomi- "sandi." Epiph. Her. lxxx. § 3. 4. Theod. Hæret. Fab. iv. 11.]

more than as yet they are aware of to find out so many benefits greater than this or equivalent thereunto, for which if so be our laws did require solemn and express thanksgiving in the church the same were like to prove a thing so greatly cumbersome as is pretended. But if there be such store of mercies even inestimable poured every day upon thousands (as indeed the earth is full of the blessings of the Lord which are day by day renewed without number and above measure) shall it not be lawful to cause solemn thanks to be given unto God for any benefit, than which greater or wherunto equal are received, no law binding men in regard thereof to perform the like duty? Suppose that some bond there be which tieth us at certain times to mention publicly the names of sundry our benefactors<sup>1</sup>. Some of them it may be are such that a day would scarcely serve to reckon up together with them the catalogue of so many men besides as we are either more or equally beholden unto. Because no law requireth this impossible labour at our hands, shall we therefore condemn that law whereby the other being possible and also dutiful is enjoined us? So much we owe to the Lord of Heaven that we can never sufficiently praise him nor give him thanks for half those benefits for which this sacrifice were most due. Howbeit God forbid we should cease performing this duty when public order doth draw us unto it, when it may be so easily done, when it hath been so long executed by devout and virtuous people; God forbid that being so many ways provoked in this case unto so good a duty, we should omit it, only because there are other cases of like nature wherein we cannot so conveniently or at leastwise do not perform the same most virtuous office of piety.

[2.] Wherein we trust that as the action itself pleaseth God so the order and manner thereof is not such as may justly offend any. It is but an overflowing of gall which causeth the woman's absence from the church during the time of her lying-in to be traduced<sup>2</sup>, and interpreted as though

<sup>1</sup> [This passage clearly alludes to the academical custom of mentioning the names of founders and benefactors, in bidding prayer before sermons.]  
<sup>2</sup> [Adm. sp. Whig. Def. 535.]

BOOK V. she were so long judged *unkely*, and were thereby shut out  
 Ch. lxxiv. 4. or sequestered from the house of God according to the  
 ancient Levitical Law. Whereas the very canon law itself  
 doth not so hold, but directly profeseth the contrary<sup>1</sup>;  
 she is not barred from thence in such sort as they in-  
 terpret it, nor in respect of any unholiness forbidden en-  
 trance into the church, although her abstaining from public

"other rites and customs in their  
 "lying-in and coming to church is  
 "foolish and superstitious as it is  
 "used." T. C. lib. i. 118. al. 195.  
 "The Churching of women: in  
 "which title yet kept there seemeth  
 "to be hid a great part of the Jew-  
 "ish purification; for like as in the  
 "old law she that had brought  
 "forth a child was holden unclean,  
 "until such time as she came to  
 "the temple to shew herself. . . so  
 "this term of churching can seem  
 "to import nothing else than a  
 "banishment, and as it were a cer-  
 "tain excommunication from the  
 "Church during the space that is  
 "between the time of her delivery  
 "and of her coming unto the church.  
 "For what doth else this churching  
 "imply but a restoring her unto  
 "the Church, which cannot be  
 "without some bar or shutting  
 "forth presupposed?" White, Def.  
 "534. "Now, sir, you see that the  
 "proper title is this; The Thanks-  
 "giving of Women after childbirth.  
 "The other is the common name  
 "customably used of the common  
 "people, who will not be taught to  
 "speak by you or any man, but  
 "keep their accustomed names and  
 "terms: therefore they call the  
 "Lord's Day Sunday, and the next  
 "unto it Monday profane and eth-  
 "nical names, and yet nothing de-  
 "rogating from the days and times  
 ". . . The absence of the woman  
 "after her delivery is neither banish-  
 "ment nor excommunication, but a  
 "withdrawing of the party from the  
 "church by reason of that infirmity  
 "and danger that God hath laid  
 "upon womankind in punishment  
 "of the first sin, which danger she  
 "knoweth not whether she shall es-  
 "cape or no: and therefore after she

"hath not only escaped it but also  
 "brought a child into the world, to  
 "the increase of God's people, and  
 "after such time as the comeliness  
 "of nature may bear, she cometh  
 "first into the church to give thanks  
 "for the same, and for the deliver-  
 "ance by Christ from that sin,  
 "whereof that infirmity is a per-  
 "petual testimony. And this being  
 "done not Jewishly but Christianly,  
 "not of custom but of duty, not to  
 "make the act of lawful matrimony  
 "unclean but to give thanks to God  
 "for deliverance from so manifold  
 "perils; what Christian heart can  
 "for the name's sake thus disallow  
 "of it as you do."

<sup>1</sup> Dict. v. cap. Hæc quæ [in  
 Corp. Jur. Canon. p. 3.] "In lege  
 "præcipiebatur ut mulier si masculi-  
 "um pareret, 40, si feminam, 80  
 "diebus a templi cessaret ingressu.  
 "Nunc autem statim post partum  
 "ecclesiam ingredi non prohibe-  
 "tur." [The rubric in the Use of  
 "Sarum on the Purification of Wo-  
 "men runs thus: "Nota quod mu-  
 "lieres post partum emissas quan-  
 "tumque ecclesiam intrare volue-  
 "runt gratias acture purificari pos-  
 "sunt, et nulla penitentiæ peccati mole  
 "gravantur, nec ecclesiarum aditus  
 "eis denegandus; ne penam  
 "illam verti videatur in culpam. Si  
 "cum ex veneratione voluerint al-  
 "quandiu abstinere, devotionem  
 "eam non credimus improbandam."]  
 "The service at that time was read at  
 "the church door, and after it the  
 "priest took her hand and led her  
 "into the church, saying, "Enter  
 "into the temple of God, that  
 "thou mayest receive eternal life,  
 "and endure through all ages,  
 "Amen." Cf. Maaseil, Monumenta  
 "Ritualia, (1882.) i. 46, 7.]

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assemblies, and her abode in separation for the time be most convenient<sup>1</sup>.

[3.] To scoff at the manner of attire<sup>2</sup> than which there could be nothing devised for such a time more grave and decent, to make it a token of some folly committed for which they are loth to shew their faces, argueth that great divines are sometime more merry than wise. As for the women themselves, God accepting the service which they faithfully offer unto him, it is no great disgrace though they suffer pleasant witted men a little to intermingle with zeal scorn.

[4.] The name of Oblations<sup>3</sup> applied not only here to those small and petit payments which yet are a part of the minis-

BOOK V.  
Ch. lxxiv. 3, 4

<sup>1</sup> Leo Const. xvii. [Corp. Jur. Civ. p. 244.] "Quod profecto non tam propter muliebrem immunditiam quam ob alias causas in ultima legis ratione reconditas et veteri prohibuit esse lege et gratia tempus traditionis loco suscipisse patet. Existimo siquidem sacram legem id præscripsisse quo proteviam eorum qui intemperanter viverent concupiscentiam castigari, quemadmodum et alia multa per alia præcepta ordinantur et prescribuntur quo indomitus quorundam in mulieres stimulus retrahatur. Quin et hæc providentiæ quæ legem constituit voluntas est, ut partus a depravatione liberi sint. Quia enim quicquid natura supervacaneum est idem corruptivum est et inutile, quod hic sanguis superfluit sit, quæ illi obnoxia essent, in immunditie ad id temporis vivere illa [illas] lex jubet, quo ipso etiam nominis sono læcivæ [læcivæ] concupiscentia ad temperantiam redigatur, ne ex inutili et corrupta materia ipsam animam coarctentur."

<sup>2</sup> [Adm. ap. Whigg. Def. 537.] "She must come . . . covered with a veil, as ashamed of some folly." Bishop Gibson (Codex, 1, 373. tit. xvii. ch. 12.) has the following note on the words "decently apparelled" in the rubric on this subject. "In the reign of King James I. an order was made by the chancellor of Norwich, that every woman who came to be churched should come covered with a white veil: a woman refusing to conform was excommunicated for contempt, and prayed a prohibition; alleging, that such order was not warranted by any custom or canon of the Church of England. The judges desired the opinion of the Archbishop of Canterbury, who convened divers bishops to consult thereupon; and they certifying that it was the ancient usage of the Church of England, for women who came to be churched to come veiled, a prohibition was denied."

<sup>3</sup> [T. C. l. 118. al. 130.] "To pass by that, that it will have them come as nigh the communion table as may be, as they came before to the high altar;" (the rubric till the last review directed that it should be "nigh unto the place where the table standeth.") "that of all other is most Jewish, and approacheth nearest to the Jewish purification, that she is commanded to offer accustomed offerings, wherein besides that the very word carried with it a strong scent and suspicion of a sacrifice, . . . it cannot be without danger that the books make the custom of the popish church, which was so contrary, to be the rule and measure of this offering."

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BOOK V. ter's right, but also generally given unto all such allowances  
 Ch. lxxv. v. as serve for their needful maintenance, is both ancient and  
 convenient. For as the life of the clergy is spent in the  
 service of God, so it is sustained with his revenue. Nothing  
 therefore more proper than to give the name of Oblations to  
 such payments in token that we offer unto him whatsoever  
 his ministers receive.

Of the rites LXXV. But to leave this, there is a duty which the  
 of Burial. Church doth owe to the faithful departed, wherein forasmuch  
 as the church of England is said<sup>1</sup> to do those things which  
 are though "not unlawful" yet "inconvenient," because it  
 appointeth a prescript form of service at burials, suffereth  
 mourning apparel to be worn, and permiteth funeral ser-  
 mons<sup>2</sup>, a word or two concerning this point will be neces-  
 sary, although it be needless to dwell long upon it.

[2.] The end of funeral duties is first to shew that love  
 towards the party deceased which nature requireth; then to  
 do him that honour which is fit both generally for man and  
 particularly for the quality of his person; last of all to testify  
 the care which the Church hath to comfort the living, and  
 the hope which we all have concerning the resurrection of  
 the dead.

For signification of love towards them that are departed  
 mourning is not denied to be a thing convenient. As in truth  
 the Scripture every where doth approve lamentation made  
 unto this end. The Jews by our Saviour's tears therefore,  
 gathered in this case that his love towards Lazarus was great<sup>3</sup>.

<sup>1</sup> T. C. B. iii. p. 236. [In the table of contents this head is thus referred to: "Of the inconsonances, not of the *awfulness*, of the ceremonies in burial."] <sup>2</sup> [Adm. ap. Whig. Def. 727. They appoint a prescript kind of service to bury the dead; and that which is the duty of every Christian they tie alone to the minister, whereby prayer for the dead is maintained, and partly gathered out of some of the prayers, where we pray that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul. We say nothing of the threefold peak, because that it is rather licensed by injunction, (see Injunctions, 1564; in Sparrow's Collection, 115.) than commanded in the book, nor of their strange mourning by changing their garments, which if it be not hypocritical, yet it is superstitious and heathenish, because it is used only of custom; nor of burial sermons, which are put in the place of treatise, whereout spring many abuses, and therefore in the best reformed churches are removed.] <sup>3</sup> John xi. 35, 36.



And that as mourning at such times is fit, so likewise that there may be a kind of attire suitable to a sorrowful affection and convenient for mourners to wear, how plainly doth David's<sup>1</sup> example show, who being in heaviness went up to the mount with his head covered and all the people that were with him in like sort? White garments being fit to use at marriage feasts and such other times of joy, whereunto Salomon alluding when he requirerth continual cheerfulness of mind speaketh in this sort<sup>2</sup>, "Let thy garments be always white;" what doth hinder the contrary from being now as convenient in grief as this heretofore in gladness hath been? "If there be no sorrow" they say "it is hypocritical to pretend it, and if there be to provoke it" by wearing such attire "is dangerous<sup>3</sup>." Nay if there be, to show it is natural, and if there be not, yet the signs are meet to show what should be, especially sith it doth not come oftentimes to pass that men are fain to have their mourning gowns pulled off their backs for fear of killing themselves with sorrow that way nourished<sup>4</sup>.

<sup>1</sup> 2 Sam. xv. 30.

<sup>2</sup> Eccles. ix. 8.

<sup>3</sup> [T. C. l. 201. al. 161. "For the mourning apparel, the Admonition saith not simply it is evil, because it is done of custom, but proveth that it is hypocritical offences, for that it proceedeth not from any sadness of mind, which it doth pretend, but worn only of custom, there being under a mourning gown oftentimes a merry heart. And considering that where there is sorrow indeed for the dead, there it is very hard for a man to keep a measure, that he do not lament too much; we ought not to use these means whereby we might be further provoked to sorrow, and so a great way beyond the measure which the Apostle opposereth in mourning; (1 Thess. iv.) any more than it was lawful for the Jews in the Gospel (3. Matt. ix. 23, 24.) to provoke weeping and sorrow for their dead by some doleful noise, or sound of instrument, or than it was lawful for Mary Lazarus

<sup>4</sup> sister to go to her brother's grave,

<sup>5</sup> thereby to set the print of her sorrow deeper in her mind. Seeing

<sup>6</sup> therefore if there be no sorrow it

<sup>7</sup> is hypocritical to pretend it, and

<sup>8</sup> if there be, it is very dangerous

<sup>9</sup> to provoke it, or to carry the notes

<sup>10</sup> of remembrance of it, it appeareth

<sup>11</sup> that this use of mourning apparel

<sup>12</sup> were much better laid away than

<sup>13</sup> kept." See Whigg. Def. 731. T. C.

<sup>14</sup> iii. 235.]

<sup>15</sup> [T. C. quotes S. Cyprian de Mortal. c. xiv (=20.) for the contrary sentiment. "Nobis quoque ipsa minimum et extremis quiesce revelatum

<sup>16</sup> est, quam frequenter atque mansue

<sup>17</sup> fecte de Dei dignatione preceptum est, ut contristeret assidue et

<sup>18</sup> publice predicarem fratres nostros non esse lugendos accerstatione

<sup>19</sup> Dumnica de seculo libertas. . . .

<sup>20</sup> nec accipendas esse hic atras vestes, quando illi ibi indumenta alba

<sup>21</sup> jam sumperint: occasionem dandum non esse gentilibus ut nos

<sup>22</sup> merito ac jure reprehendant, quod quos vivere apud Deum dicimus, ut extinctos et perditos lugea-

[3.] The honour generally due unto all men maketh a decent interring of them to be convenient even for very humanity's sake. And therefore so much as is mentioned in the burial of the widow's son<sup>1</sup>, the carrying of him forth upon a bier and the accompanying of him to the earth, hath been used even amongst infidels, all men accounting it a very extreme destitution<sup>2</sup> not to have at the least this honour done them. Some man's estate may require a great deal more according as the fashion of the country where he dieth doth afford. And unto this appertained the ancient use of the Jews to embalm the corpse with sweet odours<sup>3</sup>, and to adorn the sepulchres of certain<sup>4</sup>.

In regard of the quality of men it hath been judged fit to commend them unto the world at their death, amongst the heathen in funeral orations, amongst the Jews in sacred poems<sup>5</sup>; and why not in funeral sermons also amongst Christians<sup>6</sup>? Us it sufficeth that the known benefit hereof doth countervail millions of such inconveniences as are therein surmised<sup>7</sup>, although they were not surmised only but found therein. The life and the death of saints is precious in God's sight. Let it not seem odious in our eyes if both the one and the other be spoken of then especially, when the present occasion doth make men's minds the more capable of such speech. The care no doubt of the living both to live and to die well must needs be somewhat increased, when they know

"man." Would it not seem that he speaks rather with an eye to that trying time in particular, than as censuring universally the custom of weeping mourning? But see Bingham, *Antiq.* xxiii. 3. 21.]

<sup>1</sup> Luke vii. 12.  
<sup>2</sup> Psalm lxxix. 3.  
<sup>3</sup> John xix. 40.  
<sup>4</sup> Matt. xxiii. 27.  
<sup>5</sup> 2 Sam. i. 19.  
<sup>6</sup> [Funeral orations, at least for illustrious persons, were usual in the fourth century, and so were set forms of funeral psalmody and prayer. Bingham (*xxiii.* 3. & 11-13) gives instances from the Apostolical Constitutions, vi. 30; and from Dionysius de Eccles. Hierarch. c. vii.]

<sup>7</sup> [Namely, first, that the funeral sermons "nourisheth an opinion that the dead are the better for it, which doth appear in that there are none more desirous of funeral sermons than the papists." Secondly, "forasmuch as the minister is driven ostentative by this means to preach upon a sudden, the word of God thereby is negligently handled." Thirdly, "considering that these funeral sermons are at the request of rich men, and these which are in authority, and are very seldom at the burial of the poor, there is brought into the church contrary to the word of God, an acception of persons, which ought not to be."]

that their departure shall not be folded up in silence but the ears of many be made acquainted with it. Besides when they hear how mercifully God hath dealt with their brethren in their last need, besides the praise which they give to God and the joy which they have or should have by reason of their fellowship and communion with saints, is not their hope also much confirmed against the day of their own dissolution? Again the sound of these things doth not so pass the ears of them that are most loose and dissolute in life but it causeth them one time or other to wish, "O that I might die the death of the righteous and that my end might be like his!" Thus much peculiar good there doth grow at those times by speech concerning the dead, besides the benefit of public instruction common unto funeral with other sermons.

For the comfort<sup>1</sup> of them whose minds are through natural affection pensive in such cases no man can justly mislike the custom which the Jews had to end their burials with funeral banquets<sup>2</sup>, in reference whereunto the prophet Jeremy spake concerning the people whom God had appointed unto a grievous manner of destruction, saying<sup>3</sup> that men should not "give them the cup of consolation to drink for their father or for their mother," because it should not be now with them as in peaceable times with others, who bringing their ancestors unto the grave with weeping eyes have notwithstanding means wherewith to be comforted. "Give wine," said Salomon, "unto them that have grief of heart<sup>4</sup>." Surely he that ministereth unto them comfortable speech<sup>5</sup> doth much more than give them wine.

[4.] But the greatest thing of all other about this duty of Christian burial is an outward testification of the hope which we have touching the resurrection of the dead. For which purpose let any man of reasonable judgment examine, whether

<sup>1</sup> [This seems to refer to a complaint of T. C. (i, 162) that "this device of man's brain . . . driveth quite away a necessary duty of the minister, which is to comfort with the word of God the parties which be grieved at the death of their friends." See Def. 735; T. C. ii, 240.]

<sup>2</sup> [See Buxtorf, Synag. Judaic.

c. 35, p. 304; from which it appears that the materials of the funeral banquet must all be presents from friends: it being unlawful during so many days for the mourner to taste any thing of his own.]

<sup>3</sup> Jer. xvi, 7.

<sup>4</sup> Prov. xxxi, 6.

<sup>5</sup> 1 Chron. xix, 2; Job ii, 11.

BOOK V.  
Ch. lxxv. 4

it be more convenient for a company of men as it were in a dumb show<sup>1</sup> to bring a corse to the place of burial, there to leave it covered with earth, and so end, or else to have the exequies devoutly performed with solemn recital of such lectures, psalms and prayers, as are purposely framed for the stirring up of men's minds unto a careful consideration of their estate both here and hereafter.

Whereas therefore it is objected that neither the people of God under the Law, nor the Church in the Apostles' times did use any form of service in burial of their dead, and therefore that this order is taken up without any good example or precedent followed therein<sup>2</sup>: first while the world doth stand they shall never be able to prove that all things which either the one or the other did use at burial are set down in holy Scripture, which doth not any where of purpose deliver the whole manner and form thereof, but toucheth only sometime one thing and sometime another which was in use, as special occasions require any of them to be either mentioned or insinuated. Again if it might be proved that no such thing was usual amongst them, hath Christ so deprived his Church of judgment that what rites and orders soever the later ages thereof have devised the same must needs be inconvenient?

Furthermore, that the Jews before our Saviour's coming had any such form of service although in scripture it be not affirmed, yet neither is it there denied; (for the forbidding

<sup>1</sup> [Form of Common Prayer used by the English at Geneva (in Phoenix i. 257). "The corpse is reverently brought to the grave, accompanied by the congregation, without any farther ceremonies; which being buried, the minister, if he be present and required, goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people touching death and resurrection."] <sup>2</sup> [T. C. i. 300. al. 162. "Another general fault, that these ceremonies are taken up without any example either of the churches under the Law, or of the purest churches under the Gospel... For when the Scripture describeth the ceremonies or rites of burial amongst the people of God so diligently, that it maketh mention of the smallest things, there is no doubt but the Holy Ghost doth thereby shew us a pattern, whereby we should also frame our burials. And therefore for so much as neither the Church under the Law nor under the Gospel, when it was in the greatest purity, did ever use any prescript form of service in the burial of their dead, it could not be but dangerous to take up any such custom; and in the time of the law it was not only not used but utterly forbidden; for when the law did forbid that the priest should not be at the burial, which ought to say or conceive the prayers there, it is clear that the Jews might not have any such prescript form."]

of priests to be present at burials<sup>1</sup> letteth not but that others might discharge that duty, seeing all were not priests which had rooms of public function in their synagogues;) and if any man be of opinion that they had no such form of service, thus much there is to make the contrary more probable. The Jews at this day have, as appeareth in their form of funeral prayers<sup>2</sup> and in certain of their funeral sermons published<sup>3</sup>, neither are they so affected towards Christians, as to borrow that order from us, besides that the form thereof is such as hath in it sundry things which the very words of the Scripture itself do seem to allude unto, as namely after departure from the sepulchre unto the house whence the dead was brought it sheweth the manner of their burial feast<sup>4</sup>, and a consolatory form of prayers appointed for the master of the synagogue thereat to utter<sup>5</sup>, albeit I may not deny but it hath also some

BOOK V.  
Ch. lxxv. 4

<sup>1</sup> [Lev. xvi. 1. "Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people." sup. T. c. l. 161.]

<sup>2</sup> (Of which a specimen was translated into Latin by Genebrard, from the Machzor or Prayer Book of the Roman Jews, and published 1575. It may be found among the Opuscula at the end of his Chronographia, Paris, 1600, p. 77-81.)

<sup>3</sup> [Leo of Modena, (al. R. Jehuda Arpa), published in 1598, at Venice, several funeral orations and some elegies and epigrams, under the title of "the Desert of Judah." The same writer in 1637 published in Italian a History of the Customs of the Jews of his time, from the translation of which, Lond. 1690, c. ix. p. 242, the following is taken: "At the month's or year's end, if he were a rabbin that is dead, or a person of quality, they then have sermons or funeral orations, which they call 'Haskaba, made for him." Cf. Wolf. Bibb. Hebr. i. 414, 15, and iv. 2170.]

<sup>4</sup> [Buxtorf. Synag. Jud. 504.]

<sup>5</sup> [Haskaba, (a 1278 *javuit, dor-mit*), i. e. Oratio pro defunctis,

quam Hazan sive Minister Synagoga recitat ad sepulcrum, itaque in synagoga... Hanc sapientiale minister reperit prout rogatur a diversis flagitantibus sibi dari *Haskaba pro anima N.* Sic enim loquuntur. Unde posset iusta ecclesiasticam loquendi formidam appellari 'Requiem' vel 'Libera' Hebræorum.

<sup>6</sup> Melius est ire in domum lucrus, quam in domum convivii; in qua est finis omnium hominum.

<sup>7</sup> Quod vivere in eae indicat suum.

<sup>8</sup> Finem verbi omnes audiamus.

<sup>9</sup> Deum time et mandata ejus serva.

<sup>10</sup> Nam istud est omnis hominis.

<sup>11</sup> Reques firma in superna habitacione sub alis Numinis, in gradu sanctorum et purorum, tanquam splendor firmamenti, collucensium fulgentiumque; permantio esse, propiatae delictorum,

<sup>12</sup> remota pravaricationis, accessio salutis, indulgentia et miseratio a conspectu inhabitantis caelestis domus.

<sup>13</sup> micellum, pars denique bona in vita venturi seculi tibi sit portio,

<sup>14</sup> tunc tunc ac habitatio caelestis anime sapientis hujus, intelligentia præditi, gloriæ magistri, vel domini.

<sup>15</sup> [Leo Juda (1574-1644), a famous rabbinical scholar, head of the Synagogue at Venice. But Hooker can hardly have seen his earliest work. v. Biog. Univ.] 1887.

444 *The Christian Ministry needed for Men's temporal Good:*

BOOK V. things which are not perhaps so ancient as the Law and the  
Ch. lxxvi. c. Prophets.

But whatsoever the Jews' custom was before the days of our Saviour Christ, hath it once at any time been heard of that either church or Christian man of sound belief did ever judge this a thing unmeet, undecent, unfit for Christianity, till these miserable days, wherein under the colour of removing superstitious abuses the most effectual means both to testify and to strengthen true religion are plucked at, and in some places even pulled up by the very roots? Take away this which was ordained to show at burials the peculiar hope of the Church of God concerning the dead, and in the manner of those dumb funerals what one thing is there whereby the world may perceive we are Christian men?

Of the nature of that Ministry which serveth for performance of divine duties in the Church of God, and how happiness not eternal only but also temporal doeth depend upon it.

LXXVI. I come now unto that function which undertaketh the public ministry of holy things according to the laws of Christian religion. And because the nature of things consisting, as this doth, in action is known by the object whereabout they are conversant, and by the end or scope whereunto they are referred, we must know that the object of this function is both God and men; God in that he is publicly worshipped of his Church, and men in that they are capable of happiness by means which Christian discipline appointeth. So that the sum of our whole labour in this kind is to honour God and to save men.

For whether we severally take and consider men one by one, or else gather them into one society and body, as it hath been before declared<sup>1</sup> that every man's religion is in him the well-spring of all other sound and sincere virtues, from whence both here in some sort and hereafter more abundantly their full joy and felicity ariseth, because while they live they are blessed of God and when they die their works follow them: so at this present we must again call to mind how the very worldly peace and prosperity, the secular happiness, the tem-

<sup>1</sup> "Spiritus Domini quiescere faciat eum in hortu Eden, et societur ei pax, quemadmodum scribitur in Ezechia: veniat pax, quiescat in cubilibus suis ambulans ante ipsum, ipse accomnes defuncti Israelis."

<sup>2</sup> "ipsum misericordiam et propitiationem Amen." Genehard, p. 80.\* See Bp. Taylor, Pref. to Rule of Holy Dying. [See above c. i. § 2-5.]

\* [Genehard, Archbp. of Aix, was one of the famous Hebrew scholars of Hodder's time (1557-1597). v. Hug. Litte.] 1827.



446 *Temporal Good being always in Order to a higher End.*

BOOK V. speculation of truth. None whose desires are rightly ordered  
Ch. lxxvi. + would wish to live, to breathe and move, without performance  
----- of those actions which are becoming man's excellency.  
Wherefore having not how to employ it we wax weary even  
of life itself. Health is precious because sickness doth breed  
that pain which disableth action. Again why do men delight  
so much in the multitude of friends, but for that the actions  
of life being many do need many helping hands to further  
them? Between troublesome and quiet days we should make  
no difference if the one did not hinder and interrupt, the other  
uphold, our liberty of action. Furthermore if those things we  
do, succeed, it rejoiceth us not so much for the benefit we  
thereby reap as in that it probably argueth our actions to have  
been orderly and well guided<sup>1</sup>. As for riches, to him which  
hath and doth nothing with them they are a contumely. Honour  
is commonly presumed a sign of more than ordinary virtue and  
merit, by means whereof when ambitious minds thirst after it,  
their endeavours are testimonies how much it is in the eye of  
nature to possess that body the very shadow whereof is set at  
so high a rate. Finally such is the pleasure and comfort  
which we take in doing, that when life forsaketh us, still our  
desires to continue action and to work though not by ourselves  
yet by them whom we leave behind us, causeth us providently  
to resign into other men's hands the helps we have  
gathered for that purpose, devising also the best we can to make  
them perpetual. It appeareth therefore how all the parts of  
temporal felicity are only good in relation to that which useth  
them as instruments, and that they are no such good as wherein  
a right desire doth ever stay or rest itself.

[4.] Now temporal blessings are enjoyed of those which  
have them, know them, *esteem them according to that they are  
in their own nature.* Wherefore of the wicked whom God doth  
hate his usual and ordinary speeches are, that "blood-thirsty  
and deceitful men shall not live out half their days<sup>2</sup>;"  
that God shall cause "a pestilence to cleave<sup>3</sup>" unto the  
wicked, and shall strike them with consuming grief, with  
fevers, burning diseases, and sores which are past cure; that  
when the impious are fallen, all men shall tread them down

<sup>1</sup> ----- εὐχρηστὰ γὰρ  
τὰ ἀνεργήματα αὐτῶν ἐπὶ τὴν αἰσθησὶν αὐτῶν. Eurip. Herac. [741.]  
<sup>2</sup> Psalm lv. 23. <sup>3</sup> Deut. xxviii. 25, 26, 27.



*the Bad, partaking of it, do not really enjoy it.* 447

and none shew countenance of love towards them as much as by pitying them in their misery; that the sins of the ungodly shall bereave them of peace; that all counsels, complots, and practices against God shall come to nothing; that the lot and inheritance of the unjust is beggary; that the name of unrighteous persons shall putrefy<sup>1</sup>, and the posterity of robbers starve. If any think that iniquity and peace, sin and prosperity can dwell together, they err, because they distinguish not aright between the matter, and that which giveth it the form of happiness, between possession and fruition, between the having and the enjoying of good things. The impious cannot enjoy that they have, partly because they receive it not as at God's hands, which only consideration maketh temporal blessings comfortable, and partly because through error placing it above things of far more price and worth they turn that to poison which might be food, they make their prosperity their own snare, in the nest of their highest growth they lay foolishly those eggs out of which their woful overthrow is afterwards hatched. Hereby it cometh to pass that wise and judicious men observing the vain behaviours of such as are risen to unwonted greatness have thereby been able to prognosticate their ruin. So that in very truth no impious or wicked man doth prosper on earth but either sooner or later the world may perceive easily how at such time as others thought them most fortunate they had but only the good estate which fat oxen have above lean, when they appeared to grow their climbing was towards ruin<sup>2</sup>.

The gross and bestial conceit of them which want understanding is only that the fullest bellies are happiest<sup>3</sup>. There-

BOOK V.  
Ch. lxxvi, 4

<sup>1</sup> Prov. 9. 7.  
<sup>2</sup> "Atte ruinam elatio." Prov. xvi. 18. *Φύλαξ ἐστὶν τοῦ σώματος καὶ ἡ ἀσπίς αὐτοῦ, καὶ ἡ ἰσχυρία αὐτοῦ ἐστὶν ἡ ἀσπίς αὐτοῦ.* Hierod. lib. vii. [c. 10, 5].  
<sup>3</sup> [S. Aug. de Civ. Dei, li. 20.  
" Tales calores et dilectores Deorum istorum, quorum etiam imitatores in sceleribus et flagitiis se esse letantur, nullo modo curant pessimam ac fragilissimam non esse remp. Tantum stet, inquietum, tantum floreat copia referta, victoria gloriosa; vel quod est  
" felicis, pace secunda vit. Et quid ad nos? immo id ad nos magis pertinet, si divitias quisque semper augeat, quae quotidianis effusionibus suppetant, per quas sibi etiam infirmiores subdat quoque potentior. Obsequantur divitibus pauperes causa naturatae, atque ut eorum patrocinio quiesca inertia perfrauntur, divites pauperibus ad clientelas et ad ministerium sui fastus abutantur. Populi plaudunt, non consultoribus utilitatum suarum, sed largitoribus voluptatum. Non jubeantur dura, non

448 In what Sense Godliness hath the Promise of this Life.

BOOK V.  
CH. XXXVI. 5

fore the greatest felicity they wish to the commonwealth wherein they live is that it may but abound and stand, that they which are riotous may have to pour out without stint, that the poor may sleep and the rich feed them, that nothing unpleasant may be commanded, nothing forbidden men which themselves have a lust to follow, that kings may provide for the ease of their subjects and not be too curious about their manners, that wantonness, excess, and lewdness of life may be left free, and that no fault may be capital besides dislike of things settled in so good terms. But be it far from the just to dwell either in or near to the tents of these so miserable felicities.

[5.] Now whereas we thirdly affirm that religion and the fear of God as well induceth secular prosperity as everlasting bliss in the world to come, this also is true. For otherwise godliness could not be said to have the promises of both lives, to be that ample revenue wherein there is always sufficiency, and to carry with it a general discharge of want, even so general that David himself should protest he "never saw the "just forsaken".

Howbeit to this we must add certain special limitations; as first that we do not forget how crazed and diseased minds (whereof our heavenly Physician must judge) receive often-

<p>"prohibeantur impura. Reges non "current quam bonis sed quam sub- "ditis regnent. Provincie regibus "non tanquam rectoribus morum, "sed tanquam rerum dominatoribus "et deliciarum suarum provisioni- "bus servant: eosque non sinceri- "ter honorent, sed requirit ac ser- "villiter timeant. Quid alienæ vi- "potiæ, quam quid suæ vite quis- "que nocet, legibus advertatur. "Nullus ducatur ad iudices, nisi "qui alienæ rei, domui, salutis, vel "cuiquam invito facti importunus "aut noxia: cæterum de suis, vel "cum suis, vel cum quibusque vo- "lentibus faciat quisque quod libet. "Abundant publica scorta, vel prop- "ter omnes quibus frui placuerit, "vel propter eos maxime qui pri- "vata habere non possunt. Ex- "struantur amplissime atque orna- "tissime domus, oppara convivæ</p>	<p>"frequententur, ubi cuique libereit "et potuerit die nocteque ludatur, "bibatur, vomatur, diffundatur. Sal- "tationes undique concitent, the- "atra inhositate lætitiæ vocibus, "atque omni genere sive crudelis- "simæ sive turpissimæ voluptionis "excessibus. Ille sit publicus ini- "micus, cui hæc felicitas displicet: "quisquis eam mutare vel auferre "tentaverit, eum libera multitudo "avertat ab auribus, evertat e sedi- "bus, auferat a viventibus. Illi "habeantur dii veri, qui hæc ad- "placendam populis procuraverint "adeptamque servaverint. Colantur "ut voluerint, ludos exponant qua- "les voluerint, quos cum suis vel "de suis possint habere cultoribus: "tantum efficiant, ut tali felicitati "nihil ab hoste, nihil a peste, nihil "ab ulla clade timeatur."</p>
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[Ps. xxxvii. 25.]

times most benefit by being deprived of those things which are to others beneficially given, as appeareth in that which the wise man hath noted concerning them whose lives God mercifully doth abridge lest wickedness should alter their understanding<sup>1</sup>; again that the measure of our outward prosperity be taken by proportion with that which every man's estate in this present life requireth. External abilities are instruments of action. It contenteth wise artificers to have their instruments proportionable to their work, rather fit for use than huge and goodly to please the eye. Seeing then the actions of a servant do not need that which may be necessary for men of calling and place in the world, neither men of inferior condition many things which greater personages can hardly want, surely they are blessed in worldly respects that have wherewith to perform sufficiently what their station and place asketh, though they have no more<sup>2</sup>. For by reason of man's imbecility and proneness to elation of mind, too high a flow of prosperity is dangerous<sup>3</sup>; too low an ebb again as dangerous, for that the virtue of patience is rare, and the hand of necessity stronger than ordinary virtue is able to withstand. Salomon's discreet and moderate desire we all know, "Give me O Lord neither riches nor penury"<sup>4</sup>. Men over high exalted either in honour or in power or in nobility or in wealth; they likewise that are as much on the contrary hand sunk either with beggary or through dejection or by baseness do not easily give ear to reason, but the one exceeding apt unto outrages and the other unto petty mischiefs<sup>5</sup>. For greatness delighteth to show itself by effects of power, and baseness to help itself with shifts of malice. For which cause a moderate indifferent temper between fulness of bread and emptiness hath been evermore thought and found (all

BOOK V.  
CH. lxxvi.

<sup>1</sup> [See Wind. iv. 11.] <sup>2</sup> [Prov. xxx. 8.]  
<sup>3</sup> Ένωι εν γ' άρσενος' ουκ εστιν υψιστοιχος. Eurip. Phœniss. [564] <sup>4</sup> Arist. Polit. lib. iv. cap. 11.  
<sup>5</sup> Τοις κτιστοις ε λεηστεισ' εστι, εντρος, ε' ουρανοκλιουσ' ε' νεβουλισ' αλλ' ολις ασφαλεστεροι, εως εστιν εντρος, εντρος, ε' ουρανοκλιουσ' και εφ' ουσ' εστιν. Greg. Nazian. Apol. 3. [t. i. p. 134 D.] <sup>5</sup> They may seem haply to be the most deject, but they are the wisest for their own safety which fear climbing no less than falling.  
VOL. II.

450 *Temporal Blessings of Faith: Appeal to History:*

BOOK V. circumstances duly considered the safest and happiest for all  
Ch. lxxvi. 4. estates, even for kings and princes themselves.

Again we are not to look that these things should always concur, no not in them which are accounted happy, neither that the course of men's lives or of public affairs should continually be drawn out as an even thread (for that the nature of things will not suffer) but a just survey being made, as those particular men are worthily reputed good whose virtues be great and their faults tolerable, so him we may register for a man fortunate, and that for a prosperous or happy state, which having flourished doth not afterwards feel any tragical alteration such as might cause them to be a spectacle of misery to others.

Besides whereas true felicity consisteth in the highest operations of that nobler part of man which showeth sometime greatest perfection not in using the benefits which delight nature but in suffering what nature can hardliest endure, there is no cause why either the loss of good if it tend to the purchase of better, or why any misery the issue whereof is their greater praise and honour that have sustained it, should be thought to impeach that temporal happiness wherewith religion we say is accompanied, but yet in such measure, as the several degrees of men may require by a competent estimation, and unless the contrary do more advance, as it hath done those most heroicall saints whom afflictions have made glorious. In a word not to whom no calamity falleth, but whom neither misery nor prosperity is able to move from a right mind, them we may truly pronounce fortunate, and whatsoever doth outwardly happen without that precedent improbity for which it appeareth in the eyes of sound and impartial judges to have proceeded from divine revenge, it passeth in the number of human casualties wherunto we are all alike subject. No misery is reckoned more than common or human, if God so dispose that we pass through it and come safe to shore, even as contrariwise men do not use to think those flourishing days happy which do end with tears.

[6.] It standeth therefore with these cautions firm and true, yea ratified by all men's unfeigned confessions drawn from the very heart of experience, that whether we compare men of note in the world with others of like degree and state,

*especially the Jewish: the Christian no Exception.* 451

or else the same men with themselves; whether we confer one dominion with another or else the different times of one and the same dominion, the manifest odds between their very outward condition as long as they steadfastly were observed to honour God and their success being fallen from him, are remonstrances more than sufficient how all our welfare even on earth dependeth wholly upon our religion.

Heathens were ignorant of true religion. Yet such as that little was which they knew, it much impaired or bettered always their worldly affairs, as their love and zeal towards it did wane or grow.

Of the Jews did not even their most malicious and mortal adversaries all acknowledge, that to strive against them it was in vain as long as their amity with God continued, that nothing could weaken them but apostasy? In the whole course of their own proceedings did they ever find it otherwise, but that during their faith and fidelity towards God every man of them was in war as a thousand strong, and as much as a grand Senate for counsel in peaceable deliberations, contrariwise that if they swerved, as they often did, their wonted courage and magnanimity forsook them utterly, their soldiers and military men trembled at the sight of the naked sword; when they entered into mutual conference, and sate in council for their own good, that which children might have seen their gravest Senators could not discern, their Prophets saw darkness instead of visions, the wise and prudent were as men bewitched, even that which they knew (being such as might stand them in stead) they had not the grace to utter, or if any thing were well proposed it took no place, it entered not into the minds of the rest to approve and follow it, but as men confounded with strange and unusual amazements of spirit they attempted tumultuously they saw not what; and by the issues of all tempts they found no certain conclusion but this, "God and heaven are strong against us in all we do." The cause whereof was secret fear which took heart and courage from them, and the cause of their fear an inward guiltiness that they all had offered God such apparent wrongs as were not pardonable.

[?:] But it may be the case is now altogether changed, and that in Christian religion there is not the like force towards

BOOK V.  
Ch. lxxvi. 2.

BOOK V.  
Ch. lxxvi. 8.

temporal felicity. Search the ancient records of time, look what hath happened by the space of these sixteen hundred years, see if all things to this effect be not luculent and clear, yea all things so manifest that for evidence and proof herein we need not by uncertain dark conjectures surmise any to have been plagued of God for contempt, or blest in the course of faithful obedience towards true religion, more than only them whom we find in that respect on the one side guilty by their own confessions, and happy on the other side by all men's acknowledgment, who beholding the prosperous estate of such as are good and virtuous impute boldly the same to God's most especial favour, but cannot in like manner pronounce that whom he afflicteth above others with them he hath cause to be more offended. For virtue is always plain to be seen, rareness causeth it to be observed, and goodness to be honoured with admiration. As for iniquity and sin it lieth many times hid, and because we be all offenders it becometh us not to incline towards hard and severe sentences touching others, unless their notorious wickedness did sensibly before proclaim that which afterwards came to pass.

[8.] Wherefore the sum of every Christian man's duty is to labour by all means towards that which other men seeing in us may justify, and what we ourselves must accuse, if we fall into it, that by all means we can to avoid, considering especially that as hitherto upon the Church there never yet fell tempestuous storm the vapours whereof were not first noted to rise from coldness in affection and from backwardness in duties of service towards God, so if that which the tears of antiquity have uttered concerning this point should be here set down, it were assuredly enough to soften and to mollify an heart of steel. On the contrary part although we confess with St. Augustine<sup>1</sup> most willingly, that the chiefest happi-

<sup>1</sup> [De Civit. Dei, v. 24. "Neque enim nos Christianos quosdam imperatores ideo felices dicimus, quia vel distius imperarunt, vel imperantes filios morte glacida reliquerunt, vel hostes reipubl. do- muerunt, vel inimicos cives ad- versus se insurgentes et cavere et opprimere poterunt. Hæc et alia

"vix hujus arumosa vel mustera  
"vel solatia quidam etiam cultores  
"demonum accipere meruerunt, qui  
"non pertinent ad regnum Dei, quo  
"pertinet isti: et hoc ipsius ma-  
"ricordia factum est, ne ab illo ista,  
"qui in eum crederent, velut summa  
"bona desiderarent. Sed felices eos  
"dicimus, si juste imperant, si inter

ness for which we have some Christian kings in so great admiration above the rest is not because of their long reign, their calm and quiet departure out of this present life, the settled establishment of their own flesh and blood succeeding them in royalty and power, the glorious overthrow of foreign enemies, or the wise prevention of inward dangers and of secret attempts at home; all which solaces and comforts of this our unquiet life it pleaseth God oftentimes to bestow on them which have no society or part in the joys of heaven, giving thereby to understand that these in comparison are toys and trifles far under the value and price of that which is to be looked for at his hands; but in truth the reason wherefore we mostly extol their felicity is if so be they have virtuously reigned, if honour have not filled their hearts with pride, if the exercise of their power have been service and attendance upon the majesty of the Most High, if they have feared him as their own inferiors and subjects have feared them, if they have loved neither pomp nor pleasure more than heaven, if revenge have slowly proceeded from them and mercy willingly offered itself, if so they have tempered rigour with lenity that neither extreme severity might utterly cut them off in whom there was manifest hope of amendment, nor yet the easiness of pardoning offences embolden offenders, if knowing that whatsoever they do their potency may bear it out, they have been so much the more careful not to do any thing but that which is commendable in the best rather than usual with greatest personages, if the true knowledge of themselves have

BOOK V.  
Ch. lxxvi. 8.

"lingua sublimiter honorantium	"que decernere, misericordiae leni-
"et obsequia nimis humiliter sa-	"tate et beneficiorum largitate com-
"lutantium non extolluntur, sed se	"pensant; si luxuria tanto eis est
"homines esse meminerunt; si	"castigator, quanto posset esse
"suam potestatem, ad Dei cultum	"liberior; si malant cupidinibus
"maxime dilatandum, majestati ejus	"pravis, quam quibuslibet genti-
"fandam faciunt; si Deum ti-	"bus imperare; et si haec omnia
"ment, diligunt, colunt; si plus	"faciunt, non propter ardorem in-
"amant illud regnum, ubi non ti-	"anis gloriae, sed propter castitatem
"ment habere consortes; si tardius	"felicitatis aeternae; si pro suis
"vindictam, facile ignoscunt; si	"peccatis, humilitatis et miseratio-
"eamdem vindictam pro necessitate	"nis et orationis sacrificium Deo
"regendae tuendaeque reip. non pro	"suo vero immolare non negligunt.
"saturandis inimiciorum odiis ex-	"Tales Christianos imperatores di-
"serunt; si eandem veniam non	"cimus esse felices interius spe,
"ad impunitatem iniquitatis, sed	"postea reipsa futuros, cum id
"ad spem correctionis indulgent;	"quod expectamus advenerit." l.
"si quod asperere coguntur plerum-	"vii. p. 141.]

BOOK V.  
Chapter 4.  
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humbled them in God's sight no less than God in the eyes of men hath raised them up; I say albeit we reckon such to be the happiest of them that are mightiest in the world, and albeit those things alone are happiness, nevertheless considering what force there is even in outward blessings to comfort the minds of the best disposed, and to give them the greater joy when religion and peace, heavenly and earthly happiness are wreathed in one crown, as to the worthiest of Christian princes it hath by the providence of the Almighty hitherto befallen: let it not seem to any man a needless and superfluous waste of labour that there hath been thus much spoken to declare how in them especially it hath been so observed, and withal universally noted even from the highest to the very meanest, how this peculiar benefit, this singular grace and preeminence religion hath, that either it guardeth as an heavenly shield from all calamities, or else conducteth us safe through them, and permiteth them not to be miseries; it either giveth honours, promotions, and wealth, or else more benefit by wanting them than if we had them at will; it either filleth our houses with plenty of all good things, or maketh a sallet<sup>1</sup> of green herbs more sweet than all the sacrifices of the ungodly.

[9.] Our fourth proposition before set down was that religion without the help of spiritual ministry is unable to plant itself, the fruits thereof not possible to grow of their own accord. Which last assertion is herein as the first, that it needeth no farther confirmation. If it did I could easily declare how all things which are of God he hath by wonderful art and wisdom sodered as it were together with the glue of mutual assistance, appointing the lowest to receive from the nearest to themselves what the influence of the highest yieldeth. And therefore the Church being the most absolute of all his works was in reason to be also ordered with like harmony, that what he worketh might no less in grace than in nature be effected by hands and instruments duly subordinated unto the power of his own Spirit. A thing both needful for the humiliation of man which would not willingly be debtor to any but to himself, and of no small effect to nourish that divine love which now maketh each embrace other not as men but as angels of God.

<sup>1</sup> [So Bodl. MS, 1st ed. and 1616, 1622. \* Salad \* 1676, K.] 1887.



[10.] Ministerial actions tending immediately unto God's honour and man's happiness are either as contemplation, which helpeth forward the principal work of the ministry; or else they are parts of that principal work of administration itself, which work consisteth in doing the service of God's house<sup>1</sup> and in applying unto men the sovereign medicines of grace, already spoken of the more largely, to the end it might thereby appear that we owe to the guides of our souls<sup>2</sup> even as much as our souls are worth, although the debt of our temporal blessings should be stricken off.

LXXXVII. The ministry of things divine is a function which as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is no way deficient or wanting unto man in necessities, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately or as the Church in his name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of divine providence doth uphold, but ministers of God as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in Heaven could have said to man as our Lord did unto Peter, "Feed my sheep: Preach: Baptize: Do this in remembrance of me: Whose sins ye retain they are

BOOK V.  
Ch. lxxvii.  
[10.]  
Of power given unto men to execute that heavenly office; of the gift of the Holy Ghost in ordination; and whether conveniently the power of order may be sought or used for.

<sup>1</sup> Luke xii. 42; 1 Cor. iv. 1; Tit. i. 7; 1 Pet. iv. 10; Ephes. iii. 2. <sup>2</sup> Kai ovesde pou epangeltheas. Epist. ad Philem. [ver. 19.]

BOOK V.  
Ch. lxxvii.  
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"retained: and their offences in heaven pardoned whose faults  
"you shall on earth forgive?" What think we? Are these  
terrestrial sounds, or else are they voices uttered out of the  
clouds above? The power of the ministry of God translatheth  
out of darkness into glory, it raiseth men from the earth and  
bringeth God himself down from heaven, by blessing visible  
elements it maketh them invisible grace, it giveth daily the  
Holy Ghost, it hath to dispose of that flesh which was given  
for the life of the world and that blood which was poured out  
to redeem souls, when it poureth malediction upon the heads  
of the wicked they perish, when it revoketh the same they  
revive. O wretched blindness if we admire not so great  
power, more wretched if we consider it aright and notwith-  
standing imagine that any but God can bestow it!

[2.] To whom Christ hath imparted power both over that  
mystical body which is the society of souls, and over that  
natural which is himself for the knitting of both in one;  
(a work which antiquity doth call<sup>1</sup> the making of Christ's  
body;) the same power is in such not amiss both termed a  
kind of mark or character and acknowledged to be indelible.  
Ministerial power is a mark of separation, because it severeth  
them that have it from other men, and maketh them a special  
*order* consecrated unto the service of the Most High in things  
wherewith others may not meddle. Their difference therefore  
from other men is in that they are a distinct *order*. So Ter-  
tullian calleth them<sup>2</sup>. And St. Paul himself dividing the  
body of the Church of Christ into two moieties nameth the  
one part *θεῖον*<sup>3</sup>, which is as much as to say the Order of  
the Laity, the opposite part whereunto we in like sort term  
the Order of God's Clergy, and the spiritual power which he  
hath given them the power of their Order, so far forth as the  
same consisteth in the bare execution of holy things called  
properly the affairs of God<sup>4</sup>. For of the power of their

<sup>1</sup> [E. g. S. Jerome, Ep. xiv. § 8. t. i. 31; and Ep. cxvi. § 1. p. 107; ed. Vallarsi. Hooker seems to have approved of the view of Remigius of Auxerre (ninth century), for which see Bibl. Patr. Colon. v. pars iii. 884; and comp. Waterland, Works, viii. 319.]  
<sup>2</sup> Differentiam inter ordinem et plebem constituit Ecclesie auctoritas, et honor per ordinis consecrationem sanctificatus a Deo.  
<sup>3</sup> [1 Cor. xiv. 16, 23, 24. 'Ὁ θεὸς ἐστὶν τὸ εἶδος τοῦ θεοῦ, ὡς ἡμεῖς ἐσμὲν τὸ εἶδος αὐτοῦ.]  
<sup>4</sup> Tertul. de Adhort. Castit. [c. 7. Heb. ii. 17. [τὸ ἐπιτελεῖν τὰ θεῖα.]



the same severity towards persons culpable. Goodness of nature itself more inclineth to clemency than rigour. And we in other men's offences do behold the plain image of our own imbecility. Besides also, them that wander out of the way<sup>1</sup> it cannot be unexpedient to win with all hopes of favour, lest strictness used towards such as reclaim themselves should make others more obstinate in error. Wherefore after that the church of Alexandria had somewhat recovered itself from the tempests and storms of Arianism<sup>2</sup>, being in consultation about the reestablishment of that which by long disturbance had been greatly decayed and hindered, the ferventer sort<sup>3</sup> gave quick sentence that touching them which were of the clergy and had stained themselves with heresy there should be none so received into the Church again as to continue in the order of the clergy. The rest which considered how many men's cases it did concern thought it much more safe and consonant to bend somewhat down towards them which were fallen, to show severity upon a few of the chiefest leaders, and to offer to the rest a friendly reconciliation without any other demand saving only the abjuration of their error<sup>4</sup>; as in the gospel that wasteful

<sup>1</sup> "In XII. Tabulis castum est, ut idem jura esset tantibus quod fortibus, id est bonis et qui nunquam defecerunt a populo Romano." Fest. in ver. Samites. [<sup>2</sup> *Sawatez* dicti sunt, qui supra in fraque Romam habitaverunt, quia cum defecerunt a Romanis, brevi post redierunt in amicitiam, quasi *sawatez morte*." Festus, (or rather Paulus Diaconus, his epinomis,) ubi sup.] (Cf. Wordsworth, *Fragments of Early Latin*, (Oxford, 1874) p. 515) 187.

<sup>3</sup> Ruffin, *Hist. Eccles. lib. x. cap. 28*. [<sup>4</sup> Quo pacto post hæreticorum proclitas et perfidie turbines tranquillitas revocaretur Ecclesie, omni cura et liberatione discutunt. "Aliis videtur fidei calore ferventibus, nullum debere ultra in sacerdotium recipi, qui se utcumque hæreticæ communionis contagione maculasset. Sed qui imitantes Apostolum quaerebant non quod illi utilis esset sed quod pluribus, . . . dicebant melius esse humiliari paululum propter defectos, . . . et idem rectum sibi videri, ut tantum perfidie auctoribus amputatis, reliquis sacerdotibus daretur optio, si forte velint abjurato errore perfidie, ad fidem patrum statutaque converti, . . . quia et ille evangelicus junior filius, patris evangelicæ substantie, in semet ipsum reversus, non solum suscipi meruit, sed et dignus patris complexibus deputatur, et annuum fidei recipi, et stola circumdatur: per quam quid aliud quam sacerdotii declarantur insignia? Nec probabilis exiit apud patrem senior filius, quod invidiis recepto; nec tantum meriti habuit non delinquendo, quantum nota conerexit non indulgendo germanis."]

<sup>4</sup> [That is, the Luciferians. See St. Jerome's *Dialogue* against them; and the account of the origin of their schism in *Socr. iii. 5, 6, 9*; *Sozom. v. 13, 23*; *Theodoret. iii. 4, 5*.]

<sup>5</sup> [See the proceedings of the council of Alexandria, assembled on

young man which returned home to his father's house was with joy both admitted and honoured, his elder brother hardly thought of for repining thereat, neither commended so much for his own fidelity and virtue as blamed for not embracing him freely whose unexpected recovery ought to have blotted out all remembrance of misdemeanours and faults past. But of this sufficient.

[5.] A thing much stumbled at in the manner of giving orders is our using those memorable words of our Lord and Saviour Christ, "Receive the Holy Ghost." The<sup>1</sup> Holy Ghost they say we cannot give, and therefore we "foolishly" bid men receive it. Wise men for their authority's sake must have leave to befool them whom they are able to make wise by better instruction. Notwithstanding if it may please their wisdom as well to hear what fools can say as to control that which they do, thus we have heard some wise men teach, namely that the "Holy Ghost" may be used to signify

the return of St. Athanasius, A.D. 362: the synodical letter of that council drawn up by Athanasius, in his works, t. i. p. 770; and Newman on the Arians of the 4th Century, c. v. § 1.]  
 "Papistius quidam ritus stultie  
 "quidem ab illis et sine ullo Scrip-  
 "turae fundamento institutus, et a  
 "disciplina nostre auctoribus (pace  
 "illorum dixerim) non magno pri-  
 "mum iudicio acceptus, minore ad-  
 "huc in Ecclesia nostra retentus."  
 Ecclesiast. Discip. p. 53. [59 of  
 Cartwright's Translation. See also  
 Adm. ap. Whitg. Def. 227. "That  
 "ridiculous, and (as they use it to  
 "their new creatures) blasphemous  
 "saying, 'Receive, &c.'"] Answ.  
 ibid. "No more ridiculous and blas-  
 "phemous, than it is to use the  
 "words that our Saviour used in  
 "the Supper . . . The Bishop by  
 "speaking these words doth not  
 "take upon him to give the Holy  
 "Ghost, no more than he doth to  
 "remit sins, when he pronounceth  
 "the remission of sins. . . He doth  
 "shew the principal duty of a min-  
 "ister, and assurcth him of the as-  
 "sistance of God's Holy Spirit, if he  
 "labour in the same accordingly."

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T. C. i. 44. "These words, 'Receive,'  
 "&c. are the imperative mood, and  
 "do expressly signify a command-  
 "ment. And, the Bishop may as  
 "well say to the sea, when it rageth  
 "and swelleth, Peace, be quiet; as  
 "to say, 'Receive, &c.'" Whitg.  
 Def. ibid. "The words . . . because  
 "they signify that God doth pour  
 "His Spirit upon those whom he  
 "calleth to that function, are most  
 "aptly used of the Bishop (who is  
 "God's instrument in that business)  
 "in the ordaining of ministers. St.  
 "Paul speaking to Timothy, 1 Tim.  
 "iv. saith, 'Neglect not the gift that  
 "is in thee, which was given thee  
 "of prophecy, with the laying on of  
 "the hands of the eldership.' In  
 "which words the Apostle signi-  
 "feth that God doth bestow his  
 "gifts and Spirit upon such as he  
 "called to the ministry of the word,  
 "whereof imposition of hands is a  
 "token, or rather a confirmation."  
 T. C. ii. 292. "The place of Timothy  
 "is utterly impertinent. For it is  
 "not question whether God doth  
 "give his gifts to them which he  
 "calleth, or no; but whether he  
 "giveth them by this means, or  
 "saying, 'Receive, &c.'"]

BOOK V. not the Person alone but the gifts of the Holy Ghost<sup>1</sup>, and  
 CH. lxxvii. 4. we know that spiritual gifts are not only abilities to do things  
 miraculous, as to speak with tongues which were never taught  
 us, to cure diseases without art, and such like, but also that  
 the very authority and power which is given men in the  
 Church to be ministers of holy things, this is contained within  
 the number of those gifts whereof the Holy Ghost is author;  
 and therefore he which giveth this power may say without  
 absurdity or folly "Receive the Holy Ghost," such power as  
 the Spirit of Christ hath endued his Church withal, such power  
 as neither prince nor potentate, king nor Caesar on earth can  
 give. So that if men alone had devised this form of speech  
 thereby to express the heavenly wellspring of that power  
 which ecclesiastical ordinations do bestow, it is not so foolish  
 but that wise men might bear with it.

[6.] If then our Lord and Saviour himself have used the  
 selfsame form of words and that in the selfsame kind of  
 action, although there be but the least shew of probability,  
 yea or any possibility that his meaning might be the same  
 which ours is, it should teach sober and grave men not to be  
 too venturous in condemning that of folly which is not im-  
 possible to have in it more profoundness of wisdom than flesh  
 and blood should presume to control. Our Saviour after his  
 resurrection from the dead gave his Apostles their commis-  
 sion saying<sup>2</sup>, "All power is given me in Heaven and in  
 "earth: Go therefore and teach all nations, Baptizing them  
 "in the name of the Father and the Son and the Holy Ghost,  
 "teaching them to observe all things whatsoever I have  
 "commanded you." In sum, "As my Father sent me, so  
 "send I you." Whereunto St. John doth add farther that  
 "having thus spoken he breathed on them and said, Receive  
 "the Holy Ghost<sup>3</sup>." By which words he must of likelihood  
 understand some gift of the Spirit which was presently at  
 that time bestowed upon them, as both the speech of actual  
 delivery in saying *Receive*, and the visible sign thereof his

<sup>1</sup> Eccles. Discip. fol. 52. p. 2. "he was full of the Holy Ghost  
 lin. 8. ["Spiritum Sanctum, i. e. "whereby I understand the extra-  
 "varia atque multiplicia illa dona "ordinary gifts) and of faith."  
 "Spiritus" . . . And p. 48 of Cart- "Matt. xxviii. 18.  
 wright's Transl. "As for Barnabas, " John xx. 22.  
 "S. Luke doth plainly witness that



BOOK V. which are but delegates or assigns to give men possession of  
Ch. lxxvii. 8. his graces.

[8.] Now, besides that the power and authority delivered with those words is itself  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$ , a gracious donation which the Spirit of God doth bestow, we may most assuredly persuade ourselves that the hand which imposeth upon us the function of our ministry doth under the same form of words so tie itself thereunto, that he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance<sup>1</sup>, aid, countenance and support in whatsoever he faithfully doth to discharge duty. Knowing therefore that when we take ordination we also receive the presence of the Holy Ghost, partly to guide, direct and strengthen us in all our ways, and partly to assume unto itself for the more authority those actions that appertain to our place and calling, can our ears admit such a speech uttered in the reverend performance of that solemnity, or can we at any time renew the memory and enter into serious cogitation thereof, but with much admiration and joy? Remove what these foolish words do imply, and what hath the ministry of God besides wherein to glory? Whereas now, forasmuch as the Holy Ghost which our Saviour in his first ordinations gave doth no less concur with spiritual vocations throughout all ages, than the Spirit which God derived from Moses to them that assisted him in his government<sup>2</sup> did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace and authorize them, which no other offices on earth can challenge. Whether we

<sup>1</sup> the same Spirit did not only proceed from the Father but from himself also: when he spake these words, he made a perpetual promise that all such should receive his Spirit, as from time to time were by him called to the office of the ministry." T. C. ii. 293. "If because he instituted a ministry by those words they are to be used, then the breathing must likewise, considering that he used that for the confirmation of the words."

<sup>2</sup> Exi necessarium est trepidare de merito, religiosum est tamen gaudere de dono: quoniam qui mihi miseris est actor ipse fiet administratiois adiutor, et se magnitudine gratiae succumbat infirmus, dabit virtutem qui contulit dignitatem." Leo ser. 1. in annivers. die Assumpt. T. Flavio v. 4.  $\delta\pi\omega\tau\ \delta\theta\epsilon\omega\ \sigma\mu\lambda\ \sigma\iota\ \tau\omega\ \beta\alpha\sigma\iota\lambda\epsilon\omega\ \sigma\alpha\iota\omega\sigma\epsilon\omega\ \text{Greg. Nazian. [Orat. 5. ad fin.]}$

<sup>3</sup> Numb. xi. 17.



preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts and deeds, are not ours but the Holy Ghost's. Enough, if unfeignedly and in heart we did believe it, enough to banish whatsoever may justly be thought corrupt, either in bestowing, or in using, or in esteeming the same otherwise than is meet. For profanely to bestow, or loosely to use, or vilely to esteem of the Holy Ghost we all in shew and profession abhor.

[9.] Now because the ministry is an office of dignity and honour, some<sup>1</sup> are doubtful whether any man may seek for it without offence, or to speak more properly doubtful they are not, but rather bold to accuse our discipline in this respect, as not only permitting but requiring also ambitious suits and other oblique ways or means whereby to obtain it. Against this they plead that our Saviour did stay till his Father sent him, and the Apostles till he them; that the ancient Bishops in the Church of Christ were examples and patterns of the same modesty. Whereupon in the end they infer, "Let us therefore at the length amend that custom of repairing from all parts unto the bishop at the day of ordination, and of seeking to obtain orders; let the custom of bringing commendatory letters be removed; let men keep themselves at home, expecting there the voice of God and the authority of such as may call them to undertake charge<sup>2</sup>."

[10.] Thus severely they censure and control ambition, if it be ambition which they take upon them to reprehend. For

<sup>1</sup> Auct. Libel. de Discip. Ecclesiast. [fol. 25-27, or p. 35. of Cartwright's Translation.]  
<sup>2</sup> Eccl. Disc. fol. 23. "Neque vero hic quisquam dona et suam dignitatem ostendet; quibus fretus tanquam candidatus honores ambiat. . . . Neque vero hic illud Apostoli nobis opponant, eum qui episcopatus desiderat rem peccatam appetere, ut candidatus petitis omnia ambitionem confirmet. . . . Christum . . . delinisse legimus, et Patris sui vocem expectasse. . . . Similiter faciunt Apostoli. . . . Eadem modestia in veteris Ecclesie Episcopis appareat. . . . Corrigitur aliquando morem illum ad diem ordinationem Episcopi ex omnibus partibus confuendi, ordinationem et ordines (utro Papasit vocabulo fere appellant) petendi atque ambiendi, commendatitias amicorum aut dominorum literas afferendi, omnem denique corruptendae vocatōnis rationem querendi; ac tandem (quod jam die factum oportuit) ex Dei verbo statutu, ne quis amplius ullam in Ecclesia Dei vocationem ambiat, domi suae sese contineat, operam suam modestius offerant, illic Dei vocem et eligentium auctoritatem ad Ecclesiam capessendam expectent."

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of that there is cause to doubt. Ambition as we understand it hath been accounted a vice which seeketh after honours inordinately. Ambitious minds esteeming it their greatest happiness to be admired, revered, and adored above others, use all means lawful and unlawful which may bring them to high rooms. But as for the power of order considered by itself and as in this case it must be considered, such reputation it hath in the eye of this present world, that they which affect it rather need encouragement to bear contempt than deserve blame as men that carry aspiring minds. The work whereunto this power serveth is commended, and the desire thereof allowed by the Apostle for good<sup>1</sup>. Nevertheless because the burden thereof is heavy and the charge great, it cometh many times to pass that the minds even of virtuous men are drawn into clean contrary affections, some in humility declining that by reason of hardness which others in regard of goodness only do with fervent alacrity covet. So that there is not the least degree in this service but it may be both in reverence shunned<sup>2</sup>, and of very devotion longed for.

If, then, the desire thereof may be holy religious and good, may not the profession of that desire be so likewise? We are not to think it so long good as it is dissembled and evil if once we begin to open it.

And allowing that it may be opened without ambition, what offence I beseech you is there in opening it there where it may be furthered and satisfied in case they to whom it appertaineth think meet? In vain are those desires allowed the accomplishment whereof it is not lawful for men to seek.

Power therefore of ecclesiastical order may be desired, the desire thereof may be professed, they which profess themselves that way inclined may endeavour to bring their desires to effect, and in all this no necessity of evil. Is it the bringing of testimonial letters wherein so great obliquity consisteth?

<sup>1</sup> 1 Tim. iii. 1. ἄνευ μακροδοξίας τὴν βαλὴν οὕτως εὐσεβῶς ἀγαπᾶσθαι τὸν κληρικόν, ὡς μόνον τῆς δικαιοσύνης εἰς μέγιστον ἐπιλαβήσαντα.  
<sup>2</sup> Τὰς ψυχὰς τοῦ ἐπιθυμῶντος ἀποσταθεῖν ἐκείνου, ὅπως κινήσῃ εἰς ἀκαταστάσιον ἢ προδοτικῶς ἢ χυμῶν προδοτικῶς, τοῦ μὴ εἰσέναι κληρικῶν τῆς αἰῶνος τοῦ ἐκκλησιαστικοῦ τῆς χερσὸς, καὶ οὐδέποτε μετῆν ὅτι τὰς

not impeached by Heb. v. 6; nor by the Apostles' Case. 465

What more simple, more plain, more harmless, more agreeable with the law of common humanity than that men where they are not known use for their easier access the credit of such as can best give testimony of them? Letters of any other construction our church discipline alloweth not, and these to allow is neither to require ambitious suings nor to approve any indirect or unlawful act.

[11.] The prophet Esay receiving his message at the hands of God and his charge by heavenly vision heard the voice of the Lord saying, "Whom shall I send; who shall go for us?" Whereunto he recordeth his own answer, "Then I said, Here Lord I am, send me." Which in effect is the rule and canon whereby touching this point the very order of the church is framed. The appointment of times for solemn ordination is but the public demand of the Church in the name of the Lord himself, "Whom shall I send, who shall go for us?" The confluence of men whose inclinations are bent that way is but the answer therunto, whereby the labours of sundry being offered, the Church hath freedom to take whom her agents in such case think meet and requisite.

[12.] As for the example of our Saviour Christ who took not to himself this honour to be made our high priest, but received the same from him which said, "Thou art a Priest for ever after the order of Melchisedec;"<sup>1</sup> his waiting and not attempting to execute the office till God saw convenient time may serve in reproof of usurped honours, forasmuch as we ought not of our own accord to assume dignities, whereunto we are not called as Christ was. But yet it should be withal considered that a proud usurpation without any orderly calling is one thing, and another the bare declaration of willingness to obtain admittance, which willingness of mind I suppose did not want in him whose answer was to the voice of his heavenly calling, "Behold I am come to do thy will."<sup>2</sup> And had it been for him as it is for us expedient to receive his commission signed with the hands of men, to seek it might better have beseeemed his humility than it doth our boldness to reprehend them of pride and ambition that make no worse kind of suits than by letters of information.

<sup>1</sup> Isaiah vi. 8.    <sup>2</sup> Heb. v. 6.    <sup>3</sup> Heb. x. 9.  
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[13.] Himself in calling his Apostles prevented all cogitations of theirs that way, to the end it might truly be said of them, "Ye chose not me, but I of my own voluntary motion made choice of you<sup>1</sup>." Which kind of undesired nomination to ecclesiastical places befell divers of the most famous amongst the ancient Fathers of the Church in a clean contrary consideration. For our Saviour's election respected not any merit or worth, but took them which were farthest off from likelihood of fitness, that afterwards their supernatural ability and performance beyond hope might cause the greater admiration; whereas in the other, mere admiration of their singular and rare virtues was the reason why honours were enforced upon them, which they of meekness and modesty did what they could to avoid. But did they ever judge it a thing unlawful to wish or desire the office, the only charge and bare function of the ministry? Towards which labour what doth the blessed Apostle else but encourage saying, "He which desireth it is desirous of a good work<sup>2</sup>." What doth he else by such sentences but stir, kindle, and inflame ambition, if I may term that desire ambition, which coveteth more to testify love by painfulness in God's service, than to reap any other benefit?

[14.] Although of the very honour itself, and of other emoluments annexed to such labours, for more encouragement of man's industry, we are not so to conceive neither, as if no affection could be cast towards them without offence. Only as the wise man giveth counsel<sup>3</sup>, "Seek not to be made a judge, lest thou be not able to take away iniquity, and lest thou fearing the person of the mighty shouldst commit an offence against thine uprightness;" so it always becometh men to take good heed, lest affection to that which hath in it as well difficulty as goodness sophisticate the true and sincere judgment which beforehand they ought to have of their own ability, for want whereof many forward minds have found instead of contentment repentance. But forasmuch as hardness of things in themselves most excellent cooleth the fervency of men's desires, unless there be somewhat naturally acceptable to incite labour, (for both the

<sup>1</sup> [S. Joh. xv. 16.]    <sup>2</sup> [1 Tim. iii. 1.]    <sup>3</sup> Eccles. vii. 6.

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method of speculative knowledge doth by things which we sensibly perceive conduct to that which is in nature more certain though less sensible, and the method of virtuous actions is also to train beginners at the first by things acceptable unto the taste of natural appetite, till our minds at the length be settled to embrace things precious in the eye of reason, merely and wholly for their own sakes,) howsoever inordinate desires do hereby take occasion to abuse the polity of God and nature, either affecting without worth, or procuring by unseemly means, that which was instituted and should be reserved for better minds to obtain by more approved courses; in which consideration the emperors Anthemius and Leo did worthily oppose against such ambitious practices that ancient famous constitution<sup>1</sup> wherein they have these sentences: "Let not a prelate be ordained for reward or upon request, " who should be so far sequestered from all ambition that they which advance him might be fain to search where he hideth himself, to entreat him drawing back, and to follow him till importunity have made him yield; let nothing promote him but his excuses to avoid the burden; they are unworthy of that vocation which are not therunto brought unwillingly:" notwithstanding we ought not therefore with the odious name of ambition to traduce and draw into hatred every poor request or suit wherein men may seem to affect honour; seeing that ambition and modesty do not always so much differ in the mark they shoot at as in the manner of their prosecutions.

Yea even in this may be error also, if we still imagine them least ambitious which most forbear to stir either hand or foot towards their own preferments. For there are that make an idol of their great sufficiency, and because they surmise the place should be happy that might enjoy them, they walk every where like grave pageants observing whether men do not

<sup>1</sup> [Cod. Justin. l. tit. iii. de Episcop. et Cler. l. 31. A. D. 459. "enim indignus est sacerdotio, nisi fuerit ordinatus invitatus." Accursius' note however on the present reading is, "Sic omnes MSS. recte: "bet esse sepositus, ut queratur cogendus, rogatus recedat, invitatus effugiat, sola illi suffragene necessitas excusandi. Prefecto "Alii legunt 'sue precibus.'"]

BOOK V. wonder why so small account is made of so rare worthiness, and in case any other man's advancement be mentioned they either smile or blush at the marvellous folly of the world which seeth not where dignities should offer themselves.

Seeing therefore that suits after spiritual functions may be as ambitiously forborne as prosecuted, it remaineth that the evenest line of moderation between both is<sup>1</sup> neither to follow them *without conscience, nor of pride* to withdraw ourselves utterly from them.

LXXVIII. It pleased Almighty God to choose to himself<sup>2</sup> for discharge of the legal ministry one only tribe out of twelve others, the tribe of Levi, not all unto every divine service, but Aaron and his sons to one charge, the rest of that sanctified tribe to another. With what solemnities they were admitted into their functions, in what manner Aaron and his successors the high priests ascended every Sabbath and festival day, offered, and ministered in the temple; with what sin-offering once every year they reconciled first themselves and their own house, afterwards the people unto God; how they confessed all the iniquities of the children of Israel, laid all their trespasses upon the head of a sacred goat, and so carried them out of the city; how they purged the holy place from all uncleanness, with what reverence they entered within the veil, presented themselves before the mercy seat, and consulted with the oracle of God: what service the other priests did continually in the holy place, how they ministered about the lamps, morning and evening, how every Sabbath they placed on the table of the Lord those twelve loaves with pure incense in perpetual remembrance of that mercy which the fathers<sup>3</sup> the twelve tribes had found by the providence of God for their food, when hunger caused them to leave their natural soil and to seek for sustenance in Egypt; how they employed themselves in sacrifice day by day; finally what offices the Levites discharged, and what duties the rest did execute, it were a

Of Degrees, whereby the power of order is distinguished; and concerning the attire of ministers.

<sup>1</sup> Μόδον εἶναι τὴν τὴν καὶ ἄλλαν τὴν ἀρετὴν καὶ εὐσεβείαν καὶ ἀσπουδασίαν καὶ τὴν ἀτιμίαν, τὴν κατὰ τὴν ἀρετὴν καὶ εὐσεβείαν τὴν ἀσπουδασίαν καὶ τὴν ἀτιμίαν. Philo, p. 397. [ed. Paris, 1512.]  
<sup>2</sup> [So 1st ed. and all later ones: but Bodl. MS. has of.] 1887.  
<sup>3</sup> Ἐπὶ τῶν ἀποστόλων καὶ φιλιστῶν.

labour too long to enter into if I should collect that which Scriptures and other ancient records do mention.

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Besides these there were indifferently out of all tribes from time to time, some called of God, as Prophets foreshowing them things to come, and giving them counsel in such particulars as they could not be directed in by the law; some chosen of men to read, study, and interpret the Law of God, as the sons or scholars of the old Prophets, in whose room afterwards Scribes and expounders of the law succeeded.

And because where so great variety is, if there should be equality, confusion would follow, the Levites were in all their service at the appointment and direction of the sons of Aaron or priests, they subject to the principal guides and leaders of their own order, and they all in obedience under the high priest. Which difference doth also manifest itself in the very titles that men for honour's sake gave unto them, terming Aaron and his successors High or Great; the ancients over the companies of priests, arch-priests; prophets, fathers; scribes and interpreters of the Law, masters.

[2.] Touching the ministry of the Gospel of Jesus Christ: the whole body of the Church being divided into laity and clergy, the clergy are either presbyters or deacons.

I rather term the one sort Presbyters than Priests<sup>1</sup>, because in a matter of so small moment I would not willingly offend their ears to whom the name of Priesthood is odious<sup>2</sup> though

<sup>1</sup> For so much as the common and usual speech of England is to note by the word *Priest* not a minister of the Gospel but a *Sacrificer*, which the Minister of the Gospel is not, therefore we ought not to call the Ministers of the Gospel *Priests*. And that this is the English speech, it appeareth by all the English translations, which translate always *lepis* which were sacrificers *Priests*; and do not on the other side for any that ever I read translate *episcopos* a *Priest*.  
Seeing therefore a Priest with us and in our tongue doth signify both by the papists' judgment in respect of their abominable Mass, and also by the judgment of the protestants in respect of the beasts which were offered in the Law, a

<sup>2</sup> *sacrificing offer*, which the Minister of the Gospel neither doth nor can execute; it is manifest that it cannot be without great offence so used. T. C. lib. 1. p. 198. [159. and p. 61. al. 82. "Who can abide that a Minister of the Gospel should be called by the name of a Levite or sacrificer, unless it be which would not care much if the remembrance of the death and resurrection of our Saviour Christ were plucked out of his mind?"]  
[idem. ap. Whigg. Def. 72.]  
We speak not of the name of Priest, wherewith he defaceth the Minister of Christ... seeing the office of priesthood is ended, Christ being the last priest that ever was. To call us therefore Priests as touching our office, is

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without cause. For as things are distinguished one from another by those true essential forms which being really and actually in them do not only give them the very last and highest degree of their natural perfection, but are also the knot, foundation and root whereupon all other inferior perfections depend, so if they that first do impose names did always understand exactly the nature of that which they nominate, it may be that then by hearing the terms of vulgar speech we should still be taught what the things themselves most properly are. But because words have so many artificers by whom they are made, and the things whereunto we apply them are fraught with so many varieties, it is not always apparent what the first inventors respected, much less what every man's inward conceit is which useth their words. For any thing myself can discern herein, I suppose that they which have bent their study to

"either to call back again the old  
"priesthood of the law, which is to  
"deny Christ to be come, or else  
"to keep a memory of the popish  
"priesthood of abomination still  
"amongst us. As for the first, it  
"is by Christ abolished, and for  
"the second it is of Antichrist, and  
"therefore we have nothing to do  
"with it. Such ought to have no  
"place in the Church, neither are  
"they ministers of Christ sent to  
"preach his Gospel, but priests of  
"the pope to sacrifice for the quick  
"and the dead: that is, to tread  
"under their feet the blood of  
"Christ. Such ought not to have  
"place among us, as the Scriptures  
"we never read in the New Testa-  
"ment, that this word Priest, as  
"touching office, is used in the good  
"part." Whigg. Answ. ibid. "The  
"name of Priest need not be so  
"odious unto you, as you would  
"seem to make it. I suppose it  
"consisteth of this word *Presbyter*, not  
"of *Sacerdos*, and then the matter  
"is not great." T. C. l. 159. al. 198.  
"Although it will be hard for you to  
"prove that this word *Priest* consisteth  
"of the Greek word *πρεσβυτερος*,  
"yet that is not the matter but the  
"case standeth in this; that foras-  
"much as the common and usual

"speech," &c. as in the preceding  
"note. Whigg. Def. 722. "I am not  
"greatly delighted with the name,  
"nor so desirous to maintain it;  
"but yet a truth is to be defended.  
"I read in the old Fathers, that  
"these two names, *Sacerdos* and  
"*Presbyter* be confounded. I see  
"also that the learned and the best  
"of our English writers, such I  
"mean as write in these our days,  
"translate the word *Presbyter* so;  
"and the very word itself as it is  
"used in our English tongue, sound-  
"eth the word *Presbyter*. As here-  
"before use hath made it to be taken  
"for a sacrificer, so will use now  
"alter that signification, and make  
"it to be taken for a minister of the  
"Gospel. But it is mere vanity to  
"contend for the name, when we  
"agree of the thing." T. C. iii.  
"364. "The abuse of the ancient  
"writers herein may easily appear,  
"in that, in this too great liberty of  
"speech, they also used to call the  
"holy Supper of the Lord a sacri-  
"fice, and the communion table an  
"Altar: if he allow of the one, he  
"must allow of the other. But if  
"these kind of speeches have given  
"occasion of falling unto many,  
"then it is manifest that this de-  
"ference is naught.]



search more diligently such matters do for the most part find that names advisedly given had either regard unto that which is naturally most proper; or if perhaps to some other speciality, to that which is sensibly most eminent in the thing signified; and concerning popular use of words that which the wisdom of their inventors did intend thereby is not commonly thought of, but by the name the thing altogether conceived in gross, as may appear in that if you ask of the common sort what any certain word, for example, what a Priest doth signify, their manner is not to answer, a Priest is a clergyman which offereth sacrifice to God, but they show some particular person whom they use to call by that name. And, if we list to descend to grammar, we are told by masters in those schools that the word *Priest* hath his right place  $\tau\epsilon\lambda\ \tau\omicron\upsilon\ \phi\acute{\alpha}\lambda\epsilon\varsigma\ \rho\omicron\sigma\epsilon\tau\epsilon\rho\acute{\omega}\nu\ \tau\eta\varsigma\ \theta\epsilon\omicron\upsilon\tau\epsilon\lambda\acute{\alpha}\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ , "in him whose mere function or charge is "the service of God." Howbeit because the most eminent part both of Heathenish and Jewish service did consist in sacrifice, when learned men declare what the word *Priest* doth properly signify according to the mind of the first inventor of that name, their ordinary scholies do well expound it to imply sacrifice<sup>1</sup>.

Seeing then that sacrifice is now no part of the church ministry, how should the name of Priesthood be thereunto rightly applied? Surely even as St. Paul applieth the name of *Flesh*<sup>2</sup> unto that very substance of fishes which hath a proportionable correspondence to flesh, although it be in nature another thing. Whereupon when philosophers will speak warily, they make a difference between flesh in one sort of living creatures<sup>3</sup> and that other substance in the rest which hath but a kind of analogy to flesh: the Apostle contrariwise having matter of greater importance whereof to speak nameth indifferently both flesh. The Fathers of the Church of Christ with like security of speech call usually the ministry of the Gospel *Priesthood* in regard of that which the Gospel hath

<sup>1</sup> Etym. magis. [s. v.  $\rho\omicron\sigma\epsilon\tau\epsilon\rho\acute{\omega}\varsigma$ ] ed. Du Rost. [ $\rho\omicron\sigma\epsilon\tau\epsilon\rho\acute{\omega}\varsigma$ ,  $\theta\epsilon\omicron\upsilon\tau\epsilon\lambda\acute{\alpha}\varsigma$ . Hesych. <sup>2</sup> 1 Cor. xv. 50. [s. v.  $\sigma\alpha\rho\acute{\iota}\varsigma$ .] "Christus homo dicitur quia natus est; Prophecia quia futura revelavit; Sacerdos quia pro nobis hostiam se obtulit." <sup>3</sup>  $\epsilon\gamma\omega\ \epsilon\prime\ \delta\epsilon\sigma\upsilon\sigma\alpha\tau\epsilon\ \tau\epsilon\ \tau\omicron\ \sigma\lambda\epsilon\phi\epsilon\tau\epsilon\ \rho\acute{\iota}\sigma\mu\omicron\varsigma\ \tau\omicron\ \tau\omicron\upsilon\ \delta\epsilon\sigma\upsilon\tau\acute{\iota}\ \delta\epsilon\sigma\upsilon\tau\epsilon\lambda\epsilon\ \mu\acute{\epsilon}\tau\epsilon\ \rho\omicron\sigma\epsilon\ \tau\epsilon\ \sigma\tau\acute{\iota}\phi\acute{\alpha}\nu\ \tau\omicron\upsilon\ \tau\omicron\ \nu\acute{\iota}\sigma\ \delta\iota\kappa\lambda\omicron\upsilon\tau\epsilon\ \tau\omicron\ \delta\iota\kappa\lambda\omicron\upsilon\tau\omicron\varsigma\ \tau\epsilon\ \epsilon\sigma\tau\ \text{Arist. de Anim. lib. ii. c. 11. [n<sup>o</sup>. 1.]$



tude of Israel according to the flesh. And according to the mystery of heavenly birth our Lord's Apostles we all acknowledge to be the patriarchs of his whole Church. St. John therefore beheld sitting about the throne of God in heaven four and twenty Presbyters, the one half fathers of the old, the other of the new Jerusalem<sup>1</sup>. In which respect the Apostles likewise gave themselves the same title<sup>2</sup>, albeit that name were not proper but common unto them with others.

[4.] For of Presbyters some were greater some less in power, and that by our Saviour's own appointment; the greater they which received fulness of spiritual power, the less they to whom less was granted. The Apostles' peculiar charge was to publish the Gospel of Christ unto all nations, and to deliver them his ordinances received by *immediate revelation from himself*<sup>3</sup>. Which preeminence excepted, to all other offices and duties incident into their order it was in them to ordain and consecrate whomsoever they thought meet, even as our Saviour did himself assign seventy other of his own disciples inferior presbyters, whose commission to preach and baptize was the same which the Apostles had. Whereas therefore we find that the very first sermon which the Apostles did publicly make was the conversion of above three thousand souls<sup>4</sup>, unto whom there were every day more and more added, they having no open place permitted them for the exercise of Christian religion, think we that twelve were sufficient to teach and administer sacraments in so many private places as so great a multitude of people did require? This harvest our Saviour no doubt foreseeing provided accordingly labourers for it beforehand. By which means it came to pass that the growth of that church being so great and so sudden, they had notwithstanding in a readiness presbyters enough to furnish it. And therefore the history doth make no mention by what occasion presbyters were instituted in Jerusalem, only we read of things which they did, and how the like were made afterwards elsewhere.

[5.] To these two degrees appointed of our Lord and

<sup>1</sup> Rev. iv. 4; xxi. 14; Matt. xix. *θεροι*. Dionys. Areop. p. 110. [de 28.]  
<sup>2</sup> 1 Pet. v. 1.  
<sup>3</sup> Of *εαυτου* *θεωρησασθαι* *αγορ*.  
<sup>4</sup> Acts ii. 41, 47.





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 Ch. xxxviii. way to help this is by dividing their charge into slips<sup>1</sup> and  
 ordaining of under officers, as our Saviour under twelve  
 Apostles seventy Presbyters, and the Apostles by his example  
 seven Deacons to be under both. Neither ought it to seem  
 less reasonable, that when the same men are sufficient both  
 to continue in that which they do and also to undertake some-  
 what more, a combination be admitted in this case, as well as  
 division in the former. We may not therefore disallow it in  
 the church of Geneva, that Calvin and Beza were made both  
 pastors and readers of divinity, being men so able to discharge  
 both. To say they did not content themselves with their  
 pastoral vocations, but break into that which belonged to  
 others; to allege against them, "He that exhorteth in ex-  
 hortation<sup>2</sup>" as against us, "He that distributeth in sim-  
 plicity<sup>3</sup>" is alleged in great dislike of granting license for  
 deacons to preach<sup>4</sup>, were very hard.

The ancient custom of the Church was to yield the poor  
 much relief especially widows. But as poor people are always  
 querulous and apt to think themselves less respected than  
 they should be, we see that when the Apostles did what they  
 could without hinderance to their weightier business, yet there  
 were which grudged that others had too much and they too  
 little, the Grecian widows shorter commons than the Hebrews.  
 By means whereof the Apostles saw it meet to ordain Deacons.  
 Now tract of time having clean worn out those first occasions  
 for which the deaconship was then most necessary<sup>5</sup>, it might  
 the better be afterwards extended to other services, and so  
 remain as at this present day a degree in the clergy of God  
 which the Apostles of Christ did institute<sup>6</sup>.

<sup>1</sup> ["Slips," Bodl. MS. and early  
 edd. to 1723.] 1887.  
<sup>2</sup> Rom. xii. 8.  
<sup>3</sup> ["Whether a doctor may be  
 the master of an hospital, which  
 is the Deacon's office, is a great  
 question; for they say that Th.  
 Cartwright will rather suffer this  
 confusion of members of the  
 Church, than give over his hos-  
 pital." Sutcliffe, False Semblant,  
 &c. p. 26.]  
<sup>4</sup> [Whigg. Def. 688. "If you  
 speak of deacons now, I say  
 unto you, that under a Christian  
 prince in the time of peace that  
 part of their office to provide for  
 the poor is not necessary."]  
<sup>5</sup> [See Sutcliffe, False Semblant,  
 &c. p. 109. "Wherein is proved  
 that the deacon's office is an holy  
 ministry about the word and sacra-  
 ments and attendance of bishops:  
 First, by the words of the Ap-  
 stle" (1 Tim. iii. 13), "that maketh it  
 a degree, and indueth it

That the first seven Deacons were chosen out of the seventy disciples is an error in Epiphanius<sup>1</sup>. For to draw men from places of weightier unto rooms of meaner labour had not been fit. The Apostles to the end they might follow teaching with more freedom committed the ministry of tables unto deacons. And shall we think they judged it expedient to choose so many out of those seventy to be ministers unto tables, when Christ himself had before made them teachers?

It appeareth therefore how long these three degrees of ecclesiastical order have continued in the Church of Christ, the highest and largest that which the Apostles, the next that which Presbyters, and the lowest that which Deacons had.

[6.] Touching Prophets, they were such men as having otherwise learned the Gospel had from above bestowed upon them a special gift of expounding Scriptures and of foreshowing things to come. Of this sort Agabus<sup>2</sup> was and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things, unless ordination do give him power. And we no where find Prophets to have been made by ordination, but all whom the Church did ordain were either to serve as presbyters or as deacons.

[7.] Evangelists were presbyters of principal sufficiency whom the Apostles sent abroad and used as agents in ecclesiastical affairs wheresoever they saw need. They whom we find to have been named in Scripture Evangelists as Ananias<sup>3</sup>, Apollos<sup>4</sup>, Timothy<sup>5</sup> and others were thus employed. And

"with *ελευθερία*, 'liberty of speech.' "things aforesaid, and never did  
 "Secondly, for that the same re- "profane it in mere collection of  
 "sembleth the Levites' office, which "alma."  
 "taught and ministered; which is " Epiph. lib. i. c. 21. [t. i. p. 50.  
 "confirmed by Jerome's opinion: D. *ἀποστόλων* καὶ *ἐκκλησίας* ἰσοπέ-  
 "Thirdly, by the examples of Ste- *κωνιστῆς ἐπίσκοπος, ἃς ἔστιν ἐν*  
 "phen and Philip; Fourthly, for *ἀνά τῆς τοῦ κυρίου ἐπιτομῆς...*  
 "that the deacons had the gifts of *ἐπὶ τῶν ἁγίων ἡμεῖς δὲ ἐπὶ τῶν*  
 "the Holy Ghost, which to distri- *συνεργησάντες ἀνά τῶν ἀποστόλων.*]  
 "bute alms were not so necessary;"  
 "see especially; 1 Tim. iii. 9.] "Lastly, " Acts xxi. 30; xi. 27.  
 "for that the Fathers with one con- " Acts ix. 37.  
 "sent make the same an holy " Acts xviii. 24.  
 "ministry, conversant about the " 2 Tim. iv. 5, 9; 1 Tim. iii. 15;  
 "v. 14; ii. 8.

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concerning Evangelists afterwards in Trajan's days, the history ecclesiastical noteth<sup>1</sup> that many of the Apostles' disciples and scholars which were then alive and did with singular love of wisdom affect the heavenly word of God, to show their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travail undertook the labour of Evangelists, that is they painfully preached Christ and delivered the Gospel to them who as yet had never heard the doctrine of faith.

Finally whom the Apostle nameth Pastors and Teachers what other were they than Presbyters also, howbeit settled in some certain charge and thereby differing from Evangelists?

[8.] I beseech them therefore which have hitherto troubled the Church with questions about degrees and offices of ecclesiastical calling, because they principally ground themselves upon two places<sup>2</sup>, that all partiality laid aside they would sincerely weigh and examine whether they have not misinterpreted both places, and all by surmising incompatible offices where nothing is meant but sundry graces, gifts, and abilities which Christ bestowed. To them of Corinth his words are these: "God placed in the Church first of all "some Apostles, secondly Prophets, thirdly teachers, after "them powers, then gifts of cures, aids, governments, kinds

<sup>1</sup> Euseb. Eccles. Hist. lib. iii. c. 37. [Ἰδοὺς τὴν τοῦ καθολικοῦ ἀποδοχῆς φιλοσοφίας ἱστορίαν καὶ τοῦ θεοῦ λόγου τὴν ψυχὴν ἀκρίτως ἀγαθῶν, τὴν παρρησίαν ἐκείνων ἀποδοχῆς ἐκείνων, ὁμοίως ἀποδοχῆς τοῦ λόγου ἕνεκα ἢ ἀποδοχῆς ἐκείνων, ἕνεκα ἕνεκα ἐκείνων ἀποδοχῆς, τοῦ ἵνα ἀποδοχῆς ἀποδοχῆς τοῦ λόγου ἀποδοχῆς ἐκείνων ἀποδοχῆς, καὶ τὴν τοῦ θεοῦ ἐκείνων ἀποδοχῆς ἀποδοχῆς ἀποδοχῆς.]  
<sup>2</sup> Adm. 44. ed. 1677. "In the ministry therefore, after rehearsal made of those rare and extraordinary functions of Apostles, Prophets, and Evangelists, there is declared in the last place those ordinary functions of shepherds and teachers, which endure

in every well ordered Church. "Eph. iv. 11-13." "T. C. l. 63. al. 85. "That without these ministries the Church may be complete, it appears by that which is in the "Ephesians," &c. Id. ii. 414. "The Archbishop seeing it is an ecclesiastical function, either must be planted by one of these places, or die in the Church: considering that there is no ecclesiastical function which is not here set forth." See also Decl. of Disc. 137; Eccl. Disc. fol. 102. "Quam dubium non sit, Apostolum ad Ephesios omnia munera quibus ministerii opus continetur, et per que Christus Ecclesiam suam edificari voluit, recensuisse." 1 Cor. xii. 28.



"of languages. Are all Apostles? Are all Prophets? Are  
 "all Teachers? Is there power in all? Have all grace to  
 "cure? Do all speak with tongues? Can all interpret?  
 "But be you desirous of the better graces." They which  
 plainly discern first that some *one general* thing there is which  
 the Apostle doth here divide into all these branches, and  
 do secondly conceive that general to be church offices, besides  
 a number of other difficulties, can by no means possibly deny  
 but that many of these might concur in one man, and perad-  
 venture in some one all, which mixture notwithstanding their  
 form of discipline doth most shun. On the other side admit  
 that *communicants of special infused grace*, for the benefit of  
 members knit into one body, the Church of Christ, are here  
 spoken of, which was in truth the plain drift of that whole dis-  
 course, and see if every thing do not answer in due place with  
 that fitness which showeth easily what is likeliest to have been  
 meant. For why are Apostles the first but because unto them  
 was granted the revelation of all truth from Christ imme-  
 diately? Why Prophets the second, but because they had of  
 some things knowledge in the same manner? Teachers the  
 next, because whatsoever was known to them it came by  
 hearing, yet God withal made them able to instruct, which  
 every one could not do that was taught. After gifts of edifi-  
 cation there follow general abilities to work things above  
 nature, grace to cure men of bodily diseases, supplies against  
 occurrent defects and impediments, dexterities to govern  
 and direct by counsel, finally aptness to speak or interpret  
 foreign tongues. Which graces not poured out equally but  
 diversely sorted and given, were a cause why not only  
 they all did furnish up the whole body but each benefit  
 and help other.

[9.] Again the same Apostle elsewhere in like sort <sup>1</sup>, "To  
 "every one of us is given grace according to the measure of  
 "the gift of Christ. Wherefore he saith, When he ascended  
 "up on high he led captivity captive and gave gifts unto  
 "men. He therefore gave some Apostles and some Prophets  
 "and some Evangelists and some Pastors and Teachers, for  
 "the gathering together of saints, for the work of the ministry,  
 "for the edification of the body of Christ." In this place

<sup>1</sup> Ephes. iv. 7, 8. 11, 12; Psalm lxxviii. 18.

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none but gifts of instruction are expressed. And because of teachers some were Evangelists which neither had any part of their knowledge by revelation as the Prophets and yet in ability to teach were far beyond other Pastors, they are as having received one way less than Prophets and another way more than Teachers set accordingly between both. For the Apostle doth in neither place respect what any of them were by office or power given them through ordination, but what by grace they all had obtained through miraculous infusion of the Holy Ghost. For in Christian religion this being the ground of our whole belief, that the promises which God of old had made by his Prophets concerning the wonderful gifts and graces of the Holy Ghost, wherewith the reign of the true Messias should be made glorious, were immediately after our Lord's ascension performed, there is no one thing whereof the Apostles did take more often occasion to speak. Out of men thus endued with gifts of the Spirit upon their conversion to Christian faith the church had her ministers chosen, unto whom was given ecclesiastical power by ordination. Now because the Apostle in reckoning degrees and varieties of grace doth mention Pastors and Teachers, although he mention them not in respect of their ordination to exercise the ministry, but as examples of men especially enriched with the gifts of the Holy Ghost, divers learned and skilful men have so taken it as if those places did intend to teach what orders of ecclesiastical persons there ought to be in the Church of Christ; which thing we are not to learn from thence but out of other parts of Holy Scripture, whereby it clearly appeareth that churches apostolic did know but three degrees in the power of ecclesiastical order, at the first Apostles, Presbyters, and Deacons, afterwards instead of Apostles Bishops, concerning whose order we are to speak in the seventh book.

[10.] There is an error which beguileth many who much entangle both themselves and others by not distinguishing Services, Offices, and Orders ecclesiastical, the first of which three and in part the second may be executed by the laity, whereas none have or can have the third but the clergy. Catechists, Exorcists, Readers, Singers, and the rest of like sort, if the nature only of their labours and pains be con-

sidered, may in that respect seem clergymen, even as the Fathers for that cause term them usually Clerks<sup>1</sup>; as also in regard of the end whereunto they were trained up, which was, to be ordered when years and experience should make them able. Notwithstanding inasmuch as they no way differed from others of the laity longer than during that work of service which at any time they might give over, being thereunto but admitted not tied by irrevocable ordination, we find them always exactly severed from that body whereof those three before rehearsed orders alone are natural parts.

[11.] Touching Widows, of whom some men are persuaded, that if such as St. Paul<sup>2</sup> describeth may be gotten we ought to retain them in the Church for ever<sup>3</sup>; certain mean services there were of attendance, as about women at the time of their baptism, about the bodies of the sick and dead, about the necessities of travellers, wayfaring men, and such like, wherein the Church did commonly use them when need required, because they lived of the alms of the Church and were fitted for such purposes. St. Paul doth therefore to avoid scandal require that none but women well experienced and virtuously given, neither any under threescore year of

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<sup>1</sup> [See Bingham, Antiq. i. 5. 7.]      "which think otherwise: but I  
<sup>2</sup> 1 Tim. v. 9.                              "stand upon the authority of God's  
<sup>3</sup> T. C. lib. i. p. 191. [153.] "Al-      "word, and not upon the opinions  
" though there is not so great use      "of men, be they never so well  
" of these widows with us, as there      "learned." Bancroft, Survey, 177.  
" was in those places where the      "There is a second sort of disci-  
" Churches were first founded, and      "plinary widows, that are grown  
" in that time wherein this order of      "very far past Cartwright's *ſſe*.  
" widows was instituted; part of      "One that writeth 'the Defence of  
" the which necessity grew both by      "the godly Ministers' hath in that  
" the multitude of strangers in the      " treatise framed ten arguments of  
" persecution, and by the great heat      " a wonderful power... wherein he  
" of those east countries, whereupon      " always comprehendeth the widows,  
" the washing and suppling of their      " and nameth them as necessary  
" feet was required; yet for so much      " parts of the form of that church-  
" as there are poor and sick in every      " government which Christ and his  
" Church, I do not see how a better      " Apostles have appointed to be *the*  
" or more convenient order can be      " ordinary and perpetual platform  
" devised... them... that there should      " for guiding and governing his  
" be (if there can be any gotten)      " Church until the end of the world;  
" godly poor widows of the age      " and maketh them, by such force  
" which St. Paul appointeth... I      " as his arguments have, as neces-  
" conclude that if such may be gotten      " sary for the ordinary continuance  
" we ought also to keep that order      " of them, as either Pastor, Doctor,  
" of widows in the Church still. I      " Elders, or Men-Deacons. ]  
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age should be admitted of that number. Widows were never in the Church so highly esteemed as Virgins. But seeing neither of them did or could receive ordination, to make them ecclesiastical persons were absurd.

[12.] The ancientest therefore of the Fathers mention those three degrees of ecclesiastical order specified and no more. "When your captains," saith Tertullian<sup>1</sup>, "that is to say the Deacons, Presbyters and Bishops fly, who shall teach the laity that they must be constant?" Again, "What should I mention laymen?," saith Optatus, "yea or divers of the ministry itself? To what purpose Deacons which are in the third, or presbyters in the second degree of priesthood, when the very heads and princes of all, even certain of the Bishops themselves, were content to redeem life with the loss of heaven?" Heaps of allegations in a case so evident and plain are needless. I may securely therefore conclude that there are at this day in the church of England no other than the same degrees of ecclesiastical order, namely Bishops, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves.

As for Deans, Prebendaries, Parsons, Vicars, Curates, Archdeacons, Chancellors, Officials, Commissaries, and such other the like names, which being not found in Holy Scripture, we have been thereby through some men's error thought to allow of ecclesiastical degrees not known nor ever heard of in the better ages of former times; all these are in truth but titles of office whereunto partly ecclesiastical persons, and partly others are in sundry forms and conditions admitted as the state of the Church doth need, degrees of order still continuing the same they were from the first beginning.

[13.] Now what habit or attire doth besem each order to use in the course of common life both for the gravity of his

<sup>1</sup> Tertull. de Persecut. [c. 11. "clesia nulla fuerant dignitate sub-

"Quam ipsi auctores, i. e. ipsi Dia- "fulti? quid minister plurimos?"

"coni, Presbyteri et Episcopi fu- "quid Diaconos in tertio, quid

"giant; quomodo Laicus intelligere "Presbyteros in secundo sacerdotio

"possent, qua ratione dictum, Fugite "constitutos? Ipsi apices et prin-

"de civitate in civitatem? ... Cum "cipes omnium, aliqui Episcopi, ut

"duces fugiant, quis de gregario "damno aeternae vitae... lucra moras

"sumero sustinebit ad gradum in "brevisimas comparent, instru-

"acie legendum suadere? &c.] "menta divinae legis impie tradi-

"Optat. lib. i. [c. 13. "Quid com- "derunt?"]

"memorem Laicos, qui tunc in Ec-

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place and for example sake to other men is a matter frivolous to be disputed of. A small measure of wisdom may serve to teach them how they should cut their coats. But seeing all well-ordered polities have ever judged it meet and fit by certain special distinct ornaments to sever each sort of men from other when they are in public, to the end that all may receive such complements of civil honour as are due to their rooms and callings even where their persons are not known, it argueth a disproportioned mind in them whom so decent orders displease<sup>1</sup>.

LXXIX. We might somewhat marvel what the Apostle St. Paul should mean to say that "covetousness is idolatry"<sup>2</sup> if the daily practice of men did not shew that whereas nature requireth God to be honoured with wealth, we honour for the most part wealth as God. Fain we would teach ourselves to believe that for worldly goods it sufficeth frugally and honestly to use them to our own benefit, without detriment and hurt of others; or if we go a degree farther, and perhaps convert some small contemptible portion thereof to charitable uses, the whole duty which we owe unto God herein is fully satisfied. But forasmuch as we cannot rightly honour God unless both our souls and bodies be sometime employed merely in his service; again sith we know that religion requireth at our hands the taking away of so great a part of the time of our lives quite and clean from our own business and the bestowing of the same in his, suppose we that nothing of our wealth and substance is immediately due to God, but all our own to bestow and spend as ourselves think

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tion, Foundations, Endowments, Tithes, all intended for perpetuity of Religion; which purpose being chiefly fulfilled by the Clergy's certain and sufficient maintenance must needs by alienation of church livings be made fructuate.

<sup>1</sup> [Adm. ap. Whig. Def. 261. "Ministers . . . . in these days "known by voice, learning, and "doctrine; now they must be discerned from other by popish and "Antichristian apparel, as cap, "gown, tippet," &c. And Eccl. Diac. fol. 97—101. "Certum vestimenti generis, forma, modus, nusquam non modo in communi vita "and ne in sacris quidem in Evangelio precipitur . . . Conqueramur "ex nostris aliquos inventos esse, "qui quom totus Papatus execrandus erat, et hæc Roma Jerichuntane illius urbis anathemate de-

"vovenda, Babylonice vestis specie "et splendore capiti, tam in Israeli- "tica castra transtulerunt. Cur "enim cappam et superpellicorum in "sacris, in communi vita lrisipiunt. "[*tipper*] (quod appellant) et quadratum pileum gerenda esse præcipiunt nisi quod hæc auctoritatem "quandam apud populum habere " . . . existiment." &c. The regulations objected to are to be found in Queen Elizabeth's "Advertisement," 21 January, 1564-5. See Sparrow's Collection, p. 126.]  
<sup>2</sup> [Col. iii. 5.]

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meet? Are not our riches as well his as the days of our life are his? Wherefore unless with part we acknowledge his supreme dominion by whose benevolence we have the whole, how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God and not think it a point of their duty to do him honour with their very goods. So that this we may boldly set down as a principle clear in nature, an axiom which ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance in token of thankful acknowledgment that all they have is from him. To honour him with our worldly goods, not only by spending them in lawful manner, and by using them without offence, but also by alienating from ourselves some reasonable part or portion thereof and by offering up the same to him as a sign that we gladly confess his sole and sovereign dominion over all, is a duty which all men are bound unto and a part of that very worship of God which as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto than to any other natural duty, inasmuch as the hearts of men do so cleave to these earthly things, so much admire them for the sway they have in the world, impute them so generally either to nature or to chance and fortune, so little think upon the grace and providence from which they come, that unless by a kind of continual tribute we did acknowledge God's dominion, it may be doubted that in short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute free and independent inheritance.

[2.] Now concerning the kind or quality of gifts which God receiveth in that sort, we are to consider them partly as first they proceed from us, and partly as afterwards they are to serve for divine uses. In that they are testimonies of our affection towards God, there is no doubt but such they should be as besemeth most his glory to whom we offer them. In this respect the fatness of Abel's sacrifice<sup>1</sup> is commended, the flower of all men's increase assigned to God by Salomon<sup>2</sup>,

<sup>1</sup> [Gen. iv. 4.]

<sup>2</sup> [Prov. iii. 9. *וְהָיָה צִדְקָתְךָ כִּדְבַר הַשֵּׁמֶרֶת* "not only with the first, but with the best, of all thine increase."]

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the gifts and donations of the people rejected as oft as their cold affection to God-ward made their presents to be little worth. Somewhat the heathens saw touching that which was herein fit, and therefore they unto their gods did not think they might consecrate any thing which was <sup>1</sup> *impure* or *unsound*, or *already given*, or else *not truly their own to give*.

[3.] Again in regard of use, forasmuch as we know that God hath himself no need of worldly commodities, but taketh them because it is our good to be so exercised, and with no other intent accepteth them but to have them used for the endless continuance of religion, there is no place left of doubt or controversy but that we in the choice of our gifts are to level at the same mark, and to frame ourselves to his known intents and purposes. Whether we give unto God therefore that which himself by commandment requireth; or that which the public consent of the Church thinketh good to allot; or that which every man's private devotion doth best like, inasmuch as the gift which we offer proceedeth not only as a testimony of our affection towards God, but also as a mean to uphold religion, the exercise whereof cannot stand without the help of temporal commodities; if all men be taught of nature to wish and as much as in them lieth to procure the perpetuity of good things, if for that very cause we honour and admire their wisdom who having been founders of commonweals could devise how to make the benefit they left behind them durable, if especially in this respect we prefer Lycurgus before Solon and the Spartan before the Athenian polity, it must needs follow that as we do unto God very acceptable service in honouring him with our substance, so our service that way is then most acceptable when it tendeth to perpetuity.

[4.] The first permanent donations of honour in this kind are temples. Which works do so much set forward the exercise of religion, that while the world was in love with

<sup>1</sup> " Purum, probum, profanum, " fuerit; *prohi*, quod recte excoctum, " suum." Text. lib. xiv. p. 327. ed. " purgatumque sit; *profane* quod Dacerii. " *Fari, prohi, profani, sui* " sacrum non sit, et quod omni re- " *akri* dicitur in mansumissione sa- " ligione solutum sit; *sui*, quod ali- " *erum* causa: ex quibus *prohi* " etiam non sit." " significat, quod in usu spurco non

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3. \*





their return out of Babylon they were not presently in case to make their second temple of equal magnificence and glory with that which the enemy had destroyed. Notwithstanding what they could they did<sup>1</sup>. Inasmuch that the building finished, there remained in the coffers of the Church to uphold the fabric thereof six hundred and fifty cichars of silver, one hundred of gold<sup>2</sup>. Whereunto was added by Nehemias<sup>3</sup> of his own gift a thousand drachms of gold, fifty vessels of silver, five hundred and thirty priests' vestments, by other the princes of the fathers twenty thousand drachms of gold, two thousand and two hundred pieces of silver; by the rest of the people twenty thousand of gold, two thousand of silver, three-score and seven attires of priests. And they furthermore bound themselves<sup>4</sup> towards other charges to give by the poll in what part of the world soever they should dwell the third of a shekel, that is to say the sixth part of an ounce, yearly. This out of foreign provinces they always sent in gold<sup>5</sup>. Whereof Mithridates is said<sup>6</sup> to have taken up by the way before it could pass to Jerusalem from Asia in one adventure eight hundred talents<sup>7</sup>; Crassus after that to have borrowed of the temple itself eight thousand; at which time Eleazar having both many other rich ornaments and all the tapestry of the temple under his custody thought it the safest way to grow unto some composition, and so to redeem the residue by

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silver and brass was ever and above, exceeding the one 100, the other 70 talents; ver. 21, 25.  
 Arbutnot. c. xxi. gives the results in English money as follows:  
 = For the altar of burnt offering, 181,308l. 13s. 4d. For the silver = of the same, 19,504l. 5s. 4d....  
 = David laid up of his own money for building the temple 3000 ta. = tens of gold, 18,600,000l.; and = 7000 of silver, 2,712,500l. The princes of the tribes gave towards = it 9000 talents and 15000 drachms = of gold, 31,000,116l. 13s. 4d. and = 10,000 talents of silver, 1,875,000l.  
 In these calculations Arbutnot does not follow his own tables: for he makes the talent of gold worth 6000l. whereas his tables give it only 1475l. using in the latter the rabbinical com-

putation, which values the shekel at four Roman drachms; in the former, that of Josephus and Hesydrus, who say, σάββα, τετραδραχμων [Armenia].  
 = Era ii. 68, 69; Hag. ii. 3.  
 = Era viii. 26.  
 = Nehem. vii. 70.  
 = Nehem. x. 35.  
 = Cic. Orat. pro L. Flac. [c. 28].  
 = Cum aurum Julanorum nomine quotannis ex Italia et ex omnibus = vestris provinciis Hierosolymam = exportari soleret, Flaccus sanxit = edicto ne ex Asia exportari liceret.  
 = Joseph. Antiq. lib. xiv. c. 7. § 2. [quoting some lost work of Strabo, probably his *επιρωπεως*: see Hudson in loc.]  
 = Every talent in value six hundred crowns.

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4.

parting with a certain beam of gold about seven hundred and a half in weight, a prey sufficient for one man as he thought who had never bargained with Crassus till then, and therefore upon the confidence of a solemn oath that no more should be looked for he simply delivered up a large morsel, whereby the value of that which remained was betrayed and the whole lost.

[6.] Such being the casualties whereunto moveable treasures are subject, the Law of Moses<sup>1</sup> did both require eight and twenty cities together with their fields and whole territories in the land of Jewry to be reserved for God himself, and not only provide for the liberty of farther additions if men of their own accord should think good, but also for the safe preservation thereof unto all posterities<sup>2</sup>, that no man's avarice or fraud by defeating so virtuous intents might discourage from like purposes. God's third endowment did therefore of old consist in lands.

[7.] Furthermore some cause no doubt there is why besides sundry other more rare donations of uncertain rate, the tenth should be thought a revenue so natural to be allotted out unto God. For of the spoils which Abraham had taken in war he delivered unto Melchisedec the tithes<sup>3</sup>. The vow of Jacob at such time as he took his journey towards Haran was<sup>4</sup>, "If God will be with me and will keep me in this voyage which I am to go, and will give me bread to eat and clothes to put on, so that I may return to my father's house in safety, then shall the Lord be my God, and this stone which I have set up as a pillar the same shall be God's house, and of all thou shalt give me I will give unto thee the tithes." And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the Law of Moyses did require<sup>5</sup> at the hands of all men the selfsame kind of tribute, the tenth of their corn, wine, oil, fruit, cattle and whatsoever increase his heavenly providence should send. Inasmuch that Painims being herein followers of their steps paid tithes likewise<sup>6</sup>.

<sup>1</sup> Numb. xxv. ["Twenty" is no doubt a slip of the pen for "forty."]      <sup>2</sup> Deut. xiv. 22.  
<sup>3</sup> Gen. xiv. 20.      <sup>4</sup> Gen. xxviii. 20.      <sup>5</sup> Levit. xiv. 24; xxvii. 28.  
<sup>6</sup> Plin. Hist. Nat. l. xii. c. 14. ["Decimas [shuris] Deo, quem vocant Sabim, mensura non possidere sacerdotes capiunt. Nec ante mercari licet."]      <sup>7</sup> Gen. xiv. 20.

Imagine we that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's portion? Are not all things by him created in such sort that the forms which give them their distinction are number, their operations measure, and their matter weight? *Three* being the mystical number of God's unsearchable perfection within himself; *seven* the number whereby our own perfections through grace are most ordered; and *ten*<sup>1</sup> the number of nature's perfections<sup>2</sup> (for the beauty of nature is order, and the foundation of order number, and of number ten the highest we can rise unto without iteration of numbers under it) could nature better acknowledge the power of the God of nature than by assigning unto him that quantity which is the continent of all she possesseth? There are in Philo the Jew many arguments to shew the great congruity and fitness of this number in things consecrated unto God.

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[8.] But because over-nice and curious speculations become not the earnestness of holy things, I omit what might be farther observed as well out of others as out of him touching the quantity of this general sacred tribute, whereby it cometh to

<sup>1</sup> *ἑπτὰ ἀποδείξει τὴν ἀπὸ τοῦ θεοῦ ἀπὸ τοῦ κόσμου*. Philo *deus*. [It should be *ἐπὶ τῆς εἰς τὴν ἀποδείξει τὴν ἀπὸ τοῦ θεοῦ ἀπὸ τοῦ κόσμου*. p. 297. ed. Tursch.]

<sup>2</sup> [Chr. Letter, 35. "§ 18. Of speculative doctrines. There be also in your book divers theorems not so familiar to us common Christians, neither do we perceive them in the English Creed; neither in the reading of the holy writings of God. Wee pray you therefore declare unto us by what spirit or words you teach them unto us . . . such as are these: "Tenne, the number of nature's perfections: " &c.

Hooker M.S. note. "You seeme neither to understand what theorems nor what speculative doctrines are.

"Hiberto nothing but every article begonne with The Church of England teacheth. The Church of England affirmeth, It is an Article of faith, A foundation of be-

"liefe. And are you now come to perle quards! Must I either conforme myselte not onlie to the bodie of the whole Church, as reason is, but even to every particular man's humour, and to what pattern so ever you like, speaking as it pleaseth you to prescribe, writing in such onlie forme and maner as your censure may approve, finally dissenting in judgment from no man which findeth favour in your eyes, nor sorting with aine but such as you admire and set up for the principall lights in the Church, and the pillars of all men's faith: or els to be held an enimie of true and Christian beliefe?"

"See Philo, p. 306." where Philo argues ingeniously for the natural congruity of the number ten as measuring the offering due to Him, who abides as it were in the tenth sphere, above all the orbs which compose the material world according to the Ptolemaic system.]

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pass that the meanest and the very poorest amongst men yielding unto God as much in proportion as the greatest, and many times in affection more, have this as a sensible token always assuring their minds, that in his sight from whom all good is expected, they are concerning acceptance, protection, divine privileges and preeminences whatsoever, equals and peers with them unto whom they are otherwise in earthly respects inferiors; being furthermore well assured that the top as it were thus presented to God is neither lost nor unfruitfully bestowed, but doth sanctify to them again the whole mass, and that he by receiving a little undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes the *ledge* of their riches<sup>1</sup>. Albeit a hedge do only fence and preserve that which is contained, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need but for their only benefit that owe it. Wherefore detaining the same they hurt not him whom they wrong, and themselves whom they think they relieve they wound, except men will haply affirm that God did by fair speeches and large promises delude the world in saying<sup>2</sup>, "Bring ye all the tithes into the storehouse that there may be meat in mine house," (deal truly, defraud not God of his due, but bring all,) "and prove if I will not open unto you the windows of heaven and pour down upon you an immeasurable blessing." That which St. James hath concerning the effect of our prayers unto God is for the most part of like moment in our gifts. We pray and obtain not, because he which knoweth our hearts doth see our desires are evil. In like manner we give and we are not the more accepted, because<sup>3</sup> he beholdeth how unwisely we spill our gifts in the bringing. It is to him which needeth nothing all one whether any thing or nothing be given him. But for our own good it always behoveth that whatsoever we offer up into his hands

<sup>1</sup> "Massoreth sepes est legis; בְּרִיטָהּ כִּי לְקִיָּאִית  
 "divinorum sepes decime." R. [כִּי לְקִיָּאִית חֲסִידָא]  
 Aquiba in Pusk. Aboth. [fol. 35. \* Mal. iii. 10.  
 Cracoviae, 1660: \* "Nemo liberenter dedit quod non  
"acceptit sed expressit." Sen. de  
Benef. lib. l. c. 1.

we bring it seasoned with this cogitation, "Thou Lord art  
"worthy of all honour."

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Ch. lxxix. 8.  
115. 11.

[9.] With the Church of Christ touching these matters it standeth as it did with the whole world before Moses. Whereupon for many years men being desirous to honour God in the same manner as other virtuous and holy personages before had done, both during the time of their life and if farther ability did serve by such device as might cause their works of piety to remain always, it came by these means to pass that the Church from time to time had treasure proportionable unto the poorer or wealthier estate of Christian men. And as soon as the state of the Church could admit thereof, they easily condescended to think it most natural and most fit that God should receive as before of all men his ancient accustomed revenues of tithes.

[10.] Thus therefore both God and nature have taught to convert things temporal to eternal uses, and to provide for the perpetuity of religion even by that which is most transitory. For to the end that in worth and value there might be no abatement of any thing once assigned to such purposes, the law requireth precisely the best of that we possess, and to prevent all damages by way of commutation, where instead of natural commodities or other rights the price of them might be taken, the Law of Moses determined their rates, and the payments to be always made by the shekel<sup>1</sup> of the sanctuary<sup>2</sup> wherein there was great advantage of weight above the ordinary current shekel<sup>3</sup>. The trust and surest way for God to have always his own is by making him payment in kind out of the very selfsame riches which through his gracious benediction the earth doth continually yield. This where it may be without inconvenience is for every man's conscience safe. That which cometh from God to us by the natural course of his providence which we know to be innocent and pure is perhaps best accepted, because least spotted with the stain of unlawful or indirect procurement. Besides whereas prices daily change, nature which commonly is one must needs be the most indifferent and permanent standard between God and man.

[11.] But the main foundation of all, whereupon the security of these things dependeth, as far as any thing may be ascer-

<sup>1</sup> "sicle," Bodl. MS. and early edd.]

<sup>2</sup> Levit. xxvii. 25.

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tained amongst men, is that the title and right which man had in every of them before donation, doth by the act and from the time of any such donation, dedication or grant, remain the proper possession of God till the world's end, unless himself renounce or relinquish it. For if equity have taught us that every one ought to enjoy his own; that what is ours no other can alienate from us but with our own deliberate consent<sup>1</sup>; finally that no man having passed his consent or deed may change it to the prejudice of any other<sup>2</sup>, should we presume to deal with God worse than God hath allowed any man to deal with us?

[12.] Albeit therefore we be now free from the Law of Moyses and consequently not thereby bound to the payment of tithes<sup>4</sup>, yet because nature hath taught men to honour God with their substance, and Scripture hath left us an example of that particular proportion which for moral considerations hath been thought fittest by him whose wisdom could best judge, furthermore seeing that the Church of Christ hath long sithence entered into like obligation, it seemeth in these days a question altogether vain and superfluous whether tithes be a matter of divine right: because howsoever at the first it might have been thought doubtful, our case is clearly the same now with theirs unto whom St. Peter sometime spake saying<sup>5</sup>, "While it was whole it was whole thine." When our tithes might have probably seemed our own, we had colour of liberty to use them as we ourselves saw good. But having made them his whose they are, let us be warned by other men's example what it is *περιερασθη*, to wash or clip that coin which hath on it the mark of God.

<sup>1</sup> L. xi. de Reg. Jur. [<sup>1</sup> Id quod nostrum est, sine facto nostro ad alium transferri non potest." Dig. lib. l. tit. xvii. l. 11. p. 788.]  
<sup>2</sup> "Cujus per errorem dati repetitio est, ejus consulto dati donatio est." L. l. D. de cond. indeb. [Dig. lib. l. xvii. l. 3.] "De solutio indebiti." The title "de conditione indebiti" is lib. xii. tit. vi. and the first law is in substance the same.] This is the ground of *Consideratione* in alienations from man to man.  
<sup>3</sup> "Nemo potest mutare consili-

"um suum in alterius prejudicium [injuriam]." L. lxxv. de Reg. Jur. [Dig. lib. l. tit. xvii. l. 75. p. 791.]  
<sup>4</sup> [Eccl. Disc. fol. 95. "Sciendum est, quod sub lege de decimis sacerdotibus et Levitis permittendis preceptum est, non ita precise non ad decimas persolvendas adigere. Hæc enim politica lex Judæorum fuit, quæ nos tantum generali quadam ratione devincit, ut non quoque is qui in opere Domini laborant consulta- mus."]  
<sup>5</sup> Acts v. 4.

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[13.] For that all these are his possessions and that he doth himself so reckon them appeareth by the form of his own speeches. Touching gifts and oblations, "Thou shalt give them *me*"; touching oratories and churches, "My house shall be called the house of prayer"; touching tithes, "Will a man *spoil God*? yet behold even me your God ye have *spoiled*", notwithstanding ye ask wherein, as though ye were ignorant "what injury there hath been offered in *tithes*, ye are heavily accursed because with a kind of public consent ye have joined yourselves in one to rob me, imagining the commonness of your offence to be every man's particular justification;" touching lands, "Ye shall offer to the Lord a sacred portion of ground, and that sacred portion shall belong to the priests".

[14.] Neither did God only thus ordain amongst the Jews, but the very purpose intent and meaning of all that have honoured him with their substance was to invest him with the property of those benefits the use whereof must needs be committed to the hands of men. In which respect the style of ancient grants and charters is "We have given unto God both for us and our heirs for ever:" yea "We know," saith Charles the Great, "that the goods of the Church are the sacred endowments of God, to the Lord our God we offer and dedicate whatsoever we deliver unto his Church." Whereupon the laws imperial do likewise divide all things in such sort that they make some to belong by right of nature indifferently unto every man, some to be the certain goods and possessions of commonweals, some to appertain unto several corporations or companies of men, some to be

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53, 54.

<sup>1</sup> Exod. xxii. 29, 30.      <sup>2</sup> Capit. Carol. l. vi. ca. 284.  
<sup>3</sup> Matt. xxi. 13.      <sup>4</sup> Mal. iii. 8.      [285. 57. Lindenbrog. Cod. p. 1023.  
"Non videntur rem amittere      = l. vi. c. 370. Baluz. Capit. viii. ann.  
"quibus propria non fuit." L. 803. of Worms. It is from the "*Pyri-*  
lxxxiii. de Reg. Jur. [Dig. L. xvii.      *de populi ad Imperatores*."] 1857.  
83, p. 791.]      "Scimus enim res Ecclesie Dei  
"Ezek. xlv. i. 4.      "esse sacratas, scimus eas esse ob-  
"Mag. Char. c. i. [Imprimis,      lationes fidelium, et prelia pecca-  
"Concessimus Deo, et hac presenti      torum: quapropter si quis eas ab  
"charta nostra confirmavimus, pro      ecclesie, quibus a fidelibus collatae,  
"nobis et haereditibus nostris in      "Deoque sacrae non, auferi, pro-  
"perpetuum, quod Ecclesia Angli-      "culdubio sacrilegium committit.  
"cana libera sit, et habeat omnia      "Quisquis ergo nostrum suas res  
"iura sua integra, et liberatas suas      "Ecclesie tradit, Domino Deo illas  
"liberas."      "offert atque dedicat."]

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Ch. 166-74.

privately men's own in particular, and some to be separated quite from all men<sup>1</sup>, which last branch compriseth things sacred and holy, because thereof God alone is owner. The sequel of which received opinion as well without as within the walls of the house of God touching such possessions hath been ever, that there is not an act more honourable than by all means to amplify and to defend the patrimony of religion, not any more impious<sup>2</sup> and hateful than to impair those possessions which men in former times when they gave unto holy uses were wont at the altar of God and in the presence of their ghostly superiors to make as they thought inviolable by words of fearful execration, saying, "These things we offer to God; from whom if any take them away (which we hope no man will attempt to do) but if any shall, let his account be without favour in the last day, when he cometh to receive the doom which is due for sacrilege against that Lord and God unto whom we dedicate the same."

The best and most renowned Prelates of the Church of Christ have in this consideration rather sustained the wrath than yielded to satisfy the hard desire of their greatest commanders on earth coveting with ill advice and counsel that which they willingly should have suffered God to enjoy. There are of Martyrs whom posterity doth much honour, for that having under their hands the custody of such treasures<sup>3</sup> they could by virtuous delusion invent how to save them from prey, even when the safety of their own lives they gladly neglected; as one sometime an Archdeacon under Xystus the Bishop of Rome did, whom when his judge understood to be one of the church-stewards, thirst of blood began to slake and another humour to work, which first by a favourable counte-

<sup>1</sup> "Nullius autem sunt res sacre et religiose et sanctae. Quod enim divini juris est, id nullius in bonis est." Insa. lib. ii. tit. 1. [17. p. 9.]  
<sup>2</sup> "Soli cum Deo sacrilegi pugnant." Curt. lib. vii. [c. 23.]  
<sup>3</sup> "Sacrum sacrove commendatum qui demperit raperitve, [cleperit, rapitque] parricida esto." Leg. xii. Tab. [Cic. de Leg. ii. 9.] Capit. Carol. lib. vi. c. 285. (v. n. 7 on p. 493.)  
[\*] Facit scripturam de ipso rebus, quas Deo dare desiderat, et ipsam

scripturam coram altari, aut supra, tenet in mano, dicens ejusdem loci sacerdotibus atque custodibus; "Offero Deo, atque dedico, omnes res, quae hac in chartula tenentur insertae. . . Siquis autem eas inde, quod fieri nullatenus credo, abtulerit, sub poena sacrilegi ex hoc Domino Deo, cui eas offero atque dedico, districtissimas reddat rationes." \*  
<sup>4</sup> "Deposita pietatis." Tertul. Apologeti. [c. 39.]



nance and then by quiet speech did thus calmly disclose it-  
self! : " You that profess the Christian religion make great  
complaint of the wonderful cruelty we shew towards you.  
Neither peradventure altogether without cause. But for  
myself, I am far from any such bloody purpose. Ye are  
not so willing to live, as I unwilling that out of these lips  
should proceed any capital sentence against you. Your  
bishops are said to have rich vessels of gold and silver,  
which they use in the exercise of their religion, besides the  
fame is that numbers sell away their lands and livings, the  
huge prices whereof are brought to your church-coffers, by  
which means the devotion that maketh them and their  
whole posterity poor must needs mightily enrich you,  
whose God we know was no coiner of money, but left be-  
hind him many wholesome and good precepts, as namely  
that Caesar should have of you the things that are fit for  
and due to Caesar. His wars are costly and chargeable  
unto him. That which you suffer to rust in corners the  
affairs of the commonwealth do need. Your profession is  
not to make account of things transitory. And yet if ye

BOOK V.  
Ch. lxxix. ca.

<sup>1</sup> Prudent. Peristeph. [ii. Pass.  
Laurent. 57. seqq.  
"Soleis," inquit, "comparari,  
"Savite nos justo amplius,  
"Cum Christiana corpore  
"Frasque croente scindisina.  
"Alit attonitibus  
"Censura ferens motibus;  
"Stande et quote effragio  
"Quod sponte obire debens.  
"Hinc esse vestro orgia  
"Mortisque et atrem profanus est,  
"Hanc disciplinam funderis,  
"Libent ut vultu Assuiter.  
"Arguente scipis ferunt  
"Famule sacros sanguines,  
"Atroque nocternis sacris  
"Adparare facis ceteros.  
"Tum summa cura est fratribus,  
"Ut sermo onerato loquar,  
"Offere fudis venditis  
"Securiorum millia.  
"Adista arorum pendia  
"Fondis sub auctoribus  
"Succorum cubares gemis,  
"Savita regis parvibus. . .  
"Hoc possit una publico,  
"Hoc facis, hoc aration,  
"Ut ditata stipendia

"Ducem joves pernia.  
"Sic dogna vestrum est, audio:  
"Suum quibusque reddito—  
"Et Cesar agnosci orem  
"Nominata summis inditum.  
"Quod Casaris acta, Casari  
"Da, semper istum pendo:  
"Ni fallor, haud ultra tua  
"Siquis Deus promissio.  
" \* \* \* \* \*  
"Implete dictorum scem  
"Que vos pro orbem venditis:  
"Numeros libenter reddite,  
"Eamus veritas dicite.  
"Nil sperare Laurentia  
"Relict ad ista, est turbidum,  
"Sed, ut parvus obsequi,  
"Obsequenator amant. . . . Ac.  
Sarav. de Hon. Pressé. &c. c. 11.  
"Nota est Laurentii Diaconi. Ho-  
"mane Ecclesie historia, penes  
"quem thesauros adservari Eccle-  
"siae tyranni suspicabatur, que  
"suspecto partio vera fuit, nam  
"thesaurus habebat Ecclesia, par-  
"tim falsis, nam adservandi thesau-  
"ros non non erat, sed distribu-  
"endi."]

BOOK V. "can be contented but to forego that which ye care not for,  
 Ch. lxxix. 15. " I dare undertake to warrant you both safety of life and  
 "freedom of using your conscience, a thing more acceptable  
 "to you than wealth." Which fair parley the happy Martyr  
 quietly hearing, and perceiving it necessary to make some  
 shift for the safe concealment of that which being now desired  
 was not unlikely to be more narrowly afterwards sought, he  
 craved respite<sup>1</sup> for three days to gather the riches of the  
 Church together, in which space against the time the governor  
 should come to the doors of the temple big with hope to re-  
 ceive his prey, a miserable rank of poor, lame, and impotent  
 persons was provided, their names delivered him up in writing  
 as a true inventory of the Church's goods, and some few  
 words used to signify how proud the Church was of these  
 treasures.

[15.] If men did not naturally abhor sacrilege, to resist or  
 defeat so impious attempts would deserve small praise. But  
 such is the general detestation of rapine in this kind, that  
 whereas nothing doth either in peace or war more uphold  
 men's reputation than prosperous success, because in common  
 construction unless notorious improbity be joined with pro-  
 sperity it seemeth to argue favour with God, they which once  
 have stained their hands with these odious spoils do thereby  
 fasten unto all their actions an eternal prejudice, in respect  
 whereof, for that it passeth through the world as an undoubted  
 rule and principle that sacrilege is open defiance to God,  
 whatsoever they afterwards undertake if they prosper in it  
 men reckon it but Dionysius his navigation<sup>2</sup>; and if any  
 thing befall them otherwise it is not, as commonly, so in them  
 ascribed to the great uncertainty of casual events, wherein the  
 providence of God doth control the purposes of men often-  
 times much more for their good than if all things did answer  
 fully their heart's desire, but the censure of the world is ever  
 directly against them both bitter and peremptory<sup>3</sup>.

<sup>1</sup> [So 1616, 1662. But Bodl. MS. and 1st ed. repeat] 1887. <sup>2</sup> [Valer. Max. lib. i. c. 2. "Sy-  
 raculis Dionysius genitus. . . fato  
 ". . . Prosperisae spoliato Lacris,  
 "cum per altum secundo vento  
 "classe veheretur, ridens, amicis,  
 "Videtur," ait, "quam bona na-  
 "vigatio ab ipsa Diis immortalibus  
 "sacrilegis tribuatur."]  
<sup>3</sup> [Novimus multa regna et  
 "reges eorum prospera cecidisse,  
 "qua Ecclesias spoliaverunt, resque  
 "earum vastaverunt," ["abstule-

[16.] To make such actions therefore less odious, and to mitigate the envy of them, many colourable shifts and inventions have been used, as if the world did hate only Wolves and think the Fox a goodly creature. The time it may be will come<sup>1</sup> when they that either violently have spoiled or thus smoothly defrauded God shall find they did but deceive themselves. In the meanwhile there will be always some skilful persons which can teach a way how to grind treatably the Church with jaws that shall scarce move, and yet devour in the end more than they that come ravening with open mouth as if they would worry the whole in an instant; others also who having wastefully eaten out their own patrimony would be glad to repair if they might their decayed estates with the ruin they care not of what nor of whom so the spoil were theirs, whereof in some part if they happen to speed, yet commonly they are men born under that constellation which maketh them I know not how as unapt to enrich themselves as they are ready to impoverish others, it is their lot to sustain during life both the misery of beggars and the infamy of robbers.

But though no other plague and revenge should follow sacrilegious violations of holy things, the natural secret disgrace and ignominy, the very turpitude of such actions in the eye of a wise understanding heart<sup>2</sup> is itself a heavy punishment<sup>3</sup>. Men of virtuous quality are by this sufficiently

<sup>1</sup> runt.<sup>2</sup> sic in Ed. Par. 1640.] <sup>3</sup> "Odeit." Virg. Æn. lib. 4. 103.  
 "alienaverunt vel diripuerunt, Epi-  
 scopisque et Sacerdotibus, atque,  
 "quod majus est, Ecclesiis eorum  
 "abstulerunt, et pugnantibus dede-  
 "runt. Quapropter nec fortes in  
 "bello nec in fide stables fuerunt,  
 "nec victores existerunt, sed terga  
 "multi vulnerati et plures interfecti  
 "vertarunt, regnaque et regiones  
 "et quod pejus est regna cœlestia  
 "perdiderunt, atque propria hare-  
 "ditatibus caruerunt et hæcenus  
 "carent." Verba Carol. Magn. in  
 Capit. Carol. lib. vii. c. 104. (= vii.  
 c. 122. ed. Baluz from the Capitularie  
 of Worms, 803.)  
<sup>2</sup> "Tanto tempus erit, magno cum  
 "apparerit æquitas  
 "Intactam Filianis, et cum spolia  
 "ista demque  
 vol. II.  
<sup>3</sup> "Hæc enim præcipua vitiorum vici-  
 "tudo dicitur quæ rebus sanctis,  
 Demosth. [Olyth. i. ad fin.] "Pæ-  
 "nam non dico legum quas sæpe  
 "percurrunt, sed ipsius turpitudi-  
 "nis que acerbissima est non vi-  
 "dent." Cic. Offic. lib. iii. [c. 8.]  
 "Impunita tu credis esse que in-  
 "visa sunt? aut ullum supplicium  
 "gravissimas publico odio."  
 Sen. de Benef. lib. iii. c. 17.  
<sup>4</sup> "Sacrilegus inter tot sacrilegia  
 "Dionysii rursus fuit: tot malefici-  
 "orum conscius metu vacare non  
 "potuit." Sarav. de Sacrilegion.  
 c. 9. Then reciting the story of  
 Damocles, he adds, "Satisne vide-  
 "tur declarasse Dionysius, sacrile-  
 "gos in perpetuo versari metu?"

BOOK V. moved to beware how they answer and requite the mercies of  
Ch. lxxix. 19 God with injuries whether openly or indirectly offered.

I will not absolutely say concerning the goods of the Church that they may in no case be seized on by men, or that no obligation, commerce and bargain made between man and man can ever be of force to alienate the property which God hath in them. Certain cases I grant there are wherein it is not so dark what God himself doth warrant, but that we may safely presume him as willing to forego for our benefit, as always to use and convert to our benefit whatsoever our religion hath honoured him withal. But surely under the name of that which may be, many things that should not be are often done. By means whereof the Church most commonly for gold hath flannel, and whereas the usual saw of old was "Glaucus his change," the proverb is now, "A church bargain."

[17.] And for fear lest covetousness alone should linger out the time too much and not be able to make havock of the house of God with that expedition which the mortal enemy thereof did vehemently wish, he hath by certain strong enchantments so deeply bewitched religion itself as to make it in the end an earnest solicitor and an eloquent persuader of sacrilege, urging confidently, that the very best service which men of power can do to Christ is without any more ceremony to sweep all and to leave the Church as bare as in the day it was first born, that fulness of bread having made the children of the household wanton, it is without any scruple to be taken away from them and thrown to dogs; that they which laid the prices of their lands as offerings at the Apostles' feet did but sow the seeds of superstition; that they which endowed churches with lands poisoned religion; that tithes and oblations are now in the sight of God as the sacrificed blood of goats; that if we give him our hearts and affections our goods are better bestowed otherwise; that Irenæus Polycarp's disciple should not have said, "We offer unto God our goods as tokens of thankfulness for that we receive!" neither Origen, "He which worshippeth God must by gifts and oblations acknowledge him the Lord of

<sup>1</sup> Iren. lib. iv. c. 34. ["Offerimus "agenses Dominationi ejus, et sanc-  
"ei non quasi indigent, sed gratias "ificantes creaturam."]

"all<sup>1</sup>," in a word that to give unto God is error, reformation of error to take from the Church that which the blindness of former ages did unwisely give. By these or the like suggestions received with all joy and with like sedulity practised in certain parts of the Christian world they have brought to pass, that as David doth say of man so it is in hazard to be verified concerning the whole religion and service of God<sup>2</sup>: "The time thereof may peradventure fall out to be threescore and ten years, or if strength do serve unto fourscore, what followeth is likely to be small joy for them whoseever they be that behold it." Thus have the best things been overthrown not so much by puissance and might of adversaries as through defect of counsel in them that should have upheld and defended the same.

LXXX. There are in a minister of God these four things to be considered, his ordination which giveth him power to meddle with things sacred, the charge or portion of the Church allotted unto him for exercise of his office, the performance of his duty according to the exigence of his charge, and lastly the maintenance which in that respect he receiveth. All ecclesiastical laws and canons which either concern the bestowing or the using of the power of ministerial order have relation to these four. Of the first we have spoken before at large.

[a.] Concerning the next, for more convenient discharge of ecclesiastical duties, as the body of the people must needs be severed by divers precincts, so the clergy likewise accordingly distributed. Whereas therefore religion did first take place in cities, and in that respect was a cause why the name of *Fagana* which properly signifeth country people came to be used in common speech for the same that infidels and unbelievers were, it followed thereupon that all such cities had their ecclesiastical colleges consisting of Deacons and of Presbyters, whom first the Apostles or their delegates the Evangelists did both ordain and govern. Such were the colleges of Jerusalem, Antioch, Ephesus, Rome, Corinth, and the rest where the Apostles are known to have planted

<sup>1</sup> Orig. in 18. Num. hom. xl. "mittas sacerdotibus." t. ii. 303 A.]  
<sup>2</sup> Indignum existimo et impium, ut  
<sup>3</sup> is, qui Deum colit non offerat pri-

BOOK V.  
 CH. LXXX. 1. 2.  
 Of Ordination lawful without Title, and without any popular Election precedent, but in no case without due information what their quality is that receive Holy Orders.

500 Absolutely to require a Title would hinder Missions.

BOOK V.  
Ch. lxxx. 3

our faith and religion. Now because religion and the cure of souls was their general charge in common over all that were near about them, neither had any one presbyter his several cure apart till Evaristus<sup>1</sup> Bishop in the see of Rome about the year 114, began to assign precincts unto every church or title which the Christians held, and to appoint unto each presbyter a certain compass whereof himself should take charge alone, the commodiousness of this invention caused all parts of Christendom to follow it, and at the length among the rest our own churches about the year 636 became divided<sup>2</sup> in like manner. But other distinction of Churches there doth not appear any in the Apostles' writings save only according to those<sup>3</sup> cities wherein they planted the Gospel of Christ and erected ecclesiastical colleges. Wherefore to ordain *επισκοπῶν* throughout every city, and *ἐκκλησιῶν* throughout every church<sup>4</sup> do in them signify the same thing, Churches then neither were nor could be in so convenient sort limited as now they are; first by the bounds of each state, and then within each state by more particular precincts, till at the length we descend unto several congregations termed *parishes* with far narrower restraint than this name at the first was used.

[3.] And from hence hath grown their error, who as oft as they read of the duty which ecclesiastical persons are now

<sup>1</sup> Anastasius Biblioth. (writing in the 8th century, and as appears without any good authority) de Vit. Pontif. Rom. c. vi. "Evaristus... titulos in urbe Roma divisit presbyteris." But afterwards in the life of Dionysius, A.D. 251, he says, "Hic presbyteris ecclesias divisit, et cimiteria et parochias [et] diceceses instituit." Accordingly Whigg (Answ. 40. ap. Def. 243.) ascribes the regulation to Dionysius. T. C. i. 30. ad 69. says, "The matter is plain, that the Lord himself divided national churches into parishes and congregations."  
<sup>2</sup> [Referred by some to the time of Archbishop Theodore. "Excitatus" but Theodorus Archiepiscopus frequentissimum devotionem et voluntatem in quavislibet provinciarum civitatibus, nec non villis, ecclesias fabricandi, *parochias distingwendit*, assensus eisdem regio procurando: ut si qui sufficientes essent, et ad Dei honorem pro voto haberent, super proprium fundum ecclesias construere, eandem perpetuo patronatus gauderent." Elmham, ap. not. ad Bed. E. H. v. 2. p. 399. ed. 1645. (Hist. Monast. S. August. Cant. p. 282. § 115. ed. Hardwick. Cf. Haddan and Stubbs, *Councils*, vol. III. p. 122. note f.)—E. M. But see Sollingfleet, "Duties &c. of the parochial Clergy," p. 124-130: who seems to prove that the institution was in gradual progress from some time before the death of Bede till the Norman Conquest: when it received a check from the monastic interest.]  
<sup>3</sup> Acts xv. 36; Apoc. i. 20.  
<sup>4</sup> Tit. i. 5; Acts xiv. 23.

to perform towards the Church, their manner is always to understand by that church some particular congregation or parish church. They suppose that there should now be no man of ecclesiastical order which is not tied to some certain parish<sup>1</sup>. Because the names of all church-officers are words of relation, because a shepherd must have his flock, a teacher his scholars, a minister his company which he ministereth unto, therefore it seemeth a thing in their eyes absurd and unreasonable that any man should be ordained a minister otherwise than only for some particular congregation.

Perceive they not how by this mean they make it unlawful for the Church to employ men at all in converting nations? For if so be the Church may not lawfully admit to an ecclesiastical function unless it tie the party admitted unto some particular parish, then surely a thankless labour it is whereby men seek the conversion of infidels which know not Christ and therefore cannot be as yet divided into their special congregations and flocks.

[4.] But, to the end it may appear how much this one thing amongst many moe hath been mistaken, there is first no precept requiring that presbyters and deacons be made in such sort and not otherwise. Albeit therefore the Apostles did make them in that order, yet is not their example such a law as without all exception bindeth to make them in no other order but that.

Again if we will consider that which the Apostles themselves did, surely no man can justly say that herein we practise any thing repugnant to their example. For by them

<sup>1</sup> [Adm. ap. Whitg. Def. 215. "Then none admitted to the ministry, but a place was void afore-hand, to which he should be called." T. C. i. 43. al. 60. "There are by the word of God at this time no ordinary ministers ecclesiastical, which be not local, and tied to one congregation; therefore this sending abroad of ministers which have no place is unlawful." Anst p. 43. al. 61. "For the Pastor or Bishop which is here mentioned, which name soever we consider of them, they do forthwith . . . imply and infer a certain

"and definite charge, being, as the Logicians term them, actual relatives. For what shepherd can there be, unless he have a flock? and how can he be a watchman, unless he have some city to look unto?" Whitg. Def. 219. "He is also a shepherd that hath no flocks, and he is a shepherd that hath a general care and oversight of many shepherds and many flocks." See also T. C. ii. 398, 399; and Eccl. Diac. l. 28. "Vocatus . . . nunquam libera vagetur, sed cum certi alijus loci atque ecclesie procuratione conjuncta sit."] "Then none admitted to the ministry, but a place was void afore-hand, to which he should be called." T. C. i. 43. al. 60. "There are by the word of God at this time no ordinary ministers ecclesiastical, which be not local, and tied to one congregation; therefore this sending abroad of ministers which have no place is unlawful." Anst p. 43. al. 61. "For the Pastor or Bishop which is here mentioned, which name soever we consider of them, they do forthwith . . . imply and infer a certain

501 *Academical Titles. The ministry personal not local.*

BOOK V. there was ordained only in each Christian city a college of  
Ch. lxxx 3, 6 presbyters and deacons to administer holy things. Evaristus  
did a hundred years after the birth of our Saviour Christ  
begin the distinction of the church into parishes. Presbyters  
and deacons having been ordained before to exercise eccle-  
siastical functions in the church of Rome promiscuously, he  
was the first that tied them each one to his own station. So  
that of the two indefinite ordination of Presbyters and Dea-  
cons doth come more near the Apostles' example, and the  
tying of them to be made only for particular congregations  
may justlier ground itself upon the example of Evaristus than  
of any Apostle of Christ.

[5.] It hath been the opinion of wise men and good men  
heretofore that nothing was ever devised more singularly  
beneficial unto God's Church than this which our honourable  
predecessors have to their endless praise found out, by the  
erecting of such houses of study as those two most famous  
universities do contain, and by providing that choice wits  
after reasonable time spent in contemplation may at the  
length either enter into that holy vocation for which they  
have been so long nourished and brought up, or else give  
place and suffer others to succeed in their rooms, that so the  
Church may be always furnished with a number of men  
whose ability being first known by public trial in church  
labours there where men can best judge of them, their calling  
afterwards unto particular charge abroad may be according.  
All this is frustrate, those worthy foundations we must dis-  
solve, their whole device and religious purpose which did  
erect them is made void, their orders and statutes are to be  
cancelled and disannulled, in case the Church be forbidden  
to grant any power of order unless it be with restraint to the  
party ordained unto some particular parish or congregation.

[6.] Nay might we not rather affirm of presbyters and of  
deacons that the very nature of their ordination is unto  
necessary local restraint a thing opposite and repugnant?  
The emperor Justinian doth say of tutors<sup>1</sup>, "Certæ rei vel  
"causæ tutor dari non potest, quia personæ non causæ vel  
"rei tutor datur." He that should grant a tutorship restrain-  
ing his grant to some one certain thing or cause should do

<sup>1</sup> Inst. lib. i. tit. 14. sect. 4.



but idly, because tutors are given for personal defence generally and not for managing of a few particular things or causes. So he that ordaining a presbyter or a deacon should in the form of ordination restrain the one or the other to a certain place might with much more reason be thought to use a vain and a frivolous addition, than they reasonably to require such local restraint as a thing which must of necessity concur evermore with all lawful ordinations. Presbyters and deacons are not by ordination consecrated unto places but unto functions. In which respect and in no other it is, that sith they are by virtue thereof bequeathed unto God, severed and sanctified to be employed in his service, which is the highest advancement that mortal creatures on earth can be raised unto, the Church of Christ hath not been acquainted in former ages with any such profane and unnatural custom as doth hallow men with ecclesiastical functions of order only for a time and then dismiss them again to the common affairs of the world: whereas contrariwise from the place or charge where that power hath been exercised we may be by sundry good and lawful occasions translated, retaining nevertheless the selfsame power which was first given.

[7.] It is some grief to spend thus much labour in refuting a thing that hath so little ground to uphold it, especially sith they themselves that teach it do not seem to give thereunto any great credit, if we may judge their minds by their actions. There are amongst them that have done the work of ecclesiastical persons sometime in the families of noblemen<sup>1</sup>, sometime in much more public and frequent congregations, there are that have successively gone through perhaps seven or eight particular churches after this sort, yea some that at one and the same time have been, some which at this present hour are in real obligation of ecclesiastical duty and possession of commodity thereto belonging even in sundry particular churches within the land, some there are amongst them which will not so much abridge their liberty as to be fastened or tied unto any place, some which have bound themselves to one place only for a time and that time being once expired have afterwards voluntarily given unto other places the like experience and trial of them. All this

<sup>1</sup> [As Travers in the household of Burghley.]

BOOK V.  
Ch. lxxx. 7.

BOOK V. I presume they would not do if their persuasion were as strict  
Ch. lxxx. 5. 8  
as their words pretend.

[8.] But for the avoiding of these and such other the like confusions as are incident into the cause and question whereof we presently treat, there is not any thing more material than first to separate exactly the nature of the ministry from the use and exercise thereof; secondly to know that the only true and proper act of ordination is to invest men with that power which doth make them ministers by consecrating their persons to God and his service in holy things during term of life whether they exercise that power or no; thirdly that to give them a title or charge where to use their ministry concerneth not the making but the placing of God's ministers, and therefore the laws which concern only their election or admission unto place of charge are not applicable to infringe any way their ordination; fourthly that as oft as any ancient constitution, law, or canon is alleged concerning either ordinations or elections, we forget not to examine whether the present case be the same which the ancient was, or else do contain some just reason for which it cannot admit altogether the same rules which formes affairs of the Church now altered did then require.

[9.] In the question of making ministers without a *title*, which to do they say is a thing unlawful, they should at the very first have considered what the name of *title* doth imply, and what affinity or coherence ordinations have with titles, which thing observed would plainly have showed them their own error. They are not ignorant that when they speak of a title they handle that which belongeth to the placing of a minister in some charge, that the place of charge wherein a minister doth execute his office requireth some house of God for the people to resort unto, some definite numbers of souls unto whom he there administereth holy things, and some certain allowance whereby to sustain life; that the Fathers at the first named *oratories* and houses of prayer titles<sup>1</sup>, thereby

<sup>1</sup> [Ducange, voc. *Titulus*.] *Titulus* in which the word may have passed  
" *apostolorum*, seu *Tabulas* inscriptas: from its civil to its ecclesiastical  
" *quo ritu res privatorum aut reo-* meaning is explained in the follow-  
" *rum facio addicebantur.*" (Cf. ing ordinance of a Roman synod  
Fleury, *Droit Ecclesié* (1771), li. 91. and under S. Gregory. " *Consuetudo*  
S. Aug. *Enarr.* in Ps. 21, No. 31. " *nova et in hac ecclesia valde*  
Serm. 146. (= 62.) No. 1. The manner " *reprensibilis erexit, ut cum*

signifying how God was interested in them and held them as his own possessions. But because they know that the Church had ministers before Christian temples and oratories were, therefore some of them understand by a title a definite congregation of people only, and so deny that any ordination is lawful which maketh ministers that have no certain flock to attend, forgetting how the Seventy whom Christ himself did ordain ministers had their calling in that manner, whereas yet no certain charge could be given them. Others referring the name of a title especially to the maintenance of the minister infringe all ordinations made<sup>1</sup>, except they which receive orders be first entitled to a competent ecclesiastical benefice, and (which is most ridiculously strange) except besides their present title to some such benefice they have likewise "some other title of annual rent or pension, whereby" they may be "relieved in case through infirmity, sickness, or other lawful impediment" they grow unable "to execute" their "ecclesiastical function." So that every man lawfully ordained must bring a bow which hath two strings, a title of present right and another to provide for future possibility or chance. [10.] Into these absurdities and follies they slide by misconceiving the true purpose of certain canons<sup>2</sup>, which indeed

"rectores ejus patrimonii urbana  
" vel rustica pradia juris illius com-  
" petere posse suspicantur, facili  
" more Titulus imprimant." Concil.  
v. 1586. Titulus in its modern sense  
appears in a canon of a synod of  
Heraq about A.D. 572. Ibid. 901.  
The decretal letter of Pius I. (A. 576.)  
in which also we find the word,  
seems to be spurious.]  
" Unlawful to ordain a minister  
" without a title." Abstract ["An  
" Abstract of certain Acts of Par-  
" liament; of certain her Majesties  
" Injunctions; of certain Canons,  
" Constitutions and Synodalls pro-  
" viduall; established and in force,  
" for the peaceable government of  
" the Church within her Majesties  
" Dominions and countries, for the  
" most part heretofore unknown  
" and unpractised." No date, but  
it came out 1584. Strype, Ann. iii.  
i. 338.] p. 141, and p. 146. "The  
" law requireth that every one ad-  
" mitted unto orders having for his  
" present relief some ecclesiastical  
" benefice should also have some  
" other title unto some annual rent  
" or pension, whereby he might be  
" relieved in case he were not able  
" through infirmity sickness or other  
" lawful impediment to execute his  
" ecclesiastical office and function."  
[Vid. Bishop Gibson's Codes,  
v. 149, tit. iii. 3. note. "One of the  
" earliest and most strict among  
" [these decrees] is that of the coun-  
" cil of Chalcedon, *Wylene di anaka-*  
" *lairetai xerontemizefio, mne Hxare-*  
" *tepepa, mne dadevona, mne dka-*  
" *reai nra de dekerontemep veyron,*  
" *ei mh dkaie de dekeron kolou, i*  
" *ekarai i martuon, i monastikon, i*  
" *xeponemomou dekerontem.* Tade  
" *di dekerontem xerontemomou de-*  
" *ron i nra sinodo depono iktio*  
" *epi monastere xerontem, kai m-*  
" *depoi dekerontem anemion, ep' dka-*  
" *reai xerontemomou.*" [CONC. IX.

BOOK V. have forbidden to ordain a minister without a title, not that  
Ch. lxxx. 19 simply it is unlawful so to ordain, but because it might grow  
to an inconvenience if the Church did not somewhat restrain  
that liberty. For seeing they which have once received ordi-  
nation cannot again return into the world, it behoveth them  
which ordain to foresee how such shall be afterwards able to  
live, lest their poverty and destitution should redound to the  
disgrace and discredit of their calling. Which evil prevented,  
those very laws which in that respect forbid, do expressly  
admit ordinations to be made at large and without title,  
namely if the party so ordained have of his own for the sus-  
tenance of this life, or if the bishop which giveth him orders  
will find him competent allowance till some place of mini-  
stration from whence his maintenance may arise be provided  
for him, or if any other fit and sufficient means be had against  
the danger before mentioned.

[11.] Absolutely therefore it is not true that any ancient  
canon of the Church which is or ought to be with us in force  
doth make ordinations at large unlawful, and as the state of  
the Church doth stand they are most necessary. If there be  
any conscience in men touching that which they write or  
speak, let them consider as well what the present condition of  
all things doth now suffer, as what the ordinances of former  
ages did appoint; as well the weight of those causes for which  
our affairs have altered, as the reasons in regard whereof our  
fathers and predecessors did sometime strictly and severely  
keep that which for us to observe now is neither meet nor  
always possible. In this our present cause and controversy  
whether any not having title of right to a benefice may be  
lawfully ordained a minister, is it not manifest in the eyes of  
all men, that whereas the name of a benefice doth signify  
some standing ecclesiastical revenue taken out of the treasure  
of God and allotted to a spiritual person, to the end he may  
use the same and enjoy it as his own for term of life unless

144.] "Which rule was transferred  
"into the body of the canon law;  
"and afterwards into the consti-  
"tution of the English Church  
"by Egbert Archbishop of York.  
"Nullus absolute ordinetur, et sine  
"pronuntiatione loci ad quem ordi-  
"nandus." And it was accordingly  
"prohibited in the several bodies of  
"our canons, made since the Refor-  
"mation and before the canons of  
"1603." Compare Bingham, Antiq.  
iv. 6. § 2; Fleury, Droit Ecclesi-  
astique, l. 92-6.]

his default cause deprivation, the clergy for many years after Christ had no other benefices,<sup>1</sup> but only their canonical portions, or monthly dividends allowed them according to their several degrees and qualities out of the common stock of such gifts, oblations, and tithes as the fervour of Christian piety did then yield? Yea that even when ministers had their churches and flocks assigned unto them in several, yet for maintenance of life their former kind of allowance continued, till such time as bishops and churches cathedral being sufficiently endowed with lands, other presbyters enjoyed instead of their first benefices the tithes and profits of their own congregations whole to themselves?<sup>2</sup> Is it not manifest that in this realm, and so in other the like dominions, where the tenure of lands is altogether grounded on military laws, and held as in fee under princes which are not made heads of the people by force of voluntary election, but born the sovereign lords of those whole and entire territories, which territories their famous progenitors obtaining by way of conquest retained what they would in their own hands and divided the rest to others with reservation of sovereignty and capital interest, the building of churches and consequently the assigning of either parishes or benefices was a thing impossible without consent of such as were principal owners of land; in which consideration for their more encouragement hereunto they which did so far benefit the Church had by common consent granted (as great equity and reason was) a right for them and their heirs till the world's end to nominate in those benefices men whose

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<sup>1</sup> [S. Cyr. Ep. t. ii. p. 2, calls them "scortulantes fratres." Ep. 29. p. 78, he mentions his purpose of ordaining certain confessors to be presbyters, "ut et sportulis eisdem cum Presbyteris honorentur, et divisiones mensuram æquatis quantitatibus partiantur." Ep. 34. p. 68, he enjoins that certain clerical persons whose conduct had been questionable should not present themselves to receive their monthly dividend,—"ne a divisione mensuræ sit continentur"—ill the sentence of the Church concerning them could be known. Tertullian, Apol. 29. describes the customary collec-

tion as monthly: "Mediam unquam quique stipem mensura die, vel quum velit, et si modo possit, apponit." See Bingham, v. 2. §. 2. 3.]

<sup>2</sup> [E. g. in the church of Constantinople, about A. D. 460, Genadius then patriarch made Marcian a Novatianist (ἀνομοίωσι) steward or treasurer of the church: ἰσχυρὸν τὸ πνεῦμα τοῦ κληρικῆς οὐκ ἔστιν ἰσχυρὸν τοῦ λαοῦ, ἡ δὲ ἐκκλησία ἐστὶν ἡμετέρα τοῦ κληρικῆς, καὶ οὐκ ἡμετέρα τοῦ λαοῦ. Theod. Lector. lib. I. ad calcem Theodoret. E. H. ed. Valer. p. 533.]

BOOK V. quality the bishop allowing might admit them thereunto<sup>17</sup>  
 Ch. lxxx. 16. Is it not manifest that from hence inevitably such inequality  
 17. of parishes hath grown, as causeth some through the multi-  
 tude of people which have resort unto one church to be more  
 than any one man can wield, and some to be of that nature  
 by reason of chapels annexed, that they which are incumbents  
 should wrong the church if so be they had not certain stipen-  
 daries under them, because where the corps of the profit or  
 benefice is but one, the title can be but one man's, and yet the  
 charge may require moe?

[12.] Not to mention therefore any other reason whereby  
 it may clearly appear how expedient it is and profitable for  
 this Church to admit ordinations without title, this little may  
 suffice to declare how impertinent their allegations against it  
 are out of ancient canons, how untrue their confident asseve-  
 rations that only through negligence of popish prelates the  
 custom of making such kind of ministers hath prevailed in the  
 church of Rome against their canons, and that with us it is  
 expressly against the laws of our own government when a  
 minister doth serve as a stipendary curate, which kind of  
 service nevertheless the greatest Rabbins of that part do alto-  
 gether follow. For howsoever they are loth peradventure to  
 be named curates, stipendaries they are and the labour they  
 bestow is in other men's cures, a thing not unlawful for them  
 to do, yet unseemly for them to condemn which practise it.

[13.] I might here discover the like oversight throughout  
 all their discourses<sup>2</sup> made in behalf of the people's pretended  
 right to elect their ministers before the bishop may lawfully  
 ordain. But because we have elsewhere<sup>3</sup> at large disputed  
 of popular elections, and of the right of patronage wherein is  
 drowned whatsoever the people under any pretence or colour

<sup>1</sup> [Justinian Novell. lvi. § 2. " Si  
 "quis adificatus ecclesiam, aut etiam  
 "aliter expensis in ea ministrant-  
 "bus alimenta, voluerit aliquos cle-  
 "ricos statueri, non esse ei beneficium  
 "illam quis vult per potestate de-  
 "ducere tue reverentiae ad ordinan-  
 "dos eos, sed examinari a tua sanc-  
 "titate." And Nov. cxviii. § 18.  
 " Si quis oratori domum fabricave-  
 "rit, et voluerit in ea clericos ordi-  
 "nare aut ipse aut ejus heredes, si  
 "expensas ipsis clericis ministrant,  
 "et dignos denominant, denomina-  
 "tus ordinari."]  
<sup>2</sup> [Adm. ap. Whitig. Def. 156.  
 " Then no minister placed in any  
 "congregation, but by consent of  
 "the people. Acts xiv. 15. (23.)  
<sup>3</sup> 1 Cor. viii. 19. T. C. l. 29-33.  
 ad. 43-49. ii. 193-205. Eccl. Disc.  
 fol. 31-45.]  
<sup>4</sup> [See Book vii. 14.]

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may seem to challenge about admission and choice of the pastors that shall feed their souls, I cannot see what one duty there is which always ought to go before ordination, but only care of the party's worthiness as well for integrity and virtue as knowledge, yea for virtue more, inasmuch as defect of knowledge may sundry ways be supplied, but the scandal of vicious and wicked life is a deadly evil.

LXXXI. The truth is that of all things hitherto mentioned the greatest is that threefold blot or blemish of notable ignorance, unconscionable absence from the cures whereof men have taken charge, and unsatiable hunting after spiritual preferments without either care or conscience of the public good. Whereof to the end that we may consider as in God's own sight and presence with all uprightness, sincerity and truth, let us particularly weigh and examine in every of them first how far forth they are reprobable by reasons and maxims of common right; secondly whether that which our laws do permit be repugnant to those maxims, and with what equity we ought to judge of things practised in this case, neither on the one hand defending that which must be acknowledged out of square, nor on the other side condemning rashly whom we list for whatsoever we disallow.

[1.] Touching arguments therefore taken from the principles of common right to prove that ministers should be learned<sup>1</sup>, that they ought to be resident upon their livings, and that more than one only benefice or spiritual living may not be granted unto one man; the first<sup>2</sup> because St. Paul requireth in a minister ability to teach, to convince, to distribute the word rightly, because also the Lord himself hath protested they<sup>3</sup> shall be no priests to him which have rejected knowledge, and because<sup>4</sup> if the blind lead the blind they must both needs fall into the pit: the second because teachers are shepherds<sup>5</sup> whose flocks can be at no time secure from danger, they are watchmen whom the enemy doth always besiege, their labours in the Word and Sacraments admit no intermission<sup>6</sup>,

<sup>1</sup> T. C. lib. i. p. 70. 66. 69. [51. Disc. 89-100; Eccl. Disc. 68-76, 46. 39; Def. 235-246. T. C. li. 330-336. The references to the Scriptures here are all from T. C. li. 15. On Pluralities see also Def. 246-251; T. C. li. 336-361; Decl. of

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ordination. The work which they have undertaken requireth both care and fear. Their sloth that negligently perform it maketh them subject to malediction. Besides we also know that the fruit of our pains in this function is life both to ourselves and others.

And do we yet need incitements to labour? Shall we stop our ears both against those conjuring exhortations which Apostles, and against the fearful comminations which Prophets have uttered out of the mouth of God, the one for prevention, the other for reformation, of our sluggishness in this behalf? St. Paul<sup>1</sup>, "Attend to yourselves and to all the flock whereof the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Again<sup>2</sup>, "I charge thee before God and the Lord Jesus Christ which shall judge the quick and the dead at his coming, preach the word; be instant." Jeremy<sup>3</sup>, "Wo unto the pastors that destroy and scatter the sheep of my pasture, I will visit you for the wickedness of your works, saith the Lord, the remnant of my sheep I will gather together out of all countries and will bring them again to their folds, they shall grow and increase, and I will set up shepherds over them which shall feed them." Ezekiel<sup>4</sup>, "Should not the shepherds, should they not feed the flocks? Ye eat the fat, and ye clothe yourselves with the wool, and the weak ye have not strengthened, the sick ye have not cured, neither have ye bound up the broken nor brought home again that which was driven away, ye have not inquired after that which was lost, but with cruelty and rigour ye have ruled. Wherefore, as I live, saith the Lord God, I will require my sheep at their hands, nor shall the shepherds feed themselves any more, for I will deliver my sheep from their mouths, they shall no more devour them."

Nor let us think to excuse ourselves if haply we labour though it be at random, and sit not altogether idle abroad. For we are bound to attend that part of the flock of Christ whereof the Holy Ghost hath made us overseers. The residence of ministers upon their own peculiar charge is by so much the rather necessary, for that absenting themselves

<sup>1</sup> Acts xx. 28.  
<sup>2</sup> Tim. iv. 1.

<sup>3</sup> Jer. xxiii. 1-6.  
<sup>4</sup> Ezek. xxxiv. 2, 3, 10.

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from the place where they ought to labour they neither can do the good which is looked for at their hands, nor reap that comfort which sweeteneth life to them that spend it in these travails upon their own. For it is in this as in all things else, which are through private interest dearer than what concerneth either others wholly or us but in part and according to the rate of a general regard.

As for plurality it hath not only the same inconveniences which are observed to grow by absence, but over and besides, at the least in common construction, a show of that worldly humour which men do think should not reign so high.

[3] Now from hence their collections are as followeth, first a repugnancy or contradiction between the principles of common right and that which our laws in special considerations have allowed; secondly a nullity or frustration of all such acts as are by them supposed opposite to those principles, an invalidity in all ordinations of men unable to preach, and in all dispensations which mitigate the law of common right for the other two. And why so? Forsooth because<sup>1</sup> whatsoever we do in these three cases and not by virtue of common right, we must yield it of necessity done by warrant of peculiar right or privilege. Now "a privilege is said to be that, that "for favour of certain persons cometh forth *against* common "right; things *prohibited* are dispensed with because things "permitted are despatched by common right, but things *for-* "bidden require dispensations. By which descriptions of "a privilege and dispensation it is," they say, "apparent,"

<sup>1</sup> Abstract, p. 117. ["Whosoever ratifieth a thing monstrous and against nature, the same may not be privileged by the law of man. His dispensation for pluralities ratify monstrous things, and things against nature. Therefore, &c. . . The second proposition . . . I prove from the etymology or description of a privilege or dispensation: for a privilege and a dispensation in effect signify both one thing. Privilegium dicitur, quod emanat contra jus commune in favorem aliquorum personarum: super prohibitis dispensatur, quia permissa jure communi expiander, prohibita vero dispensatione essent. [L. Agens.] "A privilege is said, &c. "By which descriptions of a privilege and dispensation, it is apparent, that a privilege and dispensation for pluralities must license and authorize that that the law against plurality doth infringe and disallow, and so be a law contrariant and repugnant to the law against pluralities; but the law against pluralities is the law of nature and the law of God. Therefore a privilege or dispensation for pluralities is against the law of nature and against the law of God: a more monstrous law was never established."]"]

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that a privilege must license and authorize the same which the law against ignorance, nonresidence and plurality doth infringe, and so be a law contrariant or repugnant to the law of nature and the law of God, because "all the reasons whereupon the positive law of man against these three was first established are taken and drawn from the law of nature, and the law of God." For answer whereunto we will but lead them to answer themselves.

[4.] First therefore if they will grant (as they must) that all direct oppositions of speech require one and the selfsame subject to be meant on both parts where opposition is pretended, it will follow that either the maxims of common right do enforce *the very same things* not to be good which we say are good, grounding ourselves on the reasons by virtue whereof our privileges are established; or if the one do not reach unto that *particular subject* for which the other have provided, then is there no contradiction between them. In all contradictions if the one part be true the other eternally must be false. And therefore if the principles of common right do at any time truly enforce *that particular* not to be good which privileges make good, it argueth invincibly that such privileges have been grounded upon some error. But to say that every privilege is opposite unto the principles of common right, because it dispenseth with that which common right doth prohibit, hath gross absurdity. For the voice of equity and justice is that a general law doth never derogate from a special privilege, whereas if the one were contrariant to the other, a general law being in force should always dissolve a privilege.

The reason why many are deceived by imagining that so it should do, and why men of better insight conclude directly it should not, doth rest in the *subject or matter* itself, which matter *indefinitely* considered in laws of common right is in privileges considered as *best and limited with special circumstances*, by means whereof to them which respect it but by way of generality it seemeth one and the same in both, although it be not the same if once we descend to particular consideration thereof. Precepts do always propose perfection, not such as none can attain unto, for then in vain should we ask or require it at the hands of men, but such perfection as all men must aim at to the end that as largely as human providence and

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care can extend it, it may take place. Moral laws are the rules of politic, those politic, which are made to order the whole Church of God, rules unto all particular churches, and the laws of every particular church rules unto every particular man within the body of the same church. Now because the higher we ascend in these rules the further still we remove from those specialties; which being proper to the subject whereupon our actions must work are therefore chiefly considered by us, by them least thought upon that wade altogether in the two first kinds of general directions; their judgment cannot be exact and sound concerning either laws of churches or actions of men in particular, because they determine of effects by a part of the causes only out of which they grow, they judge conclusions by demipremises and half-principles, they lay them in the balance stripped from those necessary material circumstances, which should give them weight, and by show of falling uneven with the scale of most universal and abstracted rules, they pronounce that too light which is not, if they had the skill to weigh it. This is the reason why men altogether conversant in study do know how to teach but not how to govern; men experienced contrariwise govern well, yet know not which way to set down orderly the precepts and reasons of that they do.

He that will therefore judge rightly of things done must join with his forms and conceits of general speculation the matter wherein our actions are conversant. For by this shall appear what equity there is in those privileges and peculiar grants or favours which otherwise will seem repugnant to justice, and because in themselves considered they have a show of repugnancy, this deceiveth those great clerks which hearing a privilege defined to be "an especial right brought in by their power and authority that make it for some public benefit against the general course of reason<sup>1</sup>," are not able to comprehend how the word *against* doth import *exception* without any *opposition* at all. For inasmuch as the hand of justice must distribute to *every particular* what is due, and judge what is due with respect had no less of

<sup>1</sup> "jus singulare est, quod contra stituentium introductum est." "tra tenorem rationis proper ali- Paulus ff. de Legib. [Dig. lib. 1. tit. quam utilitatem auctoritate con- iii. 16.]

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particular circumstances than of general rules and axioms, it cannot fit all sorts with one measure, the wills, counsels, qualities and states of men being divers.

For example, the law of common right bindeth all men to keep their promises, perform their compacts, and answer the faith they have given either for themselves or others. Notwithstanding he which bargaineth with one under years can have no benefit by this allegation, because he bringeth it against a person which is exempt from the common rule. Shall we then conclude that thus to exempt certain men from the law of common right is against God, against nature, against whatsoever may avail to strengthen and justify that law before alleged; or else acknowledge (as the truth is) that special causes are to be ordered by special rules; that if men grown unto ripe age disadvantage themselves by bargaining, yet what they have wittingly done is strong and in force against them, because they are able to dispose and manage their own affairs, whereas youth for lack of experience and judgment being easily subject to circumvention is therefore justly exempt from the law of common right wherunto the rest are justly subject? This plain inequality between men of years and under years is a cause why equity and justice cannot apply equally the same general rule to both, but ordereth the one by common right and granteth to the other a special privilege.

Privileges are either transitory or permanent. Transitory such as serve only some one turn, or at the most extend no further than to this or that man<sup>1</sup> with the end of whose natural life they expire; permanent such as the use whereof doth continue still, for that they belong unto certain *kinds* of men and causes which never die. Of this nature are all immunities and preeminences which for just considerations one sort of men enjoyeth above another both in the Church and commonwealth, no man suspecting them of contrariety to any

<sup>1</sup> \* Privilegium personale cum Digest. l. xvii. 126, is the following: "personas extinguunt, et privilegium de. am. actioni transit cum actione." Op. de Regulis, par. 1. 227. [The editor has not been able to verify this reference. In the

\* [Cf. *De regulis juris* (Sext. lib. v. ad fin. v. supra, p. 264, n. 1), regula 2. "Privilegium personale personam sequitur, et extinguitur cum persona." But the second clause does not appear.]

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branch of those laws or reasons whereupon the general right is grounded.

[5] Now there being general laws and rules whereby it cannot be denied but the Church of God standeth bound to provide that the ministry may be learned, that they which have charge may reside upon it, and that it may not be free for them in scandalous manner to multiply ecclesiastical livings; it remaineth in the next place to be examined, what the laws of the Church of England do admit which may be thought repugnant to any thing hitherto alleged, and in what special consideration they seem to admit the same.

Considering therefore that to furnish all places of cure in this realm it is not an army of twelve thousand learned men that would suffice, nor two universities that can always furnish as many as decay in so great a number, nor a fourth part of the livings with cure that when they fall are able to yield sufficient maintenance for learned men<sup>1</sup>, is it not plain that unless the greatest part of the people should be left utterly without the public use and exercise of religion there is no remedy but to take into the ecclesiastical order a number of men meanly qualified in respect of learning? For whatsoever we may imagine in our private closets or talk for communication's sake at our boards, yea or write in our books through a notional conceit of things needful for performance of each man's duty, if once we come from the theory of learning to take out so many learned men, let them be diligently viewed out of whom the choice shall be made, and thereby an estimate made what degree of skill we must either admit or else leave numbers utterly destitute of guides, and I doubt not but that men endued with sense of common equity will soon discern that besides eminent and competent knowledge we are to descend to a lower step, receiving knowledge in that degree which is but tolerable.

When we commend any man for learning our speech importeth him to be more than meanly qualified that way; but when laws do require learning as a quality which maketh capable of any function, our measure to judge a learned man

<sup>1</sup> [Of almost 10,000 parishes "books." Sutcliffe, *False Sem-*  
"there are not much above 500 blant, &c. p. 69.]  
"that are above 300. in the Queen's

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by must be some certain degree of learning beneath which we can hold no man so qualified. And if every man that listeth may set that degree himself, how shall we ever know when laws are broken, when kept, seeing one man may think a lower degree sufficient, another may judge them insufficient that are not qualified in some higher degree. Wherefore of necessity either we must have some judge in whose conscience they that are thought and pronounced sufficient are to be so accepted and taken, or else the law itself is to set down the very lowest degree of fitness that shall be allowable in this kind.

So that the question doth grow to this issue. St. Paul requireth learning in presbyters, yea such learning as doth enable them to exhort in doctrine which is sound, and to disprove them that gainsay it. What measure of ability in such things shall serve to make men capable of that kind of office he doth not himself precisely determine, but referreth it to the conscience of Titus<sup>1</sup> and others which had to deal in ordaining presbyters. We must therefore of necessity make this demand, whether the Church lacking such as the Apostle would have chosen may with good conscience take out of such as it hath in a meaner degree of fitness them that may serve to perform the service of public prayer, to minister the sacraments unto the people, to solemnize marriage, to visit the sick and bury the dead, to instruct by reading although by preaching they be not as yet so able to benefit and feed Christ's flock. We constantly hold that in this case the Apostle's law is not broken. He requireth more in presbyters than there is found in many whom the Church of England alloweth. But no man being tied unto impossibilities, to do that we cannot we are not bound.

It is but a stratagem of theirs therefore and a very indirect practice, when they publish large declamations to prove that learning is required in the ministry, and to make the silly people believe that the contrary is maintained by the Bishops and upheld by the laws of the land; whereas the question in truth is not whether learning be required, but whether a church wherein there is not sufficient store of learned men to furnish all congregations should do better to let thousands

<sup>1</sup> Titus i. 9.

BOOK V. of souls grow savage, to let them live without any public service of God, to let their children die unbaptized, to withhold the benefit of the other sacrament from them, to let them depart this world like Pagans without any thing as much as read unto them concerning the way of life, than as it doth in this necessity, to make such presbyters as are so far forth sufficient although they want that ability of preaching which some others have.

[6.] In this point therefore we obey necessity, and of two evils we take the less; in the rest a public utility is sought and in regard thereof some certain inconveniences tolerated, because they are recompensed with greater good. The law giveth liberty of non-residence for a time to such as will live in universities, if they faithfully there labour to grow in knowledge that so they may afterwards the more edify and the better instruct their congregations. The Church in their absence is not destitute, the people's salvation not neglected for the present time, the time of their absence is in the intendment of law bestowed to the Church's great advantage and benefit, those necessary helps are procured by it which turn by many degrees more to the people's comfort in time to come than if their pastors had continually abidden with them. So that if the law doth hereby provide in some part to remedy and help that evil which the former necessity hath imposed upon the Church. For compare two men of equal meanness, the one perpetually resident, the other absent for a space in such sort as the law permitth. Allot unto both some nine years' continuance with cure of souls. And must not three years' absence in all probability and likelihood make the one more profitable than the other unto God's Church, by so much as the increase of his knowledge gotten in those three years may add unto six years' travail following? For the greater ability there is added to the instrument wherewith it pleaseth God to save souls, the more facility and expedition it hath to work that which is otherwise hardlier effected.

As much may be said touching absence granted to them that attend in the families of bishops, which schools of gravity, discretion and wisdom, preparing men against the time that they come to reside abroad, are in my poor opinion even the fittest places that any ingenuous mind can wish to enter into between departure from private study and access to a more



public charge of souls, yea no less expedient for men of the best sufficiency and most maturity in knowledge, than the very universities themselves are for the ripening of such as be raw.

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Ch. lxxxi. 6.

Employment in the families of noblemen or in princes' courts hath another end for which the selfsame leave is given not without great respect to the good of the whole Church. For assuredly whosoever doth well observe how much all inferior things depend upon the orderly courses and motions of those greater orbs, will hardly judge it either meet or good that the Angels assisting them should be driven to betake themselves unto other stations, although by nature they were not tied where now they are, but had charge also elsewhere, as long as their absence from beneath might but tolerably be supplied, and by descending their rooms above should become vacant. For we are not to dream in this case of any platform which bringeth equally high and low unto parish churches, nor of any constraint to maintain at their own charge men sufficient for that purpose; the one so repugnant to the majesty and greatness of English nobility, the other so improbable and unlikely to take effect that they which mention either of both seem not indeed to have conceived what either is. But the eye of law is the eye of God; it looketh into the hearts and secret dispositions of men, it beholdeth how far one star differeth from another in glory, and as men's several degrees require, accordingly it guideth them, granting unto principal personages privileges correspondent to their high estates, and that not only in civil but even in spiritual affairs, to the end they may love that religion the more which no way seeketh to make them vulgar, no way diminisheth their dignity and greatness, but to do them good doth them honour also, and by such extraordinary favours teacheth them to be in the Church of God the same which the Church of God esteemeth them, more worth than thousands.

It appeareth therefore in what respect the laws of this realm have given liberty of non-residence; to some that their knowledge may be increased and their labours by that mean be made afterwards the more profitable, to others lest the houses of great men should want that daily exercise of religion wherein their example availeth as much yea many times peradventure more than the laws themselves with the common sort.

520 *Pluralities allowed in Honour to Rank and Authority.*

BOOK V. [7.] A third thing respected both in permitting absence and  
Ch. lxxxi. 7, 8 also in granting to some that liberty of addition or plurality  
which necessarily enforceth their absence is a mere both just  
and conscionable regard, that as men are in quality and as  
their services are in weight for the public good, so likewise  
their rewards and encouragements by special privilege of law  
might somewhat declare how the state itself doth accept their  
pains, much abhorring from their bestial and savage rudeness  
which think that oxen should only labour and asses feed.  
Thus to readers in universities, whose very paper and book  
expenses their ancient allowances and stipends at this day do  
either not or hardly sustain; to governors of colleges, lest the  
great overplus of charges necessarily enforced upon them by  
reason of their place, and very slenderly supplied by means of  
that change in the present condition of things which their  
founders could not foresee; to men called away from their  
cures and employed in weightier business either of the church  
or commonwealth, because to impose upon them a burden  
which requireth their absence and not to release them from  
the duty of residence were a kind of cruel and barbarous in-  
justice; to residents in cathedral churches or upon dignities  
ecclesiastical, forasmuch as these being rooms of greater hos-  
pitality, places of more respect and consequence than the rest,  
they are the rather to be furnished with men of best quality,  
and the men for their quality's sake to be favoured above  
others; I say unto all these in regard of their worth and  
merit the law hath therefore given leave while themselves bear  
weightier burdens to supply inferior by deputation, and in  
like consideration partly, partly also by way of honour to  
learning, nobility, and authority, permitteth that men which  
have taken theological degrees in schools, the suffragans of  
bishops, the household chaplains of men of honour or in great  
office, the brethren and sons of lords temporal or of knights, if  
God shall move the hearts of such to enter at any time into  
holy orders, may obtain to themselves a faculty or license to  
hold two ecclesiastical livings though having cure, any spi-  
ritual person of the Queen's council three such livings, her  
chaplains what number of promotions herself in her own  
princely wisdom thinketh good to bestow upon them.

[8.] But, as it fareth in such cases, the gap which for just

considerations we open unto some leteth in others through corrupt practices to whom such favours were neither meant nor should be communicated. The greatness of the harvest and the scarcity of able workmen hath made it necessary that law should yield to admit numbers of men but slenderly and meanly qualified. Hereupon because whom all other worldly hopes have forsaken they commonly reserve ministerial vocation as their last and surest refuge ever open to forlorn men, the Church that should nourish them whose service she needeth hath obtruded upon her their service that know not otherwise how to live and sustain themselves. These finding nothing more easy than means to procure the writing of a few lines to some one or other which hath authority, and nothing more usual than too much facility in condescending unto such requests, are often received into that vocation whereunto their unworthiness is no small disgrace.

Did any thing more aggravate the crime of Jeroboam's profane apostasy than that he chose to have his clergy the scum and refuse of his whole land? Let no man spare to tell it them, they are not faithful towards God that burden wilfully his Church with such swarms of unworthy creatures. I will not say of all degrees in the ministry that which St. Chrysostom<sup>1</sup> doth of the highest, "He that will undertake so weighty a charge had need to be a man of great understanding, rarely assisted with divine grace, for integrity of manners, purity of life, and for all other virtues, to have in him more than a man:" but surely this I will say with Chrysostom, "We need not doubt whether God be highly displeas'd with us, or what the cause of his anger is, if things of so great fear and holiness as are the least and lowest duties of his service be thrown wilfully on them whose not only mean but bad and scandalous quality doth defile whatsoever they

BOOK V.  
Ch. lxxxi. 8.

<sup>1</sup> Chrysost. de Sacerd. lib. iii. c. 15. (= c. 7, 15.) [vi. 18. ed. Savile. εἰ μὴ γὰρ ἄλλοις τὸ κληρικόν ἑστίαιον, καὶ μετακρίσειν τὸ πλῆθος ἢ ἄνευ, ἄνευ, καὶ κλειστοῦ οὐδὲν, ἐγκαταλείπει ἀποδοῦναι ἑαυτὸν ἢ δουλεύσειν· οἱ δὲ πάλιν μὴ σέσωκε ἑαυτὸν ἀλλὰ καὶ πρὸ τῆς σωστικῆς τῆς καθ' αὐτοῦ τοῦ θεοῦ χάριτος, καὶ τρέσσει μὴ καταστῆναι τοῖς ἢ οὐκ αἰδέσθαι ἄλλοις καὶ καθήκοντα. Δίαι, καὶ λυπηνοῦσθαι παρατρέποντι.]

522 Rules even natural may allow special Exceptions.

BOOK V.  
Ch. lxxxi. p.  
"handle." These eyesores and blemishes in continual attendants about the service of God's sanctuary do make them every day fewer that willingly resort unto it, till at length all affection and zeal towards God be extinct in them, through a wearisome contempt of their persons which for a time only live by religion and are for recompense in fine the death of the nurse that feedeth them. It is not obscure how incommodious the Church hath found both this abuse of the liberty which law is enforced to grant, and not only this but the like abuse of that favour also which law in other considerations already mentioned affordeth touching residence and plurality of spiritual livings.

Now that which is practised corruptly to the detriment and hurt of the Church against the purpose of those very laws which notwithstanding are pretended in defence and justification thereof, we must needs acknowledge no less repugnant to the grounds and principles of common right than the fraudulent proceedings of tyrants to the principles of just sovereignty. Howbeit not so those special privileges which are but instruments wrested and forced to serve malice.

There is in the patriarch of heathen philosophers this precept, "Let no husbandman nor no handicraftsman be a priest<sup>1</sup>." The reason whereupon he groundeth is a maxim in the law of nature, "it importeth greatly the good of all men that God be revered," with whose honour it standeth not that they which are publicly employed in his service should live of base and manuary trades. Now compare herewith the Apostle's words<sup>2</sup>, "Ye know that these hands have ministered to my necessities and to them that are with me." What think we? Did the Apostle any thing opposite herein or repugnant to the rules and maxims of the law of nature? The selfsame reasons that accord his actions with the law of nature shall declare our privileges and his laws no less consonant.

[9.] Thus therefore we see that although they urge very colourably the Apostle's own sentences, requiring that a minister should be able to divide rightly the word of God, that they who are placed in charge should attend unto it themselves

<sup>1</sup> Οὐδε γαστρονόμενος ἢ τεχνίτης ἄριστος. Arist. Polit. lib. vii. c. 3.  
<sup>2</sup> ἵνα κατασκηνώσῃτε ἐν τῷ λαῷ καὶ ἐν ἐμοί. 1 Acts. xx. 34; 1 Cor. iv. 12;  
 καὶ ἵνα ἐπιβλέψῃτε ἐπὶ τῷ θεῷ. 1 Thess. ii. 9; 2 Thess. iii. 8.

which in absence they cannot do, and that they which have divers cures must of necessity be absent from some, whereby the law apostolic seemeth apparently broken, which law requiring attendance cannot otherwise be understood than so as to charge them with perpetual residence; again though in every of these causes they infinitely heap up the sentences of Fathers, the decrees of popes, the ancient edicts of imperial authority, our own national laws and ordinances prohibiting the same and grounding evermore their prohibitions partly on the laws of God and partly on reasons drawn from the light of nature, yet hereby to gather and infer contradiction between those laws which forbid indefinitely and ours which in certain cases have allowed the ordaining of sundry ministers whose sufficiency for learning is but mean, again the licensing of some to be absent from their flocks, and of others to hold more than one only living which hath cure of souls, I say to conclude repugnancy between these especial permissions and the former general prohibitions which set not down their own limits is erroneous, and the manifest cause thereof ignorance in differences of matter which both sorts of law concern.

[10.] If then the considerations be reasonable, just and good, whereupon we ground whatsoever our laws have by special right permitted; if only the effects of abused privileges be repugnant to the maxims of common right, this main foundation of repugnancy being broken whatsoever they have built thereupon falleth necessarily to ground. Whereas therefore upon surmise or vain supposal of opposition between our special and the principles of common right they gather that such as are with us ordained ministers before they can preach be neither lawful, because the laws already mentioned forbid generally to create such, neither are they indeed ministers although we commonly so name them, but whatsoever they execute by virtue of such their pretended vocation is void; that all our grants and tolerations as well of this as the rest are frustrate and of no effect, the persons that enjoy them possess them wrongfully and are deprivable at all hours; finally that other just and sufficient remedy of evils there can be none besides the utter abrogation of these our mitigations and the strict establishment of former ordinances to be absolutely executed whatsoever follow; albeit the answer already made in

BOOK V.  
Ch. lxxxi. 10.



as unprofitable, the rest as unlawful and indeed no ministers BOOK V.  
 if the faculty of sermons want<sup>1</sup>. For why? A minister of Ch. lxxxi. 10.  
 the word should they say be able "rightly to divide the  
 "word"; Which apostolic canon many think they do well  
 observe, when in opening the sentences of holy Scripture  
 they draw all things favourably spoken unto one side; but  
 whatsoever is reprehensive, severe, and sharp, they have others  
 on the contrary part whom that must always concern; by  
 which their over partial and unindifferent proceeding while  
 they thus labour amongst the people to divide the word, they  
 make the word a mean to divide and distract the people.

<sup>2</sup>ὁμορροῖα "to divide aright" doth note in the Apostles'  
 writings soundness of doctrine only; and in meaning stand-  
 eth opposite to <sup>3</sup>εὐνομοῖα "the broaching of new opinions  
 "against that which is received." For questionless the first  
 things delivered to the Church of Christ were pure and sin-  
 cere truth. Which whosoever did afterwards oppugn could not  
 choose but divide the Church into two moieties, in which  
 division such as taught what was first believed held the  
 truer part, the contrary side in that they were teachers of  
 novelty erred.

For prevention of which evil there are in this church many  
 singular and well-devised remedies, as namely the use of  
 subscribing to the articles of religion before admission to de-  
 grees of learning or to any ecclesiastical living, the custom of  
 reading the same articles and of approving them in public  
 assemblies whosoever men have benefices with cure of  
 souls, the order of testifying under their hands allowance of  
 the book of common prayer and the book of ordaining minis-  
 ters, finally the discipline and moderate severity which is  
 used either in otherwise correcting or silencing them that  
 trouble and disturb the Church with doctrines which tend  
 unto innovation, it being better that the Church should want  
 altogether the benefit of such men's labours than endure the  
 mischief of their inconformity to good laws; in which case if  
 any repine at the course and proceedings of justice, they must  
 learn to content themselves with the answer of M. Curius<sup>4</sup>,

<sup>1</sup> [Of unpreaching ministers see  
 Adm. 5; Answ. 83; T. C. i. 10;  
 Def. 251-254; T. C. ii. 363-372.]

<sup>2</sup> [2 Tim. ii. 15.]

<sup>3</sup> Valer. lib. vi. cap. 3. [§ 4.]

BOOK V. which had sometime occasion to cut off one from the body of  
 Ch. lxxxi. 14. the commonwealth, in whose behalf because it might have  
 been pleaded that the party was a man serviceable, he there-  
 fore began his judicial sentence with this preamble, "Non  
 esse opus reip. eo cive qui parere nesciret: The common-  
 wealth needeth men of quality, yet never those men which  
 have not learned how to obey."

[12.] But the ways which the church of England taketh to  
 provide that they who are teachers of others may do it  
 soundly, that the purity and unity as well of ancient discipline  
 as doctrine may be upheld, that avoiding singularities we may  
 all glorify God with one heart and one tongue, they of all  
 men do least approve, that most urge the Apostle's rule and  
 canon. For which cause they allege it not so much to that  
 purpose, as to prove that unpreaching ministers (for so they  
 term them) can have no true nor lawful calling in the  
 Church of God. St. Augustine<sup>1</sup> hath said of the will of man  
 that "simply to will proceedeth from nature, but our well-  
 willing is from grace." We say as much of the minister of  
 God, "publicly to teach and instruct the Church is necessary  
 in every ecclesiastical minister, but ability to teach by ser-  
 mons is a grace which God doth bestow on them whom he  
 maketh sufficient for the commendable discharge of their  
 duty." That therefore wherein a minister differeth from  
 other Christian men is not as some have childishly imagined  
 the "sound preaching of the word of God"<sup>2</sup>, but as they are  
 lawfully and truly governors to whom authority of regiment

<sup>1</sup> [The editor has not been able to find any sentence in St. Augustine having exactly this turn. The following perhaps comes as near the point as any: "Semper est in nobis voluntas libera, sed non semper est bona. Gratia vero Dei semper est bona et per hanc fit ut sit homo bonae voluntatis, qui facti prius voluntati male." De Grat. et lib. Arbitr. c. xv. l. 1. & 44 F.] ("Certum est nos velle, cum volumus; sed ille facit ut velimus bonum, de quo dictum est," etc. De Grat. et Lib. Arbitr. c. xvi. § 32. Cf. c. xi. §§ 15, 17.) E. M.  
<sup>2</sup> Oxf. Man. p. 21. [The pamphlet quoted is, "M. Some laid open in his colours, &c.," done by an Oxford man, to his friend in Cambridge." Of which see some account above, c. xxiii. 10. n. 2. p. 112. "Simple reading, in what account soever it be amongst men, yet is it not as I conceive the thing that doth single out a minister from another Christian. It must be only (as I told you before) "the sound preaching of the word in a lawful function," &c. Bear witness I pray you that I speak here of sound preaching, i. e. of dividing the word aright, which the Apostle calleth *apostrophia*."] ]



is given in the commonwealth according to the order which polity hath set, so canonical ordination in the Church of Christ is that which maketh a lawful minister as touching the validity of any act which appertaineth to that vocation. The cause why St. Paul willed Timothy not to be over hasty in ordaining ministers was (as we very well may conjecture) because imposition of hands doth consecrate and make them ministers whether they have gifts and qualities fit for the laudable discharge of their duties or no. If want of learning and skill to preach did frustrate their vocation, ministers ordained before they be grown unto that maturity should receive new ordination whensoever it chanceth that study and industry doth make them afterwards more able to perform the office, than which what conceit can be more absurd? Was not St. Augustine himself contented to admit an assistant in his own church<sup>1</sup>, a man of small erudition; considering that what he wanted in knowledge was supplied by those virtues which made his life a better orator than more learning could make others whose conversation was less holy? Were the priests sithence Moyses all able and sufficient men learnedly to interpret the law of God? or was it ever imagined that this defect should frustrate what they executed, and deprive them of right unto any thing they claimed by virtue of their priesthood? Surely as in magistrates the want of those gifts which their office needeth is cause of just imputation of blame in them that wittingly choose insufficient and unfit men when they might do otherwise, and yet therefore is not their choice void, nor every action of magistracy frustrate in that respect: so whether it were of necessity or even of very carelessness that men unable to preach should be taken in pastors' rooms, nevertheless it seemeth to be an error in them which think that the lack of any such perfection defeateth utterly their calling.

[13.] To wish that all men were so qualified as their places and dignities require, to hate all sinister and corrupt dealings which heresunto are any let; to covet speedy redress of those things whatsoever whereby the Church sustaineth detriment, these good and virtuous desires cannot offend any but ungodly

<sup>1</sup> [Erasius; see the account of want of erudition is not there mentioned.]  
Aug. Ep. 213. t. ii. 788. But his

BOOK V.  
Ch. lxxxi. 13.

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Ch. lxxxi. 14

minds. Notwithstanding some in the true vehemency, and others under the fair pretence of these desires, have adventured that which is strange, that which is violent and unjust. There are<sup>1</sup>, which in confidence of their general allegations concerning the knowledge, the residence, and the single livings of ministers, presume not only to annihilate the solemn ordinations of such as the Church must of force admit, but also to urge a kind of universal proscription against them, to set down articles, to draw commissions, and almost to name themselves of the *Quorum* for inquiry into men's estates and dealings, whom at their pleasure they would deprive and make obnoxious to what punishment themselves list; and that not for any violation of laws either spiritual or civil, but because men have trusted the laws too far, because they have held and enjoyed the liberty which law granteth, because they had not the wit to conceive as these men do that laws were made to entrap the simple by permitting those things in show and appearance which indeed should never take effect, forasmuch as they were but granted with a secret condition to be put in practice "if they should be profitable and agreeable with the word of God;" which condition failing in all ministers that cannot preach, in all that are absent from their livings, and in all that have divers livings, (for so it must be presumed though never as yet proved,) therefore as men which have broken the law of God and nature they are deprivable at all hours. Is this the justice of that discipline whereunto all Christian churches must stoop and submit themselves? Is this the equity wherewith they labour to reform the world?

[14.] I will no way diminish the force of those arguments whereupon they ground. But if it please them to behold the visage of these collections in another glass, there are civil as well as ecclesiastical insufficiencies, non-residences, and pluralities; yea the reasons which light of nature hath ministered against both are of such affinity that much less they cannot enforce in the one than in the other.

When they that bear great offices be persons of mean worth, the contempt whereinto their authority groweth

<sup>1</sup> The Author of the Abstract. by him at the end of his work, [See the Interrogatories proposed p. 262-266.]

proved by Analogy from the Case of Civil Offices. 539

weakeneth the sinews of the whole state<sup>1</sup>. Notwithstanding where many governors are needful and they not many whom their quality can commend, the penalty of worthier must needs make the meaner sort of men capable<sup>2</sup>.

Cities in the absence of their governors are as ships wanting pilots at sea. But were it therefore justice to punish whom superior authority pleaseth to call from home<sup>3</sup>, or alloweth to be employed elswhere?

In committing many offices to one man<sup>4</sup> there are appa-

<sup>1</sup> *Μεγίστων σίγων ενδουλεύειν δε εὐ-  
χαιεὶν ἄνθρωποις ἀβίαιον.* Arist.  
Polit. ii. cap. 11.  
<sup>2</sup> *Nec ignoro maximos honores  
ad parum dignos penuria meli-  
orum saltem defertur.* Macrobin.  
Paneg. ad Julian. [p. 23]. ed. Plan-  
tin. 1099.  
<sup>3</sup> *Neque enim equum visum  
est absentem reipub. causa inter-  
vens referri dum reipub. operatur.*  
Ulpian. [Digest. lib. xlviii. tit. v.]  
leg. 15. *Si maritus.* ad legem  
Julian. de adulter.  
<sup>4</sup> Arist. Polit. lib. ii. cap. 11.  
See the like preamble framed by the  
Author of the Abstract, where he  
fancieth a bishop deposing one un-  
apt to preach whom himself had  
before ordained. [p. 89, 90. "Sub-  
tence . . . it is not expedient that  
faith be kept in wicked promises,  
I conclude the impossibility or  
iniquity of conditions to be per-  
formed by him that is made a  
minister to make the contract be-  
tween the Bishop and him merely  
void and of none effect in law.  
And that the Bishop, according  
to the true intent and meaning  
of the laws whereof he hath the  
execution, ought to cite and ex-  
ercise to proceed and object against  
him in this sort: 'You, A. B.  
parson of C. about twenty-four  
years past, at what time I had ap-  
pointed a solemn day for making  
of Deacons and Ministers, and  
had called by my mandate men  
meet to serve the Lord in his holy  
services, to teach his people and  
to be examples to his flock, in ho-  
nest life and godly conversation,  
came before me, making a great  
brag, and fair show of zeal and  
conscience, and of your know-  
ledge in the Holy Scriptures, and  
that you would instruct them  
faithfully, and exhort them dili-  
gently in the doctrine of salvation  
by Christ, and in holiness of life;  
that you would exercise his disci-  
pline according to his command-  
ment; and that you would be a  
peace maker; and all these things  
you faithfully promised and took  
upon you to perform, joining  
yourself openly to the Lord's peo-  
ple in prayer, with a solemn vow.  
Now so it is, as I understand by  
your demeanour ever since, that  
in truth you had no other end,  
but to steal a living from the  
Church, though it were with the  
murder of many souls. You dis-  
honoured the Lord, you made an  
open lie in his holy congregation,  
you circumvented me by guile,  
and by craft deluded me: you have  
ever since falsified your word, you  
have not preached one sermon  
these many years; you have not  
instructed one of your parish in  
the doctrine of salvation by Christ  
alone, you have not governed your  
family as became one of your coat,  
you have not exercised the disci-  
pline of Christ against any adul-  
terer, and swearer, any drunkard,  
any breaker of the Lord's Sab-  
baths; you have been and are a  
quarreller among your neigh-  
bours, you cite them to my con-  
sistory for toys and trifles, and  
so abuse my judgment seat; you  
are an example of evil, and not  
of goodness unto your flock: you  
meant no good faith at the first,  
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BOOK V.  
Ch. lxxxi. 14.

BOOK V. re-  
Ch. lxxxi. 74  
rently these inconveniences: the commonwealth doth lose the benefit of serviceable men which might be trained up in those rooms; it is not easy for one man to discharge many men's duties well; in service of warfare and navigation were it not the overthrow of whatsoever is undertaken, if one or two should engross such offices as being now divided into many hands are discharged with admirable both perfection and expedition?

Nevertheless be it far from the mind of any reasonable man to imagine, that in these considerations princes either ought of duty to revoke all such kind of grants though made with very special respect to the extraordinary merit of certain men, or might in honour demand of them the resignation of their offices with speech to this or the like effect: "Forasmuch as you A.B. by the space of many years have done us that faithful service in most important affairs, for which we always judging you worthy of much honour have therefore committed unto you from time to time very great and weighty offices, which offices hitherto you quietly enjoy; we are now given to understand that certain grave and learned men have found in the books of ancient philosophers divers arguments drawn from the common light of nature, and declaring the wonderful discommodities which use to

<p>"you willingly took upon you a charge which in your own conscience you knew was impossible for you to discharge: you profane the Lord's most sacred name, in praying hypocritically before him: you have not since repented you of these iniquities, but have continued obstinate in the same; and therefore inasmuch as you for your part without any good conscience have gotten you a place in the ministry; I for my part moved by a good conscience, and for the same my conscience' sake, have summoned you publicly lawfully and rightly to dispossess you of that place, and depose you from that function, whereof though publicly yet unlawfully and unrightly you are possessed: neither ought you or any other to think me rash light or unconstant</p>	<p>"in so doing. For I tell you plain that herein I will both say and do that thing which the noble and wise emperor sometimes both said and did in a matter of far less weight than this: 'Quod inconsulto fecimus, consulto revocamus.' That which we unadvisedly have done, we advisedly revoke and undo." And, sir, for your part, it is very necessary and expedient for you that we depose you indeed, because 'tanto graviora sunt tua peccata quanto diutius infelicem animam detinent alligatam.' So much more grievous are your sins, by how much longer they have your unhappy soul fettered with their bolts. To do this or the like were in my simple understanding a noble and famous practice of a good and godly Bishop.]"</p>
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*Example from the Roman Policy of Enfranchisement. 531*

"grow by dignities thus heaped together in one: for which  
"cause at this present moved in conscience and tender care  
"for the public good we have summoned you hither, to  
"dispossess you of those places and to depose you from those  
"rooms, whereof indeed by virtue of our own grant, yet  
"against reason, you are possessed. Neither ought you,  
"or any other, to think us rash, light, or unconstant, in so  
"doing. For we tell you plain that herein we will both say  
"and do that thing which the noble and wise emperor some-  
"times both said and did in a matter of far less weight than  
"this, 'Quod inconsulto fecimus consulto revocamus.' That  
"which we unadvisedly have done we advisedly will revoke  
"and undo."

BOOK V.  
Ch. XXXI. 15.

Now for mine own part the greatest harm I would wish them who think that this were consonant with equity and right, is that they might but live where all things are with such kind of justice ordered, till experience have taught them to see their error.

[15] As for the last thing which is incident into the cause whereof we speak, namely what course were the best and safest whereby to remedy such evils as the Church of God may sustain where the present liberty of the law is turned to great abuse, some light we may receive from abroad not unprofitable for direction of God's own sacred house and family. The Romans being a people full of generosity and by nature courteous did no way more show their gentle disposition than by easy condescending to set their bondmen at liberty. Which benefit in the happier and better times of the commonwealth was bestowed for the most part as an ordinary reward of virtue, some few now and then also purchasing freedom with that which their just labours could gain and their honest frugality save. But as the empire daily grew up so the manners and conditions of men decayed, wealth was honoured and virtue not cared for, neither did any thing seem opprobrious out of which there might rise commodity and profit, so that it could be no marvel in a state thus far degenerated, if when the more ingenuous sort were become base, the baser laying aside all shame and face of honesty did some by robberies, burglaries, and prostitutions of their bodies gather wherewith to redeem liberty; others obtain the same at the



and Persons trusted with controul of Privileges. 533

needful, this Church (God be thanked) is not destitute of men BOOK V.  
Ch. xxxv. 34.  
endued with ripe judgment whensoever any such thing shall  
be thought necessary. For which end at this present to  
propose any special inventions of mine own might argue  
in a man of my place and calling more presumption perhaps  
than wit.

[16.] I will therefore leave it entire unto graver considera-  
tion, ending now with request only and most earnest suit:  
first that they which give ordination would as they tender  
the very honour of Jesus Christ, the safety of men and the  
endless good of their own souls, take heed lest unnecessarily  
and through their default the Church be found worse or less  
furnished than it might be:

Secondly that they which by right of patronage have power  
to present unto spiritual livings, and may in that respect  
much damnify the Church of God, would for the ease of  
their own account in the dreadful day somewhat consider  
what it is to betray for gain the souls which Christ hath  
redeemed with blood, what to violate the sacred bond of  
fidelity and solemn promise given at the first to God and his  
Church by them, from whose original interest together with  
the selfsame title of right the same obligation of duty likewise  
is descended:

Thirdly that they unto whom the granting of dispensations  
is committed, or which otherwise have any stroke in the dis-  
position of such preferments as appertain unto learned men,  
would bethink themselves what it is to respect any thing  
either above or besides merit; considering how hardly the  
world taketh it when to men of commendable note and  
quality there is so little respect had, or so great unto them  
whose deserts are very mean, that nothing doth seem more  
strange than the one sort because they are not accounted of,  
and the other because they are; it being every man's hope  
and expectation in the church of God especially that the only  
purchase of greater rewards should be always greater deserts,  
and that nothing should ever be able to plant a thorn where a  
vine ought to grow:

Fourthly that honourable personages, and they who by  
virtue of any principal office in the commonwealth are enabled  
to qualify a certain number and make them capable of favours

534 *Admonition to persons enjoying any Dispensation.*

BOOK V. or faculties above others, suffer not their names to be abused  
Ch. lxxxi. 16 contrary to the true intent and meaning of wholesome laws  
by men in whom there is nothing notable besides covetous-  
ness and ambition :

Fifthly that the graver and wiser sort in both universities, or whosoever they be with whose approbation the marks and recognizances of all learning are bestowed, would think the Apostle's caution against unadvised ordinations not impertinent or unnecessary to be born in mind even when they grant those degrees of schools, which degrees are not *gratis gratis data*, kindnesses bestowed by way of humanity, but they are *gratis gratum facientes*, favours which always imply a testimony given to the Church and commonwealth concerning men's sufficiency for manners and knowledge, a testimony upon the credit whereof sundry statutes of the realm are built, a testimony so far available that nothing is more respected for the warrant of divers men's abilities to serve in the affairs of the realm, a testimony wherein if they violate that religion wherewith it ought to be always given, and do thereby induce into error such as deem it a thing uncivil to call the credit thereof in question, let them look that God shall return back upon their heads and cause them in the state of their own corporations to feel either one way or other the punishment of those harms which the Church through their negligence doth sustain in that behalf :

Finally and to conclude, that they who enjoy the benefit of any special indulgence or favour which the laws permit would as well remember what in duty towards the Church and in conscience towards God they ought to do, as what they may do by using to their own advantage whatsoever they see tolerated ; no man being ignorant that the cause why absence in some cases hath been yielded unto and in equity thought sufferable is the hope of greater fruit through industry elsewhere ; the reason likewise wherefore pluralities are allowed unto men of note, a very sovereign and special care that as fathers in the ancient world did declare the preeminence of priority in birth by doubling the worldly portions of their first-born, so the Church by a course not unlike in assigning men's rewards might testify an estimation had proportionably of their virtues, according to the



Conclusion: Privileges to be reformed not abolished. 535

ancient rule apostolic, "They which excel in labour ought to excel in honour<sup>1</sup>;" and therefore unless they answer faithfully the expectation of the Church herein, unless sincerely they bend their wits day and night both to sow because they reap, and to sow as much more abundantly as they reap more abundantly than other men, whereunto by their very acceptance of such benignities they formally bind themselves, let them be well assured that the honey which they eat with fraud shall turn in the end into true gall, forasmuch as laws are the sacred image of his wisdom who most severely punisheth those colourable and subtle crimes that seldom are taken within the walk of human justice<sup>2</sup>.

[17.] I therefore conclude that the grounds and maxims of common right, whereupon ordinations of ministers unable to preach, tolerations of absence from their cures, and the multiplications of their spiritual livings are disproved, do but indefinitely enforce them unlawful, not unlawful universally and without exception; that the laws which indefinitely are against all these things, and the privileges which make for them in certain cases are not the one repugnant to the other; that the laws of God and nature are violated through the effects of abused privileges; that neither our ordinations of men unable to make sermons nor our dispensations for the rest, can be justly proved frustrate by virtue of any such surmised opposition between the special laws of this Church which have permitted and those general which are alleged to disprove the same; that when privileges by abuse are grown incommodious there must be redress; that for remedy of such evils there is no necessity the Church should abrogate either in whole or in part the specialities before-mentioned; and that the most to be desired were a voluntary reformation thereof on all hands which may give passage unto any abuse<sup>3</sup>.

<sup>1</sup> [1 Tim. v. 17.] these words: "To the Reader, Have patience with me for a small time, and by the helpe of Almighty God I will pay the whole. Faults escaped in the printing of this part, especially these ensuing need amendment." Then follow eight errata.] 187.

BOOK V.  
Ch. lxxxi. 17.



APPENDIX TO BOOK V

No. I.

*Fragments of an Answer to the Letter of certain English Protestants<sup>1</sup>.*

[1.] \* \* \* \* that God is<sup>2</sup>, from whose special grace they proceed. BOOK V.  
Wherefore cursed<sup>3</sup>, I say, be that man which believeth not as the Appendix I.  
Church of England, that without God's preventing and helping 1.]  
grace we are nothing at all able to do the works of piety which are  
acceptable in his sight. But must the will cease to be itself because  
the grace of God helpeth it? That which confoundeth your under-  
standing in this point is lack of diligent and distinct consideration,  
what the will of man naturally hath; what it wanteth through sin;  
and what it receiveth by means of grace. Aptness, freely to take  
or refuse things set before it, is so essential to the will, that being  
deprived of this it looseth the nature, and cannot possibly retain the  
definition, of will: "Voluntas, nisi libera sit, non est voluntas."  
To actuate at any time the possibility of the will in that which is

<sup>1</sup> [For an account of these Frag-  
ments, published for the first time  
in 1846, see the preface to the first  
volume. Archdeacon Cotton, to  
whom the readers of Hooker are  
indebted, not only (in conjunction  
with Dr. Elrington) for the discovery  
and verification of these and other  
fragments, but also for the labour  
of preparing them for the press,  
states that "they are in the hand  
"of an amanuensis, the same who  
"copied the 'Sermon on Fride,'  
"which they immediately follow,  
"the folios being bound up in the  
"volume in the exact order in which  
"they are here given."  
<sup>2</sup> [The passage in the Christian  
Letter, to which Hooker is here  
addressing himself, is p. 11, art. 3.  
"Of freewill. The Church of Eng-  
"land professeth this ground of  
"faith, 'Without the grace of God  
" (which is by Christ) preventing

"us, that we will, and working  
"together while we will, we are  
"nothing at all able to do the works  
"of piety pleasing and acceptable  
"unto God.' You to our under-  
"standing write clean contrary:  
"namely, 'there is in the will of  
"man naturallie that freedom,  
"wherby it is apt to take or refuse  
"anye particular object whatsoever,  
"being presented unto it.'  
<sup>3</sup> [i. e. Anathema. In the same  
sense Jackson, Works, iii. 288. "His  
curse be upon him who will not  
unfeignedly acknowledge the ab-  
solute infiniteness as well of His  
power as of His goodness." vol. xi.  
p. 376. Oxf. edit.]  
<sup>4</sup> [S. Aug. de Lib. Arbitr. iii. 8.  
"Voluntas nostra nec voluntas es-  
"set, nisi esset in nostra potestate.  
"Porro quia est in potestate, libera  
"est nobis." t. i. p. 613 F.]



*Will consistent with Prescience, Predestination, Grace.* 539

then must we grant that Adam himself could not choose but sin; and that Adam sinned not voluntarily, because that which Adam did ill was foreseen. If predestination did impose such necessity, then was there nothing voluntary in Adam's well-doing neither, because what Adam did well was predestinated. Or, if grace did impose such necessity, how was it possible that Adam should have done otherwise than well, being so furnished<sup>1</sup> as he was with grace? Prescience, as hath been already shewed, extendeth unto all things, but causeth nothing. Predestination appointeth nothing but only that which proceedeth from God, as all goodness doth. Predestination to life, although it be infinitely ancients than the actual work of creation, doth notwithstanding presuppose the purpose of creation; because, in the order of our consideration and knowledge, it must first have being that shall have happy being. Whatsoever the purpose of creation therefore doth establish, the same by the purpose of predestination may be perfected, but in no case disannulled and taken away. Seeing then that the natural freedom of man's will was contained in the purpose of creating man, (for this freedom is a part of man's nature;) grace contained under the purpose of predestinating man may *perfect*, and doth, but cannot possibly *destroy* the liberty of man's will. That which hath wounded and overthrown the liberty, wherein man was created, as able to do good as evil, is only our original sin, which God did not predestinate, but he foresaw it, and predestinated grace to serve as a remedy. So that predestination in us also which are now sinful, doth not imply the bestowing of other natures than creation at the first gave, but the bestowing of gifts, to take away those impediments which are grown into nature through sin. Freedom of operation we have by nature, but the ability of virtuous operation by grace; because through sin our nature hath taken that disease and weakness, whereby of itself it inclineth only unto evil. The natural powers and faculties therefore of man's mind are through our native corruption so weakened and of themselves so averse from God, that without the influence of his special grace they bring forth nothing in his sight acceptable, no not the blossoms or least buds *that tend to the fruit of eternal life*. Which powers and faculties notwithstanding retain still their natural manner of operation, although their original perfection be gone, man hath still a reasonable understanding, and a will thereby framable to good things, but is not therunto now able to frame himself. Therefore God hath ordained grace, to countervail this our imbecility, and to serve as his hand,

<sup>1</sup> [See Bishop Bull's English Works, iii. 303-306.]

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Appendix I.  
[A]

BOOK V. that thereby we, which cannot move ourselves, may be drawn, but amiably drawn. If the grace of God did enforce men to goodness, nothing would be more unpleasant unto man than virtue: whereas contrariwise, there is nothing so full of joy and consolation as the conscience of well-doing. It delighteth us, that God hath been so merciful unto us as to draw us unto himself, and ourselves so happy, as not to be obstinately bent to the way of our own destruction. Yet what man should ever approach unto God, if his grace did no otherwise draw our minds than Pelagians and Semi-Pelagians<sup>1</sup> imagined? They knew no grace but external only, which grace inviteth, but draweth not: neither are we by inward grace carried up into heaven, the force of reason and will being cast into a dead sleep. Our experience teacheth us, that we never do any thing well, but with deliberate advice and choice, such as painfully setteth the powers of our minds on work; which thing I note in regard of *Libertines* and *Enthusiasts*, who err as much on the one hand, by making man little more than a block, as *Pelagians* on the other, by making him almost a god<sup>2</sup> in the work of his own salvation.

[3.] In all such sentences as that which St. John's Revelation hath, *I stand at the door and knock*, the *Pelagian's* manner of construction, was, that *to knock* is the free external offer of God's grace; *to open*, is the work of natural will by itself, accepting grace and so procuring or deserving whatsoever followeth. But the *Catholic exposition* of that and all such sentences was, that *to stand and knock* is indeed a work of outward grace, but *to open* cometh not from man's will without the inward illumination of grace; whereupon afterwards ensueth continual augmentation thereof; not because the first concurrence of the will itself with grace, much less without, doth deserve additions after following; but because it is the nature of God's most bountiful disposition to build forward where his foundation is once laid. The only thing that Catholic Fathers did blame, was the error of them who ascribed any laudable motion or virtuous desire tending towards heavenly things to the *naked liberty of man's will*<sup>3</sup>, the *grace of God being severed from it*.

<sup>1</sup> "Quid est attrahere, nisi prædicare, nisi Scripturarum consensuum excitare, increpationibus deterrere, desideranda proponere, intentare metuenda, judicium comminari, premium polliceri?" Faust. de lib. Arbitr. lib. i. c. 17. [in Bibl. Patr. Paris. 1610. t. iv. p. 822.]

<sup>2</sup> [So Lord Bacon; "deaster quidam." *Medit. Sacrae, de Hæres. Works*, s. 329. Lond. 1803.] But see also Davison on *Prophecy*, p. 478. ed. 1824.

<sup>3</sup> "Nude libertati arbitrii remota." "Dei gratia." *Prosp. con. Colla. c. 8.* [ad calc. Cassian. ed. Atrebati]

[4.] In a word therefore, the manner of God's operation through grace is, by making heavenly mysteries plain to the dark understanding of man, and by adding motive efficacy unto that which there presenteth itself as the object of man's will. *Hence, many things which the Scripture hath concerning grace will remain obscure, unless we also consider with what proportion it worketh. That which was spoken to the Apostle St. Paul did not belong unto him only, but to every communicant of grace. "My grace," saith Christ, "is sufficient for thee".* Grace, excluding possibility to sin, was neither given unto angels in their first creation, nor to man before his fall; but reserved for both till God be seen face to face in the state of glory, which state shall make it then impossible for us to sin, who now sin often, notwithstanding grace, because the providence of God bestoweth not in this present life grace so nearly illustrating goodness, that the will should have no power to decline from it. Grace is not therefore here given in that measure which taketh away possibility of sinning, and so effectually moveth the will, as that it cannot.

[5.] "Behold," saith *Moses*, "I have set before you good and evil, life and death." Now when men are deceived and choose evil instead of good, where shall we say the defect resteth? May we plead in our own defence, that God hath not laid the way of life plain enough to be found, or that good things are so lapped up within clouds, that we have no possible means whereby to discern their goodness? Who seeth not how vain, and unto God himself how injurious, it were, thus to shift off from ourselves the blame of sin<sup>a</sup>, and to cast it where it hath no place? We cannot therefore

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(Arras) 1651, p. 88p. The passage objected to in Casian is, "In his omnibus et gratia Dei et libertas nostri declaratur arbitri; et quia etiam suis interdum motibus homo ad virtutum appetitus possit extendi, semper vero a Domino indiget adjuvari." Prosper answers, "Et ubi est, quod regulari definitione premissum est, Non solum actuum, verum etiam cogitationum bonarum a Deo esse principium, qui et incipit quae bona sunt et exsequitur et consummat in nobis? Ecce hic etiam bonus cogitatio cessarium Dei lateris auxilium, ipsos tamen laudabiles motus appetitusque virtutum, remota gratia Dei, nudae libertati adscribitur ar-

bitri: ut boni salubresque conatus nequam quidem proferre nisi Deus adjuvet: possint tamen, etiam non a Deo inspirante, incipere." [2 Cor. xii. 9.] [Deut. xxx. 15.] \* Vide rationes quibus peccatores seducti delinquant." Philo [Jud. p. 109. [ἐδρα γὰρ, ἐν τοῦ λόγου ἐν τῷ, κενὸν λῆθι, φέρονται, οὐκ οὐκ φραγὲς ἐν στήθεϊ. Ἰδὲ ἐν αἰετῶν, ἀπὸ τοῦ γίνεσθαι ἰσχυροῦ, οὐκ ἀνεκροῦσθαι; οὐκ ἀφελῆσαι καὶ θεοῦ καὶ ἐν τῷ ἔλασε γὰρ αἰσθητικῶν ἀνεκρὸς φραγὲς ἀναρῶνται καὶ φέρονται; ἀναρῶνται οὐκ οὐκ ἀφελῆσαι καὶ θεοῦ καὶ ἐν τῷ ἀναρῶνται; ἰσχυροῦ δὲ καὶ ἀνεκρῶν οὐκ οὐκ ἀφελῆσαι]





as all men do, which have in them his dexterity of judgment, between natural and *supernatural truth and laws*<sup>1</sup>, I know that against him you will never thereupon infer, that he holdeth not the grace of God necessary unto the search of both, so far forth as they serve to our soul's everlasting good.

[7.] To find out *supernatural laws*, there is no natural way, because they have not their foundation or ground in the course of nature. Such was that law before Adam's fall, which required abstinence from the tree of knowledge touching good and evil. For by his reason he could not have found out this law, inasmuch as the only commandment of God did make it necessary, and not the necessity thereof procure it to be commanded, as in natural laws it doth. Of like nature are the mysteries of our redemption through the blood of Jesus Christ, which presupposeth the fall of Adam, and was in that respect instituted, nor would ever have been imagined by any wit of man or angel<sup>2</sup>, had not God himself revealed the same to both. But concerning such laws and truths as have their ground in the course of nature, and are therefore termed by all men laws of nature, [they?] were necessary for Adam although he had kept, and are for us which have lost, the state of that first perfection, necessary also even in themselves. These truths and laws our first parents were created able perfectly both to have known and kept; which we can now neither fully attain without the grace of God assisting us in the search, nor at all observe availably to our salvation, except in the exercise thereof, both grace do aid, and mercy pardon our manifold imperfections. I cannot help it, good sir, if you in your angry mood will spurn at all these things, and reject them either as subtle, or as frivolous and idle matter. My meaning in them is sincere, and I thought them pertinent: to you it appeareth they seem otherwise; yet, till you be able to prove them erroneous, other defects may be forgiven if it please you: for you must think that yourself in all things cannot write to every man's consentment, though you write well.

[8.] But in the closing up of all, if it is your pleasure that I should declare, how this discourse may stand with St. Paul's meaning, where he saith that the *wisdom of the flesh is eximiy against God, because it is not subject to the law of God, neither indeed can be*<sup>3</sup>; That which here you call a discourse<sup>4</sup>, is but two poor sentences<sup>5</sup>;

<sup>1</sup> [See his Institutions, l. 3.] And p. 12. "Shew us the true meaning of St. Paul, and how he fineth  
<sup>2</sup> [See Ephes. iii. 10; 1 Pet. i. 12.] "your discourse in this place, namely  
<sup>3</sup> Rom. viii. 7. "when he saith, Rom. viii. 7, &c."  
<sup>4</sup> [Ch. Letter, p. 11. "May we not suspect that your whole discourse is subtle and cunning?" "in the will of man naturally that

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 [p. 8.]

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 Appendix I. had either of sin, or of God's grace; the other, the evidence of  
 163 goodness in itself, and the sluggishness of man's reason to search  
 it out. We have therefore a will, the nature whereof is apt and  
 capable as well to receive the good as the evil; but sin is fraudulent,  
 and beguileth us with evil under the shew of good: sloth breeding  
 carelessness, and our original corruption sloth in the power of  
 reason, which should discern between the one and the other. On  
 the contrary side let precedent grace be a spur to quicken reason,  
 and grace subsequent, the hand to give it; then shall good things  
 appear as they are, and the will, as it ought, incline towards them.  
 The first grace shall put in us good desires, and the second shall  
 bring them to good effect<sup>1</sup>. Out of which principles, if I declare  
 the reason of that which the Apostle saith, and shall deduct from  
 thence his words by way of conclusion, your barely objected and no  
 way manifested surmises of contradiction, thereunto will, I hope,  
 give place.

[5.] That which moveth man's will, is the *object* or thing desired.  
 That which causeth it to be desired, is either true or apparent good-  
 ness: the goodness of things desired is either manifest by sense,  
 gathered by reason, or known by faith. Many things good to the  
 judgment of sense, are in the eye of right reason abhorred as evil, in  
 which case the voice of reason is the voice of God. So that they,  
 who, being destitute of that spirit which should certify and give  
 reason, follow the conduct of sensual direction, termed the *wisdom*  
 of the flesh, must needs thereby fall into actions of plain hostility  
 against God. Such wisdom neither is, nor can be, subject to his  
 law, because perpetually the one condemneth what the other doth  
 allow, according to that in the Book of Wisdom<sup>2</sup>, *He feels thought*  
*the life of the just madness*. Again, as the wisdom of the flesh,  
 man's corrupt understanding and will not enlightened nor reformed  
 by God's spirit, is opposite and cannot submit itself unto his law,  
 but followeth the judgment of sensuality, contrary to that which  
 reason might learn by the light of the natural law of God: so in  
 matters above the reach of reason, and beyond the compass of  
 nature, where only faith is to judge by God's revealed law what is  
 right or good, the wisdom of the flesh, severed and divided from

<sup>1</sup> freedom, whereby it is apt to take  
 or refuse any particular object  
 "whatever being presented unto  
 it." And vii. 7. "There is not that  
 good which concerneth us, but it  
 hath evidence enough for itself, if  
 reason were diligent to search it  
 out."  
<sup>2</sup> [See Collect for Easter Day.]  
<sup>3</sup> [V. 4.]

that spirit which converteth man's heart to the liking of God's truth, must needs be here as formal adversaries to him, and as far from subjection to his law as before. Yet in these cases not only the carnal and more brutish sort of men, but the wittiest, the greatest in account for secular and worldly wisdom, *Scribes, Philosophers, profound disputers*, are the chiefest in opposition against God: such in the primitive Church were *Julian, Lucian, Porphyry, Symmachus*, and other of the like note, by whom both the natural law of God was disobeyed, and the mysteries of supernatural truth derided.

I conclude therefore, the natural aptness of man's will to take or refuse things presented before it, and the evidence which good things have for themselves, if reason were diligent to search it out, may be soundly and safely taught without contradiction to any syllable in that confession of the Church, or in those sentences of holy Scripture by you alleged, concerning the actual disability of reason and will, through sin, whereas God's especial grace faileth.

[10.] And lest ignorance what I mean by the name of grace should put into your head some new suspicion, know that I do understand grace so as all the ancient Fathers did in their writings against *Pelagius*. For whereas the grace of Almighty God's signifieth either

<sup>1</sup> [See especially among his Epistles, lib. 2. 14. the memorial addressed to Theodosius and Valentinian for the restoration of the altar of Victory. It may be read in St. Ambrose's works, t. ii. 828. ed. Beseé, and St. Ambrose's answer, p. 831.]

<sup>2</sup> Vide Thomam, 1. 2. qu. 109, art. 2. "De Gratia. Deus respectu boni actus elicendi a libero arbitrio potest infundere triplex auxilium. 1. Auxilium universale sicut causa prima influit in secundam, qui influxus modificatur in secunda causa secundum maiorem causam secundam. Alter enim recipitur in causa naturali, alter in causa libera. In causa naturali sic influit, quod cooperatur ei determinate ad unum; causam m. libere cooperatur ad opposita secundum quod ea sese determinat; quare hoc auxilium est necessarium in omni actu liberi arbitrii tam bono quam malo. 2. Auxilium speciale influit ad ac-

"cessarium tempore corrupte naturam, propter declinationem causam in viribus anime, ex culpa originali, non autem erat necessarium in natura integra, propter tranquillitatem que erat in viribus anime, ex iustitia originali, unde tempore illo sufficiebat universale auxilium ad eliciendos bonos actus moraliter: Potentia motiva actus in sano et infirmo. 3. Auxilium speciale supernaturale necessarium est ad eliciendum meritum et condignum felicitate, vel potius si fuisse loqui volumus, ad actum Deo acceptabilem et gratiosum inter quos principalis actus est credere, Ede autem non per se tanquam qualitas, sed ratione objecti Christi s. et ipsa redditur acceptabilis, et reddit alios actus omnes. Solum enim Christus meruit felicitatem quam non in ipso obtinemus ex gratuito favore Dei, non propter operum dignitatem. Remunerantur quidem opera, sed gratuite non propter ipsorum dignitatem. Cum

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[11.]

his undeserved love and favour; or his offered means of outward instruction and doctrine; or thirdly, that grace which worketh inwardly in men's hearts; the scholars of Pelagius denying original sin did likewise teach at the first, that in all men there is by nature ability to work out their own salvation. And although their profession soon after was, that without the grace of God, men can neither begin, proceed, nor continue in any good thing available unto eternal life, yet it was perceived that by grace they only meant those external incitements unto faith and godliness, which the Law, the Prophets, the Ministers, the works of God do offer; that is to say the second grace, whereby being provoked and stirred up, it is, as they supposed, in our own power to assent to seek after God, and to labour for that, which then in regard of such our willingness, God willingly doth bestow, so that partly holpen by his grace, but principally through the very defect ["desert" or "effect"?] of our own travail we obtain life.

[11.] Touching natural sufficiency without grace, Pelagius generally was withstood, and the necessity of that third kind of grace which moved the heart inwardly, they all maintained against Pelagius. Only in this, there were a number of the French especially, who went not so far, as to think with St. Augustine that God would bestow his grace upon any, which did not first procure and obtain it by labour proceeding from that natural ability which yet remaineth in all men. Hilary therefore, informing St. Augustine what the French churches thought thereof, declareth<sup>h</sup> their steadfast belief

<p>"sicut enim in nobis duo principia "agendi, Dei gratia et natura nos- "tra, sagient actus nostri etiam op- "tini utrumque precipiam." [This note contains the substance, but not the words, of the place in Aquinas.]</p> <p><sup>1</sup> "Ex voluntate perversa facta "est libido, et dum servitur libi- "dini facta est concupiscentia, et dum "concupiscentini non resistitur facta "est necessitas." August. Confess. [tit. 5.] "Quomodo habitus boni "et mali necessitant voluntatem."</p> <p><sup>2</sup> [Inter Ep. Aug. 1. ii. p. 825.] "Consentimus unum hominem in "Adam periisse, nec inde quiesquam "posse proprio arbitrio liberari. "Sed id conveniens assensum veri- "tati, vel congruum predicationsi, "ut cum prostrata et nunquam suis "virtutibus resurrecturus annuncietur "obtemperare salutis occasio; eo me-</p>	<p>"rito quo voluerint et crediderint "a suo morbo se posse sanari, et "ipsius fidei augmentum et totius "sanitatis sue consequatur effec- "tum. . . . . Quod enim dicitur, "Credite et salvati eris: unum ho- "rum exigi assensum, aliud offerri; "ut propter id quod exigitur, si "reddendum fuerit, id quod offeratur "deinceps tribuatur. . . . Quod autem "dicit sanctitas tua, neminem per- "severare, nisi perseverandi virtute "percepta; hactenus accipiant, ut "quibus datur, inertes sicut, praece- "denti tantum proprio arbitrio tri- "buatur: quod ad hoc tantum li- "berum auserunt, ut velit vel solit "admittere medicinam. Ceterum "et ipsi abominari se et damnare "testantur, si quis quodquam curam "in aliquo remanente, quo ad sani- "tatem progredi possit existimet."]</p>
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to have been, that in Adam all men were utterly lost, and that to deliver them which never could have risen by their own power the way of obtaining life is offered: that they which desire health, and believe that they may be cured, do thereby obtain augmentation of faith, and the whole effect of safety. For in that it is said, "believe and live," the one of these is required at our hands, and the other so offered, that in lieu of our willingness, if we perform what God requireth, that which He offereth is afterwards bestowed. That freedom of will we have so far only, as thereby to be able without grace to accept the medicine which God doth offer. But, saith he, we verily abhor and condemn them which think that in any man there is remaining any spark of ability to proceed but the least step further than this, to the recovery of health.

[12.] Now although they did well maintain that we cannot finish our salvation without the assistance of inward grace; yet because they held that of ourselves by assenting to grace externally first offered, we may begin and thereby obtain the grace which perfecteth out raw and insufficient beginnings, the French were herein as Demipelagians by St. Augustine, Prosper, Fulgentius, and sundry others gainsayed, at length also condemned by the African Council<sup>1</sup>, as the Council of Milevis<sup>2</sup> had before determined against that first opinion of Pelagius which the French themselves did condemn. So that the whole question of grace being grown amongst the ancient unto this issue, whether man may without God seek God, and without grace either desire or accept grace first offered, the conclusion of the catholic part was *No*, and therefore in all their writings the point still urged is grace, both working inwardly, and preventing the very first desires, or motions of man to goodness. Which unless we every where diligently mark, there is no man but may be abused by the words whereby Pelagians and Demipelagians seem to magnify the grace of God, the one meaning only external grace, the other internal, but only to perfect that which our own good desires without grace have begun. The diviner sort of the heathens themselves saw, that their own more eminent perfections in knowledge, wisdom, valour, and other the like qualities, for which sundry of them were

<sup>1</sup> [Namely, the second council of Orange, held A. D. 529, at which Caesarius of Arles presided; the occasion of it being the work of Faustus Regensis, quoted above, p. 540. See Concil. iv. 1666.]

<sup>2</sup> [The second council of Milevis in Numidia, at which St. Augustin

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had in singular admiration, did grow from more than the ordinary influence which that supreme cause instilleth into things beneath. No marvel then in the school of Christ to hear from the mouth of a principal instructor, "not I, but the grace of God which is with me." Now amongst the heathens, which had no books whereby to know God besides the volumes of heaven and earth, that small *visus odor* which (as Prosper noteth<sup>1</sup>) breathed upon them to the end they might live, became notwithstanding the *odor* of death: so that even by those visible testimonies, it might be plainly perceived, *how the letter killeth where the Spirit quickeneth not.*

But of heathens what should we speak, sith the first grace saveth not the Church itself by virtue of the second without the third. Saving grace is the gift of the Holy Ghost, which lighteneth inwardly the minds, and inflameth inwardly the hearts of men, working in them that knowledge, approbation, and love of things divine, the fruit whereof is eternal life. In grace there is nothing of so great difficulty as to define after what manner and measure it worketh.

Fifth Article.

[13.] Thus of the three kinds of grace; the grace whereby God doth incline towards man, the grace of outward instruction, and the grace of inward sanctification, which two work man's inclination towards God, as the first is the well-spring of all good, and the second the instrument thereof to our good, so that which giveth effect to both in us, who have no cause at all to think ourselves worthy of either, is the gracious and blessed gift of his Holy Spirit. This is that baptism with heavenly fire, which both illuminateth and enflameth. This worketh in man that knowledge of God, and that love unto things divine, whereupon our eternal felicity ensueth. This is the grace which God<sup>2</sup> hath given to restrain insatiable desires, to beat

<sup>1</sup> [De Voc. Genit. li. 4. in Bibl. Patr. Colon. t. v. part. 3. p. 175.  
"mare et terra, omniaque que in eis sunt, consensu speciei sue ordinacionis concentu protestantur gloriam Dei, et predicacione perpetua maiestatem sui loquebantur auctoris; et tamen maximus numerus hominum, qui (al. quos) vias voluntatis sue ambulare permittitur, non intellexit, nec secutus hanc legem est, et odor vitæ, qui spirabat ad vitam, factus est ei odor mortis ad mortem; ut etiam in illis visibilibus testimonis discretetur, quod *visus* occideret, spiritus autem vivificaret. Quod ergo in Israel per constitutionem legis et prophetica eloquia gerebatur, hoc in universis nationibus totius creature testimonis et bonitatis Dei miracula semper egerunt."  
<sup>2</sup> [This is apparently a reference to the Christian Letter, p. 11.]  
<sup>3</sup> Tertull. [Novatian] de Trinitate, [c. 29. "Hic est qui inexplentibus cupiditates coercet, immoderatas libidines frangit, illicitos ardores extinguit, flagrantis impetus vincit, ebrietates rejicit, avaritias repellit, luxuriosas comessiones fugit; caritatis necit, affectiones

down those lusts, which can in no sort moderate themselves, to quench lawless fervours, to vanquish headstrong and unruly appetites, to cut off excess, to withstand avarice, to avoid riot, to join love, to strengthen the bonds of mutual affection, to banish sects, to make manifest the rule of truth, to silence heretics, to disgorge miscreants, and inviolably to observe the *Gospel of Jesus Christ*. "This grace" (saith Hilary)<sup>1</sup> "remaineth with us till the world's end, it is the stay of our expectation, the things that are done by the gifts thereof are a pledge of our hope to come. This grace therefore we must desire, procure, and for ever entertain, with belief and observation of God's laws." For let the Spirit be never so prompt, if labour and exercise slacken, we fail. The fruits of the Spirit do not follow men, as the shadow doth the body, of their own accord. If the grace of sanctification did so work, what should the grace of exhortation need? It were even as superfluous and vain to stir men up unto good, as to request them when they walk abroad not to lose their shadows. Grace is not given us to abandon labour, but labour required lest our sluggishness should make the grace of God unprofitable. Shall we betake ourselves to our ease, and in that sort refer salvation to God's grace, as if we had nothing to do with it, because without it we can do nothing? *Platinius* urged labour for the attainment of eternal life without necessity of God's grace: if we teach grace without necessity of man's labour, we use one error as a nail to drive out another. David, to shew that grace is needful, maketh his prayer unto God, saying, "Set thou, O Lord, a watch before the door of my lips:" and to teach how needful our travail is to that end, he elsewhere useth exhortation, "Refrain thou thy tongue from evil, and thy lips that they speak no guile." Solomon respecting the use of our labour giveth counsel, "Keep thy heart with all the custody and care that may be." The Apostle, having an eye unto necessity of grace, prayeth, "The Lord keep your hearts and understandings in Christ Jesus."

Αὐτὸν οὐκ ἐστὶν ἐπινοῶν τὴν πολλὴν οὐκ ἀποδείξασθαι λόγον, εἰ ἤρθετο φέρει τῆς ἀρετῆς καὶ δόξης ἡμῶν ἐκείνῃ τῇ ἀρετῇ ὅπου, τὸ γὰρ φέρειται φέρει οὐκ

<sup>1</sup> "constringit, sectas repellit, regum  
"iam veritatis expedit, haereticos  
"revincit, improbos foras expulsi,  
"evangelia custodit." ad calc. Tert.  
p. 742. ed. Pamel.]      "Hic ergo Spiritus Sanctus expe-  
"rendus est, promerendus est, et  
"deinceps preceptorum fide atque  
"observatione retinendus."  
<sup>2</sup> Ps. cxli.      <sup>3</sup> Ps. xxviii. 13.  
<sup>4</sup> Prov. iv.      <sup>5</sup> Philipp. iv.

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BOOK V. *Ἐπεὶ ἡμεῖς ἔθετο, ἵνα ἡμεῖς τῆς ἁγίας φιλίας συμμετοχῆς τὸν αἰσθητικὸν καὶ ἀσθενῆσαν ἡμεῖς, καὶ τὸν Θεοῦ καὶ τὸν καθ' ἑαυτοῦ αἰσθητικὸν Θεοῦ καὶ ἁγίου, καθ' ἑαυτοῦ τῆς ἡμετέρας φιλίας ἐπιπέταται τὸν εἶδος καὶ μακαριότητος ἡμεῖς ἀδελφότητος ἀδελφότητος ἁγίου ἡμετέρας ἀγαθότητος.* Dionys. pag. 338. De Div. Nomin. c. iv. § 33. [Paris. 1562.]

In sum, the grace of God hath abundantly sufficient for all. We are by it that we are, and at the length by it we shall be that we would. What we have, and what we shall have, is the fruit of his goodness, and not a thing which we can claim by right or title of our own worth. All that we can do to him cometh far behind the sum of that we owe; all we have from him is mere bounty. And seeing all that we of ourselves can do, is not only nothing, but naught; let him alone have the glory, by whose only grace, we have our whole ability and power of well-doing.

*Natura et Numerus Sacramentorum.*

[14.] A Sacrament is generally in true religion every admirable thing which divine authority hath taught God's Church, either to believe or observe, as comprehending somewhat not otherwise understood than by faith: only<sup>1</sup> in a word Sacraments are God's secrets, discovered to none but his own people. The name being used for the most part with the<sup>2</sup> ancient thus at large, doth notwithstanding

<sup>1</sup> [The sense seems to shew that the Dublin MS. has here a wrong stop; and that it should stand "by faith only: in a word"]  
<sup>2</sup> Tertull. lib. v. contra Marc. [c. i. "Hec figuratum sacramenta." He is speaking of certain historical allegories which he finds in the Old Testament:] and, c. iv. he says of the history of Hagar, "allegoria habere sacramentum." August. cont. advers. Legit. et Proph. lib. i. [c. 24. (speaking of S. John vi. 54, 56.) "verbis sacramenta congrua pascens animam credentem."] et de Gen. ad lit. lib. viii. cap. 4. et 5. ["Erat in lignis ceteris alimentum, in illo autem sacramentum." Po. "nunc autem per figuram, i. e. per corporalem creaturam tanquam sacramenta quodam significari sapientiam in paradiso corporali, ille credendum non existimas, qui vel tam multa in scripturis rerum spiritualium corporalia sacramenta non videt, vel hominem primum cum ejusmodi aliquo sacramento vivere non debuisse contendit, &c.]  
 Contra Faust. lib. xix. c. 14. ["Atque isti, qui sacramenta illis inveniunt, velut vestimenta promissionum revelationem fidei."] De peccat. merit. et remis. lib. ii. c. 26. ["Non unius modi est sanctificatio: nam et catechumenum secundum quendam modum suum per signum Christi et orationem manus impositionis potest sanctificari; et quod accipiunt, quamvis non ad corpus Christi, sanctum est tamen, et sanctius quam ceteris quibus altantur, quoniam sacramentum est."] De Symb. ad Catech. lib. iv. c. i. ["Omnia sacramenta que acta sunt et aguntur in vobis per ministerium servorum Dei, exorcismis, orationibus, canticis spiritalibus, insufflationibus, ceteris, inclinatione cervicium, humilitate pedum, &c.]



with some restraint of signification oftentimes in their writings likewise note those visible signs only which in the exercise of religion God requireth every man to receive, as tokens of that saving grace which himself thereby bestoweth. It is therefore required to the nature of a *sacrament* in this sense, First, that it be a perpetual duty in religion; and of a *Christian Sacrament*, that it be proper to Christian Religion: Secondly, that Christ be author thereof: Thirdly, that all men be bound to receive it: Fourthly, that it have a promise from God for the effect of some saving grace to be thereby wrought in the person of the receiver: Fifthly, that there be in it a visible sign, both betokening the grace wrought, and the death of our Saviour Christ, to us the fountain of all grace: Lastly, that all these things concerning it be apparent in holy Scripture, because they are supernatural truths which cannot otherwise be demonstrated.

[15.] True definitions are gathered by that which men consider in things particular; a man defined by that which is seen to be in all men, together with that which only men, and no other have in them. Wherefore because in *Baptism* and in the *Eucharist* only, as much as hath been before declared is most manifest, what should forbid us to make the name of a *Sacrament*, as St. Augustine<sup>1</sup> doth, by way of special excellency proper and peculiar to these two, when<sup>2</sup> the Fathers note the paucity of *Christians* in comparison of *Jewish Sacraments*, when they teach that our *Sacraments* have flowed out of the side of Christ, from whence only water and blood issued, which are resembled and represented, the one in *Baptism*, the other in the *Supper* of our Lord, it should seem by this they confined their opinion touching the number of holy sacraments, with stricter limits sometime than the Church of Rome liketh. Which therefore hath broken

<sup>1</sup> August. de Doctr. Christ. lib. iii. c. 9. ["Posteaquam resurrectione Domini nostri manifestissimum indicium nostre libertatis illuxit, nec eorum quidem signorum, que jam intelligimus, operatione gravi onerati sumus; sed quaedam pauca pro multis, eadem que factu facilissima, et intellectu augustissima, et observatione castissima ipse Dominus et apostolica tradidit disciplina; sicut est Baptismi sacramentum, et celebratio corporis et sanguinis Domini."] <sup>2</sup> [two? When] <sup>3</sup> August. Epist. 118. [al. 54. t. ii. 124. "Tenere te volo, quod est hujus

"disputationis caput, Dominum nostrum Jesum Christum, sicut ipse in Evangelio loquitur, semper suo subsidisse et sarcinam levi; unde sacramenta numero paucissimis, observatione facilissima, significatione prestantissimis, societatem novi populi colligavit, sicut est Baptismus Trinitatis nomine consecratus, communicatio corporis et sanguinis ipsius, et si quid aliud in Scripturis canonicis commemoratur."] <sup>4</sup> August. in Evangel. Johan. Tract. 15. [c. 8. "De latere in cruce pendente lancea percussio sacramenta Ecclesie profuerunt."]

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down those narrow pales, and made the *territory of Sacraments* more ample by extending the same to divers exercises more, wherein it is not possible to prove, either that force or that necessity which in the other two is evident of itself. Yet would we not stand with them about the use of words howsoever, were it not, that by labouring to bring all unto one measure, they attribute to divers rites and ceremonies surely more than the truth can bear, by means whereof there are brought into Christian faith many intricate strifes and questions wherewith the better days of the Church were never troubled. For having made so many *sacraments*, it is strange to see how extremely they toil, and what pains they take, to frame every supposed *Sacrament* unto the general rules, which they give concerning all: wherein their dexterity and edge of wit is many times exceeding fine, but in this argument still accompanied with this error, that they speak without book, they tie not their understanding to that which they evidently learn from God, but what he delivereth in terms, framable unto different expositions, they so construe as themselves list, they wrest antiquity to the bolstering of their own construction and sentence, what things their wit can imagine possible, and draw out any thing wherewith to colour them, the same they still maintain as true: they urge them as doctrines of Christian belief; if any of their own vary from them, they [have?] plaisters in a readiness to salve the matter; but for us to make question or doubt thereof, is always held a damnable *Aerery*. Such is their partial affection, even in matters of faith, where nothing but the fear of God and conscience ought to sway.

[16.] Touching *Sacraments*, whether many or few in number, their doctrine is, that *ours both signify and cause grace*: but what grace, and in what manner? By grace we always understand, as the word of God teacheth, first, his favour and undeserved mercy towards us: secondly, the bestowing of his Holy Spirit which inwardly worketh: thirdly, the effects of that Spirit whatsoever, but especially saving virtues, such as are *faith, charity, and hope*; lastly, the free and full remission of all our sins. This is the grace which *Sacraments* yield, and whereby we are all justified. To be justified, is to be made righteous. Because therefore, righteousness doth imply first remission of sins; and secondly a sanctified life, the name is sometime applied severally to the former, sometimes jointly it comprehendeth both. The general cause which hath procured our remission of sins is the blood of *Christ*, therefore in his blood we are justified, that is to say cleared and acquitted from all sin. The condition required in us for our personal qualification hereunto is faith. Sin, both *original*

Virtus  
Sacramentum  
et Dei  
Gratia.

*Justification by Faith agrees with Sacramental Grace.* 553

and *actual*, committed before belief in the promise of salvation through *Jesus Christ*, is through the mere mercy of God taken away from them which believe, justified they are, and that not in reward of their good, but through the pardon of their evil works. For albeit they have disobeyed God, yet our Saviour's death and obedience performed in their behalf doth redound to them, by believing it they make the benefit thereof to become their own. So that this only thing is imputed unto them for righteousness, because to remission of sins there is nothing else required. *Remission of sins* is grace, because it is God's own free gift; faith, which qualifyeth our minds to receive it is also grace, because it is an effect of his gracious Spirit in us; we are therefore justified by faith without works, by grace without merit. Neither is it, as Bellarmine<sup>1</sup> imagineth, a thing impossible, that we should attribute any justifying grace to *Sacraments*, except we first renounce the doctrine of *justification* by faith only. To the imputation of Christ's death for remission of sins, we teach faith alone necessary; wherein it is not our meaning, to separate thereby faith from any other quality or duty, which God requireth to be matched therewith, but from faith to seclude in justification the fellowship of worth through precedent works as the Apostle *St. Paul* doth.

For in *Children* God exacteth but baptism unto remission of sin: in converts from infidelity, both faith and penitency before baptism: and for remission of sins actual after baptism, penitency in all men as well as faith. Nor doth any faith justify, but that wherewith there is joined both hope and love. Yet justified we are by faith alone, because there is neither *fre* nor *Gentile*, neither *martyr* nor *saint*, no man whose works in whole or in part clear can make him righteous in God's sight. Now between the grace of this first justification, and the glory of the world to come, wherof we are not capable, unless the rest of our lives be qualified with the righteousness of a second justification consisting in good works, therefore as *St. Paul* doth dispute for faith without works to the first, so *St. James* to the second justification is urgent for works with faith. To be justified so far as remission of sins, it sufficeth if we believe what another hath wrought for us: but whosoever will see God face to face, let him shew his faith by his works, demonstrate his first justification by a second as *Abraham* did: for in this verse *Abraham was justified* (that is to say, his life was sanctified) by works.

[17.] The Schoolmen which follow *Thomas*, do not only comprise in the name of justifying grace, the favour of God, his Spirit and [an?]

<sup>1</sup> [De Justificatione, lib. i. 16.]

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effect of that favour, and saving virtues the effects of his Spirit, but over and besides these three a fourth kind of formal habit or inherent quality which maketh the person of man acceptable, perfecteth the substance of his mind, and causeth the virtuous actions thereof to be meritorious. This grace they will have to be the principal effects of *Sacraments*, a grace which neither Christ nor any Apostle of Christ did ever mention. The Fathers have it not in their writings, although they often speak of *Sacraments* and of the grace we receive by them. Yea they which have found it out are as doubtful as any other what name and nature they should give unto it: besides inasmuch as whatsoever doth belong to our spiritual perfection on earth, the same is complete in that grace which was first mentioned; their new *scholastic* invention must needs be vain and unnecessary. Let it therefore suffice us to receive *Sacraments* as sure pledges of God's favour, signs infallible, that the hand of his saving mercy doth thereby reach forth itself towards us, sending the influence of his Spirit into men's hearts, which maketh them like to a rich soil, fertile with all kind of heavenly virtues, purgeth, justifieth, restoreth the very dead unto life, yea raiseth even from the bottomless pit to place in thrones of everlasting joy.

[18.] They pretend that to *Sacraments* we ascribe no efficacy, but make them bare signs of instruction or admonition; which is utterly false. For *Sacraments* with us are signs effectual: they are the instruments of God, whereby to bestow grace; howbeit grace not proceeding from the visible sign, but from his invisible power. "God by "*Sacraments* giveth grace:" (saith Bernard<sup>1</sup>;) "even as honors and "dignities are given, an Abbot made by receiving a staff, a Doctor "by a book, a Bishop by a ring;" because he that giveth these pre-eminences declareth by such signs his meaning, nor doth the receiver take the same, but with effect; for which cause he is said to have the one by the other: albeit that which is bestowed proceed wholly from the will of the giver, and not from the efficacy of the sign.

They, to derive grace in *Sacraments* from the very sign itself as a true coefficient with God, are so wrapped about with clouds and mists of darkness, that neither other men's wits can follow, nor theirs lead to any manifest and plain issue. It was offensive to the elder School-

<sup>1</sup> [In Cena Domini Serm. ii. c. i. 187. Paris 1586. "Sicut in exterioribus diversa sunt signa, &c. . ."]  
"has per baculum, episcopus per baculum et anulum simul; sicut inquam in hujusmodi rebus est, sic et divisiones gratiarum diversis sunt traditæ sacramentis."  
"varie sunt investiture secundum ea de quibus investitur: v. g. investitur canonicus per librum, ab-

men<sup>1</sup> that the Master of Sentences defined <sup>2</sup> Sacraments of the new law, to be signs which cause grace. Thomas, in defence of the Master, declared after what sort they are causes of grace, namely by producing a preparative quality in the soul, but what quality he could not tell, only his opinion was, that something doth ensue from God himself, creating the same. Which sentence of Thomas very few have allowed, but they are neither few, nor meanly accounted of, that have oppugned him in that point. Wherefore even they which at this present pretend his name, are yet of another mind than he was concerning Sacraments: inasmuch as they hold the very elements and words for causes which immediately produce grace by being moved with the hand of God till an effect infinite degrees above them in excellency proceed from them. The motion of God is, as they themselves expound it, an application of the sign together with the charge and commandment given it, to convey an intimation of his will to the soul, which presently thereupon conceiveth and bringeth forth grace, through that obedience which all creatures yield to God's word, when they once hear it. An explication more obscure than the thing itself which they would explain; and all because they affect metaphors, where nothing but exact propriety of speech can plainly instruct.

"Aqua in Baptismo ut applicata et mota a Deo per ministrum, non solum lotionem corporis attingit, sed etiam ipsam ablutionem animae et gratiae productionem . . . In quo non partem operatur Deus, et aliam partem sacramentum, sed ut fit in actionibus naturalibus, ut quando sol et homo generant hominem totum hoc et totum ille uno atque individuo opere peragunt . . . Aqua a Spiritu Sancto mota habet eandem potentiam quam ipse Spiritus Sanctus, respectu animarum nostrarum." Allen: de Sacram. in gen. cap. 35. "Sacramenta sunt causae efficientes, etiam physicae, sed instrumentales; virtus autem divinitus indita non est aliqua nova qualitas inherens, sed solum motus sive usus Dei . . . Motio illa qua Deus movet sacramenta, est sola applicatio sacramenti ad opus . . . Educitur autem gratia de potentia animae non naturali, sed obedientiali . . . qua potest in ea fieri et ex ea produci quicquid Deus vult." Bellarm. de Sacram. in gen. lib. ii. cap. 11. (in substance.) [De Controv. t. iii. p. 180 C. D. 182 D. 183 C.] "Virtus Sacramentorum non est aliud quam usus seu motus quo per ministrum recte et ex institutione divina

<sup>1</sup> [Vid. Scot. ad 1 Sentent. dist. i. quest. iv. et v. ed. Wadding. t. viii. p. 78, &c.]  
<sup>2</sup> [Lib. iv. dist. i. c. 1. "Sacramentum proprie dicitur quod in se ipsum est gratiae Dei et invisibilem gerat et causam existat."]

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"fungentem suo munere adhibentur et usurpantur a Deo principali agente ad producendum illum effectum qui est gratia." Greg. de Valent. in 3 part. Thom. disp. 3. de Sacram. in gen. qu. 3. puncto 1. [t. iv. p. 507 C. Venet. 1600.] "Sacramentum comproducit gratiam quia intimat imperium Dei... Huius enim instrumenti, vicem Dei tenenti, et denuntianti imperium efficax Dei, obedit subjecta creatura ut transmutetur, sicut Pro-Regi obediunt cives tanquam ipsi Regi... Imperium Dei, quod per scriptum aut instrumentum assumptum intimat, est simul causa physica et efficax. Omnis enim creatura etiam inanimata censetur audire et sentire imperium Dei... Sic in creatione Deus per imperium produxit res, in Evangelio imperavit Christus ventis ac mari... Atque ita Baptismum comproducere gratiam nihil aliud videtur, quam gratiam educi de potentia hominis obediens imperio Baptismi." Henric. Summ. lib. i. cap. 17. [p. 43, 44. Ven. 1596.] Were they not as good to say briefly that God's omnipotent will causeth grace, that the outward sign doth shew his will, and that Sacraments implying both are thereby termed both signs and causes, which is the selfsame that we say? Their motions and intimations to make signs in themselves seem causes do amount to no more in very deed than that they are signs. And as we understand not how, so neither can they express in what manner they should be more.

*The Tenth Article<sup>1</sup> touching Predestination.*

[19.] To make up your first decade of Articles, you cast yourself headlong into a gulf of bottomless depth, God's unsearchable purpose, his eternal predestination and will; moved as you pretend thereunto by words of mine concerning a general inclination in God towards all men's safety, and yet an occasioned determination of the contrary to some men's everlasting perdition and woe. Wherein how strange your proceedings are, I willingly forbear to lay open before you, till it be first made manifest touching man's eternal condition of life and death not only that there is in the will of God that very difference which you in no wise can digest, but further also how the same distinction doth as a ground sustain and pass as a strong principle throughout all the parts of that doctrine, which delivereth rightly the predestination of Saints: whereinto because you compel me to enter, I may not in a cause of so great moment spare any requisite labour and pain: but, God's most gracious Spirit assisting me, declare to the uttermost of my slender and poor skill what I think is true.

<sup>1</sup> [See Chr. Letter, p. 15.]

To begin therefore with that foundation which must here be laid, forasmuch as the nature of the matter in question is contingent, neither can be understood as it ought unless we foreconceive the difference between things contingent, and such as come necessarily to pass; let it be first of all considered what the truth is in this point.

[20.] We have not for the course of this world any one more infallible rule, than that besides the highest cause wherein all dependeth, there are inferior causes, from which, since the first creation, all things (*miraculous events* excepted) have had their being. The nature of which inferior causes is express in the nature of their effects: for if the cause be uniform and constant in operation, the effects of that cause are found always like themselves: if it be variable, they alter and change. And by this we are led to distinguish things necessary from contingent, respecting how diversely they issue from their true immediate peculiar and proper causes<sup>1</sup>.

Of which causes we have perfect sensible experience, we know and see in what sort they work; and we are thereby out of doubt that all things come not necessarily to pass, but those effects are necessary which can be no other than they are, by reason that their next and nearest causes have but one only way of working; from which as it is not in their power to swerve, so they are not subject to any impediment by opposition, nor unto change by addition of any thing which may befall them more at one time than at another, nor to defect by losing any such habitie or complement as serveth to further them in that they do.

On the other side, those contingent, which in regard of the very principal inferior causes whereupon they depend, are not always certain; inasmuch as the causes whereof they come, may divers ways vary in their operation. Things aptest to suffer are always least certain in that they do. Again, whatsoever hath any thing contrary unto itself, the same, when it meeteth therewith, is evermore subject to suffering, and so in doing consequently hindered. For the more subject that causes are to impediment or let, the further their effects are off from the nature of things necessary. And apparent it is, that some things do bring forth perpetually the same effects; whereby it appeareth they are never hindered; some things, the

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I. The  
difference  
between  
things con-  
tingent and  
necessary.

<sup>1</sup> Φανερόν ἐστι οὐκ ἔσονται ἐξ ἑνὸς τοῦ ἀδελφοῦ ἄλλως ἔχειν ἀνάγκη οὐδ' ἔσται οὐκ ἴσους. ἀναγκαίως φάσκει ἔχειν οὐκ ἴσους. Μετὰ Ἀριστοῦ. de Interp. c. 9. [l. i. 60. τμήμα. lib. v. c. 9 [l. iv. 324].  
ἐστὶν εἰς ἀναγκὴν καὶ εἰς αἴτιον καὶ μὴ τὸν καὶ ἀποδοῦν εἴτιον αἰ μόνον οὐκ ἐξ ἀναγκῆς οὐκ εἶναι τὸ καὶ. 632.]  
ἐστὶν εἰς ἀναγκὴν καὶ εἰς αἴτιον καὶ μὴ τὸν καὶ ἀποδοῦν εἴτιον αἰ μόνον οὐκ ἐξ ἀναγκῆς οὐκ εἶναι τὸ καὶ. 632.]  
Metaphys. lib. v. c. 30. [l. iv. 345.]



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[11, 12.]

same effects commonly, yet not always. Some things do that at one time or other, which they never or very seldom do again: some things at all times are equally uncertain what their issue or event will be till they come to pass. In which variety of *contingents*, that which altereth not often differeth but little from that which possibly cannot alter. The greatest part of things in this world have a mixture of causes necessary with contingent; so that where both kinds concur unto any one effect, the effect doth follow the weaker side and is contingent; inasmuch as the nature of every effect is according to the nature of those causes totally presupposed which do give it being; and therefore if the causes be in part *contingent*, the effect through their uncertainty is likewise made doubtful. Whereupon some, considering how far this mixed contingency of causes reacheth, have imagined all things in the world to be causal: others on the contrary part, because they evidently see how unvariable and uniform the principal causes of all things are, deny that any thing is subject to such indefinite contingency as we imagine. But most manifest it is, that some causes, in regard of those effects which follow from them, have *δέσποια ἀσφάδεια*, a possibility to produce or not produce the same. And whatsoever doth in that sort issue from any cause, it is in relation thereunto contingent. So that contingency and necessity of events do import a different kind or manner of operation in the causes out of which they spring.

[11.] The motion of the sun is a necessary effect of the sun, because it is not in the power and possibility of the sun to move or not to move. But the walking of *Socrates* is a thing which either might be, or not, therefore this effect is contingent. In like manner, for living creatures to be endued with sense, and for men to have the faculty of reason, is necessary; it is a thing which proceedeth originally from that disposition of causes in the bosom of nature, which disposition changeth not: and therefore it no where falleth out that we find a living creature without sense, or a man, and the faculty of reason wanting. Contrariwise, to be learned or virtuous, because some men have attained and not all, it appeareth that these two qualities in man proceed from no natural or necessary cause, they are contingent, and do happen only. Things necessary have definite and set causes; whereas the causes of things contingent are indefinite. The future effects of causes contingent are only *ἐπιδησια*, things not present, and such as either may be, or not till the time that they come to pass: but of necessary causes the future effects are *ἐπιδησια*, such as must be.

[12.] To be, and not to be, are terms of contradiction which never



fall together into one and the same thing: but where the one of them taketh place, the other utterly is excluded. Things no way subject to not being are therefore necessary; and things altogether incapable of being are impossible: contingent those things, which sith they may as well be, as not be, are consequently neither necessary nor impossible, of an indifferent constitution between both: for during the time while as yet they are not, it is but possible that they shall be; when once they are, their not being is then impossible. It being therefore presupposed that things which before were but possible, are now actually fallen out, they are by virtue of this supposal become necessary, as far as concerneth the bare and naked act of their being, which is irrevocable, howsoever the manner of their efficiency were contingent, and such as might have before been hindered from taking effect. So that apparently we see how those things which only are possible beforehand, and only casual at the time when they come to pass, do for the time forward so long as they shall endure, continue necessary, not absolutely necessary, yet necessary by virtue of this supposal, that they have attained actual being. For where the one term of contradiction taketh place, that there the other should take place at the same time, is a thing impossible. The being therefore of all things that actually are is necessary, because then of their not being there is no possibility; unless we should grant that one and the same thing may together be and not be. Whereupon it followeth, that when contingents are said to have *ἀναγκασιότατος*, a possibility unto either term of contradiction, this only is true while they yet remain in that indefinite power of causes out of which they may either grow or not grow. Again, it followeth that to things casual two properties are incident; the one, that while as yet they are future, no wit of man can either determinately affirm or deny they shall be: the other, that being made once actual, they are then so necessary, that God himself cannot possibly cause them not to have been. And it thirdly followeth, that whereas contingency is especially considered between effects and efficient causes, which causes efficient are either natural or voluntary agents: natural, if in them there be no power to stay or refrain their own actions; voluntary, if they be lords and masters of that they do: the effects of the one are contingent only by means of external concurrents with them, not in all times and places alike: the effects of the other, both that way contingent, and also in regard of the very perfection which is incident into the nature of those agents, and implieth as it were a kind of authority and power to take which part itself listeth in a contradic-

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tion, and of two opposite effects, to give being unto either. Wherefore not only to our seemings, (as some men of great understanding and knowledge have imagined,) but even according to truth itself, and by the plain different efficacy of those causes, whereby things are really brought to pass, we may conclude, that some are by natural constitution necessary, and must needs fall out, (the course of nature being presupposed,) as fire cannot but consume the stubble thrown into it, except God's omnipotent power overrule the course of nature: some things contrariwise are casual or contingent; contingent I say in their own nature, and not so judged only by us through ignorance of the manner how their causes work. Things contingent are certain as touching the circumstance of time when, and place where, they have once their being. But in respect of the cause which produceth them, they have no certainty. So that although we be not of any thing more sure, than that he doth walk, whom we presently behold walking: yet if we refer this effect to the cause out of which it groweth, that is to say, to the will of him which moveth himself, there is not any thing less necessary. For if nothing change more easily than in such cases the will of man, by reason of the manifold incitements and stays whereto it is subject; is it not plain that of all effects in a manner the most contingent are our own particular actions: and yet of the will of man itself, there are some operations necessary, as we see, in that all men without exception desire happiness; some for the most part so constant, that easily they alter not, as appeareth by things done through a settled virtuous or vicious habit of the mind; some altogether doubtful and either way indifferent, as the voluntary motions which grow from outward occasions happening unawares. This is it which maketh counsels and deliberations intricate. For which cause, in matter of consultation, we account them wisest, to whom through experience, the most approved principles of action are so familiarly known, and by particular notice the matter wherof they deliberate so thoroughly seen into, that having considered both the one and the other, they are able to forecast the surest effects that causes subject to so great variety will in likelihood of reason bring forth. It is therefore the doubtfulness of things contingent that sharpeneth man's industry to seek out the likeliest means of bringing them to good effect, and the providence of God which giveth success thereunto, as he in his wisdom seeth meet. But the events of this world, though we all behold alike, yet touching the manner how they come to pass, all are not of one mind; but some impute whatsoever happeneth to irresistible destiny; others avoiding this, have imagined every thing left to the

loose uncertainty of fortune and chance. Between which two extremes of error, the only true mean is that doctrine of divine providence.

[23.] In things ordered by this providence, it is especially to be considered, that the foreknowledge which he hath of all things (for his eternal prescience is as a large volume wherein they are all exactly registered,) doth not make all things to be of necessity; although, inasmuch as in God himself there can be no error, it must needs be that every thing will come to pass, which he foreseeth as really future, whether it be necessary or contingent.

When things are necessary according to their own natural constitution; as a good tree must needs bring forth good fruit, and of necessity every tree fruit according to his kind; this, for distinction's sake, we call a real necessity. On the other side, when God foretelleth, or foreseeth any future thing, it followeth of necessity, that so it shall be, because otherwise God were deceived. And yet, that which is so foreseen may haply be in itself a thing casual; as the treason of *Judas*, the fall of *Peter*, and such like events, which when Christ had foreshewed, could not in truth or reason choose but accordingly follow. This necessity is not real, because the things brought to pass be contingent. We term it therefore a necessity *in reason*, because it followeth only by way of necessary sequel from a presupposal of God's foresight. He seeth it will be, ergo it shall be. His prescience then doth not take away casualities, nor make all things in the world subject to inevitable necessity; but such he foreseeth them as they are of their own natures when they come to pass. Whensoever we find therefore in Scripture divine predictions, the declarations of God's foreknowledge alleged, whether it be before they take effect, or after, this is perpetually true in them all, they are alleged as arguments, proofs, and testimonies, only, that so it would be, but never as causes imposing a real necessity on that which is foreshewed. Prescience, as prescience, hath in itself no causing efficacy. Again, what the book of God's knowledge doth comprehend, the same both wholly in one sum and every part thereof distinctly lieth at all times alike open in his sight<sup>1</sup>; which notwithstanding is no let, but that those things which he by his knowledge together beholdeth, we may

<sup>1</sup> Psalm cxxxix. 2; Esai. xlii. 22, 23; Ecclesiasticus xxxiii. 19, 20; xxxix. 19, 20; Hebr. ix. 13. *ὅτι ἵστανται ἡμεῖς πάντα ἃ ἐπιτελέουσιν οἱ ἄνθρωποι* [i.e. a writer in his name] Resp. ad Genes. [p. 139 D. ed. Bened.]  
<sup>2</sup> Ὅτι οὐκ ἔστιν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
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 rightly and truly distinguish, that we may consider them by order, one going before another as their mutual dependency and coherence requireth.

[24.] For as the eye of divine knowledge readeth all things which are written in that book, so the hand of his will subscribeth unto all things which are effected, though not unto all things after one and the same manner. There are which think, that whereas knowledge is either an apprehension of things themselves already being, or else a foresight of them when as yet they are not brought forth; this latter kind of knowledge doth ever presuppose in God a definite ordination and appointment of every thing which cometh to pass in the world. So that the reason which they give why *he knoweth* all things, is, *because he appointed* how all things both great and small shall happen, from the motion of the highest orb of heaven, to the least mote in the sun, or spark which the fire casteth. Others grant, that there is not indeed the least casualty which can fall out till the world's end unto him unknown. But the cause which they render, why God cannot in things casual and contingent be deceived, is not always the certainty of his own appointment, but his eminent and incomprehensible kind of knowledge, his deep insight into all things, inasmuch as he perfectly understandeth, not only what they are, or what they shall be, but also whatsoever would grow from them through copulation and concurrence, with all the circumstances which more than ten thousand such worlds can yield. One small experiment whereof there is in the history of David<sup>1</sup>; which one may serve for example sake instead of many; David being in Keilah, and hearing that Saul's purpose was to surprize the city, asked counsel of the mouth of the Lord, *Will Saul come down as thy servant hath heard?* and the Lord said, *He will come down.* Then said David, *Will the lords of Keilah deliver me up and the men that are with me into Saul's hand?* And the Lord said, *They will deliver thee up.* David, by his speedy departure thence, stayed both these events, though God foresaw and foretold both, as indeed both would have come to pass if his removal had not defeated the bent of their secret dispositions. But by this it appeareth, that the foresight which God hath of all things proveth not his foreappointment of all things which are foreseen; because he foreseeth as well what might be and is not, as what is or shall be. All reasonable creatures know, and can fore signify what themselves appoint to do. But his peculiar honour is, to see beforehand infallibly every thing that may come to pass, yea although it never do; and therefore much more,

<sup>1</sup> 1 Sam. xxiii. 11, 12.

every circumstance of all things which indeed fall out, whether himself be author of them, and have ordained them to be, or no. Wherefore, as all men of knowledge grant, that God is himself no author of sin; so no man will deny, but that God is able to foresee and foretell what sin, as what righteousness either may be, or will be in men<sup>1</sup>, and that consequently there are many things in his sight certain to be brought to pass, which himself did never foreordain. And yet we must of necessity grant that there could be no evil committed, if his will did appoint or determine that none should be.

[25.] We are therefore to note certain special differences in God's will. God being of infinite goodness by nature, delighteth only in good things: neither is it possible that God should alter in himself this desire, because that without it he were not himself. But from this natural inclination of his will, unless it be some way or other determined, there cometh no certain particular effect. Wherefore, as God hath a natural bent only, and infinitely, unto good; and hath likewise a natural power to effect whatsoever himself willeth: so there is in God an incomprehensible wisdom, according to the reasonable disposition whereof his natural or general will restraineth itself as touching particular effects. So that God doth determine of nothing that it shall come to pass, otherwise than only in such manner as the law of his own wisdom hath set down within itself. Many things proceed from the will of God, the reasons whereof are oftentimes to us unknown. But impossible it is that God should will any thing unjust, or unreasonable, any thing against those very rules whereby himself hath taught us to judge what equity requireth: for out of all peradventure there are no antinomies with God. The laws of action which he teacheth us, and the laws which his own wisdom chooseth to follow, are not the one repugnant to the other. The concealed causes of his secret intents overthrow not the principles which Nature or Scripture, the true interpreters of his wisdom, have disclosed to the whole world; and by virtue whereof, to our great contentment of mind, yea to his everlasting praise and glory, we are able in many things to yield abundantly sufficient reason for the works of God, why and how it is most just which God willeth. In those things therefore, the reasonable coherence whereof with the will of Almighty God we are not able to comprehend, we must with learned ignorance admire; and not, with an ignorant pride of wit, censure, judge, or control God, who is, as <sup>2</sup>Tertullian by very

<sup>1</sup> Sap. iv. 11. <sup>2</sup>[Deus tunc maxime magnus, cum  
<sup>3</sup> Contra Marcion. lib. ii. c. 2. "homini pusillus; et tunc maxime

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Fit comparison inferreth, *non autem tenet ne autem tenet*, and just to the level of his own reason, when the reach of ours cometh most short. So that in all things our duty is with meekness to submit ourselves, and humbly to adore that wisdom, the depth whereof forasmuch as we cannot sound, what are we that we should presume to call him to account of his purposes, by way of contrepole or opposition?<sup>1</sup>

[66.] The determinations of the will of God are most free, and his will most freely determining itself ere ever any thing was, giveth being unto all things that are. His determinate will affirmatively considered, as granting passage to that which wisdom seeth meet, is either positive, or but permissive<sup>2</sup>. He willeth positively whatsoever himself worketh; He willeth by permission that which his creatures do: He only assisting the natural powers which are given them to work withal, and not hindering or barring the effects which grow from them. Whereunto we may add that negative or privative will also, whereby he withholdeth his graces from some, and so is said to cast them asleep whom he maketh not vigilant<sup>3</sup>; to harden them whom he softeneth not; and to take away that, which it pleaseth him not to bestow.

*But above all things*, we are to note what God willeth simply of his own voluntary inclination, and what by occasion of something precedent, without the which there would be in God no such will. That which he willeth determinately of his own accord, is not only to himself always good, but in such sort good that he chooseth it, maketh it his end, taking pleasure and delight in it, as being utterly without hurt. That which he willeth by occasion, is also to his own good. For how should God will hurt to himself? Yet so far is this inferior to the other, that because it is joined with harm to a part of his noblest creatures, it cometh in that respect from the will of God as it were with a kind of unwillingness.

In all this God determineth nothing which tendeth so to his own glory, but that it also maketh for the good of the works of his hands, especially the good of reasonable creatures either severally considered, or else jointly as in one body. God doth not so much as permit that evil which he some way or other determineth not to convert even to their good, as well as unto his own glory. He

"optimus, cum homini non bonus; "republica est, quod non de interi-  
"et tunc maxime usus, cum homini "ori atque intelligibili aula Summi  
"dus aut plures." "Imperatoris aut jubeatur, aut per-  
"imitatur." Aug. de Trin. 3. 4.  
† Rom. ix. 20. [t. viii. 797, 8.]  
\* "Nihil in sua tacita creaturae  
"amplissima quadam immensaque" † Rom. ii. 8.

turneth to good that which was never by himself intended nor desired. It is not therefore said of Judas simply, *It had been good had he never been*; but *It had been good for that man if he never had been*. And in what kind soever it be, the will of God's absolute determination is always fulfilled<sup>1</sup>.

[27.] Wherefore to come to the operations of [or?] effects of God's will, because his eternal and incomprehensible being is so all-sufficient, as nothing could move him to work, but only that natural desire which his goodness hath to shew and impart itself, so the wisest of the very heathens themselves, which have acknowledged that he made the world, know that no other reason thereof can be yielded but this, his mere goodness, which is likewise the cause, why it cannot be, but that the world which he hath created, he should love so far forth, as it is the workmanship of his hands.

Seeing then that good is before evil, both in dignity and in nature (for we cannot without good define and conceive what evil is); and of good things that come to pass by the will of God, the first is the end which his will proposeth, and that end is to exercise his goodness of his own nature, by producing effects wherein the riches of the glory thereof may appear: forasmuch as all other effects are grounded upon the first existence or being of that which receiveth [receiveth] them: the first determination of God for the attainment of his end, must needs be creation, and the next unto it governance. For that he which created should govern, and that he which made should guide, seemeth reasonable in all men's eyes. Whereupon we come to observe in God two habilities or powers; his power to create, and his power to rule: in regard of the one, we term him our God, in respect of the other, our Lord and King. As God, Creator or Father of all, he hath no will but only to be gracious, beneficial, and bountiful. As Lord, both mercy and wrath come from him: mercy of his own accord, and wrath by occasion offered; but his providence, the root of both, is over all. All things have their beginning from him, by him their continuance, and in him their end. In power he ordereth them, but yet with gentleness: mightily, but yet in amiable manner<sup>2</sup>. So that under him they feel no unpleasant constrains: framed they are to his inclination without violence to their own<sup>3</sup>: such is the course of his heavenly regiment, such his wisdom to overrule forcibly without

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being evil.  
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of evil in  
the world.

<sup>1</sup> Acts xvii. 31; Psalm cxv. 3; supplied by conjecture.]  
Esaï. xlv. 10; Hebr. xlii. 9.      <sup>2</sup> [Wisdom viii. 1.]  
<sup>3</sup> [There is a blank here in the MS. of one word, which has been]      <sup>4</sup> Sap. viii. 12.

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force. The providence of God is both general over the kinds of things, and such also as extendeth unto all particulars in each kind.

Of things created, the noblest and most resembling God are creatures endued with the admirable gift of understanding. St. Augustine<sup>1</sup> comparing the first matter whereof all things are made with these last and worthiest works of God's hands, saith of the one, it is little above the degree of nothing; the other, little inferior to God the creator of all. If God, then, clothe the lilies of the field, and provideth food for the birds of the air, should we think that his providence hath not always an especial care, as well of each particular man, as of mankind, and that for our greatest good every way, unless some great thing occasion the contrary? the work of creation itself therefore, and the government of all things simply according to the state wherein they were made, must be distinguished from that which sin, arising afterwards, addeth unto the government of God, lest we run into their error, who blinde [blend?] even with God's very purpose of creation, a reference to eternal condemnation and death.

[38.] Concerning his intended work of creation and government simply in itself considered, by the effects which are seen it may in part be understood what his secret purposes were, and that amongst sundry other more hidden determinations which were in God, these for example's sake are manifest, amiably to order all things, and suitably with the kinds, degrees, and qualities of their nature: not to be wanting unto reasonable creatures in things necessary for the attainment of their end; to give unto angels and men happiness in the nature of a reward; to leave them endued with sufficient ability in the hands of their own will<sup>2</sup>: to enjoin them their duty, to shew them the danger which they might avoid, and most sustain if they did not avoid.

It being therefore the will of God to make reasonable creatures the liveliest representations of his own perfection and glory; he assigned unto angels and men a state of the greatest happiness to be acquired by actions of most dignity, proceeding from the highest degree of excellency, that any created nature was to receive from him. To angels and men there was allotted a threefold perfection, a perfection of the end wherunto they might come, eternal life; a perfection of duty, whereby they should come, which duty was obedience; and a

<sup>1</sup> [Confess. lib. xii. c. 7. "Tu nihil: unum quo superior tu esses, eras, et aliud nihil unde fecisti" "alterum quo inferior nihil esset." "caelum et terram, duo quaedam; t. i. p. 214 F.]  
<sup>2</sup> unum prope te, alterum prope <sup>3</sup> Sap. [Sir.] xv. 14.



perfection of state or quality for performance of that duty. The first was ordained, the second required, and the third given. For presupposing that the will of God did determine to bestow eternal life in the nature of a reward, and that rewards grow from voluntary duties<sup>1</sup>, and voluntary duties from free agents; it followeth, that whose end was eternal life, their state must needs imply freedom and liberty of will. A part therefore of the excellency of their nature was the freedom of their will; and in this respect necessary, that he whose will was to govern them in justice should strictly tie them to the constant observation of requisite offices, by the possibility as well of endless perdition and woe, if they fell away, as of like felicity [if?] they continued for a time, that which they ought and might have done. *Out of the liberty wherewith God by creation endued reasonable creatures*, angels and men, there ensued sin through their own voluntary choice of evil, neither by the appointment of God, nor yet without his permission. Not by appointment, for it abhorreth from the nature of God, to be outwardly a sharp and severe prohibitor, and underhand an author of sin. Touching permission, if God do naturally hate sin, and by his knowledge foresee all things, wherefore did not his power prevent sin, that so his natural desire might be satisfied? Because, in wisdom, (whereupon his determinate will dependeth,) he saw it reasonable and good, to create both angels and men perfectly free, which freedom being a part of their very nature, they could not without it be that which they were; but God must have left them uncreated if not endued with liberty of mind. Angels and men had before their fall the grace whereby they might have continued if they would without sin: yet so great grace God did not think good to bestow on them, whereby they might be exempted from possibility of sinning; because this latter belongeth to their perfection, who see God in fulness of glory, and not to them, who as yet serve him under hope. He saw it reasonable also to grant them power touching all events of their liberty, to shew them how they might use it to their own everlasting good. But if, himself having thus with great good reason determined, his power should after have interposed itself for the hinderance of their choice either in good or evil; as to hinder them the one way, could not have stood with the purity of righteousness, so the other way to let them, had been against that constancy of wisdom, which is in him, whose greatness nothing doth more

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<sup>1</sup> "Nec boni nec mali merces" "sentus, non voluntate." Tertull.  
"jure pensaretur ei qui aut bonus contra Marc. 2. [c. vi.]  
"aut malus necessitate fuisset in-

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beseem, than to be one and the same for ever, and not to stop the events of mutability in his creatures, by changing his own decrees for their sakes with mutability in himself. Consider (saith Tertulian<sup>1</sup>) what divine fidelity requirerth, and thou wilt never marvel, although for preservation of that which was according to the will of God, his power hindered not that which was greatly against his will.

[29.] We see therefore how sin entered into the world. The first that sinned against God was Satan. And then through Satan's fraudulent instigation man also. The sin of devils grew originally from themselves without suggestion or incitement outwardly offered them. They<sup>2</sup> kept not the state of that first beginning which they had from God; and as our Saviour himself saith of them<sup>3</sup>, they stood not in the truth, whereby it may be very probably thought, that the happiness even of angels depended chiefly upon their belief in a truth which God did reveal unto them: The truth of that personal conjunction which should be of God with men. For Christ, although a Redeemer only unto men, might notwithstanding be revealed unto angels as their Lord, without any reference at all to sin, which the knowledge of Christ a Redeemer doth necessarily presuppose. So that man, their inferior by degree of nature, they must in Christ the Son of God advanced unto so great honour adore. Which mystery the too great admiration of their own excellency being so likely to have made incredible, it is unto us the more credible, that infidelity through pride was their ruin. As also envy maketh them ever sithence the first moment of their own fall, industrious, as much as in them lieth, to work ours, which they can only do as solicitors and instigators. Our sin therefore in that respect excuseth us not, but we are therewith justly charged as the authors of it ourselves. Touching God, though he stop it not, he neither coveteth nor appointeth it, he no way approveth, he no way stirreth, or tempteth any creature unto it. It is as natural unto God to hate sin, as to love righteousness.

Amongst the Jews, two hundred years before Christ, there were, as it seemed, [seemeth?] men which fathered sin and iniquity upon God's ordinance: under the Apostles there is some shew that the like was broached<sup>4</sup>. The Valentinians, the Marcionites, and the

<sup>1</sup> [Cont. Marcion. ii. 7. "Exi-  
" gere a Deo debes et gravitatem. "caudas, nec illud miraberis, quod  
" summan, et fidem præcipuam in "Deus non intercesserit adversus  
" omni institutione ejus: ut desinas " ea que soluit evenire: ut conser-  
" quere, an Deo insente poteris " varet ea que voluit."]  
" quid evenire. Tensens enim gra- " Judæ 6.  
" vitatem et fidem Dei boni, sed " John viii. 44.  
" rationalibus institutis ejus vindi- " James i. 14 [13?]; † John ii.  
" 16; † John i. 5; Matt. xix. 17;

Manichees being persuaded, as the truth is, that one and the same God cannot wish, love, or approve, both virtue and vice, both good and evil, ascribed willingly the one to that God most just and righteous, whom we all worship; but vainly imagined that the other had grown from some other God of equal power and of contrary disposition. Of late the Libertines have reduced both unto God again, they have left no difference between good and evil, but in name only. They make all things in God's sight to be alike; God the worker, man but his instrument; and our perfection to consist only in casting out that scrupulosity, conscience, and fear, which we have of one thing more than another. Of all which heretical devices the fountain is that secret shame<sup>1</sup> wherewith our nature in itself doth abhor the deformity of sin, and for that cause study by all means how to find the first original of it elsewhere. But for as much as the glory of God hath been defended, first by Jesus the son of Sirach<sup>2</sup> against blasphemers in his time; by St. James<sup>3</sup> against the wicked of the Apostles' days; against the Valentinians and afterwards by Irenæus<sup>4</sup>; by Tertullian against the Marcionites; against the Manichees by St. Augustin; and against Libertines last of all by Calvin<sup>5</sup>: to whose industry alone we owe the refutation of their impiety; we may well presume that of this the whole Christian world is agreed, all denying God to be one author of sin.

[30.] It appeareth hitherto how God's creation is an effect of the will of God, which had no subject at all to work upon, but of nothing made all things, and gave them that being, wherein it rejoiced to behold the first fruits of his own benignity. The subject of his providence simply considered, were all things in the state of their first creation, and amongst them reasonable creatures to be further advanced to a state of supernatural happiness, in such sort as those laws required which the wisdom of God saw meet for itself to follow. The laws of his providence we term such general rules, as it pleaseth God to follow in governing the several kinds of things, and especially in conducting reasonable creatures unto the end for which they were made. And because in the subject of his providence over reasonable creatures, there is now an addition of sin which was not before considered, the laws of his general providence, in regard of this

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What the will of God is touching man, the state of the world being supposed.

Pha. v. 5; Esai. lvi. 12; Zach. viii. 17; Ecclesiasticus) xv. 1.  
<sup>1</sup> James i. 13.  
<sup>2</sup> Iren. iv. 47, 48.  
<sup>3</sup> "Omne malum aut timore aut pudore [natura perdidit]" Tertull. cont. Gent. p. 264. [Apol. c. 1.]  
<sup>4</sup> [In two Tracts published 1544, 1547]. See his collected Tracts in Theology, Geneva. 1597. p. 301, 340.  
<sup>5</sup> Syr. xv. 12.

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BOOK V. addition, are somewhat different from such as have been already  
 Appendix I. noted. For as nature draweth love from God, so corruption of  
 [31.] nature procureth hatred, it being as natural to him to abhor that  
 which defileth his handywork, as to delight in the absolute perfection which himself hath given. So that sin hath opened now in God every way of wrath which before was shut. Sin hath awakened justice, which otherwise might have slept. Wrath and justice we attribute to God, by reason of those effects of punishment which God inflicteth. The first rule therefore of providence now, is, that sin do not go altogether unpunished in any creature; whereupon it followeth, that seeing all men universally are sinful, punishment hath also fallen upon all. Some are, after this life, tormented with eternal flames, yet here permitted to live at ease till the hour of death come. Some, during life, never free from miseries, whose state after is perpetual joy: some, neither in this world, nor in the world to come, pardoned; but the death of all is argument sufficient that none escapeth it, both [in both?] altogether without touch. For death even in new-baptized infants, yea in Saints, in Martyrs, we must acknowledge to be a punishment; a punishment which God inflicteth, in judgment, and not in fury, but yet a punishment. It was a branch of the error of Pelagius, to think our mortality no punishment inflicted by the hand of the supreme Judge, but a part of that state and condition, which, as Creator, he hath imposed on mankind<sup>1</sup>.

[31.] That justice which worketh by way of revenge, proportioneth punishment unto sin. And sin hath two measures whereby the greatness thereof is judged. The object, God, against whom; and the subject, that creature in whom sin is. By the one measure, all sin is infinite, because he is infinite whom sin offendeth: for which cause there is one eternal punishment due in justice unto all sinners. In so much that if it were possible for any creature to have been eternally with God, and co-eternally sinful, it standeth with justice by this measure to have punish'd that creature from eternity past, no less than to punish it unto future eternity. And therefore the sin [time?] which cometh between the birth and death of such as are to endure this punishment, is granted them by dispensation as it were, and toleration, at God's hand<sup>2</sup>. From the other measure, which is according to the subject of sin, there are in that eternity of punishment varieties, whereby may be gathered a rule much built upon in

<sup>1</sup> [S. Aug. Serm. cccix. § 11. "esse quod morimur, et moriturum  
 l. v. 1217. "Dicunt, non de peccato fuisse Adam etiam non peccatum  
 "cato nos mores, quantum pertinet ad corpus mortem, sed naturam  
 "set."] <sup>2</sup> Rom. ix. 22.

holy Scripture: That degrees in wickedness have answerable degrees in the weight of their endless punishment.

But lest only wrath and justice should take effect, love and mercy be without exercise, by reason of sin, God hath not suffered the preparations of eternal life to be thus frustrated altogether as concerning man, but chosen rather to remit on his own part much of that, which extremity and rigour of justice might require, being contented to condescend unto favourable conditions: and except it be where incurable malice, on the part of the sinful themselves, will not suffer mercy with such conditions to take place, leadeth still to eternal life, by an amiable course, framed even according to the very state wherein we now are. He is not wanting to the world in any necessary thing for the attainment of eternal life, though many things be necessary now, which according to our first condition we needed not. He bestoweth now eternal life as his own free and undeserved gift; together also with that general inheritance and lot of eternal life, great varieties of rewards proportioned to the very degrees of those labours, which to perform he himself by his grace enableth. He leaveth us not as Adam in the hands of our own wills, at once endued with ability to stand of our own accord, but because that ability is altogether lost, he putteth into our souls continually new strength, the paths of our duty he layeth before us, and directeth our steps therein, he giveth warning whereby to know, and wisdom also whereby to prevent the fearful hazards whereinto our souls, being left to themselves, would assuredly fall: that permanent wrath which is for ever, he turneth away; from temporal punishments altogether, and especially from natural death, though none young nor old be exempted, yet his mercy which endureth for ever towards some, turneth both life and death and all things unto their everlasting good. So that from punishments in this world there can be no certain collection drawn, either to clear or condemn men, as being in degree of sin according to that we see them sustain here more or less, but only that in general our punishments prove we all have sinned, because without sin we should never have suffered any thing unpleasant or grievous to nature. And the reason why temporal punishments, declaring all to be sinners, do not argue that they always have sinned most, who suffer most in this present life, is because those things which here we suffer are not still inflicted by the hand of God's revengful justice, as in the world to come they are. And therefore, after this life, it standeth much more firm, The heavier punishment, the greater sin. In the act of sinning, God hath the place of a meerer patient. For all sin is against

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God, and therefore all sinners termed his enemies. As for the punishment which his will determineth upon them, it is the consequent of their iniquity, and their iniquity the cause of it.

[52.] If therefore we look upon the rank or chain of things voluntarily derived from the positive will of God, we behold the riches of his glory proposed as the end of all, we behold the beatitude of men and angels ordained as a mean unto that end, graces and blessings in all abundance referred as means unto that happiness, God to be blessed for evermore, the voluntary author of all those graces. But concerning the heaps of evils which do so overwhelm the world, compare them with God, and from the greatest to the least of them, he disclaimeth them all. He refuseth utterly to be intitled either *Alpha*, or *Omega*, the beginning, or the end, of any evil. The evil of sin is within the compass of God's prescience, but not of his predestination, or fore-ordaining will. The evil of punishment is within the compass of God's fore-appointed and determining will, but by occasion of precedent sin. For punishments are evil, because they are naturally grievous to him which must sustain them. Yet in that they proceed from justice thereby revenging evil, such evils have also the nature of good; neither doth God refuse, but challenge it as an honour, that he maketh evil doers which sow iniquity to reap destruction, according to that in the Prophet Jeremy<sup>1</sup>, *There is no evil in the city, which I the Lord have not done.* God therefore, with the good evil of punishment, revengeth the evil good of sin. Sin is no plant of God's setting. He seeth and findeth it a thing irregular, exorbitant, and altogether out of course. It is unto him an occasion of sundry acts of mercy, both an occasion and a cause of punishment: by which mercy and justice, although God be many ways greatly glorified, yet is not this glory of God any other in respect of sin than only an accidental event. We cannot say therefore truly, that, as God to his own glory did ordain our happiness, and to accomplish our happiness appoint the gifts of his grace: so he did ordain to his glory our punishment, and for matter of punishment our sins. For punishment is to the will of God no desired end, but a consequent ensuing sin: and, in regard of sin, his glory an event thereof, but no proper effect. Which answereth fully that repining proposition, *If man's sin be God's glory, why is God angry?*

As therefore sin hath entered into the nature of man, notwithstanding the general will of God's inclination to the contrary: so the same inclination of will in him for the good of man doth continue

<sup>1</sup> [Rather, Amos iii. 6.]

still, notwithstanding sin. For sin altereth not his nature, though it change ours. His general will, and the principal desire whereunto of his own natural bent he inclineth still, is, that all men may enjoy the full perfection of that happiness, which is their end. Signs of the general inclination of God, are all promises which he maketh in holy Scripture, all the Precepts which he giveth of godliness and virtue, all Prohibitions of sin and threatenings against offenders, all counsels, exhortations, admonitions, tolerations, protestations, and complaints. Yea all the works of his merciful providence, in upholding the good estate of the world, are signs of that desire, which the Schoolmen therefore term *dei signified will*<sup>1</sup>: Damascen, the *principal will* of God<sup>2</sup>. And according to this will, he desireth not the death, no not of the wicked<sup>3</sup>, but rather that they might be converted and live. He longeth for nothing more than that all men might be saved.

[33.] He that willeth the end, must needs will also the means whereby we are brought unto it. And one [our?] fall in Adam being presupposed, the means now which serve as causes effectual by their own worth to procure us eternal life, are only the merits of Jesus Christ, without whom no heathen by the law of nature, no Jew by the law of Moses, was ever justified. Yea it were perhaps no error to affirm, that the virtue of the blood of our Lord Jesus Christ being taken away, the Jew by having the law, was farther removed from hope of salvation and life, than the other by wanting the law: if it be true which Fulgentius<sup>4</sup> hath, that without the graces of belief in

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<sup>1</sup> [Sent. i. dist. xiv. art. 4. "Utrum voluntas Dei distinguatur in voluntatem beneplaciti et voluntatem signi." . . . "Magna est adhibenda discretio in cognitione divinitus voluntatis, quia et beneplacitum Dei est voluntas ejus, et signum beneplaciti ejus, dicitur voluntas ejus. Sed beneplacitum ejus aeternum est, signum vero beneplaciti ejus non. Et consonat reus effectibus beneplacitum ipsius, et ipsi effectus rerum ab eo non discordant. Fit enim omne quod beneplacito vult fieri, et omne quod non vult fieri nequaquam fit. Non ita autem est de signis, quia praecipit Deus multis ea, quae non faciunt, et prohibet quae non cavent, et consulit quae non implent." This distinction was perhaps in the minds of the framers of

the last sentence of the seventeenth Article of our Church.]

[De Orthod. Fide, lib. ii. c. 20. t. i. p. 190. ed. Le Quien, pp. 11. c. 118. ubi dicitur: "signum beneplaciti est voluntas ejus, et signum beneplaciti ejus non. Et consonat reus effectibus beneplacitum ipsius, et ipsi effectus rerum ab eo non discordant. Fit enim omne quod beneplacito vult fieri, et omne quod non vult fieri nequaquam fit. Non ita autem est de signis, quia praecipit Deus multis ea, quae non faciunt, et prohibet quae non cavent, et consulit quae non implent." Comp. E. F. V. xix. 3.]

<sup>2</sup> Ezech. xviii. [23, 24.]

<sup>3</sup> De Inca. et. Gra. c. 16.

<sup>4</sup> "Legalis quoque auditus non so-

BOOK V. Christ, the law doth more heavily condemn being known, than unknown: because by how much the ignorance of sin is made less, by so much his guiltiness that sinneth is greater. And St. Paul's own doctrine is<sup>1</sup>, that the law, severed from Christ, doth but only aggravate sin. God being desirous of all men's salvation, according to his own principal or natural inclination, hath in token thereof for their sakes whom he loved, bestowed his beloved Son. The selfsame affection was in Christ himself, to whom the wicked at the day of their last doom will never dare to allege for their own excuse, That he which offered himself as a sacrifice to redeem some, did exclude the rest, and so made the way of their salvation impossible. He paid a ransom for the whole world; on him the iniquities of all were laid; and, as St. Peter plainly witnesseth, he bought them which deny him, and which perish because they deny him<sup>2</sup>. As in very truth, whether we respect the power and sufficiency of the price given; or the spreading of that infection, for remedy whereof the same was necessary; or the largeness of his desire which gave it; we have no reason but to acknowledge with joy and comfort, that he tasted death for all men: as the Apostle to the Hebrews noteth<sup>3</sup>. Nor do I think that any wound did ever strike his sacred heart more deeply, than the foresight of men's ingratitude, by infinite numbers of whom that which cost him so dear would so little be regarded; and that made to so few effectual through contempt, which he of tender compassion in largeness of love had provided to be a medicine sufficient for all. As therefore the gospel itself, which Christ hath commanded to preach unto all creatures, is an apparent effect of his general care and providence: so Christ, the principal matter therein contained and taught, must needs likewise have been instituted by the selfsame general providence to serve for a most sufficient remedy for the sin of mankind, although to ordain in whom particularly it shall be forceable *and effectual* *be an act of special or personal providence.*

The cause of God's (sic). [24.] But if God would have all men saved, and if Christ through such his grace have died for all men, wherefore are they not all saved? God's principal desire touching man's happiness is not always satisfied. It is on all sides confest, that his will in this kind oftentimes

<sup>1</sup> *hunc neminem de potestate tenentem ed. Raynaud. 1611.*  
<sup>2</sup> *brutum eripuit, quin etiam peccatoribus cumulum peccationis adiecit. Sicut gratia quippe fidei gravior lesa sapientia quam ignoratia condemat. Ubi quantum ignorantia peccati minuitur, tantum reatus peccatoris augetur.* p. 240.  
<sup>3</sup> *1 Tim. 4. [10.] Servator omnium maxime creditum est.*  
<sup>4</sup> *John vi.; Esai. liii.; 1 John ii.; 1 Cor. v.; 1 Pet. ii. 1.*  
<sup>5</sup> *Heb. ii. 9.*





succeedeth not; the cause whereof is a personal impediment making particular men uneable [uncapable?] of that good which the will of his general providence did obtain for mankind. So that from God, as it were by a secondary kind of will, there groweth now destruction and death, although otherwise the will of his voluntary inclination towards man would effect the contrary. For the which cause the Wise Man directly teacheth, that death is not a thing which God hath made or devised with intent to have so many thousands eternally therein devoured; that condemnation is not the end wherefore God did create any man, although it be an event or consequent which man's unrighteousness causeth God to decree. The decree of condemnation is an act of hatred; the cause of hatred in God is not his own inclination therunto; for his nature is, to hate nothing which he hath made; therefore the cause of this affection towards man must needs be in man some quality whereof God is himself no author. The decree of condemnation is an act of divine justice. Justice doth not purpose punishment for an end, and faults as means to attain that end; for so it should be a just thing to desire that men might be unjust; but justice always presupposing sin which it loveth not, decreeth punishment as a consequent wherein it taketh otherwise no pleasure. Finally, if death be decreed as a punishment, the very nature of punishment we know is such as implieth faultiness going before; without which we must give unto it some other name, but a punishment it cannot be. So that the nature of God's goodness, the nature of justice, and the nature of death itself, are all opposite to their opinion, if any will be of opinion, that God hath eternally decreed condemnation without the foresight of sin as a cause. The place of Judas was *scelus nasci*, a place of his own proper procurement. Devils were not ordained of God for hell-fire, but hell-fire for them; and for men, so far forth as it was foreseen, that men would be like them. There are speeches in Scripture, where we read of Christ himself laid in Sion as a stone to stumble at, and a rock to make men fall: of the wicked *created to the day of wrath, fashioned to destruction, fore-ordained to condemnation*. But the words are ambiguous. For inasmuch as *endi* and *eventi* have this common, that they are the last thing which befalleth, therefore the same phrase of speech doth usually serve in both. But our understanding must distinguish where the one is meant, and not the other. Where we say that man is born to die, we mean that death is the event of his birth. When we teach that Christ died to redeem the world, we mean that the end of his death was redemption. The determination of God therefore touching re-

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probates, is of Damascen<sup>1</sup> termed aptly enough a consequent will, forasmuch as it presupposeth in man a just and deserved cause leading him who is most holy thereto.

[15.] There is not in this life any cross or calamity, be it never so short, but when we suffer it at the hands of God, his own most sacred will directeth us unto sin as the very root out of which originally it groweth: and because we are sinful, therefore the burden under which we groan, we impute to none but to ourselves only. Now if all the miseries, plagues, and torments of the whole world could be laid upon one back and th... [that to endure?] as long as a million of worlds, should he be able (one succeeding another) to continue: what were this unto those torments, which, when they have worn out that time oftener doubled and multiplied than any number can comprehend, are not one jot nearer to an end, than they were when they first begun, but are still to endure even as long as there is in heaven a God of power to extend them further? And shall we think that to these torments he hath for the only manifestation of his power adjudged by an eternal decree the greatest part of the very noblest of all his creatures, without any respect of sin foreseen in them? Lord, thou art just and severe, but not cruel. And seeing all the ancient Fathers of the Church of Christ have evermore with uniform consent agreed, that reprobation presupposeth foreseen sin, as a most just cause whereupon it groundeth itself: sin at the least original in them whose portion of eternal punishment is easiest, as they that suffer but the only loss of the joys of heaven: sin of several degrees in them whose plagues accordingly by the same act of reprobation were proportioned: let us not in this case of all other remove the limits and bounds which our fathers before us have set.

But seeing all unrighteousness is of its own nature offensive to God, and in that whole mass which containeth, together with Satan and his retinue, Adams and Adam's natural posterity without exception of any one, we find from the first to the last none in whom there is not unrighteousness, either actual, or at the least original; shall we therefore conclude that death and condemnation are even as largely decreed as sin is itself spread? Behold mercy hath found a way how to triumph over justice, love how to bury the cause of hatred, grace how to save that which unrighteousness would destroy. There is an act of God's most favourable determination, which the Apostle usually termeth *the good pleasure of Almighty God*, by

P. 30<sup>a</sup>

<sup>1</sup> [Ubi supra.] the margin of the MS. But to what  
<sup>2</sup> [This reference stands here in book it relates does not appear.]

which good pleasure the first chosen to eternal life is *Christ Jesus*, BOOK V.  
*for his own worthiness' sake*; with and under him the elect angels Appendix I.  
 which had no spot nor blemish foreseen; in and through him no [56.]  
 small number of men also, taken out of the flames of that general  
 combustion, to be made vessels of his honour, partakers of his felicity  
 and bliss, inheritors of his indefeasible glory; angels elect in Christ  
 the Lord, men in Christ the physician of the world, the decree of  
 God being ever as certain touching the very least of these, as it is  
 of the angels themselves, yea of Christ Jesus, if he, they, and we, be  
 all elect before the foundations of the world were laid, and the  
 election of all three an act of God's unchangeable will.

[36.] When Pelagius, to the utter overthrow of soundness in  
 Christian belief, had denied that man is born in original sin, and  
 taught that every man hath in himself power to accomplish his own  
 salvation by himself, or at least to merit what help soever besides  
 he should need to receive at the hands of God: St. Augustin, to  
 repress so intolerable insolency, pride, and presumption against God,  
 was drawn by degrees from the consideration of that which man  
 doeth by way of duty towards God, to the contemplation of that  
 which God did by way of secret decree and purpose concerning man  
 before the foundations of the world were laid. *For whereas Pelagius*  
*did make merit the cause of grace, St. Augustin derived grace from*  
*the well-pleasing of God's eternal predestination.* His opinion was,  
*at the first*, that God foreseeing who would believe and who would  
 not, did for their belief's sake choose the one sort, and reject the  
 other for their incredulity [sic]: that unto them whose belief he  
 foresaw, the grace of well doing was also fore-ordained; the rest,  
 forsaken, left, and given over to be hardened in their own impiety:  
 that faith was the cause of all men's election, the Spirit of sanctifi-  
 cation, bestowed on the elect, to the end they might bring forth the  
 fruit of good works, and obtain the reward of eternal life. But the  
 error of Pelagius, after examined, gave him occasion to *retract this*  
*sentence*, which maketh faith to prevent grace, and the election of

<sup>1</sup> [Proposit. ex Epist. ad Rom. § 60. sup. c. ix. 19. "Sic  
 Expos. § 60. sup. c. ix. 19. "Sic  
 "respondet (Apostolus) ut intelli-  
 "mus, . . . patere posse prima merita  
 "fidei et imperitatis, quomodo Deus  
 "præscius eligat credulos et dam-  
 "net incredulos; nec illos ex operi-  
 "bus eligens, nec istos ex operibus  
 "damnans; sed illorum fidei præ-  
 "stans ut bene operentur, et isto-  
 "rum in peccatum obdursans dese-  
 "rendo ut male operentur." Ibid.  
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§ 60. sup. c. ix. 11-13. "Non ergo  
 "elegit Deus opera cujusquam in  
 "præscientia, quæ ipse daturus est;  
 "sed fidem elegit in præscientia;  
 "ut quem sibi crediturum esse præ-  
 "scivit, ipsam elegerit cui Spiritum  
 "Sanctum daret, ut bona operando  
 "etiam vitam æternam consequere-  
 "tur." t. iii. pars 2. 918, 916. comp.  
 Epist. Hilari. § 3. ap. S. Aug. t. 8.  
 716.]

<sup>2</sup> [Retract. i. c. 23. 2. 3. t. i. 34.



BOOK V. God to follow upon the foresight of our virtue. His latter judgment therefore was, that the whole body of mankind, in the view of God's eternal knowledge, lay universally polluted with sin, worthy of condemnation and death: that over the mass of corruption there passed two acts of the will of God: an act of favour, liberality, and grace, choosing part to be made partakers of everlasting glory; and an act of justice, forsaking the rest, and adjudging them to endless perdition, these vessels of wrath, those of mercy, which mercy is to God's elect so peculiar, that to them and to none else (for their number is definitely known, and can neither be increased nor diminished) to them it alloteth immortality and all things thereunto appertaining; them it predestineth, it calleth, justifieth, glorifieth them, it poureth voluntarily that spirit into their hearts, which spirit so given is the root of their very first desires and motions, tending to immortality; as for others, on whom such grace is not bestowed, there is justly assigned, and immutably to every of them, the lot of eternal condemnation<sup>1</sup>.

[17] The first publication of these things, never before descended into, troubled exceedingly the minds of many<sup>2</sup>. For a time they rested silent, as if some thunder from heaven had astonished them, till at the length a part of the clergy of Marseilles in France, and when the ice was once broken, sundry others began to doubt<sup>3</sup>, both *that* grace and that *predestination*, which St. Augustin the glory of those times had delivered. Their *scruple touching* grace, was, whether God bestow his Spirit before it be askt, laboured and sought for, or else after<sup>4</sup>: 2. *touching predestination*, whether certain be absolutely ordained unto life, or every man living capable thereof, and no man's predestination so necessary but that he may perish, neglecting the means whereby salvation must be attained, and may neglect the means if he will<sup>5</sup>. Prosper, at that time a man of very good account in France; and Hilary, whose learning was no whit less,

De Prædestin. Sanct. c. iii. t. x. 793.]  
<sup>1</sup> [Vide (int. al.) De Nat. et Grat. c. 5. t. x. 129 G. Conz. Julian. v. c. 6. p. 636 C. De Corrupt. et Grat. c. xiii. p. 772 B. et c. vii. p. 715.]  
<sup>2</sup> [Among the rest, the monastery of Adrunicum was especially disturbed, which gave occasion to the treatise de *Gratia et Libero Arbitrio*, and to that de *Corruptione et Gratia*. See the correspondence of St. Augustin with Valentinus, t. ii. 791-9.]  
<sup>3</sup> [See the letters of Prosper and Hilary to St. Aug. t. x. 779-787.]  
<sup>4</sup> [Prosper. ap. Aug. x. 782. See heretique, p. 581. note 5.]  
<sup>5</sup> [Ibid. 786. "Fræcœntiam, et prædestinationem, vel propositum, ad id valere contendunt, ut eos præcœnt, vel prædestinaverit, vel proposuerit, eligere, qui fuerant credituri... Nôlunt autem ita... præservantiam prædicari, et non "vel suppliciter emereri vel amitti contumaciter possit." It appears from Prosper's letter, that many of the objectors to absolute predestination did not share the scruple about preventing grace. See § 3, 4.]

his authority and place in the Church greater<sup>1</sup>, both devoted to St. Augustin: the one<sup>2</sup>, persuaded of the opinion, but not sufficiently instructed to defend it, the other loath<sup>3</sup> to dissent, yet fearful also to be over hastily carried; these sent into Africa their letters most effectually and largely written, omitting no part of that respect which St. Augustin's dignity and quality did well deserve; neither concealing from him what questions and doubts had grown upon his former writings. For their own satisfaction they desired to learn how they might soundly maintain, that grace doth begin, continue, and finish the work of man's salvation, without taking away that natural freedom<sup>4</sup>, whereby we know the will unconstrainedly always worketh. 2. Again, which way it should be safest to deliver the doctrine of immutable *predestination* both to glory and to grace; that neither the Fathers might be rejected, with whom his former did more agree<sup>5</sup>, than his latter opinion, nor yet exhortations to godliness and virtue be the less regarded<sup>6</sup>, as things unnecessary

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<sup>1</sup> [He being Bishop of Arles; although the Benedictine editor doubts their identity.]

<sup>2</sup> [Prosper, ubi sup. § 7. "Possumus quidem ad non credendum esse constanter, sed ad auctoritatem talia sententiam non sumus pares."]

<sup>3</sup> [Hil. ubi sup. § 10. "Nolo sanctitas tua sic me arbitretur = hanc scribere, quasi de his que nunc edidisti ego dubitem." . . . § 9. "Tua sancte prudentia est dispicere quod factu epos sis, ut talium et tantorum superetur vel temperetur intento." Prosper, § 9, intimates that Hilary (if it were the same Hilary) was among the number of the objectors.]

<sup>4</sup> [Prosper, ubi sup. § 8. "Dignis aperire. . . quomodo per istam prosperitatem et cooperantem gratiam liberum non impediat arbitrium."]

<sup>5</sup> [Id. ibid. "Hud etiam qualiter diluatur, quosdam patenter in-aspicientiam nostram hrendo, demones, quod retractatis priorum = de hac re opinionibus, pene omnium par invenitur et una sententia, qua propositum et predestinationem Dei secundum preexistentiam receperant; ut ob hoc Deus alios vasa honoris, alios contumelie

fecerit, quia finem unicuiqueque praevident, et sub ipso gratia adiutorio qua futurus esset volente et actione prescreverit." Hil. Ep. ad Aug. § 8. "Parvulorum causam ad exemplum majorum non patitur adferri. Quam et eam sanctitatem dicunt esse adigisse, ut incertum esse voluerit, ac potius de eorum parva maberet dubitari. . . Hoc etiam de aliorum libris, quorum est in Ecclesia auctoritas, faciunt, quod prescripta sanctitas tua non parum posse juvare contradictores, nisi majora, aut certe vel paria prederantur a nobis."]

<sup>6</sup> [Prosper, ubi sup. "Quomodo per hanc preordinationem propositi Dei, qui fideles sunt qui preordinati sunt ad vitam aeternam, semo eorum qui cooperandi sunt impediantur, nec occasionem negligentiae habeant, si se predestinatos esse desperent." Hil. ubi sup. § 5. "Asserunt in-utilem exhortandi consuetudinem, si nihil in homine remansisse dicitur, quod correptioni valeat excitare. . . Si sic predestinati sunt, inquit, ad utramque partem, ut de aliis ad alios nullus possit accedere, quo pertinet tanta extrinsecus correptionis instantia?"]

BOOK V. for them, who in such sort are already ordained to life, and unprofitable for them which are not; whereby it appeareth that as yet it was not clear in St. Augustin's books whether the grace and predestination which he taught would enforce an absolute necessity of belief and salvation, such as the Schoolmen call *necessitatem consequentis*<sup>1</sup>; which indeed would have taken away freewill, and made all instructions and exhortations superfluous. This gave occasion of writing afterwards many treatises<sup>2</sup>, whereby (as commonly in such cases it falleth out) some were merveilous well pleased, some waxed fiercer and bolder to contradict. Not long after the rising of these flames<sup>3</sup>, St. Augustin dieth without any equal in the Church of Christ from that day to this. This defence Prosper undertook and sustained with all constancy for the space of thirty-six years<sup>4</sup> following. In which time, being aided by Pope Celestin<sup>5</sup> and Leo<sup>6</sup>, he much weakened the Pelagian heresy, and lived not only to see

<sup>1</sup> [E. g. Tho. Aquin. *Quest. de Verit.* q. xxiv. art. 1. Resp. ad 13<sup>as</sup>.  
<sup>2</sup> Ex prescientia Dei, non potest concludi quod actus nostri sint necessarii necessitate absoluta, que dicitur necessitas consequentis; sed necessitate conditionata, que dicitur necessitas consequentis. t. viii. 443, f. Venet. 1793.]  
<sup>3</sup> [L. De Prædestinatione Sanctorum. De Dono Perseverantia, and perhaps, in part, the second reply to Julian, which St. Augustine did not live to finish. But this latter Hooker had not seen. It was first published by Vignier in 1653.]  
<sup>4</sup> [The letters of Hilary and Prosper are dated by the Benedictines A. D. 429; St. Augustin died 430, Aug. 28.]  
<sup>5</sup> [Prosper having been, as is supposed, twenty-two years Bishop of Riez in Provence] died June 25, 466. See his Life prefixed to his works, Lyons 1530.]  
<sup>6</sup> [See his letter to the bishops of Gaul, A. D. 431, in which at the request of Prosper and Hilary he gives what was interpreted to be an official sanction to the views of St. Augustin in his later works. See Concil. ii. 1612, and Prosper contr. Collatorem (Cassian.) sub fin. (cap. 21.) p. 163, 164; who states amongst other things that Celestine caused Pelagius's most active supporter, Celestius, to be exiled from Italy. "Nec vero seigniore cura ab hoc eodem morbo Britannias liberavit, quando quondam inimicos gratie, solum sive originis occupantes" (for Pelagius, as is well known, was a Briton) "etiam ab illo secreto exchisit Oceanus; et ordinato Scottis Episcopo, dum Romanam insulam studet servare catholicam, fecit etiam barbaram Christianam."]  
<sup>7</sup> [Prosper. de Promiss. et Pre-dict. Dei, dimid. Temp. c. vi. "In Italia quoque nobis apud Campaniam constituta, dum venerabilis et apostolico honore nominandus Papa Leo Manichæos subverteret, et contereret Pelagianos et maxime Julianum." See p. 111 A. Photius, Biblioth. c. 54. Ἐπιστολὴ πρὸς τὸν ἀρχιεπίσκοπον τοῦ θεοῦ, ἀρχιεπίσκοπος τῆς Παλαιστίνης Ἰεροσολύμων. See two Epistles of St. Leo to the bishops of the Venetian province, circ. A. D. 444, with directions what kind of recantation should be required of the Pelagians returning to the Church; which imply a considerable movement of that kind. Concil. iii. 1388, 90.]



the open recantation of Julian<sup>3</sup> then best learned on that part, against whom before St. Augustin had written, but also to frame and to set down with his own hand those Canons which being agreed upon by the Arausican Synod<sup>4</sup>, St. Augustin's opinion touching grace prevailed for ever after, and the contrary was clean crusht.

[38.] Prosper's successor<sup>5</sup> was one Faustus, not in wit and industry, nor eloquence inferior unto Prosper, only behind him in soundness of faith. He therefore refelleth Pelagius<sup>6</sup> as touching sufficiency of nature in itself without grace, to the end that with less suspicion he might notwithstanding defend with Pelagius<sup>6</sup>, that grace is not given without the merit of present labour, and endeavour to obtain the same. But the wound, which Pelagius in both had received, was incurable. Fulgentius<sup>7</sup> therefore after Prosper's death, oppugned whatsoever Faustus either wrote or did, in that cause

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<sup>3</sup> [Prosper. Chron. Theodon. xvii. et Festo Cass. (A.D. 439.) "Hac tempestate Julianus Athelensis jactantissimus Pelagiani erroris assertor, quem dudum amissi episcopatus intemperans cupido exagrabat, multimoda arte fallendi correctionis spem preferens, molitus [molitur] in communionem Ecclesie irrepere; sed his insidiis Sixtus Papa diaconi Leonis hortatus vigilanter occurrens nullum aditum pestiferis conatibus patere permittit; et in omnes catholicos defectione fallaciae bestiae gaudere fecit, quasi tunc primum superbius haresin apostolicus gladius detrencasset." In Bibl. Patr. Colon. t. v. pars iii. 193.]

<sup>4</sup> Anno 439. [This date in the Dublin Transcript seems to have strayed from its place: it being the date of St. Augustin's death, mentioned above; whereas the second council of Orange was held A.D. 529. From the ninth to the twenty-fourth of what are called the Arausican Canons are *dicta* of St. Augustin on the subjects of grace and free-will, which had been mostly extracted by Prosper in his Sentences, and may therefore with much probability be supposed to have been adopted by that council from him. See Concil. ii. 1099. ed. Hardain.]

<sup>5</sup> [That is, in the bishopric of Riez: but Tillemont seems to have demonstrated that Prosper never was Bishop of Riez. Mémoires pour servir à l'Histoire Ecclesiastique, t. xvi. p. 27.]

<sup>6</sup> [De lib. Arbitr. lib. l. c. 1, 2.]

<sup>7</sup> [In the rest of the same treatise. "Priorem volunt obedientiam quam gratiam, ut initium salutis ex eo quod Salvator (qui salvatus, non ex eo credendum sit stare qui salvat." Prosp. ap. Aug. x. 782. Mr. Gibbons states, that this unfinished sentence is written on the line "Prosper's successor," &c. in the D. MS. and remarks that the reading to which Hooker refers may allude to St. John viii. 17.]

<sup>8</sup> [Bishop of Rumpa in Africa from A.D. 508, to A.D. 533. Vit. Fulg. c. 80, in Bibl. Patr. Colon. vi. 11. g. 17. 1. Basnage, Annales, iii. 618. His tracts on this controversy were, 1. De Incarnatione et Gratia: written A.D. 520, in the name of sixty bishops of Africa, then exiled to Sardinia by the Arian Vandals. 2. Seven books against Faustus: written in his second exile, A.D. 522, and now lost. 3. The first of the three Books to Monimus: the subject of which is "God's twofold Predestination;" the date uncertain.]

BOOK V. against St. Augustin; by means whereof their doctrine could not  
 Appendix I. prevail, as otherwise it might have done. But in the matter of  
 1581. *gracia*, they were utterly overthrown. Nevertheless<sup>1</sup> being loath  
 that the world should think they had for no just cause contended,  
 whereas they had amongst them one Lucidus a priest, very earnest  
 in defence of absolute *predestination*, and thereby fallen into divers  
 absurdities, which St. Augustin, the master whom he pretended to  
 follow, had never held; him when Faustus had brought to be of  
 another mind, they assembled a Synod<sup>2</sup>, whereto some *twenty and*  
*six Bishops* met together, gave their sentence against his opinions,  
 and took the recantation of Lucidus, submitting his former judg-  
 ment to the order of this their Synod, and pronouncing<sup>3</sup> accursed  
 openly, 1. all such as either with Pelagius save man by man's mere  
 labour, or as others by predestination though labour want: 2. all  
 such as hold, that no man perisheth but for original sin only: 3. or,  
 that God's foreknowledge presseth down into hell: 4. or, that God  
 is wanting to all them which perish, rather than they wanting to  
 themselves: 5. or, that vessels of custumely cannot rise to be vessels  
 of honour, though they would: 6. or, that Christ did not die for  
 all men, neither would have all men saved. Wherein it clearly  
 appeareth, that the first of these rehearsed articles condemneth  
 Pelagianism only so far forth as Faustus approved it not: the rest of

<sup>1</sup> [This word would seem to connect the proceedings against Lucidus with the attack of Fulgentius; but the former took place A.D. 475, or thereabouts: a full generation before Fulgentius flourished.]  
<sup>2</sup> [At Arles, Leontius archbishop of that city presiding. Conc. Harduin. ii. 806. Some copies make the number of bishops present to have been thirty. Faustus in his dedication to Leontius intimates that his work on Free-will had the approbation of this synod and of another at Lyons. Bibl. Patr. Colon. t. v. pars 3. p. 503.]  
<sup>3</sup> [Faust. ep. ad Lucid. ibid. p. 125. "Cum gratia Domini operationem baptismi famuli semper adiungas; et eam, qui predestinationem excluso labore hominis asserit, cum Pelagii dogmate detestaris. Anathema ergo illi, qui inter reliquas Pelagi impietates hominem sine peccato nasci, et per sua peccata posse salvari, damna presumptione contenderit, et qui cum sine gratia Dei liberari posse crediderit. Item anathema illi, qui hominem cum fidei confessione solemniter baptizatum, et asserentem catholicam fidem, et postmodum per diversa mundi hujus oblectamenta prolapsus, in Adam et originale peccatum [originali peccato] perisse asseruerit. Item, anathema illi, qui per Dei periclitantiam in mortem deprimi hominem dixerit. Item anathema illi, qui dixerit illum qui perit non accepisse ut salvus esse posset: i. e. de baptizato, vel de illius etatis pagano, qui credere potuit et nobis. Item anathema illi, qui dixerit quod vas custumelie non possit adurgere ut sit vas in honorem. Item anathema illi, qui dixerit quod Christus non pro omnibus mortuus sit, nec omnes homines salvos esse velit." Comp. Conc. Harduin. t. ii. p. 807.]



the articles would closely insinuate, that Lucidus by following St. Augustin's doctrine against Pelagius in that point, (where Faustus was himself a Pelagian,) had fallen into those absurdities and follies, which now he forsakes. But by this we see how the question about both *grace* and *predestination*, being first set on foot by St. Augustin, was afterwards both followed with and against him, as men's capacities and other accidents gave occasion at that time. But surely his judgment of *predestination* was far enough from such phrenetical opinions, as, in that Fathers' synod, Lucidus did renounce<sup>1</sup>.  
 1. Predestination, as St. Augustin himself taught it, doth no way diminish the great necessity of labour required at our hands: nor 2. import that original sin is the only cause of destruction or expiation [sic]; nor 3. that God's foreknowledge is a cause why any man doth perish: nor 4. that the grace of God is withheld from any man but justly and deservedly: 5. nor that any man in whom [sic] desire and endeavour to be saved, can be a vessel of contumely and wrath: nor 6. that Christ did ever purpose and determine to exclude any from the benefit of his death, but whom their own incurable wickedness doth worthily exclude.

[39.] To proceed therefore with the rest: we have seen the general inclination of God towards all men's everlasting happiness notwithstanding sin: we have seen that this natural love of God towards mankind, was the cause of appointing or predestinating Christ to suffer for the sins of the whole world: we have seen that our Lord, who made himself a sacrifice for our sins, did it in the bowels of a merciful desire that no man might perish: we have seen that God nevertheless hath found most just occasion to decree the death and condemnation of some: we have seen that the whole cause, why such are excluded from life, resteth altogether in themselves: we have seen that the natural will of God being inclined towards all men's salvation, and his occasioned will having set down the death

<sup>1</sup> [Ibid. 809. " Damno vobiscum  
 " sensum illum, qui dicit humane  
 " obedientie laborem divine gratie  
 " non esse iungendum. . . . Qui dicit  
 " quod post acceptum legitime hap-  
 " tismum in Adam moriatur qui-  
 " cusque deliquerit . . . . Qui dicit  
 " quod presentia Dei hominem  
 " violenter compellat ad mortem. . .  
 " Profiteor etiam aeternis ignes et  
 " infernales flammis factis capitali-  
 " bus preparatas: quia perseve-  
 " rantes humanas culpas merito se-

" quiter divina iustitia: quam iuste  
 " incurant qui hac non toto corde  
 " crediderunt. . . Libens fateri Chris-  
 " tum etiam pro peccatis advenisse,  
 " quia eodem nolente perierunt. . .  
 " Si Christum his tantum remedia  
 " attulisse dicimus, qui redempti  
 " sunt, videmur absolvere non re-  
 " demptos, quos pro redemptione  
 " contempta consistat esse punien-  
 " dos." The fifth head does not  
 occur, either in the councils or in  
 the Bibliotheca Patrum.]

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 [39.]

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Appendix I.  
[10.]

but of some in such consideration as hath been shewed; it must needs follow, that of the rest there is a determinate ordinance, proceeding from the good pleasure of God, whereby they are, and have been, before all worlds, predestinated heirs of eternal bliss. We have seen that in Christ the Prince of God's elect all worthiness was foreseen; that in the elect angels there was not foreseen any matter for just indignation and wrath to work upon; that in all other God foresaw iniquity, for which an irrevocable sentence of death and condemnation might most justly have past over all. For it can never be too often inculcated, that touching the very decree of endless destruction and death, God is the judge from whom it cometh, but man the cause of which it grew. Salvation contrariwise and life proceedeth only both from God and of God. We are receivers through grace and mercy, authors, through merit and desert, we are not, of our own salvation. In the children of perdition, we must always remember that of the Prophet<sup>1</sup>, *Thy destruction, O Israel, is of thyself*, lest we teach men blasphemously to cast the blame of all their misery on God. Again, lest we take to ourselves the glory of that happiness, which if he did not voluntarily and freely bestow, we should never be made partakers thereof; it must ever in the election of saints be remembered, that to choose is an act of God's good pleasure, which presupposeth in us sufficient cause to merit, but none to deserve it. For this cause, whereas St. Augustin had sometimes been of opinion that God chose Jacob and hated Esau, the one in regard of belief, the other of infidelity, which was foreseen, his mind he afterwards delivered thus<sup>2</sup>: "*Jacob I Aave*" *Aave*; behold what God doth bestow freely: '*I Aave Aave Esau*,' "behold what man doth justly deserve."

[40.] It remaineth therefore that we come now unto those things about ourselves, which by God's own appointment are means of bringing his desire, and our Saviour's merit, finally to that effect, which they both covet. Christ is a mean unto God for us. But this sufficeth not, unless there be also the means of application which God requireth, the decree of whose good pleasure, touching man's salvation, includeth both the one and the other. Christ in himself hath that cup of life, which is able to do all men good. *Sed si non habetur, non medetur*, saith Prosper<sup>3</sup>, *if we taste not, it heals not*. There are

<sup>1</sup> Hos. ix. 6; viii. 2; ix. 15; xliii. 9.      <sup>2</sup> quid homini donaretur: et in eo  
<sup>3</sup> Prosp. Respons. ad Exceptiones      <sup>4</sup> quod dictum est, *Esau autem odio*  
[Excerpta] Gen. [in App. ad Aug.      <sup>5</sup> *habui, ostensum esse quid homini*  
l. x. p. 215.      <sup>6</sup> *deberetur*].      <sup>7</sup> In eo quod dictum  
est, *Jacob dilexi, ostensum esse*      <sup>8</sup> Prosp. Resp. ad Ob. [Respons.

*God's outward Grace to the Jews could not be merited.* 385

means which God hath appointed towards us, means to be in us, and means which are to proceed from us. The mean towards us, is that grace, whereby we are outwardly called, and chose into the fellowship of God's people. The Jews were persuaded, that God, for the love he bare unto Abraham's integrity and virtue, did, in lieu of his obedience and faithful service, make him the root of a sanctified generation of men on earth; and that God bringeth no man to life, which is not either born, or else adopted the son of Abraham: circumcised also as he was, and consequently tied to all the laws which Abraham's posterity received at the hands of Moses. For which cause the very Christian Jews themselves were offended when they saw that the Apostles did impart the grace of external vocation to the Gentiles, and never tie them to any such conditions. It seemed new and strange in their eyes, that the nations which so long had lived in ignorance, idolatry, and utter contempt of God, should, notwithstanding all their wickedness, now, not as proselytes, but universally without any bond of subjection to the law of Moses, be received into favour, and his ancient elect people be shaken off. This gave the Apostle occasion to enter into many mysteries, and to handle with a bleeding heart things, which *his own very few eyes trembled sometimes to set down*. But concerning the grace of their outward vocation to the means of eternal life, he which asketh, "Hath any man given unto God first, and soe by desert made him "a debtor," though for horror's [honour's?] sake he name not Abraham, must notwithstanding needs mean, that the adoption of him and his seed, to be a sanctified generation, a church visible to God on earth, the glory of his residence and miraculous presence amongst them, the covenants, law, service, promises, with other the like spiritual prerogatives, as to [be?] the father of a race of so many holy patriarchs, and to be Christ's own principal progenitor, was more than God could owe unto Abraham. Yet not so much, but that they, which were of this line and posterity, might afterwards, in time to come, by virtue of these preeminencies, afford matter for the building of that ark, which the Gentiles should enter into, and they themselves, in the deluge of their own infidelity, perish: God towards them being deservedly just, and towards the nations of the world undeservedly merciful. For we must note, there is an election, the grace whereof includeth *their temporary*

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ad Caput Objectionum Vincenti-  
asarum. App. ad Aug. t. x. 208.  
"Foculum quippe immortalitatis,  
quod confectum est de infirmitate

"nostra et virtute divina, habet qui-  
dem in se ut omnibus prestet; sed  
"si non lohitur, non medetur."]

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[a.]

benefit, that are chosen, and there is an election that includeth *their eternal good*. By temporary I do not understand any secular or worldly blessing, of which nature God bestowed plenty upon that people; but I mean such spiritual favours, as albeit they tend to everlasting felicity, yet are not themselves everlastingly continued, neither are inwardly infused, but outwardly bestowed graces, as all those preeminencies were upon the nations of the Jews, and that through God's mere mercy towards them. God, by the laws of his providence, hath stinted the degrees and measures of that outward grace, which from time to time he hath offered. To the Jews that was given, which to all other nations of the world besides was denied; according to that of the Prophet in the Psalm<sup>1</sup>, *God hath not so dealt with every nation*, neither have the people knowledge of his ways, in such sort, degree, and measure, as that only people had. Of the later age of the world it is said, God did never so discover the holy mysteries of his saving truth, since the beginning of the world, as to us they are now manifested<sup>2</sup>: this abundance of grace, which God hath now poured out, doth not argue that to Israel grace was wanting, because it was less. *Nic de illis cura Dei que Patri-archarum filiis proprio privilegio concessenda est gubernacula Divina misericordie ceteris omnibus [hominibus] fuisse subtracta. Qui quidem in comparatione electorum videntur abjecti, sed nunquam sunt manifesti... beneficii abjecti*<sup>3</sup>. God left not himself without testimony amongst them<sup>4</sup>; what testimony, saith Prosper<sup>5</sup>; *Quod est hoc testimonium, quod semper Domino deservit, et nunquam de ejus bonitate ac potestate conticuit, nisi ipse totius mundi inenarrabili pulchritudo, et inenarrabili beneficiorum ejus dives et ordinata largitio; per que humanis cordibus quondam eterna legi tabula prebebantur, ut in paginis elementorum ac voluminibus temporum communis et publicae divinae institutionis doctrina legeretur.*

[41.] If it be therefore demanded, why the Jews had the law of God, and not the Gentiles in former times? or why afterward those outward means of conversion, which prevailed nothing with Corazin, Bethsaida, and Capernaum<sup>6</sup>, were not bestowed upon Tyre and Sidon, or upon Sodom, where they had been able to take effect as our Saviour himself witnesseth? or why his disciples for a time were forbidden to preach to Gentiles and Samaritans<sup>7</sup>, till first they had gone to the lost sheep of the house of Israel, with whom

<sup>1</sup> [Psalm cxviii. 20.]      <sup>2</sup> Acts xiv. [17].  
<sup>3</sup> [Eph. iii. 5.]            <sup>4</sup> Prosp. libellum.  
<sup>5</sup> Prosp. de a. l. [de Vocat. Gent.      <sup>6</sup> Matt. xi. 21.  
<sup>7</sup> Matt. x. 6.  
ii. 4. ap. Bibl. PP. Colon. V. iii. 175. c.]

they spent their labour in vain? or why the Apostles were hindered by the Spirit<sup>1</sup>, when they meant to have preached in Asia: why stayed, when their purpose was towards Bithynia for the same intent; and yet that grace not denied altogether unto those countries, but deferred only? what should we answer touching these things, but that God hath made of one blood<sup>2</sup> all mankind, to dwell upon the face of the whole earth, and hath assigned the times which were ordained before, together with the seasons, bounds, and limits, as of all things, so of grace itself, which whosoever it least shineth, ministereth always *if not sufficient light* to guide in the way of life, yet *competent* to give men that introduction, which clearer light would make complete, but that too much love of one kind of darkness or other hath been the world's perpetual impediment, and to some a cause, not only of having the offer of [more?] grace withdrawn clean, but the very former possession of less also taken from them.

That thus it stood with the Jewish nation, that all those spiritual favours of grace which God had bestowed upon them were voluntary; that his choice of the Jews before others hereunto was free, and on their part without desert: that he in his promise made to their fathers remained steadfast, but the true construction thereof they did not conceive, because they were obstinate and would not understand: finally, that whereas the light, which their fathers would have greatly rejoiced to see, had presented itself to them, and was rejected; if God did now depart from them being thus repelled, and were content to be found of the Gentiles, who sought not him, but he them; as the one had no cause to grudge, so neither had the other any to boast: all this the Apostle proveth in the ninth, the tenth, and eleventh to the Romans. At the length, in consideration that they sometimes were a people, whom God so wonderfully did affect; a people, to whom he had given so many privileges, honours, preeminences, above the rest of the whole world; a people, with whose forefathers he had made so many covenants and leagues of mercy: a people, for whose advancement so mighty nations had been quelled; a people, for whose defence the angels had taken arms, the sun and moon been stayed in their course: a people, that had filled heaven with so many Patriarchs, Prophets, Saints, Martyrs; a people, that had been the well-spring of life to all nations: a people, the top of whose kindred sitteth at the right hand of God, and is the author of salvation unto all the world:—

<sup>1</sup> Acts xvi. [6.]

<sup>2</sup> Acts xvii. 26.

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BOOK V. these things considered in such sort, as we may think an apostolic spirit did consider them after long discourse against them; the question is moved, *Hath God then cast off his people?* Not his people eternally chosen. Be it far from us so to think. But is there no hope that the very nation itself shall recover what it now hath lost? Have they stumbled to the end they might fall? God forbid. Nay, their fall hath occasioned salvation to arise unto the Gentiles, and the Gentiles not unlikely to be a mean of restoring salvation unto them again. That as now they are losers to our gain, so in time our gain may be their abundance. And as we, being sometimes unbelievers, have at the length obtained mercy; so they at the length may find mercy, although they be now unbelievers, and thus God, who is all-merciful, become merciful towards all'. "O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his footsteps how impossible to be traced out!"

This may suffice touching outward grace, whereby God inviteth the whole world to receive wisdom, and hath opened the gates of his visible Church unto all, thereby testifying his will and purpose to have all saved, if the let were not in themselves.

[45.] The inward mean, whereby his will is to bring men to eternal life, is that grace of his Holy Spirit, which hath been spoken of already at large, in the article that concerneth free-will. Now from whom this inward grace is either withheld altogether, or withdrawn, such, being left to themselves, wax hard and obdurate in sin. Touching the manner of their obduration, it hath been ever on all sides confest, that the malice of man's own heart doth harden him, and nothing else. Therefore in the Psalm it is said, *harden not your own hearts.* In Jeremy, *Thou hast stricken them, but they have not sorrowed; thou hast consumed them, and they have refused to receive correction: they have made their faces harder than stones.* And in the Epistle of St. Paul to the Romans, *Thou, according to thine own hardness and heart impenitent, heapest up to thyself wrath.* But some difference there is, by reason that all have not alike defined after what sort God himself worketh in this action. It cannot be denied that they take occasion at the very goodness of God to strengthen themselves in malice. His mercy towards Abel hardened Cain: and his mercy towards Israel, the Egyptians<sup>1</sup>: yes, the mercy which is shewed towards them hardeneth them.

<sup>1</sup> [Rom. xi. 32.]      <sup>2</sup> Ps. xciv. 7.      <sup>3</sup> Jerem. v. 3.  
<sup>4</sup> Rom. ii. 5.      <sup>5</sup> Exod. i. 12.

I saw the prosperity of the wicked, with David<sup>1</sup>, they are not troubled nor plagued like others, they have more than heart as with<sup>2</sup>, therefore they are proud, cruel, blasphemous, they set their mouths even against heaven. Pharaoh in misery confesseth sin<sup>3</sup>, whereupon God in lenity withdrawing his plague, sin and hardness of heart return, both in him and his: whereby it hath been by some<sup>4</sup> inferred, that God hath no other hand in the obduration of such, but only so far forth as their malice doth abuse his lenity, and turn it unto their own evil. St. Augustin and others considering more deeply, that God himself had said touching Pharaoh, *I have hardened his heart, and the heart of his servants, that I might work these my miracles amongst them*, conceived, that God did hereby somewhat more than only foretell what hurt the Egyptians would take occasion to do themselves, by the very good which he intended to do for them. It seemed therefore probable, that God who eternally had foreseen what Pharaoh was, and what himself did purpose to work concerning Pharaoh, declared to Moses<sup>5</sup> that which was in Pharaoh's heart, namely, an obstinate will, that the people should not go whither God required. And concerning himself thus far to Moses also God did reveal<sup>6</sup> what his own determinations were. At first, that

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<sup>1</sup> [Ps.] lxxiii. [1]-3p.  
<sup>2</sup> Exod. ix. 34 : x. 1.  
<sup>3</sup> [Fausset de Lib. Arbitr. ii. c. 1.  
Hæc ratione Pharaonem, dicit Do-  
minus, obdurabo, dum eum mihi  
in decem plagis, quas a Moysse  
excitatus removers, insulare per-  
mitto. . . Sic interdum familiariter  
etiam apud homines iniqui elocu-  
sionis vim assumimus, sic inter-  
dum contumacibus famulis expo-  
bramus mansuetudinem nostram,  
ita dicentes : ' Ego patientia mea  
te pessimum feci.' &c.]  
<sup>4</sup> Ex. iv. 21. [De Prædest. et  
Gratiæ, suspecti auctoris libris, c. vi.  
in App. ad Aug. x. 53. ' Qui pie  
querens aliquid desiderat invenire,  
dum locum ejusdem Scripturæ  
relegat, ubi primo Moysi in rubo  
ignis apparuit, . . . et ibi inveniet  
notum hoc, quod indurasse Deus  
cor Pharaonis præmittit, non ad  
operationem Dei, sed ad præscien-  
tiam pertinens. Locutus enim  
Dominus de rubo sic dicit : ' Ego  
autem scio quod non dimittet vos  
Pharao rex Ægypti, nisi per ma-  
num magnam. Sed extendens

manum meam, percussam Ægypti-  
tios in omnibus mirabilibus que  
faciam, et postea dimittet vos.'  
Hæc prima vox Dei est, qua futu-  
ram voluntatem, Pharaonis, sicut  
præviderat, indicabat.]  
<sup>5</sup> [Ibid. ' Postea jam inter ipsos  
miraculorum imbres dixisse legi-  
tur, ' Ego autem indurabo cor  
Pharaonis, ne dimittat populum.'  
Ubi jam aperte intelligitur primam  
iterasse sententiam. Quid est  
enim, indurabo, nisi non molliam?  
Apparet enim in alio manante  
justitia, in hoc gratia profusente,  
Scripturæ : ' non sententiam fuisse  
completam, qua dicit Deus Pha-  
raoni, ' In hoc ipsum excitavi te,  
' ut ostendam in te virtutem meam.'  
&c. Usente enim Deo bene etiam  
malis, induratione Pharaonis, Ra-  
gellis Ægypti, ut ac tantis mira-  
culis, &c. . . quid aliud gestum  
est, quam ut Dei virtus . . . ad hu-  
mani generis notitiam perveniret?  
. . . Pharaonem non esse mutan-  
dum, et illam omnem gentem, . . .  
alta illa Deus providentiæ suæ  
lucè præcivit. Sed periturorum





example whereof for temporal punishment we have Hell's sons: and not only them, but that whole nation whereof it was said to the prophet Esay<sup>1</sup>, *Make the heart of this people fat: make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, O Lord, how long? And he answered, Till the cities be wasted without inhabitants, and the houses without men, and the land utterly desolate.* If it be demanded, wherefore grace preventeth not, at the least wise, such sin, as draweth after it both obduration and condemnation? I demand again, What if the malice of the greatest part do come so near diabolical iniquity, that it overmatcheth the highest measure of divine grace, which the laws of the providence of God have assigned unto men on earth? Should God obtrude unto swine pearls of that value? *In such*, (saith Fulgentius<sup>2</sup>), *God seigneth that judgment with dereliction, which forbids in the world to come shall finish.* And lest any man should think but some one of St. Augustin's followers amongst many were thus persuaded, we have Prosper also of the same mind; who speaking in the person of all, saith<sup>3</sup>, "*When we read of certain given over to their own lusts, or forsaken of God and hardened, our professed construction thereof is, that such are so dealt with in regard of their grievous sins.* For by reason of their crimes going before, they did owe to themselves a kind of penalty; which so punisheth them, that now they continually incur further guiltiness, and make themselves daily more punishable. Being thus persuaded, we neither complain of the judgment of God, or ask why he casteth off such as deserve to be left; and we give thanks for that mercy wherewith he safely keepeth them, which cannot say they deserve to be kept." St. Augustin himself to like effect<sup>4</sup>, *Cum illis preparatur voluntas a Domino, illis non preparatur; dis-ormendat est atque quid veniat de misericordia, quid de iudicio.*

[43.] Final obduration therefore is an argument of eternal rejection, because none continue hardened to the last end, but lost

<sup>1</sup> Esay. vi. 10. [11.]      <sup>2</sup> hoc ipso meruisse profiteretur:  
<sup>2</sup> Fulgent ad Mo. i. 27. [ad Mo-      <sup>3</sup> quia talia eorum crimina peccese-  
nimum. Bibl. Patr. Colon. t. ii. pars      <sup>4</sup> serunt, ut ipsi sibi parnas deba-  
i. p. 20. g. "In talibus enim Deus      <sup>5</sup> erunt, que eis etiam supplicium  
iudicium suum desertione inchoat,      <sup>6</sup> verterent in reatum. Atque ita  
"cruciatione consummat."      <sup>7</sup> nec de iudicio Dei queritur, quo  
<sup>3</sup> Prosp. ad Cap. Gall. Resp. 11.      <sup>8</sup> deseri meritis deseri; et miseri-  
[App. ad Ang. x. 203. "Cum vero      <sup>9</sup> cordis ejus gratias agimus, qua  
aliquos a Deo aut traditos deside-      <sup>10</sup> liberat non meritis liberari."  
ria suis aut obduracy legimus,      <sup>11</sup> August. de Prædest. c. 6. [l. x.  
aut relictos; magnis peccatis suis      798. b.]

BOOK V. children. And the cause why that Spirit, which softeneth others, forsaketh them, is their own malice. In consideration whereof the Apostle which acknowledgeth, that touching the gifts of external grace, there can be *on man's part* no reason why Abraham's posterity was so much loved above others: or why in Abraham's own race, God hated Esau, and loved Jacob: or why he now loveth all the nations of the earth, as effectually as ever Abraham's seed: or again, why Pharaoh, of all other wicked persons in the world, should be taken and made a spectacle of God's power: the Apostle, which in these cases fleeth to that *absolute sovereignty which God hath over all things*, as the potter over his own clay; yieldeth notwithstanding oftentimes [sic] of God's justice in those whom personally he adjudgeth to eternal death, and from whom he withholdeth finally his inward grace, yea even where he standeth most upon the absolute power of God<sup>1</sup>, is it not in defence of God's righteousness? God preserveth [prefereth?] Jacob the younger brother before Esau which was the elder, and declareth this his purpose, when as yet the children were unborn, and had neither done good nor evil, for no other intent, as it seemeth, discovering so soon his determination, but only that the Jews might thereby know, that what he did was merely to fulfill the purpose of his own good pleasure, in choosing them: and how he chose neither them, nor any of all their predecessors, for their works or worthiness sake, but of mere mercy. What then, shall we say, hath God herein shewed himself unjust<sup>2</sup> towards either part? Touching the one, it must be confest, his mercies are his own to bestow wheresoever himself will<sup>3</sup>. And concerning the other, because men shall no way better discern their own cause, than by beholding it in other men's persons; let Pharaoh's<sup>4</sup> example be their glass to look him [in?]. If Esau's posterity complain, that when so many others before and after him, notwithstanding their evil quality, did yet enjoy those rights, which the course of nature, and the custom of the world gave them, he (rather than others) should be deprived of that prerogative: let them be given to understand, that God hath his full and free scope to take at any time, in any age, out of any race, such as, justly being hateful in his sight, may be made patterns of severity to the world, as others are of clemency<sup>5</sup>. And therefore, as we can yield no reason, why of all other wicked tyrants in Egypt, Pharaoh alone and the people under him should be made such a tragical spectacle: so neither are we able to shew any cause, why mercy may not do

<sup>1</sup> Rom. ix. 21.      <sup>2</sup> [Rom. ix.] 14.      <sup>3</sup> [Rom. ix.] 15.  
<sup>4</sup> [Rom. ix.] 17.      <sup>5</sup> [Rom. ix.] 18.

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good where it will; and wheresoever it will, justice may withhold good.

[44.] This may suffice for satisfaction of minds willing to submit themselves unto that which is reasonable. But there are, whose stubborn spirits will even in spite and rancour hereupon stormingly reply, "What cause then hath God to be offended with their obduration, on whom it is not his will to bestow his mollifying grace? if it be his will to harden by withholding grace, how should we withstand it?" It doth not altogether offend God, that the works of his providence are discoursed, argued, and disputed of. For in Job, in David, in Jeremie, in Abacuk, in sundry others, God taketh it not in evil part, to be urged and seriously pressed by arguments. But with this affection of mind, O man, who art thou that openest thy mouth to upbraid God? Suppose (which yet is false) that there were nothing in it, but only, "so God will have it;" suppose God did harden and soften, choose and cast off, make honourable and detestable, whom himself will, and that without any cause moving him one way or other; are we not all in his hands as clay? If thus God did deal, what injury were it? How much less now, when they, on whom his severity worketh, are not found, like the clay, without form, as apt to receive the best shape as any other, but are in themselves, and by their own disposition, fashioned for destruction and for wrath, whom notwithstanding he suffereth to enjoy many honours in this present world, (as both Esau and Pharaoh did,) and that very rigour, which they here sustain, proceedeth not of any delight that God doth take in afflicting them, whom it is likely his hand altogether would have spared, as it doth sundry others here, had it not so fallen out in them, that their punishment did appear needful for the clearer manifestation of God's mercy towards the vessels which himself had formed for glory. His hatred towards Esau declareth towards Jacob the greater love: by Pharaoh's destruction, the salvation of Israel was the more marvellous. And was there any thing that could more manifest the riches of the glory of God, in bestowing grace on the Gentiles, than the exercise of his justice, in withdrawing the same from the Jews, a small remnant of them excepted? We may therefore conclude, that of all the good we receive, mercy is the only cause. And albeit sin be the true original cause of all the evil which we suffer: yet, touching those punishments for sin, which justice in this world

<sup>1</sup> [Rom. ix.] 19.  
<sup>2</sup> [Rom. ix.] 22.

<sup>3</sup> [Rom. ix.] 20.  
<sup>4</sup> [Rom. ix.] 23.

<sup>5</sup> [Rom. ix.] 21.  
<sup>6</sup> [Rom. ix.] 24.

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BOOK V. imposeth, it is not always in regard of greater sins, that special plagues do sometimes light rather on one man's head than another. Appendix I. Esau's sin did deserve his deprivation : Pharaoh's sin, his overthrow : the sin of the Jews, their obduration. Yet the cause why, of so many first-born, Esau at that time, should lose his birthright, was rather a merciful eye towards Jacob, than a rigorous towards Esau. The cause why, (the Israelites' four hundred years of thraldom being expired,) the justice of God did shew itself in Pharaoh, came P. 136. of mercy and love to themward<sup>1</sup>. The cause, why God did then strike Israel especially with blindness, when the happy hour of the Gentiles was come, our part is rather to search, in the bosom of undeserved clemency towards us, than in the depth of that justice which their iniquity kindled. This I take to be the natural and true meaning of the Apostle's whole disputation, tending to the abatement of the Jews' evil, which was envy ; and of the pride, which was to be feared in the Gentiles, at that time.

[45.] One thing further also we must note, touching obduration : That there may be in man such malice, as maketh him the child of eternal death, and yet not always such cause, as induceth God perpetually to withhold his inward grace : which difference between the act of reprobation and obduration is the more necessary to be well observed, in regard of those things, which the Scripture hath concerning sin against the Holy Ghost, and the sin of apostasy after grace. For we need not doubt of the cause of reprobation in them, touching whom the Apostle hath said<sup>2</sup>, they crucify again unto themselves the Son of God, and make a mock of him. And yet, that in them God did not always see cause to withhold his Holy Spirit, appeareth, in as much as the same men were once enlightened, and had been partakers of the heavenly gift of the Holy Ghost, and had tasted of the good word of God, and of the power of the world to come. On the other side, *perpetuity of inward grace* belongeth unto none, but eternally foreseen elect, whose difference from castaways, in this life, doth not herein consist, that the one have grace always, the other never : but in this, that the one have *grace that abideth*, the other either not grace at all, or else grace which abideth not.

I demand then (saith the Apostle) hath God rejected his people ? No ; we must distinguish ; There is a visible election of people, which the world seeth, according whereunto of old the Jews, and now all the nations of the world are elect. But besides this external election,

<sup>1</sup> " He smote Egypt, overthrowed his mercy endureth for ever." [Ps. cxxxvi. 10, 15, 18.] <sup>2</sup> Heb. vi. 6.

there are, out of the body of these elect, others, invisibly and eternally chosen in Christ, before the foundations of the world were laid. In him Abraham, Isaac, Jacob, in him all that indeed appertain unto God were chosen. To him all are given; yea given (as he to whom they are given witnesseth) with purpose of custody and safety, for ever<sup>1</sup>: "This is the Father's will, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Whereupon St. Paul, touching them, inferreth, God hath not cast away his people, his eternally elect, that people which he knew before. For that which the outward body of Israel hath deservedly lost, the body of the election of grace hath obtained, in it the promises of God take effect: the rest are hardened<sup>2</sup>.

[46.] But is it our desert, for which we have gotten that, which they by desert have foregone? We deserve God's grace, no more than the vessel doth deserve the water, which is put into it. Only we are vessels endued with sense, we are not dead, and altogether without feeling of that we receive: our obstinate resistance may hinder that infusion, which nothing in us could procure, or purchase. We are sick as others, yet others not cured as we are. Is the cause in ourselves? No more than the cause of health is in them, offered voluntarily, and neither sought for, nor desired. Such is that grace, which the elect find. Neither are we to marvel, if the same be withheld from them, which have both the offer of health, and the very physician also, that maketh the offer. Though grace therefore be lost by desert, yet [it] is not by desert given. It cometh not, in lieu of travail, to him, which willeth or runneth, but, by way of gift, from him, whose purpose is to shew mercy.

For whom he hath *chosen before* as his own, with determination to be for ever merciful unto them, those he hath, in the same determination, predestinated to be of our [one?] stamp or character, which is the image of his own Son, in whom, for that cause, they are said to be chosen. Men, thus predestinated in his secret purpose, have their actual *rescues or adoptions* likewise intended unto that fellowship or society which is invisible, and really his true catholic Church, through the grace of the Spirit of Christ given them. Whom his will is effectually to gather unto the society of saints, by the Spirit of Christ, them he hath purposed as effectually to justify through Christ's righteousness; whom to justify, them to glorify<sup>3</sup>, both here, with that beauty of holiness, which the law of

<sup>1</sup> John vi. 39.

<sup>2</sup> [Rom. xi. 1, 7.]

<sup>3</sup> [Rom. viii. 30.]

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[6.]  
Christ prescribeth, and hereafter, as well in body as in soul, with that honour of eternal happiness, which our Lord doth himself enjoy: and till they may enjoy it also, which are his, turneth all things to the help and furtherance of this their good<sup>1</sup>: even as all things were converted to good in Christ, than which there cannot be a greater glory.

So that all his foreknown elect are predestinated, called, justified, and advanced unto glory, according to that determination and purpose, which he hath of them: neither is it possible that any other should be glorified, or can be justified, and called, or were predestinated, besides them, which, in that manner, are foreknown: whereupon we find in Scripture the principal effects of God's perpetually during favour applied only unto them. In that prayer for eternal life, which our Saviour knew could not be made without effect, he excepteth them, for whom he knew his sufferings would be frustrate, and commendeth unto God his own<sup>2</sup>; they are the blessed of God, for whom he ordained his kingdom<sup>3</sup>; to their charge nothing can be laid<sup>4</sup>: of them those words of the wise man are meant<sup>5</sup>, *That none can diminish what God will save*. Their temptations God will not suffer to exceed the strength or measure of that grace, which himself hath given. That they should be finally seduced, and clean drawn away from God, is a thing impossible. Such as utterly depart from them, were never of them.

It followeth therefore, 1. That God hath predestinated certain men, not all men. 2. That the cause, moving him hereto, was not the foresight of any virtue in us at all. 3. That to him the number of his elect is definitely known. 4. That it cannot be but their sins must condemn them, to whom the purpose of his saving mercy doth not extend. 5. That to God's foreknown elect final continuance of grace is given. 6. That inward grace, whereby to be saved, is deservedly not given unto all men. 7. That no man cometh unto Christ, whom God, by the inward grace of his Spirit, draweth not. 8. And that it is not in every, no not in any man's own mere ability, freedom, and power, to be saved, no man's salvation being possible without grace<sup>6</sup>. Howbeit, God is no favourer of sloth; and therefore there can be no such absolute decree, touching

<sup>1</sup> [Rom. viii. 28.] of those agreed upon (for the quieting of a dispute which had arisen at Cambridge) by Whitgift, Bancroft, <sup>2</sup> [John xvii. 9. 20.] Whitaker, and others, Nov. 20. <sup>3</sup> [Math. xxv. 34.] 1595, commonly called the Lambeth <sup>4</sup> [Rom. viii. 33.] Articles. To shew the extent of the <sup>5</sup> [Eccles[asticus] xxxix. 18.] modification, these articles are here <sup>6</sup> [It will be observed that these articles are evidently a modification]

man's salvation as on our part includeth no necessity of care and travail<sup>1</sup>, but shall certainly take effect, whether we ourselves do wake or sleep<sup>2</sup>.

subjoined, as they stand in Strype, Whigg. b. iv. c. 17 :

1. "Deus ab æterno predestinavit quosdam ad vitam, et quosdam ad mortem reprobavit."

2. "Causa movens aut efficiens predestinationis ad vitam non est prævisio fidei, aut perseverantia, aut bonorum operum, aut alius rei, que inest in personis predestinatis, sed sola voluntas bene placiti Dei."

3. "Predestinatorum definitus est certus numerus est, qui nec augeri nec minui potest."

4. "Qui non sunt predestinati ad salutem necessario propter peccata sua damnabuntur."

5. "Vere, viva, justificans Fides, et Spiritus Dei sanctificans non extinguitur, non excidit, non evanescit in electis, aut finaliter aut totaliter."

6. "Homo vere fidelis, i. e. fidei iudicium præditus, certus est Pserphoria Fidei, de remissione peccatorum suorum, et salute sempiterna sua per Christum."

7. "Gratia salutaris non tribuitur, non communicatur, non conceditur universis hominibus, quæ occurrit on our part"

8. "Nemo potest venire ad Christum, nisi datum ei fuerit, et nisi Pater eum traxerit. Et omnes homines non trahuntur a Patre, ut veniant ad Filium."

9. "Nec est positum in arbitrio aut potestate uniuscujusque hominis salvari."

1. [Compare the conclusion of the Sermon on Habak. i. 4.]

2. [The following is Archdeacon Cotton's memorandum subjoined to his transcript of this fragment.]

Here ends the treatise (or as much of it as is preserved); not abruptly, but in the middle of a page, on which no more was written. The remaining leaf of this sheet is also blank. It is possible however, that a new article or head may have been finished by the author, and the copy of it begun on some separate sheet. Of this no vestige remains.]

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Of the necessity of labour to occur on our part

with the will of God

is justified

ing and sanctifying

his elect, that in the end they may be glorified.

APPENDIX, No. II.

*Concerning the New Church Discipline.*

AN EXCELLENT LETTER, WRITTEN BY MR. G. CRANMER  
TO MR. R. H.

Printed in the year 1641<sup>1</sup>.

*February, 1598<sup>2</sup>*

BOOK V. [1.] WHAT posterity is likely to judge of these matters concern-  
Appendix II ing church discipline, we may the better conjecture, if we call to  
(b) mind what our own age, within few years, upon better experience  
hath already judged concerning the same. It may be remembered  
that at first, the greatest part of the learned in the land were either  
eagerly affected, or favourably inclined that way. The books then  
written for the most part savoured of the disciplinary style; it  
sounded every where in pulpits, and in the common phrase of men's  
speech: the contrary part began to fear they had taken a wrong  
course; many which impugned the discipline, yet so impugned it,  
not as not being the better form of government, but as not so con-  
venient for our state, in regard of dangerous innovations thereby  
likely to grow. One man<sup>3</sup> alone there was, to speak of, (whom let  
no suspicion of flattery deprive of his deserved commendation,) who  
in the diffidence of the one part, and courage of the other, stood in the  
gap, and gave others respite to prepare themselves to their defence;  
which by the sudden eagerness and violence of their adversaries had  
otherwise been prevented. Wherein God hath made good unto him

<sup>1</sup> [v. Editor's Preface, l. p. xxvii, as might occur to Cranmer regarding  
xxviii, cvii.] the conclusion of the whole work.  
<sup>2</sup> [This date may have been given If Cranmer went into France with  
to Strype by Fulman, in whose hand- Essex and Killigrew, 1591, he may  
writing it is entered in the copy of have returned to England on the  
the letter as first published, belong- signature of the peace of Vervins,  
ing to the library of C. C. C. See 1598; and may have been conven-  
also his MS. Collections for a Hist. iently situated for receiving and  
of the College, fol. 26. The date revising Hooker's work. The next  
exactly suits the matter of the letter, year, Feb. 1599-1600, we know that  
which was evidently written after he went with Mountjoy into Ireland.  
receipt of the fifth book, (published <sup>3</sup> [John Whitgift, the Archbishop.  
1597,) and probably in answer to a [This note is Strype's.]  
request from Hooker for such hints



his own emprise, *Vincit qui patitur*<sup>1</sup>; for what contumelious indignities he hath at their hands sustained, the world is witness; and what reward of honour above his adversaries God hath bestowed upon him, themselves (though nothing glad thereof) must needs confess. Now of late years the heat of men towards the Discipline is greatly decayed: their judgments begin to sway on the other side: the learned have weighed it and found it light; wise men conceive some fear, lest it prove not only not the best kind of government, but the very bane and destruction of all government. The cause of this change in men's opinions may be drawn from the general nature of error, disguised and clothed with the name of truth; which is mightily and violently to possess men at first, but afterwards, the weakness thereof being by time discovered, to lose that reputation which before it had gained. As by the outside of an house the passers by are oftentimes deceived, till they see the conveniency of the rooms within; so by the very name of discipline and reformation men were drawn at first to cast a fancy towards it, but now they have not contented themselves only to pass by and behold afar off the fore-front of this reformed house; they have entered in, even at the special request of the master workmen and chief builders thereof; they have perused the rooms, the lights, the conveniences; they find them not answerable to that report which was made of them, nor to that opinion which upon report they had conceived. So as now the discipline which at first triumphed over all, being unmasked, beginneth to droop and hang down her head.

[2.] This cause of change in opinion concerning the discipline, is proper to the learned, or to such as by them have been instructed: another cause there is more open and more apparent to the view of all, namely, the course of practice which the reformers have had with us from the beginning. The first degree was only some small difference about cap and surplice<sup>2</sup>, but not such as either breed division in the church, or tended to the ruin of the government then established. This was peaceable; the next degree more stirring. Admonitions were directed to the parliament in peremptory sort against our whole form of regiment: in defence of them, volumes were published in English, in Latin<sup>3</sup>; yet this was no more than writing. Devices were set on foot to erect the practice of the discipline without authority<sup>4</sup>; yet herein some regard of modesty, some

<sup>1</sup> [See E. P. book V. Dedic. to Whiggis, § 3.]

<sup>2</sup> See Pref. to E. P. c. ii. [10; and the notes there.]

<sup>3</sup> [Especially Travers's book, *De Disciplina Ecclesiastica*, 1684.]

<sup>4</sup> [See Pref. viii. 13 (vol. 1. page 192, note 3). See also Bancroft,

BOOK V. moderation was used. Behold, at length it brake forth into open  
 Appendix II. outrage, first in writing by Martin: in whose kind of dealing these  
 123 things may be observed. 1. That whereas T. C. and others his great  
 masters had always before set out the discipline as a queen, and as  
 the daughter of God<sup>1</sup>, he contrariwise to make her more acceptable  
 to the people, brought her forth as a vice upon the stage<sup>2</sup>. 2. Which  
 conceit of his was grounded (as may be supposed) upon this rare  
 policy, that seeing the discipline was by writing refuted, in parliament  
 rejected, in secret corners hunted out and descried, it was  
 imagined that by open railing (which to the vulgar is commonly  
 most plausible) the state ecclesiastical might have been drawn into  
 such contempt and hatred, as the overthrow thereof should have  
 been most grateful to all men, and in a manner desired of the common  
 people. 3. It may be noted (and this I know myself to be true)  
 how some of them, although they could not for shame approve so  
 lewd an action, yet were content to lay hold on it to the advancement  
 of their cause<sup>3</sup>, acknowledging therein the secret judgments of God  
 against the Bishops, and hoping that some good might be wrought  
 thereby for his Church, as indeed there was, though not according to  
 their construction. For, 4. contrary to their expectation, that railing  
 spirit did not only not further, but extremely disgrace and prejudice  
 their cause, when it was once perceived from how low degrees of contradiction  
 at first, to what outrage of contumely and slander they were  
 at length proceeded, and were also likely further to proceed.

[3.] A further degree of outrage was in fact. Certain prophets<sup>4</sup>  
 did arise, who deeming it not possible that God should suffer that  
 undone which they did so fiercely desire to have done, namely, that  
 his holy saints, the favourers and fathers of the discipline<sup>5</sup>, should

Dang. Pos. b. iii. c. 1, for an "by matters of religion are handled  
 account of the establishment of "in the stile of the stage." Comp.  
 the first English presbytery, at Bp. Cooper, Adm. 96. "Historical  
 Wadsworth, Nov. 29, 1572. The "smocks and scuffs, too immodest  
 following chapters to the 15th re- "for any vice in a play." ("Thou,  
 late similar proceedings down to "like the formal vice, Iniquity, |  
 1592. "I moralize two meanings in one  
 [Especially Travers, in the con- "word."—Richard III. 3. i. 82.]  
 clusion of his book, "De Discip. " [Banc. Dang. Pos. iv. 18. "I  
 "Eccles.]" have heard reported, that upon  
 [In the MS. "Advertisement "the coming forth of Martin's  
 "touching the Controversies of the Epistle, M. Cartwright should  
 "Church of England," quoted E. P. V. "say, 'Seeing the bishops would  
 c. ii. § 2. note 1 on page 21, is the fol- "take no warning, it is no matter  
 lowing: "It is time there were an "that they are thus handled.""]  
 "made or surraunce made of this " [Hacket and Coppinger, Feb.  
 "unmodest and deformed manner of 1591.]  
 " writing lately intertained: where- " [Namely, Cartwright, and eight

be enlarged, and delivered from persecution; and seeing no means of deliverance ordinary, were fain to persuade themselves that God must needs raise some extraordinary means: and being persuaded of none so well as of themselves, they forthwith must needs be the instruments of this great work. Hereupon they framed unto themselves an assured hope, that, upon their preaching out of a pease-cart<sup>1</sup>, all the multitude would have presently joined unto them, and in amazement of mind have asked them, *Viri fratres, quid agimus?* wherunto it is likely they would have returned an answer far unlike to that of St. Peter, "Such and such are men unworthy to govern, pluck them down; such and such are the dear children of God, let them be advanced." Of two of these men<sup>2</sup> it is meet to speak with all commiseration, yet so that others by their example may receive instruction, and withal some light may appear what stirring affections the discipline is like to inspire, if it light upon apt and prepared minds.

Now, if any man doubt of what society they were, or if the reformers disclaim them, pretending that by them they were condemned, let these points be considered. 1. *Whose associates were they before their entering into this frantic passion? whose sermons<sup>3</sup>*

others, whose names may be seen in Strype, An. iv. 103; or in Neal, Hist. of the Puritans, i. 224. They were imprisoned Sept. 1590, chiefly for continuing to practise their discipline.

<sup>1</sup> [Cousin's "Conspiracy for pretended Reformation," p. 56. "After they both had thus come, (with mighty concourse of the common multitude, as to such a novelty of hearing two new prophets in these days arisen was likely,) with an uniform cry into Cheapside near unto the Cross, and there finding the throng and press of people to increase about them . . . they got them up into an empty cart which stood there, and out of that choice pulpit (for such a purpose) made their loud and traitorous proclamation unto the people: wherein . . . (so near as I could learn from so common an auditory, and in so confused an action) they reading something out of a paper, went more particularly over the office and calling of Hacket: how he represented Christ, by partaking a

"part of his glorified body: by his principal Spirit, and by his office of severing the good from the bad with his fan in his hand . . . and of bringing in that Discipline which they so often babble of," &c.]

<sup>2</sup> [Via. Arthington and Coppinger, who were evidently simple persons.]

<sup>3</sup> [Cousin, Consp. p. 2. "These two having itching ears . . . made choice to hear and follow such preachers as were thought fittest to feed their humours: which preachers with their sad looks, frequent sighs abroad, long and vehement conceived prayers, bitter and plain invectives in private, and privy (*sic*) depraving in public, of the laws and polity ecclesiastical, . . . may seem so to have inflamed these two persons, as that they thought this *Discipline* a worthy subject wherupon they should spend most of their actions and cogitations." In p. 3, he quotes a letter from Hacket to Wiggston, who, as it seems, had been instrumental in converting

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BOOK V. *did they frequent whom did they admire?* 2. Even when they were entering into it, *Whose advice did they require?* 3. and when they were in, *whose approbation did they desire?* 4. *Whom did they frequent? whose assistance by prayer did they request?* But we deal injuriously with them to lay this to their charge; for they reprov'd and condemn'd it. How? did they disclose it to the magistrate, that it might be suppress'd? or were they rather content to stand aloof and see the end of it, and loath to quench the Spirit? No doubt these mad practitioners were of their society, with whom before, and in the practice of their madness they had most affinity. Hereof read Dr. Bancroft's book<sup>1</sup>.

[4.] A third inducement may be to dislike of the discipline, if we consider not only how far the reformers themselves have proceeded, but what others upon their foundations have built<sup>2</sup>. Here come the

him; in which he expresses his desire "to communicate his spirit at large" to Wigginton; and adds, "Make my sound heart known to Master Cartwright, Master Scapce, Master Udall, Master Lord, &c." 3 March, 1590-1.

<sup>1</sup> [Cosin, Consp. p. 10. "Coppinginger... had signified to two of his familiar acquaintance (whom he had requested to fast and pray with him for success in obtaining a widow that God had shewed him great favour, by revealing such a secret mystery unto him as was wonderful, ... via. that he knew a way how to bring the Queen to repentance, to cause all her council and nobles to do the like out of hand, or else detect them to be traitors that refused." p. 9. "Wiers Hacket came to London, Wigginton introduced Coppinginger to him, as being a man who had a message to say to his sovereign, concerning some practice intended against her; from dealing wherein, the preachers in London had wonderfully discouraged him." p. 11. "The manner and other circumstances of the first revealing of this pretended mystery, Coppinginger himself declareth in a letter written the 4th of February last, unto T. C. in prison." The substance of the letter is such as to make it

strange that Cartwright should not at once have declined receiving communications from such a person. Cosin adds, p. 15, "For resolution also herein, by the help of his diligent fellow-labourer John ap Henry alias a Penry, he solicited the reformed preachers of some foreign parts." And p. 20. "Arthington at one of his examinations confessed that Penry sent a letter unto him forth of Scotland, wherein he signified that reformation must shortly be erected in England... Now it is true that Penry conveyed himself privily into England, and was lurking about London at the selfsame time when these other prophets arose in Chesapeake." See also Decl. to Whig, p. 5. note 1. But Cartwright in his Answer to Sutcliffe, 1596, affirms that he refused to receive the letter, or to see Coppinginger; and that he discouraged his proceedings in every possible way. Personally indeed he seems to be culpated. But the argument from the tendency of his doctrine may appear to some all the stronger.]

<sup>2</sup> [Dangerous Positions, b. iv. c. 3-14.]

<sup>3</sup> [Dr. Cooper's Admon. to the People of England, 1589. p. 29. "If the state of the clergy shall be made contemptible, and the best reward of learning a mere

Brownists in the first rank, their lineal descendants, who have seized upon a number of strange opinions; whereof although their ancestors the reformers were never actually possessed, yet by right and interest from them derived, the Brownists and Barrowists hath [have?] taken possession of them. For if the positions of the reformers be true, I cannot see how the main and general conclusions of Brownism should be false. For upon these two points, as I conceive, they stand. 1. *That because we have no church<sup>1</sup>, they are to sever themselves from us<sup>1</sup>.* 2. *That without civil authority they are to erect a church of their own<sup>1</sup>.* And if the former of these be true,

"pension, he (Satan) foreseeeth that  
 "neither young flourishing wits  
 "will easily incline themselves to  
 "godly learning, neither will their  
 "parents and friends suffer them to  
 "make that the end of their travail.  
 "To bring this to pass, he worketh  
 "his devices by sundry kinds of  
 "men. 1. By such as be papists  
 "in heart, but yet can clap their  
 "hands and set forward this pur-  
 "pose, because they see it the  
 "next way either to overthrow the  
 "course of the gospel, or by great  
 "and needless alteration to hazard  
 "and endanger the state of the com-  
 "monwealth. Of the second sort  
 "are certain worldly and godless  
 "epicures, which can pretend reli-  
 "gion, and yet pass not which end  
 "thereof go forward, so they may  
 "be partakers of that spoil which  
 "in this alteration is hoped for.  
 "The third sort, in some respect  
 "the best, but of all other most  
 "dangerous, because they give op-  
 "portunity and countenance to the  
 "residue, and make their endea-  
 "vours seem zealous and godly.  
 "These be such which in doctrine  
 "agree with the present state, and  
 "shew themselves to have a desire  
 "of perfection in all things, and  
 "in some respect, indeed, have no  
 "evil meaning, but through inordi-  
 "nate zeal are so carried, that they  
 "see not how great dangers by such  
 "devices they draw into the church  
 "and state of this realm."  
 "<sup>1</sup> [Brownists' "True Confession,"  
 1596 art. 31. "That these ecclesi-  
 "astical assemblies, remaining in  
 "confusion and bondage under this

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"antichristian ministry, courts, ca-  
 "mons, worship, ordinances, &c.  
 "without freedom or power to re-  
 "dress any enormity, have not in  
 "this confusion and subjection  
 "Christ their Prophet, Priest and  
 "King; neither can be in this es-  
 "tate ( whilst we judge them by the  
 "rules of God's word) esteemed the  
 "true, orderly gathered, or consti-  
 "tuted churches of Christ, whereof  
 "the faithful ought to become or  
 "stand members, or to have any  
 "spiritual communion with them  
 "in their public worship and ad-  
 "ministration."  
 "<sup>2</sup> [Ibid. art. 22. "That by God's  
 "commandment all that will be  
 "saved must with speed come forth  
 "of this antichristian estate, leaving  
 "the suppression of it to the magis-  
 "trate to whom it belongeth. And  
 "that both all such as have received  
 "or exercised any of these false  
 "offices or any pretended function  
 "or ministry in or to this false and  
 "antichristian constitution, are will-  
 "ingly in God's fear to give over  
 "and leave those unlawful offices;  
 "and that some also, of what sort  
 "or condition soever, do give any  
 "part of their goods, lands, money,  
 "or money worth to the maintenance  
 "of this false ministry and worship,  
 "upon any commandment or under  
 "any colour whatsoever."  
 "<sup>3</sup> [Ibid. art. 33. "That being  
 "come forth out of this anti-chris-  
 "tian estate unto the freedom and  
 "true profession of Christ, besides  
 "the instructing and well guiding of  
 "their own families, they are will-  
 "ingly to join together in Christian

BOOK V. the latter I suppose will follow. For if above all things men be to  
 Appendix II. regard their salvation, and if out of the Church there be no salvation;  
 161 it followeth, that if we have no church, we have no means of salva-  
 tion, and therefore separation from us, in that respect, both lawful  
 and necessary: as also that men so separated from the false and  
 counterfeit church are to associate themselves unto some church;  
 not to ours; to the popish much less; therefore to one of their own  
 making. Now the ground of all these inferences being this, that in  
 our church there is no means of salvation, is out of the reformers'  
 principles most clearly to be proved. For wheresoever any matter  
 of faith unto salvation necessary is denied, there can be no means of  
 salvation: but in the church of England, the discipline, by them  
 accounted a matter of faith, and necessary to salvation, is not only  
 denied, but impugned, and the professors thereof oppressed: *Expe.*  
 Again, (but this reason perhaps is weak,) every true church of  
 Christ acknowledgeth the whole gospel of Christ: the discipline, in  
 their opinion, is a part of the Gospel', and yet by our Church  
 resisted: *Expe.* Again, the discipline is essentially united to the  
 Church: by which term, *essentially*, they must mean either an  
 essential part, or an essential property. Both which ways it must  
 needs be, that where that essential discipline is not, neither is there  
 any church. If therefore between them and the Brownists there  
 should be appointed a solemn disputation, whereof with us they  
 have been oftentimes so earnest challengers: it doth not yet appear  
 what other answer they could possibly frame to these and the like  
 arguments, wherewith they might be pressed, but fairly to deny the  
 conclusion (for all the premises are their own'), or rather ingeniously

"communion and orderly covenant,  
 "and by confession of faith and  
 "obedience of Christ to unite them-  
 "selves into peculiar congregations;  
 "whereto, as members of one body  
 "whereof Christ is the only head,  
 "they are to worship and serve  
 "God according to His word, re-  
 "membering to keep holy the Lord's  
 "day." And art. 42. "That if  
 "God withhold the magistrates' al-  
 "lowance and furtherance herein,  
 "they yet proceed together in Chris-  
 "tian covenant and communion thus  
 "to walk in the obedience of Christ,  
 "even through the midst of all  
 "trials and afflictions," &c.]  
 [T. C. ii. Reply, p. 1. "We  
 "offer to shew the Discipline to be

"a part of the Gospel, and so to  
 "have a common cause." Comp.  
 E. P. III. ii.]  
 [The Brownists themselves  
 took this view so strongly as to call  
 the Puritan preachers mere hypo-  
 crites for shrinking from it. "As  
 "for the priests and preachers of the  
 "land; they of all other men have  
 "betrayed their notable hypocrisy,  
 "that standing erewhile against  
 "the English Romish hierarchy,  
 "and their popish abominations,  
 "have now so readily submitted  
 "themselves to the beast, and are  
 "not only content to yield their  
 "canonical obedience unto him,  
 "and receive his mark, but in most  
 "hostile manner oppose and set

[ingenuously?]<sup>1</sup> to reverse their own principles before laid, whereon so foul absurdities have been so firmly built. What further proofs you can bring out of their high words, magnifying the discipline, I leave to your better remembrance: but above all points, I am desirous this one should be strongly enforced against them, because it wringeth them most of all, and is of all others (for aught I see) the most unanswerable. You may notwithstanding say that you would be heartily glad these their positions might so be saved as the Brownists might not appear to have issued out of their loins; but until that be done, they must give us leave to think that they have cast the seed wherout these tares are grown.

[5.] Another set of men there is, which have been content to run on with the reformers for a time, and to make them poor instruments of their own designs. These are a sort of godless politics<sup>2</sup>, who perceiving the plot of discipline to consist of these two parts, the overthrow of episcopal, and erection of presbyterial authority, and that this later can take no place till the former be removed, are content to join with them in the destructive part of discipline, bearing them in hand, that in the other also they shall find them as ready. But when time shall come, it may be they would be as loath to be yoked with that kind of regiment, as now they are willing to be released from this. These men's ends in all their actions is <sup>to</sup> ~~the~~, their pretence and colour, reformation. Those things

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<sup>1</sup> themselves against us . . . These have long busied themselves in seeking out new shifts and cavils to turn away the truth, which presseth them so sore; and have at last been driven to palpable and gross absurdities, seeking to daub up that ruinous antichristian muddy wall which themselves did once craftily undermine. And herein we report us to the learned discourses of Dr. Robert Some and Mr. Giffard . . . With what equity now can these priests so blaspheme and persecute us for rejecting the heavy yoke of their tyrannous prelates, whom they themselves call antichristian and bishops of the Devil? for forsaking their priesthood, which they have complained is not the right ministry?<sup>2</sup> Preface to the Brownists' True Confession, 1596.

<sup>1</sup> [Cf. p. 285 supra.]

<sup>2</sup> [This word is used in a peculiar sense, borrowed from the state of parties in France, from which country Cranmer had just returned. See in Thuanus, lib. xlv. c. 11. (158.) the substance of a letter from the Prince of Condé to Charles IX., in which he complains that the house of Guise and their partisans gave this name to all those who although attached to the old religion refused to go all lengths with them under presence of supporting it. Davila, b. v. gives an account of the materials of this party, under the year 1573; and says of them, "Havano formato come un terzo partito, che non facendo alcun fondamento, sò alcuna differenza dall'una religione all'altra, ma tutto applicandosi alla riforma dello stato, cominciò a nominarsi il partito de' Politici, ovvero de' malcontenti."] ]

BOOK V. which under this colour they have effected to their own good, are,   
*Appendix II.* 1. By maintaining a contrary faction, they have kept the clergy   
*161* always in awe, and thereby made them more pliable and willing to   
buy their peace. 2. By maintaining an opinion of equality among   
ministers, they have made way to their own purposes for devouring   
cathedral churches and bishops' livings. 3. By exclaiming against   
abuses in the Church they have carried their own corrupt dealings   
in the civil state more covertly. For, such is the nature of the   
multitude, they are not able to comprehend many things at once, so   
as being possessed with dislike or liking of any one thing, many   
other in the mean-time may escape them without being perceived.   
4. They have sought to disgrace the clergy in entertaining a conceit   
in men's minds, and confirming it by continual practice, that men   
of learning, and specially of the clergy, which are employed in the   
chiefest kind of learning, are not to be admitted, or sparingly ad-   
mitted to matters of state; contrary to the practice of all well-   
governed commonwealths, and of our own till these late years.

[6.] A third sort of men there is, though not descended from the   
reformers, yet in part raised and greatly strengthened by them,   
namely, the cursed crew of Atheists<sup>1</sup>. This also is one of those   
points, which I am desirous you should handle most effectually, and   
strain yourself therein to all points of motion and affection, as in   
that of the Brownists, to all strength and sinews of reason. This   
is a sort most damnable, and yet by the general suspicion of the   
world at this day most common. The causes of it, which are in the   
parties themselves, although you handle in the beginning of the   
fifth book, yet here again they may be touched; but the occasions   
of help and furtherance which by the reformers have been yielded   
unto them, are as I conceive, two; senseless preaching, and dis-   
gracing of the Ministry; for how should not men dare to impugn   
that which neither by force of reason nor by authority of persons is   
maintained? But in the parties themselves these two causes I con-   
ceive of Atheism. 1. More abundance of wit than judgment, and   
of witty than judicious learning; whereby they are more inclined to   
contradict any thing, than willing to be informed of the truth.   
They are not therefore men of sound learning for the most part,   
but smatterers; neither is their kind of dispute so much by force of   
argument, as by scoffing. Which humour of scoffing and turning   
matters most serious into merriment, is now become so common, as   
we are not to marvel what the Prophet means by "the seat of

<sup>1</sup> [See E. P., Ek. V. li. 2. note 1 on page 21.]



*Encouragement afforded by them to Popery.* 607

"scorners," nor what the Apostles by foretelling of "scorners to "come:" our own age hath verified their speech unto us. Which also may be an argument against these scoffers and Atheists themselves, seeing it hath been so many ages ago foretold, that such men the later days of the world should afford; which could not be done by any other spirit save that wherunto things future and present are alike. And even for the main question of the resurrection, whereto they stick so mightily, was it not plainly foretold that men should in the later times say, "Where is the promise of "his coming?" Against the creation, the ark, and divers other points, exceptions are said to be taken; the ground whereof is superfluity of wit without ground of learning and judgment.

A second cause of Atheism is sensuality, which maketh men desirous to remove all stops and impediments of their wicked life: among which because religion is the chiefest, so as neither in this life without shame they can persist therein, nor (if that be true) without torment in the life to come; they what their wits to annihilate the joys of heaven, wherein they see (if any such be) they can have no part; and likewise the pains of hell, wherein their portion must needs be very great. They labour therefore not that they may not deserve those pains, but that, deserving them, there may be no such pains to seize upon them. But what conceit can be imagined more base than that man should strive to persuade himself even against the secret instinct (no doubt) of his own mind, that his soul is as the soul of a beast, mortal and corruptible with the body? Against which barbarous opinion their own Atheism is a very strong argument. For were not the soul a nature separable from the body, how could it enter into discourse of things merely spiritual, and nothing at all pertaining to the body? Surely the soul were not able to conceive any thing of heaven, no not so much as to dispute against heaven and against God, if there were not in it somewhat heavenly, and derived from God.

[7.] The last which have received strength and encouragement from the reformers, are Papists; against whom although they are most bitter enemies, yet unwittingly they have given them great advantage. For what can any enemy rather desire than the breach and dissension of those which are confederates against him? Wherein they are to remember, that if our communion with papists in some few ceremonies do so much strengthen them, as is pretended, how much more doth this division and rent among ourselves; especially seeing it is maintained to be, not in light matters only, but even in matter of faith and salvation? Which over-reaching speech of theirs,

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BOOK V. because it is so open to advantage both for the Barrowist and the  
Appendix II. Papist, we are to wish and hope for, that they will acknowledge it  
[8.] to have been spoken rather in heat of affection, than with soundness  
of judgment; and that through their exceeding love to that creature  
of discipline which themselves have bred, nourished, and maintained,  
their mouth in commendation of her did somewhat overflow.

[8.] From hence you may proceed (but the means of connexion I  
leave to yourself) to another discourse, which I think very meet to be  
handled either here or elsewhere at large: the parts whereof may be  
these: 1. That in this cause between them and us, men are to sever  
the proper and essential points and controversy, from those which are  
accidental. The most essential and proper are these two: overthrow  
of episcopal, erection of presbyterial authority. But in these two  
points whosoever joineeth with them is accounted of their number;  
whosoever in all other points agreeth with them, yet thinketh the  
authority of bishops not unlawful, and of elders not necessary, may  
justly be severed from their retinue. Those things therefore which  
either in the persons, or in the laws and orders themselves are faulty,  
may be complained on, acknowledged and amended; yet they no  
whit the nearer their main purpose. For what if all errors by them  
supposed in our Liturgy were amended, even according to their own  
hearts' desire; if non-residence, pluralities, and the like, were utterly  
taken away; are their lay-elders therefore presently authorized, their  
sovereign ecclesiastical jurisdiction established?

But even in their complaining against the outward and accidental  
matters in church-government, they are many ways faulty. 1. In  
their end which they propose to themselves. For in declaiming  
against abuses, their meaning is not to have them redressed, but by  
disgracing the present state, to make way for their own discipline.  
As therefore in Venice, if any senator should discourse against the  
power of their senate, as being either too sovereign or too weak in  
government, with purpose to draw their authority to a moderation, it  
might well be suffered; but not so, if it should appear he spake with  
purpose to induce another state by depraving the present: so in all  
causes belonging either to church or commonwealth, we are to have  
regard what mind the complaining part doth bear, whether of amend-  
ment, or of innovation, and accordingly either to suffer or suppress  
it. Their objection therefore is frivolous, "Why, may not men speak  
"against abuses?" Yes, but with desire to cure the part affected,  
not to destroy the whole. 2. A second fault is in their manner of  
complaining, not only because it is for the most part in bitter and  
reproachful terms, but also because it is unto the common people,

Four Points of Unfairness in their Objections. 609

Judges incompetent and insufficient, both to determine any thing amiss [and] for want of skill and authority to amend it. Which also discovereth their intent and purpose to be rather destructive than corrective. 3. Thirdly, those very exceptions which they take, are frivolous and impertinent. Some things indeed they accuse as impious: which if they may appear to be such, God forbid they should be maintained. Against the rest it is only alleged, that they are idle ceremonies without use, and that better and more profitable might be devised. Wherein they are doubly deceived: for neither is it a sufficient plea to say, "This must give place, because a better may be devised;" and in our judgments of better and worse, we oftentimes conceive amiss, when we compare those things which are in device with those which are in practice: for the imperfections of the one are hid, till by time and trial they be discovered; the others are already manifest and open to all.

[9] But last of all (which is a point in my opinion of great regard, and which I am desirous to have enlarged) they do not see that for the most part when they strike at the state ecclesiastical, they secretly wound the civil state. For personal faults, what can be said against the church, which may not also agree to the commonwealth? In both states men have always been and will be always men, sometimes blinded with error, most commonly perverted by passions: many unworthy have been and are advanced in both, many worthy not regarded. As for abuses which they pretend to be in the laws themselves, when they inveigh against *non-residence*; do they take it a matter lawful or expedient in the civil state, for a man to have a great and gainful office in the north, himself continually remaining in the south? *He that hath an office let him attend his office.* When they condemn plurality of livings spiritual to the pit of hell, what think they of infinite [infinity?] of temporal promotions? By the great philosopher (Pol. lib. ii. cap. 9.) it is forbidden as a thing most dangerous to commonwealths, that by the same man many great offices should be exercised. When they deride our ceremonies as vain and frivolous, were it hard to apply their exceptions even to those civil ceremonies, which at the coronation, in parliament, and all courts of justice, are used? Were it hard to argue, even against circumcision, the ordinance of God, as being a cruel ceremony: against the passover, as being ridiculous; shod, girl, a staff in their hand, to eat a lamb?

<sup>1</sup> [Cap. ii. p. 210. ed. Victorii. εὐλαβῆσαι κατὰ τοὺς Κανόνας τῆς Φιλίας ἢ τῆς Δόξης ἄλλοι καὶ τὸ γὰρ ἕρ' αὐτῶν ἄλλοι ἀνεκτικῶς ἔλαττον ἄλλοι τὸ αὐτὸ φέρουσι, ἕρπ. VOL. II.



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BOOK V. To conclude: You may exhort the clergy, (or what if you direct  
Appendix II your conclusion not to the clergy in general, but only to the learned  
(26) in or of both universities?) you may exhort them to a due considera-  
tion of all things, and to a right esteem and valuing of each thing in  
[10] that degree wherein it ought to stand: for it oftentimes falleth out,  
what men have either devised themselves, or greatly delighted in,  
the price and the excellency thereof they do admire above desert.  
The chiefest labour of a Christian should be to know, of a minister  
to preach Christ crucified; in regard whereof not only worldly things,  
but things otherwise precious, even the discipline itself is vile and  
base: whereas now, by the heat of contention and violence of affec-  
tion, the zeal of men towards the one hath greatly decayed their love  
to the other. Hereunto therefore they are to be exhorted, to preach  
"Christ crucified," the mortification of the flesh, the renewing of the  
spirit; not those things which in time of strife seem precious, but  
passions being allayed, are vain and childish.

END OF VOL. II.

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