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

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

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The Church Defended: the reformation of the laws and orders ecclesiastical...
[5.] Whereas considering the nature and kind of these
controversies, the dangerous snares wherewith they were
likely to grow, and how many ways we have been thereby
taught wiser, I may mildly essays concerning the first, that
as the weightiest conflicts the Church hath had were those
which touched the Head, the Persons of our Saviour Christ;
and the next of importance those questions which are at this
time between us and the Church of Rome about the actions
of the body of the Church of God; so these which have lately
sprung up for complements, rites, and ceremonies of church
action, are in truth for the greatest part such silly things,
that very earnestly doth make them hard to be disposed of
in serious manner. Which also may seem to be the cause
why divers of the reverend prelates', and other most judi-
cious men haven especially bestowed their pains about the
matter of jurisdiction. Notwithstanding had by your Grace's
example myself have thought it convenient to walk through
the whole cause, following that method which reacheth the
truth by the causes of truth.

[2.] Now if any man had how a thing is itself so weak could
impart any great danger, they must consider not so much how
small the spark is that first up, as how apt things about it
are to take fire. Bodies prince being subject as much as
naturals to dissipation by diverse means, there are unsupple-
antly new estates overthrow'd through diversity head within
themselves than through violence from abroad; because our
reason is always to be cast in needful and a more vigilant eye
thereon that none which we know have least power: and
therefore the fear of external dangers should force us at home
to be the more united: it is to all sorts a kind of hurdle, it makes
vicious minds watchful, it holdeth contrary dispositions in

1. [Shakespeare, which is wrong—Sir] and in the
2. Dangerous Persons in the
3. [Shakespeare, who has been our]
4. [Shakespeare, who has been our]
5. [Shakespeare, who has been our]
6. [Shakespeare, who has been our]
7. [Shakespeare, who has been our]
8. [Shakespeare, who has been our]
BOOK V: Dedication
of but with much commiseration and pity, thus were they trained by fair ways, first accoutring 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 con-
"cept that God, which had served 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 manifest execution, with the particulars whereby it was not safe for their friends to be made ac-
"quainted; of whom they did therefore by every command, what they thought of extraordinary emotions of the Spirit in these days, and withal request to be tempered unto God by their prayers whatsoever should be undertaken by men of God in more zeal to his glory and the good of his disinterested Church. With this unusual and strange course they went on forward, till God, in whose heaviness worship judgments I nothing doubt but that there may be hidden mercy, gave them over to their own inventions, and left them made in the end an example for headstrong and insensate and so less fearful, than Achishophel for pernicious and impious victories. If a spark of error have thus far prevailed, falling even where the wood was green and furthest off to all men's thinking from any inclination unto fluster attempts; must not the peril thereof be greater if men whose minds are of themselves as dry fuel, get beforehand unto frightful accidents, and brothel
6, by this we see in a cause of religion: how desperate adventures men will strain themselves, for relief of their own part, having law and authority against them.

1 imprisonment referred to;
2 Wilkins, W. W. (Pater
Wardensworth) and others, in this
3 Chalcedon
4 Ep. 6, Cyprian refers to Cat
5 See Notice at ch. 2
6 in
7 to
Furthermore let not any man think that in such divisions either part can free itself from inconvenience, neither not only through a kind of toils, which vitiate on both sides, but such as vitiate, love between truth and error; but also in that there are truly so: it occasions division of men to purchase to themselves will, the colour under which they sometimes preface quibbles of errors or invent errors, and especially because controversies were as yet never able to prevent two evils, the one a mutual exchange of untruth and unjust doctrine offered by men whose tongues and passions are not of rule; the other a common hazard of both to be made a prey by each; to study how to work upon all occasions with most advantage in private. I deny not therefore, that our ancestors in these controversies may perhaps have met with some not unlike to instantia, who mightly heading himself by all means against the honor of Philotheus, the hatred of which one soul was all the virtue he had, became so wise in the end, that every man careful of virtuous conversation, whether of Scholarius and given over any abstinence in first, was set down in his calendar of suspected personages, for whom it should be expedient to approve their soundness of faith by a more licentious and loose behavior. Such premises and premises the truth might space.

Yet is it not their goodness so indelible, as on the contrary side the scrupulous and more than scrupulous mode of Marthian; the first published schedule wherein being brought to the hands of a grave and very honorable light, with signification given that the book would refresh his spine,
he took it, saw what the title was, read over an answer sentence or two, and delivered back the booklet with the answer: "I am sorry you are so very exact; to be solvent with these sorts, and answer you have herein thought mine a defect to be like your own."

[8] But as these means 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 plea of Discipline did not only bend itself to reform ceremonies, but seek further to erect a popular authority of Elders, and to take away episcopal jurisdiction, together with all other ornaments and means whereby any difference in inequality is concealed in the ecclesiastical order: towards this destructive part they have found many helping bands, cloven, although penebra. turn 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 God's 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. The are naturally better contented to have their commendable actions unperceived, than the contrary much divided. And because the wise of the multitude are such, that many things they cannot lay hold on at once, but being possess with some notable either dissemble or looking of any one thing whatsoever, sandry other in the meantime may escape them unperceived; therefore if ten desires to have their virtues noted do in this respect greater as the fate of others: whose glory overreach and darketh theirs: it cannot be shone but that when the care of the people are thus constantly heaves with exclamations against abuses in the Church, those names stand always most acceptable to them, whose odium and contempt disdains its scandal affairs both pass by that means the more covertly, and whatsoever happen do also the least feel that scope of vulgar expostulation, which notwithstanding they must deserve."

with Reynolds might well have essayed to make it the more likely eyes to hurricage attention of this, that he is the person referred to in note 4. This seems very apposite.
Book V: Dedication

[9. All this considered as behooved, the sequel of duty on our part is only that which our Lord and Saviour requires, harmless discretion; the wisdom of serpents tempered with the innocent wisdom of doves. For this world will teach them wisdom that have capacity to apprehend it. Our wisdom in this case must be such as cloth not propose to itself of bliss, our own particular, the partial and imprudent desire of positions wheresoe'er it takes place; but the general and such which we are to aim at is so much the public and common good of all; for the easier procurement whereof, our diligence must search out all helps and furtherance of direction, which answers, counsels, letters, histories, the laws and practices of all churches, the mutual conferences of all. Each collection and observation may afford our industry must even examine every particle of that body, which we are to uphold sound. And because it is never so true which we teach the world to believe, yet if these attentions 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 arise in such sort the adversaries of God and His Church against us, that, if through our too much neglect and security the same should not be, some might we feel on our estate brought to those harshest terms, whereby this hard and heavy sentence was by one of the ancients uttered upon the occasions. “Doloris dolor,”

[10.] But the gracious Providence of Almighty God hath I trust put those themes of consolation in our hands, but that should rest upon the Church in a slumber, which now I doubt not but through the assistance may be turned away from
in critical Times of the Church.

...to do all men good, constancy in prayer unto God for all men ...: her especiall esteeme, whose service was matched with incomparable goodness of nature hath hitherto beene God’s most happy instrument, by him miraculously kept for works of so marvellous preservation and safety with others, that an. “By the grace of God and the Generosity of the people of Israel, as it might deserve to be at this day the joyful song of innumerable multitudes, yea, the endless of some states and dominions in the world, and, which must be eternally continet 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 beene happy unto ourselves: and for the most dear assinister’s sake grant them all prosperity, whose labours, cares, and consuls, untireingly are referred to her endless welfare: through his unspaireable mercy, unto whom we all owe continuing peace, in which desire I will here rest, humbly beseeching your Grace to pardon my great indiscretion, and God to multiply his blessings upon them that fear his name.

Your Grace’s in all duty,
RICHARD HOOKE.

1 judge vii. 26.
THE FIFTH BOOK

THE FIFTH BOOK

OF THEIR SOWTNE ASSAIR, THAT SUCH, THE GENERAL
PUBLIC DUTIES OF CHRISTIAN BELIIEF, THERE IS ALMOS' EN
BEING REPRODUCED REPEATED IN THEM: AND CONSIDERING
PRESUMED WHICH FOR PERFORMANCE, IT THESE DUTIES ARE
ENGAGED WITH THE POWER OF ECCLESIASTICAL ORDER, OUR LOVE
AND PROCEEDINGS ACCORDING THERETO ARE MANY WAYS
SERIOUS AND PROFANE.

MATTER CONTAINED IN THIS FIFTH BOOK.

I. True religion is the sum of all true virtues and the way of all well
ordered societies.

II. The most extreme opposites ye Religion is adhered Atheism.

III. Of superstition, and the man thereon, some palpable, that is, great
that fear of divine glory.

IV. Of the refus of superstition in Gods Church, and concerning the
question of this book.

V. Four general propositions concerning that which may reasonably be
grounded, concerning matters of outward form in the exercise of true
Religion. And, 8thly, wherein we are not reasonable in these cases.

VI. The first proposition teaching judgment what things are conventions,
in the several public worshipping of churches.

VII. The second proposition.

VIII. The third proposition.

IX. The fourth proposition.

X. The act of means proper spirits, not in these cases to be followed.

XI. Of the public service of God.

XII. The ordination of ministers, Churches ordained, the blessing and
ordination of ministers by the ordaining.

XIII. Of the means whereby we distinguish our Churches.

XIV. Of the discipline of our Churches.

XV. Of the communicants of Churches.

XVI. What behoves and were we to enter in the Church more than other
places.

XVII. Of priest that would have Churches entirely served.

XVIII. Of public teaching or preaching, and the first kind thereof,
continuing.

XIX. Of preaching by reading publicly the books of Holy Scripture; and
concerning supposed authorship in those Translations of Scripture
which we allow to be read; as also of the change which we make in
reading.
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XLVI. Teaching prayers for diversity from sudden death,
XLVII. Prayer that those things which we can do ourselves we not ask, God for the worships of his Son would mercifully to grant,
XLVIII. Pray to be sometimes delivered from calamity,
XLIX. Pray that all may not fail mercy,
L. Of the name, the author, and the forms of Sacraments, which force consisteth in this, that God, such ordained them as means to make us partakers of his life in Christ, and of his strength through Christ,
LI. That God is in Christ by the personal incarnation of the Son, who is very God,
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LXVIII. Of Baptism in the form of administering that holy Sacrament.
LXIX. Of Fasten Days, and the numberal causes of their convenient institution.
LXX. The manner of observing fasten days.
LXXI. Exceptions against not keeping of other fasten days besides the Sabbath.
LXXII. Of days appointed as well for ordinarie as for extraordinary Feasts in the Church of God.
LXXIII. Of the brotherly love of Christians.
LXXIV. The nature of the Ministry which suffeth for performance of divine duties in the Church of God, and how happiness not ceaseth only but also increaseth, when dispelled upon it.
LXXV. Of power given unto men to execute that heavenly office, of the gift of the Holy Gost in Ordinances, and whether universally the power of ordain may be sought or used.
The Defence of the Church: a Treatise of Conscience. (13)

LXXVIII. Of Degrees whereby the power of Order is distinguished, and concerning the Acts of officers.

LXXIX. Of Orisons, Privations, Enhancements, Titles, all inclined for perpetuity of religious, which purpose being chiefly fulfilled by the clergy's erudition and sufficient maintenance, must needs by advancement of church livings be made frequent.

LXXX. Of Ordinations fond: without Titles, and without any popular name, whereby the office of spiritual things may be better preserved, and the information after their quality is more into their order.

LXXXI. Of the learning that should be in ministers, their Benedict, and the number of their Livings.

I. Few there are of so weak capacity, but public offices they easily copy: fewer so patient, as not to complain, when the grievous inconveniences thence work trouble smart. Howbeit people, to see wherein the laity which they feel consisteth, the seeds give in the from which it spring, and the method of curing it, belonging to a skill, the study whereof is so full of toil, and the practice so heat with difficulties, that wary and respective men had of such neither seek quietly their own, and wish that the world may content.

go well, so it be not long of them, than with pain and hazard. made themselves adherers for the common good. We which thought it at the very first a sign of civil affection towards the Church of God, to prefer private ease before the labour of appearing public disturbances, most now of necessity refer exterior to the generous providence of Almighty God, and, in discharge of our duty towards him, proceed with the pains and unprofitable defence of a common cause. Whereof our endeavours is not so much to extinguish them with whom we contend, as to yield them just and reasonable causes of those things which, for want of due consideration hereunto, have misconceived, according laws for men's oversights, impeding evils, grown through personal defects unto that which is not evil, trusting unto some sons inhumanities, and applying other some where no more is.

[4.] To make therefore our beginning that, which to both parts is least acceptable, we agree that pure and unainted reliques ought to be the highest of all ears appeasing to
Chapter i: True religion is the root of all true Virtues...
Chapter i: True religion is the root of all true Virtues...

every way men of action with me to do good (as far as their

place will permit) were all. For that, they know, is most
noble and divine. Whereas if no natural or causal utility
on their sides, they always delighting to improve themselves
with actions more beneficial to others, cannot but gather great
experience, and through experience the more wisdom; be-
cause experience, and the fear of sorrow, from that which is
righ, maketh them diligent observers of circumstances, the
least regard wherein is the curse of vulgar folly, no less
than Solomon's attention thereto was of natural fortunates
the most effectual to make him eminent above others. For
he gave great heed, and paid every thing to the very
ground, and by that mean became the author of many


Concerning fortune: with evil great and unexerted (the
ture touchstone of constant minds) his cause sometimes even
them to think upon divine power with fearablist suspicions,
which have been otherwise the most secure despisers thereof;
how should we seek for any constant resolution of mind in
such cases, saving only where we shall be able to produce
its best chance to have the most certain confidence to be assisted by his
hand? For proof thereof, let but the acts of the ancient Jews be
incidentally weighed; from whose manifestness, in causes
of most extreme hazard, those strange and unaccounted resolutions
have grown, which for all circumstances no people under the
roof of heaven did ever riberto match. And that which did
always animate them was their more religion.

Without which, if so be it were possible that all other orna-
ments of mind might be had in their full perfection, neverthe-
less the mind that should presume them earnest from pitty
could be but a spectacle of manapphire; even as that body
is, which adorned with every other admirable beauty, want
its eystight, the clearest grace that nature hath in that kind
to bestow. They which esteemed 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


1 Aemulato non est ali altum, neque in morte, neque in amore, neque in

2 Eccles. vii. 1. [xvi. 10.]
Chapter i: True religion is the root of all true Virtues...

More false Religion may do temporal Good.

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 hate against all oppressions which greatness of power occasioned; 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 whereby it concomits; but what event moreover, it bestoweth, if not joy and gladness always, yet always pleasure, satisfac-
tion, and reasonable contentment of mind. Whence it hath been set down as an axiom of good experience, that all things religiously taken in hand are properly ended; 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 case unfortunate.

[1] But lest any man should here overseem, that it greatly sticketh not of what sort our religion be, inasmuch as beareth, forces, and intent, impop to religion a great part of the same effects which sometimes accrue thereunto, they having ours in the same denomination that are theirs; it shall be requisite to observe well how far forth there may be agreement in the effects of different religions. First, by the latter note which arising oftentimes from small differences in this behalf, and in it by so much always greater as the matter is of more importance; we see a general agreement in the ancient opinion of man, that every man ought to embrace the religion which is true; and to stay, as harful, whatsoever divergeth from it, but that since, which doth first ensue. The generality of which persua
division appears, that God hath imparted it by nature, as the end it might be a spur to our industry in searching and ensnaring that religion, from which so as sever in the least point to serve, so the capital enemies thereof God hath as his deadly foes, armed, and, without repentance, children of endless provocation. Such therefore teaching man's infected state after this life are not likely to reap benefit by their
Chapter i: True religion is the root of all true Virtues...
Chapter i: True religion is the root of all true Virtues...
chapter ii: The most extreme opposite true religion...

New Men come to affect Atheism.

hold no religion for the true: and that whatever good effects do grow out of their religion, whoever instead of the true a falso, the more thereof we certain sparks of the light of such [intercepted] with the darkness of error, because no religion can wholly and only consist of errata: we have reason to think that all true certainties to honour true religion as their parent, and all well-sorted commonwealth to love her as she is (childish may.

H. They of whom God is altogether apprehended are but few in number, and for greatness of wit such, that they hardly and scarcely seems to hold the place of human being.

These we should judge to be of all others most miserable, least blessed.

that a watchful sort there are, no whom whereas cannot

have bestow Jasper capacity, their evil disposition seriously

with themselfs to apprehend God as being not God.

Whereby it comes to pass that of these two sorts of men, both gods, 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 springing of which impious is a resolved purpose of mind to reap all this world what natural profit or pleasure your the world yields, and not to be barred from any whatsoever means available thence. And that this is the very radical cause of their atheism, no man I think will doubt which considered what pains they take to destroy those principal springs and motives unto all virtues, the creation of the world, the presence of God, the resurrection of the dead, the joys of the kingdom of heaven, and the endless pains of the wicked, yea above all the authority of Scripture, because in those points it envenoms hearts, and the soul’s immortality, which granted, drawn early after it the rest as a voluntary task. In is 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 parental accident happen (as in such to note) to work the beginning of a better attention in their minds, disposition about the

W. Fr. 1, 21. *Such things “like” them. “Sure of I know

why imagine and go, another, the gaham.”

And X. 9. 31. c.

“came from thence without her, only.”
chapter ii: The most extreme opposite true religion...

knowledge of God with such kind of persons commonly prevail 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 certain wherein God and troubleth their minds. Being therefore hith that inquiry into such matters should breed a persuasion in the end contrary unto that they entertain; it is their endeavor to hatch as much as in them feath quite and close from their observation whatsoever may sound that way. [4] But it somet times many times to pass (which is their custom) that the thing they thus thirst follow them, meth as it were even striking itself into their knowledge, and not permitting them to be so ignorant as they would be. Whereupon instead of 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 deride all the shifts that wit can invent for the snatching 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 sculp and liar of the contrary. 

Now because that judicious learning, for which we com- monly most worthy the ancient sages of the world, doth not in this case serve the turn, those trencher-mates (for such the rest of them be) have to themselves a way more pleasant; a new method they have to turning things that are serious into mockery, an art of transmutation by way of scorn, a lesson wherewith we were long since forewarned that the miserablest whensoever we are fallen should abound. This they study, this they practice, this they grace with a waxen superfluity of wit, too much insulting over the patience of most commonly disposed minds.

For towards those in former creatures we are (it must be confessed) no patient. In soil to the glory of God, Babylon hath excelled Sion. We want that decree of Nahum: 4

...
chapter ii: The most extreme opposite true religion...

noce; the fury of this wicked breed hath the reins too much 

at liberty; their tongues work at large; the spirit of

their poisoned hearts break loose to the annoyance of others.

what their unmindt has suggested, the same these intentions

mouths do every where assert.

With our controversies their insinuous humour also is much

strengthened. Nothing pleaseth them better than those

entertaining oppositions about the matter of religion, as well for

that they have hereby the more opportunity to hearken on one

sides how another may be appopriated, and so to weaken the

credit of all unto themselves; as also because by this hot pur

suit of lower controversies amongst men professing religion,

and agreeing in the principal tenet there of, they con

ceive hope that about the higher principles themselves

will cause observation to grow.

For which purpose, when they see occasion, they stick out

sometime in other men’s persons, yea, sometime without any

visage at all, directly to try, what the most religion are able

to say in defense of the highest points upon all religion

dependeth. Now for the most part it so fallsh out touching

things which generally are received, that although in themselves

they be most certain, yet because men press them granted

of all, we are hardset able to bring such proof of their cer

tainty as may satisfy gainseyes, when suddenly and besides

examination they require the same at our hands. Which in

preparation and unrelished when they find in us, they cast it

to the scrapping of themselves in that curious lancy, whereby

they would win believe that the heacy devotion of such as

indeed fear God is nothing else but a kind of harmless error,

heed and confounded in them by the slights of wise men.

3. For a politic use of religion they see there in, and

by it they would also gather that religion itself is a mere

potic device, forged purposely to serve for that use. Now

men,
chapter ii: The most extreme opposite true religion...
Chapter iii: Of Superstition, and the root thereof, either misguided zeal...
Chapter iii: Of Superstition, and the root thereof, either misguided ze...

...
Chapter iii: Of Superstition, and the root thereof, either misguided ze...
Chapter iv: Of the redress of superstition in God's Church, and concerning...
Chapter v: Four general propositions demanding that which may reasonably...
Chapter vi: The first proposition touching judgment what things are convenient in the outward public ordering of church affairs.

18. "Puritan Tests of Church Orders wrong or sound.

BOOK V.

The second proposition: Things considered in the outward public ordering of church affairs.

In the truth perceive that so to proceed is requisite.

For to this end they also propose touching customes and rites indifferent their general unison, some of them subject unto just exceptions, and, as we think, more injured by them to be farther considered than asserted unto us. As that, "in outward things belonging to the service of God, reformed churches ought by all means to shew conformity with the church of Rome." This, the first reformed should be a pattern wherunto 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 repetition." These and the rest of the same cohort we have in the book going before specified.

Other causes they allege and rules not unworthy of approbation; as that, "in all such things the glory of God, and the adorning or glorious good of his people, must be "sought." "That nothing should be ordinarily or necessity "done." But nevertheless all the difficulty is in discerning what things do glorify God and edify his Church, what not; when we should think them correct 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 the purport, are too far from truth; we must propose unto all more certain principles incident and very material in causes of this nature, such as no man of moderate judgment hath cause to think unjust or unreasonable.

V. The first thing therefore which is of force to cause application with good conscience towards such customs or rites as publicly are established, is when there reach 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 men’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
Chapter vi: The first proposition touching judgment what things are convenient...
Chapter vii: The second proposition

Our second Text: Antiquity.

Hence, even as the very best of the men itself which is the life of the whole world, was in the people of God in the desert a glorious testimony, so much as 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 (if ever follow it) may by some accident be inseparable to a few. In which case, for such private evils remedied there are of like condition, though public misinisons, wherein the common good is respected, be not silent.

Let our first (sentence) 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 belying the greatness of God, or as securing the dignity of religion, or as concerning with eternal impressions in the minds of men, may be sincerely thought of; some few, new, usual, and tolerable, or otherwise seem inconveniences notwithstanding.

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 unreasonably 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 stranger in years. And therefore of such it is rightly said that their experience is in a grey hair; and their science “old age.” But because wisdom and youth are added joined in one, and the ordinary course of the world is more according to Job's observation, who gains 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 knower wise other; whith the aged for the most part are best experienced, least subject to rash and unawares 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 intenc-
Chapter vii: The second proposition

Inductive Force of the Argument from Antiquity. 

meets 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 does 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 men are more attentive heard than they whose speeches are as David’s were. “I have been young and now am old.”

much I have seen and observed in the world. Sharp and sublime diacumen of w[1] procure many times very great applause, but being laid in the balance with that which the habit of sound experience plainly delivereth, they are over-weighed. God saith more men extraordinarily with understanding do it pleaseth him. But let no man presuming thereupon neglect the instructions, or despise the ordinances of his elders, saith He whose gift broken is hath said. “Ask thy “father and he will shew thee; these ancient and they shall “tell thee.”

[1] It is therefore the voice both of God and nature, not of hearing only that especially in matter of action and policy.

“The sentiments and judgments of men, experienced aged “are wise, yea though they speak without any policy or dema- “stration, we see now to be baulked soon, than as being “demonstrations in themselves; because such men’s long-ob “servation is as an eye, whereas they presently and plainly “behold those principles which spring over all actions.”

Wherein we are taught both the cause wherewith wise men’s judgments should be credited, and the means how to set their judgments to the bottom of our own wishes. That which beseemeth them to be wise is the gathering of principles out of their own particular experiences. And the framing of our particular experiences according to the rule of these principles shall make us such as they are.

[1] If therefore men at the first so great account should be made of wise men’s counsels touching things that are publicly done, as time shall add thereinome circumstances and approbation.

1 [Psalms, cxvii, 12.] 
2 [Psalm, cxvi, 1.] 
3 Jess. Ech. 2, cap. 11. [as] 
4 Deut. vi, 7. cap. 5. [as] 
5 Jos. i, 11. cap. 9. [as]
Chapter vii: The second proposition

...
Chapter viii: The third proposition

Our third Text. Church Authority.

...
Chapter viii: The third proposition

To reject Church Authority is unnatural.

[Text continues...]

To reject Church Authority is unnatural.
and implies a Tendancy to Intolerance.

who living under it, dare presume to break against it. "Then most v.
"In (with Context) no place of audience left for them, by L. 66.x.
"where obedience is not yielded to that which all have "agreed upon." Might we not think of more than won-
derful, that nature should in all communities appoint a pre-
dominant judgment to every and overrule in so many things;
or that God himself should allow so much authority and
power unto every poor family for the uttering 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 forbidd any thing, which
the rest shall do in that respect, and for her sole authority's
sake, be bound to obey?"

[2] We cannot hide or dissemble that evil, the glorious
innocence wherein we dwell. Our dislike of them, by whom
too much hereafter hath been attributed unto the Church, is
grown to an enmity on the contrary hand: so that now from
the Church of God too much is alienated. By which re-
moval of one expressly with another, the world seeking to
procure a remedy, hath purchased a more exchange of the
evil which before was felt.

Suppose we that the sacred work of God can at their hands
receive the honour, by whose instrument 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 withhold unnecessarily their own or their
brother's obedience.

Surely the Church of God in this business is neither of
capacity, I must, so weak, nor so strengthened, I know, with
authority from above, nor that her laws may exact obedience
at the hands of her own children, and receive unanswerable
allegiance, giving them readily to understand, That where our duty is
admissible, weak opposition begets pride.

[3] We therefore crave Firstly to have it granted, That
where either the evidence of any law, desire not the strength
of any irrevocable argument otherwise found out by the light of
sense, nor any notable public inconvenience, doth make

1. 1. 2., [in R. H. Fab. "." est.]. 66. xx. or, a canon
2. Popullae nous Dominat. "Hereafter mention",
3. "exhibe, quo judicium universalis

p.
Chapter ix: The fourth proposition

...
Chapter ix: The fourth proposition

themselves, that they did as necessity constrained them.

For when the mind is rightly ordered and affected as it
should be, in some external impediment coming well
advised desires shall perforce draw men to leave what they
principally wish, and to take a worse which they would
not if their choice were free; what necessity foresteth men
unto? the cause in this case is motionless, so long as
nothing is commanded singly in itself evil, nothing absolutely
sinful or wicked, nothing equispective to the immutable law,
whereby whatsoever is commanded in evil can never any
way be made good. The casting away of things probable
for the sake of man’s life, is anushakaid abuse of
the fruits of God’s good providence towards mankind. Which
consideration for all that did not hinder St. Paul from
throwing men into the sea, when case 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
notable, 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 caused
and advised bear mal, of God’s extraordinary power without
extraordinary means we cannot presume.

In civil affairs to declare what way necessity hath ever
been accustomed to bear, were labour infinite. The laws
of all states and kingdoms in the world have mostly of
any thing more common use. Should then only the Church
show itself human and stern absolutely urged a rigorous
observation of spiritual ordinances, without relaxation or ex-
ception what necessity never happens? We know the contrary
practice to have been recommended by him, upon the summon
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 disallowed and forbiddeth.

Cases of necessity being sometimes but urgent, sometime
external, the consideration of public utility is with very good
Chapter ix: The fourth proposition
whither they go. And even in little is their certainty, whose opinions generalities only do guide. With gates and populous

capacity nothing else more prevail than unfounded generalities, because of their plausibility 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 whereby so wise men will desire himself to be cured, if there be joined with his disease some special accident, in regard whereby that whereby suffers in the same sickness but without the like accident nearer health, would be to him either farther, or at the least improbable; so we must not, under a considerate consideration of holy ordinances in the Church, and of reasonable causes wherein 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 in the ordinary course of common affairs in disposed by general laws, so likewise men’s mere incident necessities and utilities should be with special equity considered. From hence it is, that in many privileges, immunities, exceptions and dispensations have been wrested with generality and even 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 was understood) but in very truth to pacify the 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 exception 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, leading men’s consciences in things which law cannot reach. Where any man say, that the virtues of private equity is opposite and argument to that law the silence wherein it applieth in all such private dealings, yet men in public equity against the law of public affairs, shut the one permit unto some in special consideration, that which the other

agreedly with general rules of justice doth in general not for
hold. For 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 written, do no less effectually tend, than if they
did directly express an exception of all particulars, whereas
their literal practice might any way prejudice equity.

And because it is natural unto all men to wish their
own extraordinary benefit, when they think they have rea-
sensible inducements so to do; and no man can be presumed
a competent judge what equity doth require in his own case;
the fairest mean whereby the will of men can provide, that
be which shall be the benefit of any special benefactor above
the common course of others may enjoy it with good con-
science, and set against the true purpose of law which its
outward show is contrary, must needs be so to arm with
authority some to look for equity and place to ascertain
that which in every such particular shall appear agreeable
with equity. Whereas, as it cannot be denied but that some-
times the practice of such jurisdiction may sere through
never even in the very best, and for other respects where less
integrity is: so the wisest, fittest observers of circumstances
that way growing; and the easiest to urge them in disguise
of authorized proceedings do very well leave, that the dis-
position of these things restricth not now in the hands of
Pigges, who live in so worthy awe or subjection, but it con-
nected to them whom law may at all times battle, and superior
power control; ye to them also in such sort, that law itself
had set down to what person, in what case, with what
circumstances, almost every facility 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 ensnargable, that under pressure of incon-
veniences or easily stopped, if any did grow, and so well
prevented that none may, or should be altogether barred of
the liberty that law wills equity and reason grant.

[2.] These things therefor 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
Chapter x: The rule of men’s private spirits not safe in these cases to...
Chapter xi: Place for the public service of God

Chapter xi: Place for the public service of God

BOOK II.
Ch. xi.
Place for the public service of God.

XL. Solomon devises 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. Adam's sons had out of Paradise in like sort whither to bring their sacrifices. The Patriarchs and "sibs", and "nester", and "groves", to the solemn purpose.

In the vast wilderness when the people of God had themselves an settled habitation, yet a receivable tabernacle they were commandment of God to make. The like changes 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 whither the Lord your God shall choose." When God had chosen Jerusalem, and in Jerusalem Mount Moriah, there to have his everlasting habitation made, it was in the chariot of David's' desires to have performed so great a work. His grief was no less that he could not have the hewn to build God a temple, than their anger is at this day, who bid wonder 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 imperious and stately was no small charge. Therefore he incite all men unto hew station con

tribution, and proceeded towards it with all his power, gold, silver, brass, iron, wood, precious stones, in great abundance. Yes, moreover, "Because I have (with 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 fine silver. After the overthrow of this first house of God, a second was instead thereof erected, but with so great odds, that they kept which had been the former, and ha-
Chapter xi: Place for the public service of God

...
Dedication of Churches

BOOK V
CH. vii.

44

The solemnity of erecting churches.--The solemnity of erecting churches.--The solemnity of erecting churches condemned by Bar...
Chapter xii: The solemnity of erecting churches condemned by Bar...
Chapter xii: The solemnity of erecting churches condemned by Bar...
Chapter xii: The solemnity of erecting churches condemned by Bar...
Rites though used by idolaters may be laudable.

what difference should be made between house and house?; that what is fit for the dwelling-place of God, and what for man’s habitation be suitably, be requisite that Christians once or their own house 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 put to refresh their bodies, so they may in the other learn to seek the refreshment 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 rest, 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 never them for common uses. In which action, other solemnities than such as are decent and fit for that purpose we approve not.

Indeed we condemn not all as uncertain, the like whereabouts have been either devised or used haphazard amongst idolaters. For why should solemnity with them in matter of opinion be lawful when they think that which is true, if in action when they do that which is evil be not lawful to be so used? Are we to frame any true opinion because idolaters have maintained it? Nor to shun any separate action only

what is in some religious observance, and what Christianity in ceremonies? Indeed it is more in the church’s privileges, that are not in any nation’s, that are of pure authority, and are not the matter of opinion. It is to be hoped that by the power of religion we may keep away such contamination from our holy places, that, even in our religion, they may be free from pollution.

Chapter xii: The solemnity of erecting churches condemned by Bar...
Chapter xiii: Of the names whereby we distinguish our churches

because we have in the practice thereof been prevented by idolaters. It is no impossible thing but that sometimes they may judge as rightly what is decent about such external affairs of God, as in greater things what is true. But therefore whatsoever idolaters have either thought or done, but let whatsoever they have either thought or done add its name be as far from us observed. For of that which is good even in evil things God is author.

XIII. Touching the names of Angels and Saints whereby of the rest of our churches are called; as the custom of naming them is very ancient, so neither was the cause thereof in the least at the first, nor is the use and continuance with us at this present, needful. That churches were consecrated unto some but the Lord only, the very general name itself doth sufficiently shew, as much as by plain grammatical construements Church doth signify no other thing than the Lord’s house. And because the multitude of persons of all things particular cannot suffice variety of proper names to be devised for distinction sake, founders of churches did herein that which best liked their own consent at the present time; yet each intending that as oft as those buildings came to be mentioned, the name should yet seem in mind of some memorable thing or person. Thus therefore it come to pass that all churches have had their names, some as memorials of Peace, some of Wisdom, some in memory of the Trinity itself, some of Christ under another title, of the blessed Virgin not a few, of the Apostles, Saints or Martyrs, many of all.

[a.] In which respect their commendable purpose being not of every one understood, they have been in later ages construed as though they had superstitiously meant, either that those places which were consecrated of Angels and Saints should serve for the worship of so glorious creatures, or else those glorified creatures for defence, protector, and
Chapter xiii: Of the names whereby we distinguish our churches
Chapter xiv: Of the fashion of our churches

favourably, charity. I hope constrains no man which stands doubts of their minds, to lean to the truth, and worse. my interpretation: that their words can carry.

You although it were clear, that they all the sense of some is manifest in this belief, had therein a superstition intake, whereby should their first polluted in, who, as all men know, do use but by way of some destruction 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. 1 The sign of Easter, 

The sign of Easter, and 

supersession. Given unto that place wherein the Apostles sailed, polluted not the Evangelists, yet, who thereby entis her distinguish that ship from others. 2 If to Darius there had been given no other name but only Darius, bearing, given him in honour of the Babylonian idol Darius, should their idolastry which were authors of that same cleave unto every man which had so turned him by way of personal difference only? Were it not to satisfy the minds of the simpler sort of men, these nicer curiosities are not worthy the labour which we hint to answer them.

XIV. The like unto this is a fancy which they have 3 in the fashion of our churches, as being formed according to the pattern of the Jewish temple. A less no less glorious, if so be it were true, than if some king should build his mansion-house by the model of Solomon's palace. So far forth as our churches and their temple have one and what should let but that they may losely have one form? The temple was for sanctity, 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 decorous manner, according to their several degrees and orders. Which thing being common unto us with Jews,

1 Consider oid 2 in the od of the od, 3 the od 4 the od, 5 the od, 6 the od, 7 the od, 8 the od, 9 the od, 10 the od, 11 the od, 12 the od, 13 the od, 14 the od, 15 the od, 16 the od, 17 the od, 18 the od, 19 the od, 20 the od, 21 the od, 22 the od, 23 the od, 24 the od, 25 the od, 26 the od, 27 the od, 28 the od, 29 the od, 30 the od, 31 the od, 32 the od, 33 the od, 34 the od, 35 the od, 36 the od, 37 the od, 38 the od, 39 the od, 40 the od, 41 the od, 42 the od, 43 the od, 44 the od, 45 the od, 46 the od, 47 the od, 48 the od, 49 the od, 50 the od, 51 the od, 52 the od, 53 the od, 54 the od, 55 the od, 56 the od, 57 the od, 58 the od, 59 the od, 60 the od, 61 the od, 62 the od.
Chapter xv: The sumptuousness of churches

we have in this respect our churches divided by certain partitions, although not so many in number as thine. They had their several for headmen, theirs for the people of their own nation, theirs several for men, theirs several for women, their several for the priests, and for the high priest alone their secret. These being in such loco distinction between the energy and the seat (which yet we do not wish any great straining or curiosity observe nothing) but one portion: the cause whereof at the first (as it seemed) was, that as many as were capable of the holy mysteries might have access thereto and to other cults amongst them: this is now made a matter of superstition, as if our religion thereby were become more plain and simple, and as though we retained a most holy place, whereas there might not any but the high priest alone enter, according to the custom of the Jews.

XV. Note it highly displeasing that so great expenses this way are employed. "The mother of such magnificence," (Haythorn) "is but only a proud ambitious desire to be queen of far and wide. Suppose we that God Himself "delighteth to dwell sumptuously, or takes pleasure in

1 | Joseph A. J. p. 33. 5 ed.  [Chater]  p. 33. 5 ed. [Chater]
2 | Whatever else, for, that matter, Pharaoh's chariot was at hand, and his chariots were very strong, and his horsemen were mighty. Ex. 14:9.
3 | For the circumstance of the destruction of the Pharaoh's chariots, see Ex. 14:11, 12.
4 | J. H. Martin, Martyrs of the East, p. 28. "The chariot," said the Lord, "will be divided from the rest of the world.
5 | "saved the chariot," said the Lord, "the chariot," said the Lord, "will be divided from the rest of the world.
6 | "saved the chariot," said the Lord, "the chariot," said the Lord, "will be divided from the rest of the world.
7 | When the door was opened, the Lord entered and sat down on the ground, and the chariot was divided from the rest of the world.
8 | From the Book of the Church, "the chariot," said the Lord, "will be divided from the rest of the world."
9 | "saved the chariot," said the Lord, "the chariot," said the Lord, "will be divided from the rest of the world."
10 | From the Book of the Church, "the chariot," said the Lord, "will be divided from the rest of the world."
Chapter xv: The sumptuousness of churches

...
Chapter xv: The sumptuousness of churches

Built by Solomon in the days of his great prosperity and peace, beheld how far it exceeded the rest which had not builders of that ability, the faces of their priestly eyes the prophets endeavored with comforts to wipe away. 

Whereas if the house of God were by so much the more perfected by how much the glory thereof was, they should have done better to rejoice than supe, their prophets better to repent than sigh.

It being objected against the Church in the time of universal persecution, that her service done to God was not adorningly performed in temples fit for the honour of divine majesty, the most convenient answer was, that “The best temples which we can erect to God, are our sacrificed souls and bodies.” Whereby it plainly appears how the Fathers, when they were employed with that, left, adorned themselves with the imitation of God’s most generous 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 work of external ornaments, which when they desired, the cause was their only lack of ability: ability saving, they wanted them not. Before the emperor Constantine’s time, under Severus, Gordian, Philip, and Gallienus, the state of Christian affairs being tolerable, the former buildings which were best of roses and small estate consisted them not, spacious and ample churches they erected throughout every city. No enemy was able to be their hinderer, no prelude of Satan or fear of men available against their pontifical power, while they continued as yet worthy to feel the aid of the arm of God extended over them for their safety. These churches Diocletians caused by

1. "The s. "---2...
Chapter xv: The sumptuousness of churches

a Part of Natural Direction.

56

54
Chapter xv: The sumptuousness of churches
Chapter xvi: What holiness and virtue we ascribe to the Church more than...
Chapter xvii: Their pretence that would have Churches utterly razed

The Holiness of idolatry

58

58. worship God, even as for performance of this service by the people of God assembled, we think not any place so good as the church, neither any erection so fit as that of Lincoln,

* O worship the Lord in the beauty of holiness.*

Their pretence that would have Churches utterly razed.

XVII. For of our churches that be beautiful in their estaments, howsoever other ways with the pangs of a furious zeal do pour out against them sects and superstitions, crying O down with them, down with them, even to the very ground; for to idolatry they have been abroad.

And the places where idols have been worshipped are by the law of God devote to utter destruction.* For execution of which law the kings that were godly, Asa, Jehoshaphat*, Ezra*, Josiah*, destroyed all the high places, altars, groves, which had been erected in Judah and Israel. He that said, These shall have no other gods before my face, hath likewise said, Thou shalt utterly destroy and destroy all those synagogues and places where such idols have been worshipped.* This law constant is the temporal punishment which God hath set down, and will.*

That man execute, for the breach of the other law. They which spare them therefore do her resolve, as the hypocrite said, little things to worship God with.*

[1.] The truth is, that as no man severeth God, and foweth him not, so neither can any man sincerely love God, and not externally shun that sin, which is the highest degree of treason against the Supreme Gods and Monarch of the whole world, with whose divine authority and power it lieth. Others, by means whereof the state of idolaters in two ways miserable. First in that which they worship they find no manner; and secondly at their hands whom they ought to serve, there is no other thing to be looked for but the effect of most just displeasure; the withdrawing of grace, distraction in this world, and in the world to come confusion.

* 1 Chron. xxvii. 2.
* 2 Chron. xxiv. 14.
* 1 Kings. xiv. 23.
* 1 Chron. xix. 10.
* 1 Chron. xxv. 27.
* 2 Chron. xiv. 13.
* 2 Chron. xxii. 11.
* 2 Kings. xx. 17.
* 1 Kings. xiv. 23.
* 2 Kings. xii. 13.
* 2 Kings. xii. 13.
* 2 Kings. xii. 13.

1 [1 Chron. xxvii.]
2 [2 Chron. xxv. 27]
3 [1 Kings. xiv. 23]
4 [1 Kings. xiv. 23]
5 [2 Kings. xii. 13]
6 [2 Kings. xii. 13]
7 [2 Kings. xii. 13]
Chapter xvii: Their pretence that would have Churches utterly razed

Paul and therefore, when unbeknowing their virtues about to sacrifice, unto them, rent their garments is taken of our nature, and as sincere persons saw crying through the process of the people. "O men, wherefore do ye these things?" They have the force of that dreadful crime which detaineth sensibly men, and that which should be thereunto as the words of our Saviour, and deprived of the dignity which their nature dignified in. For there is nothing which should not take place as was ever, but which they were sufficient to make it to serve unto vile purposes. Reliability therefore maketh whatsoever it toucheth the scope. However, with instances which have no understanding can show no will, and where we will, there is no sin; and only that which sineth is subject to punishment, which any should say such creatures be punishable by the law of God. There may be cases sometimes to abolish or to enquire them, but merely move by way of punishment to the things themselves.

[1.] Yet farther however the law of Moses did punish idolaters, we may rest that God hath appointed for us any doctrine or custom temporal judgment, which the Christian magistrates is of necessity for our hand to execute upon offenders in that kind, much less upon things that way should so move instruments. For what God did command touching Canaan, the same concerneth not us any otherwise than only as a fourth part of his just judgment and work against idolatry nations. It toucheth us how God should good to plague and afflict them. It doth not appear in what form and manner we ought to punish the sin of idolatry in all others. Unless they will say, that because the inhabitants were commanded to make no covenant with the people of that land, therefore leagues and treaties made between superstitious persons and such as were God's sight are shaketh altogether; or because God commanded the inhabitants to smite the inhabitants of Canaan, and to rest them out, that therefore

Chapter xvii: Their pretence that would have Churches utterly razed

Referring churches are bound to put all others to the edge of the sword.

1. Now whereas commandment was also given to destroy all places where the Canaanites had served their gods, and not to convert any one of them to the honour of the true God; this prompt had reference unto a special intent and purpose, which was, that there should be but one place in the whole land, wherein the people might bring such offerings, gifts, and sacrifices, as their Levitical law did require. By which law, several changes were given there in that respect not to convert these places to the worship of the living God, where in later before there had served idols, but to seek the place which the Lord their God should choose out of all their cities.

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

Still therefore examples have generally the force of laws which all men ought to keep, but of causes only and perfections not seem to be followed by them whose case is the like; nay, where cases are so unlike as theirs and ours, I see not how that which they did should induce, much less any war enforce us to the same practice; especially considering that present and not others were, while they did remain, both desperate in regard of the surest access which people superstitiously given might have always thought upon; nor, after could they; remaining, serve with any propriety or better purpose; whereas our temple (likely forever alone being by order of law removed) are not only free from such peril, but useful 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.

"Yes but the castle of Anficon" (you will say) "was not...

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What preaching properly means.

1. As sacrifice, and this was the very central which some would have been.

2. Time deceased. Such was it. For did the Lord not say, "Lo, I am with you always, even unto the end of the world?"

3. In that particular case given special charge to the scribes.

4. As therefore ministering the commandment of Israel to destroy Canaanites, kinsmen may be converted and live, so the temple which have served idly, as instruments may be sanctified again, and continue, all to God commandment have been given, that they should destroy all idolatrous places on their land; and to the good ends of Israel commendation for fulfilling, to the end of destroying the same commandment, sometimes punishment; always sharp and severe, reproof, hath even from the Lord himself behold.

5. Thus much it may suffice to have written in defense of those Christian ceremonies, the overthrow and ruin whereof is desired, not now by heathen, Pagans, or Turks, but by a special sect of Christian believers, pretending themselves sincerely grieved at our solemnities in sending churches, in the names which we suffer them to hold, at their form and fashion, at the strictness of them and ceremonies, at the opinions which we have of them, and at the marvellous superstition thereunto whereas they have been put.

6. Plans of public consent being that required for, God will not suffer that he be had between God and man. Because therefore want of the knowledge of God is the cause of all misery amongst men; as compare the very ground of all our happiness, and the seed of whatsoever

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4. Martin Luther, "Address to the German Universities," 1518.
Chapter xviii: Of public teaching or preaching, and the first kind thereof...

Prefacing you not found among the Heathen.
Chapter xviii: Of public teaching or preaching, and the first kind thereof...
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BOOK V.

Chapter xix: Of preaching by reading publicly the books of the holy Scripture...

...the Fathers usually in their writings do term Heaven as having no further conversation or fellowship with the Church than only this, that they were admitted to hear the principles of Christian facts made plain unto them...

...Concilio 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 so that they are published.

XIX. Those and the Prophets, Christ and his Apostles, are in their times all preachers of God’s truth; some by word, some by writing, some by both. This they did partly as faithful Witnesses, making more relation what God himself had revealed unto them; and partly as careful Expositors, teachers, persuaders thereof. The Church in like manner preacheth still, first publishing by way of Testimony or revelation the truth which from those the holy revealed, even in such sort as it was received, written in the sacred volumes of Scripture; secondly by way of Explanation, discovering the mysteries which lie hid therein. The Church as a witness preacheth his more revealed truth by reading publicly the sacred Scripture. So that a second kind of preaching is the reading of Holy Writ.

For thus we may the better speak being strengthened with the exegesis of an revered a phrase as such, that Moses, from the time of ancient generations and ages long since past had amongst the tribes of the very Gentiles them that preached him, in that he was read very seldom in a 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...
Our Version of Scripture blamed e.g. Psalm cx. xii. 5

weekly sermons upon some part of the Law of Moses we re-

book vi.

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[1] Howell still we must here remember, that the Church
by her public reading of the book of God preached only as a

science. Now the principal thing required in a minister is

fidelity. Wherefore as we cannot excuse that church, which

either through corrupt translations of Scripture doth so

instead of divine speeches any thing enjoyned unto that

which God speaketh, or, through falsified additions, pro-

poseth to the people of God as Scripture which is in

such a scripture so the more, which is in that these respects

hath been laid upon the church of England, is surely altogether

without cause.

Teaching translations of holy Scripture, albeit we may not
disallow of their painsfull travaill herein, who strictly have

themselves to the very original utter; yet the judgment of

the Church, as we see by the practice of all nations, Genese,

Luther, Paschali, Sylvain, Ethiopians, Avasdians, hath been

ever that the form for public audience are such as following

a middle course between the rigors of literal translators and

the liberty of paraphrastes. Do we least shortened and

plainer oblige the meaning of the Holy Ghost. Which

being a labour of so great difficulty, the exact performance

thereof we may rather with than look for. So that, except

between the words of translation and the mind of the Scrip-

ture itself there be contradiction, every little difference

should not seem an insensible literall necessity to be expunged

out.

[3] Whereas therefore the prophet David in a certain

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Chapter xix: Of preaching by reading publicly the books of the holy Scriptures.

Psalms doth any concerning Moses and Aaron, that they were obedient to the word of God, and to the sabbath; place our the word of God, and to the sabbath; place our

...
Chapter xix: Of preaching by reading publicly the books of the holy Sc...
Chapter xix: Of preaching by reading publicly the books of the holy Sc...
A preshened Course of Lessons justified.

Chapter xx: Of preaching by the public

...and every one of his flock, and his office of grace made to the whole
which things are the matter whereas he teacheth in
and where we read for the word of God which that may be
5. Furthermore somewhat they are displeased in that
we follow not the method of reading which in their judgment
is most commendable: the method used in some foreign
churches, where Scriptures are read before the time of divine
service, and without either choice or short appointed by any
determinate order. Nevertheless, till such time as they shall
vindicate us some just and sufficient reason to the contrary,
we must by their patience, if not allowance, retain the ancient
service custom which we now observe. For with us the
reading of Scripture in the church is 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 shall
afterwards worship him be complete. Wherefore as the form
of our public service is not voluntary, nor neither are the
parts thereof left uncertain, but they are all set down in each
order, and with such choice, as hath in the wisdom of the
Church seemed best to concern as well with the special
occasions, as with the general purpose which we have to glorify
God.

XX. Other public readings are of texts and writings not
causal, whereby the Church doth also preach, or openly
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...
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had not the commodity of sermon, 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 Calvinus nor Jonathan's prophecies, 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 manuscripts of the Prophets and Apostles, just as Manesus and Origenus who mention these would have spoken of the other discourses, that the most ancient and best counsels forbid any thing to be read in churches saving canonical scripture only, then when other things were afterwards permitted fault was found with it; it succeeded but if, the Bible itself was thereby in time quite and clean thrust out.

[2.] Which arguments, if they be only brought in terms of the author's good will and meaning towards the cause which they would not force, must accordingly be accepted of by them who already are persuaded the same way. But if they drift and purpose be to persuade others, it would be demanded,
Chapter xx: Of preaching by the public
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 before for an interpretation thereof, because forewarned were not permitted; but, mean all of the Law which they might not read openly, they read of the Prophets that which in their sense of matter came nearest to each section of their Law. Whereas when afterwards the liberty of reading the Law was restored, the subtile custom of teaching the Prophets did continue still.

[4] If neither the Jews have used publicly to read their parchments, nor the primitive Church for a longer time any other writings than Scripture, except the cause of their not doing it were some law of God or custom 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 word 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 marketh some things not canonical which are. Their judgment in this we may not, and in that we need not follow.
Chapter xx: Of preaching by the public

[Text continues...]

Order of Lessons among the early Christians.

[Excerpt from a historical text discussing the customs of early Christianity regarding lessons and public preaching.]

We have by observation found that various good lessons, not recorded with any notable inattention, had been used by the customs which we now observe. As for the term wherein judicial men have complained in former times; it came not off, that other things were read besides the Scripture, but that no evil choice was made. With us there is never any time lost in divine service without the reading of a great part of the holy Scripture, which we account a thing most necessary. We do not allow any such form of liturgy as other appellation of Scripture at all, or very little, to be read in the church. And therefore the choice of the Bible out of the house of God is neither there to be hurried, where men esteem it a matter to be neglected; whether the same be by solemn appointment read publicly, or not read, the same text are those which the preacher haphazardly chooses out to expound.

[Further text discussing the practices of early Christians in church services.]

[Further excerpt from the historical text discussing the customs of early Christianity regarding lessons and public preaching.]

[Text continues...]
Chapter xx: Of preaching by the public

of our Lord Jesus Christ himself. The cause of their success first in the Old Testament, then in the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustine observe in comparing the two Testaments. "The Apostles," said the one, "have taught us as themselves did learn, first the precepts of the Law, and then the Gospel. For what else is the Law but the Gospel foreshadowed? What other the Gospel, than the Law fulfilled?" It is like set the other. "What the Old Testament hath, the very same the New containeth; but that which both there we under a shadow to have brought forth into the open sea. Things there fore-figured 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,
Chapter xx: Of preaching by the public

...
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Acta of Martyrs why not read in the Church.

In the midst of general persecution, when the Christian belief was subject to the first pronouncement throughout the world, it much conformed to 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 among them for boldness during life, and at the time of their death admirable in all men's eyes, through testaments evident of grace timely assuring them from above. For which cause the virtue of some being thought expedient to be annually held in remembrance above the rest, this brought in a fourth kind of public reading, whereby the loss of such saints and martyrs had at the time of their pious memorials solemn recognition in the Church of God. The final institution of which has allowed custom being in latter ages continued, when there was nothing the like cause to do as the Fathers before had done, nor any care, conscience, or wit, in such as undertake to perform that work, some bosom men have by great labour and travail brought to pass, that the Church is now adorned of nothing more than of saints. If therefore Pope Gelasius 1 did so long silence see
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Chapter xx: Of preaching by the public
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Choose a task or task context...
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Our Use of the Apocrypha suitable to its Origin.

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...
they are "probable" although denying them to be "divine" in such construction and sense as the Scripture itself is so termed. With what interest they were first published, these 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 grown 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 care in reading this is the same. The books of "Judith, Tobit, Baruch, Wisdom, and Ecclesiasticus, we read, "in seeing most unto that end. The rest we leave unto men "in privacy.

[13] Neither use it be reasonably thought, because upon certain solemn occasions some lessons are chosen out of those books, and of Scripture itself some chapters are appointed to be read at all, that we thereby do or dare 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 Infinity 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 tendeth towards error, should the science of a little down commit 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, from the counsel that St. Jerome gives Lactantius, of taking heed how she read the Apocalypse, as also by the help of other learned men's judgments delivered in this case, we may take direction. But surely the arguments that should bind us not to read them in any part of them publicly at all must be stronger than as yet we have heard any.
Chapter xxi: Of preaching by sermons...

XXI. We moved the less that our reading of books not canonical is so much impugned, when so little is scrupled unto the reading of canonical Scripture itself, that now all haib 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 much known, or else only as the same is preached, that is to say, explained by lively word, and applied to the people use as the scripture in the several times of their meet. For this shows is it which they use to call Preaching. The public reading of the Apocalypse they condemn altogether as a thing affected unto evil; for hee reading in the sort of whatsoever, you even of Scriptures themselves, more visibly, is a thing anguirful to do any good, which we are persuaded may grow by it 1.

[1] One diuers is in this present controversy, as is the rest, not to be caried up and down with the worse of uncertaine arguements, 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 whose soever is spoken concerning the efficacy or necessity of God's Word, the same they tie and restrains only unto Preachers, he that not sermones read neither (for such they also shew in the church,) but sermones without book, sermons which spend their life in their birth and may have public audience but once; for this case to avoid ambiguities wherewith they often entangle themselves, not marking what truth agree to the word of God in itself, and what is regard of

1 [footnote: 1. (1 Cor. xii, 6.) Hee pr.
2. make it an office of reading.
3. the art of reading and preaching.
4. of books, or the word of God.
5. to the people use as the scripture in the several times of their meet.
6. the several times of their meet.
7. only as the same is preached, that is to say, explained by lively word, and applied to the people use as the scripture in the several times of their meet.
8. to the several times of their meet.]

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outward accidents which may befit it we are to know that the word of God is his heavenly truth teaching us the necessity of eternal life revealed and uttered unto men; unto Prophets and Apostles by immediate divine inspiration, from them to be their books and writings. We therefore have no word of God but the Scripture. Apostolic sermons were not such as heard them his word, even as properly as to us their sermons are. Noweth not so our own sermons, the expositions which our discourse of we 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.

5 The end of the word of God is to save, and therefore we term it the word of life. The way for all men to be saved is by the knowledge of that truth which the word hath taught. And of eternal life is a thing of itself communicable unto all, it behoveth that the word of God the necessary means thenceunto, 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 cleave of life should perish through the difficulty of the way. To this end the word of God no otherwise saveth 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 found, thereby to work the knowledge of salvation in the hearts of men, what cause is there whereas it should not of itself be acknowledged a most apt and a likely means to loose an apprehension of things divine in our understanding; and is the mind an Access thereto? For teaching the one, sith God, who knoweth and cloiseth best the rich treasures of his own wisdom, hath by delivering his word made choice of the Scripture 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 impart in us the lively character of all things necessarily required for the attainment of eternal life. And concerning our Access to the mysteries of heavenly truth,

[5: Thes. ii. 11]
Chapter xxi: Of preaching by sermons...

God's Word may be preached otherwise than by sermons.

Seeing that the word of God for the Author's sake hath credit with all that confess (as we all do) to be his word, every proposition of holy Scripture, every sentence being to an apostle, if the principles of all kinds of knowledge else have that virtue in themselves, whereby they are able to produce such conclusions as the industry of eight divinee doth gather from them: we have no reason to think the principles of that truth which teach unto man's everlasting happiness less forcible than any other, when we know that of all other they are for those conceiving the most intelligible.

But no other thing of profit, so this doth require itself. 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 however, the word by every such means even "ordinarily"'tis taught, and not only by being delivered unto men in Sermons.

1. Sermons are not the only preaching which doth most teach. For concerning the use and sense of this word "preaching," which they shut up in so close a person, although more than enough have already been spoken to redeem the liberty thereof, yet because they insist so much and so proudly upon themselves, we must a little turn their ears with lessoning how others whom they more regard are in this case accounted to use the medium language with us whose manner of speech they desire. Judas Marys Judaseth not to tell the Gospels, that even in certain of their teaching the very judgment to come is preached; we the counsel of Yav to believe that preachers almost through infancy from their churches might be able to preach by those disputants who in their youth did best
Chapter xxi: Of preaching by sermons...
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[5] Not about words would we ever contend, were not their purpose to so maximal the same injurious to God’s most sacred Word and Spirit. It is on both sides confessed that the word of God outwardly administered by the Spirit (throughout reasoning therein) instructs, orders, 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 he made; in the one they deny that the finger of God hath ordinarily certain principal operations, which we most steadily hold and believe that it hath in both.

What they attribute to sermons only, with what we to reading.

XXI. So worthy a part of divine service we should greatly wrong, if we did not esteem preaching as the bound ordiance of God, sermons as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of grace, unto the soul and body as food to physic unto diseased minds. Wherein therefore highly seveth it may please them with words of truth to teach sermons, they shall not herein offend us. We seek not to derogate from any thing which they use truly and, but our desire is to uphold the just estimation of that from which it seveth unto as they derogate more than becometh them. That which offenseth us is lest the good degree which they offer unto our custom of bare reading the word of God, and to his gracious Spirit, the principal virtue wherein thereby manifesting itself for the endless good of men’s souls, even the virtue which it hath to convert, to edify, to use souls, thus they mightily strive to obscure; and secondly the shifts whereby they maintain their opinion of sermons, whereas 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.

[1.] 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 same hath reaped; there was, we may very well think, some cases, which round the Apocalypse, Paul to require, that those things which any one church’s
Chapter xx: What they attribute to sermons only, and what we to reading...

affairs gave particular occasion to write, might for the instruction of all be published, and that by reading.  
1. When the very having of the books of God was a matter of so small charge and difficulty, learn such as they could not he 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 preserved by sermons change, 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 frivolous of heretics always to deprive the same, shall we not set light by that custom of reading, from whence so previous a benefit hath grown?  
2. The voice and continuance of the Church acknowledging Scripture to be the word of the living God, is for the truth and certainty thereof an sure evidence. So it with reason we may presume upon things which a few men’s depositions do hazardly suppose we that the minds of men are not bold at their first access to the school of Christ accordingly moved, yea and for ever afterwards also confirmed such, when they consider the main consent of all the churches in the whole world witnessing the sacred authority of scriptures, even since 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 have 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 Approbation and Acknowledgment that it is his word.  
3. A further commendation this custom hath, which is to enrich the very simple and rusted sort with such infallible 
Andians and Preccripts of sacred truth, delivered over to the very Letter of the Law of God, as may move them for’ Rules whereby to judge the better all other discourses and instructions which they have. For which end and purpose I see not

1 Tim. vi. 20; Coloss. iv. 15.  
2 John v. 39; 1 John vi. 5.  

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Use of Lessons:

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 sermon 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 attentive interpreter of Scripture occupied many years.

A. Because, whereas should any man think, but that reading itself is one of the "several" means, whereby it pleaseth God of His gracious goodness to instruct that mortal verity, which being so received, is nevertheless efficient to save souls? Thus much therefore we ascribe to the reading of the word of God in the manner as in our churches.

And because it were odious if they on their part should altogether despise the same, they yield that reading may "set forth," but not begin the work of salvation; that "faith may be "enlarged"" therewith but not bred; that "hence much attention to the Scripture, 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" any believer by reading alone, we are to account in a miracle, an "extraordinary" work of God. Whereas that which they grant we gladly accept at their hands; and with that plainly they would examine how little cause they have to deny that which as yet they grant not.

The Scripture witnessed that when the book of the...
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Law of God had been sometime missing, and was after found, the king, which heard it but only read, tore 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." This doth argue, that by mere reading (for of sermons at that time there is no mention) new importance may be wrought in the hearts of such as fear God, and yet fear His displeasure, the desired effect whereof is eternal death. So that their repentance (although it be not their first entrance) is notwithstanding the first step of their entrance into life, and may be in them wrought by the word only read into them.

Besides, it seemeth that God would have no man stand in credit but that the reading of Scripture is efficacious, as well as by even the first foundation, as to add degrees of further perfection in the fear of God. And therefore the Law saith, "Thus shall read this Law before all Israel, that man, woman, "and child may hear, ye even that their children which "as yet know not the God, may hear it, and by hearing it is "read, may learn to fear the Lord." 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 matters that follow sinners after death, were not likely to be persuaded by other means, although God from the very dead should have raised them up preachers.

Many hear the books of God and believe them not. However their scheris be, in that case we may not impose upon any weakness or unfitness in the man which is most trustworthy them, but to the effect best of their stubborn hearts against it. With minds dedicate nothing prevaileth. As well they this proud, as they that read unto such, need still have cause to complain with the Prophets which were of old, "Who will "give credit unto our teaching?" But with whom contrary means will prevail, namely the power of the word of God, even without the help of interpreters in God's Church worketh mightily, not seeing their confirmation alone which are converted, but also in their conversion which are not.

1 Chron. xxiv, 15, 16. 2 Kings, xiv, 7. 3 Kings, v, 27. 4 [xv, 1.]

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It shall not hurt them who dissent from reading to excuse themselves on the ground that unless we see, or that belief is to be wrought at the first in these, without sermons. For they know it is our custom of simple reading not for construction of infants' understandings from the house of God, but for instruction of such simple minds, and brought up in the bosom of the Church, which they despise as a thing unprofitable to save soul and body. Is it not well that God hath no ordinary means to work faith without sermons. 

I. 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 so much as the least spark of light concerning the very principal mysteries of our faith, and whatsoever we may learn by them, the same we can only attain to know according to the manner of natural sciences, which mere discourse of art and reason think not out, whereas the things which we properly believe by such as are reserved upon the credit of divine testimony. I. Indeed, therefore, that he which considers the connectedness of God and man therein both these defects, and neither the one nor the other in Scripture, because he that seeth not the Scriptures delibereath all the mysteries of faith, and not any thing amongst them all, more than the words of the Lord doth warrant: it followeth in these two respects, that our consideration of creatures and attributes unto Sciences are not in themselves, and without sermons, things of like disability to heard or heard faith. 

A. A few more, and there is, why any man should greatly wonder at an extraordinary work, if without sermons reading be found to differ from that. For I would know by some special instance, what one article of Christian faith, or what other required necessarily unto all men's salvation there is, which the very naming of the word of God is not apt to testify. If it be miraculous and strange when they grow by ordinary means. But did we owe late it accounted for a wonder, that he which doth read, should believe and live according to the word of Almighty God?!! Reading doth convey to the
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Faith may come by Lessons without a Miracle.

Mind that teach without addition or diminution, which Scripture hath derived from the Holy Ghost. And the end of all Scripture is the same which St. John prophesied in the writing of that most divine Gospel, namely Faith, and through faith Salvation. *1* First all lessons is to this end, as is now to be shewed, 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 we which obtain do that which is feasible in itself, how should be which should he thought to do that which is itself is of no force to work belief and to save believers? *2*

*3* Now although we have very just cause to stand in some jealousy and fear, lest by too overvaluing their sermons, they make the price and estimation of Scripture otherwise notified to fail; nevertheless so impatient they are, that being last requested to let us know what causes they have 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 store for our better hearing and instruction's sake, turneth unto anger and choler in them, they grow altogether out of opinions with it, they answer hastily that they are "ashamed to defile their pens with making such sermons!" yet in this their mood they were forth somewhat, whereas they under pain of greater displeasure we must protest. They tell us the profit of reading is inapplicable, in that it serveth for a preparative unto sermons; it helpeth partially towards the nourishment of faith which sermons have once cxpressed; it is some way to his mind which readeth the Scripture, when he finisheth the same things, then which are taught in sermons, and thereby perçeth how God doth grow 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 remem- brie form of that remembrance of the mind which receiveth glory

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1 John xx. 31.
2 Rom. i. 18; 1 Cor. ii. 16; 1 Tim. iii. 15.
3 T. C. lib. 5. p. 379.
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and assert, do only sermons cause belief, is that no other way is able to explain the mysteries of God, that the mind may rightly apprehend or receive them as behoove? 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; you, although in this world they be no way possible to be understood. Many things believed are likewise no less, that every common person may thereby be unto himself a sufficient expositor. Finally, to explain even these things which need and admit explanation, many other small ways there are besides sermons. Therefore sermons are not the only ordinary means whereby we first come to apprehend the mysteries of God.

It is in equal kind of sermons only, that apprehending the Gospel of Christ we yield them unto our intestine assent as to a thing indispensably true. They which rightly consider after what sort the heart of man becomes is fashioned, must of necessity acknowledge, that where assent to the words of external life, dith it in regard of his authority whose words they are. This is in man's conversion unto God, the first step wherein his soul towards heaven begins. Unless therefore, clear contrary to our own exposition, we shall think it a miracle if any man acknowledge the divine authority of the Scripture, till some sermons have persuaded him thereto, and that otherwise neither conversation in the bosom of the Church, nor religious education, nor the reading of learned men's books, our information received by conference, nor whatsoever pains and diligence in hearing, studying, meditating day and night on the Law, is so far from God as to work this effect in any man; how would they have us to grant that faith does not come but only by hearing sermons?

e. Thus they would have us to believe the Apostle St. Paul himself to be the author of this their paradox, only because he hath said that "it pleased God by the infirmities of preach. ing to save them which believe" 1 and again, "How shall they call on him in whom they have not believed? 2 how shall they believe in him of whom they have not heard? how shall they believe without a preacher? 3 how shall they preach except "they be sent?" 4

1 T. XIX. 37; 2 Cor. i. 11. 2 Rom. x. 14, 15.
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To answer therefore both allegations 1 at once; the very substance of that they conceal is in few but this: Life and salvation God will have offered unto all; his will is that Gethsemane 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 promise can do till they believe. What they use to believe, impossible it is they should know till they hear it. Their hearing expounds our preaching unto them.

Tertullian2 to draw even Paganism themselves unto Christian belief, writs 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 common good, he addeth that in Rome and other places the Jews had synagogues wherein every one which would might resort, that this kind of liberty they purchased by payment of a standing tribute, that there they did openly 3 read the Scriptures; and whosoever "will hear" saith Tertullian, "he shall find God; whosoever will study to

1 [Vne, 8ic: p. C. l. 346. p. 118.]
2 [Col. R. 1. 23. 2. 9.]
3 [Ibid. i. 3. 9.]

Faith canowth by Hearing, applied by Tertullian.

Excerpt from Tertullian's work, discussing the importance of the Old Testament in Christian belief and practice, emphasizing the role of reading and understanding the Scriptures.
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"know, shall be also fit to believe." But sick there is no likelihood that ever voluntarily they will seek instruction at
our hands, it remaineth that unless we will suffer them to
pulpit, salvation itself must seek them, it behoves 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
exceed highly as profound wisdom, howbeit this wisdom
smooth 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 doubt this seems as yet
best folly? It pleaseth God by "the foolishness of preaching" to save.

These words declare how admirable force those
mysteries have which the world doth devise in fiction. They
deshow that the foolishness of the cross of Christ is the wisdom of
true deliverance; they concern the object of our faith, the matter
preached of, and believed in by Christian men. This we
know that the Greeks or Gentiles did account foolishness;
but that they never did think it a base or unprofitable way to seek
men's conversion by sermons we have not heard. Manifest
therefore it is that the Apostles applying the sense of foolishness
"of preaching" means 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 so we may be saved.

It is not as the same Apostles prove that as well
the preaching of the Apostles as these preaching in the Gentiles
was necessary, does he affirn 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
needed for the first universal conversion of Gentiles being
Christianity, neither the preaching of any sort allowable in the
one case, except only of such as had been in the other also
meet fit and worthy instruments.

Belief in all sorts doth come by hearing and attending

1 Cor. 1:18, 2. And Rom. xii. 6 not to be confused in Sermones. 97

\[\text{\textsuperscript{1}}\text{ The Apostle saith the word apostrophe, and not apologet.}\]
Chapter xx: What they attribute to sermons only, and what we to reading...
or other they always assign it unto sermons. Our Lord and Saviour hath said, "Search the Scriptures, in them ye think to have eternal life." But they tell us, he spake to the Jews, which Jesus before had called his Sermons: and that precept of his was his mind they should search, not by reading, nor by hearing them read, but by "attending" whenever the Scriptures should happen to be alleged "in Sermons."

Furthermore, having seized apostolic doctrine, the Apostle St. Paul hath taught us to esteem the same as the superior rule whereby all other doctrines must for ever be examined. You, lastly, as the Apostle doth speak three times of that he had preached, he "daily 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 sermon must be our rule, because the Apostles’ sermons were so to their hearers; then, with we are not as they were hearers of the Apostles’ sermons, it consists that either the sermons which we hear should be our rule, or (that being abused) there will (which yet hath greater absurdity) no rule at all be remaining for trial, what doctrines now are corrupt, what consistent with heavenly truth.

Again, let the same Apostle acknowledge "all Scripture is profitable to teach, to reprove, to correct, to instruct in righteousness." Still notwithstanding we are, if hereby we premise to gather, that Scripture read well and 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 hear sermons which maintain the..."
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[Text continues on page 106]
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...and those who have no Preaching Minister disheartened...

"further condemnation!"? What mean's heart doth not rise at the mention of these things?

It is true that the weakness of our sins and the depth of our affections do make 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 here whereof expositions and exhortations are needful, and that in the most effectual manner. The principal shocks throughout the land, and so 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, whereof we be greatly to be desired that they also did abound, nor yet we hope not least 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 other have to set them forward in the way of life, such to distress them with fearful sentences, as though their salvation could hardly be hoped for, is not in our understanding so consonant with Christian charity...
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"...question and learning, rather than to apply himself to the capacity of the simple."

But let them shew, no not a good preacher by what pattern manner it pleaseth them best, let them exclude and inexcuse where they will with their definitions, we are not desirous to enter into any contention with them about this, or to slant the content they have of their own ways, so that when once we are agreed what sermons shall sufficiently pass for good, we may at the length understand how they 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 verse ists which words and sentences may contain, of all this what is there in the best sermons being ommitted, which they lose by being read? But they utterly deny that the reading other 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 heathen 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, no faith and salvation so man could hereby hope to attain.

Whereupon it must of necessity follow, that the vigour and vital efficacy of sermons both grow from certain accidents which are not in them but in their makers: his virtue, his gesture, his countenance, his voice, the motion of his body, the inflection of his voice: who first attract 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 remains but that their final conclusion be, "sermons we know are the only ordinary means to salvation, but why or how we cannot tell?"

[104] Whereas to end this tedious controversy, wherein the two great importance of our own angry adversaries hath convinced us much longer to dwell, than the barometer of a poor cause could have seemed at the first likely either to

T. C. lib. ii. p. 398.
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Sermoons are preached the only Way to Faith.

require or to admit, if they which without partialities and passions are accustomed to weigh all things, and accordingly to give their sentiments, shall here sit still to sermone one ear only, and to cast up the whole reasoning on both sides; the man which truth accounts who 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 virtues, according as the mind and fancy of the patient doth more or less concur with them: so whether we rarely read (as we may the Scriptures of God, or by homilies concerning matters of belief and conversation only to lay before them the duties which they own 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 sermone publicly in the house of God; or whether 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 descent, altogether the rest, and injurious brought to pass that they have been thought, not less effectual than the other, but without the other unfruitful 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 such nothing but that singular attention and attention which the people cheereth every where towards the one, and that said disposition to the other, the reason hereof being partly the art which our adversaries use for the credit of their sermone to bring men out of consent with all other teaching besides; partly a custom which men have to let those things carelessly pass by their own, which they have afterwards heard before, or know they may hear again whensoever it pleaseth themselves; partly the special advantages which sermone naturally have to procure attention, both in that they come always new, and because by the hearing it is still presumed, that if they be let slip for the present, what good sense they contain is lost, and that without all hope of recovery. This is the true cause of goals between sermons and other kinds of wholesome instruction.
Chapter xxiii: Of prayer

Prayer considered as a Duty to God.

As for the difference which hath been hitherto so much defended on the contrary side, making meaners 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 ease, veracity, and that passion which common humanity doth easily grant, than claim its challenging enemy that ascents which is as unwilling when reason quilcheth it to be yielded where it is not, as unwilling where it is apparently sure.

All which notwithstanding, as we could greatly wish that the signes of this dead opinion were allayed and mislaid, so because we hold it the part of religious integrity to honour virtue in whosoever, 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 think after nothing more than that all men might be al ways directed in the way of life, both they and we may constantly pursue 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 oracles, the 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 godly exercises, the one Eleutherian, and the other Prerogative? For what is the assembling of the Church to learn, but the receiving of Angels descended from above? What so great but the sending of Angels up again? His heavenly inspirations and our holy doxology are to many Angels of the atmosphere and continents between God and us. As teaching breatheth us to know that God is our supreme truth, so prayer teacheth that we acknowledge him our sovereign good.

Besides, it is God as the most high all inferior causes in the world are dependent; and the highest any cause is, the more it owesith to impart virtue unto things beneath it, how should any kind of service we do or can do first generate acceptance than prayer, which showeth our concurrence with him, is causing that wherein his very nature doth most delight? Is not the name of prayer equal to signify even all the service that ever we do unto God? And that for no other cause,
Chapter xxiv: Of public prayer

Book V. As I suppose, but to shew that there is in religion no acceptable duty which decent expression of the name of God cloth not either presuppose or infer. Prayers are those "salves of men's lights," those most gracious and sweet odours, those rich presents and gifts, which being carried up into heaven do best testify our faithful affection, and are for the purchasing of all favour at the hands of God the most undisguised means we can use.

On others what more easily, and yet what more fideliously bestowed than our prayers? If we give counsel, they are the simpler only that need it; if advice, the power only an interested; but by prayer we do good to all. And whereas every other duty besides is but to shew itself in time and opportunity require, for this all times are convenient, when we are not able to do any other thing for men's behoof when through malice or sinfulness they would not to accept any other good at our hands, proper is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore "God forbid," saith James, speaking unto a most unthankful people, a people weary of the benefit of his most merciful government over them, "God forbid that I should sin against the Lord, and cease to pray for you!" It is the first thing whereby a righteous life begins, and the last whereby it doth end.

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

XIV. This holy and religious duty of service towards God converseth us one way so that we are men, and another
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 exigences of our own occasions in private; 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 surmounts the work of any one. In which consideration unto Christian assemblies there are most especial privileges made. St. Paul, though likely to prevail with God as much as (1 Cor. 1) one, old notwithstanding that 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. The prince and people of Ninesvah assembling themselves as a main army of suppliants, it was not in the power of God to withstand them. I speak no otherwise concerning the force of public prayer in the Church of God, than before we Tertullian hath done. We come by tempests to the place of assembly, that being banded as it were to gather, we may be suppliants enough to beseech God with our prayers. These terras are sure from 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 we suppose so careful and good in the judgment of all, we have them sought for and desired with common consent. Again, this much help and furtherance is more yielded, in that if so be our zeal and devotion to Godward be slack, the charity and favour of others smooth as a present spur. For even prayer itself (saith St. Basil) when it lack not the consent of many voices, "strengthens it, is not itself." Finally, the good which we do...
by public prayer is more to its private can be done, for that
besides the benefit which here is so long promis to ourselves,
the whole Church is much better 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 sometimes is most
hurtful unto many. In which extraordinary the prophet
David so often visited unto God the sacrifice of praise and
thanksgiving in the congregation; 1 so earnestly exhorts
others to sing praises unto the Lord in his court, in his san-
ctuary, before the memorial of his holiness 2, and as much
complains of his own unconfined walk, wherein although
he sustained many most gracious initiates, and endured the
want of many both pleasures and honours before enjoyed,
yet as if this were his only grief and the rest not felt, his
speeches are all of the heavenly benefits of public assemblies,
and the happiness of such as had free access thereunto. 3

XXVII. A great part of the cause why those religious
minds are so inflamed with the love of public devotion, is that
virtue, bene, and efficacy, which by experience they find that
the very form and reverence solemnity of common prayer daily
entered hath, to help that inactivity 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 power of our souls as is
required. To this end therefore all things harnessed appre-
taining have been ever thought convenient to be done with
the most solemnity and majesty that the utmost could devise.
It is not with public as with private prayer. In this matter
sanctity is commended than outward show, whereas that
being the public act of a whole society, requireth accordingly
more care to be held of external appearance. The very as-
ssembling of men therefore unto this service hath been ever
solene.

[1.] And considering the place of assembly, although it
serves for other uses as well as this, yet seeing that our Lord
himself hath so in this as to the chiefest of all other plainly
sanctioned for his temple, by entering it “the house of

1 Ps. xxii. 31, 32. 2 Ps. xlii. 9. 3 Ps. xliii. 9. 4 Ps. xlii. 9. 5 Col. vii. 5, 6.
Chapter xxv Of the Form of common Prayer

"Prayer!" what persistance of dignity soever hath been either by the ordinance or through the special favour and providence of God annexed unto his basilicae: the principal cause thereof must needs be in regard of Common Prayer. For the honour and sanctity whereof, if it be so the gravest of the ancients seriously were persuaded and do attendeth plainly teach, affrming that the house of prayer is a Court hallowed with the presence of immortal powers; that there we stand, we pray, we send forth hymns unto God, having his Angels intermingled as our associates1; and that with reference heretofore to the Apostle dish require so great care to be laid of decency for the Angels sake2; how can we come to the house of prayer, and not be moved with the very glory of the place itself, no to cause our affections praying, as Christ be there: then, whose suits the Almighty did there sit to hear, and his Angels attend to farther? When this was ingrafted in the minds of men, there needed no penal statutes to draw them unto public prayer. The warning sound was no sooner heard, but the churches were presently filled  the pavements covered with bodies prostrate, and walked with their tears of devout joy.

[2.] And so the place of public prayer is a circumstance in the outward form thereof which hath moment to help devotion; so the person much more with where the people of God do join themselves in this action, as with him that standeth and prays in the presence of God for them. The authority of his place, the favour of his soul, the piety and gravity of his whole behaviour must needs exceedingly both place and set toward the service he doth. The authority of his calling is a furtherence because if God bese so far removed him into favour, as to impose upon

1 2 Cor. vii. 13. [S. Chrys. in loc. ita de labouring, a Every different point of view and their proper instruction, with the patterns.]
2 2 Tim. iii. 16. [A. S. Chrys. in loc. ita de labouring, a Every different point of view and their proper instruction, with the patterns.]
Chapter xxv Of the Form of common Prayer

1 Helps due to public Prayer: 5 A solemn Liturgy

Book V.

Ch. xxv. 1-2.

him by the hands of men that office of blessing the people in his name, and making intercession to him in their; which office he hath cancelled with his own most gracious promise, and ratified that promise by exactest actual performance thereof, when’ others before in like place have done the same; is not his own imitation a seal as it were to us, that the ministers divine love, which hath chosen the instrument to work with, will by that instrument affect the thing whereto he ordained it, in blessing his people and accepting the prayers which his servants offereth up unto God for them? It was in this respect a comfortable title which the ancient used to give unto God’s ministers, venerating them usually God’s most beloved, which were ordained to preserve by their prayers his love and favour towards all.

Again, if there be not zeal and fervency in him which performeth the rest these acts and solemnities which they by their joyful acknowledgments 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 so Moses, David, and Ezra did for their people: how should there be but in them from obscurity, when his affections were banished from whom theirs should take firm?

Virtue and goodness 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 this ill example, than directed rightly by the wholesome instruction of them, whose life speaks from the rule of their own doctrine; but also much more is required of this other part of his function; whether we respect the weakness of the people, yet to lead and admonish the sanctuary when they which perform the service thereof are such as the sons of Hell were; or else consider the inclination of God himself, who required the liberty up of pure hands in prayer, and hath given the world plainly to understand that the widest although they cry shall not be heard. They are no fit suppliants to seek his mercy in behalf of others, whose own spiritual sins precede his just indignation. Let thy hands therefore, O

1 Naum, vi. 25, 26.
2 [Heb. xii. 18.]
3 [Heb. iv. 15.]
4 [Heb. xii. 23.]
5 [Heb. xii. 23.]
6 Ex. x. 3. in Exo. vi. 24. in Exo. xii. 28. in Exo. xii. 28. in Exo. xii. 28. in Exo. xii. 28.

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In the Service of the Church.

...
Chapter xxvi: Form of Common Prayer

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Providence in Scripture for a set Form of Prayer.

Shaken then by the public devout prayers of God's Church, is
to conclude the form and manner of them to bring them
into common, and so to shake the foundation of all men's devota-
tion towards them. From this and from no other force both
preached a strange counsel, that to serve God with any set
form of common prayer is superstitious. 1

1 As though God himself did not frame to his Prophet
the very form whereby they were charged to bless the
people, or as if our Lord, even of purpose to prevent this
fancy of experiment and voluntary prayers, had not left us
of his own framing one, which might both remain as a part
of the church's liturgy, and serve as a pattern whereby to
finance all other prayers with efficacy, yet without superfluity
of virtue. If prayers were no otherwise accepted of God
than being conceived always anew, according to the exigence
of present occasions; if it be right to judge him by our own
babies, and to imagine that he is but led to have the sub-
sequent supplications often assisted, even as we do to be every
day led 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 renewed and used
again as prayers, they be but instruments of superstition;
neither can we 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 manner sim-
pleness of God's spirit for that admirable venture given them
against Pharaoh, unless so dangerous a precedent were left
for the writing of prayers into various printed medallis, and
for the framing of prayers which might be separated often,
although they were not again the same occasions which
brought them forth at the first. For that very hymn of
Moses grew afterward to be a part of the ordinary Jewish
Hymn, not only that but many other silence inverted.

1 [Psa. viii. 55.]
2 [Prov. xxv. 12.] 122
3 [Deut. xvi. 13.] 123
4 [Lev. viii. 30.] 124
5 [Judas Maccæus, cap. 22.] 125
6 [Micah vi. 16.] 126
7 [Job viii. 46.] 127
8 [Psalm cxii.] 128
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Their books of common prayer contained 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 congregation. Those they divided 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 interchanged between the divine readings of the Law and Prophets. In the course of keeping 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 sang," and went forth to the mount of Olives.

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

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The Fathers' Testimony to Ministerial Attire:

...testimony, who speaking in the clergy of Antioch, told them that if they did suffer meaner clothing to come to the Table of our Lord and not put them by, it would be as harshly punished upon them, as if themselves had shed his blood: that for this purpose God hath called them to the rooms in which they hold in the church of Christ; that this they should reckon was their dignity, their saving, and their whole reason and glory; and therefore this they should carefully observe, and not when the Sacrament is administered, imagine themselves called only to walk up and down in a solitary and closing garment.

(x) Nor whereas these speeches of Jerome and Chrysostom do seem plain to attribute 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 holiday apparel, and that himself did not think them bound by the law of God to go like slovenes, but the word which we mean he defineth not; that Chrysostom meaneth indeed the same which we defend, but search rather to reprehend them to allow it as we do. Which answer we gather out of Jerome and Chrysostom that which their words will judiciously yield. They both speak of the same persons, namely the Clergy; and of their word at the same time, when they administer the blessed Sacrament; and of the willingness of kind word, a white garment, so far as we have it to consider, and for anything we are able to see, their manner of speech is not such as cloth any other the thing itself to be different whereas they speak, or than judg-

[Further text is present but not transcribed here]
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those ceremonies which may with choice and discretion be used to that purpose in the Church of Christ; as also for that it suits so well with that lightness of affection of joy, whereby God delighted when his saints praise him; and so kindly resembles the glory of the saints in heaven, together with the beauty wherein Angels have appeared unto men, 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. 8

[8] As for those few-enhanced venomous 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 abhorred having ecclesiastical charge to fence 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 seemed from some abroad, who wisely considered that the body is of far

[2] 2 De 17, 5; Song. 1, 9.
[3] 3 They were to Bullinger and Calvin at Zurich, and to Beza at Geneva, on this subject. These answers, to the effects of the Reformers, see Strype, Hist. of En. 1, p. 119, from Hug. Egen., 1566, and in the Life of Grindal, L. 1. B. Spen. 1611. Bullinger and Calvin also answer some others as hereafter. They will be found in Bullinger, H. E. 1. 2.
[5] 5 This cannot be understood of anything;
[7] 7 This is not necessary to be understood;
[8] 8 This may not be understood from any thing in the word of God, nor from the practice of the Church of Christ.
[9] 9 This is not necessary in the ordination of ministers, nor in the Church of all Christians.
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...
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Their Arguments refined by their own Practice

"commanded!" Always provided that whatsoever will enjoy the benefit of this dispensation to wear a sacerdotal budge of ... the thing itself sheweth the weak lessons that they be not, and pray unto God so to strengthen them that they may not be offended thereof." So that whereas before they which had authority to institute rites and ceremonies were denied to have power to institute this, it is now confirmed that this they may also "lawfully" but not as "conveniently" appoint; they did well before and as they ought, who had it in utter discretion and breast, as a thing admirable: they now do well which think it may be both forme and used with a very good occasion; before, he which by wearing it were nere to win thousands unto Christ ought not so to do it if there were but one which might be offended, now though it be with the offence of thousand, yet it may be done rather that that should be given over whereby notwithstanding we are not certain we shall gain one: the examples of Ezechiel and of Paul, the charge which was given to the Jews by Ezechiel, the strict apostolical prohibitions of things indifferent whereas they may be scandalous, were before so terrible laws against our ecclesiastical action 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 hurseth them not this to order up a broken case, whereas their first and last discourses will fall somehow do what they can. Let them ingenuously confess that their invasions were not blinder, their arguments too weak, the matter not so dangerous as they did imagine. If these alleged testimonies of Scripture did indeed concern the matter to such effect as was postulated, that which they should infer were unworthiness, because they were cited as prohibitions of that thing which indeed they concern. If they prove not our above unlawful because in truth they concern it not, it followeth that they prove not any thing against it, and consequently not so much as unnecessary or incomprehensible. Unless therefore they be able thoroughly to reduce themselves that there is no
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...
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[Text continues...]

[Note: The text is too small and not legible to be transcribed accurately.]

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XXX. Having thus disputed whether the surplice be a fit garment to be used in the service of God, the next question which came to us was, whether it be a thing allowable or not that the minister should say service in the church, or turn his face at any time from the people, or before service end sit remote from the place where it was begun. By them which trouble us with these doubts we would more willingly be resolved of a greater doubt, whether it be not a kind of taking God’s name in vain to abuse religion with such frivolous disputes, a sin to bestow time and labour about them. Things of so mean regard and quality, although necessary to be ordered, are notwithstanding very unseasonable when they come to be disputed of, because disputes presuppose some difficulty in the matter which is argued; whereas, in things of this nature they must be either very simple or very formal who need to be taught by dispute what is meant.

When we make profession of our faith, we stand; when we acknowledge our sins or seek unto God for favour, we fall down; because the gesture of constancy becometh us best in the one, in the other the behaviour of humility. Some parts of our liturgy consist in the reading of the word of God,
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and the proclaiming of his law, that the people may thereby learn what their duties are towards him; some consist in words of prayer and testimony, whereby we acknowledge our God what his blessings are towards us; none are such as all not serve in singular good purpose even when there is no communion administered, nevertheless being desired at the first for that purpose are at the table of the Lord for that cause also commonly read; none are recited as from the people, worse as with them unto God, worse as from God unto them, all as before his sight whom we love, and whose presence to offend any least unworthiness we would be very much and all as they who most reprehend or desire that we do.

[1] Now because the Gospels which are weekly read in 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 ears, and especially in times of the great reverence to stand, so utter certain words of affirmation, and of the name of Jesus to bow. Which harmless ceremonies so there is as

1 T. C. [ib. i. p. 403. 163.]  
2 D. Adden. p. 16. 61.  
3 Not the Saviour, that he suffered.  
4 Wherefore are ye come to stand?  
5 The form is, in the behove, they make no reverence, but when the people, worse as with them unto God, worse as from God unto them, all as before his sight whom we love, and whose presence to offend any least unworthiness we would be very much and all as they who most reprehend or desire that we do.
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to themselves, finding great fault that we neither reform the thing against which they have so long sickness given sentence, nor yet make answer unto that they bring, which is that St. Luke declaring how Peter stood up in the midst of the disciples, did thereby deliver an "unchangeable" rule, that "whosoever" is done in the church "ought to be

order it in the most edification;

wherein how unlawful it is to say

the amen, if before mentioned, and

not in the heart of the prayer;

use what the grace of the Holy

Spirit of Ethiopia and that is

come by it, unto the people is not

made a law, unless the grace be, in

that he which receiveth in some

places not heard and is the word

spoken in the words of prayer,

people, through the discernment

place between the people and the

word of God, so that a part of

the people, which is blessed in

blessed days, whether he hath

read or learned in English; all

the people, which is read, are

the book of service, which are

not the resources should read in

the according place. Furthermore

administer the prayer, such as

the priest, with his back to the

people, although he had some

people might not hear. And then

open it to the people, that after

saying prayer, for saying as

the amen, if before mentioned,

the prayer, not ceasing as the form

of the prayer, in the will let these

peace between the people and the

priest, or as though he were

afraid of some interlude of prayer

such agreement, to prevent the

priest, or as whether he were

not, as the whole wherefrom himself from

the people onto the places called

the altar upon, where he stood

with God, but also for the sake of

the people;"
Chapter xxxi: Easiness of praying after our form
Chapter xxxi: Easiness of praying after our form

The Book need not express the Ministrant's Quality.

[Text continues on the page]
Chapter xxxii: The length of our service

...
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That we are so long. For if that very service of God in the Jewish synagogues, which our Lord did approve and sanctify with the presence of his own person, had so large a part of the Law and the Prophets together with so many prayers and psalms read day by day as quasi in 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 it in like manner? Pray doth the Church hasten now the business which it had then, or star those things whereupon so much time was then well spent, have so many and worse. 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 protesting as the ordaining of the Old to be read; if therefore instead of Jewish prayers be also for the good of the Church to see that vanity which the Apostle doth condemn, seeing that the time which we spend is no more than the ordinary performance of these things necessarily required, why are we thought to exceed in length? Words be they never so few are too many when they harvest not the hearer. But he which spotteth no more than that sufficeth is unerringly reprehended for such speaking.

[3.1] That as "the Devil under colours of long prayer draw " preaching out of the Church" heretics, so we "in apparent " sing so long time of prayers and readings, whereby the less " can be spent in preaching, maintain an unpreaching minis- trity," is neither advisedly nor truly spoken. They approve long prayer, and yet acknowledge it to be in itself a thing commendable. For so it must needs he, if the Devil have used it as a snare to hide his exclusion practices. When malicious would work that which is evil, and in working avoid
the suspicion of any evil intent, the colour thereof is always a fair and pleasing picture of its
resemblance and always a fair and pleasing picture of its

seeking to further that which is good. So that if we both
seek to further that which is good. So that if we both
realise that good which Satan hath pretended to seek, and
realise that good which Satan hath pretended to seek, and
avoid the evil which his purpose was to effect, have we not
avoid the evil which his purpose was to effect, have we not
better prevented his desires than if he had under colour
better prevented his desires than if he had under colour
of long prayer driven preaching out of the Church, so we
of long prayer driven preaching out of the Church, so we
should take the quartet of sermons in hand and revenge
should take the quartet of sermons in hand and revenge
their cause by regaling them with prayer in a manner out of
their cause by regaling them with prayer in a manner out of
doors under colour of long preaching.
doors under colour of long preaching.

In case our prayers being made at their full length did
In case our prayers being made at their full length did
necessarily seduce someone to be the shortest, yet neither
necessarily seduce someone to be the shortest, yet neither
were this to uphold and maintain us an "unpractising ministry,"Were this to uphold and maintain us an "unpractising ministry,"
unless we will say that those ancient Fathers, Chrysostom,
unless we will say that those ancient Fathers, Chrysostom,
Augustine, Leo, and the rest, whose discourses in that consi-
Augustine, Leo, and the rest, whose discourses in that consi-
ideration were shorter for the most part than our sermons
ideration were shorter for the most part than our sermons
are, did then preach when their speeches were not long.
are, did then preach when their speeches were not long.
The brevity of sermons caused men to cut off important
The brevity of sermons caused men to cut off important
discourses, and to comprise much matter in few words. But
discourses, and to comprise much matter in few words. But
neither doth it maintain any thing, nor at all prevent oppor-
nor at all prevent oppor-
tunity of preaching, so long as a competent time is granted
portunity of preaching, so long as a competent time is granted
for that purpose.
for that purpose.

[a] "An hour and a half" is, they say, is referred churches
"An hour and a half" is, they say, is referred churches
"ordinarily" thought reasonable "for their whole liturgy or
"ordinarily" thought reasonable "for their whole liturgy or
"service." Do we then continue an hour and a half in reading
"service." Do we then continue an hour and a half in reading
the Law from morning till midday? or as the Apostle St.
The Law from morning till midday? or as the Apostle St.
Paul did in prayer and preaching? all now, through awareness
Paul did in prayer and preaching? all now, through awareness
he be taken up dead at our feet? The larger length
he be taken up dead at our feet? The larger length
wherein they make such complaint is but this, that if our
wherein they make such complaint is but this, that if our
whole form of prayer be met, and besides an hour allowed
whole form of prayer be met, and besides an hour allowed
for a sermon, we spend ordinarily in both more time than
for a sermon, we spend ordinarily in both more time than
they do by half an hour. Which half-hour being such a
they do by half an hour. Which half-hour being such a

(a) [T. C. ii. 107.] "There is
(a) [T. C. ii. 107.] "There is
"an hour and a half" which is by no means
"an hour and a half" which is by no means
"a quartet of sermons," as above, and as it is
"a quartet of sermons," as above, and as it is
"an hour and a half," which is by no means
"an hour and a half," which is by no means
"an hour and a half," which is by no means
"an hour and a half," which is by no means
"an hour and a half." Which half-hour being such a
"an hour and a half." Which half-hour being such a

Chapter xxxii: The length of our service
Chapter xxxiii: Instead of such prayers as the primitive Churches have...
Chapter xxxiv: Lesson intermingled with our prayers

Lessons mingled with Prayers: their Advantages. 149

condemn. Those prayers whereby devout minds have added no new v.
a pleasing kind of beauty; as well as that respect which we.
have already mentioned, as also thereby to express.
that quick and speedy expeditious, whereby ancient affections.
the very wings of prayer, are delighted to present our souls in.
heaven, even sooner than our tongues can divide to utter.
then, they in their mood of contradiction seem not openly to.
drink, and that with so base terms as do very ill bewray men.
of their gravity. Such speeches are translators; they answer.
not of God in him that writeth them, and unto verily disposed.
minds they are grievous oracles. Our ears were treateable, if that whereas we most endeavor to please God.
were in his sight so vile and despicable as men’s distasteful.
speech would make it.

XXIV. Again, no small effectual prayer is joined.
with a vehement intension of the inferior powers of the soul.
which cannot them long continue without pain; it hath been.
the reason, thought good as by these to interpose until somewhat.
for the highest part of the mind, the understanding, to work.
upon, that both being kept in continual exercise with variety,
rather might feel any great wantonness, and yet; each be a sup.
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 infusions to pray.
the riches of the mysteries of heavenly wisdom continually.
swelling up in an correspondent desire towards them. So that.
be which prayer is in due sort is thereby made the more exac.
tive to hear, and he whichareth the more earnest to pray.
for the time which we bestowed as well as in the one as in the other.

1. T. C. B. i. 198. [a. vol. 16.]
2. Concerning the heart, a note by a lord. 198. [a. vol. 16.]
3. Vindication of the following of the.
4. Born in parr. 198. [a. vol. 16.]
5. Which I have before spoken. For.
6. When that sermon never in many.
7. The thing that myself.
8. As the primitive church.
9. In the measure.
10. For the ends.
11. They are.
Chapter xxxiv: Lesson intermingled with our prayers

But for what cause soever we do it, this intermingling of lessons with prayers is in their nature a thing so necessary, and so necessary in their sight, as if the like should be done in suits and supplications before more mighty princes of the world. Our speech to worldly suppliant we frame in such sort as serveth best to inform and persuade the minds of them, who otherwise neither could see nor could guess our necessities; whereas, because we know that God is indeed a King, a great King, who understandeth all things before-hand, which no other king besides doth, a king which searcheth not to be informed what we act, a king tender to grant and to make our requests; therefore in prayer we do not so much respect what we speak as, in delivering the method of persuasive utterance in the presence of great men, to what degree most avail to our utterance in joy and in sorrow.

If they on the contrary do think that the same rules of doctrine which serve for things done unto terrestrial powers should universally seize what is fit for the service of God, if be the 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 are decent, if not 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 three 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 statutes of the land to the standers-by, and therein

...
Chapter xxxiv: Lesson intermingled with our prayers

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 application? This form of using unto kings were absurd.

[4.] When God was sated with legal sacrifices, such was the insatiable and wantoned disposition of some men's minds, that the best of every thing they had being called out for themselves, if there were in their books any poor starved or dissolv'd thing not worth the keeping, they thought it good enough for the altar of God, pretending (as wise hypocrites do when they ask God to enrich themselves) that the lateness of these doth benefit him making; 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 requesteth. Is proof of which their divers found, the ProphetsMalachi allegreth that gifts are offered unto God not as supplies of his want indeed, 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 persons which we bring them for honour's sake, it must needs follow that if we therefore disgrace our worldly superiors with offering unto them such reuke as we bring unto God himself, we show plainly that our acknowledgment of his greatness is lost follow'd in heart we fear him not so much as we doth them. "If ye offer the blind for sacrifice it is not evil; Other it now unto..."
Chapter xxxv: The number of our prayers for earthly things...

BOOK V

Chapter xxxv: The number of our prayers for earthly things...

...will he be content, or accept thy person?... Cursed be the deceived 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 keep up from a rule that what form of speech or behaviour sorer is fit for veters in a prince's court, the same and no other severest so in our prayers to Almighty God?

The number of our prayers for earthly things and the Lord's Prayer.

However, therefore, our Liturgy hath more than others under one deviettse prifcic or other they cut it off. We have of prayers for earthly things in their opinion too great a number; so oft doth refresh the Lord's Prayer in so small a time is so they think of less time?, the people's praying after the minster they say both wanteth time and also maketh an unprofitable 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; these evangelical hymns they allow not to stand in our liturgy: the Litany, the Credos of Athanasius, the sentence of Glos wherein we use to conclude psalms, these things they cancel, as having been in.

...
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...
Chapter xxxv: The number of our prayers for earthly things...

...
in Christian religion anything 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 not set men a bare example how to construe or devise prayers of their own, and so to bind them to use this, is no doubt an error. John the Baptist's disciples which had been always brought up in the doctrine of God's Church from the time of their first infancy all they came to the school of John, were not so harsh that they could be ignorant how to call upon the name of God; but of their master they had received a form of prayer attested to themselves, which form none did use saving his disciples, so that he is not 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.

Terullian and St. Augustine do for that cause term it (without any argument, the Prayer which Christ's own one taught him) his Church to use in the same present form of words whereby he himself did deliver it; and therefore what part of the world never we fall into, if Christian religion have been there received, the ordinary use of this very prayer back with equal constancy 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 apply unto God the "words which our Advocate hath taught. For with his "promise is our plain interest, that in his name what we ask "we shall receive, must we not send much the rather implor "that for which we sue if not only his name do countersign "but also his speech present our requests."

Though men should speak with the tongues of Angels, yet put thee not in practice the manners of prayer. For it is a thing to be considered, whether we can, in the prayer of the Lord's Prayer, say a word more than the word that is there contained; yea, whether we can say a word less than the word that is therein contained. For the Lord's Prayer is the prayer of all Christians, and the prayer of all Christians is the prayer of the Lord. And in the prayer of the Lord's Prayer we must confess, that we are inimitable in the Lord, and the Lord is incomparable in himself. And therefore we must pray according to the prayer of the Lord's Prayer, and according to the prayer of the Lord's Prayer we must pray according to the prayer of the Lord's Prayer.
Chapter xxxvi: The people's saying after the Minister

The people's saying after the Minister.
Chapter xxxvi: The people's saying after the Minister

Body and Blood received. A thing no way offensive, no way unfit or unseemly to be done, although it had been so appointed before that with us it is. But surely with so good reason it standeth in those two places, that otherwise to order it were not in all respects so well.

Could there be any thing devised better than that we all at one instant unite God by prayer should acknowledge mutually one's sins, and that not only in heart but with tongue, all which are present being made witnesses even of every man's distinct and deliberate assault unto each particular breach of a common indictment drawn against ourselves? How were it possible that the Church should any way else with such ease and certainty provide, that none of her children may as Adam's descendants that went with them, the pestilence wherein is so necessary a preamble, especially to common prayer?

As like manner if the Church did ever devise a thing fit and convenient, what more than this, that when together we have all received these heavenly mysteries wherein Christ imparts himself unto us, and give visible testimonies of our blessed communion with him, we should in hand of all benefactors, fathers, and scholars, the pastor as a leader, the people as willing followers of him step by step declare openly enemies instead as before in one's by offering up with all our hearts and tongues that most effectual supplication, wherein we ask whom we offer in hath himself not only comprehended all our necessities, but in such sort also framed every petition, as might more naturally serve for many, and doth though not always require yet always import a multitude of speakers together? For which cause communions have ever used it, and we at that time by the force of our very utterance do show we use it, ye every word and syllable of it, as communicant.

In the rest we observe that custom wherewith St. Paul alludeth and sheweth the Fathers of the Church in their writings make often mention, to shew indefinitely what was
Our manner of reading the Psalms...
meditations and actions of divine songs, it is of things heavenly
an universal declaration, working in them whose heart God
inspirits with the due consideration thereof, an habit or
disposition of mind whereby they are made fit vessels
for reception 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 begin with an easy
and familiar introduction, a mighty augmentation of all virtue
and knowledge in such as are external before, a strong conviction
to the most perfect amongst others. Heretical malignancy,
requisite juries, grave moderation, exact wisdom, innumerable
scions, unspeakable patience, the mysteries of God, the
sufferings of Christ, the means of wisdom, the comforts of
peace, and sufferings of the world which is to come, and the promised
joys of that world which is to come, all good necessarily
to be either known or done or had, this one colored fountain
yieldeth. Let there be any grief or disease incident into the
soul of man, any wound or sickness caused, 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 ought to make
the Psalms especially familiar unto all. This is the very cause
why we invoke the Psalms oftener than any other part of
Scripture indeed, the cause whereby we invest the people
together with their minister, and not the minister alone to
read them as other parts of Scripture be read.

XXVIII. Touching musical harmony whether by the. Of Music
established by breathing, it being but of high and low in sounds
which are put in a due proportionable disposition, such notwithstanding is
the force thereof, and so placing effects is hath in that every part
of man which is most elaborate, that some have been thereby
induced to think that the soul itself by nature is or back in it
harmony. A thing which delighteth all ages and besometh
all senses; a thing so insensible in grist as it is joy, so decent
being added unto actions of pleasant weight and solemnly, as
being used when men most sequester themselves from action.
The reason thereof is an inestimable facility which most back
to express and represent to the mind, more inwardly than any
other sensible sense, the very standing, rising, and falling, the

1 [Ps. 33.12.: 61: 47.48 et al.]
...very steps and infections every way, the turns and varieties of all passions wherein the mind is subject: yea so to involve them, that whether it ressemble unto us the same state wherein our minds already are, or a clean contrary, we are not more constantly by the one confined, than changed and led away by the other. In harmony there is a very image and character even of virtue and vice is perceived, the mind delighted with their resemblance, and brought by having them often inviolate into a love of the things themselves. For which cause there is nothing more congealing and pleasant than some kinds of harmony; more even so strong and potent onto good.

And that there is such a difference of one kind from another we need no proof but our own experience, from which as we are at the hearing of some more incident unto sorrow and heaviness; of some, more elevated and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that descent to a marvellous grave and other mortality, there is also that carry us as it were into ecstasies, filling the mind with an heavenly joy and for the time in a manner removing it from the body. So that although we lay altogether aside the consideration of duty or matter, the very harmony of sounds being framed in due sort and carried from the ear to the spiritual faculties of our soul, is by a manner insinuated and efficacy greatly available to bring to a perfect temper whatsoever is there troubled, apt as well to employ the spirits as to lay that which is too eager, overflows against melancholy and depression, forcible to draw forth tears of devotion if the mind be such as can yield them, also both to move and to moderate all affections.

[1] The Prophet David having therefore singular knowledge, converts not in poetry alone but in music also, judged them both to be things most necessary for the service of God, leaveth him to that purpose a number of Divinely inspired psalms, and was further the author of adding unto poetry melody in public prayer, melody both vocal and instrumental, for the soothing 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 regard it as an ornament to God’s service, and an help to our own.
Chapter xxxviii: Of Music with Psalms

devotion. They which, under pretense of the Law ceremonial
abolished, require the abolishment of instrumental music, and even
notwithstanding their use of vocal melody to remain, must shew some reason wherefore the one should be thought a
legal ceremony, and not the other.

[5] In church music ordnance and orientation of art, want
or light or sensible harmony, such as only pleases the
ear, and doth not sincerely serve to the very kind and engines of
those impressions, which the matter that goeth with it
breatheth or is apt to leave in man's memory, dark rather blazon
and disgrace that we do thus add either beauty or furtherance
unto it. On the other side, these faults prevented, the force
and efficacy of the thing itself, when it doeth not merely but
singly and matter altogether according to the praise of God, is in truth most admirable, and doth much edify if
not the understanding, because therein it worketh much. They must

1 [Wing, Def 159. “Teaching
2 singing, praying (as you call it),
3 without any order or measure, if the
4 words be not only Christian,
5 which hang or else hang round,
6 either after or before; as the
7 free rupture of some things,
8 or the meaning of others, which
9 want to the word of God.” I, 22,
10 714. “Take presence of order,
11 which is the basing of all,
12 especially seeing that St. Thomas
13 saith, well not the singing and
14 praying, nor any other praying that
15 is done in the church to God.”
16 1 Thes. 3, 1. “Let me not be surprised
17 which because they cannot see
18 and cannot hear the sound of the
19 things which have been set in
20 the church; and therefore, as
21 there cannot be no reason, but to
22 understand the manner of singing
23 and praying, and the like.”
24 also, I say that I know no
25 other “worship” that it is used in
26 other semblable Churches. For
27 I would not have my church to
28 use any other words than
29 these, that it should drink all other
30 Churches to the bond made unto it;
31 (which is the way of discipline)
32 in the Church, than that these
33 were common unto all other.
34 Churches allow singing, which
35 is rare.]
Chapter xxxviii: Of Music with Psalms

...
Chapter xxxix: Of singing or saying Psalms and other parts of Common Pr...
Chapter xxxix: Of singing or saying Psalms and other parts of Common Pr...
Chapter xxxix: Of singing or saying Psalms and other parts of Common Pr...
Chapter xxxix: Of singing or saying Psalms and other parts of Common Pr...
Chapter xxxix: Of singing or saying Psalms and other parts of Common Pr...
Chapter xl: Of Magnificat, Benedictus, and Nunc Dimittis

Evangelical Hymns: their Invention.

BOOK V. enough: a thing, which as Saul was persuaded, did both strengthen the expectation of those holy words which were uttered in that sort, and serve also to make attentive, and to raise up the hopes of men: a thing wherein God's people of old did never, with hope and thankfulness that they especially their sins might be effaced; a thing which effectually the mind with comfort and heavenly delight, worketh up flagitious desires and affections correspondent unto that which the words contain, alloyeth all kind of base and earthly vagations, banishes all and driveth away those evil secret suggestions which our invisible enemy is always apt to minister, watereth the heart to the end it may freely, melteth the victuals in trouble of insensibility and courage, sweeten as a most approved remedy against all dulness and heavy accidents which befall men in this present life, to conclude, so fully according with the Apostle's own exhortation. 

Speak ye yourselves in psalms and hymns and spiritual songs, making melody with all the heart; and sing ye to the Lord in your hearts; that ye may give thanks always for all things: for this is the will of God, as ye have been taught.

It is not our meaning, that we attribute unto the Psalms should be thought to depend altogether on that only form of singing or reading them by course as with as the manner is; but the end of our speech is to shew that because the Fathers of the Church, with whom the ancient custom was so many ages ago in use, have attended all these things concerning the plain which the Church of God did then use, observing that and no other form, it may be justly presumed that we ourselves observing it and besides it also the other more newly and not unfrequently derived, do neither want: that good which the latter invention can afford, nor lose any thing of that for which the ancient so oh and so highly commended the former. Let novelty therefore in this give over endless controversies, and let ancient custom prevail.

Of Magn., 
from, 
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1 [Vol. app. D'v. 1. 3. 11.] 
2 [Eph. 5. 19.] 
3 [168 lib. 4. 2. 6.] 
4 [Rom. 11. 15.]
Chapter xl: Of Magnificat, Benedictus, and Nunc Dimittis

Evangelical Hymns are very pleasant. 169

Benedictus and Nunc Dimittis; either than the rest of the Psalms, the cause is no whit less reasonable, so that if the one may very well be sung in all places, the other may as well be sung daily. They are songs which concern us as much more than the songs of David, as the Gospel teaches us more than the Law, the New Testament than the Old. And if the Psalms for the excellency of their use deserve to be often read than they are, but that the multitude of them prevents not any other repetition, what disrever is it if these few Evangelical Hymns which are in no respect less worthy, and may be by reason of their pious import more with more ease in all men's memories, be for that cause every day intoned? In our own behalf it is convenient and orderly enough that both they and we make day by day prayers and supplications the same; why not so fit and convenient to magnify the name of God day by day with certain the very salutary psalms of praise and thanksgiving? Either let them not allow the one, or else cease to regret the other.

[1] For the ancient received use of intermitting hymns and psalms with divine readings, enough hath been written. And if any may feign wise that purpose, how should it better have been devised than that a convenient number of the old being first read, these of the new should succeed in the place or are set forth in which place notwithstanding there is joined with Benedictus the fiftieth Psalm; with Magnificat the ninety-eighth; the ninety-seventh with Nunc Dimittis, and in many of them the choice left free for the discretion to use indifferently 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 disgrace their truth? They see the first gustations wherein our Lord and Saviour was joyfully received at his entrance into the world by such as in their hearts, arms, and very bowels relinquished him, being prophetical
Chapter xl: Of Magnificat, Benedictus, and Nunc Dimittis
Chapter xli: Of the Litany

The Litany: Prayers among the Jews.
Chapter xli: Of the Litany
for the appeasement of God’s wrath, and the averting of public evil, were of the Greek church termed Litaniæ | Regaliones, of the Latins. To the people of Vienna (Mausolus being their Bishop about 450 years after Christ) there befell many things, the violence and strangeness whereof to amount the hearts of all men, that the city began to foresee as a place wherein heaven did threaten with imminent ruin. It seemed not the person of so grave a problem to be either worthy without counsel as the rest were, or in a common perplexity to show himself alone armed. Wherefore as many as resided he earnestly castrated to prevent pretended calamities, using those vices and holy means wherein others in like case have persisted with God. To which purpose he peremptorily the Ragioners or Litaniæ before in ear and addeth one them that which the present necessity required. Their good success moved Solanius Bishop of Arvernæ to use the same so corred. Ragionæ, at such time as he and his people went,
Chapter xli: Of the Litany

After affliction with famine, and besieged with potent adversities. For till the empty name of the empire came to be settled in Church the Gauss, the fall of the Romans' huge dominion concurring with other universal evils, caused these 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 311, it was by the council of Aurelia decreed, that the whole Church should twice yearly at the feast of Pentecost three days in that kind of penitential service. About half an hundred 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 year observed, it was thought convenient by Gregory the First and the best of that name to draw the flower of them all into one. But this was begun at the length to gather round. Which thing the synod of Cosenz saw and in part redound within that province, neither denying the necessary use for which such Litanies serve, wherein God's mercy and mercy is desired by public sal, to the end that plagues, destructions, calamities, famines, wars, and all other like adversities, which for our manifold use we have always cause to fear, may

*...*
Chapter xlii: Of Athanasius' Creed and Gloria Patri

Evils seemingly distant may be depressed in Litania, 

...
Chapter xlii: Of Athanasius' Creed and Gloria Patri

[Text continues...]

King of Ages

Book V

Always a judge of the Church, a mark whereby to discern Christian men from idols and Jews. "This faith received from the Apostles and their disciples," saith Irenaeus, "the Church through dispersive throughout the world, does not withhold keeping so safe as if it dealt within the walls. Of some one house, and so uniformly hold, as if it had but one only heart and soul: this as concordantly it preached, taught, and delivered, as if but one tongue spake for all. As one one witness to the whole world, so there is no faith but this one published, the brightness whosoever must enlighten all that come to the knowledge of the truth." This rule" saith Tertullian, "Christ did institute; the stream and current of this rule hath gone as far, it hath continued as long, as the very prævalence of the Gospel."
but discontented that one should be placed before him in favour, whose superior he thought himself to be, became through envy and stomach pains unto contradiction, and bold to breach at the length that hereunto, wherein the deity of our Lord Jesus Christ continued but not openly in the former creed, the co-equality and co-eternity of the Son with the Father was denied. Being for this impolicy ophoned of his place by the bishop of the same church, the punishment which should have followed him did but increase his chagrinity, and give him occasion of labouring with greater earnestness elsewhere to entangle unwary minds with the errors of his damnable opinion. Asia in short time had been to himself a number both of followers and of great defenders, whereas much dissension on all sides ensued. The emperor to reduce the Church of Cæsarea unto the unity of sound belief, when other means ofured trial was first made too effect, gathered that famous assembly of three hundred and eighteen bishops in the council of Nice, where besides other taken for many things which seemed to need reform, 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, whereasunto the Arians themselves which were present subscribed also, not that they meant sincerely and in deed to fumake their error, but only to except depreciation and exile, which they saw they could not avoid openly persisting in their former opinion when the greater part had concluded against them, and that with the emperor’s royal assent. Resolving therefore themselves unto future opportunities, and knowing that it would not best them to stir again in a matter so compounded, unless they could draw the emperor first and by his means the against bishops unto their part, till Constantinus death and somewhat after they always professed love and zeal to theNicene faith, yet ceased not in the meanwhile to strengthen that part which in heart they favoured, and to infect by all means under colour of other quarrels their greatest adversaries in this case: 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...
Chapter xlii: Of Athanasius’ Creed and Gloria Patri

The heart of Constantine was broken by his own banishment. Constantine's innocence was never doubted by all the world, yet the emperors of the time, under the guise of justice, sentenced him to death. This was a great blow to the church, and many of his followers were arrested and imprisoned. Yet the church always stood firm, and its leaders continued to stand up for their faith and teachings, even in the face of persecution.

(Book V, Ch. 4, 29)

When the news of Constantine’s death reached the church, it was greeted with great loss. The church was left without a leader, and it was feared that the faith would suffer as a result. However, the church continued to prosper, with many new converts joining its ranks. The bishops and priests of the church continued to spread the word of Christ, and the faith became stronger than ever.

(Book V, Ch. 4, 30)

The end of Constantine marked the end of an era for the church. The church had come a long way since its early days, and it had weathered many storms. Now, with Constantine gone, the church had to find a new leader to guide it forward. The search for a new leader was not easy, but eventually, a new leader was found. The church was now ready to move forward and continue its work for the glory of God.
Chapter xlii: Of Athanasius' Creed and Gloria Patri
Chapter xlii: Of Athanasius' Creed and Gloria Patri

West at Antioch in July the Exarch 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 Antioch about four hundred who held the truth, scarcely half the adverse part fourteen, but those obstinate, and the other weary of contending with them. whereas by both it was resolved to send to the emperor as might inform him of the cause, and declare what hindered their peaceful agreement. There are chosen for the Catholic side such men as had in them nothing to be said but holdfast, neither gravity nor learning nor wisdom. The Arians for the credit of their faction take the elder, the best experienced, the most wary, and the longest practised soldiers they had amongst them. The emperor conjecturing of the rest on either part by the quality of those whom he saw, sent them speedily away, and with them a certain confession of faith absolvered* and satisfactorily drawn by the Arians, whereas 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 Catholic either at Antioch 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, styling each with persuasion that other had yielded, surprised both. The emperor the more diligent and glad of such events, for that, besides all other things wherein they hasted themselves, the gall and bitterness of certain men's writings, who spied him little for honour's sake, made him for their sakes the less inclined to that truth, which he himself should have honoured and loved.

1 See the gloss, 156. 167. "Ex parte nostra in capite homines semper invitati in emptione confessionis non potes impetrarum sacrificari ab urbe dominis suorum feliciter et ad defectionem eorum aduersariorum qui consequentur ab eo maiori non multo, sed impetrarum ab eis sibi intaxonomy."
this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it. Half a hundred of years spent in doubtfull 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 definder of his innocence: the other a finisher of all his troubles.

[4.] Now although these contredions were cause of much evil, yet more good the Church both reap'd by them, in that they occasioned the learned and sound in faith to examine such things as heret went about to despise. And in this respect the Creed of Athanasius first exhibited unto Julius bishop of Rome, and afterwards (as we may possibly gather) sent to the emperor Julianus, for his more full information concerning that truth which Athanasius so mightily did press, was both in the East and the West churches accepted as a treasure of immensurable price, by as many as had not given up even the very ghost of belief. This was the Creed of Athanasius written, howbeit not then so expedient to be publicly used in the Church of God, because while the beard of division in truth itself reducing opposition doth not so greatly and constantly pass throughout all men's hearts, neither can be of that account which afterwards it hath, when the world once perceives the virtue thereof not only in itself, but also by the conquest which God hath given it over herein.

That which herein did by singular interpretations go about to pervert is the first and most ancient Apostolical Creed, the same being by singular doctrine and pleasing showed from those heretical corruptions partly by this Creed of Athanasius, written about the year three hundred and forty, and partly by that other set down in the synod of Constantinople forty years after, comprehending together with the Nicean Creed an addition of other articles which the Nicean
Chapter xlii: Of Athanasius' Creed and Gloria Patri

The Gloria Patri, as oft Conclusion in Prayers.

...
Chapter xlii: Of Athanasius’ Creed and Gloria Patri
Chapter xlii: Of Athanasius' Creed and Gloria Patri
Chapter xlii: Of Athanasius' Creed and Gloria Patri
Chapter xlii: Of Athanasius' Creed and Gloria Patri

Chapter xlii: Of Athanasius' Creed and Gloria Patri

Worship against Heresy not yet superfluous.

BOOK

(Ch. xlii.)

It was thought in him as an unpardonable offence to alter any thing; in an inexcusable that we suffer any thing to remain uncorrected. The very Creed of Athanasius and that sacred Hymn of Glory, that which nothing else sound more heavenly in the ears of faithful men, are now reduced to superfluous, which we must in any case, and away, lest we displease God too much with our reverence. In thee, in that confusion of faith anything which doth not at all times agree and instruct the attention how? Or is our faith in the blessed Trinity's matter needless to be so effaced and removed 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 certain universal instinct of God's great Spirit always laid itself and neither reasoned nor almost any search of moment of such concern matters of God without some special words of honour and glory to the Trinity which we all adore; and in the like conclusion of psalms become now in the length an exercise or a galling to their ears that hear it?

[1,1] "These Names of Arianism" they say "are quenched, which were the cause why the Church devised in such sort to extenuate and praise the glorious duty of the Son of God. Seeing therefore the case is whole, why retain we as yet the "phrase? When the cause why any thing was ordered: "doth once cease, the thing itself should cease with it, that the "Church being wise of superfluous lawsw's, needful offices may "the better be attended. For the thing of things unnecessary, "it many times the cause why the most necessary are not "done." But in this case to reason will not serve their turn. For first, the ground whereupon they build is not certain, that their case but with special limitations. Few things are so unrestricted to any one end or purpose that the same being extirpate they should wholly utterly become frivolt. Wisdom may have framed one and the same thing to serve commodiously for divers ends and of these ends any one be sufficient cause for continuance though the rest have ceased; even as
Chapter xlii: Of Athanasius’ Creed and Gloria Patri
Chapter xlii: Of Athanasius’ Creed and Gloria Patri
Chapter xliii: Our want of particular thanksgiving

...the roof, and Zwinglius better but the walls of popular superstition, the last and hardest work of all remained, which was to raise up the very ground and foundation of popery, that doctrine concerning the deity of Christ which Arianism...
Chapter xliii: Our want of particular thanksgiving

...
Chapter xliii: Our want of particular thanksgiving

[...] Nevertheless lest God should be any way angliciz'd, the greatest part of our daily service they know consisteth, according to the blessed Apostle's own precise statutes, in much variety of Psalms and Hymns, for no other purpose, but only that out of the plenty there might be for every man's heart to choose out his own salutation, and to offer unto God by particular devout instinct what fittest best the several occasions which any several either party or congregation may meet to have. They that would cheer 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 comprise of our reading and singing so many psalms for so good an end, they I say that hold fast with our ears should off all men be least willing to reprove our scarcity of thanksgivings.

[...] But because paradoxerously ye see it is not either generally or possible that Churches should frame thanksgivings answerable to each particular, they shew somewhat the minds of that reason: 'There are no forms of thanksgiving,' they say, 'for recompense 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 mean, as plague, famine, &c., and indeed as it might be by the word of God. But as such prayers are necessary, whereby we beg release from our distresses, so there ought to be as necessary prayers of thanksgiving, when we have received those things of the Lord's hand which we asked in our prayers.' As of there, as we are delivered from those either torment or present calamities, against the same and temptations we all instantly accord favour from above, let it be a question what we should render unto God for his blessings universally, sensibly and extraordinarily bestowed. A prayer at three or four times inserted into some part of our church service? No, we are not persuaded that when God doth in trouble extort us to the duty of invocation, and promises us the benefit of deliverance, and promises that the thing be expiatory.
Chapter xlv: In some things the Matter of our Prayer as they affirm, u...
Chapter xlv: When thou hadst overcome the sharpness of death...

...ever, who think that the faithful which departed this life before the coming of Christ, never never till then made partakers of joy, but remained all in that place which they turn the “Lake of the Fathers.”

In our things request is made that we may be preserved “from sudden death.” This reason follows, because the godly should be always prepared to die.

Request is made that God would give those things which we for our unworthiness do not ask. “This,” they say, “earnest with it the note of popish service fear and sarcasm.”

“out of that confidence and secret familiarity that the children of God have through Christ with these heavenly “Fathers.”

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 proper of faith, or of the which we can secure 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 shewed is glory in the life to come, grace in this life a perpetuation thereunto; so the same be treated “opened” to the world in such sort, that whereas none can possibly without his own 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 imagination had shut up.” But because by sacred

1. In John 18, 60, “Then.”
2. “When thou hadst overcome the sharpness of death...” Chapter xlv: When thou hadst overcome the sharpness of death...

1. “To the kingdom...” Chapter xlv: When thou hadst overcome the sharpness of death...
Chapter xlv: When thou hadst overcome the sharpness of death...
Chapter xlvi: Touching prayer for deliverance from sudden death

...
Chapter xlvi: Touching prayer for deliverance from sudden death

Many hearse are used before another. In there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion means, 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 those of whom Lichas both said, Ἐπιμετάπτωσαν. "there is scarce an instant between their 'dying and their not being.' But let us which know what it is to die as Abasius or Anastasius and Sapphira did, let us beg of God that when the hour of our exit is come, the pattern of our dissolution may be Jacob's, Moses', Jesus'.

David, who likewise ending their lives in peace, prayed for the mercies of God to come upon them: multiply; replevi 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 men, taught the world no less virtuously how to die than they had done before how to live.

[1] To such as judge things according to the sense of natural men and accord no higher, suddenness because of the sureness of their grief should in reason be most acceptable. That which causeth bitterness in death is the languishing attendance and expectation thereof as it soon.

And therefore tyrants use what art they can to increase the slowness of death. Quite idleness out of life is often both desired and bestowed as a benefit. Commonly therefore it is for victorious considerations that wisdom as far provokes with ease so as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer griefs and bodily pain, that the soul may have time to collate itself to a just account of all things past, by reason whereof repentance is performed; or, when in extreme patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of the soul and this world's vanities are examined with uncorrupt judgment; charity in fear to make adverse choice of the soul whereas her last end may most fructfully be bestowed, the mind is at liberty to have that...
Chapter xlvi: Touching prayer for deliverance from sudden death
Chapter xlvi: Prayer that those things which we for our unworthiness dare not ask God...
Chapter xlvii: Prayer that those things which we for our unworthiness dare...
Chapter xlviii: Prayer to be evermore delivered from all adversity

Prayer to be evermore delivered from all adversity.

[Text continues...]
Chapter xlviii: Prayer to be evermore delivered from all adversity

May be in faith, though without assurance to obtain. 301

[1] Mind's religiously affected are wont in every thing of
weight and moment which they do or see, to examine ac-
to coining unto rules of poetry what dependency it hath on God;
what reference to themselves, what coherence with any of
these duties wherein all things in the world should find and
accordingly they frame the inward disposition of their minds
someone to admire God, sometimes to love him and give him
thanks, sometimes to seek his love, sometimes to depend on 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 within the force of a prayer, who expatiates the
very meanings, grace, and sight of the heart of man. Pet-
itionary prayer belongs only to such as are in dissuasive
impatience, and stand in need of relief from others. We there-
their desire unto God what our own desire is that he by his power
should effect. It grows 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 saved thereof;
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 thus shew that we honour him as our God,
and are voidly persuaded that no good thing can come in you
which he by his omnipotent power effecteth not.

[2] Now because there is no man's prayer acceptable whose
person is idolatrous, neither any man's person graven without
truth, it is of necessity required that they which pray be
love. The prayers which our Lord and Saviour made were
for his own worthless accepted; even God accepteth not but
with this condition, if they be joined with belief in Christ.

The prayers of the just are accepted always, but not always
those things granted for which they pray. For in prayer of
faith and assurance to obtain were both one and the same
thing; seeing that the effect of not obtaining is a plain testi-
mony that they which prayed were not sure they should
Chapter xlvi. Prayer to be evermore delivered from all adversity
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Our Saviour prayed without Promises.

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That Christ, as the only begotten Son of God, having no superior, and therefore owing honour unto none, neither standing in any need, should either give thanks, or make petition unto God, were most absurd. As man what could become him better, whether we respect his affection to Godward, or his own necessity; or his charity and love towards men? Some things he knew should come to pass and notwithstanding prayed for them, because he also knew that the necessary means to effect them were his prayers. As in the Psalms it is said, "Ask of me and I will give thee the breath of thine inheritance and the ends of the earth for thy possession." Wherefore that here God promised his Son, the same in the seventeenth of John's he prays for: "Father, the hour is now come, glorify thy Son, that thy Son also may glorify thee ascending us thou hast given him power over all flesh." But had Christ the like promise concerning the effect of every particular for which he prayed? That which was not affected could not be promised. And we know in what sort he prayed for removal of that bitter cup, which cup he tasted, notwithstanding his prayer.

Psalm 141:2, 3. "As the beast is weary of the water, so am I weary of my crying. My soul and flesh faint; the Lord is my help and my deliverer."
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As other children of God, so Christ had a promise of "delivery as far as the glory of God in the accomplishment of his kingdom would suffer." And if we ourselves have not also in that set the promise of God to be evermore delivered from all adversity, what reason such an Scripture to speak in so large terms, "Be obedient, and the Lord thy God will make thee pleasant trees in every work of thy hand, in the fruit of thy body, 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, whatever he doth it shall prosper!" "For the uncultivated are great plagias remaining, but whatsoever with his trust in the Lord mercy embraceth him on every side." Not only that mercy which lengtheth from being overcast or oppressed but mercy which saveth from being touched with grievous miseries, mercy which turneth away the course of "two great waters which," and preventeth them not to "come near." [1] Nevertheless, because the prayer of Christ did concern but one calamity, they are still held 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 seemingly found out a rule that prayer ought only to be made for deliverance "from this or that particular adversity, whereon we know not but upon the event what the pleasure of God is." Which he had blessed himself with, "as had he a promise of deliverance in the accomplishment of his work." "As a man's soul suffereth," "Psalm 1:5, 6." "Psalm 1:10." [C. C. in p. 82.] "The earth and all that therein is, shall be thy work." "The earth and all creation shall be the Lord's." "Not be wearied after the afflic- tion of his face." "As the earth is the Lord's and the fullness thereof." "Be not wearied after the face." "Psalm 104:11." "Psalm 104:15." "Psalm 104:22." "Be not wearied after the face of the Lord." "Psalm 26:12."
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Christ in His agony prayed not ignorantly. 

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 in prayer against all adversity was unlawful, because we cannot assure ourselves that this will be granted. Now we have licence to pray against any particular adversity, and the reason given because we know not but even 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.

[1] Being therefore neither of these two answers will serve the turn, they have a third, which is, that to pray in such sort is but ultramontane labor, because God already hath resolved his will teaching this request, and we know that the sol we make is desired 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, "He knew not what weight of sufferings his humanity," "Father had foreseen unto him," is somewhat hard; harder that although he knew them, notwithstanding for the present time they were "forgotten through the forearm of those "unspeakable pangs which he then was in." The one against the just express worth of the holy Evangelist, "he knew "all things that should come upon him;" the other less credible, if any thing may be of less credit than what the Scripture itself gaveth. Both say of them which wrote his sufferings more repeat that manner failed him? Is there in his works and speeches any sign of defect that way? Did not himself declare before whatsoever was to happen in the

[1] T. C. lib. iii. p. 93. "He" ought to be blessed, that he knew the "afflicting, that he had, should do." "For they who do not know these things, are like the blind." "They that shall persuade thee, "Father, have not the things that should minister upon him." For all the things of this world they know, "unspeakable pangs which he then was in." "The just express worth of the holy Evangelist, "he knew all things that should come upon him;" the other is like prophecy, but not eternally and constantly.
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BOOK V.

The course of that whole tragedy. Can we gather by any thing after taken from his own mouth either in the place of public judgment or upon the altar of the case, that through the breaking 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 this most awful instant, there must appear some merciful cause how it came to pass. True it is that the pangs of his heaviness and grief were unbearable; and as true that because the minor of the afflicted do never think they have fully conceived the weight or measure of their own woe, they use their affection as a whetsone both to wit and memory, these so sense to feel grief so that the waker his Oswald had been teaching 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 wherein it could possibly rise; which suggest his deep apprehension even to the last drop of the gall which that cup contained, and of every circumstance wherein there was any force to augment heaviness, but above all things the reducible destruction of God and his own unchangeable purpose, which he at that time could not forget.

[4] To what latter then was his prayer, which plainly testifieth so great willingness to avoid death? Well, 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 property. Contrariwise, the Person of our Saviour Christ being but one, where 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. Therefore 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 Malebranche 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 written in mine heart.”

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of learning unskilled, because the parts of every true opinion do always both concern the same subject, and have reference to the same thing, and 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 passion another for consummation's sake as virtuously may desire. Consider death in itself and nature teaches Christ to shun it, consider death as a means to procure the salvation of the world, and every worketh in Christ all willingness of mind towards it. Therefore in those two desires there can be no equant 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 worketh deliverance from death. But neither in this does opposites 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 wherunto it was necessary that Christ should suffer. The death of Christ in itself therefore God which not, which to the end we might thereby obtain life he both allowed and appointed. In like manner the Son of man endures willingly to that purpose those grievous pains which simply not to have shewn had been against nature, and by consequent against God.

[11.] I take therefore to be an error that Christ either knew not what himself was to suffer, or else had forgotten the things he knew. The sort of which error was an overstrained consideration of prayer, as though it had no other lawful way but only to move for a chosen means, whereby she will results to seek in which the understanding certainly kneweth it shall obtain; whereas prayers in truth both ours are and his were, as well sometimes a presentation of more desires, as is means of proceeding desired effects at the hands of God. We are therefore taught by his example, that the presence of dolorous and damnable objects even in minds most perfect, stay as climate overcast all smaller joy, that no
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Book v. Assurance touching future victories can make present conflicts pleasant and easy but nature will shunt and shrink from them, nature will desire ease and deliverance from oppressive labors: that the contrary determination of God in opposition against the effect of this desire, yet rest against the affliction itself, because it is naturally in us; that in such case our prayers cannot move us as means to obtain the thing we desire; that notwithstanding they are unto God most acceptable sacrifices, because they testify we desire nothing but all his hands, and our desires we submit with contentment to be overcome by his will, and in general they are not repugnant unto the natural will of God which works to the good of his own ends in that they are his own hand's work all happiness, although perhaps for some special cause in our own particular a contrary determination have seemed more convenient; finally, that thus to propose our desires which cannot take such effect as we specify, shall notwithstanding otherwise present us with heavenly grace, even as this very prayer of Christ obtained angels to be sent him in comfort in his agony.

And according to this example we are not at all to present unto God our prayers for those things which that he will perform unto us we have no sure nor certain knowledge.

[114] St. Paul's prayer for the church of Corinth was that they might not do any evil, although he knew that no man liveth without sin, or, although he knew that in this life we always must pray, "Forgive us our sins." It is our fruits that in many things we all do sin, but a virtue that we would do sin in nothing, and a testimony of that virtue when we pray that what occasion of sin never do offer itself we may be strengthened from hence to withstand it. They pray in vain to have sin past which seek not also to prevent sin by prayer, even every particular sin by prayer against all sin; except men can make some transgression whereby we ought to have been. For in very deed although we cannot be free from all sins collectively in such sort that no part thereof shall be found inherent in us; yet electively at the least all great and grievous actual offenses as they offer themselves

1 Luke xxi. 31.
2 "we pray in this life as we may be free"
3 Col. xii. 3.
4 See all this, because we may go.
5 T. C. lib. ii. p. 206. We may "ways pray, forgive our sins."
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In what sense such Prayer may be realized.

One by one both may and ought to be by all men avoided. So that this sense to be preserved from all is most impossible.

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Of the Prayer against all Adversity.

Note V.

For the most part their answerable effects. Adversity either apprehended by sense as a thing offensive and grievous to endure; or by reason conceived as a snare, an occasion of many men's falling from God, a sequel of God's indignation and wrath, a thing which Saturn desires and would be glad to behold; tribulation thus considered being present causes sorrow, and being insistent breacheth hope. For moderation of which two affections growing from the very natural bitterness and guilt of adversity, the Scriptures much alongside contrary faults which affliction likewise hath, wherewith it suffereth on them that are tractable; the grace of God's Holy Spirit concerning tribulation.

But when the Apostle St. Paul teacheth 1 That every one which will live godly in Christ Jesus must suffer persecution, 2 tribulation, and difficulties, and adversities: because in a desert of many wicked sheep cannot choose but feed in continual danger of acts, or what St. James exhorts us to, 3 account it a matter of exceeding joy when we fall into divers temptations, 4 because by the trial of faith patience is brought forth, 5 so, suppose we, then, not remaining in the faith of our Lord's adoration, 6 I pray that ye enter not into temptation. 7 When himself persecuted them blessed that should for his name's sake be subject to all kinds of persecutions and opprobrious calumniation, was it his purpose that no man should ever pray with David, 8 Lord, remove from me shame and contempt? 9

"In these tribulations" (ninth St. Augustine) "which may hurt as well as profit, we must say with the Apostle, 10 What should we do as we might know not; yet because they are tough, because they are grievous, because the sense of our weakness flesh them, we pray according to the

1 to the col. xi.
2 "quod aperire voluerat; sec. 60 cap. 24." 3 "verum magnum et subter; sec. 60 cap. 24." 4 "et in allia, PP." 5 "et in allia, PP." 6 "et in allia, PP." 7 "et in allia, PP." 8 "et in allia, PP." 9 "et in allia, PP." 10 "et in allia, PP."
Prayer that all men may be saved.

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“not yet cut off by death.” And therefore Charity which
loves all things; prays also for all men,
(\textsuperscript{1}) Whereas to let go personal knowledge teaching ves-
sels of wrath and envy, what they are instantly in the sight
of God it shall not, for so there is none sufficient in all
men whose love to ground our prayers unto God in their
behalf. For whatsoever the mind of man apprehends as
good, the will of charity and love is to have it enlarged in the
very intercession made, 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,
or prayers for all men’s good no less than for our own; the
Apologie with very fit terms commendeth as being noble, a
work commendable for the largeness of the affection from
whence it springeth, even as theirs, which have resorted at
God’s hands the salvation of many with the loss of their own
such, Dowering as it went and overthrowing themselves in
the abundance of their love towards others, is proposed as
being in regard of the numbers of such affection: benefactors,
more than excellent. But this extraordinary height of choice
after other men’s salvation is no common mark. The other
is a duty which becometh unto all and prevaileth with God
duly. For as it is in inward 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 cease that mercy
which is not to be obtained, let us not think that our
failures did inestimably his disciples, willing them to pray for
the peace even of such as should be unacquainted of so great a
blessing; or that the prayers of the\footnote{1} Vagr. Jerom expostu-
ated God because the answer of God was a manifest 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
\footnote{1} Hebr. iv. 14. 15. 16. 17.
\footnote{2} Rom. vii. 16. 17. 18. 19. 20. 21.
\footnote{3} Jer. vii. 24.

\textsuperscript{(1)}} Rom. xi. 21; 22.
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The Will of God, revealed to guide our Actions,

...
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In the last Canon and Measure of our Prayers, 

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Sacrifices are Means of Communion with God.

Since grace is indeed the very end for which these heavenly mysteries were instituted, and besides many other properties observed in them, the matter whereof they consist is such as signifies, figures, and represents their end. But still their efficacy remains obscure to our understanding, except we search somewhat more distinctly what grace in particular is as wherein they are refered, and what manner of operation they have towards it.

The use of sacrifices is but only in this life, yet so that here they convey a far better life that this, and use for that same accompanied with grace which worketh Salvation.

Sacrifices are the powerful instruments of God's external 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 so much as there is no union of God with man without that union 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 longer.

II. The Lord our God is but one God. In which indivisible unity notwithstanding we adore the Father as being altogether of himself, we grieve that essential Word which is the Son, we bless and magnify that coessential 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 three several properties really distinguishable each from other. For the substance of God with this property is of none birth, the Person of the Father; the very substance substance in number with this property is of the Father and 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

also that property which causeth the same person really and truly to differ from the other two. Every person hath his own substance which no other besides hath; although these be others besides that see of the same substance. As no man bad Pater can be the person which Peter is, yet Paul hath the same substance which Peter hath. Angels, spirits have every of them the nature of peace and invisible spirits, but every angel is not that angel which appeared in a dream to Joseph.

[4.] Now when God became man, lest we should err in applying this to the Person of the Father, or of the Spirit, St. Peter's confession unto Christ was, "Thou art the Son of the living God" and St. John's exposition thereof was plain, that it is the Word which was made Flesh. **The Father and the Holy Ghost (with the Incarnation) have no communion with the incarnation of the Word otherwise than only by apposition and source.**

Notwithstanding, forasmuch as the Word and Deity are one subject, we must here be content not the nature of God from incarnation, and so make the Son of God incarnate not to be very God. For unchangeably even the nature of God itself is the only person of the Son is incarnate and hath taken to itself flesh. Therefore incarnation may neither be granted to any person but only one, not yet denied to that nature which is common unto all three.

[5.] Concerning the cause of which incomprehensible mystery, forasmuch as it seemseth a thing inconceivable that the world should honour any other as the Saviour but him when it knoweth as the Creator of the world, and in the wisdom of God it hath not been thought convenient to admit any way of

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troubled with nothing else, saving only with care and travel to preserve this article from the misinterpretation of heresies. Whose first twist was when the light of the Nicene council had dispelled, it was not long ere Mæstrianus transferred unto God's most Holy Spirit the same blasphemy wherewith Alex. had already discomfited his co-eternal andbegotten Son; not long ere Apollinaris began to part away from Christ's humanity. In refutation of which injuries when the Fathers of the church, Athanasius, Basil, and the two Gregory, had by their zeal provoked sufficiently cleared the truth, so lost for the Deity of the Holy Ghost, that for the complete humanity of Christ, there followed Irenæus a final conclusion, whereby those controversies, as also the rest which Paschal, Simplician, Sabellius, Proclus, Arius, Eunomius, together with the whole swarm of pestilent Cap. Anax, had with time to time stirred up, even the council of Nice, were both privately fated at Rome in a smaller council; and then at Constantinople, in a general famous assembly brought to a peaceable and quiet end, seven-score bishops and two agreeing in that communion which by them set down remains at this present hour a part of our church, glory, a memorial of their fidelity and zeal, a sovereign preservative of God's people from the venereal infection of heresy.

[12] Thus is Christ the very image of God, and the complete substance of men were with full agreement established throughout the world; till such time as the heresy of Averlonius breathed itself, dividing Christ into two persons the Son of God and...
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Christ’s compound Person is 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 continued one person, and changed but the manner of his subsisting, which was before in the same glory of the Son of God, and is now in the habit of our flesh.

Parochial therefore as Christ hath no personal subsistence but one whereby we acknowledge him to have been eternally the Son of God, so 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 born, of John did baptize, or Pilate condemned, or the Jews crucified the Nature of man, because these all are personal attributes; his Person is the subject which receiveth them, his Nature that which receiveth his person exalted or set 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; because when and the Church of God there was no difference, saving only that Nestorian imagined in Christ as well a personal human substance as a divine, the Church acknowledging a substance both divine and human, but no other personal substance 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, howbeth not therefore two persons in one, neither both those in one same, 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”) a twofold substance, not a twofold person, because one person essentially another, whereas one nature cannot in another become extinct.” For the personal being which the Son of God already had, suffered not the sub-

1 Paschasius, c. 156-157, 159, de fide. 
2 personae personam consequuntur personam, ibid. 
3 ego, substantia non substantia, ibid. 
4 nunc, quando ipsam substantiam, ibid. 
5 consequuntur personam, ibid. 
6 ibidem, 
7 et ego, substantiam non substantiam. 

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whole person of Christ, who, being Lord of Glory, was indeed crucified, but not in that nature for which he is termed the Lord of Glory. In this manner by the Son of Man the whole person of Christ most necessarily he meant, who being man upon earth, filled with heaven with his glorious presence, but not according to that nature for which the title of Man is given him.

Without this caution the Fathers whose belief was sincere and their preaching most sound, shall soon in their writings east to deny what another constantly doth affirm. Theodoret dispatches with great celerity that God cannot be said to suffer 4. But he thereby makes Christ's divine nature against? Apollinarius, which held were Deity itself possible, Cyril on the other side against Nestorian as much contemnons, that whoever will deny very God to have suffered death, doth contradict the faith. Which contradicting to hold were heresy, if the name of God in this assertion did not import as it doth the person of Christ, who being truly God suffered death, but in the flesh, and not in that substance for which the name of God is given him.

L.IV. If then both natures do remain with their properties in Christ thus distinct as hath been shown, we see for sure, that the better understanding what other nature resided from other, to note, that Christ is by three degrees a receiver: first, in that

1. [Footnotes. Capt. Cyril. In v. 12, v. c. 3. p. 13, Schol. in 5.] The name of receiver for the two natures, we may derive from Matt. xxviii. 19; and also from Heb. viii. 11; 11 of the 11th chapter, and also from Rom. x. 16; but yet they may not be referred to a single event, for the whole passs before the name; for although they may be as the apostles, and although they may be as the antithesis and the like, yet it may not be decided that the two natures of man, of Christ, hath a name of receiver, because the name of receiver is given in man, because the name of receiver is given to the union of the two natures, and not to the name of receiver given in Christ, who is the union of both natures. The name of receiver is given in man, because the name of receiver is given to the union of the two natures, and not to the name of receiver given in Christ, who is the union of both natures. The name of receiver is given in man, because the name of receiver is given to the union of the two natures, and not to the name of receiver given in Christ, who is the union of both natures. The name of receiver is given in man, because the name of receiver is given to the union of the two natures, and not to the name of receiver given in Christ, who is the union of both natures.

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Chapter liv: What Christ hath obtained according to the flesh

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Chapter liv: What Christ hath obtained according to the flesh

in Respect of His eternal Generation.

but naturally and eternally given, not bestowed by way of benediction and favour, as the other gifts both are. And therefore when the Fathers give it not as a rule, that whatsoever Christ is said in Scripture to have received, the same we ought to apply only to the manifold 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 validity or both it is especially not.

(1.) Teaching union of Deity with mankind, it is by grace, because there can be no greater grace showed towards man, than that God should mediate to unite to much nature the person of his only begotten Son. Because "the Father "hath the Son" as man, he hath by uniting Deity with manhood, "given all things into his hands." It hath placed the Father, that is him "all things should dwell." The "same" which he hath "above all names" is given him. "As the Father hath life in himself," the "Son hath "hath life also" by the gift of the Father. This whereby God hath made Christ a fountain of life is this: "conjunction of the nature of God with the nature of man," in the person of Christ, "which gift" (which Christ to the women of Samaria). "If thou didst know and in that respect understand who it is which saith water of thee, then "wouldst ask of him that he might give thee living waters." The union therefore of the flesh with Deity is to that fush 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.

[Notes and references added here.]

* * *
Chapter liv: What Christ hast obtained according to the flesh

[Text continues on page 235]
Chapter liv: What Christ hath obtained according to the flesh

Proceeding from so near connection with deity, God from us can receive nothing, we by him have obtained much. For what the natural properties of deity be, not communicable to man's nature, the supernatural gifts graces and effects thereof are.

The honour which our flesh hath by being the flesh of the Son of God is in many respects great. If we respect but that which is common among all, the glory consisted for him and his in the kingdom of heaven, his right and title thereunto even in that he is man itself, and from other men, because he is that man of whom God is himself a part. We have right to the same inheritance with Christ, but not the same right which he had, his being such as we cannot reach; and ours such as he cannot stop unto.

Furthermore, in the way, the truth, and the life in the Wisdom, Righteousness, Sanctification, Resurrection; in the peace of the whole world, the hope of the righteousness, the heir of all things; to be the supreme head wherein all power both in heaven and in earth is given; these are not honour common unto Christ with other men, they are titles above the dignity and worth of any which was beta a mere man, yet true of Christ even in that he is man, that man with whom deity is personally joined, and to whom he hath added those excellencies which make him more than worthy thereof.

Finally, all God hath (defined of our nature, though not by taking it into himself, yet by making it his own inseparable incarnation, we cannot now conceive how God should without man exercise divine power, or receive the glory of divine praise. For man is in itself an associate of deity.

But to come to the grace of sacrifice did the parts of our nature, the soul and body of Christ, receive by the influence

1 [Deo gali regis pro se una libertate]
Chapter liv: What Christ hath obtained according to the flesh

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[Text starts here]

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influence of Deity proportionable unto his own purposes, most in intent, and counsel. For in this respect his body which by its natural condition was corruptible wanted the gift of everlast-
ing immortality from death, passion, and dissolution till God which gave it to be slain for sin had for righteousness sake restored it to life with certainty of endless continuance. Yes in this respect the very glorified body of Christ retained in it the taint and marks of former mortality. [b] But shall we say that in heaven his glorious body by virtue of the same cause hath now power to present itself in all places and to be every where and at once present? We nothing doubt but God hath many ways chosen the reach of our capacities enabled that body which it hath pleased him to make his own, that body wherewith he hath saved the world, that body which hath been and is the root of eternal life, the instrument wherever Deity willed, the sacrifice which taketh away sin, the price which hath redeemed souls from death, the leader of the whole army of bodies that shall rise again. For though it had a beginning from us, yet God hath given it vital efficacy, heaven hath endowed it with celestial power, that it rules it from above, in regard whereof all the angels of heaven adore it. Notwithstanding "a" body still it continueth, a body consubstantial with our bodies, a body of the same both nature and measure which it had on earth.

[1v] To gather therefore into one sum all that hitherto hath been spoken touching this point, there are but four things which remain to make complete the whole state of our Lord Jesus Christ: his Deity, his incarnation, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things witnessed the truth: Arians by denying his true Godhead; Apollinarians by denying his true humanity, and misinterpreting that which belongs to his human nature; Nestorians by regarding Christ sampler, and...
Chapter lv: Of the personal presence of Christ...
Chapter Iv: Of the personal presence of Christ...
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 omnipresence do either point out the principal subject where-
unto every such attribute adhereth, or else they imitate the
reality caused out of which it groweth. For example, when
we say that Christ as man or according to his human nature
suffered death, we show 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 form and virtue whereof he raised himself from
the grave. But neither is the manifestation of Christ that sub-
ject whereunto universal presence applieth, neither is it the
cause original by form 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 mankind and the parts thereof can
neither be the cause nor the true subject of such presence.

[.] Notwithstanding, somewhat more plainly to shew a
true immediate cause wherefore the mankind 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 must true, "In that he is essentially the Word he
created all things, in that he is naturally man he himself is
created of God," and it doth not appear that any one
creatures hath power to be present with all creatures. Where-
upon, nevertheless it will not follow that Christ cannot there-
fore be thus present, because he is himself a creature, from-
which an 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, still the whole next, man, and body

Chapter iv: Of the personal presence of Christ...
Chapter lv: Of the personal presence of Christ...
Chapter lv: Of the personal presence of Christ...
Chapter lv: Of the personal presence of Christ...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter livi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lix: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
Chapter lvi: the union of mutual participation which is between Christ and...
beginning of life, the seed of God, the first-fruits of Christ's Spirit be without blemish. For we have hereby only the
being of the Sons of God, in which number how far severer
case may seem to excel another, yet teaching this that all are
sons, they are all equal, some haply better sons than the rest
are, but none any more a son than another.

15. Thus therefore we see how the Father is in the Son,
and the Son is 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 declaration, and be 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 never the vital force of his body
and blood may yield, yet by steps and degrees they receive
the complete measure of all such divine grace, as cloth sanct-
ify and save throughout, till the day of their full exaltation
to a state of fellowship in glory, with him whose partners
they are in those things that tend to glory. As for
any measure of the substance of his flesh with none, the parti-
cipation which we have of Christ includeth no such kind of
grace, however.

LVII. It greatly offendeth, that some, when they labour The
unto their to shew the use of the holy Sacraments, assign unto them
sense, but only as to reach the mind, by other senses, that
may follow, we see in part by some experiences 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 explication and more full exposition any thing we have
to learn, if all the benefit we reap by sacramento be instruc-
tion, they which at all times have opportunity of using the
better means to that purpose, will surely hold the sense in
less estimation. And such infants which are not capable of
instruction, who would not think it a mere superfluity that
any sacrament is administered, if to administer the sacra-
ments be but to teach children what God doth for them;
there is of sacraments therefore undoubtedly some other
more excellent and heavenly use.
Chapter lvii: The necessity of Sacraments...

[1] Sacraments, by reason of their mixed nature, are more severely interpreted and disposed of than any other part of religion besides, for that in so great store of properties belonging to the offence, though every man’s soul hath taken hold of some special consideration about the rest, so they have accordingly seemed one to each 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 day which every communicant doth undergo, and we may well determine concerning the use of sacraments, that they serve as bonds of adherence to God, since obligations to the mutual exercise of Christian charity, provocations to good works, preservatives 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, compell 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; and secondly as means conditional which...
Chapter Ivii: The necessity of Sacraments...

God requires in them unto whom he imparteth grace. For
sick God in himself is invisible, and cannot by any be discerned
working, therefore when it seemeth good in the eyes of
his heavenly wisdom, that man 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 im-
possible, yet Moses by fire knew where the glory of God
exceedingly was present.5 The angel, by whom God
touched the waters of the pool called Bethesda with super-
natural virtue to heal, was not seen of any, yet the time
of the angel’s presence known by the troubled motion of the
waters themselves.6 The Apostles by fiery tongues which
they saw, were astonished when the Spirit, which they could
not behold, was upon them.7 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 things when
they saw to make their access, because it pleased Almighty
God to communicate by sensible means those blessings which
are incomprehensible.

[4] Seeing therefore that grace is a consequent of sacra-
ments, a thing which accompanies them as their end, a benefit
which he that hath received 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 sensi-
tility 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 salva-
tion, duties of service and worship, which unless we perform
as the Author of grace requitively, they are unprofited. For

* * *
Chapter lvi: The necessity of Sacraments...
Chapter lviii: The substance of Baptism...
Chapter lviii: The substance of Baptism...

Three Things essential to a Sacrament.

1. Sacramentum est, cum ex quo datae, visible opera et operabilia, quae apostolici dicuntur. Et (in loco de batea, Vindon. Epist. 5. 91, 92.) Sacramentum est, in eo quod praevia quaedam non sola manu, sed etiam in Deo est, et quod est et non est, et non est et est. 

2. As such, we acknowledge the Sacramentum baptismale, in which, as we shall see later, there are two parts, one outward and one inward. 

3. Hence, if we consider the outward by itself alone, or both the outward and inward substance of any Sacrament, there is in the one respect two essential parts, and in the other but three that can occur to give Sacraments their full being.

Furthermore, because definitions are to express but the
Chapter lviii: The substance of Baptism...
Chapter lix: The ground in Scripture...

...
Chapter lix: The ground in Scripture...
chapter lx: what kind of necessity in outward baptism...
Chapter lx: What kind of necessity in outward baptism...
Chapter ix: What kind of necessity in outward baptism...
Chapter lx: What kind of necessity in outward baptism...
Chapter lx: What kind of necessity in outward baptism...
Chapter ix: What kind of necessity in outward baptism...

and for cases where baptism was impossible...
Chapter lx: What kind of necessity in outward baptism...

"If a man desires of baptism he suddenly cut off by death, in whom there was neither sound faith, nor true hope, nor sincere charity, (God be merciful unto me and pardon me if I err) yet truly of such a slicke salvation in whom there is no other defect besides his fathers lack of baptism, I despair I cannot, nor induce my mind to think his fault, void, his hope confused, and his charity fallen to nothing, only because he had not that which not contrariety but impossibility withholdeth."

"Tell me I beseech you," said Archelaus, "what these things is in any of us more than to will, and to seek for our own good. Those servent Valerianus, O Lord, did both." (For Valerianus the emperor died before his purpose to receive baptism could take effect.) "And is it possible that he which had purposely the Spirit given him to enter grace, should not receive the grace which that Spirit did desire? Doth it move you that the outward accustomed submissi were not done? As though converts that suffer instructions be not baptised did thereby beliefe their right to the crown of eternal glory in the kingdom of heaven. If the blind of eyes in that case be their baptism, surely his religious desire of baptism standeth him in the same stead."

It hath beene therefore constantly held as well teaching other believers as eyers, that baptism taken away by necessity, is supplied by desire of baptism, because with equity this opinion doth best stand.

[5] Teaching infants which die unbaptised, such they...
Chapter lx: What kind of necessity in outward baptism...

even the sacrament itself, not any sense or consent thereof, the judgment of many hath gone head agaist them. But yet using grace is not absolutely tied unto sacraments, and besides such is the notion of God that unto things altogether impossible be hitherto no man, but where we cannot do what is enjoined us accepteth our will to do instead of the deed itself: again, so much as there is in their Christian parents and in the Church of God a persuaded devise that the sacrament of baptism might beget them unto a purpose also that it shall be great; removal of Equity hath most blessed of the school divines in these considerations unreasonably granted, that God all-moral in such as are not in themselves able to declare baptism imparts the secret desire that others have in their behalf, and accepteth the same as theirs rather than causeth away their works 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, whereas it is not to be supposed that men in charitable persuasion do...
Chapter lx: What kind of necessity in outward baptism...

The possible Exceptions to the Necessity of Baptism.

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 casuality 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. Which albeit we may not so understand, as if the children of believing parents were without sin, or grace from baptismal 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 brought into the world with a present interest, and right to these means whereby 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 privileges of their very birth, will himself deprive them of regeneration and inward grace, only because necessity deprived them of outward sacraments, in which case it were the part of charity to hope, and to make even rather partial than cruel judges, if we had not these fair appearances which here we have.

Wherefore a necessity there is of receiving, and a necessity of administering, the sacraments of baptism: the one pre-supposing not so absolute as some have thought, but out of all presumption the other more strict and narrow, than that the Church which is by office a mother unto such as come at her hands the sacred mystery of their new birth, should repel them and see them die unsanctified of those things they greatly desire, rather than give them their soul's rights with omission of those things that serve 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 those salvation that want them by some invincible necessity, and without any fault of their own; as it ought in manner to be likewise acknowledged, that forasmuch as our Lord himself said:

1. John viii. 14
2. Matthew xxvii. 26
3. Z. i. 10. 5. 10. 6. 2. a. b. c. d.
4. First, the ministering thereof; the second, the necessity, which should be considered when there be any doubts.

* Such necessity of baptism as that of the necessary ordinances of the Christian.
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 repos'd wholly upon the absolute authority of his commandment, and on the truth of his heavenly promise, doubtless not but from creatures despicable in their own nature and substance to attain grace of heart beforehand, or rather not from them but from him, yet by them as by his appointed means; however be by the secret ways of his own incomprehensible mercy may be thought to save without baptism, this cleanseth not the Church from guilts of blood, if through her superfluous supererogatory acts and impediments of her regard should come a grace of so great usefulness to be without, wherein our meritorious holiness may be our own harm, though not, their towards whom we show it; and for the hardness of our hearts may perish, albeit they through God's unmerited mercy do live, God which did not afflic that innocent, whose circumcission Moses had over long deferred, 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 seventy without us are on our parts notwithstanding and as much as in so much even destroyed, when under insufficient sentences we demand them of every ordinary outward help as we should exhibit. We have for baptism no day set as the Jews had for circumcision, neither have we by the law of God but only by the Church's discretion a place thenceunto appointed. Recital therefore even in the meaning of the law of Christ begetting unto infants capable thereof from the very instant of three weeks. Which if they have not consciousness, rather than love it by being put off because the time, the place, or some such like circumstance doth not otherwise enough concur, the Church as much as in her best, willfully snatch away their souls.

1. The ancient it may be woe sever, and make the what necessity of baptism more absolute than reason would, as touch

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Chapter lxi: What things in baptism
Chapter lxi: What things in baptism

PRIVATE BAPTISM IN CASE OF NECESSITY

1. T. C. H. p. 167. [272.] The
author himself seems to say,
that they cannot be saved which
have not baptized, but never said
that they must be saved if they
have not baptized. (2 Cor. 6. 14.)

came the church with their
children in danger of death and
such like cases?" (2 Cor. 6. 14.)
Whence, because they were not
baptized in time, but, even in
this case, there was no
hindrance, they were not
perished. (2 Cor. 6. 14."

3. T. C. H. p. 167. [272.] "If
they were not baptized,
(2 Cor. 6. 14.)"

P. 167. [272.] In
the apostles' church there
were not only infants that
were baptized, but also those
who were not baptized, even
in that case there was no
hindrance, they were not
perished. (2 Cor. 6. 14.)"

in this case, in the apostles'
church, there were not only
infants that were baptized,
but also those who were not
baptized, even in that case
there was no hindrance, they
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infants that were baptized,
but also those who were not
baptized, even in that case
there was no hindrance, they
were not perished. (2 Cor. 6. 14.)"
Chapter lxi: What things in baptism

Nevertheless in apparent peril of death, danger of siege, straits of persecution, fear of shipwreck, and the like exigencies, 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 Victrix had many years before given, extending the same exemption as well unto places as times.

That which St. Augustine speaketh of women hastening to bring their children to the church when they saw danger, is a work-proof that unless necessity did not force them as 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 led to the place of baptism, and not baptised at home in prison.

The cause why such kind of baptism barred men afterwards from entering into holy order, the reason wherein it was objected against Novatians, in what respect and how far forth it old diocese, may be gathered by the Septuagint canon set down in the council of Neocesarea after this manner. "A man which hath been baptised in sickness, is not able to be ordained priest." For it may be thought, that such do either "at that time, because they see no other remedy, than of a voluntary aid he hold on the Christian faith, unless they true and sincere meaning he made afterwards the more manifest, or else the scarcity of others enforce the Church to admit them."

"Ver., Ep. ad Thon. Asinarum in Damascus; and the whole of it in Pontif. Exposit. Comm. 1. 355. In Eusebius, pater Epistola, and in the testimony of later Epistola, a. 415. But it seems now agreed that it is a composition of various authors after the council of bis. 11. H. 2. 1. 3. 2. 30. 31. 32. 33. 34. And the same thing is in the folio Epistola, a. 415. a. 416. In Eusebius, pater Epistola, and in the testimony of later authors, a. 415. a. 416. The canon from which Himself is the "ver., Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. The canon from which Himself is the "ver., Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. The canon from which Himself is the "ver., Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a. 416. And the same thing is in the folio Epistola, a. 415. a.
Chapter lxi: What things in baptism

275 Imperial Laws against Private Baptism: why relaxed.

...
Chapter lxi: What things in baptism

are extinct and gone, the cause of former restraint being
herefore 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 case of extreme necessity hath made for
private baptism always more than against it.

[5] Yes, "Baptism by any man in case of necessity," was
the value of the whole world hereunto. Neither is Turono-
lius, Epiphanius, Augustine, or any other of the ancient
against it.

The boldness of such as pretending Tertullian’s example, 1 took
openly upon them both baptism and all other public functions
of priesthood. Tertullian severely censured, saying 2, "To
give baptism is in truth the bishop’s right. After him it
hath no power to impart and receive, but not to them without
authority from him received. For to the honour of the
Church requisite, which being kept, procurest peace.

Were it not to this respect the lilies might do the same, all
sorts might give even as all sorts receive. But because one

1 Tertullian, de Baptismo, 15; 2 Tertullian, de baptismo, 16; the former’s name is

Turonolius, Epiphanius, Augustine, or any other of the ancient
against it.

henceafter had not been safe.

In sum, all these things alleged are nothing; nor will it ever
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Chapter lxi: What things in baptism

...
Chapter lxii: What things in baptism

[Text continues from page 278]
Chapter lxii: Whether baptism by women

...
Chapter lxii: Whether baptism by women

Principle on which its validity is denied.

Chapter lxii: Whether baptism by women

Principle on which its validity is denied. 

Chapter lxii: Whether baptism by women

Principle on which its validity is denied. 

Chapter lxii: Whether baptism by women

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Chapter lxii: Whether baptism by women

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Chapter lxii: Whether baptism by women

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Book x. "Then love to teach, how should any escape with a nature and make them ministers of holy things, seeing this enmishil is a part of the Cevanco impety, which for the service of women goddess 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 make Constant for a witness. "That as when the Church began not to decline but to fall away from the minority of religion it borrowed a number of other professions of the heathens, so it borrowed this, and would needs have women priests as the heathens had, and that this was one reason of bringing baptism by women into the Church of God." Is it not plain in their own eyes that first by an evidence which forbids women to be ministers of baptism, they endeavor to shew how women were admitted unto that function in the wise and declaration of Christian policy, security, that by an evidence rejecting the heathens, and conforming them of impiety, they would prove such affection towards heathens as endear the affairs of the Church by the pattern of their example, and thirdly that out of an evidence which marks the heathens as being in some part a reason why the Church that 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.

1 But to women’s baptism in private by occasion of urgent necessity, the reasons that only concern ordinary baptisms in public are no just occasion, neither can we by force thereof dispense the practice of those churches which necessity requiring allow baptism in private to be administered by women. We may not from laws that prohibit anything with restraint contain absolute and unlimited prohibitions. Although we deny not but they which utterly forbid such baptism may have perhaps whereby to justify their orders against it. For even things lawful are well prohibited.

2 The hypatian volume and place.

3 Eusebius, Vener. H. E. 2. 11. 23.

4 C. H. 2. c. 28.

5 Latin, postscript, in sp. po-
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when there is fear lest they make the way to unlawful excess easy. And it may be the liberty of baptism by women at such times does sometimes overspread the line under which to do it where no such necessity is.

[1.] But whether of permission besides law, or in presumption against law they do it, is it thereby altogether frustrate, void, and so though it were never given?

They which have not at the first their right, baptism must of necessity be repugnantly, because the law of Christ sets all men to receive baptism. Denial of baptism once given hath been always thought a manifest contempt of that ancient apostolic affection. "One Lord, one Faith, one Baptism;" baptism not only one inasmuch as it hath every where the same substance and effect unto all men the same grace, but one also for that it ought not to be refused by any one man above none. We saw that Lord which is but one, because no other can be joined with him: we endeavor that Faith which is but one, because it admitted no innovation: that Baptism we esteem which is but one, because it cannot be

not proved invalid because prohibited in public.

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Validity of heretical baptism questioned in Africa.

That accepted, and against the use of the Church Novatian the first that publicly began to practice rebaptism, 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 concept 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 this cause he accounted them wicked and profane persons, such as by baptism could cleanse no man, unless they first did purify themselves, and return the faults whereby they had been. At which time St. Cyprian, 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 certain persuaded than that heretics were entire branches cut off from the life and body of the true Church, gathered hereof that the Church of God both may with good consideration and ought to receive that baptism which is given by heretics. These held and practiced their own opinion, yet with great pertinacies often made that they neither loved a whit the heres, nor thought in any respect the worse of them that were of a contrary mind. In quest of which ingenuity* moderated the rest that without them did it so passively or with very good regard had of them as of men in error but not in heresy.

(4) The bishop of Rome against their novelties upheld as beseeched him the ancient and true apostolic custom,* till they which unwillingly before had erred became in a manner all reconciled unto truth,* and saw that heresy in the ministry of baptism could no way evacuate the force thereof; such heresy alone

1. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
2. *Cyprian: Epist. 70, in \[a\].
3. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
4. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
5. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
6. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
7. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
8. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
9. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
10. *Eccles. 19. ii. cap. 1, 3 Cyprian: Epist. 70, in \[a\].
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Question of Baptism by an authority Minister. 287

due of all which things Christ, seeing it had been so long
suffered his evil step to be desired by the fraud of heretics,
and at their hands (which till now he never thoroughly
and duly weighed) to take a baptizm full fraught with blas-
phemous inquiryes, a baptizm in nothing like unto that which
the true Church of Christ uses. The bishop greatly moved
thereof, yet dast not adventure to reprouse, 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
satisfi'd, went 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 thereof was won at the
very first, is never by tract of time able to recover soundness.
And where true baptizm was not before given, the case of
repentation is clear.

[2] But by this it appeareth that baptism is not void in
regard of mercy, and therefore much less through any other
mental defect in the minister thereof. Under which second
pretence Donatists not taking upon them to make
frustrate the Church's baptizm, and therefore to reprouse
their own say. For whereas some forty years after the
strenuous of blessed Cyprian the emperor Diocletian began
(1) to perseuad the Church of Christ, and for the secret
abominable of their religions to burn up their sacred books,
there were in the Church itself Trallians content to deliver
up the books of God by composition, to the end their own
uses might be opened. Which men growing thereby adhering
to the rest whose constancy was greater, it followeth that
after, when one Cæcilian was exalted bishop in the church
of Carthage, others endeavoured in vain to defeat by
excusing against him as a Trallian, they whose concurrence
could not prevail, despairly joined themselves in one, and
made a bishop of their own crew, accounting from that day
forward their faction the only just and ancient Church. The

(1) Cita no. xxx. 360.
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...such as those of women. The case of consented 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 gosel, 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 appetite and inclination; jurisdiction binds men against their wills; that which a judge doth proceedeth by virtue of his very power, and therefore not without great reason, except the law have given him authority.
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St. Augustine's Judgment on Lay Baptism.

BOOK V.

1. The doctrine of baptism through water was established by the grace of Christ. Those who are baptized must be baptized by the visible sign of the water, as St. Paul says, "And he that believeth and is baptized shall be saved." (Mark 16:16)

2. Whether baptism by immersion is necessary, or whether it is sufficient to baptize by pouring or sprinkling, is a matter of dispute. Some hold that baptism by pouring or sprinkling is insufficient, while others hold that it is sufficient. The council of Nice affirmeth that baptism is administered by pouring and sprinkling. (Council of Nice)

3. Whether baptism by women is valid, is a matter of dispute. Some hold that women may baptize, while others hold that only men may baptize. The council of Nicene held that only men may baptize. (Council of Nicene)

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The Case of a staler. Sed irrelevant. 

...any man which earnestly a virtuous and greatly mind will affim... that the baptism which laymen do in case of necessity ad... willing should be trusted. For to do it unnuorously is... to execute another man’s office; necessity urging to do it... is then either no fault at all” (much less so grievous a... it ever of very purport unseamed and given unto any man... by every man that forth, yet that which is given cannot... possibility he cannot have been given, how truly wiser... we may say it hath not been given lawfully. Unlawful... assumption a serious affair more endemis. If not the... thing that was is given shall return to the hark and deminist... of him which untaught other administered as minister... the same; yet so, that in this respect it ought not to be se... noted as if it had not at all been given.” Whereby they may... plainly perceive that St. Augustine was not himself uncertain... what to think, but doubtfull whether any well-mined man in... the whole world could think otherwise than he did.

[19] Their argument taken from a stolen seal may return to the place out of which they had it, for it helped their case nothing. That which men give or grant to others must appear... to have proceeded of their own accord. This being manifest, they must and shew thereby made effectual both to bar... themselves from revocation, and to assure the sight they...
have given. Whereas for further prevention of snarls that otherwise might grow by the real, treachery, and found 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 divine institution, whereas there cannot be the like reason in things that pass between God and us; because if we would not doubt lest the treasures of his heavenly grace should without his consent be passed by forgery ceremonies, nor lest he should deny at any time his own acts, and would not revoke what he has consecrated to his will, 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 case of souls of office it ought to have. The grace of baptism cannot 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 to the end that his 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 gaudily and wrongfully possess of that whereas they have right by the manifest will of the donor, and are not parties unto any deed or disorder in the manner of executing the same. And if any such disorder be, we have sufficiently before declared that dubius non capiunt sanctorum, men's own faults are their own harms.

[16.] Wherefore in overthrow all this and the like mistaken reasonings with that which more true and plainly speaketh: the ordinance of God concerning their creation that minster baptism wherein the mystery of our regeneration is wrought, hath themmes the same analogy which laws of wellfare have to our first nativity and birth. So that if nature do effect procreation notwithstanding the wicked violation and breach even of nature's law, make that the entrance of all mankind into this present world might be without himself, may we not justify that grace doth accomplish the other, although there be fallacies in them that transgress the order which our Lord Jesus Christ hath established in his Church.

[1] Akin has not found the evidence. It is a form of a wise commune in the Roman law. For one make more profit. (Paul.) See, e. g. 35. § 8. Pop. 460, 461. But 459, 460. E. M. (1911.) (2). Possibly the form is Beuter's own. 1887.
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Some light may be borrowed from circumcision for explanation what is true in this question of baptism. Seeing then that even they which commemorate the wife of Moses for taking upon her to circumcise her son, a thing necessary at that time for her to do, and as I think very hard to suppose 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 sake of God's indignation, there was no choice, but the action must needs fall into her hands; whose fact thrown whether we interpret it as some have done, that being a Midianitish, and as yet not so thoroughly acquainted with the exercise of Jewish rites, it might disconcert her, she herself through her husband's oversight, in a matter of his own religion, brought unto these perplexities and straits, that either she must nourish him purifying before her eyes, or else wound the flesh of her own child, which she could not do but with some indignation, though, in that furnishing both those down the foreskin at his feet, and upstanding him with the cruelty of his religion: or if we better like to follow their more judicious

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and to the Circumcision of Moses' Child.
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expedition which it was not easy to think that Moses was

snatched like Socrates; nor that circumcision could now in

Evanoe he strange unto her, having had officers his virtu

before circumcised, nor that any occasion of ulcer could die

from a spectacle of such misery as cloth so materially more

compassion and not weigh, nor that Zephania was an impure as

in the visible presence of God's deformed anger to storms at

the ordinance and law of God, nor that the words of the

history itself can reform any such affection, but do only

declare how after the act performed she smacked the feet of

Moses saying, "Sponsus te rubi en sanguinis." Thus are

"unto me an husband of blood," which might be very well the

one done and the other spoken even out of the flowing abund-

ance of compassion and love, to signify with hands laid

under his feet that her tender affection towards him had

caused her thus to forget sorrowful, to lay all mannerly

affection aside, and to redeem her husband out of the hands

death with effusion of blood; she sequed thereof, take it which

way you will, in a plain argument, that God was satisfied with

that she did, as may appear by his own testimony declaring

how hereof followed in the person of Moses present release of

1. "Make your son circumspect. And he who was not circumcised, " Unto me a husband of blood." Thus are the words used, in the original text, in the manner successive: "Unto me an husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." And after that: "Unto me a husband of blood." 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Chapter lxii: Whether baptism by women

his gracious punishment upon her speedy discharge of that duty which he had prescribed and offended God, even as the excommunication by the hands of Phineas the plague was immediately taken away, which former impurity of sin had caused; in which reproof and plain were not to make that a reason of the event which God himself hath set down as a reason, more fairly to accuse whom he doth justify, and without any cause to trouble what we should allow; yet seeing they which will have it a breach of the law of God for heirs to cleanse in that necessity, are not able to deny but circumcision being in that very manner performed was to the ancient child which received it true circumcision, why should that defect whereby circumcision was so little weakened be to baptism a deadly wound?

[44] These premises therefore remaining as illustrious they have been laid, because the commandment of our Saviour Christ, which concerns not only to point out scriptures both doctrinal and baptismal, doth so move by joining them together to import that the nature of the sacrament depends on the minister's authority and power to preach the word and to give the sacrament; and considering that the work of external ministration in baptisms is only a presentation of honor, which they that take to themselves are not therefore called as Aaron was, but themselves in their own persons by means of such imposition issue the just blame of disobedience to the law of God, rather also muzzle such as standeth with no
Chapter lxiii: Interrogatories in Baptism...

reason that every grounded on a wrong interpretation of
other men’s deeds should make frantic whatever it mis-
conceived, and that baptism by water should cease to be
baptism as at any man will thereby gather that children
which die unchristian are damned, which opinion if the act
of baptism administered in such manner did ordain, it might
be sufficient cause of disabling the same, but none of defiling
or making it altogether void, but if all whereas general and
full consent of the godly learnest in all ages doth make for
validity of baptism, yet albeit administered in private and
even by women, which kind of baptism in case of necessity
given reformed churches do both allow and defend, some
others which do not offend tolerate, few in compassion and
they without any just cause do utterly disannul and smil-
ket; merely however through defects on either side the
sacrament may be without fault, as well in some cases to him
which receiveth as to him which gives 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. Where-
upon we may consequently infer that the administration
of this sacrament by private persons be it lawful or unlawful,
appeareth not as yet to be thereby void.

LXIII. As that see of the son of Christ, the Scripture
enneth them “children of the promise” which God hath
made. The provision of eternal life in 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 describes, it followeth
that the articles thereof are principles necessary for all men
to know, and where by baptism the Church receiveth
into Christ’s school.

All parts 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 reason, 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

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...man's knowledge is ever able to overthrow. Now the principles wherein we do build our souls have their evidence where they had their original, and as received from them, we assign them, we hold them in reverence, and we neither argue nor dispute about them, we give unto them that amount which the senses of God require.

We are not therefore ashamed of the Gospel of our Lord Jesus Christ because reasoners in scorn have upbraided us, that the highest point of our wisdom is belief. That which is true and noble can be discerned by none, nor concluded by mere natural principles, must here principles of revealed truth wherein is built itself and an habit of faith in an otherwise passionless of that kind are apprehended. The mysteries of our religion are above the reach of our understanding, above discovery 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 comprehendeth not so much in knowledge as in acknowledgment of all things that heavenly wisdom restrains, the affection of faith is above her reach, her love to Godward above the comprehension which she hath of God.

And because it be belief all things may be done, he which is goodness itself loveth them above all. Because we then love of God, because we believe in the Son of God? What more egotistic than faith and piety? When God had created all things, he looked upon them and loved them, because they were all as himself he had made them. So the true reason wherefore Christ doth love believers is because their belief is the gift of God, a gift that which flesh and blood in this world cannot possibly receive a greater. 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 as whom we bestow in nature, because in them we hold the effects of our own virtue.

Seeing therefore no religion enjoineth sacraments the signs of God's love, unless it be also that faith wherein the
Chapter lxiii: Interrogatories in Baptism...
Chapter lxiv: Interrogatories proposed unto infants in baptism...

Interrogatories to infants: Objections to them.

...eth, how such as the Church in those days did baptize as a mark of Christian belief, and undertook to live accordingly. Nothing do I think it a matter easy for any wise to prove, that every baptism old use to be administered without interrogatories of these two kinds. Whereas it is thought, that the baptism of the seventh day is not (as legal justifications were) a cleansing of the flesh from outward sin, but an inward, unanswerable, and necessary to the true over to God.

lxiv. Now the fault which they find with some concerning interrogatories is, that with the directions made to infants which cannot answer them, and the answering of them both to others in their names.

The Augustinian hath many passages to seem as the baptisms of children, first because the Scriptures, he saith, do not command baptism: and secondly, because the commandment to baptize infants is not manifest in Scripture; nor is there any example of it: neither is there any thing in the exercises of the other: last of all, it is the order of baptism continued from the first beginning, but in those things which are used to be applied unto sucking children, it followeth in more consent that the baptism of such is no baptism but great mockery.

They that with whom we contend are no enemies to the baptism of infants; it is not their desire that the church should have such as are not able to answer the questions put to them, and that they can speak of understanding, that as they may be converted, and then baptised: as infants herefore have been; but they hold towards God as unprofitable, and not to acknowledge it even amongst the greatest of his enemies, that by making them his own possession so soon, many advantages which Satan otherwise might take are prevented, and which should be esteemed a part of our small happiness: the first

...
Chapter lxiv: Interrogatories proposed unto infants in baptism...

BOOK V  CH. XXXVII

The thing wherein we have occasion to take notice is, how much hath been done already in our great good, through another without our knowledge; the baptism of infants they esteem as an ordinance which Christ hath instituted even in special law and favour to his own people: they deny not the practice itself, accordingly to have been kept as derived from the hands and continuance of the days of the Apostles themselves unto this present. Only it pleaseth them not to hold that infants should be interrogatories proposed in baptism. This they condemn as childish, tyrannical, and profligate mockery.

But are they able to show 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 ask those questions as needful in this case? Benjamin Bishop of 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. *1* But he, *2*

*1* They profess holy baptism in varying degrees, for that they ask questions of an infant which cannot answer and grant unto them the imaginary consent of the infant which is not such an infant.

*2* For these interrogatories are necessary in this case. They are intended for the instruction of the infant, so as it may be prepared for it, and properly managed by the guardian, in order to prepare it for the reception of baptism. They are to be asked, that the infant may be equipped, so as to be prepared for the reception of baptism. They are to be asked, that the infant may be prepared for the reception of baptism. They are to be asked, that the infant may be prepared for the reception of baptism. They are to be asked, that the infant may be prepared for the reception of baptism.
Chapter lxiv: Interrogatories proposed unto infants in baptism...

*then whether that infant, when he comes unto ripeness age
"will be honest and just or no, then would 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, there answer he must
"needs he agree with the wise uncertainly. If thus neither
"canst promise for the time to come nor for the present
"promise 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, 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. Verushafa me hereunto some short
"answer, such as not only may perswade me but have
"authority of custom but also instruct me in the cause
"thereof?"

Teaching which difficulty, whether it may be said for infants at the time of their baptism that they do believe, the effect of St. Augustine's answer is not, but with this distinction, a present actual habit of faith there is not in them;
Chapter lxiv: Interrogatories proposed unto infants in baptism...
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which is the first and most effectual cause out of which our belief grows.

In sum, the whole Church is a multitude of believers, all bound with that tie, even hypocrites for they profess the same belief 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 belief of faith: the first two are faithful in the eye of the world, the second faithful in the eye of God; the last in the study more likely to become both if all things after be suitable to those their present beginnings. "This," saith St. Augustine, "would not imply "that such persons are as unchangeable or unjust, but that "they which having knowledge are not transformed it may "suffer. Alas! I have not for ease of myself objected "against you that custom merely 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 further instruction that to say of a child  

"it is elect," and to say it doth believe not all, for which cause the one man is able precisely to affirm the case of any infant in particular, it followeth that primarily and absolutely we ought not to say the other.

Which prima and absolute views are needless in this case.

We speak of infants as the role of God's allowance both to speak and think. They that are taken to themselves in ordinary talk a charitable kind of liberty in name more of their own son God's son children, notwithstanding the huge reign of hypocrisy should not entitulate be so strict and rigorous against the Church for possessing us in death of a Christian leaven. For when we know how Christ in general hath said that of men is the kingdom of heaven, which
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That infants are not capable of a covenant with God, the law is plain. Neither is the reason of the law therein. For it is not possible to express how much is to their own good, and how no way hurt or endanger them to begin the use of their lives whereby they are in equal succession admitted hereunto, and in favor of their tender years, such formal compliments of espousals as being requisite are impossible by themselves in their own persons to be performed. None is given that they may sufficiently discharge by others. In fact therefore neither of new births nor children can receive any civil espousals, nor this kind of ghostly espousals they may through their indigence, who respecting the singular benefit thereof accept children brought unto them for that end, entered into a covenant with them, and in tender consequence, that other men's professions and promises in baptisms made for them shall avail no less than if they had been themselves able to have made their own.

None more to undertake this office in their behalf than such as present them unto baptism. A wrong conceit, that some may receive the sacrament of baptism but they whose parents, at the least the one of them, act by the soundness of their religion and by their virtuous determinate known to be of God; such cause some to repent children; whereas bring them, if their parents be misrepresented in religion, or for other misdesires communicated; others likewise for that cause to withhold baptisms, unless the father, albeit no such exceptions can justify be taken against him, do not withstand the making professions of his faith, and embrace the child to his own. Thus whereas God hath appointed
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...certainness, being newly born, as any natural child that Abraham himself begot.

As it then that baptism belonged 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 parents are either unknown, or known to be such as the church account, but yet forgotten not in that severity to take compassion upon these offspring (for it is the Church which doth offer them to baptism by the ministry of preachers), were it not against both equity and duty to refuse the mother of believing 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 benefit 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 understanding the motherly care of our souls, so far forth we may be and are in our infancy excused, as to be thereby made sufficiently capable of baptism, and to be interested in the rights of our new birth for their infant's sake that offer us thenselves.

"If cometh sometime to pass," saith St. Augustine, "that the children of bond-servants are brought to baptism by their..."
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Chapter lxv: Of the Cross in Baptism

The Cross in Baptism: Objection to it.

First, profession, and beside the promise which he made to God in the name of others: Of such as professed themselves being Oh no.

Christians with ingenious delight in the reigns of idolatry, heathenish spectacles, shows, and stage plays. Tertullian to strike them the more deeply chaseth the promise which they made in baptism. Why were they thus being thus challenged? Wherefore stood they not up to answer in their own defense, that such professed and professed made in their names were frivolous, that all which others undertook for them was but mockery and profanation. That which no heretic, no wicked love, no every despiser of God, no envious or malfeasant, which had himself been baptized, was ever so desperate as to disparage in contempt of so trulyly received customs, in now their voices that scarce as they say the ancient purity of religion.

lxv. In baptism many things of very ancient consequence quods are now quite and clean abolished, for that the virtues and grace of this sacrament had been themselves overthrown, are failed with too great abundance of leaves. Notwithstanding to them which think it always imperfect reformation that devil but they are not yet, our retaining certain of those former rites, especially the dangerous sign of the cross, both seemed almost an impossible oversight. "The cross," they say, "still, it is not a mere invention of man, should not therefore as all have been added to the sacrament of baptism. To sign children's foreheads with a cross, in token that hereafter they shall not be inured to make profession of the faith of Christ, is to bring into the Church a new word, whereas there ought uto 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 brethren which had the cross of Christ in contempt, we with such as adore the cross, and

1. Tertull. Lib. de Spect., lib. 5. a
   2. "magnificat," laureate penance; in the sacrament of baptism, and therefore not to be used.
   3. "They do commend in baptism, "in baptism, which is proper in Christ only signifying the child in the forehead with a cross, in token that the baptism."
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318 Some Human Traditions allowed by the Puritans.

BOOK V. Therefore we ought to abandon it even as in like consideration Ceribus did of all the heathen distant."

[319] 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 there should require some commandement to be "shewed that out of Scriptures, there is none found." What reason there is to justify tradition, use or custom in this behalf, "after this manner of thyself procure, or else learn "of none other that doth." Last therefore the name of tradition should be offensive to say, considering how far by some it hath been and is abused. We may by traditions, ordinances made in the sense of Christian religion, established with that authority which Christ both left to his Church for matters indifferent, and in that consideration requisite to be observed, till the authority not just and reasonable cause to alter them, be that traditions ecclesiastical are not many and in gross to be shaken off, because the inventions of them were men. [319] Such as say they allow no invention of man* to be
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The sign of the Cross a significant Ceremony

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Our Saviour authorized express ceremonies.

Of some curious ceremonies even in domestic entertainment, to a greater degree of loving affection, and take the contrary, in better part, not so much respecting what was lost for as what was signified loss by the one than by the other? For to that sorry and base reproach in part those gracious expression of. "Sims, went thou this woman? Since I entered into this 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."

Wherein as the usual solemn ceremonies of common life are to mean or disliking according to that they import, even so religion having likewise her strict rites, the choicer rules whereby to judge of the quality of that which they mean or benefit. For if they signify good things, (as somewhat they must of necessity signify, because it is of their very nature to be signs of instruction, presenting both themselves unto outward sense and besides themselves some other thing in the understanding of beholders,) unless they be either greatly mistaken to signify the same, or else applied where that which they signify agree not, there is no cause of exception against them as against evil and unlawful ceremonies, much less of expressing against them only in that they are not without sense.

And if every religious ceremony which has been in every place to signify any thing that God himself allowed were the publication of another gospel in the Church of Christ, seeing that no Christian church in the world is or ever can be without continuance 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 affects the reason of that suppos'd out of which it growth.

[A.] Now the cause why antiquity did the more so admire

1 Luke vi. 43-46.
2 Distinctly states that the baptism
3 T. C. the (1. 1. 1. 2.)
4 Did object to baptism as
5 However all that by the manner of the
6 Also in my opinion that the God
7 vol. 11.
Chapter lxv: Of the Cross in Baptism

Use of imagination in adding visible shows:

of common life because the ceremony of the cross might be for
that they lived with inward. But that which they did in the
instrument of baptism was for the sufficient good of believers
which is hereby intended still. The cross is for as an admo-
nition no less necessary than for them to glory in the sacrifice
of Jesus Christ, and not to hang down their heads as men
ashamed him, although it presents us reproach and shame
at the hands of this wicked world.

Shame is a kind of fear to incur disgrace and ignominy. Now
whereas some things are worthy of reproach, some things
ignomious only through a false opinion which men have
conceived of them, nature that generally fourth apprehENSIONS
reproach must by reason and religion be taught what it
should be ashamed of and what not. But he that were so
well instructed what our duty is in this behalf, without some
present admonitions at the very instant of practice, what we
know by many times not called to mind till that be done
whereupon our true confusion ensues. To supply the absence
of such as that way might do so 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 both

...
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Application of the Signs of the Cross is that: Purpose. 323 to offend, if indeed they were present with us. 324

"remiss at hand are a briefer into many offenses. Let the
"mind have always some when it fourth, none whose
"authority may keep even secret thoughts under seas. Take
"Cain, or if he be too harsh and rugged, choose some other
"of a softer nature, whose gravity of life and speech then
"loves, his mind and consequence carry with him, 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 mains of
our weak flesh, have thought these fancied reminiscences
available to assure themselves, that so the blemishes of
the may be stayed or it lack abroad, surely the wisdom of
the Church of Christ which back to that use converted the
same of the cross in baptism it is no Christian man's part to
denieth, especially seeing that by this means where nature itself
earnestly impels not, religion yieteth her that wary assist-
ance than which there can be no help more valuable serving
only to relieve memory, and so to bring to our cogitation that
which should most raise ashamed of its

[2.] The mind while we are in this present life, whether
it contemplate, meditate, deliberate, or however exercise itself,
worketh nothing without oversea's resource into ima-
gination, the only storehouse of wit and peculiar source of
memory. On this account it searcheth not day and night to walk,
by means wherein as the pulse determines how the heart doth
work, so the very thoughts and cogitations of man's mind be
they good or bad do where sooner bewray themselves, that

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1 Set. Epist. ib. 1, Ep. 11.
2 Magna nova procuratio, digna,
3 ad praecetera non adnate, Ac-
4 co. i. 7. 1, a. s. n. 7. 1, a. s. n.
5 gressus sequantur similes; ...
6 Epist. tattis, Cassiari; a. s. n.
7 Galleas s. c. A. s. n.
8 Ibidem s. c. A. s. n.
9 Ibidem s. c. A. s. n.
10 Ibidem s. c. A. s. n.
11 Ibidem s. c. A. s. n.
12 Ibidem s. c. A. s. n.
13 Ibidem s. c. A. s. n.
14 Ibidem s. c. A. s. n.
15 Ibidem s. c. A. s. n.
16 Ibidem s. c. A. s. n.
Chapter lxv: Of the Cross in Baptism

... through the signs of that wall whereby nature hath compassed the souls and shown of fancy. In the formular nothing more plain to be seen than the law of continency and disgrace.

For which cause the Scripture (as with great probability it may be thought) describeth (as it) marked of God in the formular, when his mercy hath undertaken to keep from final conclusion and shame. Not that God doth set any corporal mark on his chosen, but to note that he gives his elect security of preservation from approach, the bar whereby doth use to show itself in that part. Shall I say, that the sign of the Cross (as we use it) is herein not a means to work our preservation from approach? Nay the mind which as yet hath not hardened itself in sin is seldom provoked thereto in any gross and grievous manner, but nature's most sugestion ofteth against it ignominiously as a bar. Which consent being entered into that palace of men's fancy, the gates wherein hath speckled them that holy sign which bringeth forthwith to mind whatsoever Christ hath wrought and we vowed against sin, it consent hereby to pass that Christian men never want a most effectual though a silent teacher to avoid whatsoever may deservefully procure shame. So that in things which we should be ashamed of, we are by the Cross admonished fulness of our duty at the very moment when admonition doth most need.

[3.] Other things there are which deserve honour and yet do purchase many times our disgrace in this present world, as of all 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 sanctification on times of beatitudes preservation and charity, thought it necessary to alline unto them with other arguments the very ceremony of that Cross wherewith we speak. Never let that...
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and opposed to accordingly by St. Cyprian.

hand offer sacrifice to idols which hath already received the Body of our Saviour Christ, and shall bereave the crown of his glory; "Arise your foreheads" unto all believers, that the "Sign of God" may be kept safe.

Again, when it pleased God that the fury of their enemies being beclouded 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, be greater and observed praise in the solemn manner. "Ye that were ready to endure imprisonment, and were sent to suffer death; ye that have courageously witnessed the world, ye have taught yourselves both a glorious spectacle for God to behold, and a worthy example for the rest of your brethren to follow. These sacrifices which had cons fulfilled themselves with food coming down from heaven looked after Christ's own Body and Blood to taste the promised and consummated scraps of idols, these foreheads which the sign of God had purged them themselves to be creased by him, the torch of the garlands of lilies they abhorred." Thus was the memory of that sign which they had in baptism a kind of law or prevention to keep them even from apostasy, whereas a small fruit of flesh and blood overmuch feared to endure shame, might persuade them the more easily otherwise have drawn them.

(1). We have not now through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous covetousness every where offered to the name of Christ, by such as profaned themselves infidels and unbelievers. Hence, when we be strangers to the age wherein we live, or else be some partial respect disorderly

* rogat. quae complexus, prostrat. roga superamorem. Primo cerni
* talia remissae greges, ut. rogare Dei forma, elaborum semine
* iuxta scripturam. R. C. L. I. 131. etc.
* cum se prostat speculata, cum
* et ex alio quamvis, cum
* salutem et sanctitatem, cum
* sanctissimis sanctisque, cum
* sanctum et sanctissimum, est
* sanctum hanc formas, et
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Chapter lxv: Of the Cross in Baptism

The Sign of the Cross, a Support under Contempt:

Of that we hourly look and see, there is not the simplest of us but knoweth with what disdain and store Christ is honoured for and wide, in there any harder in the world more heavy to bear than contempt? Is there any concept that greater as theirs, and equity no way making them less worthy than others are of reputation, only the service which they do to Christ in the holy exercise of religion bend-eth them down? But any temptation which we sustain for religion's sake so deeply as that which would seem even of more conscience religiously splintered? When they that honoure God are despised; when the choicest 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 greater service, so with more than bounteous peddlers' trundle under feet almost whatsoever either we or the whole Church of God by the space of so many ages have been assentenced unto, for the conversant and better exercise of our religion according to the soundest rules that wisdom directed by the word of God, and by longer experience confirmed, such been also with common advice, with much deliberation and unceasing great diligence, to comprehend; when we mayly and under Christ's banner can be always exempted from wailing or perplexing those religiologies, the sting whereof not to feel, or feeling, not to be moved thence, is a thing impossible to flesh and blood; if this be any object for patience to weep on, the strictest bond that therewith it is is our vowed obedience to Christ; the avowment vow that we ever made to obey Christ and to suffer willingly all reproaches for his sake was made in baptism; and amongst other memories to keep us mindful of that vow we cannot think that the sign which our new baptized foreshow did there receive in either safe or unseizable, the means bitterest alleged being weighed with indifferent balance.

[10] It is not (as you will say) the cross in our foreheads, but in our hearts the faith of Christ that setteth us with patience, constancy, and courage. Which as we grant to be most true, so neither dare we despise so not the means help that serve though it be but in the very lowest degree of furtherance towards the highest services that God doth require.
at our hands. And if any man deny that such ceremonies are available at the least as memories 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 same the public experience of the world overweight some few men’s persuasion. and in the other that the perfection of a few conditioned unto common simplicity.

[4.1] Seeing therefore that to fear shame which doth worthily follow him, and to bear endurable reproach constantly is the general duty of all men professing Christianity; seeing also that our weakness while we are in this present world doth tend towards spiritual duties the more, even of corporal furtherance, and that by reason of natural intercession between the highest and the lowest powers of man’s mind, in all actions, his fancy or imagination carrying it in that special note of remembrance, than which there is nothing more forcible where either too weak or too strong a consent of instability and diapason might do great bane, we are in that respect to acknowledge the good and useful use of this ceremony, and not to think it superfluous that Christ hath his mark apply’d unto that part where hastiness approacheth, in toises that they which are Christians should be at no time ashamed of his ignorance.

But to prevent some inconveniences which might ensue if the other 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 seek it in that place, nor altogether make it so vulgar as the customs hereunto hath been: although to understand the whole Church of God when it most flourisht in real and pious, to mark that age with the beard of error and superstition only because they had this ceremony more in use than we now think needful, hardly to affirm that this practice grew so more through a fearful seduction of God upon the ceremony of
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Ch. 1. As for the latter symbol 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 consideration we often the sign of the cross, in testimony of their faith and profession before infidels which upheld them with Christ’s sufferings, now that we live with such as contrawise adore the sign of the cross, (because contrary to reasons should always have contrary remedies,) we ought to take away all use thereof. In which respect they both ways generally condemn themselves, first for that they suppose the Fathers to have had no use of the cross but with reference unto infidels, which usurpation we have before discovered at large; and secondly by reason that they think there is not any other way besides universal extirpation to reform superstition abuses of the cross. Whereas because there are that stand very much upon the example of Ezekiel, as if his breaking to pieces that serpent of brass & wherein the children of Israel had been cured, did enforce the utter abstinence of this ceremony, the fact of that vintur prison is by so much more attentively to be considered.

[15] Our lives in this world are partly guided by rules,
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Example of Hitherto

and partly directed by examples. To conclude out of general Book V. rules and axioms by discoursing of wit our duties in every par-

cular action, is both troublesome and many times so full of difficulty that it maketh deliberations hard and tedious to the wisest men. Whereas we naturally all incline to observe examples, to mark what others have done better; and in favour of our own men 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 helps the infirmity of our judgment. Because it doth the one, therefore instruct and proue who would always seem to be their own guides; and because it doth the other, we see how hardly the vaine sort is drawn unto any thing for which there are not as well examples as reasons alleged. Reasons proving that which is more particu-

lar 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 these things: but of examples which prove unto them one doubtfull particular by another more familiar and sensibly knowne, they easily perceive in them-

selves some better ability to judge. The force of examples therefore is great, when in matter of action being doubfull what to do we are informed what others have commendably done whose deliberations were like.

[14.] But whatsoever doubt proceed by example must as well expect the fitness as the goodness of that he bringeth. To Ezekiel God himself in this fact giveth testimony of well doing. So that nothing is more questionable but only whether the example alleged be pertinent, pregnant, and strong.

The serpents spoken of was first erected for the extraordi-
nary and miraculous cure of the blemishes in the desert. This

* shown . . . it might be sufficient
* reason is sufficient here . . . saying
* that the brazen serpent, which was * incarnated of the Lord himself, and * which was void of all worthiness . . . 7
* source of the aesthetic benefit of * underlining the events was heavenly
* it is possible: when we began to be *7 an occasion of dating to the child
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Book V: Of the Cross, according to the Material Cross.

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make any sound of Caesar’s image in the obis which they knew very well that men were not wont to worship. But, in the case which superstition honours as Christ, and that ceremony of the cross which sovrest only for a sign of remembrance, there is no joint and as great a difference as between those brains of images which Solomon made to bear up the cornice of the temple and (all but some of the shape but of unlike use) that which the Israelites in the wilderness did adore, or between the altar which Josua destroyed because they were instruments of mere idolatry, and that which the tribe of Leumon with others erected near to the river Jordan, for which also they gave at the foot into some dislike, and were by the rest of their brethren suspected as being charged with open breach of the law of God, accused of backwardness in religion, uprooted bitterly with the rest of Assyria, and the sinner example of Asahel, as if the building of these altars to that place had given manifest show of no better than intended apostacy, till by a true declaration made in their own defence it appeared that such as did invest misconceived their enterprise, insomuch as they had no intent to build any altar for sacrifice which God would have none where offered saving in Jerusalem only, but to a far other end and purpose, which being opened excused all parts, and so delivered them from cursed blame.

[57.] In this particular suppose the sons, imagine that the institional 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 were and superstition hath abused may in no consideration be tolerated, although we presently feel them not subject to no vice above, the plain example of Ezechias proves the contrary. The temple and idols which under Solomon had been of every purpose feared for the honour of foreign gods, Ezechias destroyed not, because they stood as solemn things and did now
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No power, although formerly they had done harm. Josue\(^1\) for some incontinence afterwards made them up. Yet to both there is one commendation given even from God himself, that teaching matter of enmity they walked in the steps of David and did no way displease God\(^2\).

1. (1s.) Perhaps it seemed that by force and virtue of this example although in last diminution and habit of idleness 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 offenses 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 bias men, which evils should in that respect no sooner than need appears 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 cause 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 Elchasai (in the days of whose sect solemn signs they ceased not continually to bear) erected the brazen serpent he had found the serpent, though sometimes allowed, yet as that time answered from the evil of so gross abuse, and reduced to the same that was below in the time of David, at which time they esteemed it only as a memorial, sign, or monument of God’s marvelous goodness towards them, even as we in no other part esteem the commemory of the Cross, the due consideration of us we so harmfully common to both might no less have wrought their equal preservation, than different occasions have persuaded, notwithstanding the one’s extasishment, the other’s lawful commemoration.

1. In all persuasions which ground themselves upon example, we are not so much to respect what is done, as the cause and some influences leading thither. The question being therefore whether this ceremony supposed to have

\(^1\) 2 Kings vii. 13
\(^2\) 1 Kings xvii. 4, 5; xvi. 26.
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been sometimes scandals and offensive ought for that cause to be now removed; there is no reason we should therefore yield ourselves to be content away with examples, no end of those whose acts the highest judgment approves for having relaxed in that manner any public evil: but before we either attempt any thing or resolve, the state and condition as well of our own afflicts as theirs whose example prevaileth us, is advisably to be examined; because some things are of their own nature scandalous, and cannot choose but breed offence, as those sorts of execrable filth which Jesus did everywhere: some things albeit not by nature and of themselves, we notwithstanding so generally turned to evil by causes of an evil corrupt habit grown and through long continuance incurably settled in the minds of the greatest part, that no defence can be well hoped for without renewal of that wherein they have minded themselves, which plainly was the state of the Jewish people, and the cause why Ezekiel did with such sudden indignation destroy what he saw worshipped; finally some things are as the sign of the Cross though suitably either almost or altogether to so great abuse, yet capable with more facility and ease. And to speak as the truth is our very nature doth hardly yield to destroy that which may be fraudfully kept, and without any great difficulty clear saved from the rest of evil which by some accident hath grown into it. Wherefore to that which they hold in this question upon the example of Ezekiel let this suffice.

[an.] When heathens despised Christian religion, because of the sufferings of Jesus Christ, the Father to try how little such controversies and contests 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, whereas they which shall 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 too superfluous above the signs of his Cross, if you ask what we that believe therein should do, we are here advised to cure one contrary by another. Which art or method is not yet so current as they imagine.
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For if as their practice for the most part sheweth, it be their meaning that the scope and drift of reformation when things are truly had should be to settle the Church in the contrary, it standeth them upon to be wise of this rule, because using vices have not only virtues but other vices also in name opposite unto them, it may be dangerous in these cases to seek but that which we find contrary to present evils. For in sore sickness 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 is 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 affinity, though the one be light and the other darker, than superstition and profaneness which both are serious vices. By means whereof it cometh also to pass that the mean which is virtue seemeth in the eyes of each contrary an enormity; the liberal hearted man is by the opinion of the prodigal miserable, and by the judgment of the miserable prodigal: mercy for the most part approveth religion as superstition, which superstition often accurseth as impious, both as conserving thereof because it doth seem more to partake such extreme, than one extreme doch woidder, 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 labour to induce the contrary, it were best to draw men out of line into audit. So that their course which will remedy the superstitions averse of things prohibitory 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 affect less contrary to the present more is not Thestending the better and by many degrees the sooner way of recovery.

[24.] And unto this effect that very precedent itself which they propose may be best followed. For as the lutherans when the Cross of Christ was in utter contempt did not superciliously advise the same, but rather declare that they so esteem it as was meet: in like manner where we find the Cross to have that honour which is due to Christ, it is not as lawful for us to
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Implication of hands with prayer spiritual.

One of the acts of Confirmation is the imposition of hands, which is a symbol of the Holy Spirit's presence. It is a time for prayer, a moment of spiritual renewal and a sign of the church's acceptance of the candidate into its ranks. The imposition of hands is a significant act, as it marks the beginning of the candidate's journey in the faith.

Moreover, the imposition of hands is a conduit for the Holy Spirit, which is the source of grace and divine power. It is a time for prayer, a moment of spiritual renewal and a sign of the church's acceptance of the candidate into its ranks. The imposition of hands is a significant act, as it marks the beginning of the candidate's journey in the faith.

For our part, we should pray for those who will be confirmed, asking God to fill them with the fullness of his grace. May we, like the early Christians, be a people of prayer, who understand the importance of prayer in our lives and in the lives of those around us. Amen.
Chapter lxvi: Of Confirmation after Baptism

Consecration at first had respect to miraculous Gifts.

BOOK V. 1 Cor. iv. 4.

wash himself seven times in Jordan for cure of his foul disease it much offended him. 1 Corinthians iv. 4. I thought," says he, "with my own eye, many the sick 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 communications and instructions of men unto rooms of divine calling, the same was usually done from the time of Moses to Christ. Their suits that came unto Christ for help were also tendered oftentimes and are expressed in such forms or phrases of speech as show that he was himself an observer of the same custom. He which with imposition of hands and prayer did so great works of mercy for restoration of bodily health, was worthyly judged as able to effect the infirmities of illness which for ages was yet undug with that maker which might be appeared a bar to the goodness of God towards them. They brought him therefore young children to put his hands upon them and pray.

[4.] After the association 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 in a manner by thousands became principals 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. To cast out devils, to speak "with tongues, to serve upon serpents, to live from the "harms which any deadly poison could work, and to raise "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 whenever was the instrument of God to instruct, convert and baptise them, the gift of miraculous operations by the power of the Holy Ghost they had not but only at the Apostles' own hands. For which cause Simon Magus prevailing 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.

1 2 Kings x. 19.
2 Acts xii. 18.
3 Matt. xvi. 19. Acts x. 5.
5 Mark vii. 17. Acts vi. 8, 18.
Chapter lxvi: Of Confirmation after Baptism
Chapter lxvi: Of Confirmation after Baptism
Chapter lxvi: Of Confirmation after Baptism

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Confirmation was delayed more for Edification.

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their minds, a good foundation was laid betimes for direction of the course of their whole lives, the seed of the Church of God preserved sincere and sound, the prelates and fathers of God's family to whom the care of their souls belonged was by trial and examination of them a part of their care heavy burden discharged, regret comfort by holding the first beginnings of true godliness in tender years, glorified Him whose praise they found in the mouths of infants, and neglected not so fine opportunity of giving every one stirring encouragement and exhortation. Whereupon imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which Paraclete, Prophecy, Parents, Apostles, Fathers and sons of God have had for such particular invocations and benedictions, as no man I suppose professing truth of religion will easily think to have been without effect.

[1.] 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 almost with all them to whom by right of their place and calling the same belongs. Let them not take it in evil part, the thing is true, their small regard herein both done harm in the Church of God.

Believe which never enables to discover of good things.
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Section V. May persons be sprinkled, when the priest of those
vows are seen, and in their absence shall not be
sent, nor any other way than by the
priest and by the priest's assistant,
who shall, if necessary, perform the
rubric, provided that the
priest and by the priest's assistant,
who shall, if necessary, perform the
rubric, provided that the

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Summary Answer to their Objections.

Bishop's blessing, "which if it were needful might as well be done at home in their own parishes," rather than they purchase it with so great loss and so intolerable pain. There are they say in confirmation besides this, new terrible points.

The first is "having an of hands with presence that the same is done to the example of the Apostles," which is not only as they suppose "a snaffle-utter" for all the world (tho' know that the Apostles did never after baptism by hands on any, and therefore St. Luke which said they did was much derided) but further also we thereby teach men to think imposition of hands a sacrament, belike because it is a principle engaged by common light of nature in the minds of men that all things done by apostle example must needs be sacraments.

The second high point of danger is that by "lying 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 coat, knowing the one to be an ordinary garment, the other an ornament which only seizesants at law do wear?

Finally, to draw to an end of peril, 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 twofold sword both ways dangerously woundeth, partly because it rendereth grace to imposition of hands, whereby we are able to move to assure ourselves in the warrant of any promise from God that his heavenly grace shall be given, than the Apostles was that himself scarce obtain grace by the laying of his hands on God; and partly because by using the very word strength in this matter, a word so apt to spread infection, we "maintain" with "poohily" trangulifies an old fathers "distinction" of the Holy Ghost bestowed upon Christ's Apostles before his ascension into heaven; and "augmented" upon them afterwards, a distinction of grace infused into Christian
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348 The Eucharist: its Presence, to nourish divine Life.

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men by degrees, planted in them at the first by baptism, after cherished, enrooted, and (as it were) without offense strengthened as by other virtues office which pity and true religion teaches, even so by this very special transubstantiation wherein we speak, the one 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 grows most of necessity first live. If our bodies did not daily want, food to replenish 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 impeded after baptism. In that life therefore whose nature body nor soul can enjoy, 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 debilitation and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain enforced, 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 lost the foundation and attained the first beginning of a new life have now 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 we want we cannot flee. 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 gives us, the degrees of our own increase in holiness and virtues we see and can judge of them, we understand that the strength of our life begins in Christ is Christ, that his flesh is meat and his blood drink, not by somened imagination but truly, even so truly that through faith we percieve in the body and blood sacramentally presented the

* John vi. 53.
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very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink.

[1] This was it that some did exceedingly fear, lest Zwingli’s and Glaesamundus would bring to pass, that men should account of this sacrament but only as of a shadow, counterfeit, empty and void of Christ. But seeing that, by opening the several opinions which have been here, they are gone for nought, I can see on all sides at the length to a general agreement concerning that which above is material, namely the real participation of Christ and of life in his body and blood by means of the sacrament; whereof should the world continue still distracted and rent with so manifold contention, when there remained now no controversy saving only about the subject adversi Christi. You see in this point no side either; but that the end of man is the receptacle of Christ’s presence. Whereby the question is yet driven to a narrow issue, not doth anything rest doubtful but this, whether when the sacrament is administered Christ be whole and whole man, 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 sacrament, or to pre-substantiate and change their substance into his, and so the one to hold his truly but invisibly moulded up with the substance of those elements, the other to hold him under the only visible show of bread and wine, the substance whereof
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Contrast between the Disciple and Conformist.

351. As they imagine is abolished and his succeed in the same.

350. All things considered and compared with that excess of truth that heathens had by so barren conflicts with sense in this point, shall I wish that men would more give themselves in endurance 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 simplicity and disdain, let us see whether the Apostles of our Lord themselves have not done the like. It appears by many examples that they of their own disposition were very scrupulous and inquisitive, yet in other cases of less importance and less difficulty always opt to more questions. How can it be 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 that to them which have any thing at all shewn how the power of the mind we wont to stay when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they check such inflamed motions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind therefore finding present joy is always marvellous unwilling to admit any other suspicion, and in the case catch not those disputes whatsoever the intellectual part at other times easily catcheth.

A manifest effect wherein may be noted if we compare with our Lord’s discourse in the twentieth of John the people that are said in the sixth of John to have gone after him to Capernaum. These having him on the one side the sea of Tiberias, and finding him again as soon as themselves by ships were arrived on the contrary side, whereas they knew that by ship he came not, and by land the journey was longer than according to the case he could have to travel, as they wondered so they asked also, “Rabbi, when cometh thou hither?” 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 reason is behald only that in Christ which they knew was more than natural, but

1 John xix. 25.
Chapter lxvii: Of the Sacrament of the Body and Blood of Christ

yet their affection was not put through by any great extraordinary gladdness, the other when they looked on Christ were not ignorant that they saw the wellspring of their own eternal inherit: the one because they enjoyed not dis- parted, the other dispensed not because they enjoyed.

If then the presence of Christ with them did so much more, judge what their thoughts and affection 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 causes of eternal life; that this they are not by the base force of their own salvation, but through the efficacy and worth of his Person which offered itself up by way of sacrifice for the life of the whole world, and did 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 in what effect or issue the same would raise, till at the length being assembled for no other cause which they could imagine but to have eaten the Passover only that myrrh without, when 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 over 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 us them at the present time but to his ancestors they and their successors after them that all who administer the same, those mysteries should serve as conduits of life and consequence of his body and blood upon them, was it possible they should bear that token, “Take, eat this is my body; eat ye all of “this, this is my blood,” possible that doing what was re- quired and believing what was promised, the same should have present effect in them, and not fill them with a kind of bodily satisfaction at the blessed which they saw in themselves. They had at that time a sea of comfort and joy to sail in, and so 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 curiosity and idle will.
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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 explanation. My body, the embellishment of my body, My blood, the embellishment of my blood. Is there any thing more exquisite, dear, and easy, than that as Christ is turned our life because through him we obtain life, so the parts of this sacrament are his body and blood for that they are to us who receiving them receive that by them which they are termed? The bread and cup are his body and his blood because they are causes sacramentally upon the receipt whereof the participation of his body and blood ensueth. For that which produceth any certain effect is not visibly nor impossibly and to be that very effect whereunto it tendeth. Every cause is in the effect which growtheth from it. Our minds and bodies quickened to eternal life are effects the cause whereof is the Person of Christ, his body and his blood are the true-wrapping out of which this life floweth. So that his body and blood are in that very subject whereto they minister life not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything 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.

The true 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 agreeeth, 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.' 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 who receives them. As for the sacraments, they truly exist, but for sight we can gather out of that which is written of them, they are not really nor do really sustain in themselves that grace which with them or by them is pleased God to Bestow.

Mark xvi. 11; [Luke xvi. 20.]
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Chapter lxvii: Of the Sacrament of the Body and Blood of Christ

[Text continues here...]
Chapter lxvii: Of the Sacrament of the Body and Blood of Christ

The Sacrament is strongly charged with divine grace. It is a means by which the grace of God is communicated to us. The Sacrament is not only a sign and figure of the true body and blood of Christ, but it is also a means by which we receive the grace of God. It is a means by which we are made partakers of the divine nature.

In the Sacrament, we receive the body and blood of Christ in a real and spiritual manner. The bread and wine are not merely symbols of the body and blood of Christ, but they are truly the body and blood of Christ. The grace of God is communicated to us through the Sacrament, and we are made partakers of the divine nature.

The Sacrament is a means by which we are made partakers of the divine nature. It is a means by which we receive the grace of God, and we are made partakers of the divine nature. The Sacrament is not merely a sign and figure of the body and blood of Christ, but it is a means by which we receive the grace of God and are made partakers of the divine nature.

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Corpus Christi contradicted by S. John vi. 55. Not

Book V. reference to a mystical participation, which mystical participa-

tion growth-like. Whence there is no appearance of likeness,

that his meaning should be only to make them Manchurians by

inversion, and to teach them that as Manchus did think Christ

seemed to be a man but was not, so they conversers should

believe that Christ is truth would so give them as they thought

his flesh to eat, but yet lost the horror thereof should offend

them, he would not seem to do that he did.

[c.] 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 set lay

the union of Christ’s daily 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 whichMultiplicity of his body they gather the presence

thereof with that sanctified bread and wine of our Lord’s

table; the assumption of his body and blood with these

elements they see as an argument to show how the bread may

in that respect be turned his body because his body is

therein present, 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 combined the substance

of his flesh and the substance of bread together, so we to-

gerher should receive both. Which yuxtaposis as the other sort

does justly shew, so the way which they take to the same end

is somewhat more short but no whit more certain. For

through God’s omnipotent power they imagine that transsub-

stantiation follows 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 these do plead God’s omnipotence: Sacra-

mentation to that alteration which the rest confess be accom-

plished: the point of transubstantiation ever and besides

that to the change of one substance into another: the followers

of consecration to the making-up of both substances as

it were into one heap.

[c.] Teaching the doctrine of alchemical in this sense, fen-

necornith as they know that the force of this sacrament doth

necessarily presuppose the verity of Christ’s both body and
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...
Chapter lxvii: Of the Sacrament of the Body and Blood of Christ

Use to be made by a devout mind

Note that which otherwise they could not be; that to us they are thereby made such instruments as mystically yet truly, visibly yet really work our communion or fellowship with the person of Jesus Christ as well in that he is man in God, our participation also in the fruit, grace, and efficacy of his body and blood, whereas there ariseth a kind of transsubstantiation in us, a true change of both 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 body and blood in the sacrament, neither are their speeches concerning the change of the elements there, where 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 transsubstantiation of Christ with these 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 communciation with Christ are so unnecessary, that the Fathers who...
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plainly hold but this mystical communion cannot easily be thought to have meant any other charge of sacramental elements than that which the same spiritual communion did require them to hold.

[14] These things considered, how should that mind which

loving truth and seeking solace out of holy mysteries hath

not perhaps the leisure, perhaps not the wit nor capacity
to treat out to endless maze, as the intricate disputes of this
case have led men into, how should it virtually dispose

mind before engage with itself than that? "Variety of

judgments and opinions suspect obscurity in these things

whereabout they differ. But that which all parts resolve

"for truth, that which every one having heard is by no one

denied or doubted of, count needs be matter of infallible

"certainty. Whereas therefore there are but three expre-
sions made of "this is my body, the first, this is in itself

before participation truly and truly the natural substance

of my body by reason of the concursus which my partculo-

body hath with the sacramental element of bread, which is the

"Lutheran" interpretation; the second, this is itself and

before participation the very true and natural substance of my

body, by force of that duty taken with the words of concursus

from indiceth the substance of bread and substantiate in the

"place of my body," which is the popish construction;

"On the other hand, this bodily food, through concursus of divine

power, is in unity and bond, unto faithful reactors, instrumen-
tally a cause of that mystical participation, whereby as I

make myself wholly thine, so I give thee in bond an actual

participation of all that springing grace to my sacrificial body can

hold, and so their souls do perfectly need, this is to them and

in them my body; of these three reformed interpretations

the last hath in it nothing but what the rest do all approve

and acknowledge to be most true, nothing but that which which

the words of Christ are on all sides confirmed to minister,

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

here of this sacrament, finally nothing but that whereby

the writings of all antiquity are consistent and all Christian

confessions agreeable. And as truth in what kind soever is
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by no kind of truth gainsayed, so the mind which sought

...
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...
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Examination by the Minister not essential.

The latter ceremony, but coming as measures of invariable grace at the hands of God, what doth better behoove our bodies at that hour than to be sensible witnesses of minds unforgoingly humbled? Our Lord himself did that which occasion and long usage had made it; 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 peculiar duty. As for necessity of calling others unto account,1 becomes ourselves, albeit we be not theretofore 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, and then prove the Apostles to have used it by affirming it to be necessary; again 1 albeit we greatly trust

1 M. Chrys. might have dealt thus. 
2 See 1 Cor. 10:16. 
3 See 1 Cor. 10:16. 
4 Of all the epistles of Paul, 2 Thess. 3:5, 1 Cor. 10:16, and 1 Cor. 14:34, where the subject is most clearly brought to notice, the subject is the same. 
5 The reading of the Ephesians, 1 Thess. 5:14. 
6 See Notes on 1 Thess. 5:14. 
7 See Notes on 1 Thess. 5:14. 
8 See Notes on 1 Thess. 5:14. 
9 See Notes on 1 Thess. 5:14.
how they can affirm that God did command the Levites to prepare their brood from the fest of the Passover, and that the examination of them was a part of their preparation, when a place said to this purport doth not charge the Levites saying, "make ready Loabudah for your brethren," to the end that they may do according to the word of the Lord by Moses, whereas in the solemn feast it followeth how lambs and kids and sheep and bullocks were delivered unto the Levites, and that this "the service was made ready," it followeth likewise how the Levites having in such not provided for the people, they made provision for "themselves and for the priests the sons of Aaron," so that confessing from hence to conclude the necessity of examination amongst their wonderful great kindness in framing all things to serve their turn to their consideration, the examination of communicants when need requited, for the probable use it may have in such cases, we expect not.

[3] Our fault in admitting papas communicants, is in it that we are forbidden to eat and therefore much more to communicate with noxious malcontents. The name of a papas is not given unto any man for being a noxious malcontent. And the crime wherewith we are charged is suffering of papas to communicate, as that he their life and conversation whatsoever in the sight of men, their papas opinions are in this case laid as bad and exceptions against them, we those opinions which they do hold in former times although they now both protest by word and offer to show by fact the contrary. All this doth not justify us which ought not they.
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whereof whole kingdoms and nations professing Christ both have been hitherto and are at this present day divided about
Oaths. During which divisions and contentions amongst
men albeit each part do justify itself yet the one of necessity
must needs be if there be any contradiction between them be
it great or little, and what side ever 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 taken away from the true Church.

Wherefore of hypocrites and dissimulation 1 whose profession
at the first was but only from the mouth outward, when they
afterwards took occasion to engage certain principal articles
of faith, the Apostles which defended the truth against them
prescurred them "get rid" from the fellowship of sound and
sincere believers, when as yet the Christian religion they had
not utterly cast off.

In like sense and reason 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 errors which wholly
sever from God do arise from the Church of God in part only.

"The mystery of iniquity" saith the Apostles 2 is without paral-
lel "ettreme 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?" The Church a visible and
fruition of this truth, which no where is known or pre-
fessed but only within the Church, and they all of the Church
that profest it, in the meanwhile it cannot be denied that
many profess this who are not therefore cleared totally from
all other faults or errors which make separation between us
and the worshiping of our happiness. Insomuch sever of cut
the Israelites, impiously those Israels and Pharisians from God,
who notwithstanding were a part of the seed of Abram, a
part of that very seed which God did himself acknowledge to
be his Church. The Church of God may therefore consists
both which indeed are not his yet must he regarded his
by so that know not these inward thoughts, and them whose

1 1 John ii. 19.
2 1 Tim. iii. 16.
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...that when the law of the realm doth punish unless they communicate, such if they offer to obey law, the Church notwithstanding should not admit without judgment before had of their gospel-like behaviour.

[A.] Whence they do set no score how long this supposed probation must continue; again they nominate no certain judgment the priest whereto shall approve every behaviour to be gospel-like; and that which is most material, whereas they seek to make it more hard for dissensions to be resolved into the Church than law and policy 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 requires at their hands that duty which in conscience doth touch them nearest, because the greatest difference between us and them is in the Sacrament of the Body and Blood of Christ, whose name in the service of our communion we celebrate with our houses, which they in the case of their mass proflere. As therefore on our part to have mass were an open action from that sincere profession whereto 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 only know. But if they which noted treason to God and man shall once appointed this...

[1] You might as well have placed in the Church, either, again, hence and hence, i.e. trespass and perjury, so that they shall be punished for the same, and suffer the same, and so forth. Our prayer, if you will.

[2] I think that they may on of the Church.

[3] Rather more, in our case, so in the Church, and elsewhere the Church, and elsewhere the Church.

[4] Such the magistrates ought to see that they do in the senate the place where they are made, and where they do their sentences, and where they deliver sentences, and where they deliver sentences, and where they do the same. Mansel, and their own and others, and elsewhere the Church, and elsewhere the Church, and elsewhere the Church.

[5] I am sure that they declared nothing.

[6] This expression possibly perhaps...
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...
Chapter lxviii: Of faults noted in the Form of administering the Holy C...
have we given the world to think that we are not ready to
hearken to it, and to use any good mean of sweet compli-
cation to have this high and heavenly banquet hugely fin-
ished? Only we cannot so far yield as to judge it consen-
tment that the holy chare of a competent number should be un-
satisfyed, because the greater part is question and undesign
in their piety.
Men should not (they say) be permitted a few by them-
selves to communicate when so many are gone away, because
this sacrament is a token of our conjunction with our brethren,
and thereby we communicate apart from them we make an
apparent show of dissension. I ask then on which side unity
is broken, whether on theirs that depart or in theirs who
being left behind do communicate? For in the same it is not
disputed but that they may have reasonable causes of departure,
and that they even are delivered from just blame. Of
such kind of cases two are allowed: namely danger of im-
pairing health and necessary business requiring our present
otherwise. And may not a third cause, which is negligence
at the present time, take us as a harmful lack as either of these?
Truly it is that we cannot hereby altogether excuse our-
selves, for that we ought to prevent this and do not. But

* Chapter lxviii: Of faults noted in the Form of administering the Holy C...
Chapter lxviii: Of faults noted in the Form of administering the Holy C...
Chapter lxviii: Of faults noted in the Form of administering the Holy C...
Chapter lxviii: Of faults noted in the Form of administering the Holy C...
have their index and be raised again from the dead, so
the just shall be taken up and exalted above the rest, where
the powers of God doth have rest and not exact. 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
seeketh us partaketh thereof in our particular communion
with Christ, and this sacrament a principal means as well to
strengthen the bonds as to multiply in us the fruits of the
same communion, for which cause St. Cyprian's testament, it is
joyful worship of cappable and speedy resurrection: Igna-
tius also a medicine which procureth immortality and preventeth
death; because the nourishment of our bodies in eternal
life and their preservation 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 neatly and presently urging
kneeleth our devotion towards it, their anxiety, who cause
to that alone which is generally fit to be done and so make
all ours' condition able, may add much affliction to divers
troubled and grieved minds, as whose particular merit part-
cular respect being had, according to the charitable order
of the church whereas we live, these emitter unto God that
glory which his righteous saints confounded in their greatest
distresses do yield, and unto those 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 see or should be desirous finally
to take our heart of the world whensoever our own mortal
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.

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Chapter lxix: Of festival days and the natureal causes of their convenient institution...
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Chapter lxx: The manner of celebrating festival days

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The wise man therefore cometh herein not unfilling the

times of God with the process of man. 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

day to the other, then, that is, "The knowledge of the Lord

hath made them understand, he hath by them disposeth the

kinds and solemn feasts: none he hath chosen out and

sanctified, none 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 diverse, some he hath

blessed and exalted, some he hath sanctified and appro-
priated unto himself, some he hath cast down, 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 observa-
tion whereby declareth religious thanksgiving towards him whose

works of principal redeeming we thereby admire and honour;

it cometh next to be considered what kinds of duties and ser-
vices they are wherein each sort should be kept holy.

LXX. The sanctification of days and times is a token of

that thanksgiving and a part of that public honour which we

owes to God for his manifold benefits, whereof it did not suffice

that we keep a secret calendar, taking strictly our private

employments 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 service ought to be celebrated

with those outward rites of holiness whereby their difference

from other days may be made sensible. But because time in

itself hath been already proved can receive no alteration,

the hallowing of festival days must consist in the change or

usance which we put upon the affairs that are incident

into those days.

[1] "This is the day which the Lord hath made," with

the prophet David; "let us rejoice and be glad in it." So

1  Exod. xxi. 6. v. 1. Kings. 4. 18. [This day observeth the LXX.
3  Psal. xcviii. 15. 17. "gave," "regard." 11. (180)
Chapter lxx: The manner of celebrating festival days

that generally offers and duties of religious joy are that where the following of festival times consists. The most natural expression of our rejoicing in God see first His praises are forth with cheerful elevity of mind, secondly our comfort and delight expressed by a charitable largeness of somewhat more than common bounty, thirdly separation from ordinary labour, the wine and roses whereby are not met to be companions of such gladness. Festive solemnity therefore is nothing but the due mixture as it were of these three elements, Praise, and Joy, and Rest. Touching rejoice, forests the Jews, who alone knew the way how to magnify God might, did commonly, so appeared by their wicked lies, more of custom and for fashion take to execute the services of (their) religion, than with beauty and true devotion (which God especially requires) he therefore permitted against their Sabbath and solemn days as being those with which offended.

[1.] Pensive and liberal expense is required in them that observe, partly as a sign of (their) own joy in the goodness of God towards them, and partly as a means whereby to refresh those poor and needy, who being especially at these times made partakers of consolation and joy with others do the more religiously bless God, whose great mercies were a cause thereof, and the more continuously endure the burden of that hard estate wherein they continue.

[2.] Rest is the end of all reste, and the last portion of all things that labour. Labours in us are journeys, and even in them which for no weakness by any work, yet are best
Chapter lxx: The manner of celebrating festival days

Festive Rest an Image of Heaven.

BOOK IV. Chap. iv.

Let us not here take rest for idleness. They are idle whose
the approaches to action cease to avoid these labours, where-
ome to both God and nature tendeth them: they rest which
abnormal escape from their work when they have brought it unto
perfection, or else give over a manner labour because a
worketh and better is to be undertaken. God hath caused
nothing to be idle as He employed.

As therefore man did consist of different and distinct parts,
evry part endowed 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 whereby the lower sustaining always
more excellent, and the higher perfecting the more base, they
in their times and seasons continued with most exquisite cor-
respondence: labour idly and duly roll purchase freedom
for actions of religious joy, which benefit these actions require with
the gift of desired rest: a thing most natural and fit to accom-
pany the solemn festival duties of honour which are due to God.

For if those principal works of God, the memory wherein
we are to celebrate at such times, he but certain praise and
works as it were of that final benefit, wherein our perfect
holiness and bliss both folded up, seeing that the presence
of the one direct our speculations, thoughts, and desires
towards the other, it is growth merely of kind of life and addition
towards as small delight to those so considerable expectations,
when the very current countenance of that we presently do
regardeth after a sort that also whereas we tend, as
festival rest doth that celestial estate wherein the very
basest themselves which had not the means whereby to
apprehend such did notwithstanding imagine that it needs
must consist in rest, and have therefore taught that above
the highest movable sphere there is nothing which break

1 Deut. 33. 19. The singular aspect of εὐαγγέλιος, εὐαγγέλω (εὐαγγέλου)
being celebrated, Long. Add. 11. II. The blessings, and those by
1. I. 183. The above, 1st c. 18 the declension. Eppes part up: per
expectado, 1559

2 Gill. 1. 7. Schol. Theo online per si, Art. de Civ. Lib. I. 1. c. 5.

whom the typ. εὐαγγέλιον [De civ. Lib. I. 1. c. 5.].
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General View of Ecclesiastical Feasts.

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General View of Ecclesiastical Feasts.

Call the feast of Lot, because Haman had cast their life and their death as it were upon the hazard of a Lot. To this may be added that other Iowa of Declaration mentioned in the terms of St. John’s Gospel, the institution wherein is declared in the history of the Massheb5.

[1] But forensach as his law by the coming of Christ is changed, and we shall no way bewail, St. Paul although it were not his purpose to favour inventions against the special sanctification of days and times to the service of God and to the honour of Jesus Christ, doth notwithstanding bend his forces against this opinion which imposed on the Gentiles the price of Jewish legal observances, as if the whole world ought for ever and that upon pain of condemnation to keep and observe the same. Such as in this persuasion believe those Jewish Sabbaths, the Apostle sharply reproves saying, “Ye observe “days and months and times and years, I am in fear if you lost “I have bestowed upon you labour in vain.” However so far off was Tertullian from imagining how any man could possibly have upon call in question such days as the Church of Christ doth observe, that the observation of these days be useful, for an argument whereby to prove it could not be the Apostle’s intent and meaning to contain simply all observing of such times.

[8] Generally therefore touching feasts in the Church of Christ, they have that probable use wherein St. Augustine speaks, “the festal solemnity and set days we ordi- nate and solemnly to God the memory of his benefits, but unharshed fortidness thereof should creep upon us in course of time.”

And concerning particular, their Sabbath the Church hath changed into our Lord’s day, that as the one did continually to bring the former world finished by creation, so the
Chapter lxx: The manner of celebrating festival days
present continuance is now for the greater honour of the principalities whereupon they still attend.

So if it be necessary whether we observe these times as being thenceunto bound by force of divine law, or else by the only positive ordinance of the Church, I answer to this, that the very law of nature itself, which all men con-

ciously to be God's law, requireth in general no less the sacrificial of times, than of places, persons, and things unto

God's honour. For which cause it hath pleased him hitherto, as of the rest so of these sacrificial times, to exact some parts by

way of perpetual homage, never to be dispensed without our consent; again to require some other parts of time with an

strict coercion but for less continuance; and of the rest which

were left ordinary to accept what the Church shall in due

consideration accommodate voluntarily unto like religious uses.

Of the first kind amongst the Jews was the Sabbath day;

of the second those laws which are appointed by the law of

Moses; the feast of dedication invented by the Church

standing on 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 occasion

begun by our Saviour Christ, yet the same proportion of

time continues which was before, because in reference to the

benefit of straules and now much more of renovation thera

utes added by him which was Prince of the world to come,

we are bound to account the sacrificial of one day as a

duty which God's inordinate law doth amount for ever. The

rest they say we ought to abolish, because the continuance

of their doom toward violent superstition in the minds of men;

But

1 Of Vespasian, &c. in p. 193. "Pax in veter. tempora, patria est," says of God, "that may be the

abolished." And it is even easy to prove a misery to pull out the super-

sition which is now reigning, and to

1 But if it be intended to say that

as of the Pope's Vicar, T. C.

1. id. in p. 141. Mr. Lowth, in

1. p. 145. But this only may be considered.

3 I have shown before how they

shoved forth that they

wrote, or we must, yet being kept

in the keeping of them, then they
Chapter lxxi: Exceptions against our keeping of other festival days besides...
Chapter lxxi: Exceptions against our keeping of other festival days besides...
Chapter lxxi: Exceptions against our keeping of other festival days besides...
Chapter lxxi: Exceptions against our keeping of other festival days besides...
Chapter lxxi: Exceptions against our keeping of other festival days besides...
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times might be kept with variation from labour, whether they were days appointed on the sabbath or extraordinary occasions fell out, or days which were celebrated yearly for public and civil considerations, or finally such days as Christian religion hath ordained in God's Church.

[10.] The joy that setteth aside labour dispenseth those things which labour gathereth. For gladness doth always come from a kind of fruition and happiness which happiness becometh the negation of all want, it assists resting but only the breaking of that rest, insomuch as the greatest fertility that fertility hath in to spread and enlange itself: it consumeth hereby to pass that the first effect of joyfulness is to rest, because it weakeneth no more; the next, because it abundeth to give. The root of both is the glorious presence of that joy of mind which springeth from the manifold considerations of God's unspoken mercy, into which considerations we are led by occasion of sacred times.

[11.] For how could the Jewish congregation of old be put in mind by their weekly Sabbath what the world reapeth 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 years and hazards during the tedious time of forty years in the wilderness; by their annual solemnity of Lot, how near the whole seed of Israel was unto utter destruction, when it pleased that great God which giveth all things in heaven and earth 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, because the backs of their preservation that no one hair of their heads might be touched, the same hand which had been set for the putting out of so much innocent blood were made the days of their execution
Chapter lxxi: Exceptions against our keeping of other festival days besides...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
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Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...

410. Though past remembrance gladness; as the other called again

411. The mind doth make the wound of our just remove to bled

412. Some, which wound readiness often teaching the most

413. That we are generally more apt to calendar saints' and

414. Days, therefore there is in the Church a care not to denote the

415. One alone but to have frequent repetition of the other.

416. Never to sink after God saving only when either the cold

417. Or the whip thereof contemplates health servility: and a great

418. Degradation to the work of that which is most prominent in

419. Man, if sometimes it had not a kind of voluntary access to God

420. And of conscience as it were with God, all these inferior

421. Considerations laid aside. In which separation forethought

422. As higher cognizance do naturally down and bury all

423. Inferior cares, the mind may as well forget natural both food

424. And sleep by being cast down with heinas, diversion and swallowed up of sorrow.

425. 3d. Albeit therefore concerning Jewish allowance from

426. Several kinds of means as being unchristian the Apostles doth teach that

427. "The kingdom of heaven is not meat nor drink;" that

428. "Food and drink so not unto God;" whether we take it or

429. Obtain it from it, that if we eat we not thereby the more

430. Acceptable in his sight, nor the less if we abstain: his purpose

431. Notwithstanding was far from any intent to engage from that

432. Fastings, which is no such scrupulous allowance as only re-

433. Solved some kinds of means and oblites lest they make him

434. Vexations that hurt them, but as an allowance whereby we

435. Either intercede or otherwise indulge the case of our bodily

436. Nutrition, to show by this kind of outward exercise the

437. Sacred invitation of our minds bound on renovation and better

438. Deed, the exact hunger and thirst whereof deprived the

439. Body of those usual commendments which otherwise are not

440. Denied unto it.

441. 4th. 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 whom private voluntary fasts the present which our Saviour gave them was, "When ye fast look not so as hypocrisies.

Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...

...that the sixth hour (the day divided into twelve) was...

Neither is it improbable but that the heathens did therefore so often uphold them with fasting on that day. Besides they which found so great fasting with our Lord's disciples, for refusing a few ears of corn in their hands on the Sabbath day, are not unlikely to have aimed also at the same motive. 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 used, 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 none in disdain and spirit termed grace, drunkenness, it being then the day of Pentecost and not only a fourth part of the day spent, they see this as an argument against the other...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...

these additions to be supplements of the gospel, whereas the Spirit of prophecy did now intent to put as it were the last hand, and was therefore newly descended upon Montanists of the apostles themselves, this subversion the Church abhorred likewise and that justly. Whereupon Tertullian, maintaining open war in the Church, maintained Montanism, wrote a book in defence of the new sect, and entitled the same, A Tertullian Against the Opinion of the Carnal Sacrament. In which tractate nevertheless because so much is sound and good, as both either generally concern the use, or in particular declare the custom of the Church's fasting in those times, none are not to reject whatsoever is alleged out of that book for condemnation of the truth. His own disputeth itself in those places where he defended his faith to be duties necessary for the whole Church to observe as commanded by the Holy Ghost, and that with the same authority from whom all other apostolical ordinances come, both being the laws of God himself, without any other distinction or difference, saving only that which before had declared his will by Paul and Peter, did now further reveal the same by Montanus also. "Against us ye protest," saith Tertullian, 1 "that the public orders which Christianity is bound to keep were delivered at the first, and that now a thing is to be added therewith. Stand if you can upon this point. For behold I challenge you for fasting more than at Easter yourselves. But in fees 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 adds, "ye have removed your first fasting and gone beyond that which was delivered by God, fast more then at the last imposed upon you. You say you must do that which your own judges have allowed, 2

1 [Di Iulio, adversus Montanistos, c. 4.] 2 Paulatim conscripta est, sed ad hanc habebae scripsera ad Tertullianum. Tertullianus ut si quis adversus Christianos, insecuta ad voluntatem eorum promissam, aequem spectaret, quoniam ipsis coloribus esse sua promissa, ut confutationem adversus Christum, ut de genere Christianorum, confirmaret. Tertullianus autem, ut in Iulio, adversus Montanos, unde simulacrum, non creta, sed mosaicae conscripta, Christum, ut in genere Christianorum, confirmaret.
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxii: Of days appointed as well for ordinary as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...

Book X. Of solemn Fasts for public or Church Officers.

Thou, said we, and yet must pass them over unsawd and unsawed, for we fear to offend, or, only because the Church hath forbidden them, whereby to lose the wonted times of discipline, wherein the public example of all was into every particular person a most efficacious mean to get them after it mended, and even in a manner to draw them to that which now we all quite and often forget as if premonitory were no part of a Christian man's duty.

(443) Again besides our private offenses which ought not thus loosely to be overslipped, suppose we the body and constitution of the Church so just, that at no time it needeth to shew itself openly out of tune in regard of these faults and transgressions, which though they do not necessarily belong unto any one, had notwithstanding a special sacrifice appeared for them in the law of Moses, and being common to the whole society which cometh in, most needs so far concerns every man in particular, as at some time in solemn manner to express acknowledgments with more than daily and ordinary acknowledgments of grief. There could not have been a more proper time set down in the book of Common Prayer, if our practice in the rest were suitable. The fear already so well known doth, but with a proportionable body. And by the purpose to that very part of the English Liturgy it may appear how at the first setting down thereof so less was intended. For we are not to interpret the meaning of those words wherein restriction of the primitive church discipline is greatly wished for, touching the manner of public presence in times of Lent. Wherewith some being not much acquainted, but having feared in their minds the consent of a new discipline far unlike seen that of old, they make themselves believe it is undeniably this that discipline which at the first was so much desired. They have long pretended that the whole Scripture is pleas for them. If now the congregation be made for them too (I well think the one circus as much as the other) it may be hoped that being found such a well-ordered unto these causes, they will more favor it than they have done.

(445) Having therefore hitherto spoken both of solemn days, and so much of solemn fasts as may reasonably serve

[No foot, M. and edd. in 1695. Whetstone, edit, and so W.]
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
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. On the other side the loves and desires
of mind which constitute pleasure breedeth are by discou-
se and gold cast. For which cause all offences are to be
abated by reasoning, so all punishments endeavoured by seizing
to reform transgressors. We are of our own accord apt enough
to give entertainment to strong desire, but patience to
lack what flesh and blood doth desire, and by-cutter to forbear
what by nature we ruv, this is an ease at once but with
labour and long practice.

[7.] From hence it meth 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, and
they such as continually gave themselves to austere life, so
men that took often occasions in private virtuous respects to
lay Solomon's counsel aside. It is rich bread with joy, and
to be followers of David's example which saith, I humbled
my soul with fasting, or but they who otherwise worthy
of so great commendation have made of hunger some of
their gain, some their physic, some their act, that by mastering
sexual appetites without continence, they might grow able to
endure hardness whensoever need should require. For the
body accustomed to unequal pain not waver as soon as
having still need 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
even trained in a school of abstinence. It is therefore need
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 exa-
erate themselves, be which can either bring them to hunger or
overcome them is sure to make them their own overcomers.*

Chapter lxxii: Of days appointed as well for ordinary, as for extraordinary...
Chapter lxxiii: The celebration of Martimony

Marriage, why a Relation of Inequality.

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...every man may be every man's daily guide and example as well by fasting to decline hurrying as by praise to express joy in the sight of God, although it have herein belied the Church as sometimes David, so that the speech of the one may be truly the voice of the other; "My soul tasted, and knew..."

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Ixxxiii. In this world there can be no society durable the one that otherwise than only by propagation. Albeit therefore single life be a thing more reasonable and choice, yet with the regularity of living, first of each with blessed inhabitants, and then of pious hearts with souls overflowingly pining God did depend upon conjunction of man and woman, by which all things complete and perfect saw it not be good to leave man without a helper unto the same alleged end.

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[1] In things which seem further and doth seem to be desired choice worketh a lesser proportion than absolute perfection of goodness. So that woman being создан for man's sake is be his helper in regard to the end before announced, namely the having and the bringing up of children, wherein it was not possible they could concern unless they were subordination between them which subordination 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 formed 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 he sooner perceived than defined. And even brown cloth in the reason why that kind of love which is the perfectest ground of wedlock is seldom able to yield any reason of itself.

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[2] Now that which is best of man must be united with far more travail, as being of greater price in nature and of slower pace to perfection, than the approximation of any other creature besides. Man and woman being therefore to joint themselves for such a purpose, they were of necessity to be linked with some strait and indissoluble tract. The bond of wedlock hath been always more or less esteemed of as a thing religious and sacred. The title which the very muchness...
Chapter lxxiii: The celebration of Martimony

428. Liberty of Marriage, why at some Times restrained.

[Paragraph text]

429. Amongst contention because many things appertaining unto the public order of matrimony are called in question, by which means the custom of matrimony, to show briefly some true and sufficient reasons of them shall not be superfluous, although we do not hereby intend to yield as far unto promises of all church orders saving their own, as though every thing were unlawful the true cause and reasons whereof at the last might hardly perhaps be now restored.

Whereunto to begin with the times wherein the liberty of marriage is restrained. "This is," saith Solomon, "a time for all things, a time to laugh and a time to weep."

That duties belonging unto marriage and omissions appertaining to the same...
Chapter lxxiii: The celebration of Martimony
Chapter lxxiii: The celebration of Martimony

When 1. But seeing there is not any great cause wherefore the memory of that custom should remain, it sufficed not much although we suffer it to be used, even as we see it in a manner already worn out.

The ring had been always used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our proposed endless continuance in that which we never ought to revere. This is the cause wherefore the heathens themselves did in such cases use the ring, wherein Tertullian alludes, and that in ancient times. "No woman was permitted to wear a gold ring upon one finger, which her husband had lowered with him with that ring which was usually given for assurance of future marriage." The cause why the Christians use it, as some of the fathers show, is either to modify natural love or rather reserve for a pledge of conjunction in heart and mind agreed upon between them.

But what use and custom is there in harmony whereas the will of man binding itself to desire may not easily find out somewhat to move and just as 1. He that should have behind the Jews when they stood with a four-cornered garment.
spread over the heads of the young couples while their exposed heads
were in making, he that should have beheld their prayer
over a cup and then attending the same at the marriage
feast with all forms of benediction 1 in the order amongst
them was, might be briefly ascribed these words as at the use of the sips in wedlock
among Christians.

[2] But of all things the most hardly taken is the uttering
those words, “With any body I thee worship”, in which

1 In Eusebius, de benefic. superi.
[2] “I thee worship”...
Chapter lxxiii: The celebration of Martyrdom

433

Use of the Word Worship.

Chapter lxxiii: The celebration of Martyrdom

433
The Holy Eucharist, a fitting Seal of Marriage

Chapter lxxiii: The celebration of Martimony

Worship that grew unto her being taken with declarations of this intent was that her children became by this means legitimate and free; herself was made a mother over his family; last of all the second and each advancement of state as things annexed unto his persons might augment her will, yea a right of participation was thereby given her both in him and even in all things which were his. This did somewhat the more entirely appear by adding also that other clause, "With all my worldly goods I thee endow." The former branch having grasped the principal, the latter grutch that which is arranged therewith.

[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 favorite of 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 Romanian concerning marriage are therefore entailed above the rest.

...
Chapter lxxiv: Churching of women

Chapter lxxiv: Churching of women

Book V

Amongst the blessings which were before, is that they establish the use of certain special scriptures, wherewith the minds of men were drawn to make the greater consciences of the Church, and to enter into the bond thereof a thing which could not be without injury discountenanced. If there be any thing in Christian religion that is to the purpose it is the Sacrament of the holy Eucharist, in regard of the force whereof Tertullian breacheth out in these words concerning matrimony therewith sealed: "Unde sufficit

ad sacramem solenmem ejus matrimoni quem euntur

"confirmat et confirmabit" - I know not which way I should be able to show the happiness of that wedlock the "best whereof the Church hath looked and the Sacrament of the Church wrought." Training marriage therefore let this much be sufficient.

Chapter xiv

LXXIV. The fruit of marriage is birth, and the companions of birth know, the gift wherein is some error, and the error always so great, does not open our mouths against the things that are holy and precious to reprove it as a fault in the Church of Christ, that women after their deliverance do publicly show their thankful minds unto God? But beheld what reason there is against it! "Forsooth," if there should be sincere 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 litter as to do "any corporal or bodily work, but should be like those Monument heresin 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 beds it might highly trouble somewhat

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Chapter lxxiv: Churching of women

more than as yet they are aware of to find out so many books, benefits greater than this or equivalent thereto, for which if we
so be our hands did require omissions and impairings thanksgiving in
the church the same went like to prove a thing so greatly cumbersome as it is presented. But if there be such stores of
mercy as is intemperate 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 where to be given unto
God for any benefit, than which greater or whose price is equal
are received, no law binding men is about thereof to perform
the like duty? Suppose that some kind there be which clock
us at certain times to mention publicly the names of some
courage in our brethren. Some of them it may be are such that a
day would commonly serve to reckon up together with them
the catalogue of so many men besides as we are other more
we equally beheld unto. Because no law requireth this
impossible labour at our hands, shall we therefore condemn
that law whereby the other being possible and also required is
enjoined us? So much we owe to the Lord of Hosts that
we can never sufficiently praise him nor give him thanks for
half those benefits for which this sacrifice were most due.
Hosanna! God forbid we should soon performing this duty
when public order doth draw us unto it, when it may be
so easily done, when it hath been so long excused by decent
and virtuous people? God forbid that being so many ways
providing in this case unto no good a duty, we should omit it,
only because there are other cares of the nature wherein we
cannot so conveniently or at leastwise do not perform the
same most precious office of prayer.

[1] Whereas 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 overhanding of God which
overshadow the woman's absence from the church during the time
of her lying in to be known? and interpreted as though

1 [This passage clearly alludes to Jewish purifications. The act of being
seen in a public place during the period of women's menstrual
purification was considered to be disgraceful and a breach of
to whom the period is the same as that for menstruation. Menstrual
purification is mentioned in Leviticus 15:19-24, and the ritual
requirements are described in Numbers 5:29-31. The passage
is taken from the Jewish interpretation of the Bible.]

2 [Rabbi Akiva, Pirkei Avot 1.12, the 4th Jewish publican: More
children after child birth small.
Chapter lxxiv: Churching of women

...
Chapter lxxiv: Churching of women

Assemblies, and her shroud in separation for the time be most convenient.

1. To wait at the manner of action of which there could be nothing decided for such a time more grave and decent, to make it a token of some fully consulted for which they are led to show their faces, except that great cliques are somewhat more ready 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 scolds men a little to intrude with small noises.

The name of Quakers applied not only here to those small and petty payments which yet are a part of the ministry
Chapter lxxv: Of the rites of Burial

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It's right, but also generally given unto all such allowances as serve for their needful maintenance, in both assisted 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 to give the name of Obligations to such payment in tokens that we offer unto him whatsoever his ministers receive.

LXXV. But to leave this, there is a duty which the Church doth owe to the faithful departed, whereas forsooth the church of England is said 2 to do those things which are true “not unlawful,” yet “inconvenient,” because it approveth a prescript form of service at burials, suffereth mourning apparel as he willeth, and permits no funeral ser-

[1] The end of funeral duties is first to show that love towards the pious deceased which nature requiteth; then to do Him the honour which is fit both generally be man and particularly for the quality of his person; last of all to testify the same which the Church hath to comfort the living, and the hope whilc we all have concerning the resurrection of the dead.

For signification of love towards them that are departed consenting is not esteemed to be a thing convenient. As in truth the Scripture everywhere doth approve lamentation made unto this end. The Jews by our Saviour’s own example, gathered in this case that his love towards Lazarus was great. 1

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1 C. 6, 17, 2, 29. (In the table of names the Lord is thus referred to: “Out the congregation, of the congregation of the Lord.”) It may be said, therefore, that he is received.

2 “They appoint a proper kind of mourning for the dead, and fast on the day of his burial; and that one hundred years, even as our Lord Jesus Christ said: ‘In the land, let there be strange mourning and wailing, and fastings, and poultices, and anointings. For they shall be mourning in the streets, on the housetops, and in the gates. In the land of Israel shall there be mourning, as in the mourning of Beersheba.”’ (1 Kings 11:41.)

3 “Tribulation, because it is not only mourning, but also gathered, and received, and all such that are amongst them that are mourning for their dead.”

4 “And we shall be encompassed in the midst of a sea of woe, for there is no help, save in you.” (Psalm 71:16.)

5 “(And therefore the less is lamented.)” (Psalm 71:16.)

6 “(But the afflicted) and therefore the less is lamented.” (Psalm 71:16.)
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And that so mourning at such times is fit, as likewise that there may be a kind of attire suitable to a mournful affection and ceremony for mourners to wear, how plainly doth (David’s) example show, who bring in heanness 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, whereasmen Solomoners alighting when he requited certain ceremonial offices of mind appropriate to the sort. “Let thy garments be always white,” what doth hinder the contrary from being now as convenient, in grief as this bereavement in gladness hath been? “If there be no sorrow” they say: “it is superfluous to tire it and if there be to provide it by wearing such attire is disgraceful.” Nay, if there be, to show it is natural, and if there be not, yet the signs are most to show what should be, especially such it doth not come oftentimes to pass that men are fain to have their mourning garments pulled off their backs for fear of selling themselves with sorrow that way occasioned.9

9, from 24, 25,

Ecclesiastes, i.

1. T. 1. is not, als ibid. “For the mourning apparel is fit for the festivity. Notwithstanding, Egypt’s (?) was, not in subjection, but in subjection.”

2. “and that it is superfluous to tire it by wearing such attire is disgraceful.”

3. Indeed, the only of ceremonies, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning apparel, the same vary, black, and mourning, that of a ceremony, there being under a mourning 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Honouring the Dead, a Part of Natural Religion.

(5) The honour generally due unto all men maketh a decent offering of them to be convenient even for very humanity's sake. And therefore so much as is mentioned in the books of the widow's son, 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 common動作, not to have at the least this honour done them. Some men's estate may require a great deal more according as the fashion of the country where lie dith duch afforded. And use this appointed the ancient use of the Jews to exhume the corpse with sweet odours, and to adorn the sepulchres of others.

In regard of the quality of men it hath been judged fit to commend them unto the world at their death, amongst the heathens in funeral ceremonies amongst the Jews in sacred poesies; and why not in funeral sermons also amongst Christians? So that herein the knows benefits himself doth conserve millions of such inconvenience as are therein inserted, although they were not carried 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 them 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.
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that their departure shall not be hid up in silence but the ears of many be made acquainted with it. Besides when they hear how mercifully God hath dealt with their ancestors 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 solace, is not their hope also much confirmed against the day of their own dissolution?

Again the sense of these things doth not so pass the sense of them that are most like and destitute of life but it saith them one time or other to wish, 'D that I might die the death of the righteous and that my end might be like his.' Thus much praiseworthy they did grow at these times by speeches concerning the dead, besides the benefit of public instruction common unto funeral with other sermons.

For the comfort of them whose minds are through natural affection prone in such cases no man can justly realize the concern which the Jews had to end those honors with funeral bounties in reference wheresoe'er the prophet Jeremy spoke concerning the people whom God had appointed unto a grievous manner of destruction, saying 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 pleasant times with others, who beholding their ancestors unto the grave with weeping arms have notwithstanding reason whereewith to be comforted.

"Give wine," said Solomon, "unto them that have grief of heart." Surely he that ministereth unto them comfortable speeches doth much more than give them wine.

[4] But the greatest thing of all other about this duty of Christian burial is an outward testimonial of the hope which we have touching the resurrection of the dead. For which purpose let any man of reasonable judgment examine, whether
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and especially appropriate to Christians.

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of souls to be present at burial's birth 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, then much more is it to make the custom more probable. The Jews at this day have, as a means in their form of funeral prayers and in certain of their funeral sermons published, 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 disciples themselves seem to allude unto, as namely after departure from the sepulchre unto the house where the dead was brought it sheweth the manner of their burial feast, and a consistency of prayer appointed for the manner of the synagogue thereat to utter, which I may not deny but it hath also more

1 Luke vii. 46. 47. Speak unto the wicked, and he shall repent: and to the clean of heart, say, My soul shall praise thee.

2 Hier. de Ordin. Sacr. Lib. vi. Cap. i. p. 554. Further he saith, that the priest in the Jewish ceremonial was but a high priest, and that there was another [and, if that be the case, not so high a priest, as the Levites were in the Jewish or Roman law, and published (1.) and in the pronoun the Epistle at the end of his Chaldean.]


4 "Lamentations of the Sons of Jerusalem," The same name is also published in Italian as a History of the Customs of the Jews in his Dispersion. (The passages I take from the italisam, that of the passage in my Latin, I never took.)

5 "Porro habent verba mea, etc."

6 "Hebrews," p. 493. 494. 495.

3 "Quemadmodum in te, jamque in me," i.e. Confini pro defuncto,

1 [From July 1554, a famous celebrated scholar hand of the Synagogue in Venice, Rusatius, the Orator, has been sent with his minister, v. Zing. Hist. (1558).]
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Chapter lxxvi: Of the nature of that Ministry which serveth for performance...
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Chapter lxxvi: Of the nature of that Ministry which serveth for performance.

and none show countenance of love towards them as much as by piping them in their misery: that the sins of the ungodly shall become them of peace: that all envies, complices, and practices against God shall come to nothing: that the lot and inheritance of the unjust is baggage: that the name of unrighteous persons shall perish: and the poverty of rebels staves. If any think that iniquity and peace, sin and prosperity can dwell together, they err, because they distinguish not might between the matter, and that which gives it the form of happiness, between possession and fraction: 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 though once 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 source, in the rest of their highest growth they lay foolishly there eggs out of which their useful overthrow is afterwards hatched. Hereby it cometh to pass that wise and judicious men observing the vain behaviour of such as are come to uncertain greatness, have thereby been able to prophesie their ruin. So that in very truth no impious or wicked man death prospereth but either sooner or later the world may perceiue easily how at such time as others thought them most fortunate they had not only the good estate which for some have above base, when they appeared to grow their clothing was towards ruins: The gross and blind consult of them which want understanding is only that the fallen bellies are happy. There-
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Circumstances daily considered, the safest and happiest for all states, even for kings and princes themselves.

Again we are not to look that these things should always occur, no not in them which are accounted happy, neither that the course of men’s lives or of public affairs should constantly 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 worthy regarded (and whose virtues be great and whose faults tolerable, as him we may esteem an a man fortunate, and that for a prosperous or happy state, which having flourished did not afterwards feel any tragic alteration such as might cause them to be a spectacle of misery to others.

Besides whereas true felicity consists in the highest operations of that noble part of man which showeth sometime greatest perfection in in using the benefits which delight nature but in suffering what nature can hardly endure, there is no cause why either the loss of good if it tend to the purchase of better, or why any misery the more whereof is in their greater praise and honour that have sustained it, should be thought to impeach that temporal happiness whereunto isligitor; we say it is accompanied, but not in such measure, as the several degrees of men may require by a competent estimation, and unless the contrary do more advance, as it both doth those most honourable souls whose afflictions have made glorious, in a word not to whom no calamity is sufficient, 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 impenetrable for which it appeareth in the eyes of sound and impartial judges to have proceeded from divine energy, it passeth in the number of human calamities wherever 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 contrarywise men do not use to think those flourishing days happy which do end with tears.

[451] It standeth therefore with these contrary fates and views, yea verified by all men’s unvaried conclusions drawn from the way here of experiences, that whether we compare more of note in the world with others of like degree and state,
especially the Jews: the Christian no Exception. 

or else the same men with themselves; whether we confer one division with another or else the different times of one and the same division, the manifest order between their very outward condition also as long as they steadfastly were observed to honour God and their success being fallen from him, are demonstrations more than sufficient how all our welfare even as much depended wholly upon our religion.

Heathens were ignorant of true religion. Yet such as that little was which they knew, it much improved or bettered always their worldly affairs, as their love and state 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 so long as their unity 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 very brave man was in peace; in their deliberations, contrivances that if they preserved, as they often did, their wonted courage and meekness against them utterly, their soldiers and military men trembled at the sight of the naked sword; when they entered into mutual conference and gave in counsel for their own good, that which children might have seen their greatest Senators could not disclose, their Prophets saw darkness instead of vision, 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, so if anything were well proposed it took no place, it entered not into the minds of the rest so approve and follow it, but as men confounded with strange and unusual amusements of spirit they attempted incomprehensible they saw not what; and by the means of all reasons they found no certain conclusion but this, "God and heaven are strong against us as in all we do." The cause whereof was never far which took heart and courage from them, and the cause of their fear an inward guileness that they all had offered God such apparent services as were not purchasable.

[...]. But it may be the case is now altogether changed, and that in Christian religion there is not the like force towards...
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Chapter lxxvii: Of power given unto men to execute that heavenly office.

The Ministerial Commission must be divine.

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not the Person alone but the gifts of the Holy Ghost, and 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 these gifts whereof the Holy Ghost is author; and therefore he which giveth this power may say without ambiguity or shadow “Receive the Holy Ghost,” such power as the Spirit of Christ hath bestowed on him, 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 ecclesiasticalunctions do bestow, it is not so foolish but that wise men might bear with it.

[S.] If then our Lord and Saviour himself have used the same name for words and that in the salience kind of action, although there be but the least chance of probability, yet or any possibility that his meaning might be the same which was it, it should teach sober and grave men not to be too courteous in condemning that of holy which is not impossible to have it in more profoundness of wisdom than flesh and blood should presume to conceal. Our Saviour after his resurrection from the dead gave his Apostles their commission saying, “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 did add further that “having that spoken he breathed on them and said, Receive the Holy Ghost.” By which words he meant of likelihood understand some gift of the Spirit which was present at that time bestowed upon them, as both the speech of actual delivery in saying Receive, and the visible sign thereof his

[Luke dith thereby signifies that]
breathing old show. Ah! and it were to imagine our Saviour did both to the ear and also to the very eye express a real donation, and they at that time receive nothing.

It seems then that we search what special grace they did at that time receive. Touching distraction power of the Spirit, most apparent it is that as then they received it not, but the promise thereof was to be shortly after performed. The words of St. Luke concerning that power are therefore set down with signification of the time to come: "Behold I will send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Wherefore undoubtedly it was some other effect of the Spirit, the Holy Ghost in some other kind which our Saviour did then bestow. What other like than that which himself don't mention as it should seem of purpose to take away all ambiguous construction, and to declare that the Holy Ghost which he then gave was an holy and a godly authority, authority over the souls of men authority a real wherein consisteth power to remit and retain sins?" "Excite the Holy Ghost. Make the poor man return to the house of his wife. They are the heavens; when he return to them they are redelivered." Whereas therefore the other Evangelists had set down that Christ did before his suffering promise to give his Apostles the keys of the kingdom of heaven, and being risen from the dead promise moreover at that time a marvellous power of the Holy Ghost, St. John addeth that he also invested them even then with the power of the Holy Ghost for confirmation and establishment of them, wherein was fully accomplished that which the promise of the keys did import.

Being therefore that the same power is now given, why should the same form of words express any be thought foolish? The cause why we breaches not as Christ did on them unto whom he imparted power is for that another Spirit or spiritual authority may be thought to proceed from.

John 20:22, "ye are my friends if ye do whatsoever I command you."
John 14:26, "if ye shall ask anything of me, I will do it."
John 14:22, "Chloro when he breathed upon his disciples, they did an act of power upon him."
John 20:22, "Chloro when he breathed upon them, then did an act of power upon him.

Chloro when his Holy Spirit, and the
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Chapter lxxvii: Of power given unto men to execute that heavenly office...

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 rude access the utensils of such as can best give testimony of them? Letters of any other constitution our church discipline airesnoth not, and these to allow is neither to require ambitious meanes nor to approve any licent or unlawful act. [12.] The project Esaai 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 "an"? Whosoever he receiveth his own answer, "Then I "said, Here Lord I am, send me." Which is effect is the rule and canon whereby touching this point the very order of the church is formed. The appointment of those 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 confidence of men whose inclination are best that way is but the answer hereunto, whereby the labours of ministry being offered, the Church hath freedom to take whom her agents in such case think meet and requisite. [13.] 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 "eternal duration of Melchisedek." His withers and not attempting to execute the office till God saw convenient time may serve in respect of unseel honor, temporall as we ought not of our own accord to assume dignities, whereas 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." And had it been for him as it is for us expedient to receive his commission joined with the hands of men, to seek it might better have beassum'd his humility than it doth our libertie to re- probate them of pride and ambition that make no worse kind of rule than by letters of information.

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Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter Lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...

The first Deacons were not among the LXX. 477

That the first seven Deacons were chosen out of the seventy disciples is an error in Epiphanius. For to draw men from places of weightier unto meaner means of ministry labour had not been fit. The Apostles to the end they might give teaching with more freedom consecrated the ministry of taking 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 appertaineth therefore how long those three degrees of ecclesiastical order have continued in the Church of Christ, the highest and largest that of the Apostles, the next that of the Presbyters, and the lowest that of the Deacons.

[2] Teaching 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 discerning things to come. Of this sort Agabus 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 qualifications can make him a minister of holy things, unless ordination do give him power. And so so where and Prophets to have been made by ordination, but all where the Church did ordain were either to serve as presbyters or deacons.

[3] Evangelists were presbyters of principal sufficiency when the Apostles went abroad and used as agents in ecclesiastical affairs wherewithsoever they saw need. They whom we find to have been named in Scripture Evangelists as Ananias, Apollos, Timothy and others were thus employed. And...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;…
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...

widow, not Evangelical Person.

...
Chapter lxxviii: Of Degrees, whereby the power of order is distinguished;...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...

...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 action 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, as actions which ought not to be called in question, a truth manifest and inalienable: that men are essentially bound to honour God with their substance in tokens of thankfull 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 offense, 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 thereto than to any other natural duty, inasmuch as the hearts of men do so cleave to these earthly things, so much advise them for the same they have in the world, impart 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 termains they are, and imagine that the world is their own absolute free and independent inheritance.

[a] Now concerning the kind or quality of gifts which God sendeth in that sort, we are to consider them partly as fast they proceed from us, and partly as afterwards they are to serve for divine uses, in that they are tokens of our affection towards God, there is no doubt but such they should be as bestrewth most his glory to whom we offer them. In this respect the market of Abel's sacrifice is recommended, the favor of all such is assigned to God by Solomon.1

1 [Psal. iv. 8]
2 [Prov. iii. 9, 10; ver. 11; 3]...
the gifts and donations of the people rejected as soon as their cold affection to God waned made them present to be little worth. Somewhat the heartiness was touching that which was born fit, and therefore they unto their gods did not think they might consecrate anything which waiteth empire or unmoved, or already grown, or else not truly their own to give.

[3] Again is regard of use, forasmuch as we know that God hath himself no need of worldly comodities, but taketh them because it is his 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 comodities; if all men be taught of nature to-wit and as much as in them lieth to procure the perpetuity of good things, if for that very cause we honour and esteem their wisdom who having been founders of comunions doth devise how to make the benefit they left behind them durable, if especially in this respect we prefer Lycurgus before Solon and the Spanians before the Athenians policy it must needs follow that as we do unto God very acceptable service in honoring him with our substance, so our service that way is the most acceptable when it tendeth to perpetuity.

[4] The first permanent donation 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
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...

[Text continues in the document]
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...

488 Tithes: their uniqueness: their natural fitness.

[iii. 1. 54] Thus standing, the casualties whereunto movable treasures are subject, the Law of Moses did both require eight and twenty cities together with their fields and whole population in the land of Israel to be reserved for God himself and not only provide for the liberty of further additions if more of their own accord should think good, but also for the safe preservation thereof unto all posterity, that no man’s service or faith by defrauding so virtuous intentions might disannul from like purposes. God’s third endowment did therefore of old consist in lands.

[4.] Furthermore some cause no doubt is why besides many other more rare donations of uncommon sort, the tenth should be thought so severe as natural to be allotted not unto God. For of the spoils which Abraham had taken in war he delivered unto Melchisedec the tithes. The vow of Jacob at such time as he took his journey towards Haran was: "If 1 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 2 shall the Lord be my God, and this stone which I have set 3 as a pillar the same shall be God’s house, and of all that 4 shall give me I will give unto thee the tithe." And as Abraham gave voluntarily, so Jacob vowed to give God tithes, so the Law of Moses did require. At the hands of all men the semblance kind of tithes, the tenth of their ears, wine, oil, fruits, cattle and whatsoever increase his heavenly providence should send. Enouncing that faithful keepers followers of their ways paid tithes likewise.

1 Num. xiv. 23. 2 Twenty 3 is my eldest son for thee, Manna. 4 And as a pillar the same shall be God’s house, and of all that 5 shall give me I will give unto thee the tithe. 6 Num. xii. 12. 7 Deut. xii. 19. s Num. xxi. 24. 8 And that he shewed the ten commandments and plighted his oath by handfuls and handfuls. 9 Deut. xxvii. 26.
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxix: Of Oblations, Foundations, Endowments, Tithes, all intended...
Chapter lxxx: Of Ordinations lawful without Title, and without any popular...
Chapter lxxx: Of Ordinations lawful without Title, and without any popluar...
Chapter lxxx: Of Ordinations lawful without Title, and without any popular...
Chapter lxxx: Of Ordinations lawful without Title, and without any popluar...
Chapter lxxx: Of Ordinations lawful without Title, and without any popluar...
Chapter lxxx: Of Ordinations lawful without Title, and without any popluar...
Chapter lxxx: Of Ordinations lawful without Title, and without any popluar...
Chapter lxxx: Of Ordinations lawful without Title, and without any popular...
Chapter lxxx: Of Ordinations lawful without Title, and without any popular...
Chapter lxxx: Of Ordinations lawful without Title, and without any popular…
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,…
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, their Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
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Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lixxi: Of Learning that should be in Ministers, thier Residence,...
which in absence they cannot do, and that they which have
witnesses most of security be absent from some; whereby
the law apostolic seems to appear broken, which law re-
quiring attendance cannot otherwise be understood than as
so to charge them with perpetual residence; again though in
every of these cases they infinitely keep up the sentences of
Fathers, the degrees of popes, the ancient edicts of imperial
authority, our own national laws and ordinances prohibiting
the same and grounding every more their prohibitions partly
on the laws of God and partly on reasons drawn from the light of
nature, yet hitherto, to gather and utter contradiction between
those laws which forbid indiscretely and ours which in certain
cases allow the indulging of nearly ministers whose
sufficiency for learning is not mean, again the licensing of
some to be absent from their flock, and of others to hold more
than one only living which hath more souls, I say to con-
clude repugnancy between those especial permission 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 consideration be reasonable, just and good,
whereupon we ground whatever our laws have by special
right permitted; if only the effects of abused privileges be
repugnant to the maxims of common right, this main founda-
tion of repugnancy being broken whatsoever they have built
themselves faileth necessarily to greatest. Wherein therefore
upon mention or vain supposed of opposition between our spe-
cial and the principles of common right they gather that such
as are with us ordained ministers before they can preach be
rather lawful, because the laws already mentioned forbid
generally to cease 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 negotiations as well as of this as the rest
are vacuous and of no effect, the persons that enjoy them pos-
sess them wrongfully and are deplorable at all hour; finally
that other just and sufficient remedy of evils there can be none
besides the utter abolition of these our mitigations and the
strict establishment of former ordinances to be absolutely execut-
ced whenever follow, albeit the answer already made in
Chapter lxxxi: Of Learning that should be in Ministers, their Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence, etc.

The part of a Bishop to amend existing Dispositions. 327

is given in the commonwealth according to the order which
polly 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 appertneth to that occasion. 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
sacramental discharge of their duties or no. If were of learning
and skill to preach did become their vocations, ministers as
ordained before they be grown unto that maturity should receive
new ordinations whenever it sheweth that study and industry
doth make them afterwards more able to perform the office,
than which what occur can be more absurd? Was not St.
Augustine himself contented to admit an assistant in his own
church, a man of small endition; considering that what he
wanted in knowledge was supplied by those virtues which
made his life a better one than more learning could make
others whose conversation was less holy? Were the great
saints those who knew all and sufficient men learnedly to in-
terpret the law of God? or was it ever imagined that this
diety should foundate what they executed, and deprive them
of light unto any thing they claimed by virtue of their priest-
hood? surely as in magistracies the want of those gifts which
their office needs is cause of just impeachment of blame in
them that wilfully choose unskilful and weak men when
they might do otherwise, and yet therefore is not their choice
void, nor every action of magistracy frustrate in that respect,
as whether it were of setency or even of very circumstances
that men unable to preach should be taken in pastors' houses,
nevertheless it seemeth to be an error in them which think that
the lack of any such perfection defaulch utterly their calling.

[1] To wish that all men were so qualified as their places
and dignity require, to have all sinners and corrupt dealings
which heretofore are any let, to cast away endless of these
things whatsoever whereby the Church hath benefitted, then
good and virtuous clerics cannot offend any but singularly

[1] (St. Thomas: see the summary of many of quidds in the defence of S. Thomas.)
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Chapter lxxxi: Of Learning that should be in Ministers, their Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, their Residence, etc.

...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
Chapter lxxxi: Of Learning that should be in Ministers, thier Residence,...
APPENDIX TO BOOK V

No. 1.

Fragments of an Answer to the Letter of certain English Protestants.

[Text continues...]

1. For an account of these Fragments, published for the first time in 1761, see the preface to the first edition of the "Works," and the introduction to the "Church of England," with an account of the controversy between Mr. J. S. and Mr. J. R. on the subject of the Letter of certain English Protestants.

2. The passage in the Christian Letters, in which, Brother, to Joyners in Jesus Christ, of Ireland, The Church of England, and in the grounds of "God's Grace," is by Calvin; presenting...
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that thereby we, which cannot move ourselves, may be drawn, but
arbitrarily drawn. If the grace of God did enforce men to goodness,
nothing would be more salutary unto men than virtue; whereas
contrariwise, there is nothing so full of joy and consolation as the
convenience of self-will. It delighteth us, that God hath been so
wise, as to draw us unto himself, and sometimes 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 not
otherwise draw our minds than Pelagians and Semi-Pelagians
imagined? They knew no grace but natural way, which grace
indeed, but drawn 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 anything
well, but with deliberate advice and choice, such as paineth
us, or hath a power of our minds on work: such things I note in
garde of [omitted] and [omitted], who are as much on the
one hand, by making men little worse than a block, as Pelagians
and Semi-Pelagians on the other, by making him almost a god in the
world of his own submission.

[5.] In all such sentences, as that which St. John's Revelation hath
shown, that the work of grace is the true external offer of God's grace:
not grace, as the work of nature will by itself, accepting grace and so
accepting or receiving whatsoever it followeth. But the Catholic
observation of that and all such sentences, as that to which the
opening of grace is indeed a work of outward grace, but it openeth not
from grace, nor the inward illumination of grace, whereupon afterwards
comes inward augmentation thereof; not because the first concurrence of
the will itself with grace, which last without, still desireth additions after following; but because it is
the nature of God's most wonderful disposition to build forward
where his foundation is once laid. The only thing that Catholic
observers do blame, was the error of them, who supposed any insubstantial
motion or exterior desire tending towards heavenly things to be the
acted liberty of man's will, the grace of God being joined to it.
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that spirit which converteth man’s heart to the liking of God’s will, must needs be here as formal submission to him, and as he form submission to his law as before. Yet in these cases not only the carnal and more brutish sort of men, but the wisest, the greatest in conversation and worldly wisdom, Socrat, Philosopher, profound disputation, are the counter or opposition against God; such as in the primitive Church were Julian, Lactant, Procopius, Symma-
chies and others of the like note, by whom both the natural law of God was declared, and the sacrame of supernatural truth divided.

I conclude therefore, the natural actions of man’s will to take or refuse things presented before it, and the evidence which good things have for themselves, or reasons were diligent to search it out, may be worthy and easily taught without contradiction in any scripture to that confusion of the Church, or in those sentences of holy Scripture by you alleged, concerning the actual disability of reason and will, through men, whereas God’s imperial grace failed.

[i.e.] And lastly seeing what I mean by the name of grace should put into your head some new suspicion, know that I do understand grace in all the ancient Fathers did in their writings against Athanas. For whereas the grace of Almighty God signifies either

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Justification by Faith agrees with Sacramental Grace. 513

...and acting: remitted before belief, in the power of salvation through Jesus Christ, is through the grace 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 destroyed God, yet see how the faithfulness 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 importuned 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 gift; faith, which quickeneth our minds to receive it in 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 Bellarmino884 argues, a thing impossible, that we should attribute any justifying grace to Scripture, except we first assume the doctrine of justification by faith only. To the imputation of Christ's death for remission of sins, we think faith alone necessary; whence it is not our meaning, to separate thereby both from any other quality or deed, which God requires to be imputed therewith, but from faith to include in justification the fellowship of works through present works as the Apostle St. Paul doth.

For in Christ's death there is no imputation unto remission of sins: it converteth these into another, but faith and perseverance before baptism: and for remission of sins actual, after baptism, perseverance in all men as well as faith. Nor does any faith, purely; but that whereby through there is joined both hope and love. Yet justified we are by faith alone, because there is neither free nor Contemplative spirit. But how much soever there is in man whose works in whole or in part clear can make him righteous in God's sight. Now because the grace of this first justification, and the glory of the world to come, wherein we are not equals, unless the rest of our lives be qualified with the righteousness of a second justification consisting in good works, therefore as St. Paul doth displease the faith without works in the first, so St. James to the second justification is urgent for works with faith. To be justified on faith to remission of sins, it sufficeth, if we believe what another faith wrought for us; but whosoever will be God's face to face, let him show his faith by his works, demonstrating his first justification by a second as Abraham did: for in this verse Abraham, accepted that is to say, his life was sanctified by works.

884: The Scholastics which follow Thomist, do not only comprise in the name of justifying grace, the honor of God, but his merit and [ref.]

[Ex: Justification, 1 Th. 1: 18;]
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The conduct of free Agents must be contingent.

[Omitted text for brevity]

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Death of Augustine. Erection of Prosper.

Book v.

1

for them, who in such sort are already ordained to life, and unpro-
2

fiable for which which are not; whereby it appeareth that as yet it
3

was not clear in St. Augustine’s books whether the grace and predic-
4

tion which he taught would enforce an absolute necessity of
5

belief and salvation, such as the Schoolmen call necessitas com-
6

petens; which indeed would have taken away free will, and made
7

all necessities and obligations superfluous. This gave occasion of
8

writing afterwards many revisions, whereby (as commonly in such
9

cases it takes only some small additions well pleased, some word
10

borrowed and taken to the context. Not long after the writing of these
11

former, St. Augustine died without any rival in the Church of
12

Chert from that day to this. This defense Prosper undertook and
13

maintained with all curiosity for the space of thirty-six years a
14

following. In which time, being aided by Pope Celestine and Leo’s,
15

he much weakened the Pelagian heresy, and lived not only to see

16

17

[2] En necessitatem Dei, non gentium voluntate confers, nisi
18

voluntas Dei, praeordine ab initio, praeordine alios a se seque- 35.
19

rit, et necessitates condiciones.
20

21

22

23

24

[7] But the name Bede is not there. (It is supposed published by
25

Ugolino in 1795.)
26

[8] The letters of Hilary and
27

28

[9] Prosper, being now, as is
29

shown in the Life of Prosper, presupposed by the Council of
30

Bagan, p. 127, and before the Council of Carthage, p. 164. See his Life prefixed to the
31

same, letter 124. 125. 126. 
32

[10] In which, at the bishop of
33

Carl, etc. in which at the
34

prose of Prosper and Hilary begins what was intended in the en-
35

ceptive letter of Pope Celestine, but the answer of Pope Celestine is
36

in the Life of Prosper, p. 25, and Prosper contra Albinus, p. 5.
37

It appears that Celestine intended to
38

answer the fragments of the
39

Church, with which he was acquainted by the kind of
40

Com-
41

ed. ii. 15, 16, 36.
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These things considered as such not, so we may think an apostolic spirit did consider them after long discourse against them, the package is sound, God has shown out his people? But his people obtained them. 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 remained to the end as they might? God forbid. Nay, their fullness of salvation is in Christ, the Gentiles not unlikely to be a means of converting salvation unto them again. That is now they are losers in our gains, so in time our gains may be their usefulness. And so 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, becomes merciful towards all.

O depth of the riches of the wisdom and knowledge of God!

“how unsearchable are his judgments, and his footsteps how inscrutable”

This may suffice touching outward grace, whereby God includs the whole world to receive wandering, and hath opened the gates of his visible churchs unto all, thereby fulfilling his will and purpose to have all saved, if the let were not in themselves.

[ar.] The inward grace, 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 law-will. Now from whence this inward grace is either withheld altogether, or withhesen, such, being left to themselves, was hard and obstinate in sin.

Touching the manner of their obstinacy, it hath been even on all sides confirm, that the nature of man’s own heart doth harden him, and nothing else. Therefore is the Pauls it is said, ‘hardened not your own heart, to receive his grace’. But Jews: they have not Sidney’s, they have not converted them, and they have refused to receive correction; they have made their faces harder than stone: And in the Epistle to St. Paul in the Romans: Then, according to those same hardness and have impotent, hunged up to their own thoughts, but some difference there is, by reason that all have not alike defined after what our God himself worketh in this motion. It cannot be denied that they take occasion at the very goodness of God to strengthen themselves in sin. His many towards Abra hardened Cain: and his son towards Israel, the ‘Egyptians’ pia, the nitty which is steeved towards them hardeneth them.

1 [Rom. v. 31] 7 [Ps. iii. 7] 8 [Jerem. v. 1] 9 [John. 15. 11]
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The Fathers refer Obduracy to previous Sin. 581

example wherein for temporal punishment we have Christ's case, but not only this, but that whole nation wherein it was said to the prophet Ezekeil: While the heart of this people it is in them, and that their eyes, and their ears, and even their hands, and their feet, and their necks, and the same they are, and so they eat with their eyes, and their ears with their ears, and our hands with their hands, and the last end of all, and the same they are. If it be demanded, wherefore gave immersion to this land, even as in or analogous to their baptism and condemnation? I demand again, What if the nature of the greatest part did escape some canonical judgements, that it overreached the highest measures of divine grace, which the laws of the providence of God have assigned unto men on earth? Should God ordain some more greats of last value? So much (2nd Pet. 2:11). God testenath that judgment with desolution, which amongst the nations is come shall be. And lest any man should think but some one of St. Augustinus's fifteen except any were more perspicuous, we have Procopius also of the same mind (210): speaking in the person of all, *s.v.* 1. When we most of certain given "men to their own hurt, in favour of God and heaven, our professed conduct thereof is, that such a thing shall make an indignation in their persons ever. But by means of that reason going before, they did owe to themselves a kind of proflivity, which so punished them, that now they continually incur further guiltiness, and make themselves daily more punishable. Being thus profligate, we neither complain of the judgment of God, or ask why he cast off such an element to be left; and we give thanks for that name whereby he safely keeps them, which causes say they deserve to be kept. In Augustinus himself to like effect."

(See also Proprietary donative a Donem, also non Proprietary; Ero arenum in voce and versus de mercadorum, prode illigentiae.)

(210) Proprietary therefore is an argument of spiritual refection, because none continue hardened in the last end, but last
Appendix I: Fragments of an Answer to the Letter of certain English Pro...
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man's edification as in our part included no necessity of care and some travel, but shall certainly take effect, whether we continue to wake or sleep.

Appendix I: Fragments of an Answer to the Letter of certain English Pro...
Appendix II: Concerning the New Church Discipline

APPENDIX, No. II.
Concerning the New Church Discipline
AN EXCELLENT LETTER, WRITTEN BY MR. G. CRANWORTH
TO MR. B. H.
Printed in the year 1649.

February, 1649.

[1. WHAT position is likely to judge of these matters concern-
ing church discipline, we are the better conscious, if we call to
mind what our own age, within few years, upon these experi-
en has already judged concerning the same. It may be remembered
that as first, the greatest part of the burned in the fire were either
neglect or, or generally intimated that way. The books then
written for the most part confound of the disciplinary rules;
their content was in a great measure that men's speech;
the contrary part began to see they had taken a wrong
course; many which imputed the discipline, yet as imputed it,
not as being the better form of government, but as not being ac-
cessary for our state, in regard of dangerous innovations thereby
likely to grow. One man, so there was, to speak of, whom let
us hope for his present good degree of his deserved condemnation; he
has been the defender of the church, and the的朋友, was in
the party, and was engaged in it, and was engaged in it;
thus which was otherwise the sense of all those who had
otherwise been present. Whosoever hath made good sense been


[3. Likewise may his been given}
Appendix II: Concerning the New Church Discipline

Inquiry on the Part of the Learned. 598

his own treasure. Even yet further, for what unsoundness indig
snakes he hath in their hands sustained, the world is witness; one
what regard of honour above his adversaries God hath bestowed
upon him, themselves though nothing glad thereof when such
change. Now of late years the heat of men towards the Discipline
in greatly decreased: these judgments begin to sway on the other
side: the learned have weighed it and found it light; wise men
conserved some fear, but it prove not only not the best kind of
government, but the very base and destruction of all government.
The cause of this change in men's opinions may be drawn from the
great mixture of error, designed 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 opinion which before it had gained. As by the outside of
an house he passes by an obstinate devilish, till they see the
consistency of the house within, so by the very name of discipline
and information men were drawn at last to cast a fancy towards it,
but now they have not considered themselves only to pass by and
behold afar off the front of this sufficient house: they have
returned to, even at the special request of the master's wisdom and
chief hearing thereof, they have proved the house, the light, the
conscience: they find them not insensible in that report which
was made of them, nor in that opinion which upon report they had
considered. So now the discipline which at first triumphed over
all, being unmanned, begins to decay and hang down by his head.

[. . .] This cause of change is opinion concerning the discipline, is
proper to the learned, so as such as by them have been instituted:
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 degrees was only some small
diffusion about our own and adjacent, but now such as either kind
division in the church, or tended to the ruin of the government then
established. This was peaceable; for next degree more strict,
Admonitions were directed to the particular in consistory in the
church, in defence of these, writings were published in English, in Latin; yet that was no more than setting
It was not so, as to the practice of the church
without the consent of another, yet herein some regard of modesty, some

1. See E. F. Hand V. Dedio in
2. [especially Tracts book, in
3. See Prof. in E. F. C. [17] and
4. See Prof. 155 and 474
5. See also Bower, and
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Doctrine of the Presidency. 503

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[Text continues on the page]
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604. The Brownist Judgment of the Puritans.


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End and Means of Political Church Reformers.

[Text continues on page]
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665. At this point, the Puritan Proceedings...

666. 1. By maintaining a currency faction, they have kept the clergy 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 proposals for divesting cathedral churches and bishops’ livings.

3. By compelling against abuses in the Church they have created their own corrupt dealings in the civil state more openly. For, such is the nature of the multitude, they are not able to comprehend many things at once; so at being peevish with dicker or liking of any one thing, many other to the mean-time may escape them without being prevented.

4. They have sought to disgrace the clergy, in maintaining a contest in men’s minds, and confusing it by continual parties, that more of learning, and especially of the clergy, which are employed in the chiefest kind of learning, are not to be admitted, or sparingly admitted to matters of state, contrary to the practice of all well-governed commonwealths, and not over all these last years.

5. A third sort of men there is, though not dissembled from the reformers, yet in part raised and greatly strengthened by them, namely, the speeded crew of Anabaptists. 1 This also is one of those points, which I am desirous you should handle most efficaciously, and strain yourself thither to all points of matter and affection, as in that of the Libertins, to all strength and shows of reason. This is a sort most dangerous, and yet by the general suspicion of the world at this day most common. The cause of it, which are in the parties themselves, although you handle in the beginning of the fifth book, you have again they may be touched, but the occasions of help and furtherance which by the reformers have been yielded into them, are so extensive, two; sometimes joachimizing, and disguising of the Ministry, for how should not men then to impute that which is done by force of reason not be authorized of persons in maintained? But in the parties themselves these two causes I consider of Anabaptists. 1. Most abundance of wit, judgment, and of wry than judicious learning; whereby they are more inclined to contradict one thing, than willing to be informed of the truth. They are not otherwise men of sound learning for the most part, but soundness, rather in their kind of dispute as much by form of argument, as by scoffing. Which manner of scoffing and turning names most serious into insignificance, is now taken so common, as we are not to marvel what the Prophet means by “the soul of

1 [See E. P. lib. V. 6, sect. 1 on page 67]
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Appendix II: Concerning the New Church Discipline

608. Course of Proceeding to be used with Penitents,

Because it is so open to advantage both for the Reformer and the Reformed, we are to wish and hope for, that they will acknowledge it to be here spoken what is least of afflicting, than with some degree of judgment, and then through their extending love to that creature of discipline which themselves have loved, sanctified, and examined, their minds in commendation of her did somewhat overflow.

609. From hence you may proceed (let the means of correction I have to yourself to another discussion, which I think very meet to be

610. handled either here or elsewhere at large, the points serious may be given: 1. That in this cause between them and us, there be no

611. the proper and essential points and controversy, from those which are

612. accidental. The main essential and proper are these two: 

613. of ecclesiastical, mention of presbyterian authority. But in these two

614. points whenever judgment with them is accelerated of their worship,

615. whenever in all other points agree with them, yet think the

616. authority of bishops not solved, and of elders not necessary, may

617. justly be severed from their crimes. Those things therefore which

618. either in the person of the laws and orders themselves are found,

619. may be complained on, acknowledged and attended; yet they

620. with the matter than each purpose. For what if all crimes by them

621. supposed to our judges were amended, even according to their own

622. hearts desire: it non-resistors, pacifism, and the like, were utterly

623. taken away; are they by-elders therefore presently authorized, that

624. stranger ecclesiastical jurisdiction established.

625. But even in their complaining against the external and accidental

626. matters in church-government, they are many ways facile. 2. In

627. their end which they propose to themselves. For in availing

628. against abuses, their meaning is not to have them redressed, but by

629. disgracing the present state, to make way for their own discipline.

630. As therefore in Venice, if any senator should discover against the

631. power of their sees, as being either too severe or too weak in

632. government, with purpose to draw to them authority in a moderation, it

633. might well be suffered, but no, it should appear be spoken with

634. purpose to reduce another state by opposing the present: so in all

635. causes belonging either to churches or commonwealths, we are to have

636. regard what most the complaining part doth bear, whether of astonish

637. more, or of amazement, and accusation either to suffer or suppress

638. that their objection therefore is false. Why, may not men speak

639. against abuses? Yes, but with desire to cure the part offend, not to

640. destroy the whole. 3. A second fault is in their manner of

641. complaining, not only because it is for the most part in bitter and

642. reproachful terms, but also because it is unto the common people,
Appendix II: Concerning the New Church Discipline

Four Points of Uneasiness in their Objections. 699

judge incompetent and manifest, both to determine any thing
amongst, (as) for want of skill and authority to amend it. Which
also discourages their interest and purpose to be either distinct
than obedience. The fourth, those very exceptions which they take,
are frivolous and insignificant. Some things indeed they acquiesce in
as proper; which if they may appear to be such, God forbid they
should be maintained. Against the rest it is only alleged, that they
are not absolved without use, and that he that and more preferably
might be closed. Wherein they are slightly deceived; for neither
is it a sufficient plea to say: "This rest give place, because a better
"may be derived." And in our judgments of better and worse, we
admit the same extent, when we compare those things which are
in device with those which are in practice: for the imperfections
of the one we hold, till by time and trial they be discovered; the others
are already manifest and open to all.

But last of all (which is a point in my opinion of great regard),
and which I am desirous to have ended: they do not see that for the
same part when they strike at the main ecclesiastical, they secretly
wound the civil state. For personal faults, what can be said against
the church, which may not also come to the commonwealth? In
both states there have always been and will be always, men,
sometimes blinded with error, more commonly prevented by justice;
many unworthy have been and are advanced in both, many worthy not
expressed. As for abuses which they pretend to be in the laws them-
sublime, when they impugn against omniscient; who, they take it a
matter lawful or expedient in the civil state, for a man to have a great
and grateful office in the world, himself continually remaining in the
world? All that hath an office let him attend his office. When they
condemn the doctrine of bringing spiritual to the pit of hell, what thank
they of infinite (infinitely) of temporal punishments? By the great
philosopher (Phil. III. 1. cap. 4.) it is further and as a thing most
carcinum, that by the same man every great

1. Cap. I. 4. of 
2. Cap. III. 1. to 

FIG. II.
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Moral is to be learned from the Rule of Prudentialism.

To conclude: You may omit the things, for what if you direct your conclusion not to the story in general, but only to the learned in or of both universes? you may rob them to a due consideration of all things, and in a right order and valuing of each thing in that degree where it ought to stand, for it is necessary that not what men have either desired themselves, or greatly desired in the prens and the excellency thereof they do admire above desert. The highest intent of a Christian should be to know, of a manner to preach Christ-conceived; in regard whereof not only worldly things, but things otherwise ancient, even the discipline itself is vile and base, whereas now, by the bent of conversion and violence of affections, the end of men towards the one hath greatly diverted their love to the other. Moreover therefore they are to be exhorted, to preach Christ crucified; the justifications of the flesh, the renewing of the spirit; nor those things which in time of old men prove ancient, but passions being played, are vices and childish.
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