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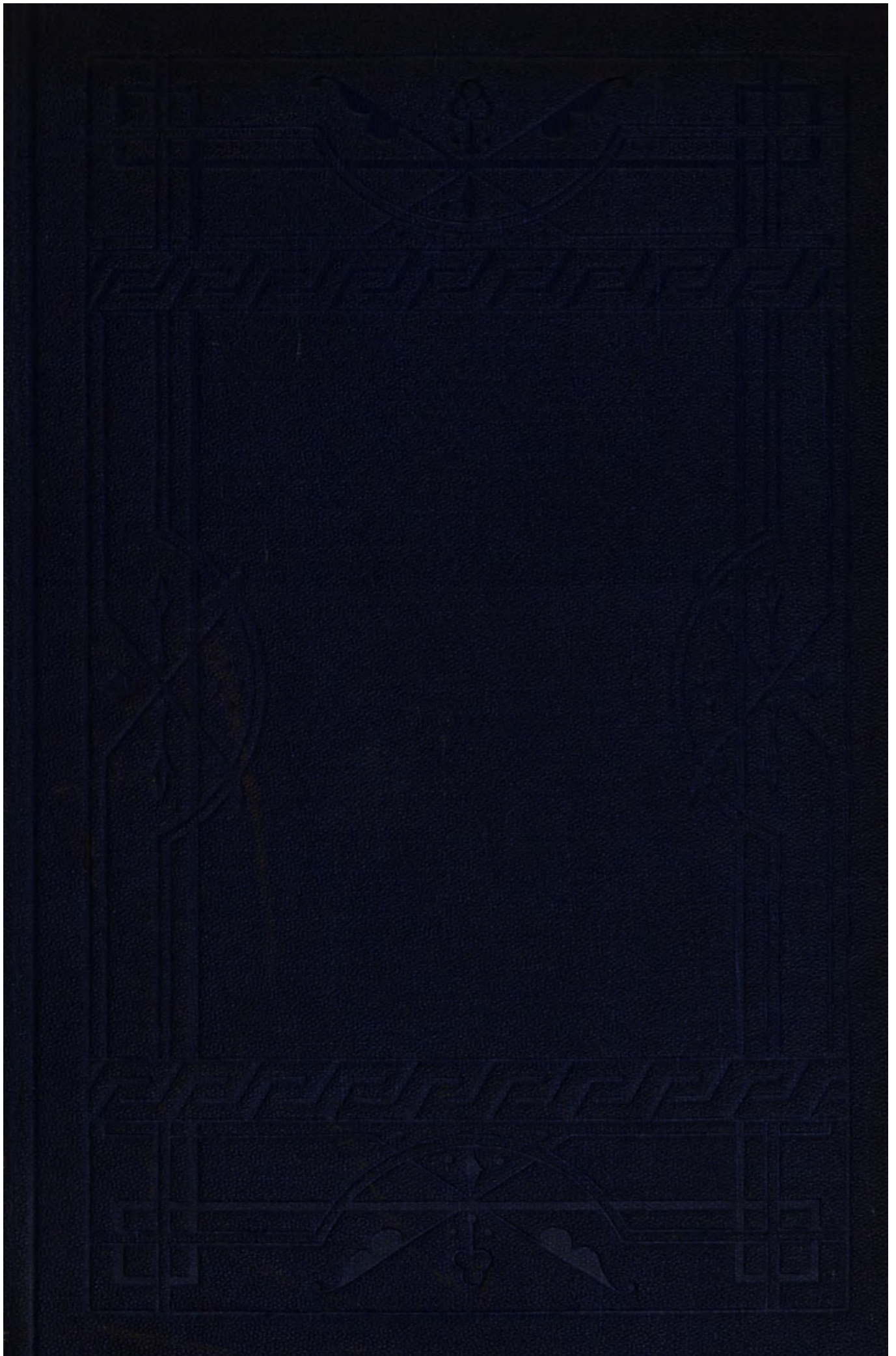
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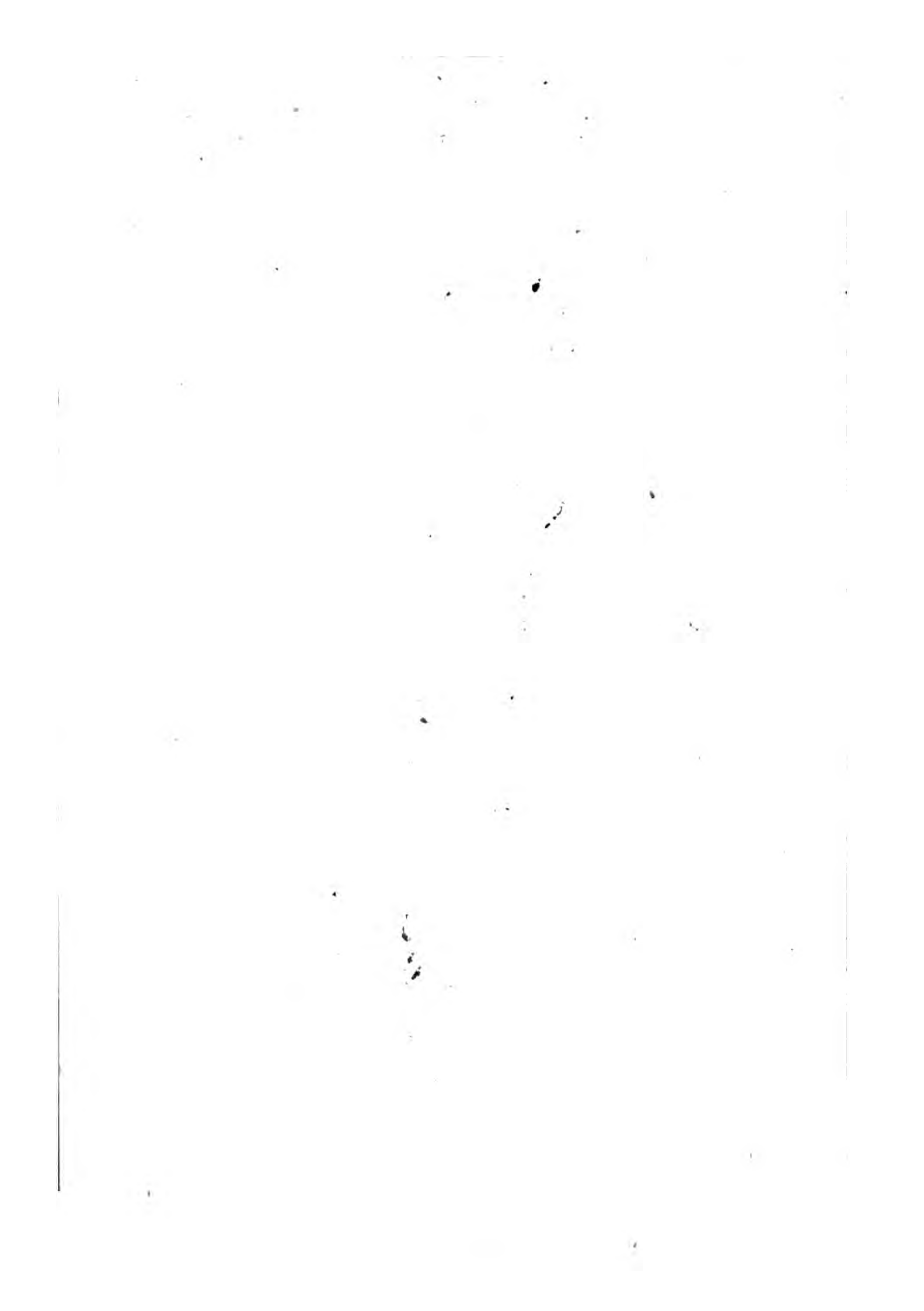




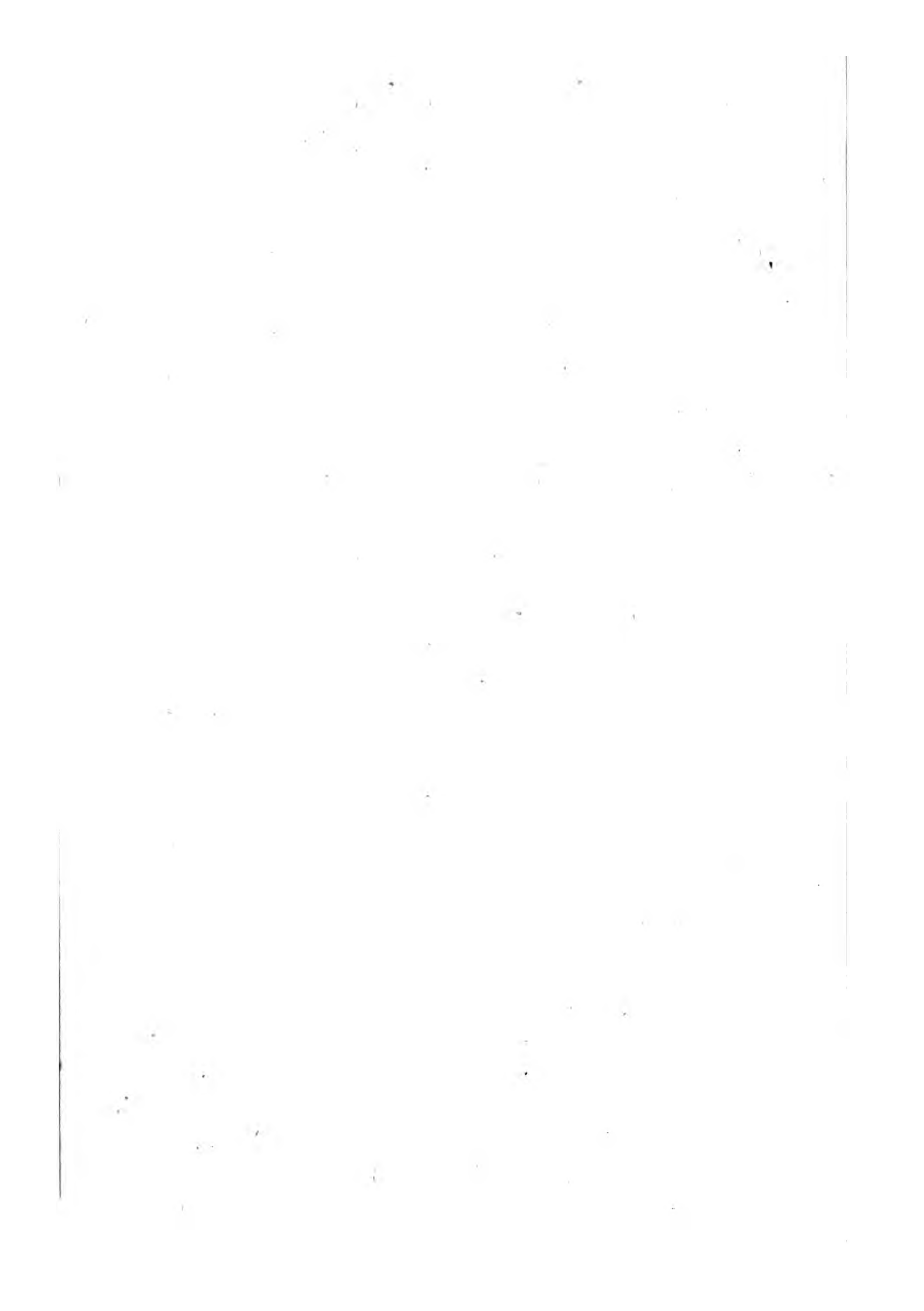
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AN ANALYSIS
OF
The Fifth Book
OF
HOOKER'S ECCLESIASTICAL POLITY.



AN ANALYSIS
OF
The Fifth Book
OF
HOOKER'S ECCLESIASTICAL POLITY,
ADAPTED TO SCHOLASTIC AND POPULAR USE.

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WITH
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"ἵνα πάντες ἕν ᾧσι."—JOHN xvii. 21.

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INTRODUCTION.

WE may premise, in fact would impress upon the student of the following analysis, that it is framed not only to meet his requirements educationally or preparatory to examination, but also to enlighten the views, especially at the present day, of the general searcher after real truth and Church discipline.

Heresy in law is an offence against Christianity, consisting in a denial of some of its essential doctrines publicly and obstinately avowed. It has been defined "*Sententia rerum divinarum humano sensu excogitata, palam docta, et pertinaciter defensa.*" The general definition of a heretic, according to Lyndewode, extends to the smallest deviations from the doctrines of Holy Church, or as the Statute 2, Hen. IV., c. 13, styles such persons, "teachers of erroneous opinions contrary to the faith and blessed determinations of the Holy Church." So strongly is the desire to follow his own choice implanted in a man's mind, that we find the punishments inflicted for heresy upon the Donatists and Manichæans by Theodosius and

Justinian, as ineffectual to check it as those upon the Anabaptists and Arians in the time of Elizabeth and James. The Church has been in every age harassed by many who depart from the faith; and to show that it in most cases is not a true spirit of investigation which sets men on following the phantom of their wish, we have only to turn to the Apostle's prediction of the character and disposition of such teachers. "Men shall be heady, high-minded, lovers of themselves, speak evil of dignities," &c. When we read this and similar passages, shall we say that we are so wonderfully improved since Hooker's time, in solid ecclesiastical learning, profound conscientious thought, and above all in the spirit of humility, as to render his vindication of the Church's polity unnecessary, or his arguments less incontrovertible?

That there were indeed in those days "giants of learning and piety, with whom the present generation contrasts almost as a pigmy race, is proved by the fact that they gave us almost too much pabulum" where we now get too little. Science and art have made enormous strides, and produced potent influences on the intellect, but so long as the moral judgment is less clear, the liberty of thought less identified with obedience to divine and ecclesiastical prescription, heresy is developed worse now than then, with the additional evil of having less learning and less spirit of truthful inquiry. Speaking of Hooker, Clement the Eighth observed, "There is no learning that this

man hath not searched into, nothing too hard for his understanding ; his books will get reverence by age, for there is in them such seeds of eternity, that if the rest be like this (first book), they shall last till the last fire shall consume all learning." A divine of the present day, in sad contrast, remarked that he, as a teacher, had to clear away a whole area of ignorance and presumption, before he could arrive at the citadel of conviction in his auditor: a strange contrast, indeed !

True, the controversial heat of the times in which Hooker lived, and the circumstances both domestic and polemic in which he was placed, might have been expected to produce in his mind excitability and error of judgment. But as to this we find exactly the reverse, especially in his fifth book, wherein even the ardency of pious zeal does not for a moment affect the soundness of a single syllogism. His observation that " The Scripture was not sent to beget disputations and pride and opposition to government, but charity, humility, moderation, obedience to authority, and peace to mankind, of which virtues no man did ever repent himself on his death-bed," is carried out fully and sincerely, notwithstanding the, in many instances, unfair and violent animadversions of his opponents. When he gives " a reason for the hope that is in him," he does it " with meekness and fear." Whether under domestic trial or social persecution, he practised what he preached to George Cranmer, " labouring daily to submit his will to

that of his Creator, and to possess his soul in patience and peace." It is no wonder that, actuated by the true influence piety and sound learning have, even on uneducated minds, his clerk, resisting subsequent innovations by a Genevan minister, almost sealed, it may be said, by his death, the devotion he had borne to his "Master Hooker" in his lifetime.

As the argumentative credit of a book necessarily depends upon the characteristics of the author's mind, some examination of these in Hooker may be of advantage to the reader.

First then, subtlety must not be confounded with sophistry; for as Aristotle shows, the former must in a good sense permeate all true logic; the latter is an abuse and perversion.* Hooker's mind was especially subtle as to detecting fallacy and refuting it; also as to discovering fresh arguments for truth, supported by uncommon research, powerful memory, and not least, a vivid but practical imagination. This last never runs away with his judgment, hence it is not surprising he should be termed "the judicious." Many controversialists injure their cause by advancing too much, and a comparatively weak argument, annexed to potent ones preceding, damages instead of enhances a proof. We fail to find any such error in the pages of "The Ecclesiastical Polity." Except when it is absolutely necessary to exhaust a question, and

* Vide *Sophistical Elenchi. Aristot. Organon*, by Owen (Bohn).

perhaps in cases where proofs accumulate on his mind so multifariously as to induce our amazement that they should be so accurately marshalled, Hooker stops when another would have proceeded; and this fact is at once shown by comparison between his writings and those of his opponents.

Secondly, his mind was intensely logical, and we may look upon this element not only as idiosyncratic, but evolved from his education at Oxford, and the distinctive mental processes of his day. In the time of Mary, just preceding, we find Cranmer, Ridley, Latimer, and others, reducing their arguments before the Commissioners to the absolute syllogistic modes of "Bokardo" Celarent, &c. It is true that occasionally we find him speaking dubiously, where a more rigid divine would have unhesitatingly denied or affirmed, as for instance in the case of Papists, who have in a sense accepted Christ, but have to all intents built upon the only foundation something antagonistic or diluting to the truth; but even here, although we entirely dissent from any questionable position, even as to religious inquiry merely, we yet think that Hooker, doubtful lest he should speak beyond what he was able fully to ascertain, preferred charity to judgment, and allowed hope to suspend decision. In all matters of faithful Protestantism, ecclesiastical duties, vindication of prescriptive forms, usages, rites, and doctrines, as practised and maintained by the Church of England, he is indisputable, firm and explicit.

Thirdly, that his style is prolix and involved, a circumstance not only producing difficulty to the student, but also to the analyst, who may almost be termed a translator in some instances, is incident to antiquated language, and a desire, not exploded yet, of argumentative completeness, terminating in perplexing obscurity. The writings of the greatest divines at Hooker's and several succeeding epochs, teem with such involution of thought and diffusiveness of expression, that though in many cases more real gist was obtainable from a sentence than we now can procure from a page of modern sermons, yet still we have, except where striking illustrations appear, to look for a star through clouds, and seek for depth of thought in a flood of verbiage. The peculiar difference, however, was this: in the earlier writers, expansiveness led us on to inquire; now it leads us off. Chaucer must be explained by a dictionary, but the poetic fire is still perceptible through the mist; now we have the mist perpetually shutting out the sun.

Preachers, and other teachers of moral doctrine, ought especially to remember that while too much endeavour to be brief, darkens light to the auditor's mind, as Horace says, "Brevis esse laboro, obscurus fio;" since it is overwhelmingly oppressed by startling thoughts, which require time to digest, yet on the other hand perspicacity should always pervade style, this last being neither prolix to weary, nor rapid to obscure.

Fourthly, with regard to Hooker's peculiar mental constitution, it is remarkable that in his line of argument, notwithstanding the widely spread area of attacks which his opponents occupied, and the miscellaneous and continually contradictory nature of their assailments, he is generally found making one truth illustrate another. Thus, in the fifth book, starting from the premiss that "Religion is the root of all true virtues and the stay of all well-ordered commonwealths," he shows the repugnancy of atheism and the folly of superstition. So, natural light immitted into a chamber through a small orifice, not only irradiates one particular object in the direct line, but that object refracts illustration upon another. Let a man, once having acquainted himself with God, under the teaching of the Holy Ghost, without whose influence he can do nothing, set himself to study the word of God in earnest prayer, and a light, unattainable by his own understanding, breaks in upon him and reveals the Saviour as his only foundation. As he grows in grace, he grows in knowledge of all things which appertain to grace; and while the world is tossed about with every wave of doctrine, he, conscious of the infallibility of revealed truth, and of the irrefutable grounds on which the Church is built as regards that truth from the earliest ages, is—at peace. This was Hooker's light, both of life and knowledge.

Those who read the histories or biographies of the three immediately antecedent centuries, will

observe the great encouragement given to nascent genius by men of established influence and repute. No sooner had a Bishop attained his episcopate by great piety and learning, than we find him not only ready, but anxious to promote every young candidate whose incipient powers promised future success. Patrons then, whether clerical or lay, seem to have had impressed upon their minds as a solemn duty the utilisation for God's service of every talent He had vouchsafed to any individual mind, and whilst aiding the catechumen educationally, removed the despondency incident to orphanhood or necessitous circumstances. Hooker was indebted to the good offices of Jewel, Bishop of Salisbury, who furnished him, not only with means, and placed him at Oxford, but was ever ready with spiritual advice, and promised to look after his future advancement. How many minds have been warped and stunted by the lack of such conscientious patronage as this!

“Haud facile emergunt quorum virtutibus obstat,
Res angusta domi!”

Of the eight books of the “Laws of Ecclesiastical Polity,” the first four appeared together in 1594, Hooker alleging that “he had for some causes thought it at this time more fit to let go these first four books by themselves, than to stay both them and the rest till the whole might together be published.” Moreover, he, in his preliminary advertisement, advises the readers of the first four books to use them as introductory to the fifth and

succeeding volumes, and explains that, as the former treated of generalities, the latter would discuss particulars. This affords us a clear view of his proposed plan, to which also he adhered throughout, giving first an explanation of the cause of "this general discourse concerning laws;" but in the fifth, vindicating the rites and public duties of the Church, by showing their consistency with universal laws. The fifth volume was thus first printed by itself in 1597, and dedicated to his patron (for till then we are told, he had chosen none), the Archbishop.

Sad, indeed, were the characteristics of Hooker's troublous times, civil, social, and religious. On every side were perverse disputings, a spirit of innovation upon ancient received and hitherto established usages, merely because they were ancient; while not only did men, vainly puffed up," "intrude upon things they had not known," but it appeared necessary that Hooker, as his first proposition, should vindicate religion itself, so great were the apostacy and infidelity in his day. No doubt history reproduces itself; for as it is only a record of humanity, and this last, both as to its virtues and vices, is always the same in principle, though diversified in development by time and national circumstances, we do not wonder that what doubtless was called in Hooker's age the "Spirit of Progress" was much the same as now, varying, like the glass and beads of the kaleidoscope, as

the changes of the world revolve, but identically the same in origin and effect. "Affected atheism" in 1597 is perhaps only more "affected" in 1872, while the painful fact remains—that it is one thing to prescribe good medicine, but another to get the patient to take it. Notwithstanding the progress of even religious education, how comparatively few in number at the present day, with respect to the Authority, Creeds, and Articles of the Church to which they profess to belong, are able to speak with accuracy as to wherein they believe, and whereof they affirm!

Yet, since a mosaic pattern may be various though the material is the same, as we have already seen, it will be useful in order to a just ascertainment of the value and purport of these books, and particularly of the fifth, to review the condition of national and ecclesiastical affairs at Hooker's period.

As humanity ever tends towards excess, the horror of the country lest the superstitions and cruelty of Mary's day should ever return, if they were not at once stamped out, made men anxious for a thorough settlement in Church and State. This desire was of course increased by questions about Elizabeth's title to the Crown, foreign intrigues against her, nor least by the frequent treasons which kept men in continual perplexity. Now, had the nation, when these evils had been pacified or removed, evinced a spirit of content with the benefits already acquired, and reserved to a more

favourable period, when men's minds were calmer, the discussion and settlement, by conference, of minor points of discipline and usage, not only would a greater check by union have been given to bigotry, but a firm foundation would have been laid down for the superstructure of national religion.

“But,” as Walton says, “time and peace and plenty begot selfends, and these begot animosities, envy, opposition, and unthankfulness for those very blessings for which they lately thirsted, being then the very utmost of their desires, and even beyond their hopes.”

From these causes it is not wonderful that the primary wish for Reformation degenerated into an acrid intolerance and a morbid, restless spirit of innovation. The Romanists, enemies of the Establishment of old, Nonconformists of every hue of opinion, hated the orthodox and Church-going Protestant with only less rancour, perhaps, than they did each other. In Rome, Scotland, Geneva, from St. Peter's to the lowest conventicle, all sorts of long-refuted or newly vamped-up allegations were brought out as weapons of attack, in this unscrupulous crusade against Apostolical precedents or patristic institution. Pride and ignorance passed for religious zeal, and repudiation of authority was hypocritically put forth as independence of opinion.

But, as persecution is often the forcing-house of truth, so these noxious weeds became the hot-

bed to produce the most valuable germs of knowledge and sound doctrine; thus, through God's mercy, it happened with Hooker's works.

When, therefore, we find men blinded by prejudice, and cavilling at every ecclesiastical and civil institution, we are not surprised that poor Hooker should have found no bed of roses in his appointment as Master to the Temple. This is the description given by Walton of the turbulent and factious, whose machinations, casuistry, and evil counsels the Books on Ecclesiastical Polity have so masterly exposed and refuted. Alas, that such malignity and error are not exploded even in our days!

“There were many (Nonconformists) whom prejudice and a furious zeal had so blinded as to make them neither to hear reason, nor adhere to the ways of peace—men that were the very dregs and pests of mankind; men whom pride and self-conceit had made to overvalue their own pitiful, crooked wisdom, so much as not to be ashamed to hold foolish and unmannerly disputes against those men whom they ought to reverence, and those laws which they ought to obey—men that laboured and joyed first to find out the faults and then to ‘speak evil of government’ and to be the authors of confusion—men whose company and conversation and custom had at last so blinded and made so insensible that these were sins, that like those that ‘perished in the gainsaying of Korah,’ so these died without repenting of their

'spiritual wickedness,' of which the practices of Coppinger and Hacket in their lives, and the death of them and their adherents are, God knows, too sad examples, and ought to be cautions to those men that are inclined to the like 'spiritual wickednesses.'

With such men Hooker had to contend, and upon them his "spirit of meekness" doubtless operated as an incentive to further attack.

The recklessness and utter shamelessness of these malignants, together with their thorough hypocrisy, are proved by indisputable record. The fanatic who refused an oath before a magistrate, swore and covenanted in a private conventicle. Bishops were represented as Anti-christ, to be overcome by the sword. The Queen and the Parliament were impugned with the most vulgar scurrility, she being told in a sermon that "she was like an untrained heifer that would not be ruled by God's people, but obstructed His discipline;" whilst in Scotland she was declared an Atheist, and the dictum was laid down in that storehouse of disaffection, "that no one was to be held accountable for any speech against her, *nor for treason against their own King, if it were but spoken from the pulpit.*"

Surrounded by such an atmosphere was Hooker, when the great controversy between himself and Travers, relative to the Mastership of the Temple, and to which we may attribute the immediate publication of his book, occurred.

There are some curious elements connected both with the origin of the dispute and the results, most beneficial, *quoad* doctrine and ecclesiastical settlement, which were educed from it.

It appears that in 1588, a Mr. Cartwright, who had been a contemporary with Archbishop Whitgift and highly opposed to him at Cambridge, from which University he was expelled, took the chief part in promoting the Geneva Church-government. In self-justification he published several remonstrances; after these he somewhat recanted, professed himself anxious to promote union with the Church of England; but though the Archbishop was pacified and both were reconciled, yet the former steadily declined, in 1585, to give Cartwright license to preach. At the death of Father Alvie, Master of the Temple, Walter Travers was the evening lecturer there, which office he continued to hold during a portion of Hooker's Mastership, notwithstanding continual differences between them. Walton speaks of Travers as a man of competent learning, of winning behaviour, and of a blameless life, but it seems difficult to reconcile these attributes with the description given by the Archbishop, who states that though he "did elect him fellow of Trinity College, being before rejected by Dr. Hammond for his intolerable stomach, he had afterwards such experience of it that he was forced by due punishment so to weary him till he was fain to travel and depart from the College to Geneva, otherwise he should have been expelled

for want of conformity towards the orders of the house and for his pertinacity. Neither was there ever any under our government in whom I found less submission and humility than in him." As to his lectures he proceeds to say that, "by their report, they are so barren of matter that his hearers take no commodity thereby." Walton himself, who has no doubt Travers was the author of the book "*De Disciplina Ecclesiastica*," pronounces its whole drift to be against the State and Government. Certainly such would be the inevitable conclusion any impartial critic would draw from the tenor of Travers' arguments against Hooker, with the addition of an impertinent opposition to Church rule. The former's desire, having taken orders from the Presbytery at Antwerp, together with imbibing certain opinions there, was to set up that form in England, for the promotion of which he corresponded with Beza at Geneva, the Scottish recusants, and was the chief assistant to Cartwright in the same design.

When, however, after Hooker's institution to the Temple, Travers having strenuously endeavoured to obtain that position, it was found that the controversies between them upon doctrines and ceremonies were calculated to create no less scandal than mischief, the Archbishop positively prohibited Travers, who, though he appealed to the Privy Council and was aided by the Earl of Leicester and others, could obtain no reversal of the edict. Two points he especially excepted

against: First, that "the assurance of what we believe by the word of God is not to us so certain as that which we perceive by sense, an objection which Hooker completely refutes by arguments drawn from God's dealings with us as to His promises, and the constant experience of mankind: next, Travers impugns our author for stating "that he doubted not but that God was merciful to many of our forefathers living in Popish superstition, forasmuch as they sinned ignorantly," a supposition which, consistent alike with charity and belief in the uncovenanted mercies of God, Hooker yet supports by reasons as powerful as they are precise.

We have placed these two grounds of attack before the reader, not only because they form the basis, as it were, of Travers' doctrinal opposition, but because they are perhaps the most favourable, regarded from his point of view, for his exoneration from individual and selfish prejudice. But that the hostile spirit must have been most bitter and the narrow-mindedness of Travers intense, can be shown by charges against Church usage and order, sometimes utterly puerile and contemptible. The assailments of one, however, induced Hooker to commence the refutation of all dissentients—thus good fruit springs from an ungenial soil—so that, when worn out by contention, and confessing himself "weary of the noise and oppositions of the Temple," he was removed at his own request to Boxum, near Salisbury, by the

Archbishop, he was able to compose a work, in the cause of Church truth, which no succeeding age can ever hope to supersede. That all men will concur in the same views of religious doctrine we can never hope; a curious corroboration of which opinion is illustrated in the biography of Charles the Fifth. This monarch, after his abdication, amused himself in his retirement at St. Juste by attempting to make a number of watches go exactly together. Being constantly foiled in this attempt, he is said to have exclaimed, "What a fool have I been to waste my whole life in a vain attempt to make all men think alike on matters of religion, when I cannot even make a few watches keep time together!" Still, though Hooker could never expect unanimity in opinion, this did not prevent his energetic endeavours to make men clearly understand the real ground on which sound doctrine stood; and the inestimable value of his works consists not merely in establishing an irrefutable basis of doctrine and Church usage, but in making a spiritual ascertainment of truth derived from the Bible, the foundation of all true religion. Hence we must view his works as applicable to the soul's interest, as well as to the correction of ignorance and mental perversion. Throughout all his writings we trace the faith of the real believer, and he never seems to revel, as it were, more in his subject, than when he evolves the promises, and contemplates the divine instruction of the

Scriptures. These are to him "a matchless temple" where, to use the words of Boyle, "he delighted to be, to contemplate the beauty, the symmetry and the magnificence of the structure, and to increase his awe, and excite his devotion to the Deity there preached and adored."

Another element in this work, beneficial to all time, is the scrupulous and amazing exactitude with which its author notices even the most minute of his antagonist's objections, except when either insignificant or self-contradictory. It is profitable besides to observe the completeness with which his refutations of opponency to Church administration, ceremony, and practice apply. We shall perceive this the better if we consider the variety of opinions both in and out of the Church in our own day, a topic which is germane throughout to the subject of his Fifth Book. We have reached such a bathos of doubt and disputation in the present age, that men questioning the real value of religion form to themselves an opinion consentient with their own wishes or case; even some, "denying the Lord that bought them," pretend that Materialism is Divinity! What, then, can be more satisfactory than to find in this volume, religion shown indisputably to be the *fons et origo* of all virtue and national good? A man who "leans to his own understanding" here learns that the rule of men's private spirits is not in all cases to be followed, a doctrine decidedly repugnant to carnal pride, but the admission of which, subject to certain rules,

lies at the root of acceptance of Revelation. If any choose, in the mad career of foolhardiness, to rush blindly into the meshes of superstition or the perplexities of theory, if Hooker be right, he must do so at his peril. One thing is certain, that he is herein warned against both, and like a swimmer, is taught where to find a sound footing, amid the waves and multiform currents of unbelief.

It is too seldom remembered that the mind, being ever in action, has its ebb and flow, and is less powerfully influenced frequently by the judgment than by the imagination. Moreover, it is subject to sudden transitions; hence we sometimes see the indifferent become the zealot, and the emotions barred from one exit burst forth through another issue. Neither does this remark apply only to the feminine sex, as to which it is observable, that if deprived of opportunity for exercising the domestic affections, it evolves into the morose or the fanatic disposition, for never could more striking instances be afforded as to men than at the present day. Substantial truth they are prone to overlay with form, partly if not entirely superstitious, and exhibit more zeal and earnestness about ecclesiastical attire than about the salvation of a soul. What would Hooker think if he could gaze now upon the pitiful exhibition of man-millinery in our churches? The surplice, the original legitimate vestment (Book V. c. 29), with the hood of the academical degree, is supplemented by such endless variety

of tawdry apparel, each item having a presumed significance which only the initiated in these modern Eleusinian mysteries can understand, that the pure robe of Christian simplicity becomes a temptation to arrogancy and conceit. We are convinced that more mischief is done to a chorister by bedizening him with fringes and lace, than all the endeavours of the priest are able to counteract, especially since the latter, perhaps, appears himself in the same fanciful and irregular masquerade. "Let all things be done decently and in order," is the apostolic maxim; also he enjoins us to give "no offence in anything, that the ministry be not blamed." The more "the simplicity which is in Christ" appears in our services, the more of God that is seen in them, the less of man, the better. Hooker advises respect to authority, a precept laid down also in the Thirty-fourth Article. If then the use of the surplice in the pulpit has been justified, and recommended by the ecclesiastical tribunals in order to ensure consistency in clerical attire, why should men pertinaciously refuse to obey injunctions which the spirit of Christian obedience binds them to follow? Let it be remembered that arrogancy engenders heresy, and that a member of the Church who rebels against her orders is never sure how long he may continue a member at all; he may lapse at any moment. The gold of Solomon's days became brass in those of Rehoboam, may God avert such an event from our Establishment at the present day!

The same remark applies to gesture. It is much to be deprecated that such novelties have crept into our worship of late, that in order to carry out service at all, without confusion, we must either return to the primitive ritual—truly a safe method—or appoint a kind of master of the ceremonies, in each several place of worship. What can be easier to follow than the rules of standing when we make profession of our faith, of kneeling when we acknowledge our sins or seek unto God for favour? Hooker has shown the reasonableness of our standing when the gospels are read, and of bowing at the name of Jesus; but if we graft upon these simple and really devout usages, sanctioned by Church authority, postures and gesticulations, invented according to each man's own device, and all more or less strongly savouring of fanaticism, not only do we substitute form and ceremony for inward and genuine religious feeling, but instead of edifying, mystify, perplex, and misdirect the worshipper.

That great benefit has resulted from the revival of attention to Church forms, festivals, fasts, and matters of ceremonial and discipline, every real Church Christian must gratefully admit. No longer are the sacraments almost ignored, the services cold and vapid; the Church the worst kept building in the parish; the font a museum of dirt for the sexton's collection of odds and ends; and the devotional incentive of harmony

either omitted or degraded, all relics of a day when—

“The hack chaplain, dozing as he reads
With mock humility the galloped creeds,”

had far more stimulating associations with the hunting field, than the chancel! Now, though we have still to lament the general inefficiency of our pulpit oratory, and a style of reading too often alternating between the puerile and the incoherent, there is a marked improvement in earnestness, if even external—though we trust in most cases it is somewhat more,—in scrupulous attention to the fasts, festivals, sacraments; in the dedication, often at much self-sacrifice, of this world's means to the adornment of God's House, the majesty of His worship, and in the general impressiveness of ceremonial. This spirit acts and reacts upon both pastor and people, in a way eminently beneficial, if only, be it specially remembered, it be kept within due bounds, so that legitimate form may not degenerate into frivolity, a reliance upon human merit or superstition. As Arbuthnot remarks, “much ornament is calculated to accumulate dirt.”* We may rely upon it, that he who has the true light of the Spirit within him will not revolve like a satellite around form, merely as such, but will use it, in all holy obedience, reverence, and humility, as a means of binding him closer to God, and established mercifully for the soul's edification.

* *Vide* Arbuthnot's “History of John Bull.”

We now, as a last topic for illustrating the value and appositeness of Hooker's fifth book to the present day, touch upon the Athanasian Creed. About its history he tells us, that in order "to explain such things as heresy went about to deprave," *sc.* Arianism particularly, it was "first exhibited to Julius, Bishop of Rome," and "was, both in the East and the West Churches, accepted as a treasure of inestimable price by as many as had not given up even the very ghost of unbelief." These are very remarkable words, especially from such a man as Hooker, but they become even more impressive when he adds, "Then was the Creed of Athanasius written, howbeit not then so expedient to be publicly used as now in the Church of God;" for with his usual sagacity he goes on, "because while the heat of division lasteth, truth itself enduring opposition doth not so quietly and currently pass throughout all men's hands, neither can be of that account which afterwards it hath, when the world once perceiveth the virtue thereof not only in itself, but also by the conquest which God hath given it over heresy."

This statement hits the present crisis exactly. By Arius the deity of our Lord Jesus Christ, "contained but not opened," says Hooker, "in the former creed, the coequality and coeternity of the Son with the Father, was denied." Let the reader study the origin of the heresy, and its development, and ask himself if, Arians being present still, the Athanasian Creed be not necessary?

It is allowed by Hooker that, as to the expediency of its public use, it may be pretermitted while the heat of division lasteth ; but we would ask, what was ever gained by the surrender of a confession of truth ? Are we to make the entrance more easy into the citadel, by opening a door specially barred against interlopers, vain and specious intruders, who pretend to remedy what they want to ruin ? The three creeds, says the Eighth Article of the Church, viz., the Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." Are we to abrogate Scripture identified with the creeds ? If we obliterate one creed, why not expunge all ? Where is a pause to be made ? As Henry observes, "The way to preserve the peace of the Church is to preserve the purity of it."

It is true that a creed is man's exposition of God's doctrine, but the test of its correctness is God's word ; now, if St. Athanasius' Creed be repugnant to weak brethren, this must necessarily apply to several passages of Holy Scripture. Yet where can there be more tenderness shown towards the weak than in the Bible ? Nevertheless, while the latter teaches us to "restore," "to bind up," "to have compassion," it enjoins "to cry aloud, spare not ;" "lift up our voice as a trumpet ;" in fact there is mercy, clemency, in the Bible, but no adulation, no mitigation of vices, no conniving

with heresy, no encouragement of dereliction from the faith in one Father, one Son, one Holy Ghost. He who, with the opportunity of knowledge, refuses to pray, and seeks not belief, does it at his peril.

If it be said that by the damnatory clauses of the creed many are offended, it will be well if they be aroused to timely thought by the certainty of the issue; but we boast that this is a day of wonderful progress, general education, almost universal knowledge; shall it be supposed then, that with such aids, a real scriptural interpretation cannot be given to a creed? As long as we go on giving to "the leech's daughter," prophesying smooth things, "uttering an uncertain sound," we are defaulters to God's office. We live in a carping, questioning age of infidelity, and this fact ought to make us more steadfast "in the faith once delivered to the saints," standing sure and settled in that faith, and united, for—

"Defendit numerus junctæque umbone phalanges."

We shall thus, first having been spiritually taught the truth ourselves, be able, under God's grace, to corroborate our people, our faith being, in humble submission to His grace to illuminate us as to our teaching, like Himself, "the same, yesterday, today, and for ever."

As to the Athanasian Creed therefore, if suspended at all, it ought only to be so when thorough interpretation of its clauses has not been given—a duty incumbent on the priest,—and amongst an utterly illiterate and debased congregation, but by

no means to be erased from the Rubric. First, because, as we have already shown from Hooker, it substantiates truth against heresy. Secondly, our own opinion is, that the repetition of a creed founded upon scriptural verity, before a congregation, induces this last to inquire—pray—believe. As an anonymous writer remarks, “Religion is the whole Bible; sects pick out a part of it. But what a whole? The Living whole, to be sure—not the dead whole; the Spirit, not the letter.”

The present analysis of Hooker's Fifth Book is then based upon the principle of edifying the Christian reader, as well as of preparing the clerical or academical student for examination. For the last, the greatest care has been employed to modernise the language, and as far as possible, convey the full meaning of the author. With regard to the first, every opportunity of elucidating truth to a man who recognises his relation to time with regard to eternity, is urged as a responsibility. If he omits the opportunity he must look to it. We do not find men, now, such as Hooker. He founds his statements on the Bible; he substantiates these by Christian and by scholastic logic. The latter has its perishable day, the former is eternal. Read the old; study the old; how small do we appear! But truth will always prevail; and why should men ask, like Pilate, “What is Truth?” all their safety depending on the solution of the question, when the Book of God is open to them, and when the promulga-

tion of doctrines founded thereon, is here shown to be established upon the original ecclesiastical system, from the Apostles and Prophets? Let it be remembered that heresy has for its parentage ignorance and conceit; men will not submit, neither will they learn, they love to control, to invent, and at what a cost?—A Soul! It is not the head merely that has to be taught, but the heart which has to be converted. It is the soul, not the brain only which has to be touched, and as St. Jerome speaks, “Nothing gives us a greater idea of our soul than that God has given us at the moment of our birth an angel to take care of it!”

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ANALYSIS.

THE Fifth Book of Hooker refers to the defence of the Church against those who assert that, touching the several public duties of Christian Religion, there is amongst us much superstition retained in them; and, concerning persons, who for performance of those duties are endued with the power of Ecclesiastical Order, our laws and proceedings connected therewith are in many ways also corrupt. After remarking that few are so incapable as not easily to espy public evils, and few so patient as not to complain, he observes that the labour of correction is so great that most avoid the study and toil belonging to it. He then proceeds upon the following basis:—

True religion is the root of all genuine virtues, and the stay of every well-ordered commonwealth.

I. HENCE IT RESULTS THAT RELIGION OUGHT TO BE THE HIGHEST OF ALL CARES APPERTAINING TO PUBLIC REGIMEN.

(1) On account of its importance, *generally*.

(2) From the force with which it qualifies men for duty, *individually*.

Polity is indebted to religion; for union of religion with justice is natural, and religion is the root of Justice, Prudence, and Fortitude.

Justice.—From the nature of our religion.

Prudence.—Since men delight, under religious motive, to practise actions beneficial to others, they cannot but gather experience, and thus wisdom.

Fortitude.—Trust in God's omnipotence and mercy must breed confidence as to the present and future, whence arises fortitude.

Thus it follows that without piety the best endowed mind would be but a spectacle for commiseration.

2. If religion truly possessed men's hearts, they would require no other restraint from evil; hence axiom, "That all things religiously taken in hand are prosperously ended."

3. *Obj.*—That it is unimportant what our religion is, seeing that heathens ascribe the same effects to their creed as we do to ours.

Ans.—False Religion may do temporal good, for whatever the errors may be, there is always a certain quantity of good mixed up with them.

(a) Religious strife among men proves the general opinion of the importance of holding what is true.

(β) The universality of opinion shows that

God has imprinted the desire upon us to search and maintain the truth.

(γ) Those cannot expect benefit from their religion as to individuality, when their creed contradicts the truth.

Transmigration, though false, yet conveyed a true idea, namely, immortality of the soul.

Auguries.—This superstition could not have existed without an innate though mistaken sense of Divine power.

Swearing by Idols.—Deriders even of false gods, if visited by punishment, establish the belief of Divine vengeance upon iniquity, even by false gods.

4. The profit of doctrines depends on their truth; sincere love to which is of the chief importance. Men may have failed in choice of a religion, but if they sincerely believe in it, they will reap all the benefit it can give them; whereas they who profess the soundest religion, but bear it no affection, will not derive benefit, *e.g.*, David. (1 Samuel xiii. 14.)

5. *Summary*.—Therefore, since the safety of all depends upon religion, which if unfeignedly loved perfects men's abilities to the best national service, since men generally desire to hold no religion but the true; also since the good effects even of false religions are sparks of truth, as no religion consists wholly of untruths; therefore, all true virtues own

religion as their parent, and all well-ordered commonwealths ought to love true religion as their chief stay.

CHAPTER II.

THE MOST EXTREME OPPOSITE TO TRUE RELIGION
IS AFFECTED ATHEISM.

I. Very few men are totally ignorant of God, and the condition of these few is wretched; but theirs is worse who, having a good capacity, try to deny the being of God.

The origin of Atheism is in the desire of sensual profit; therein being contradiction between natural appetite and virtuous motives.

The evidence of God's creation and His providence, of final resurrection, of celestial joys, of eternal penalty, is involved in denial of Scripture.

Our contentions relative to doctrine please the irreligious, who take advantage of our differences in religious matters, because hence:

(1) They have an opportunity to learn from one side, how the other may be assailed.

(2) They hope that if men disagree about the minor points, they will also disagree about the higher principles. For which purpose, when they have an opportunity, they try what the most religious are able to say in defence of the highest points, whereupon all religion depends,

and because men take these (although most certain) truths as granted, without investigating the *pros* and *cons.*, they are perhaps hardly able (at the moment) to satisfy gainsayers, which unreadiness the latter turn to their own encouragement.

(3) They regard religion as a mere politic device; for men fearing God are thereby, a great deal, more effectually than by positive laws, restrained from doing evil, whence arises the politic use of religion.

(4) Hence sometimes the hypocritical applaud religion; their deceit being shown in the approbation of the wisdom even of Paganism, and their pandering to superstition.

CHAPTER III.

OF SUPERSTITION AND THE ROOT THEREOF, EITHER MISGUIDED ZEAL OR IGNORANT FEAR OF DIVINE GLORY.

I. Zeal, except it be ordered aright, when brought into religious discussions, uses the razor often with such eagerness, that the very life of religion is thus hazarded. Thus zeal always needs a guide.

Fear is likewise apt to breed superstition. It is a good solicitor to devotion; but since this kind grows from an apprehension of deity endued with irresistible power to hurt, and is of all affections the most inapt, anger excepted, to admit any

conference with reason, therefore it betrays the forces of the understanding.

2. *Definition.*—Superstition is that which neither knows the right kind nor observes the true measure of actions belonging to the service of God. It is always joined with a wrong opinion touching things divine. It therefore either defrauds God of our duty, or distracts our duty to other objects.

3. The Western Church not so much troubled with heresies as the Eastern Church, the reason of which seems to have been in the restless wits of the Grecians, and the facility of their language to make things plausible. The grand heretical opinions touching God and the glorious Trinity Hooker calls “monsters of the East.” The Latins, although less inclined to capital heresies, yet were more so as to gross superstition.

4. In the Church of God it often happens that things in themselves good are by superstition made corrupt; *e.g.*, Pharisaical superstition.

CHAPTER IV.

OF THE REDRESS OF SUPERSTITION IN GOD'S CHURCH AND CONCERNING THE QUESTION OF THIS BOOK.

1. It is the duty of succeeding ages to rectify what has been done amiss in former times. Pretenders to reformation declare our prayers, sacraments, fasts, times and places of worship, marriages,

burials, ecclesiastical functions, elections and ordinances to be superstitions.

2. These accusations must be answered in order to refute our opponents, and to show those who follow us the reasons for what we do: the intentions on both sides being, to abolish superstition and to establish the service of God in a perfect form.

3. Worship divided into two parts.

(1) Inward reasonable.

(2) Solemn outward serviceable worship.

All virtuous duties that each man in reason and conscience owes to God are included under the first.

Whatsoever belongs to the Church by way of external belongs to the second: it is from this division that the present question arises. About the substance of religion, wherein God's law must be kept, there is no controversy, so that the charge alleged against us is that our laws have not ordered inferior things as behoveth, and that our customs are either superstitious or otherwise amiss.

CHAPTER V.

FOUR GENERAL PROPOSITIONS DEMANDING THAT WHICH MAY REASONABLY BE GRANTED CONCERNING MATTERS OF OUTWARD FORM IN THE EXERCISE OF TRUE RELIGION. AND FIFTHLY, OF A RULE NOT SAFE NOR REASONABLE IN THESE CASES.

Preliminary observation: As with mathematical science, so here it is necessary to lay down certain reasonable demands: thus our opponents propose certain general axioms more deserving of further consideration by them than of approval by us. Such as relate to Reformed Churches in regard to Rome, *et similia*, have been examined in the previous book.

CHAPTER VI.

THE FIRST PROPOSITION TOUCHING JUDGMENTS.
WHAT THINGS ARE CONVENIENT IN THE OUTWARD
PUBLIC ORDERING OF CHURCH AFFAIRS?

I. There must be apparent reason to show conveniency and fitness in regard to the use of certain ceremonies and rites. Their canons, as to that all things should be done to the glory of God and the edification of the people, also that nothing be done unorderly, are to be approved.

Our endeavour should be, therefore, to ascertain what comes under these two heads.

No work in this world is equal to the exercise of true religion, the proper operation of Christ's Church.

Since religion operates upon an infinite God, we must esteem it in accordance with what we consider divine sublimity. God requires our utmost power and faculty from unfeigned affection, so that if we do not thus affect Him, our religion and worship are worthless.

First Test.—Intrinsic Reasonableness.—What a man ought to be inwardly, the Church ought to outwardly testify; therefore, religious duties seen ought to reflect unseen affection.

Second Test.—The sign must resemble the thing signified. Social duties ought to correspond in excellency with the majesty of Him whom we worship; therefore the militant Church must resemble by sensible means the glory of the Church triumphant. Although the heat of the sun, which is the light of the world, so oppressed God's people that He shaded it with a cloud, so things of general benefit may be inconvenient to some.

To meet which, remedies through public ordinances are applied without disturbance of the common good. Hence our

First Requisition: That in the external form of religion, such things as can be proved fit to set forward godliness, either as betokening the greatness of God or the dignity of religion, be reverently thought of, though there be some casual inconveniences, tolerable or curable, attendant upon them.

CHAPTER VII.

THE SECOND PROPOSITION.

1. We must not lightly esteem the judgment upon the fitness of things pronounced by antiquity.
2. Departure from Church antiquity and prac-

tice unnecessarily, has always been proved unsafe. Confer: Job. xii. 12, as to wisdom being sought among the ancient, God has given two powers to man, viz., hands to execute, and a mind to devise, what one fails in the other supplies. So strong is the authority of antiquity among men, that even commendable things would be rejected, except antiquity could be pleaded for them. God himself appeals to antiquity. (Deut. xxxii. 7.)

3. We should be slow to change ancient ordinances, rites, &c. For the love of things ancient doth argue staidness, but levity and inexperience induce innovations.

4. Our second requisition is therefore that, in things whereof the fitness is not of itself apparent to all, but with which the judgment of antiquity concurs, such fitness ought for this reason to be received, unless any strong exception can be made against it.

CHAPTER VIII.

THE THIRD PROPOSITION.

1. All things cannot be of ancient continuance which are expedient for the ordering of spiritual affairs, but the Church never dying, hath the same power to ordain whatever occasion requireth as she has to ratify what has been before.

2. Laws touching matters of order are changeable by the power of the Church. Articles concerning doctrines, not so.

3. *Obj.*—Why do we thus hang our judgment on the Church?

Ans.—Because two are better than one. (Eccles. iv. 9.) Moreover, would it not be wonderful, that when God has allowed so much authority and power to every poor family for the ordering of all that are in it, His Church could neither command nor forbid anything on her sole authority?

4. Our dislike of them by whom too much has heretofore been attributed to the Church has led us into the contrary error of derogating too much from it.

It is not possible that the Word of God can receive due honour at their hands, by whose incitement the Church's holy ordinances endure everywhere open contempt.

5. Third Requisition: That where neither the evidence of law Divine, nor the strength of any invincible argument, doth make against that which our own laws ecclesiastical have established, although but newly-instituted, the authority of the Church may give such credit to her own laws in such case, as to make their sentence, as touching fitness and conveniency, weightier than any naked conceit to the contrary.

CHAPTER IX.

THE FOURTH PROPOSITION.

1. There are ancient ordinances, laws Divine

and Apostolic, which the Church, it may be, doth not always keep; nor is it to be blamed on this account; for in evils which cannot be removed without the manifest danger of greater succeeding, wisdom must give place to necessity.

Nature sometimes goes out of her wonted course for special purposes of necessity.

Ex. I.—Balaam's ass. (Numb. xxii. 21.)

Ex. II.—In art, a workman may have the idea and the skill (*νοῦς*), but not the materials; it is no fault of his if his handiwork be not perfect.

Necessity is constantly urged as an argument for actions of common life.

Ex.—Casting away things profitable for the sustenance of man's life, wicked, yet St. Paul threw corn into the sea to save lives.

Necessity is also allowed in civil affairs.

Ex.—Our Lord allowed laws and customs to be relaxed, according to circumstances. (Luke vi. 4.)

2. Undisciplined minds fond of generalities, because of plainness at first sight.

Men knowing the principles whereupon the ordinances of God's Church are founded to be sound, and that ordinary practice accordingly framed is good, whatsoever is over and besides the ordinary they blame; this is the result of ignorance.

3. Dispensations at times required by equity.

4. No man a competent judge what equity doth require in his own case.

Fourth Requisition: That in cases of necessity certain profitable ordinances may sometimes be released, rather than all men should be bound down too rigorously.

CHAPTER X.

ON THE RULE OF MENS' PRIVATE SPIRITS.

I. The rule of men's private spirits is unsafe in these cases to be followed, for if the Church allowed every one to follow what he imagined God's Spirit revealed to him, instead of peace we should have confusion.

As all graces come from God and tend to peace, so these individual ideas, if true, would undergo either miraculous operation, or invincible remonstrance of reason, to instil the opinion upon others. On the contrary, the error and insufficient evidence of present presumers are strong presumptions against them. From general rules, Hooker comes to distinct particulars, showing the special efficacy of the above rules.

CHAPTER XI.

PLACES FOR THE PUBLIC WORSHIP OF GOD.

I. These are necessary, and have been used from time immemorial, even in Adam's and the patriarchal times.

2. In Jerusalem the Jews had their Temple

until they erected oratories, owing to the poor state of the Church. Afterwards, in better times, temples were erected.

3. Whereas, in all ages, those who erected places for God's worship were highly esteemed, we are now brought to account because we follow their example, and our churches are maligned as "temples of Baal," "idle synagogues," &c.

CHAPTER XII.

ON THE SOLEMNITY OF ERECTING, HALLOWING, AND DEDICATING CHURCHES; CONDEMNED BY BARON (P. 130), OR SCORNEO (P. 141).

1. In vindication of church dedication it may be stated that it was not thought light of in ancient days. Constantine dedicated a church at Jerusalem: A bishop of Alexandria is recorded by Athanasius to have done the same.

Can it be a thing seemly that any man should go about building an house to God with no other appearance than if his end were to rear up a kitchen? or when a work of such nature is finished, does nothing remain but presently to use it?

2. Public places for God's worship are necessary to avoid conventicles, which, though had for religion's sake, aid the turn of heretics and such as privily will soonest endeavour to instil their poison into men's minds. Conventicles also give

occasion to malicious persons to suspect and traduce. These evils were shown when Christian men were driven to use secret meetings. Some think that the presence of a Christian multitude and the duties of religion performed among them, make the place of their assembly public. This opinion is erroneous, since publicity depends on a public assignment of the place to special duties.

3. (1) Dedication makes holy places public ;

(2) Surrenders the rights of the founders to God ;

(3) Notifies in solemn manner the holy and religious use whereunto it is intended such houses shall be put.

4. These things not thought superfluous by Solomon. *Ex.*—Second Temple dedicated. (Ezra vi. 16.)

5. This argument used by Christ against profaners of the Temple (Matt. xxi. 13) ; also by the Apostles, who distinguished between private houses and temples. (1 Cor. xi. 22.)

6. Let us not condemn, as unmeet, acts which idolaters have misused.

CHAPTER XIII.

OF THE NAMES WHEREBY WE DISTINGUISH OUR
CHURCHES.

Our naming churches after angels and saints

not superstitious, since they are neither intended for their worship nor with the idea of their protection, which the ancients utterly disclaimed (*vide* Augustine, Basil, &c.)

1. That all churches are dedicated unto Christ only the general name shows, but on account of distinction, a variety of proper names had to be devised.

2. Names of saints rightly given to churches: (*a*) because by these saints it pleased God to show some rare effect of His power; (*β*) in regard of the death which these saints have suffered; (*γ*) by mentioning them, inquiry is caused to be made, and thus meditation to be had of their virtues.

3. Although it were clear that they all—erroneous founders—had therein a superstitious intent, what matters it to us? we have not, therefore their fault is not to be attributed to our action.

Ex. I.—Castor and Pollux, although the name of the ship in which the Apostle sailed, this circumstance did not pollute his pen.

Ex. II.—In our use of names whereby we distinguish days and months, are we culpable of superstitions because they who invented them were? These nice curiosities, therefore, are insignificant.

CHAPTER XIV.

OF THE FUNCTIONS OF OUR CHURCHES.

Obj.—I. They complain that our churches are after the Jewish pattern.

Ans.—Our churches and the Jewish Temple have one end, why should they not have one form?

CHAPTER XV.

THE SUMPTUOUSNESS OF CHURCHES OBJECTED TO.

Ans. to this Obj.—Hath God revealed that it is His delight to dwell beggarly? Hath He taken no pleasure to be worshipped but in poor cottages?

Obj.—The times of the Apostles quoted as an example of God being worshipped in poor men's rooms.

Ans.—Poor men's rooms are acceptable when the Church is poor, but not when it is rich. *Ex.*—At the erection of the second Temple people wept because the glory of it was so inferior to that of the first; yet, according to the Puritans, they ought to have rejoiced.

Obj.—They say that costliness in the Tabernacle of Moses was figurative, and served by God's appointment but for a time to shadow out the true everlasting glory of a more divine sanctuary; this they say is now needless.

Ans.—1. We grant this if the use thereof had been only mystical, but David himself mentions a conveniency which such bounteous expenses have.

2. Also, because we thus testify to God that we think nothing too dear to be bestowed about the furniture of His service.

3. It is also a witness of His Almightyness, whom we outwardly honour with the chief of outward things, as being of all incomparably the greatest.

4. Would it not be strange that when God has made such store of glorious creatures on earth He should leave them all to be consumed in secular vanity, allowing none but the lesser sort to be employed in His service ?

5. Lastly, observe the majesty of things in vicegerents. Will God accept what the meanest of them would disdain ? Splendour of churches is only blameable when it interferes with charity : God who requireth the one (charity) as necessary, accepteth the other also as being an honourable work.

CHAPTER XVI.

WHAT HOLINESS AND VIRTUE WE ASCRIBE TO THE CHURCH MORE THAN TO OTHER PLACES.

1. Churches, like everything else, receive their chief perfection from the end whereunto they serve, which end being the public worship of God, they are in this consideration houses of greater dignity than any provided for meaner purposes.

2. Although the true worship of God be to God in itself acceptable whatever place it is rendered in, as for for example Moses in the sea, Peter in

prison, &c., yet it is manifest that the very majesty and holiness of the place hath in regard of us great virtue, force, and efficiency. For these serve as sensible helps to stir up devotion.

CHAPTER XVII.

AS TO THEIR PRETENCE WHO WOULD HAVE
CHURCHES UTTERLY RAZED.

Obj.—They pretend, who would have churches razed, that they have been abused to idolatry.

Ans.—The state of idolators is not consistent with our own, for idolators are in two ways miserable :

(1) In worshipping idols who cannot succour.

(2) In that they can only look for displeasure here and hereafter at the hands of Him whom they ought to serve.

(3) Idolatry makes whatever it touches the worse; but since creatures which have no understanding can show no will, and where no will is there is no sin, and only that which sinneth is subject to punishment, which way should any such creatures be punishable by the law of God? We may extinguish them, but surely never by way of punishment to the things themselves.

(4) Although the law of Moses punished idolators, God hath not appointed for us any definite command which the Christian magis-

trate is of necessity for ever bound to execute upon offenders in that kind; much less upon things that may be abused as mere instruments; idolators not to be all treated as the Canaanites.

Obj.—Commandment given to destroy all places where the Canaanites had served their gods, and not to convert any of them to the honour of the true God.

Ans.—(1) This precept had reference to a special intent and purpose, which was, that there should be but only one place in the whole land where the people might bring such offerings as their Levitical law did require.

(2) Great difference exists between the proceedings of those who erect a new commonwealth which is to have neither law nor religion the same that was, and those who only reform a decayed state. In this case we are to retain as much, in the other as little, of former things as possible.

Our Church unlike the groves of the heathen, and groves and altars were dangerous in regard of the secret access which people superstitiously given might have always thereunto.

Obj.—The cattle of Amalek were fit for sacrifice; why should they not have been used?

Ans.—It was so, but in this case the Lord had given special charge to the contrary. Thus:

- (1) Idolators may be converted and live.
- (2) Temples which have served idolatry as instruments may be sanctified again and continued for true worship.

CHAPTER XVIII.

OF PUBLIC TEACHING OR PREACHING, AND THE FIRST KIND THEREOF—CATECHISING.

1. For the instruction, therefore, of all sorts of men to eternal life, it is necessary that the sacred and saving truth of God be openly published unto them; which open publication of heavenly mysteries is by an excellency termed preaching.

2. No people to be found who have lived entirely without religion; but yet this custom of preaching entirely belongs to the Church of God.

3. Catechising the first sort of preaching. When we make it a kind of preaching we mean the public performance of it, because things are preached not in that they are taught, but in that they are published. The first delivery of the elements of religion must be framed according to the capacity of young beginners; catechising is therefore retained by the Jews to this day.

CHAPTER XIX.

I. OF PREACHING, BY READING PUBLICLY THE BOOKS OF HOLY SCRIPTURE, AND CONCERNING SUPPOSED UNTRUTHS IN THOSE TRANSLATIONS

OF SCRIPTURE WHICH WE ALLOW TO BE READ;
AS ALSO OF THE CHOICE WHICH WE MAKE IN
READING. MOSES, CHRIST, AND APOSTLES WERE
ORAL PREACHERS, OTHERS BY WRITING, OTHERS
BY BOTH.

The Church preaches:

- (1) By way of testimony.
- (2) By way of explication; Moses was read every Sabbath day.

2. The Church by her public reading of God's book preaches only as a witness, and the principal thing required in her witness is fidelity. Hence that Church is inexcusable which, through corrupt translation of or falsified addition to Scripture delivers as divine speeches anything repugnant to the word of God.

The judgment of the Church as to translations of Scripture, and as shown by the practice of all nations, is to hold the middle course between the rigour of literal and the liberty of paraphrastic translation, so as with greater brevity and plainness to deliver the mind of the Holy Ghost. This exact performance is desirable, but if there be no contradiction between the words of translation and the mind of Scripture, every little difference should not seem an intolerable blemish.

3. *Obj.*—As to apparent contradictions, David says that Moses and Aaron were obedient to the word of God, and our translation says they were not.

Ans.—That those who judge of words should have resource to the things whence they originate.

Obj.—St. Luke, v. 6, 7, says that the store of fish they took was such that the net brake, and the ships which they loaded therewith sank. St. John xxi. 11, says that although the draught of fish was so great, yet the net brake not.

Ans.—St. Luke intended to signify that the greatness of the burden exceeded the natural ability of the instrument. St. John, that the natural weakness thereof was supported by a supernatural and miraculous addition of strength. The nets as touching themselves brake, but through the power of God they held.

Obj.—Micah v. 2. The prophet here says, “Thou Bethlehem, the least.”

Matt. ii. 6. The Evangelist, on the other hand says, “Thou Bethlehem, not the least.”

Ans.—But Micah was speaking in respect of circuit, St. Matthew in regard of honour and estimation.

Obj.—As to the preambles to certain gospels.

Ex.—When we say Christ spake to His disciples that which the gospel (St. Matt. xxii. 12) declareth He spake unto the Pharisees.

Ans.—Doth the evangelist affirm He spake to the Pharisees only? If not, then is this no diversity nor contrariety.

Obj.—Furthermore they are displeased in that we follow not the method of reading, adopted in

some foreign Churches where the Scriptures are read before the time of service, and without either choice or stint appointed by any determinate order.

Ans.—Still we keep to our own method until they can show some reason to the contrary, and with us the reading of Scripture is part of the Church liturgy and of the service which we do to God, not an exercise to spend the time until the assembly of worshippers is complete.

Form of public service is not voluntary, nor its parts uncertain, but arranged by the Church in order, so as best to concur both with special occasions and with the general purpose of glorifying God.

CHAPTER XX.

OF PREACHING BY THE PUBLIC READING OF OTHER PROFITABLE INSTRUCTIONS; AND CONCERNING BOOKS APOCRYPHAL.

Obj.—It is thought amiss that we read in our churches anything at all besides the Scriptures. To exclude the reading of any such profitable instruction as the Church hath devised for the better understanding of Scripture they plead Numbers x. 2, and say we ought to follow the example of the Jewish policy in order to expound the darker passages. For Antiochus appointed somewhat out of the Prophets to be read together with the Law, and so by the one explained the other. Coun. Laod., c. 59, forbade

anything to be read in churches saving canonical Scripture.

Ans.—We may demand by what rule the legal hallowing of besoms and flesh-hooks must needs exclude all other readings in the Church save Scripture. Things sanctified thereby were appropriated unto God, so that they might never afterwards be made common.

Ex.—Aaron and his sons were anointed to the priesthood. Doth it hereupon follow that all things now in the Church, “from the greatest to the least,” are unholy which the Lord himself hath not precisely instituted? If so, it follows that there is nothing holy which the Church by her authority hath appointed, so that all ordinances made by ecclesiastical power as to spirituals are profane. Their work is desperate who would try and prove that no reading is good for instruction, except what the Jews devised under Antiochus.

This statement itself is a mistake, since Antiochus forbade only the public reading of the law, not sermons on the law. As in the world, our ability and opportunity being imperfect, we need other men’s direction and instruction, so hence arises necessity of preaching. Moreover, why is the Church not to be allowed the same privilege as the Jews? As to the Council of Laodicea, whilst it forbids the reading of those things which are not canonical, so it makes some things not canonical which are (Apocalypse). Their judgment in this

we may not, and in that we need not follow. Experience has proved that great good has resulted from present custom. Any harm results from evil choice.

The practice of the Fathers is to be observed. They read :

(1.) The Scripture, something from the books of the Prophets.

(2.) Something out of the Apostles' writings.

(3.) Out of the Evangelists, some things which touched the person of Our Lord Jesus Christ himself were read.

Reason for this practice.

What is the law but the Gospel foreshadowed?

What other the Gospel than the law fulfilled?

Ecclesiastical books now called apocryphal, were not thought unworthy sometimes to be read. *Vide* testimony of Ruffinus.

Forged writings bearing glorious inscriptions being very numerous, and after the Apostles' time beginning to be admitted into the Church and honoured as if they had been Apostolic writings, hence the necessity for the command of the Council of Laodicea arose.

In the heat of general persecution, it much confirmed the courage and constancy of weaker minds when public relation was made to them after what manner God had been glorified through the sufferings of martyrs; for which cause the virtues of some being thought expedient to be annually had in remembrance above the rest, this brought

in a fourth kind of public reading, whereby the lives of such saints had at the time of their yearly memorial solemn recognition in the Church. This practice having given rise to abuses by the promulgation of legends, the lives of martyrs are not now read out. To say because we abolish legends it is incongruous in us to retain homilies or certain ecclesiastical books is absurd and inadmissible.

The Apocrypha is not apt to be confounded with Scripture, and certain of the books may be admitted to public audience in God's house, for :

The Apocrypha is not held as sacred, as we do the Holy Scriptures, but as a series of human compositions.

Can any reason be shown why it be unlawful or hurtful to the Church to read any part of them ?

Obj.—Many things in them very frivolous, yea many clean contrary to Holy Scripture.

Ans.—Hooker declares this has not been sufficiently proved by the assertor, and that even if the proof were strong the allegation is weak.* Neither can it be thought because upon certain solemn occasions some lessons are chosen out of those books, and of Scripture itself some chapters not

* Hooker's statement here would seem to require some explanation, were it not evident that he draws a distinction strongly between the Scriptures and merely human books. The assertion is true that the Apocrypha contains things contrary to God's word, for suicide is spoken of leniently, indeed, with commendation (2 Macc. xiv. 42), prayers to angels insinuated (Tobit xii. 15), and so far from the author of the book claiming inspiration, he apologises for his errors (2 Macc. xv. 38).

appointed to be read at all, that we do thereby offer disgrace to the Word of God or over-elevate the writings of men. In our choice we think that fitness of speech may be more respected than worthiness.

If it happen that in that which we use there be any clause, sentence, or speech, that soundeth towards error, should the mixture of a little dross constrain the Church to deprive herself of so much gold?

CHAPTER XXI.

OF PREACHING BY SERMONS; AND WHETHER SERMONS BE THE ONLY ORDINARY WAY OF TEACHING WHEREBY MEN ARE BROUGHT TO THE SAVING KNOWLEDGE OF GOD'S TRUTH.

1. We marvel the less that our reading of books not canonical is impugned, when so little is attributed to the reading of canonical Scripture itself.

2. Our chief concern is to lead on the minds of the simpler sort by plain and easy degrees, till the very nature of the thing itself makes manifest what is truth, what the word of God is.

(1) Because what is spoken of the necessity of God's word is restrained by opposers to sermons even extemporaneous.

(2) Such discourses may have public audience but once.

(3) To avoid antiquity.

(4) We have no divine inspiration but what is in the word of God.

Fifth Book—Chapter XXII.

Purport of the word of God is to save ; hence it is called word of life. The true way can be known only by the word ; they who live by the word must know it ; God has purposely framed the word as the instrument to salvation through knowledge. Every proposition of Scripture is a principle. The knowledge of God is not brought with us into the world, and the less our ability or opportunity, the more need have we of other's help.

(5) Sermons are not the only preaching which does save souls, thus C. of Toledo calls the public reading of the Gospel in the Church, preaching, Justin Martyr and C. of Vaus do the same. Therefore the Apostles preached as well when they wrote, as when they spake the Gospel of Christ, and our usual public reading of the word of God for the people's instruction is preaching.

Comparison between sermons and lessons is unfair. Given external administration of God's word edifieth, then their external administration of the word is as well by reading as explaining it ; but they allow the latter and deny the former.

CHAPTER XXII.

WHAT THEY ATTRIBUTE TO SERMONS ONLY, AND
WHAT WE TO READING ALSO.

I. Sermons are keys to the kingdom of Heaven ; wings to the soul ; spurs to the good affections of man. Unto the sound and healthy, food ; as physic

unto diseased minds. However they extol sermons, they do not offend us.

Our complaint :

(1) The disgrace which they offer unto our custom of bare reading the word of God, and to His gracious Spirit.

(2) The shifts wherewith they maintain their opinion of sermons, whereunto, while they labour to appropriate the saving power of the Holy Ghost, they separate from all apparent hope of life thousands whom the goodness of God doth not exclude.

(3) If we do no good by reading, why did St. Paul require that those things which the affairs of any one Church gave particular occasion to write upon should, for the instruction of all, be published, and that by reading? (1 Thess. v. 27; Col. iv. 16.)

2. Use of Lessons :

(1) In keeping Scripture incorrupt. Formerly, when the books of God were written copies, reading was more necessary than preaching, that they might be kept entire.

(2) For authentication. The public reading of God's word is the plainest evidence of the Church's assent and acknowledgment that it is His word.

(3) To furnish a standard of faith, and precepts, to the simplest sort, of sacred truth.

(4) To edify souls.

3. But they do not altogether despise reading.

They yield that reading may “set forward” but not begin the work of salvation ; if any believe by reading alone, we are to account it a miracle.

4. Our argument strengthened by—

(1) King Josiah’s confession when the Book of the Law was found. (2 Chron. xxxiv. 18, 19, 21.)

(2) What the Law itself commands. (Deut. xxxi. 11-13.)

(3) The opinion of our Lord and Saviour himself. (Luke xvi. 31.)

If men hear and believe not, it is not the fault of the books ; the same argument can be used as to preaching.

5. The reason why men cannot attain belief by mere contemplation of nature, is in consequence of this last being unable to give us the least spark of light as to the principal mysteries of our faith, and whatever we discover from this mere contemplation is identical with the knowledge obtained from natural facts by science ; whereas the things we believe are only to be credited upon direct testimony. Hence our consideration of created things and our attention to Scripture are not in themselves, and without sermons, of like disability to beget faith.

It is well known by our adversaries that our reading is not for conversion of infidels, but for instruction of men baptised and brought up in the Church, where our opposers imagine God cannot work faith except by sermons.

6. Scripture disparaged by some men's talk about preaching, for, is it wonderful that he who reads should believe and live according to the will of God?

The end of all Scripture is faith and salvation. *Vide* Rom. i. 16, and 2 Tim. iii. 15.

7. *Obj.*—Why should we read Scripture at all if, according to the Puritans, reading serves only for a preparative unto sermons? It helpeth towards the nourishment of faith, which sermons have engendered.

Ans.—The mind is confirmed by seeing that the sermon agrees with Scripture, and the Scripture was written, not merely to found texts upon for the preacher, but that it might feed the soul of man.

They assert that the principal cause of writing the Gospel was that it might be interpreted, or preached upon by public ministers duly authorised.

Ans.—Two operations in belief necessary; 1st. Apprehension. 2nd. Assent.

8. Fallacy to suppose that faith comes only by hearing sermons.

9. *Ans.* to supposed paradox of St. Paul. (2 Cor. i. 21; Rom. x. 14, 15.)

(1) As to belief.

(2) As to hearing.

Salvation belongs unto such Jew and Gentile as call upon the name of the Lord, which nations, as yet unconverted, neither do nor possibly can do

till they believe. It is impossible they should know what they are to believe till they hear it.

Hearing requires our preaching unto them. There is a knowledge which God hath always revealed in the works of nature; but this is not saving knowledge, which last is the knowledge of the cross of Christ.

Every belief comes from hearkening and attending to the word of life.

The recommendation of the Apostles as to sending a certain teaching unto the Gentiles does not prejudice any other way of public instruction for saving souls where more effectual means are wanting.

10. The opponents' error consists in not showing how, and how far, salvation depends on the knowledge of God's word. This is a flagrant omission on their part, and their restraint of instruction to sermons wholly deceptive. (John v. 39; Gal. i. 8, 9; 2 Tim. iii. 16.)

To supplant the word of God by sermons has a most dangerous sequel; for human frailty might import that into God's word which does not consist therewith.

Sermons ever so perfect are not as those of the prophets, nor are they the word of God.

11. Multifarious errors by distortion of meaning, *e.g.*, the word "prophesying."

12. Mistake that Christ is by sermons the more elevated to faith and the word more sweet when

expounded, that sermons are the keys of heaven, and that God gives richer grace by preaching than by reading.

Alcidamas used sophistical arguments in favour of preaching.

13. *Ans. to Obj.* that Scriptures are dark :

(1) As God aids by His grace, so He does not frustrate the means used by His Church.

(2) Reading is the ordinance of God. (Deut. xxxi. 11-13. St. August.; St. Cyprian.)

Preaching and reading in one respect equal; as both are approved as God's ordinances and asserted by His grace. (Ps. cxix. 33 and 35.)

14. Homilies do not infringe the Scriptures as to hardness.

Scriptures not so hard as to be inadequate to give life.

15. Easy performance a cold objection to holy labour.

The people were able to read like the priests, but this did not impugn the necessity of sacrifices.

Religious duties to be commended for their dignity before God.

16. Hence the Church's opinion is proved to be most convenient; shown by the dissoluteness and irreverence exhibited in places where only sermons abound.

17. The assertion that if God saves only those who are taught by continual preaching; it is cruel and at the same time over-exalts human instruments.

Expositions needful and to be encouraged, but not to supersede the word.

18. Men give just cause of suspicion as to their treatment of the word of God, whether read or discoursed upon.

The objection made against the Scriptures being read through in one year need not be touched upon, for it is superseded by the present use.

Hooker calls it a poor and hungry cavil.

19. Question if preaching be the only means of salvation?

What kind of it does save?

Churchmen bound to demand that the opponents specify good preaching, *e.g.*, to expound and apply. But the test will not stand as to men, and they are driven into the difficulty that the sermons of the Apostles would supersede the efficacy of our Saviour's words.

Hence it is evident that the efficacy of sermons must arise from certain accidents not in themselves but in their maker.

20. Our opponents' cause so poor as to demand apology for defence.

All applications to the soul, whether from Scriptures, homilies, sermons, or books, have been injured and made less effectual; but without the Scriptures all is ineffectual to save souls.

The cause of attention to sermons is either attraction to eloquence, or carelessness to hear repetition; desire of novelty, or the idea that

what is lost cannot be recovered, seeing it cannot be said again. From all which it appears that there is no warranty to show that sermons are the only ordinary means to faith and eternal life.

CHAPTER XXIII.

OF PRAYER.

If angels minister between heaven and the Church, then hearing may be compared to receiving angels from heaven, and prayer to sending them up.

Although God knows before we ask, still prayer is necessary. (Ezek. xxxvi. 37.)

Logical argument for prayer :

Major Premiss : All things dependent on highest nature.

Minor Premiss : The highest nature seeks to impart good.

Therefore prayer, or seeking of good, is pleasing to the highest nature.*

Prayer is a work common to saints and angels in heaven ; with man on earth, therefore, the more we practise it the more celestial our lives become.

Doctrine proves that we admit God to be true.

* An admirable observation is found in an old divine's works, as to things necessary for private prayer :—“(1) Preparation before prayer ; (2) attention in prayer ; (3) expectation after prayer.”

By prayer we testify to the whole world that He is our supreme good.

As God is the fountain of all good, and the nature of good is to disseminate itself, prayer shows that we concur in desiring what His nature delights in.

By alms only the poorer are relieved, but by prayer all are. We sometimes cannot give the one, we can always give the other. If we give counsel, only the simpler need it; but by prayer all are benefited (*vide* Samuel's testimony—1 Sam. xii. 23).

CHAPTER XXIV.

OF PUBLIC PRAYER.

Public prayers are necessary.

(1) In that we are men.

(2) As joined as parts to that visible body which is His Church.

St. Paul, though as likely to prevail with God as any man, notwithstanding thought it much more to his benefit if prayer were made in his behalf.

The people of Nineveh prevailed with God by prayer. Tertullian gives this testimony to the efficacy of public prayers: "We come by troops to the place of assembly, that, being banded as it were together, we may be supplicants enough to besiege God with our prayers."

Arguments in favour of public prayers :

(1) That we ask His approval, as needful and good in the judgment of all.

(2) If our zeal and devotion to God be slack, the alacrity and fervour of others serves as a spur; "for even prayer itself, when it hath not the consort of many voices to strengthen it, is not itself." (St. Basil.)

(3) The whole Church is bettered by our example.

David speaks of the heavenly benefit of public assemblies. (Ps. xxx. 4; xcvi. 9.)

CHAPTER XXV.

OF THE FORM OF COMMON PRAYER.

1. Public prayer differs from private prayer in that, whilst in the latter secrecy is better than outward show, in the former more care is to be had of external appearance. Experience hath found great force and efficacy in the very form of common prayer to guide our hearts to God.

2. Whatever dignity has been, through the special favour and providence of God, annexed unto His sanctuary, the principal cause thereof must needs be in regard of common prayer; for how can we come to the house of prayer and not be moved with the glory of the place to frame our prayers, as doth best become them, whose petitions the Almighty sits in His house to hear, and the angels attend to further?

3. Virtue and godliness of life required at the hands of God's ministers, for these reasons most especially. If the minister be cold, it is improbable the people will be hearty.

4. The greatest help for the performance of public prayer consists in the act and established order itself, which, framed with common advice, has, both as to matter and form, prescribed what is publicly done.

5. Precedent in Scripture for a set form of prayer. If the liturgies of all ancient Churches throughout the world be compared amongst themselves, it may easily be perceived that they had one original mould, and that public prayers were not voluntary dictates emanating from extemporaneous wit.

6. To a man who will but think of the scandals and evils attendant upon worshipping in any place, the confusions and disorder arising from any one assuming the ministry, though not ordained, it must be manifest why God in public prayer respects so much the solemnity of places where, and the precise appointment even with what words and sentences, His name should be called on.

CHAPTER XXVI.

OF THEM WHICH LIKE NOT TO HAVE ANY SET FORM
OF COMMON PRAYER.

No man hitherto so impious as to condemn prayer.

Obj.—But they say that a set form of prayer is superstitious.

Ans.—Did not God give to His priests the very speech wherewith they were charged to bless the people? (Numb. vi. 23.)

As the Jews had their songs of Moses and David and the rest, so the Church of Christ from the very beginning hath used the same, *e.g.*, the Lord's Prayer. A prescribed form of prayer the strongest help to prayer, because it prevents :

(1) Confusion ; (2) vain repetition.

CHAPTER XXVII.

OF THEM WHO, ALLOWING A SET FORM OF PRAYER,
YET ALLOW NOT OURS.

Their objections to our form :

(1) It has too great affinity to the form of the Church of Rome.

(2) It differs too much from that which Reformed Churches elsewhere allow and observe.

(3) Our attire disgraceth it.

(4) It is not orderly read nor gestured.

(5) It containeth no more than a child can do.

(6) It hath a number of short cuts or shreddings, which may better be called wishes than prayers.

(7) It intermingleth prayings and readings in such a manner that, if supplicants proposed their suits in a similar way to mortal princes, they would think them mad.

(8) Too long, so abridgeth preaching.

(9) Appointeth the people to say after the minister.

(10) Spendeth time in singing and reading the Psalms by course from side to side.

(11) Uses Lord's Prayer too often.

(12) Magnificat, Benedictus, Nunc Dimittis might well be spared.

(13) Litany, Creed of St. Athanasius, and Gloria Patri superfluous.

(14) Desires earthly things too much.

(15) Gives no thanks for deliverance from those evils against which we pray.

(16) It asks for some things unreasonably,

(17) Some in too abject and diffident a manner, as that God would give us that which we for our infirmities dare not ask.

(18) Some which ought not to be desired, as deliverance from sudden death.

They grant that we are not openly impious, yet still they are able to espy errors in our Liturgy.

CHAPTER XXVIII.

ANSWER TO THE FOREGOING OBJECTIONS SERIATIM.

The form of our Liturgy too near the Papists, too far different from that of other Reformed.

1. So far as the Church of Rome follows reason and truth, we fear not to follow the same steps. We would rather follow the perfection of them

whom we like not, than resemble in their defects those whom we love.

2. We hold it much better with the Church of Rome to appoint a prescript form which every man shall be bound to use than to have forms which men may change if they choose.

3. We agree also with the Church of Rome in this, that public prayer is a duty entire in itself, a duty requisite to be performed much oftener than sermons can possibly be made. Hence we have a form to serve God both morning and evening.

CHAPTER XXIX.

ATTIRE BELONGING TO THE SERVICE OF GOD.

1. To solemn actions of royalty and justice, suitable ornaments are a beauty—are they only in religion a stain?

2. Religious carping at the neatness of men's attire. St. Jerome in answer says, "Is it enmity with God if I wear my coat somewhat handsome? If a bishop, priest, deacon and the rest of the ecclesiastical order, come to administer the usual sacrifice in a white garment, are they thereby God's adversaries?"

Chrysostom gives testimony that such ornaments were used in his time.

3. To these testimonies of St. Jerome and St. Chrysostom our opponents say that from Jerome

nothing can be gathered but that the ministers came to Church in handsome holy apparel, but the weed which we mean he defends not, and that Chrysostom means the same which we defend, but seems rather to reprehend than allow it. For argument's sake we grant this. Yet surely the words of Solomon are very impertinent to prove it an ornament, therefore not general for the ministers to execute their ministry in, because men of credit and estimation wore their ordinary apparel white.

4. Were it not better that the love which men have to God should make the least things that are employed in his service amiable, than that their overscrupulous dislike of so mean a thing as a vestment should withdraw their hearts and affections from the service of God?

5. The surplice is very fit—it has a lively resemblance to the glory of the saints in heaven, together with the beauty wherewith angels have appeared unto men, so that they which are to appear for men in the presence of God as angels, if left to their own choice, could not devise a garment of more decency for such a service.

6. The arguments of the Puritans refuted by their own practice. Shall we believe these their vehement allegations against the surplice, when they confess that they believe not their own sayings? for when they perceived that risk to their estates was incurred by Nonconformity in this

respect, they consulted with some abroad, who wisely advised that the body was of far more worth than the raiment.

7. Absurdity and worse of wearing the attire under protest.

8. Let him who approves not his governor's ordinances, plainly show his dislike if he have *λόγον ἰσχυρον*, strong and invincible reason against them according to the true will and meaning of Scripture; or else let him quietly with silence do what is enjoined.

Obedience with professed unwillingness to obey is no better than manifest disobedience.

CHAPTER XXX.

OF GESTURE IN PRAYING AND OF DIFFERENT PLACES CHOSEN TO THAT PURPOSE.

1. Is it not a kind of taking God's name in vain to debase religion with such frivolous disputes?

2. When we make profession of our truth we stand, when we acknowledge our sins or seek favour of God we fall down.

Because the gesture of constancy becomes us best in the one case, but in the other the behaviour of humility.

3. Bowing at the name of Christ is a rebuke to Jews and Arians, and others who denied the Divinity of Christ.

4. The ordinary is a competent judge of such matters, but our opponents appeal from the ordinary to themselves. A bare denial is sufficient reply to fanciful objections. Hooker's answer to their reasons is, No ; to their scoffs, nothing. The best apology to petulant scorn is that of Isaac to Ishmael, which patience and silence make.

CHAPTER XXXI.

EASINESS OF PRAYING AFTER OUR FORM.

1. Ought the service of God to be a matter of difficulty ?

2. Reading prayers, though easy, requires mature thought.

3. The book need not express the minister's greatness or meanness of knowledge to do other things.

4. The Prayer Book is no hindrance unto any man's skill in preaching, and if all the clergy were as learned as themselves who complain of our ignorance, yet our Prayer Book might remain the same.

CHAPTER XXXII.

(Continuation.)

THE LENGTH OF OUR SERVICE.

1. Our Lord especially reprov'd two faults in prayer.

1. Ostentation (causing it to be too open).
2. Superstition (causing it to be too long).

But if superstition be absent, prayer cannot be too long, for our Saviour spent whole nights in prayer.

2. We somewhat incline to length, but over-quick dispatch of a duty so important would give the world occasion to deem that the thing itself is little thought of.

Length has this benefit also, that they who are unable to be partakers of the whole, may still be partakers of a part of the service.

The service in the Jewish Church was approved of by our Lord, yet had the same length as ours.

3. If the devil used long prayers to cover his wickedness, there must be some good in them.

Therefore, if you preserve the good and avoid the evil, that must be right, especially as since he has driven out preaching by long prayer, should we be excusable if we drove out prayer by long preaching?

The necessity of shortness in preaching causes men to comprise much matter in few words.

4. Time spent in our service no burthen to persons of average bodily strength.

CHAPTER XXXIII.

(Continuation.)

Instead of such prayers as the primitive Churches have used, and those that the Reformed now use,

we have (*they say*) “divers short cuts or shreds, rather wishes than prayers.”

St. Augustine allowed short prayers. They are as it were darts thrown out with a sudden kind of quickness, lest that vigilant attention of the mind which is so necessary in prayer should be wasted or dulled.

CHAPTER XXXIV.

(*Continuation.*)

LESSONS INTERMINGLED WITH OUR PRAYERS.

1. Prayer kindles our desire to behold God by speculation, and the mind, delighted with that contemplative sight of God, gathers everywhere new inflammations to pray.

2. *Obj.* That we do not intermingle prayer and lessons in our addresses to princes.

Ans. God is different to a terrestrial prince. He knoweth our wants before we ask.

Therefore in prayer we do not so much respect what precepts art delivereth touching the method of persuasive utterance in the presence of great men, as what doth most avail to our own edification in piety and godly zeal.

Their own form is equally absurd as our own if it were applied to an earthly prince.

3. Shall we frame a rule, that whatever form of speech or behaviour is fit for suitors in a prince's

court, the same and no other beseemeth us in our prayers to Almighty God ?

Malachi i. 8 and 14 shows that the best sacrifices are to be offered God.

CHAPTER XXXV.

(Continuation.)

THE NUMBER OF OUR PRAYERS FOR EARTHLY THINGS, AND OUR OFT REHEARSING THE LORD'S PRAYER.

1. Our reason for repeating the Lord's Prayer so often is, lest it should be omitted in any service ; therefore, when those services were amalgamated, the repetition took place.

2. Prayers for earthly things are beneficial.

(1) Because that good affection which things of smaller account have once set on work, is by so much the more easily raised higher.

(2) In that the very custom of seeking so particular aid and relief at the hands of God, by a secret contradiction withdraws men from endeavouring to help themselves by those wicked shifts which they know can never have His allowance whose assistance they seek.

Moreover, it well befits the Church to help the weaker sort who are in such greater proportion. Tertullian and St. Augustine term the Lord's Prayer "*Orationem legitimam*," the prayer which Christ's own law has tied His Church to use in the

same prescript form of words wherewith He Himself did deliver it. "Seeing we have," says St. Cyprian, "an advocate with the Father for our sins, when we that have sinned come to seek for pardon, let us allege unto God the words which our advocate hath taught."

Iteration is prescribed by the Lord Himself.

Hooker says, "Though men should speak with the tongues of angels, yet words so pleasing to the ears of God as those which the Son of God Himself hath composed were not possible for men to frame."

CHAPTER XXXVI.

(Continuation.)

THE PEOPLE'S SAYING AFTER THE MINISTER.

1. We appoint twice that the people shall repeat the words of the minister. 1st., in the public confession of sins; 2nd., in rehearsal of Our Lord's Prayer, after receiving the blessed Sacrament of His body and blood.

Obj.—They object to this as likely to create confusion.

2. *Ans.* (1) Could anything be devised better than that we all at our first access unto God by prayer should make acknowledgment not only in heart, but with tongue, of our sins?

3. (2) Could the Church devise anything more fit and convenient than that, when we have

together received those heavenly mysteries, we should, in hatred of all heresies and factions and schisms, the pastor as leader, the people as willing followers of him, step by step openly declare ourselves united as brethren in one, by offering up, with all our hearts and tongues, that most effectual supplication which our Lord Himself framed.

4. *Obj.*—Suppose, as they say, that the alternate reading of psalms creates an unpleasant sound, we answer :

We are not so nice as to cast away a sharp knife, because the edge of it may sometimes grate.

CHAPTER XXXVII.

(*Continuation.*)

OUR MANNER OF READING THE PSALMS OTHERWISE THAN THE REST OF SCRIPTURE.

1. This objection to our mode of reading the Psalms only answered by Hooker for the sake of the simple.

2. *Answer to Objection.*—There is no grief or disease incident to the soul of man for which there is not a remedy always to be found in this treasure-house. Hence we desire to make the Psalms familiar to all, and this is the cause why we iterate the Psalms oftener than any other part of Scripture, and why we incite the people together with the minister, and not the minister alone, to read them.

CHAPTER XXXVIII.

(Continuation.)

OF MUSIC WITH PSALMS.

1. Harmony is efficacious in bringing the mind into a proper frame for prayer; forcible to draw forth tears of devotion if the mind be such as can yield them; and able both to move and to moderate all affections.

2. The prophet David left behind him a number of divinely-indited poems, and was also the author of adding unto poetry melody in public prayer, and the Church doth likewise retain it (harmony) as a help to our devotion and an ornament to God's service.

3. Rabanus Maurus remarks that singing was at first little more than a melodious kind of pronunciation. Ours was invented to move grosser minds to what was spiritual, and St. Basil observes that the Holy Spirit instigated pleasant melody as a vehicle for heavenly mysteries, attracting men by what they delight in.

CHAPTER XXXIX.

(Continuation.)

OF SINGING OR SAYING PSALMS, AND OTHER PARTS OF COMMON PRAYER, WHEREIN THE PEOPLE AND MINISTER ANSWER ONE ANOTHER BY COURSE.

Are not the people more closely united to each

other and to their pastor, when they wish reciprocally each other's ghostly happiness ; or when he, by exhortation, raises them up, and they by protestation of their readiness declare he speaks not in vain ?

What are these interlocutory forms of speech but most effectual testifications and inflammations to piety ?

2. Ignatius, Bishop of Antioch in Syria, is supposed by some to have been the inventor of the alternate mode of singing.

Chanting authorised by the prophet Isaiah. "I saw the angels singing, and one cried unto another and said, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory." (Isaiah vi. 1, & 3.)

3. Reasons for psalmody.

(1) It is not unlawful for all the people jointly to sing psalms.

(2) Nowhere forbidden in Scripture to sing the whole psalm, including every verse.

(3) We are not obliged to banish that which has been received by Churches from time immemorial, maintained by their best men, and of itself an instigation to piety, because our opponents merely suggest, but do not prove, that what is sung after our manner cannot be understood.

4. St. Basil's testimony in favour of chanting, also that of St. Paul, "Speaking to yourselves in

psalms and hymns, and spiritual songs.” (Eph. v. 19.)

5. As there is nothing wrong in our mode of chanting, let novelty in this give over endless contradictions, and let ancient customs prevail.

CHAPTER XL.

(Continuation.)

OF MAGNIFICAT, BENEDICTUS, AND NUNC
DIMITTIS.

1. Reasons for the frequent repetitions of the above songs. They are songs which concern us so much more than the songs of David, as the Gospel toucheth us more than the law, the N. T. than the O. T.

2. Why do they find fault with the frequent repetition?

They are the only sacred hymns that Christianity hath peculiar unto itself, the others being songs likewise of praise and thanksgiving, but songs wherewith, as we serve God, so do the Jews likewise.

3. Our opponents object to these songs:

Obj.—They say that they were fit for the purpose when Simeon, and Zacharias, and the Blessed Virgin uttered them; they are not now, as we have not received like benefits.

Ans.—Hezekiah is commended, because the

praises of God were, through his appointment, daily set forth by using the songs of David and Asaph. Now, what applied to Hezekiah applies to us, seeing that he used songs which David and Asaph had especial occasion to use. Praises of God in the mouths of His saints are not so restrained, but that others may both conveniently and fruitfully use them.

Proof. — (1) The mystical communion of all faithful men is such as maketh every one to be interested in those gracious blessings which any one of them receives at God's hands.

(2) Because, when anything is spoken to extol the goodness of God, whose mercy endureth for ever, the very particular occasion whereunto it riseth comes no more; still the foundation is the same.

(3) Because even when there is not as much as the show of any resemblance, nevertheless, by often using their words, our minds are daily more and more inured with their affections.

CHAPTER XLI.

OF THE LITANY.

The rare and extraordinary incidents to the Church among the Jews gave rise to sundry open solemnities. Tertullian speaks of the whole Church "going forth in solemn procession." (Tert. ad Uxor. lib. 2, c. 4.)

1. These processions first began for the interring

of holy martyrs and the visiting of those places where they were intombed.

In western Churches, Mamercus, Bishop of Vienne in France, about A.D. 450, instituted litanies or rogations to be celebrated on the Monday, Tuesday, and Wednesday before Ascension Day, in consequence of certain strange calamities. The Council of Aurelia, A.D. 506, decreed that the whole Church should bestow yearly, at the feast of Pentecost, three days in that kind of processionary service.

2. Sidonius, Bishop of Arverna, followed the example. In order that the Latin Churches might all use the same form, Gregory the First thought it best to draw the flower of them all into one.

3. The synod of Colen, 1536, on account of abuse, ordered that litanies were to be used only in the house of God.

4. As calamities are always near us, such litanies are still necessary; and if we ourselves were in no danger, still charity would constrain us to use them, as they comprehend all men's wants.

What one petition is there in the whole litany whereof we shall ever be able to say, that no man living needeth the benefit therein craved at God's hands?

CHAPTER XLII.

OF ATHANASIAN CREED AND GLORIA PATRI.

I. The Athanasian Creed is a badge of the

Church, a mark whereby to discern Christian men from infidels and Jews.

2. Rise of Arianism.

Arius was deprived of his place for denying the Divinity of Christ. Condemned, Council of Nice, A.D. 325. His followers persecuted Athanasius to the last hour of his life. Constantine forsook him, Constantius was his torment, Julian and Valentinian gave him no rest.

3. General Apostasy. Even Osius the most ancient Bishop fell away. His conduct a sad contradiction to the noble speech of Eleazar. (2 Macc. vi. 24-26.)

4. False security and impolicy of the Catholics ruined them. They suffered those they knew to be followers of Arianism to be near the Emperor (Constantine).

5. Constantius at Arius' suggestion planned the assembly of all the Bishops,—

The western at Ariminium,

The eastern at Seleucia.

The whole world against Athanasius and Athanasius against it.

6. These contentions, although a cause of much evil, yet the Church hath reaped some good by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave.

Creed of Athanasius (A.D. 340). First exhibited unto Julius, Bishop of Rome, and then probably to

the Emperor Jovian. Hooker thinks that it was not then so expedient to be used as now, seeing that, while the heat of controversy lasts, truth itself enduring, opposition does not pass so quietly and currently through all men's hands, neither can be of that account which afterwards it hath when its virtue and victory are perceived.

7. *Gloria Patri.* If this joyful hymn of glory have any use in the Church of God, whose name we thereby extol and magnify, can we place it more fitly than as a conclusion to the psalms. For almost the only matter purposely treated of in all psalms is the acknowledgment of God's excellency by occasion of special effects.

8. We must (says St. Basil) as we have received even so baptise. And as we baptise even so believe, and as we believe even so give glory.

9. Arius altered the *Gloria Patri* to—"Glory to the Father, through the Son, and in the Holy Ghost."

10. This form used by the Arians does not show impiety except in as far as they chose it for a special mark of mutual recognition, and gave it secretly a sinister construction.

11. St. Basil was blamed for altering the *Gloria Patri*, but now our opponents change their tone and say that is intolerable that we suffer anything to remain unaltered.

12. *Obj.*—The Puritans say that Arianism being quenched the *Gloria Patri* ought to be done away,

as, when the cause ceases, the application or remedy should cease.

Ans.—(1) The ground whereupon they build is not certainly their own but with special limitations.

(2) If time has worn out or taken away what was first intended, uses not thought of may spring up.

(3) Also it cometh to pass that a thing unnecessary in itself, as touching the whole direct purpose whereunto it was meant, doth still appear convenient to be retained.

Ex.—A man who has lost his sight, still keeps his eyes where nature placed them.

13. Do we imagine that the Church at this day, when heresies are so rife amongst us, does not need these ancient preservatives which ages before us were so glad to use?

CHAPTER XLIII.

OUR WANT OF PARTICULAR THANKSGIVING.

Obj.—We have no thanksgivings for the benefits for which there are petitions in our book of prayer.

Ans.—1. Why have they not themselves framed their own prayer book in such order?

2. Why did our Lord not give us a form of thanksgiving as well as a form of prayer?

3. Many blessings, both in this and in the future life, there are which there is cause to make us more thankful than to pray for.

4. There are many graces whereof we stand in continual need, graces for which we must not cease to sue, but which are never fully received in this present life; therefore, when all things here have an end, then will endless praise begin.

The gifts of God are so diversely bestowed that it seldom appears what all receive.

5. But lest God should be any way unglorified, the greatest part of our daily service consists in much variety of psalms and hymns.

Surely therefore there must be something to suit each man's complaint.

6. They however shorten somewhat their censure and complain that—

Obj.—We have not forms of thanksgiving for release from those common calamities from which we have petitions to be delivered.

Ans.—Our custom, is whenever occasions require, by public authority to appoint throughout all churches set forms. This practice found more effectual.

7. Their arguments not sound, but show instant wavering, want of stability, and of right foundation, also irresolute, uncertain opinion.

CHAPTER XLIV.

IN SOME THINGS THE MATTER OF OUR PRAYER
IS, AS THEY AFFIRM, UNSOUND.

Obj.—I. By our use of the words, "When

thou hadst overcome the sharpness of death
Thou didst open the kingdom of Heaven to all
believers."

By this we seem to think that the faithful which
departed this life before the coming of Christ
were never till then made partakers of joy.

2. We request that we may be delivered
from sudden death. This, they say, is frivolous,
for man should always be prepared to die.

3. We request that God would give us those
things which we for our unworthiness dare not
ask. This they say savoureth of Papist servile
fear.

4. Request is made that we may evermore
be defended from all adversity. For this there
is no promise in Scripture, therefore it is no
prayer of faith.

5. Request is made that God would have
mercy upon all men ; this impossible.

CHAPTER XLV.

ANSWER TO PRECEDING.

" When thou hadst overcome the sharpness of
death, thou didst open the kingdom of Heaven to
all believers."

The real interpretation of these words is given
by Pope Leo.

" Christ's exaltation is our promotion, and
whither the glory of the head is already gone before

thither the hope of the body also is to follow. For at this day we have not only the possession of Paradise assured unto us, but in Christ we have entered the highest of the heavens. Christ's 'opening the kingdom of Heaven' was not only to His own use, but for the benefit of all believers."

CHAPTER XLVI.

TOUCHING PRAYER FOR DELIVERANCE FROM SUDDEN DEATH.

Is there not apparent reason why a virtuous mind would rather wish to depart this life with a kind of leisurable dissolution, as Jacob, Moses, Joshua, than to be suddenly cut off in a moment as Absalom, Ananias and Sapphira?

2. Sudden death cuts short numerous benefits, as meditation and repentance for the past; patience under suffering; consideration of heavenly joys; clearness of judgment; charity in the disposal of worldly wealth; hence the wise desire not sudden death.

3. Sudden death appears like a token of God's anger; our prayer against it imports a twofold desire:

(1) That death, when it comes, may give us some convenient respite.

(2) If that be denied us, that it may find us prepared.

CHAPTER XLVII.

ANSWERS.

Prayer that those things which we, for our unworthiness, dare not ask, God, for the worthiness of His Son, would vouchsafe to grant.

1. May it please them to show which of these words it is that carrieth the note of Papist servile fear?

2. According to David,

“*Universa vanitas est omnis homo.*”

In prayer, therefore, to abate so vain imaginations with the true conceits of unworthiness, is rather to prevent than commit a fault.

3. If we are conscious of our own unworthiness, is it a fault in us that this consciousness should make us fearful to open our mouths? Looking inward, we are stricken dumb; looking upward, we speak and prevail.

Ex.: Elihu and Job's familiars; the former, out of reverence, stood long before he spoke.

Peter and Christ. Also the publican standing afar off.

4. Notwithstanding this, conscious of our own unworthiness, we must not fly altogether from God.

The very silence which our unworthiness putteth us unto doth itself make request for us, and that in the confidence of His grace.

CHAPTER XLVIII.

ANSWERS.

Prayer to be evermore delivered from all adversity.

1. The Puritans say that we ought not to ask this, for there is no promise in Scripture that we shall be evermore free from calamities, &c.

2. Petitionary prayer presupposeth in us:

(1) The want of that which we pray for.

(2) A feeling of that want.

(3) An earnest willingness of mind to be eased.

(4) A declaration of this our desire in the sight of God, not as though He were ignorant of our necessities, but because we this way show that we are persuaded that no good thing can come to pass which He Himself does not effect.

3. Necessary that they who pray *believe*.

4. Prayer, without express promise, is lawful.

Of prayer there are two uses:

(1) As a means to procure those things which God has promised.

(2) As a means to express our lawful desires for that which we know not we may obtain till the event.

5. Our Saviour prayed without promise. (Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42.)

6. *Obj.*—To this example of our Saviour our

adversaries say, "As other children of God, so Christ had a promise of deliverance as far as the glory of God in the accomplishment of His vocation would suffer."

Ans.—Have we not the like promise? if not what mean these passages:—Deut. xxx. 9; Deut. vii. 15; Psalm i. 3; Ps. xxxii. 10; Ps. xxxii. 6?

7. *Obj.*—Christ's prayer concerned but one calamity, therefore we are not justified in praying for deliverance from all.

Ans.—The objectors inconsistent; for first they say that only deliverance is to be prayed from such adversity of which we know nothing before the event; next they tell us we ought not to pray except we are assured of obtaining.

8. *Obj.*—Prayer in such sort is misspent labour, because God has revealed already His will about it.

Ans.—This is false. Christ knew the suffering He was to bear. Had His prayer therefore no intent?

9. In the mind of Christ we find two desires: the one human will avoiding, the other divine will accepting death. (Compare Luke xxii. 43, 2 Cor. xiii. 7.)

10. We may judge of diversities in the will by similar ones in the understanding. All parts of true opposition refer to the same thing, otherwise they are not truly opposite. Hence the wise about the same thing may have contrary inclinations without contrariety; *e.g.*, a minister of justice

who has to punish whom consanguinity would desire to save.

11. The desire of deliverance from death was not in Christ opposite to the will of God.

12. God's will in this respect was not to torment innocency, but with a view to the necessary end of man's redemption; it is therefore an error to suppose that Christ was ignorant of what He was to suffer, or had forgotten what He knew.

13. Origin of this error an overstrained consideration of prayer, as if its only use was to serve as a chosen mean, whereby the will resolves to seek what the understanding knows certainly it shall obtain. Our prayers, like Christ's, are sometimes presentation of mere desires, as a mean of procuring desired effects; hence the most perfect minds may be overwhelmed with sorrow, yet prayer is acceptable to God when we testify our entire submission to His will. If we do not obtain our desire, yet we obtain by prayer heavenly grace, as Christ, in His agony, obtained the administration of angels.

CHAPTER XLIX.

PRAYER THAT ALL MEN MAY FIND MERCY, AND OF
THE WILL OF GOD THAT ALL MEN MIGHT BE
SAVED.

1. By entreating for mercy towards all, we discharge that duty which the Apostle St. Paul doth

himself impose on the Church of Christ as a commendable office, a sacrifice acceptable in God's sight. (2 Tim. ii. 3.)

2. Men's possible reprobation need not hinder our charity. For he which believeth already is, and he which believeth not as yet may be, the child of God. Therefore, charity, which hopeth all things, prayeth also for all men.

3. What men are in the sight of God does not concern us; we have cause to pray for them, for whatever is good, charity would have extended to the utmost, that all may enjoy it. The Apostle commends our prayers for all men, on account of the ample affection from which they spring. Prayer for all belongs to all, and prevails with God daily, who accepts it at the hands of faithful men. Our Saviour did not misinstruct His disciples when He willed them to pray even for those incapable of blessing (Matt. x. 11, 12); nor did Jeremiah offend God, though his prayer was denied. (Jer. xv. 1.)

CHAPTER L.

OF THE NAME, THE AUTHOR, AND THE FORCE OF SACRAMENTS; WHICH FORCE CONSISTS IN THIS, THAT GOD HAS ORDAINED THEM AS MEANS TO MAKE US PARTAKERS OF HIM IN CHRIST, AND OF LIFE THROUGH CHRIST.

I. Instruction and prayer are elements or prin-

ciples to other duties, including the sacraments of the Church as chief. Hence the Church uses not only the word, but the sacraments as having generative force and virtue.

2. Our restraint of the word “sacrament” to few principal divine ceremonies, imports in every such ceremony two things :

(1) The substance of the ceremony itself, which is visible ;

(2) And also something else more secret, in reference to which we conceive that ceremony to be a sacrament.

3. There are two things to be observed in sacraments :

(1) Their force, upon which their necessity depends.

(2) Their form of administration.

Sacraments are the powerful instruments of God to eternal life ; for as our natural life consists in the union of the body with the soul, so our life supernatural consists in the union of the soul with God.

As there is no union of God with man without that mean between both, which is both, we must

(1) Consider how God is in Christ ;

(2) How Christ is in us ;

(3) How the Sacraments serve to make us partakers of Christ.

CHAPTER LI.

THAT GOD IS IN CHRIST BY THE PERSONAL INCARNATION OF THE SON, WHO IS VERY GOD.

1. In every Person of the Trinity there is implied both the substance of God, which is one, and also that property which causes the same Person really and truly to be distinguishable from the other two.

2. The Word only was made flesh. (John i. 14.) Notwithstanding, as the Word and Deity are one subject, we must be careful not to exclude the nature of God from incarnation, and so make the Son of God incarnate not to be very God. Therefore incarnation cannot be granted to any Person but only one, nor yet denied to a nature common to all three.

3. Sufficient cause why the Divine nature should assume human form, that so God might be in Christ reconciling to Himself the world. (2 Cor. v. 19.)

Obj.—The Puritans say that there is no reason why the Son should be made man in preference to the Father or Holy Ghost.

Ans.—Salvation impossible without the incarnation of Christ. As Christ by taking manhood humbled Himself to death, so by manhood He made Himself sympathiser with us and a true intercessor.

CHAPTER LII.

THE MISINTERPRETATIONS WHICH HERESY HAS
MADE OF THE MANNER IN WHICH GOD AND MAN
ARE UNITED IN ONE CHRIST.

1. The manner how this was brought to pass inconceivable ; the strength of faith is tried by things wherein our capacities are weak.

The Church, for five hundred years after the death of Christ, was chiefly concerned in preserving this article from the sinister construction of heretics. The first errors were confuted by the Nicene Council. Afterwards, Macedonius transferred to God the Spirit the same blasphemy wherewith Arius had dishonoured the Son ; subsequently Apollinarius disparaged Christ's humanity. The refuters of these were Athanasius, Basil, and the two Gregories ; and the whole swarm of pestilent semi-Arians were first privately at Rome in a smaller synod, and then at Constantinople (A.D. 381), put down by a confession, by one hundred and fifty bishops agreeing to the confession which now remains a part of our Church Liturgy.

2. In Christ, the verity of God and the substance of man were established with full agreement universally till the time of Nestorius, who divided Christ into two persons, the Son of God and the son of man ; the one begotten of God before all worlds, the other born of the Virgin Mary, and,

in special favour, chosen to be made entire true Son of God before all men. Nestorius would not admit that the self-same person who is man should be properly God also, or that by the union of the two natures God should be said to suffer or to have raised the dead, or as the son of man to have made or to have redeemed the world.

3. His error consisted in misconception of the first origin of combination of God with man. (John i. 14.) In the text quoted, the Evangelist uses the plural number, "men," for "manhood;" "us," for "our nature." If Christ had taken to Himself a perfected man, it would follow that in Christ there would be an assumed and an assuming person, and therefore He took the seed of Abraham, or the original element of our nature. By taking this He still continues one person, and only changes the manner of His subsistence. As Christ had personal subsistence as Son of God, we must apply to Him also His human nature; for being born, baptised, condemned, executed, imply personal attributes. The difference between the Church and Nestorius is, that the latter conceived a personal human subsistence as well as a divine in Christ, while the former acknowledged both divine and human subsistence, but no other personal subsistence than divine.

4. Cyril's words taken to mean that, as we have a body and soul, so in Christ, God and man make

but one nature. This error condemned in Eutyches by 630 Fathers in the Council of Chalcedon, A.D. 451.

Nestorius taught that in Christ the two natures cannot make one person; Eutyches denied the difference between the two natures. We are to keep warily to a middle course.

The two natures are, from their first combination, inseparable. When Christ's soul forsook His body, His deity forsook neither body nor soul; otherwise we could not believe either that the person of Christ was buried, or that the person of Christ did raise up itself from the dead.

CHAPTER LIII.

THAT BY THE UNION OF THE ONE WITH THE OTHER NATURE IN CHRIST, THERE GROWS NEITHER GAIN NOR LOSS OF ESSENTIAL PROPERTIES TO EITHER.

I. The manhood is not swallowed up in the Godhead; but whatever is natural to Deity, the same remains in Christ, uncommunicated unto His manhood, and whatever is natural to manhood His deity is incapable of accepting.

We ascribe to Christ both working of wonders and suffering of pains; we use concerning Him speeches as well of humility as of divine glory; but we apply the one to that nature which He took of the Virgin Mary, the other, to that which was in the beginning.

2. We may not then imagine that the properties of the weaker nature have been swallowed up in the more glorious; but as St. Cyril most plainly says, "His two natures have knit themselves the one to the other, and are in that nearness as incapable of confusion as destruction. Their coherence has not taken away the difference between them; flesh is not become God, but still continues flesh, although it is now the flesh of God." "Of each substance," says Leo, "the properties are all preserved and kept safe."

3. Hence the following principle is necessary: That of both natures there is a co-operation often, an association always, but never any mutual participation, whereby the properties of the one are infused into the other.

4. The foregoing principle necessary to prevent confusion. Damascene observes upon contradictory speeches, that in them things are attributed to God which belong to manhood, and to man, such as concern the deity of Christ, arising from the association of natures in one subject. A kind of commutation arises between the concrete names, God and man, when we speak of Christ. Yet we attribute, in any case, only the terms to the whole person of Christ, in whom both natures are. (1 Cor. ii. 18.)

This caution necessary to prevent apparent contradiction between the several Fathers of the Church. (John iii. 18.)

CHAPTER LIV.

WHAT CHRIST HAS OBTAINED, ACCORDING TO THE FLESH, BY THE UNION OF HIS FLESH WITH DEITY.

1. Christ is by three degrees a receiver.

(1) In that He is the Son of God.

(2) In that His human nature hath had the honour of union with Deity bestowed upon it.

(3) In that by means thereof, sundry eminent graces have flowed as effects from Deity into that nature which is coupled with it. On Christ, therefore, there is bestowed,—

(1) The gift of eternal generation.

(2) The gift of union.

(3) The gift of unction.

2. By the gift of eternal generation Christ has received of the Father the self-same substance which the Father has not received of any. Seeing, therefore, the Father alone is originally that Deity which Christ originally is not, it follows that whatsoever Christ has common to Him with His Heavenly Father, the same of necessity must be given Him, but naturally and eternally given, not bestowed by way of favour. Hence argument of the Fathers, that whatever Christ is said in Scripture to have received, the same we ought to apply only to the manhood of Christ.

3. The union of Deity with manhood is by grace; because there can no greater grace be

shown to man, than that God should vouchsafe to unite to man's nature the person of His only begotten Son; for by virtue of this grace man is really made God.

4. This union of God with man does not affect the one, but greatly exalts the other.

5. There is no change in the properties of man's nature by this communion; for although the natural properties of Deity are not communicable to man's nature, the supernatural gifts, graces, and effects thereof, are.

6. As to the grace of unction :

Quest.—Did the parts of our nature, the soul and body of Christ, receive by the influence of Deity wherewith they are matched, no supernatural ability of operations, virtue, or quality?

Ans.—As the heated sword not only cuts by its innate sharpness, but also burns, so doubtless the deity of Christ has enabled man's nature, which it took, to do more than man has power to comprehend.

7. Hence we may conjecture how the powers of Christ's soul were illuminated. (Isaiah xi. 2.)

8. The meaner part of our nature, as well as the nobler, has been glorified by God in Christ. The very glorified body of Christ retained in it the scars of former mortality.

9. Divine unction of our Lord, both in soul and body, does not imply corporal omnipresence.

10. Summary.

There are four things which concur to make the whole state of our Lord Jesus Christ complete. 1st. His deity. 2nd. His manhood. 3rd. The conjunction of both. 4th. The distinction of the one from the other, being joined in one.

Four principal heresies have, in these above-mentioned things, withstood the truth.

(1) The Arian, which denied that Christ was very God.

(2) The Apollinarian, which denied that He was very man.

(3) The Nestorian, which taught that in Him were two persons.

(4) The Eutychian, which taught that in Him was but one nature.

Four General Councils condemned these errors, for—

(1) Arius was condemned at Nice in 325.

(2) Apollinarius was condemned at Constantinople in 381.

(3) Nestorius was condemned at Ephesus in 431.

(4) Eutyches was condemned at Chalcedon in 451.*

* Four Greek adverbs express the true faith :

1. ἀληθῶς, implying that He is truly God.

2. τελείως, implying that He is perfectly man.

3. ἀδιαφύτως, implying that in Him is no division of persons.

4. ἀσυγχύτως, implying that in Him is no confusion of natures.

CHAPTER LV.

OF THE PERSONAL PRESENCE OF CHRIST EVERYWHERE, AND IN WHAT SENSE IT MAY BE GRANTED HE IS EVERYWHERE PRESENT ACCORDING TO THE FLESH.

1. Let us consider how Christ is present, to the end it may thereby better appear how we are made partakers of Christ, both otherwise and in the Sacraments themselves.

2. (a) No one substance, nature, or quality can be both finite and infinite.

(β) The world and all things in the world are limited (which limitation of each creature is both the perfection and also the preservation thereof).

(γ) Measure perfects all things.

Measure preserves all things.

Conclusions.—(1) Nothing created can possibly be unlimited.

(2) As often as we notice in any creature anything above its kind, it is an evidence that the same is not properly its own, but proceeds from a more powerful cause.

3. Whatever the substance of anything is, such is its presence ; for a finite substance cannot be infinite in presence, neither can the infinite become finite.

4. Our Lord is omnipresent in that he is very

God, but not omnipresent as man, because manhood and the parts thereof can neither be the cause nor the true subject of such presence.

5. The following testimony of S. Augustine (concerning Christ) is most true, viz., “ In that He is personally the Word, He created all things; in that He is naturally man, He Himself is created of God;” and it does not appear that any one creature has power to be present with all creatures. It does not follow, nevertheless, that Christ cannot be thus present, for He, as a creature, is only excluded from being man.

6. If Christ in that He is man be omnipresent, as this does not come by the nature of manhood itself, it must come either by the grace of union with deity, or by the grace of unction received from deity.

7. Christ is everywhere present by His deity, but as man is not everywhere present. This, however, must be taken with a reservation; for since His substance is joined to that personal Word, which by His divine essence is present in all things, the nature which cannot have in itself universal presence has it *after a sort* by being *nowhere severed* from that which everywhere is present. If the actual *position* be restrained to a certain place, yet presence *by way of conjunction* is in some sort presence.

8. As the manhood of Christ may in a sort be

said to be omnipresent, since His manhood cannot be severed from His divinity, so His universal presence may be applicable as arising from *co-operation* with deity, and that *in all things* Christ has, as man, supreme dominion over the quick and dead, shown by His ascension to the right hand of God. But His ascension was a local translation of Christ as man; His session at the right hand of God is the actual exercise of dominion which He exercises both as God and as man, the first by His essential presence with all things, the second by co-operation with what is essentially present.

9. Even the body of Christ admits in some sort of a kind of infinite presence, since His body being a part of a nature wholly joined to deity, it follows that His bodily substance has everywhere a presence of true conjunction with deity. Therefore the value or merit of Christ's sacrificed body has no measured limit, bounds, or efficacy unto life, but is infinite itself in *possibility of application*.

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

(1) *Def.*—Participation is that mutual inward hold which Christ has of us and we of Him, in such a manner that each possesses the other by way of special interest, property, and inherent begetting; hence we assume the following principles:—1st. Every original cause imparts itself

unto those things which emanate from it. 2nd. Whatever takes being from another, the same is after a manner in that which gives it being.

(2) Hence it follows that the Son of God being Light of Light, is always Light *in* Light. The persons in the Trinity do not from their unity of substance necessarily remain one within another, as they are necessarily distinguishable; and since they are all but one God, their distinction cannot admit of separation; otherwise a thing might subsist solitarily by itself which has no substance, but individually the very same whereby others subsist with it.

(3) He which is in the Father by eternal derivation of being and life from Him, must needs be in Him through an eternal affection of love.

(4) Christ's incarnation causes Him also as man to be now in the Father, and the Father to be in Him, for in that He is man, He received life from the Father as from the fountain of the ever-living Deity, which in the person of the Word combined itself with manhood, to which it imparted a life which has been communicated to no other creature, in which consideration likewise the love of the Father towards Him is more than it can be towards any other, nor can any creature attain to the perfection of love which He bears towards His Heavenly Father.

(5) All other things that are of God have God in them and He them in Himself, but because their substance and His differ, their communion

with Him or among themselves is no sort like that between God and Christ. Whatsoever God works, the hands of all three Persons are equally in it, according to the order of their mutual connection. All being of one essence are of one efficacy. The Father as goodness, the Son as wisdom, and the Holy Ghost as power, do all concur in every particular, outwardly issuing from that one only glorious Deity which they all are. All things which God has made are in that respect the offspring of God, as that they are in Him as effects in the highest cause: He also actually in them and the assistance and influence of Deity is their life.

(6) If saving efficacy be added, and it brings forth a special offspring among men, as God created us in Adam, so we are only His sons by grace and favour. God's sons have His own natural son as a second Adam from heaven, whose progeny they are by a spiritual birth; as God therefore eternally loved the Son, He must eternally in Him have loved all those who since sprang out of Him.

(7) Those who were thus eternally in God by their intended admission to life, have by vocation or adoption God actually now in them as the artificer in His work. His Church He loves, so that those who are in the Church are known to be in Him; for our being in Christ by eternal foreknowledge does not save us, without our actual adoption into the fellowship of the saints here.

No man is actually in Christ except he in whom Christ actually is. (1 John v. 12.; John xv. 5, 6.)

The idea that our being in Christ means nothing else but only that the self-same nature makes Him and us men, is too cold an interpretation.

Adam is in us the original cause of the corruption of our nature, Christ the original cause of our restoration to life.

(8) The spirit of the second Adam quickens us and His flesh wherewith He quickens us. Our nature was made incorrupt by the union of His deity with it; hence condemnation, which only takes cognizance of sinful flesh, cannot extend to Him who first caused His voluntary death for others to prevail with God as an expiatory sacrifice. Christ is also in us as a quickening spirit, and our first degree of communion with Him must consist in the participation of that spirit.

(9) For these reasons St. Cyril reproves those who taught that only the deity of Christ is divine, whereby we by faith depend as branches, and that neither His flesh nor our bodies are comprised in that resemblance. Christ is, both as God and as man, the true vine, whereof we both spiritually and corporally are branches. The ancient Fathers disclaimed the mixture of this bodily substance with ours, yet they speak of it under similitudes rather to declare the

truth than the manner of coherence between His sacred and the sanctified bodies of saints, in order to signify what our bodies receive by a mystical conjunction from the vital efficacy of His.

10. No Christian will deny that, when Christ sanctified His own flesh, He did not this but that sanctification and life might pass from Him to His whole race. Because, however the work of His Spirit is prevented in us by sin and death, which possessed us before, it is necessary to presuppose a participation of the grace and merit of His body and blood, so that Christ imparts Himself to us by degrees. We receive of His fulness, and He is in us a moving and working cause, though not directly by grace in all, nor equally working in all those in whom He dwells. As touching His person, He is whole with the whole Church; but the participation of Him imparts, besides His presence, a true, actual influence of grace, whereby we live according to the godliness which is His.

11. Thus we partake Christ partly by imputation, partly by real infusion. The first principle of His infusion is His Spirit, so that innumerable saints are every one joined to Christ as their head, and united among themselves, since the same Spirit of Christ actuates the whole race.

12. Wherein we are partakers of Christ by imputation agrees equally to all who have it, since it consists in such acts of His as could have no

longer continuance than while they were in doing. A deed must either not be imputed to any, but rest in the doer; or if it be imputed, they who have it by imputation must have it as a whole. Hence, as there are no degrees in Christ's personal presence, nor in the participation of His effects, which are ours by imputation only, we must wholly apply them to share in Christ's infused grace; notwithstanding in this kind, the beginning of life, the seed of God, the first fruits of Christ's Spirit, be without latitude.

13. Thus we see how the Father is in the Son, and the Son in the Father; how they both are in all things, and all things in them; how the Church is in Christ by original derivation, and He in them by way of mystical association wrought through the Holy Ghost. As for any mixture of the substance of His flesh with ours, the participation which we have of Christ includes no such kind of gross surmise.

CHAPTER LVII.

THE NECESSITY OF SACRAMENTS UNTO THE PARTICIPATION OF CHRIST.

1. It is a stumbling-block that some endeavour to show that the only end of the sacraments is to teach the mind by other senses what the word teaches by hearing.

2. Carelessness of heavenly mysteries may follow

from this opinion. If the sacraments were intended only to teach what God does for us, we should administer them to infants, which we do not. This shows they have some other more excellent use. Sacraments, by reason of their mixed nature, are more diversely interpreted and disputed of than any other part of religion, according as man's idea has set one consideration above another, or has become diversified as to the necessity of sacraments. They serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness; they are marks of distinction to separate God's own from strangers, preservatives from sin, and memorials of the principal benefits of Christ.

3. But their chief force consists (1) in that they are marks whereby we know when God imparts the vital and saving grace of Christ. *Ex.*—The angel by whom God endued the waters of the pool called Bethesda with supernatural power to heal, was not seen of any; yet the time of the angel's presence was known by the troubled motions of the waters themselves. (2) As means conditional which God requires in them unto whom he imparts grace.

4. Sacraments contain in themselves no vital force or efficacy. They are not physical but moral instruments of salvation, since "grace is a consequent of sacraments," duties of service and worship, which are unprofitable unless we perform them

as the Author of grace requires ; for all receive not the grace of God which receive the sacraments of His grace.

5. Sacraments serve as moral instruments whose use is in *our* hands, the effect in *His* ; for the “use” we have His express commandment, for the “effect,” His conditional promise. Neither baptism nor the Eucharist is for bare resemblance or memorial, nor for naked signs of grace received before, but as effectual *means whereby God delivers us* that grace which the sacraments represent. Error of doctrine about sacraments has arisen from want of distinct explanation as to the kind or degree of grace which belongs to each sacrament.

6. We receive Christ Jesus in baptism once, as the first beginner ; in the Eucharist often, as being by continual degrees the finisher of our life.

CHAPTER LVIII.

THE SUBSTANCE OF BAPTISM ; THE RITES OR SOLEMNITIES THEREUNTO BELONGING ; AND THAT THE SUBSTANCE THEREOF BEING KEPT, OTHER THINGS IN BAPTISM MAY GIVE PLACE TO NECESSITY.

1. Three things essential to a sacrament, namely : as the soul organises the body by substance—quantity and shape being present—so the inward grace of sacraments teaches what serves best for

their outward form, is a reason of the fitness of the elements, and must of necessity have the words of our Lord added to the visible elements. Hence:

- (1) The grace which is thereby offered.
- (2) The element which shadoweth or signifieth grace.
- (3) The word which expresses what is done by the element.

2. Note, we may thus define grace :

Grace is used to express the love of God to man, as exhibited in His providing fallen man with the means of salvation. "By grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8.)

3. We must note that as sacraments are actions religious and mystical, which nature they have not unless they proceed from a serious meaning; and as we are not bound to examine every man's private mind, therefore in these cases the known intent of the Church generally suffices.

4. Things necessary to the outward substance of baptism—namely, orders, rites, prayers, lessons, and sermons—may be dispensed with in cases of necessity, rather than any man should depart this life without the sacrament.

CHAPTER LIX.

THE GROUND IN SCRIPTURE WHEREON A NECESSITY OF OUTWARD BAPTISM HAS BEEN BUILT.

1. Those who deny that any case can occur where the Church may tolerate dispensation with the usual solemnities in baptism, pretend that certain men have understood the words as representing only material water, and that by “water and the Spirit” only water is signified.

2. When in Scriptural expositions a literal construction will stand, the farthest from the letter is the worst.

3. To hide the general consent of antiquity as to the literal interpretation, they cunningly affirm that “certain” have understood the words as meant of material water, when they know that they were always expounded as implying external baptism.

4. When the letter of the law expressly specifies water as a duty on our parts required, the Spirit as a gift bestowed by God, it is dangerous so to interpret it as if the clause concerning ourselves were superfluous.

5. Judging from baptism as meant by John, and fully performed by Christ, we find the Apostles as we are, newly baptised, with the Holy Ghost. If on us He accomplishes the same heavenly new birth with both the water and the Spirit, let His deeds declare the meaning of His speech.

CHAPTER LX.

I. WHAT KIND OF NECESSITY IN OUTWARD BAPTISM HAS BEEN GATHERED FROM THE WORDS OF OUR SAVIOUR CHRIST, AND WHAT THE TRUE NECESSITY THEREOF IS.

To show this last:—(1) All things which are either known causes, or means to procure good, or to avoid evil, are confessedly necessary.

(2) Christ's words to Nicodemus prove that His Spirit is necessary to our regeneration no less than the latter is necessary to life.

(3) Unless, as the Spirit is a necessary inward cause, so water were a necessary outward mean, to our regeneration, how could we interpret the words wherein we are said to be new-born, and that ἐξ ὕδατος even of water?

2. If outward baptism were either a natural or supernatural cause, without whose operation no effect could grow, it would follow that no man could ever receive grace before baptism. This is known to be otherwise in many particulars. We do not make baptism a cause of grace; but God ratifies this sacrament, not only as a token of what we receive, but as an instrument by which we receive grace.

3. Error, in elevating too much the ordinary means of life and building upon the presumption of God's election. To presume upon this without walking in His ways is self-deceit. After the

Apostolical example, we may by sacraments and other sensible tokens of grace gather that He, whose mercy bestows the means, long ago intended the end. It is most unsafe to presume of our own last end by bare conjecture of God's first purpose; the means failing that should come between.

Predestination brings not to life without the grace of external vocation, wherein our baptism is implied, so that in this respect we justly hold baptism to be the door of our actual entrance into God's house, a seal perhaps to the grace of election before received; but to our sanctification here an initial step.

4. Some old Valentinian heretics ascribed to knowledge everything, and so despised the sacraments, attributing all our misery to ignorance.

5. The law of Christ, in the considerations which make baptism necessary, must be construed and understood according to the rules of equity.

6. Allowance must be made for unbaptised martyrs, and for cases where baptism was impossible; for grace is not absolutely tied unto sacraments, and God in His mercy does not expect impossibilities from men. Since there is in Christian parents a presumed desire that their infants should be baptised, the merciful God accepts the secret desire which others have in their behalf.

7. Hence there is a necessity of receiving and a necessity of administering the Sacrament of Baptism.

From the fact of having neither a set day for baptism (as the Jews had for circumcision), nor an appointed place for its performance, we are led to think that baptism belongs to infants capable thereof from the very instant of their birth.

CHAPTER LXI.

WHAT THINGS IN BAPTISM HAVE BEEN DISPENSED WITH BY THE FATHERS RESPECTING NECESSITY?

1. The Church made choice of two chief days in the year for general baptism, the feast of Easter and the feast of Pentecost; and when certain churches in Sicily began to violate this custom without cause, they were advised by Leo, Bishop of Rome, rather to conform themselves to the rest of the world in things so reasonable than to offend by needless singularity; always providing, however, that in apparent peril of death or the like emergency, no respect of times should cause the ceremony to be denied. By this Leo confirmed Victor's sentence.

2. Clinical baptism is discreditable, since penitence may only be occasioned by sickness. The practice of the Church has been in cases of necessity more in favour than against it.

3. Epiphanius, Tertullian, Augustine, allow private baptism in cases of necessity; those who took upon them both baptism and the other functions of the priesthood are severely censured by Tertullian, who limits the ceremony to bishops, priests, and deacons. St. Augustine not mentioning women does not prove he excluded them; the Council of Carthage also, though it makes no express submission, may be presumed to stoop to necessity.

4. This shows that the ancients would have wholly condemned their idea who impugned the sacraments; first, if the whole institution be not kept, second, if baptism be private.

5. Christ's institution confessedly the ground of of both sacraments, giving them their nature, appointing their constituent matter, teaching the form of their administration, and blessing them with the grace necessary as pledges and instruments of life.

External circumstances are, even in the holiest actions, but the "lesser things of the law." Since no institution of Christ has so strictly tied baptism to public assemblies as it has tied all men to baptism, let us away for ever with those bloody sentences which savour not of Christ, nor of His most gracious and meek Spirit, but under colour of exact obedience, nourish cruelty and hardness of heart.

CHAPTER LXII.

WHETHER BAPTISM BY WOMEN BE TRUE BAPTISM,
GOOD AND EFFECTUAL TO THEM THAT RECEIVE IT.

1. They are in error who deny the validity of baptism by women as being no ministers of God ; for if want of calling frustrates baptism, they that baptise without calling do nothing, whether they be women or men.

2. Women forbidden (1 Tim. ii. 12) to teach, and again (1 Cor. xiv. 34) St. Paul commands women to keep silence in churches. Hence Clement extends this apostolic constitution to baptism ; but he cannot be brought as a witness ; for the opponents, 1st, endeavour to show by the evidence forbidding women to baptise how they were admitted to that function ; 2nd, by evidence rejecting the heathens they show their love to them by ordering the Church to follow their example ; 3rd, by quoting the heathens as authorities for having no women priests, they gather the heathens to have been one of the first occasions why the Church had these, and hence they conclude an affirmative from a negative.

3. We cannot disapprove the practice of those Churches which in cases of urgent necessity allow baptism in private to be administered by women, although we do not deny that they who forbid such baptisms have therewith to justify their orders

against it. For it may be that the liberty of baptism by women at such times, may embolden the rasher sort to do it when there is no necessity.

4. Re-baptisation is also to be avoided, for it has always been thought a manifest contempt of that ancient Apostolic aphorism, "One Lord, one faith, one baptism." (Eph. iv. 5.)

5. Tertullian, Agrippinus, and Novatian were the first who proposed re-baptisation on the following grounds :—

(1) Baptism is necessary.

(2) The baptism which others administered was no baptism.

St. Cyprian, with the greater part of the African bishops, considered that baptism administered by heretics ought to be reversed.

6. The Church decided that re-baptisation was not necessary unless it was performed by those who, by reason of unsoundness in the highest articles of Christian faith, presumed to change, and by changing, to maim the substance, the form of baptism.

Thus the baptism which the Novatianists gave stood firm, whereas they whom the Samosatensians had baptised were re-baptised.

7. Baptism was not void in regard of heresy, and therefore much less through any other moral defect in the minister thereof.

Origin of Donatism.

8. Arians and Donatists began both about one time. Which conflict led to uncertain resolution. Meanwhile the Church neither greatly feared them, and besides directed itself to those who denied the deity of Christ; therefore the Donatists were let alone for the space of above sixty years.

9. Causes of the success of this schism.

(1) From the hatred of Traditors.

(2) The Arians and Donatists, to dazzle the simple in show and sound of words, had their glorious pretence of the Apostolic creed.

(3) In vouching that such as are not of the true Church cannot baptise, they had whole volumes of St. Cyprian, together with the judgment of divers African Synods in their favour. Thus the Fathers were greatly prejudiced, and, as has been proved repeatedly, the teacher's error was the people's trial.

10. Lest much should be derogated from the baptism of the Church, and baptism by Donatists be more esteemed of than was meet, certain better minded than advised men, thought it best to meet this inconvenience by re-baptising Donatists as well as they re-baptised Catholics. As a check to this, the Emperors gave their law a double edge, until the Donatists were fairly wearied out.

11. Re-baptisation of late brought again into practice by the Anabaptists, who think that the baptism of the Church is frustrate in that it is

given unto infants who have not faith ; whereas, according to Christ's institution as they conceive it, true baptism should always presuppose actual belief in receivers.

12. The Church having maintained :

(1) That to re-baptise them who are known to have received true baptism is unlawful.

(2) That if baptism be administered in the same element and with the same form of words which Christ's institution teaches, there is no other defect in the world that can deprive it of the nature of a true sacrament.

(3) That baptism is only then to be re-administered when the first delivery is void in regard of the pre-alleged imperfections and no other.

Shall we esteem baptism, which has both for matter and form the substance of Christ's institution, but an ordinary bathing because it lacks ecclesiastical authority in the minister ?

13. Although it behoves all sorts of men to keep themselves within the limits of their own vocation, yet lay-baptism (although not right) is no case for re-baptisation.

14. The Puritans grant that if the matter and form in the sacraments be retained, although other things besides be used which are inconvenient, the sacrament notwithstanding is administered, but not sincerely. Having by these words put us in hope of agreement, they go on to say

that they mean by the *form* of the sacrament the *institution*, which explanation darkens what was before plain.

15. It may therefore please them to consider that baptism is an action—1st., in part moral ; 2nd., in part ecclesiastical ; 3rd., in part mystical.

Moral : as being a duty which men perform towards God.

Ecclesiastical : in that it belongs unto God's Church as a public duty.

Mystical : if we respect what God does thereby intend to work.

The greatest moral perfection of baptism consists in man's devout obedience to the law of God, which law requires both the outward act or thing done, and also that religious affection for which God has so much regard.

Baptism, as an ecclesiastical work, is for the manner of performance ordered by divers ecclesiastical laws.

All that belongs to the mystical perfection of baptism *outwardly* are the element, the word, and the serious application of both unto him who receives both. To which, if we add that secret reference which this action has to life and remission of sins by virtue of Christ's compact with His Church, nothing more is required to fully accomplish the sacrament of baptism.

Obj. to Infant Baptism is that those things which have no being can work nothing, and that

baptism, without the power of ordination, is as judgment without sufficient jurisdiction, void, frustrate, and of no effect.

Ans.—The fruit of baptism depends only on the covenant which God has made; and God by covenant requires, in the elder sort, faith and baptism, in children, the sacrament of baptism alone.

16. Usurped jurisdiction is irrelevant to the case of lay-baptism; for the former is known to and agreed upon by all men, whereas the nullity of baptism, in regard of the like effect, is only a few men's new, ungrounded, and as yet unapproved imagination.

Again, the exercise of unauthorised jurisdiction is a grievance unto them that are under it, whereas they who presume to baptise without authority, offer nothing but that which is good and acceptable to all men.

Jurisdiction bridleth men against their wills; baptism, on the other hand, being a favour bestowed by God, a grace which they that deliver are merely instruments, how can their unworthiness prejudice those who have done no wrong?

17. Lay-baptism is not invalid according to the fathers, though certain sentences may be alleged to prove both ecclesiastical and moral defects in the minister a bar to the heavenly benefit.

18. St. Augustine's judgment on lay-baptism was that it cannot be repeated; he denies—Ist,

that heresy can any more deprive men of power to baptise others than it is of force to take from them their own baptism ; 2nd, he adds, if heretics did lose the power which before was given them by ordination, it does not follow that baptism administered by them without authority is no baptism.

19. The case of a stolen seal does not apply to baptism ; for the grace of baptism comes by donation from God alone.

20. Lay-baptism analogous to illegitimate birth; so that, if nature effects procreation, notwithstanding the violation of nature's law to prevent blemish at birth, may we not justly presume that grace will accomplish the other, although there be faultiness in them who transgress the order which our Lord Jesus Christ has established in His Church ?

21. Zipporah justified in circumcising her child by the fact that God accepted it ; hence argument in favour of lay-baptism.

22. From the forementioned arguments we infer that the administration of this sacrament by private persons, be it lawful or unlawful, appears not as yet to be merely void.

CHAPTER LXIII.

INTERROGATORIES IN BAPTISM TOUCHING FAITH,
AND THE PURPOSES OF A CHRISTIAN LIFE.

1. The first thing required for admission into Christ's Church is belief. Therefore profession of belief required before baptism.

2. Truth is oftentimes withheld because of unbelief.

3. Two covenants were made in baptism :

(1) Relinquishment of Satan (*vide* St. Ambrose Hexam. Lib. i., cap. 4., and Tertull. De Spectac. c. 4, Just. Mart.)

(2) Obedience to the faith of Christ.

It is not easy for any man to prove that baptism was ever used to be administered without interrogatories of these two kinds.

CHAPTER LXIV.

INTERROGATORIES PROPOSED UNTO INFANTS IN
BAPTISM, AND ANSWERED AS IN THEIR NAMES
BY GODFATHERS.

1. The Anabaptists complain of questions to infants being answered by sponsors.

Reason for their Obj.—(1) It is not commanded by the Scriptures.

(2) Neither is there any manifest example

showing it to have been done either of Christ or His Apostles.

(3) As the word preached and the sacraments must go together, they which are not capable of the one are no fit receivers of the other.

(4) The order of baptism contains things unfit to be applied to infants, therefore the baptism of such is no baptism.

They with whom we contend are no enemies to the baptism of infants; it is not their desire that the Church should hazard so many souls by letting them run on till they come to ripeness of understanding, only it pleases them not, that interrogatories should be proposed to infants in baptism.

2. *Ans.*—Can they show that the Church ever did without these interrogatories?

St. Augustine says that infants believe at their baptism; we are then believers, because then we begin to be that which process of time makes perfect.

Hypocrites, as well as saints, believe much more than do infants.

The first are fruitful in the eyes of the world.

The second are faithful in the sight of God.

The third in the way to become both, if things be suitable.

3. *Obj.*—Our opponents would rebuke St. Augustine by telling him that to say of a child “that it is elect” and to say it does believe are all one; so as there is no man who can precisely affirm the

one if any particular child, so we ought not to say the other.

Ans.—We speak of infants as the rule of piety allows us both to speak and think. If men can call their own set God's dear children, notwithstanding the large amount of hypocrisy, shall the Church be censured for presuming as it does of a Christian innocent? No man's safety can be actually warranted; therefore, we ought not in charity to disallow the presumption of election to a particular babe.

4. A further reason for interrogatories is that baptism implies a covenant or league between God and man, which covenant requiring faith and newness of life, is it foolish that the Church in baptism exacts at every man's hands an express profession of faith and an irrevocable promise of obedience?

Infants may covenant with God:

Reason.—Since it tends to their good and does not hurt them to begin their lives at once, they are herein admitted; and because by reason of their tender years they cannot make the promise in their own persons, leave is given that they may be discharged by others.

The deaf and dumb cannot make the required stipulation. Still it is in mercy granted that other men's promises on their behalf shall avail no less than if they themselves had made them.

5. None are more fit to make these promises in

their behalf than such as present them unto baptism.

Baptism not to be withheld on account of the parent's sin.

6. *Summary.*—“ That which a guardian does in the name of his ward or pupil, stands by natural equity forcible for his benefit, though it be done without his knowledge ; and shall we judge it a thing unreasonable, or in any respect unfit, that infants by words which others utter should, though unwillingly, yet truly and forcibly bind themselves to that whereby their estate is so assuredly bettered ? ”

CHAPTER LXV.

OF THE CROSS IN BAPTISM.

1. *Obj.*—They say that the cross, being a mere invention of men, should not therefore have been added to the sacrament of baptism, and that the reason which moved the fathers to use it does not apply to us, as they lived with heathens.

2. *Def. of Tradition.*—We mean by traditions ordinances made in the prime of Christian religion, established with that authority which Christ has left to his Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them.

3. *Part Ans. to Obj.*—If they disallow the cross

in baptism because it is of man's invention, why do they not for the same reason disagree with godfathers?

3. Thus their own words show that there is no necessity to strip sacraments of all ornaments. Have they any dispensation to violate their own rules?

4. We use the cross (and to prevent misinterpretation we always say so) merely for a sign of remembrance to put us in mind of our duty.

Obj.—They say that we thus publish a new gospel and cause another word to have place in the Church of Christ, where no voice ought to be heard but His.

5. *Ans.*—Does not our Saviour Himself impute the omission of some courteous ceremonies even in domestic entertainment, to a colder degree of loving affection. *Ex.*—His reproach to Simon for his want of hospitality.

Therefore as the usual dumb ceremonies of common life are in request or dislike, according to that they import, so religion also has her silent rites.

Ans.—If every religious ceremony which has been invented by men to signify anything that God Himself allows, were the publication of another gospel in the Church of Christ, as no Christian Church can be without continual use of some ceremonies which men have invented, it would

follow that the world has no Christian Church which does not daily proclaim new gospels.

6. *Obj.*—Our opponents say the cause why antiquity in actions of common life, honoured the ceremony of the cross might be that they lived with infidels.

Ans.—The cross is for us an admonition no less than for them who lived amongst infidels, to glory in the service of Christ.

Shame is a kind of fear to incur disgrace. Some things are reprehensible, others ignominious only through false opinion; nature must therefore be taught by reason and religion what to be ashamed of and what not. Witnesses at hand are a bridle to many offences. If good men therefore have always thought that we might be restrained from evil by the imagined presence of authority, surely it is no Christian man's part to despise the use of the cross in baptism which the Church has converted to that purpose. By this means every nature implores aid. Religion yields her assistance, than which there can be none more forcible than that which revives our recollection and brings back to our thoughts what ought to make us most ashamed of sin.

7. The mind always acted upon by imagination. So in the forehead immediately appears the fear of disgrace; for this reason it is thought God marked His people in the forehead to keep them from final confusion. The sign of the cross as we use it is

something similar to this, so that by the cross we are admonished of our duty when we most require admonition.

8. Appealed to accordingly by St. Cyprian, to keep men from apostacy who might over much fear shame.

9. The sign of the cross, a support under contempt; for the most solemn vow that we ever made to obey Christ and to suffer willingly all reproaches for His sake was made in baptism; and amongst other memorials to keep us mindful of that vow, we cannot think that the sign on our foreheads was unprofitable.

10. *Obj.*—It is not the cross in our foreheads but the faith of Christ in our hearts that arms us with patience, constancy, and courage.

Ans.—We admit this, yet we dare not despise the meanest helps that serve (though in the lowest degree) to furtherance towards the highest services that God requires at our hands.

11. Seeing therefore that our weakness in this world needs the help even of corporal furtherances, it is not superfluous that Christ has applied His mark to that part where bashfulness appears, in token that they which are Christians should at no time be ashamed of His ignominy.

To prevent inconvenience we do not make so much use of the cross as the ancients, but this

no reason why they should be branded as superstitious.

12. They who wish to abolish the sign of the cross make two mistakes :

(1) In that they imagine the fathers to have had no use of the cross except with reference to infidels.

(2) In that they think that there is no other way to reform superstitious abuses of the cross but by universal extirpation. As *Ex.* they quote Hezekiah (2 Kings xviii. 3, 4).

13. Our lives in this world guided partly by rules, and partly by examples; and the force of examples is great, when in matter of action being doubtful what to do, we are informed what others have commendably done whose deliberations were similar.

14. After the miraculous cure of the Israelites was effected, the serpent's use was at an end; but the Israelites still kept it as a monument of God's mercy and in process of time burnt incense to it; hence reason for its destruction.

15. Roman Catholics no less ensnared by adoring the cross than the Jews by burning incense to the brazen serpent.

16. There is no harm in the sign of the cross unless it is worshipped.

Ex.—The altars that Josias destroyed were wicked.

The altars which the tribe of Reuben erected were not wicked.

17. Hezekiah did not destroy the temples that had once been used for idolatry; hence we need not do away with the sign of the cross because it has in former times been superstitiously used.

18. There is no overpowering expediency in the disuse of crossing.

19. In all persuasions grounded upon example we must not so much regard what is done, as the secret causes and inducements for the action.

Crossing, if a scandal, is not of an incurable sort.

20. Superstition not well corrected by irreverence. In sickness of mind, we are not simply to measure good by distance from evil; because one vice may in some respects be more opposite to another than either of them to that virtue which holds the mean between them both.

Ex.—Liberality and covetousness are not so contrary as the vices of covetousness and prodigality, religion and superstition more affined than superstition and profaneness, both of which are vicious extremities. (See Vol. I., chap. 2, Arist. Organon, Owen's Translation: Bohn.)

21. *Summary.*—Therefore touching the sign and ceremony of the cross, we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest

the sense thereof and signification we give to it should burden us as authors of a new gospel; nor in respect of some cause which the Fathers had more than we to use the same; nor finally for any such offence or scandal as it has before been subject unto, by error which is now reformed in the minds of men.

CHAPTER LXVI.

OF CONFIRMATION AFTER BAPTISM.

1. The ancient custom of the Church was to add imposition of hands with prayer after baptism to confirm and perfect that which the grace of the same Spirit had already begun in baptism. The patriarchs also, in all ages, have used the self-same custom.

Ex.—“When Israel blessed Joseph’s sons, he imposed upon them his hands, and prayed.”

Ex. 2.—Naaman was wroth because Elisha did not heal him by placing his hands upon the sores.

For consecrations and ordinations of men unto rooms of divine calling, the same was usually done from the time of Moses to Christ.

Our Lord Himself used this custom. “They brought him therefore young children to put his hands upon them and pray.” (Matt. xix. 13. Mark x. 13.)

2. That which our Lord had begun after his

ascension, continued in the daily practice of His Apostles, by whose prayer and imposition of hands thousands became partakers of the wonderful gifts of God. Simon Magus, perceiving this power to be in none but them, sought to purchase it. (Acts viii. 17, 18.)

3. And as miraculous graces of the Spirit continued after the Apostles' time (Iren. Lib. ii. cap. 57, p. 188), so it nowhere appears that any since the Apostles' time by prayer and imposition of hands did ever make others partakers of the like miraculous gifts and graces. St. Augustine acknowledges that such gifts were not permitted to last always, lest men should wax cold with commonness.

These words, declaring the expiry of the vulgar use of miracles, are no prejudice to the like extraordinary graces being more rarely observed either then or later.

4. The Fathers (Tert., St. Cyprian) impute unto laying on of hands that gift or grace of the Holy Ghost, not which makes us first Christian men, but when we are made such, assists us in all virtue, and arms us against all temptation. (See Tertull. De Baptismo, cap. viii.) The Fathers being therefore thus persuaded, held confirmation as an ordinance Apostolic, *always profitable* in God's Church, although not always accompanied with its former largeness of external effects.

5. Confirmation was sometimes separated from

baptism, on account of the inability of the minister to confirm.

Ex.—Peter and John confirmed those whom Philip had before baptised.

This authorises the subsequent confirmation by bishops of those before baptised.

6. Generally received opinion concerning those who had received heretical baptism, was that they might be admitted into the Church with imposition of hands and prayer. From this arose confusion, whereon the opinion of St. Jerome. If baptism by heretics be allowed available to remission of sins, which no man receives without the Spirit, it necessarily follows that the reason from disability of bestowing the Holy Ghost was no reason why the Church should admit converts with any new imposition of hands. His opinion was that the Holy Ghost is received in baptism; that confirmation is only a sacramental complement; and that why bishops alone did confirm, was not because confirmation was a greater dignity than baptism, but that the baptised should recognise in the bishop his spiritual authority in blessing, which is an act of authority.

7. Sometimes the cause of severing confirmation from baptism was, that the parties who received baptism were infants, at which age they might well be admitted to live in the family; but being too young to discharge the duties of a Christian man, to bring forth the fruits and to do

the works of the Holy Ghost, there could no harm result in delaying their confirmation. Meanwhile, children expecting confirmation were seasoned with Christian principles before they were depraved by corrupt examples.

8. A deep neglect of confirmation to be lamented, but no doubt to be entertained of its benefit.

9. The above may suffice as reply to general objections, but besides these, the Puritans bring forward three points as arguments against confirmation.

(1) We thus (by imposition of hands) cause people to think that the Apostles did so, and further, we thereby teach men to think imposition of hands a sacrament.

(2) By confining confirmation to the bishop, people are apt to think it more precious than baptism.

(3) The last and weightiest danger is where the book itself says, that children by *imposition* of hands and prayer may receive *strength* against all temptation. This is especially dangerous:—1st. Because it ascribes grace to imposition of hands, and we have no warrant of *any promise from God* that His heavenly grace shall be given. 2nd. By using the very word “strength” in this matter, we maintain with Popish evangelists, an old forlorn 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 men by degrees, planted in them *at the first* by baptism, afterwards cherished, watered and strengthened both by virtuous offices which piety and true religion teach, and also by this very special benediction of which we speak, the rite or ceremony of confirmation.

CHAPTER LXVII.

OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

1. The grace which we have by the Holy Eucharist does not begin, but continues life; no man therefore receives this sacrament before baptism; because that which groweth must of necessity first live. As therefore by baptism we receive the grace of Christ's spirit without any sense of the gift which God bestows, in the Eucharist we so receive the gift of God that we know by grace what the grace is God bestows.

2. A form of fear existed that under Zuinglius and Œcolampadius, men should account this sacrament as a Christless shadow; but all men are agreed apparently in that which is material, namely, the *real participation* of Christ and of life in His body and blood *by means of this sacrament*. No side denies but that *the soul of man* is the receptacle of Christ's presence.

3. Why dispute of the manner how we have the sacraments, rather let us follow the examples of the Apostles and meditate upon what we have by them. Curious speculations only hinder the motions of divine joy. See the questioning spirit of the people of Capernaum contrasted with the joy of Christ's disciples. (St. John vi. St. John xx.)

4. If Christ's presence delighted the disciples, we may judge of their thoughts when Christ was newly presented, not before their eyes, but within their souls. Already they had learned that His flesh and blood are the true causes of eternal life, not by the force of their own substance, but through the worth of His person which offered them up by way of sacrifice for the life of the whole world. Lastly, that to us they are life in particular by being particularly received. We are taught that this heavenly food is given to satisfy the empty soul, not to exercise curiosity and subtlety.

5. The bread and cup in the sacrament are Christ's body and blood, because they are causes instrumental, upon the receipt of which the participation of his body and blood ensues; for that which produces any certain effect is not vainly nor improperly said to be that very effect whereunto it tends.

6. Therefore the real presence of Christ's most blessed body is not to be sought for in the sacrament, but in the worthy receiver of the sacrament,

and with this our Lord's words agree, "Take and eat." (Mark xiv. 22.)

The sacraments are not really, nor do really contain in themselves that grace which with them, or by them, it pleases God to bestow.

7. Points in which all agree.

(1) That this sacrament is a real participation of Christ.

(2) That they to whom the person of Christ is thus communicated are thus by the Holy Ghost sanctified, even as it sanctifieth Him who is their head.

(3) That we have fully, by this sacrament, whatever merit there is in his sacrificed body and blood.

(4) That the effect in us is a transmutation of our souls and bodies from sin to righteousness.

(5) That we are to rest ourselves altogether upon His glorious power, who is able and willing to bring to pass that the bread and cup which He gives us shall be truly the thing He promises.

8. It seems therefore much amiss that so many invective discourses against what they term Sacramentaries should be made, all running upon two points.

(1) That the Eucharist is not a mere sign or figure only.

(2) That the efficiency of Christ's body and

blood is not all we receive in this sacrament ; for no man who has read their books can be ignorant that they plainly confess both these assertions to be true. They grant that these holy mysteries, received in due manner, instrumentally both make us partakers of the grace of the body and blood given for the life of the world, and also impart to us in a true though mystical manner, the very person of our Lord Himself.

9. Since all the three opinions concord in one, it is obvious that the conceit of a literal, corporal, and oral manducation of the very substance of Christ's flesh is an opinion nowhere taught in Holy Scripture. Our Saviour, to correct the approach to this error, gave the Apostles to understand that the words which He spake were spiritual, *i.e.*, had reference to a mystical participation. It is not likely that His meaning would be to teach them what Marcion thought, that Christ seemed to be a man but was not ; nor that they should so believe that Christ gave them His flesh to eat, but lest the horror of doing so should offend them would not seem to do what He did.

10. Some questionists found their opinions upon the union of Christ's deity with his manhood, and hence infer a power to the body of Christ of being omnipresent, out of which ubiquity of this His body they gather its presence with the bread and wine. Hence they suppose that the bread may be termed His body because His body is joined to it ;

as the Son of God may be named man because the Divine and human being is united in Christ's person. All classes of opponents plead God's omnipotence; *Sacramentaries* to the alteration which the rest confess He accomplishes; *Transubstantionists* besides, to the change of one substance to another; *Consubstantionists* to the kneading of both as it were into one lump.

11. The Fathers argued that if Christ had not truly the substance of man as of God, the sacrament could not mean what we confess it does (*vide* Tertull., Irenæus, Theodoret). They taught Christ to be personally present, though a part was corporally absent. He assists the banquet with His true presence; gives supernatural efficiency to the elements, so that they become mystical elements to work out our fellowship with Christ, as also our participation in the efficacy of His body and blood, so that in us a kind of transubstantiation takes place; a true change of soul and body; an alteration from death to life. All the ancient Fathers conceived nothing else than only a mystical participation of Christ's body and blood in the sacrament.

12. The proper process for a sincere mind. Where variety of judgment argues obscurity, universal assent must establish certainty. Since then there are only three expositions of the text, "this is my body:" 1st. *The Lutheran* or Consubstantialist, who expounds the text thus:—"This is in itself before

participation *really and truly the natural substance of my body, by reason of the co-existence which my omnipotent body hath with the sanctified element of bread.*" 2nd. The Papist construction, "This is itself, and before participation, *the very true and natural substance of my body by force of that deity which, with the words of consecration, abolisheth the substance of bread, and substituteth in the place thereof, my body.* The last, "This hallowed food, through concurrence of Divine power, is in verity and truth unto faithful receivers instrumentally a cause of that mystical participation, whereby, as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need, this is to them and in them *my body.*" Of these three, the last has nothing but what the rest do all approve, and nothing but what the words of Christ are on all sides confessed to enforce. Hence this interpretation must be accepted.

13. However, then, men's opinions otherwise vary, yet as to Baptism and the Supper of the Lord, we must conclude with the whole Christian world that they are necessary, the one to begin, the other to perfect our life in Christ.

CHAPTER LXVIII.

OF FAULTS NOTED IN THE FORM OF ADMINIS-
TERING THE HOLY COMMUNION.

(1) We say to each communicant, "Take, eat and drink," according to the Popish fashion.

(2) We err in gesture; for in kneeling there has been superstition.

(3) We do not examine communicants; plainly commanded to the Levites. (2 Chron. xxxv. 6.)

(4) Contrary to the Apostles' prohibition, we have communion with notorious offenders. (1 Cor. v. 11.)

(5) Although we have numbers to hear the sermon and service in the Church, we allow the communion to be administered to a few.

(6) We greatly err in imparting the sacrament privately to the sick.

2. *Ans. to 1st.*—It is uncertain whether Christ at His last supper spake generally once to all, or to every one in particular; a different usage would produce either unmeetness or become burdensome. We do not in sermons address each man particularly.

3. *Ans. to 2nd.*—Our kneeling at communion is the gesture of piety. As receivers of inestimable grace at the hands of God, it is right that our

bodies at that hour should be sensible witnesses of minds unfeignedly humbled.

4. *Ans. to 3rd.*—We are expressly commanded to examine ourselves before communion; and although we do not reject the examination of communicants when need requires it, still we do not think that the example of the Levites is a proof of a necessary part of their preparation. The injunction to the Levites in the form, “Make ready Laahhechem for your brethren,” seemed to imply only an order to prepare the service. (2 Chron. xxxv. 10.)

5. *Ans. to 4th.*—No fault of ours in admitting Popish communicants, since the name of Papist does not designate a malefactor. Our opponents would remove Papists as dogs from the house of God, until their Gospel behaviour has removed the suspicion of Popery.

6. *Obj.*—This expression, “Gospel behaviour,” is obscure. “Church” is the word which art hath devised thereby to sever and distinguish that society of men which professes the true religion, from the rest which profess it not.

There have been from the first foundation only three religions, viz.: Paganism, that of depraved nature; Judaism; and Christianity. Religion is a matter partly of contemplation, partly of action; the *only object* which distinguishes our religion is Jesus Christ. Popish definitions err by adding accidents, which are only for the better economy of the Church. Hypocrisy and dissembling do not

necessarily infer that a man is cut off from the Church. Heresy and many other crimes *wholly* sever from God, but from the Church *in part only*. The apostate is utterly cut off.

7. Since, on account of professed errors and open schisms, it is and must be the Church's care that all in outward conformity be one, and to effect this it has established certain laws ; yet seeing that the offices which laws require are always definite, and when that they require is done, they go no further, it was necessary, on account of the deceitfulness of ill-affected persons, who to save themselves from danger of laws pretend obedience (although their hearts remain the same), to determine that whom the law of the realm punishes unless they communicate, they, if they offer to obey the law, the Church should yet not admit without probation.

8. As no time is set for this supposed probation, so our opponents nominate no certain judgment of men's Gospel behaviour, and instead of making it harder for dissemblers to be deceived, they make it easier for such persons to evade the law and to continue as they were ; thus, if we heard mass, it would be a departure from our profession, but if they receive our communion, they give us the strongest pledge of fidelity ; only God knows their hearts. We would not profane sacraments, yet would not hazard men's souls by withdrawing from them the likeliest means of recovery.

9. Errors of those who would repel conforming Papists.

(1) In confusing crimes with errors, as making men incapable of receiving a sacrament.

(2) In suffering indignation at the faults of the Church of Rome to blind their judgment from seeing that it is still a part of the visible Church.

(3) In imposing upon the Church a burden to enter further into men's hearts than is warranted by any law of God, or reason of man.

(4) In repelling from the mysteries of heavenly grace, under colour of longer trial, such as are capable thereof, for anything we know to the contrary, and who should, according to the compassion of Christ's gospel, be compassionated and received with lenity and meekness.

Ans. to 5th.—If they regret the paucity of communicants, we do so also, and encourage them to come, so that our very laws speak in our behalf. We cannot judge it convenient that the holy desire of a competent number should be unsatisfied, because the greater part is careless and indisposed to join them.

10. Two causes of departure from communion allowed by our opponents.

(1) Danger of impairing health.

(2) Necessary business requiring our presence elsewhere.

And, says Hooker, may we not add a third

cause? viz.: unfitness; for though we cannot excuse ourselves for what we ought to prevent, we ought not to aggravate the crime of dilatoriness by another worse, viz.: unworthy participation.

II. *Ans. to 6th.*—They grant that there were two kinds of necessity in which this sacrament might privately be administered, but the one being erroneously imagined, and the other, according to them, being obsolete, there virtually remains no necessity at all.

(1) The falsely-surmised necessity is founded upon the idea that all are excluded from salvation who had never communicated.

(2) When men had fallen in time of persecution, and had afterwards repented, but had not been as yet received into the fellowship of this communion, did, at the hour of death, request it, the Fathers satisfied the desire. This was Serapion's case of necessity.

Hooker asks is there not like necessity now?

12. *Answer to 5th continued.*—The Eucharist is specially seasonable on a death-bed, and is termed by St. Cyprian, "A joyful solemnity of expedite and speedy resurrection;" by Ignatius, "A medicine which procures immortality, and prevents death;" and by Irenæus, "The nourishment of our bodies to eternal life, and their preservative from corruption." As that sacrament is at all times most beneficial, so it is especially acceptable and fruitful, under special occasions of affliction, terror, or grief.

CHAPTER LXIX.

OF FESTIVAL DAYS, AND THE NATURAL CAUSES OF
THEIR CONVENIENT INSTITUTION.

1. If substance of God alone is infinite and illimitable.

Therefore this existence must be eternal, without beginning or end.

All substance must be finite and bounded.

This is the reason why we admire—1st. Things greatest ; 2nd. Things that are ancientest.

Because the first is least distant from the infinite substance.

Because the second is least distant from the continuance of God.

Conclusion : Only God hath time, immortality, or eternity ; that is, continuance without addition or difference.

Def. Time, considered in itself is but the flux of that very instant when the motion of the heavens began. As to other things, it is the quantity of their continuance measured between two instants ; *e.g.*, between a man's life and death, from his first breath to his last gasp.

Time by some is considered to be the measure of the motion of heaven ; because, the first thing time measures is that motion wherewith it began.

2. To define, or interpret motion, how long or short a continuance is, would be impossible. Hence

we use years, days, hours, &c., which all grow from celestial motion.*

Time is only a mere quantity of that continuance which all things have that are not without beginning, as God is.

3. Distinction between works of God and works of men. God knows the fittest time; man does not.

God being omnipresent does not give to all places the same degree of holiness. As regards times, *vide* Psalm cxviii. 24; Eccles. xxxiii. 7-12.

CHAPTER LXX.

THE MANNER OF CELEBRATING FESTIVAL DAYS.

1. The purpose of festival days is to habituate our minds to thankfulness, and commemorate God's admirable benefits. Hence we ought to observe them with holiness and distinction, since as time itself can receive no alteration, the hallowing of festival days must consist in the shape or countenance we put on the affairs incident to those days.

2. The most natural testimonies of our rejoicing in God.

* The distinction is well drawn, as to time, by Pearson.

Time is threefold :

(1) No beginning and no end (God).

(2) A beginning and no end (Eternal punishment).

(3) As regards date of periods. It has an end, for it is said, "Time shall be no longer."

- (1) His praises set forth with cheerful alacrity (Praise).
- (2) Our delight expressed by charity (Bounty).
- (3) Sequestration from ordinary labours (Rest).

3. Bounty required at such times from those who abound, partly as a sign of their own joy in the goodness of God towards them, and partly as a means to refresh the poor, to instigate them to gratitude to God.

4. *Def.*—*Rest* is the end of all motion, and the last perfection of all things that labour; but we must not confound rest with *idleness*. They are idle whom the painfulness of action causes to avoid labour. God hath created nothing to be idle or ill employed.

5. Labours of bodily and daily toil purchase freedom for actions of religious joy: the very heathens imagined the celestial state to consist in rest. Nature taught the heathen; God, the Jews; and Christ, us, 1st. That festival solemnities are a part of the public exercise of religion; 2nd., that praise, liberality, and rest are as natural elements whereof solemnities consist. These things the heathen perverted to false worship. Hence the culpability of the Israelites.

6. Some Jewish times were of human institution. *Ex.*—Festival of Lots.

7. Some Jewish feasts were blamed by St. Paul,

forasmuch as their law by the coming of Christ is changed, and Christians are not bound by Jewish obligations.

8. Reason why the Jews honour the last and we the first day of the week is, that as the last day brought to mind the finishing of this present world, so the first day keeps us in remembrance of a far better world begun by Him who came to restore all things, to make heaven and earth new. We, therefore, begin the ecclesiastical year with the glorious annunciation of His birth, united with His nativity, circumcision, purification of the Virgin Mother, His resurrection, ascension, the descent of the Holy Spirit, and, as a necessary sequence, the notice of the Trinity.

9. As Christ has not only been manifested great in Himself, but in His saints also, we take special occasions to meditate on Christ glorified in those who suffered for Him before they were of ability to know Him; in those who knowing Him as Stephen, had a foretaste of happiness; in the Eastern sages; in the second Elias; in the Apostles; in the angels; in the saints already possessed of heaven.

10. The four other days, heretofore annexed to Easter and Pentecost, are so in consequence of general baptisms at those two feasts; this is also the reason why they had not, as other days, any proper name given to them.

11. *Question:* Do we observe these times by

force of Divine law, or by the positive ordinances of the Church?

Answer: The law of nature, admitted to be God's law, requires no less the sanctification of times than of places, persons, and things to God's honour.

Hence God has required :

(1) Certain parts of time never to be remitted, but to be retained for His perpetual homage.

(2) Some others, with as strict exaction but for less continuance.

(3) Of the rest, it is left arbitrary to accept what the Church voluntarily consecrates to religious uses.

To the first is referred the Jewish Sabbath Day.

To the second, the Mosaic Feasts.

To the third, The Feast of the Dedication, invented by the Church.

CHAPTER LXXI.

EXCEPTIONS AGAINST OUR KEEPING OF OTHER FESTIVAL DAYS BESIDES THE SABBATH.

I. (1) *Touching the Jews.* Their Easter and Pentecost have about as much affinity to ours, as Philip the Apostle and Philip the Macedonian.

(2) *Imitation of Papists, and Breeding of Superstition.* These are now become such common

guests, that no man can think it discourteous to let them go as they came.

(3) We ought not to keep our Easter as the Jews did for certain number of days, but continually. For the restraint of Easter to a certain number of days causes us to rest for a short space in the near consideration of our duties, which should be extended through the whole course of our lives.

2. *Ans.* That which the Gospel of Christ requireth, is the perpetuity of virtuous duties; not perpetuity of exercise or action, but disposition perpetual, and practice as often as times and opportunities allow.

3. *Obj.* Festivals restrain men from their ordinary trades and labours at those times.

4. *Ans.* This argument shakes universally the whole fabric of government, tends to anarchy and confusion, and overthrows whatever is now by the providence of God upheld.

5. Feasts as well as fasts may be ordained by the Church. *Ex.*—Feast of Purim (*vide* Joel ii. 15; Esth. ix.) Necessary works on holy days venial, but not to be abused.

6. Festivals not limited to those only of Divine institution.

7. Summary.

(1) Let it suffice men to know that the law,

both of God and nature, allows days of rest to show our thankfulness for mercies received.

(2) Such graces God has bestowed upon His Church, as well in later as in former times.

(3) When they have been neglected, He Himself has demanded His own honour ;

(4) And for the rest, hath left it to the wisdom of the Church to judge when the like is requisite.

8. The Sabbath was made for man, not man for the Sabbath.

Reasons why violation of the Sabbath was visited by threats.

(1) The Jews, under Pharaoh, had been accustomed to work every day, therefore strong measures were required.

(2) It was necessary to punish with great severity the first transgression of laws intended to apply for ages.

9. The Emperor Constantine licensed Sunday labour too much, on the plea of attending to the soil. Leo reversed it, seeing that indulgence might be abused.

To meet the difficulty, Imperial laws came in to prevent the Sabbaths from acting with too great restriction.

Festivals (Passover, Pentecost, Tabernacles, &c.) necessary among the Jews to bring to their remembrance the mercies of God. So with us, they are provocations to the exercise of piety, and shadows of our endless felicity in heaven.

CHAPTER LXXII.

OF DAYS APPOINTED AS WELL FOR ORDINARY AS FOR EXTRAORDINARY FASTS IN THE CHURCH OF GOD.

1. Fastings are of two kinds—1st., voluntary ; 2nd., those enjoined by the Church.

Some do not wholly condemn the former, and others frankly commend the latter, but allow such yearly or weekly fasts as we have no further than as the temporal state of the land requires.

Fasts did not arise from Montanus or any heresy but are -- 1st., grounded on the laws of nature ; 2nd., allowable in God's sight ; 3rd., "immemorial," and may be beneficially employed for ever.

Obj.—Some think that fasting standeth men in no stead for any spiritual respect, but only to take down the frankness of nature, and to tame the wildness of flesh.

Ans.—What conceit have they concerning the fasts of the Apostles, Prophets, and our Lord ?

Fasting, says Tertullian, is a work of reverence towards God ; their end sometimes the elevation of the mind, sometimes the opposite.

The cause why Moses fasted so long was mere speculation (contemplation) of divine character ; David fasted from humiliation.

3. By our abstinence from certain food we show

the seriousness of our minds fixed on heavenlier and better desires.

4. Our Lord neither prohibited nor enjoined the practice of voluntary and occasional fasting, but condemned hypocrisy in fasting. He spoke of it, however, as not being unsuitable, and gave directions how it should be done on certain occasions, but warned His disciples. This He would not have done had it not been against ostentation.

Fasting acceptable to God; the Apostles joined fasting with prayer on certain occasions.

5. Public extraordinary fastings might be for one, three, or seven days. It was commanded by God that every soul year by year should afflict itself. Jewish yearly fasts were ordained in memory of certain disasters (see *Zach. viii. 19.*) About twenty fasts were ordained, besides weekly abstinence on Mondays and Thursdays.

6. Men did not fast after one and the same sort, but either by depriving themselves wholly of all food (*Ex.—The Ninevites*), or only by abating the quantity and kind of diet (*Ex.—Prophet Daniel*).

7. It was never usual on the Sabbath or festival days to fast wholly, but it is a question if they did not so after some sort.

8. It does not appear that the Apostles ordained any set days to be generally kept of all, but of private voluntary fastings St. Paul speaks more than once. The custom of fasting two days before

Easter is undoubtedly the most ancient; hence Ignatius condemns fasting on the Jews' Sabbath, except that, or Saturday, falls out to be Easter Eve.

9. Every Christian man who loves equity and peace must surely feel no difficulty in following the example of Ambrose and Augustine, who allege what used to be done. Questions as to whether voluntary fasting be a remedy for evil, a duty acceptable to God, in the future world even rewardable as proceeding from piety, whether to break the Church laws offends God, whether weepings and fastings blot out sin and obtain God's mercy, are not to be disputed in this place; but opponents may remember while we censure men's smaller frailties we do so in such a manner that their virtues be not prejudiced.

10. Epiphanius, whilst he ridiculed our fasts, showed clearly what the practice of the Church was; also that they appended to two kinds—the one of public penitents of open scandal, the other appertaining to every individual Church Christian. Epiphanius being heretical, and taking the view that this world being evil could only be made by an evil author, he and his followers wept on the Sabbath as being the birth-day of all evil.

11. Tertullian's error was in introducing fasts contrary to the Church.

12. That of Arius in rejecting that which the Church observed.

13. Epiphanius points out the fasting and discipline in force in the Church, according to ancient customs.

There are two kinds of public penance—1st., For notorious offenders; 2nd., That which belongs to the whole Church.

Obj. to the latter.—It may be exercised well enough by men in private.

Ans.—No doubt but penitency is as prayer, a thing acceptable unto God, be it in public or in secret.

14. No fitter preamble as to penitential confession than our commination service.

15. The chief points of resemblance and difference between fasts and feasts :

(1) Because nature is the general root of both, therefore both have been always common to the Church, with infidels and heathen men.

(2) They also herein accord, that as oft as joy is the cause of one, and grief the well-spring of the other, they are incompatible.

(3) Neither being acceptable to God of itself, but both tokens of that which is acceptable, their approbation within must necessarily depend on that which they ought to import and signify.

(4) The greatest part of the world has always grossly and palpably offended in both.

16. Fasts more necessary than feasts :

(1) Because we ourselves do many more things amiss than well.

(2) Through malice a man is more crossed than pleased at the hands of others; therefore, a man's woes must double in that respect the number and measure of his delights.

Our Saviour accounted them the happiest who most mourned. (Matt. v. 4.)

Solomon thought it better to frequent mourning than feasting hours. (Eccles. vii. 2, 4.)

Job was not ignorant that his children's banquets, though leading to amity, needed sacrifice. (Job i. 5.)

17. Fastings commendable even in a worldly point of view, by strengthening the body through discipline.

18. Nations feel the evils of luxury, and hence the social benefits of restriction.

The purposes of the Church, both in the order and number of her fasts, are :

(1) To preserve the remembrance of miseries sustained, and the cause out of which they arose, that men considering the one, might fear the other the more.

(2) To temper the mind lest it should become dissolute and profuse.

(3) That the poor may with better contentment endure their poverty, when they see the rich abstain.

(4) That they who live luxuriously may, by the public spectacle of all, be put in mind of what they themselves are.

(5) That every man may be an example to his fellow man.

CHAPTER LXXIII.

THE CELEBRATION OF MATRIMONY.

(E. C., lib. i., p. 199.)

1. Although the single life may be more angelical, yet, since the replenishment not only of earth, but of heaven, depends upon propagation, God established matrimony for that end.

2. Marriage a relation of inequality, because things equal in every respect are never willingly directed one by another.

3. The bond of wedlock has been always more or less esteemed, as a thing religious and sacred.

4. Liberty of marriage restrained at certain times. *Ex.*—It would be strange to see in a church a wedding, on the day of a public fast.

5. The delivering up of the woman to her husband a proper custom, for it thus brings to her remembrance the duty of being subject unto her husband.

The laws of Romulus with respect to marriage approved more than those of any other emperor, because he appended a religious service.

6. The custom of laying down money derived from the Saxons. No reason why this custom should remain.

The ring hath been always used as an especial

pledge of faith and fidelity. See testimony of Tertullian.

The Jews held a four-cornered garment over the espoused couple, then prayed over a cup, and after they had both drunk from it, they threw it down.

This meant that until the pieces could be put together again, so long the love of the espoused couple should remain.

7. Our vindication of the expression, "With my body I thee worship."

(1) To keep the body in chastity as regards others.

(2) The married couple had no longer any power over their own bodies.

(3) Reception of the woman into the privileges of the wife expressed by: "With my goods I thee endow."

CHAPTER LXXIV.

CHURCHING OF WOMEN.

1. *Obj.*—It abridgeth preaching.

Ans.—Do they dare to censure it as a fault, that women after their deliverance from such pain and peril, do publicly show their thankful minds unto God?

2. A woman during the time of lying-in is not (as they say) to be judged unholy.

3. No reason to scoff at their manner of attire.

4. Proper to give the name of oblations to the offerings a woman at such times makes to the minister, in token that we offer unto God whatsoever His ministers receive.

CHAPTER LXXV.

OF THE RITES OF BURIAL.

I. They object :

(1) To a prescript form of service at burials.

(2) To mourning apparel being worn.

(3) To funeral sermons.

The end of funeral duties is to show that love towards the deceased which nature requires.

To do him that natural honour which his status requires.

To testify the care which the Church has to comfort the living, and the hope which we all have concerning the resurrection of the dead.

The Jews by our Saviour's tears, gathered that His love for Lazarus was great.

Ans. to Obj. 2.—"Mourning Apparel." Solomon in Ecclesiastes ix. 8, thus speaks, "Let thy garments be always white," *i.e.*, in time of gladness. Therefore in a time of mourning why should not dark be used ?

Ans. to Obj. 3.—"Funeral sermons."

(1) People take more care of their living, when they know that at their death all their deeds will be made known.

(2) They learn how mercifully God hath dealt with their brethren in their last need. Thus hope is much confirmed.

(3) The sound of these things does not pass the ears of the most dissolute, but it causes him to wish, "O that I might die the death of the righteous."

Ans. to Obj. 1.—Founded on Jewish and Apostolic non-observance.

(1) All things are not set down in Holy Scripture, connected with ceremony.

(2) Christ has not so deprived His Church of judgment, that the later usages may not be convenient.

(3) It is not denied that the Jews had a form of service. It is probable they had, since priests were forbidden to be present, which does not forbid that others should perform the duty.

N.B.—Reason why priests could not be present.

Ans.—Because the priest who approached a dead body was unclean for twenty-four hours.

CHAPTER LXXVI.

OF THE NATURE OF THAT MINISTRY WHICH SERVETH FOR PERFORMANCE OF DIVINE DUTIES IN THE CHURCH OF GOD, AND HOW HAPPINESS, NOT ETERNAL ONLY, BUT ALSO TEMPORAL, DOTHT DEPEND UPON IT.

I. The object of the ministry is :

(1) To honour God. (2) To save men.

The use and benefit of the ministry, even towards men's worldly happiness, shown by :

(1) Nothing can be enjoyed in this world against the will of God.

(2) That although God sometimes permits the impious to have, yet their impiety does not permit them to enjoy, no, not even temporal blessings.

(3) God hath appointed those blessings to attend as handmaids upon religion.

(4) Without the ministry, religion could not continue.

2. The first is confessed by all: the proof is superfluous.

3. Temporal felicity is always in order to a higher end.

4. Proof of (2). The impious do not really enjoy that they have, because they have not acknowledged it at God's hands.

5. Proof of (3). Afflictions are good for some men; our outward prosperity must be taken in proportion with that which every man's estate in this present life requires.

That man we pronounce fortunate, whom neither misery nor prosperity is able to move from a right mind.*

6. Heathens were ignorant of true religion, yet their worldly affairs became better or worse, according as their love towards it did wane or grow.

Jews were acknowledged by their most malicious enemies, to be unconquerable so long as their amity with God continued.

7. Yet perhaps the case is now changed, and Christian religion has not the like force towards temporal felicity; but history denies this.

8. Therefore the sum of every Christian man's duty is to labour by all means, towards that which other men seeing, may justify.

* "Justum et tenacem propositi virum
Non civium ardor prava juventium,
Non vultus instantis tyranni
Mente quatit solidâ."—HOR. Ode iii., Book 3.

9. The 4th assertion needs no proof, namely, that religion without a spiritual ministry is unable to plant itself, nor religious fruits able to grow of their own accord.

10. Ministerial actions tending to God's honour and man's good, are either as contemplation, or as parts of the principal works of administration, which consists in doing the service of God's house.

CHAPTER LXXVII.

OF POWER GIVEN UNTO MEN TO EXECUTE THAT HEAVENLY OFFICE OF THE GIFT OF THE HOLY GHOST IN ORDINATION; AND WHETHER CONVENIENTLY THE POWER OF ORDER MAY BE BOUGHT OR SUED FOR.

1. As the ministry was instituted by God, men may not undertake it but by authority, and power given them in lawful manner.

2. *Ministerial power* is a mark of separation.

Therefore their difference from other men is, in that they are a *distinct order*. (Tertull.)

3. They which have once received this power, must not suppose that they can put it off and on, just as they please.

3. Re-ordination not necessary.

4. The lapsed, after proper proof of their repentance, should be re-admitted into the Church.

5. *Obj.*—They complain of the form used in ordination—"Receive the Holy Ghost."

6. *Ans.*—(1) Is not our Lord's command, "Go therefore and teach all nations, baptising them in

the name of the Father, and the Son, and the Holy Ghost," sufficient authority for the form? (2) The "Holy Ghost" may be used to signify *not* the Person alone, but the gifts of the Holy Ghost. Again, St. John relates that our Lord breathed on His Apostles, and said, "Receive ye the Holy Ghost;" by which words he must have understood some gift of the Spirit, for it were absurd 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.

7. The same power that the Apostles had is now given to us; why then should the form of words expressing it be thought foolish?

We do not breathe as Christ did on them to whom He imparted power, because neither the Spirit nor spiritual authority proceeds from us. We are but delegates to give men possession of His graces.

8. The power and authority delivered with these words is itself *χάρισμα*, a gracious donation which the Spirit of God bestows; and we may be certain, that when we are ordained, we receive the presence of the Holy Ghost *partly* to guide, direct, and strengthen us, and *partly* to assume unto itself, for the more authority, those actions which appertain to our place and calling.

9. They object to men's being candidates for orders. They ought, they say, following the

example of our Saviour and the Apostles, to wait until the voice of God calls them.

10. *Ans.*—It is not a sign of ambition to seek ordination; for, so little reputation hath the ministry in the ages of the present world, that they which affect it rather need encouragement, than deserve blame as men of aspiring mind; and if the desire of ordination be holy, religious, and good, may not the profession of that desire be so likewise?

11. The prophet Isaiah received his message at the hands of God.

The appointment of times for ordination is but the public demand of the Church, in the name of the Lord; and the confluence of men whose inclinations are bent that way, is but the answer thereunto.

12. The example of our Saviour, who took not on Himself to be made our High Priest, but received the same from Him who said, "Thou art a priest for ever, after the order of Melchizedek," should prevent men from taking upon themselves the office of the ministry without due authority.

13. St. Paul says, "He which desireth it (the ministry) is desirous of a good work" (1 Tim. iii. 1).

Does not the Apostle by these words kindle and inflame the desire—or, as they call it, ambition—to God's service?

13. Inferior motives not altogether unclerical. Men's desires naturally cool, unless there is something to incite labour.

CHAPTER LXXVIII.

OF DEGREES WHEREBY THE POWER OF ORDER IS DISTINGUISHED, AND CONCERNING THE ATTIRE OF MINISTERS.

1. There were different degrees in the Levitical priesthood.

2. The word "priest" is etymological and analogical. As sacrifice was the chief part of Jewish and heathen worship, the word primarily implied the offerer of a sacrifice. The word still borne out as to the Communion Service, though it has properly now no sacrifice.

3. The word "presbyter" seems more fit than "priest," for they that embrace the Gospel are sons of God, Churches are His families.

Seeing, therefore, we receive the adoption and state of sons, by their ministry whom He has chosen for that purpose, what better title could be given them than the reverend name of "presbyters"?

4. Degrees among presbyters ordained by our Lord.

5. *Deacons* were stewards of Christ's Church, and at the first was committed to them the distri-

bution of Church goods, and the care of the poor. Their duty also to attend upon presbyters at the time of divine service.

Nothing in Scripture to prohibit the original functions of deacons being extended.

The first seven deacons not chosen out of the seventy disciples, as Epiphanius supposes.

6. Men who have a special gift of expounding Scriptures, and of foreshadowing things to come (*Ex.*—Agabus), are not to be accounted ministers of holy things, unless ordination gives them the power.

7. *Evangelists* (*Ex.*—Ananias, Apollos, Timothy), were *presbyters* of knowledge and experience, whom the Apostles sent abroad and used as agents.

Also pastors and teachers were presbyters, although settled in some certain charge, and thus differing from evangelists.

8. Question whether our opponents to Church orders do not misinterpret I Cor. xii. 28, and Eph. iv. 7, 8, 11, 12.

9. *Apostles* rank first, as receiving direct revelation of all truth from Christ.

Prophets next, because they had of some things knowledge in the same manner.

Teachers, because their knowledge came by hearing.

10. Some Church offices not properly orders.

11. Error arising from not distinguishing be-

tween *services, offices, and orders* ecclesiastical. The first, and partly the second, may be executed by the laity; the third wholly restricted to clergy.

12. The Fathers witness to the three orders. (*Vide Tertullian : Optatus.*)

13. *Dress*, according to rank in the Church, very proper.

CHAPTER LXXIX.

OF OBLATIONS, FOUNDATIONS, ENDOWMENTS, TITHES, ALL INTENDED FOR PERPETUITY OF RELIGION; WHICH PURPOSE BEING CHIEFLY FULFILLED BY THE CLERGY'S CERTAIN AND SUFFICIENT MAINTENANCE, MUST NEEDS BY ALIENATION OF CHURCH LIVINGS BE MADE FRUSTRATE.

1. Offerings from our substance a part of natural piety.

2. *Concerning the kind of quality of gifts.*

(1) We are to consider them partly as first they proceed from us.

(2) Partly as afterwards they are to serve for divine uses.

(3) As God does not for Himself require gifts, but would have them used for the perpetuity of religion, so our service, in this way, is most acceptable when it tends to perpetuity.

4. The first permanent donations in this kind are temples.

5. Next to churches are "The ornaments of churches."

6. God's third endowment of old consisted in lands.

7. Tithes—their antiquity:
Abraham delivered to Melchizedek the tithes.

Jacob vowed to give tithes.

The law of Moses required of all men the self-same kind of tribute.

Three is the mystical number of God's unsearchable perfection within himself.

Seven, the number whereby our own perfections through grace are most ordered.

Ten, the number of nature's perfections.* Could nature better acknowledge the power of the God of nature, than by assigning unto Him the quantity which is the continent of all she possesses?

8. What the Church does in these respects corresponds with its action before Moses.

9. As soon as the state of the Church permitted, it was thought most fit that God should receive His ancient revenue of tithes of all men.

10. Thus, both God and nature have taught to convert things temporal to eternal uses, and to provide for the perpetuity of religion by things most transitory.

Tithes under the Gospel were best paid in kind.

* Δεκάς ἀριθμῶν τῶν ἀπὸ μονάδος ἐστὶ πέρασ τελειότατον.
—*Philo.*

11. Church property is God's own and inalienable, hence the odiousness of sacrilege.

12. Although we are now free from the law of Moses, and consequently not bound to the payment of tithes, and God may in some cases be willing to forego His offerings, yet great caution against error of covetousness is to be observed.

13. Church benefactors meant their gifts to be sacred to God.

14. Purity of religion a modern cloak for sacrilege; and some of the best things have been overthrown, less by the power of the assailants than by the defect of counsel in the defenders.

CHAPTER LXXX.

OF ORDINATIONS LAWFUL WITHOUT TITLE AND WITHOUT ANY POPULAR ELECTION PRECEDENT, BUT IN NO CASE WITHOUT REGARD OF DUE INFORMATION WHAT THEIR QUALITY IS WHO ENTER INTO HOLY ORDERS.

I. Four things to be considered in a minister of God:

(1) His ordination. (2) The charge allotted to him by the Church. (3) The performance of his duty. (4) His maintenance.

2. Having spoken of the first, Hooker discusses the next, viz., the more convenient discharge of ecclesiastical duties. Religion first took place in cities, hence "pagans" signified country people; but

cities had their ecclesiastical college of deacons and presbyters, governed first by the Apostles or their delegates the evangelists. Evaristus, bishop of Rome, A D. 112, first began to assign precincts to every church, and a certain compass to every minister. No other apostolical distinction of churches appears, except as to those cities wherein they planted the Gospel and erected colleges. To ordain, *κἀτα πόλιν* and *κἀτ ἐκκλησιαν*, are apostolically the same thing.

3. Error of those who limit the duty of ecclesiastical persons to some particular congregation or parish church. This mistake at once shown by the fact that it would prevent men from being employed in converting nations.

4. The error further exposed by there being no precept that presbyters and deacons should be ordained in such sort and not otherwise; hence the Apostle's example is not unexceptionally binding. We do not practise anything repugnant to their example.

5. The wise and good have ever praised the foundation of our two universities, so that the Church may be always furnished with learned and able men. These would be dissolved and their religious purpose frustrated, if the Church were forbidden any power beyond restricting a party ordained to some particular parish or congregation.

6. Limitation to locality is opposed to the very nature of ordination. In this instance a presbyter

or deacon resembles a tutor, being not consecrated unto places but to functions.

7. The opponency so trivial as to infer a discredit of it upon its promoters. Many of our objectors have frequently acted in different localities; hence their persuasion is evidently not so strict as their words.

8. To avoid these and other similar confusions, the most material things are:

(1) To separate exactly the nature of the ministry from its use and exercise.

(2) To understand the true act of ordination.

(3) To give them a title where to use their ministry does not concern the making, but the placing of God's ministers.

(4) Whenever any ancient law is alleged about ordinations, we must not forget to examine whether the present case is the same as the old, or else contains some just reason for departure from the original rule.

9. As to the question of making ministers without a *title*, what does the term "title" imply? Opponents know that, speaking of a title, they treat it as something belonging to the placing of a minister in some charge,—*e.g.*, oratories were once called titles. They think because the Church had ministers before oratories were, that a title means a definite congregation of people only, forgetting Christ's ordination of the seventy disciples who had no certain charge. Others refer the name of

title to the maintenance of the minister; this objection is ridiculous, for if every man only was ordained who had a benefice provided for him, he must bring a bow with two strings—a title for present right, and another to provide for future possibility.

10. The absurdities incident to misconception of certain canons. It behoves those who ordain to foresee that the ordained do not discredit their calling by falling into poverty. If this evil be prevented, the very laws which in that respect forbid, admit ordination to be made without title.

11. It is simply untrue that any ancient canon which is, or ought to be in force, makes ordinations at large, unlawful. It is evident to all that as the name of a benefice signifies some standing ecclesiastical revenue taken out of the treasure of God and allotted to a spiritual person, so the clergy, for many years after Christ, had no other benefices but portions or dividends out of the common stock. This realm, where the tenure of lands is grounded on military laws and held in fee under princes, shows that benefices or parishes could not exist without consent of the principal landowners; hence has grown the inequality of parishes.

12. This answer sufficient to refute attack upon the Church for admitting ordination without title. The very persons who impugn our curates, though they are loth to be called such, are exactly the same, practising as they do as stipendiaries.

13. The same error observable in discourse of objectors who plead in behalf of the people's pretended right to elect their ministers before ordination by the bishop. The main points have been discussed before as to popular elections and the right of patronage, so that it appears only one duty ought to go before ordination, viz., care of the party's worthiness as to integrity, virtue, and knowledge; virtue chiefly, for we may supply defect of knowledge, but the scandal of a wicked life is a deadly evil.

CHAPTER LXXXI.

OF THE LEARNING THAT SHOULD BE IN MINISTERS,
THEIR RESIDENCE, AND THE NUMBER OF THEIR
LIVINGS.

I. Of all blemishes the worst are :

- (1) Notable ignorance ;
- (2) Absence from cures ;
- (3) Hunting after preferments.

Three considerations to be entertained as to these : 1st. How far they are reprovably by maxims of common right. 2nd. Whether what our laws permit is repugnant to such maxims. 3rd. With what equity we ought to judge of things in this case,

2. As to arguments taken from common right to prove ministers should be learned, resident upon their livings, and only one benefice granted to one man. We have, as to the first, required in the

minister, ability (1 Tim. iii. 2. Matt. xv. 14); second, teachers are shepherds, and the work of the ministers, as watchmen, in the word and sacraments, admits of no intermission (Acts xx. 2.); third, plurality and residence are opposite, and placing one clerk in two churches is a point of filthy gain, (Concil. Nic., Can. 15; Matt. vi. 24.) To be learned and not faithful is unavailing; the greatest obligation to duty consists in the vow made to God at the ministers' ordination; the exhortations of the Apostles and the threats of the Prophets are fearful incitements to labour. To labour at random is inexcusable, and non-residence deprives the minister both of doing good and of reaping comfort. Plurality has an additional ill to absence, since it shows worldliness which ought not to prevail.

3. Upon this are founded by our opponents. 1st, A contradiction between the principles of common right and the law. 2nd. A frustration of such acts as are by them supposed opposite to those principles. They say whatever we do in the three cases must, of necessity, be done by peculiar privilege. By them a privilege is said to be that which, for favour of certain persons, comes forth *against* common right. Things *prohibited* are dispensed with, because things *permitted* are dispatched by common right; but things *forbidden* require dispensation. This objection is confuted by itself.

4. As all oppositions of speech direct must refer to the same subject matter, it follows that either the maxims of common right enforce the very same things not to be good which we say are good; or if one does not reach that *particular subject* for which the other has provided, no contradiction exists.

To assert every privilege to be contrary to common right is absurd. Origin of error in this respect is incident to the subject or matter itself. Moral laws are politic rules: those politic which are made to order the whole Church in respect of all particular Churches. It is observable that men altogether conversant in study know how to teach, but not how to govern. To judge rightly of acts we must unite general speculation with the subject matter. Simple common law binds to the observance of a promise, yet this does not apply to one under years; nevertheless such exemption does not invalidate the common law. It must be remembered however, that privileges are either transitory or permanent.

5. As these general laws for the Church are that the clergy should be pious, learned, &c., so we must consider what the Church of England can be charged with, as impugning the general law.

(i.) Argument for the admission of less learned men into the ecclesiastical order, founded upon the necessity of the case, the present number of

ecclesiastical persons to fill the cures being wholly inadequate.

(2.) A man does not set his own degree in learning, and St. Paul does not lay down any specific rule, but refers it to the conscience of Titus and others, who had to deal with ordaining presbyters. (Titus i. 9.) St. Paul requires more in priests than we can sometimes get in the Church of England, but no man is tied to impossibilities.

6. (1) Obeying therefore necessity, and choosing the less of two evils, the law gives liberty of non-residence for a time to those who live in the universities, on the condition of their endeavouring there to qualify themselves for the better edification of the people. Meanwhile the Church is not destitute.

(2) This argument applies to Bishops' chaplains.

(3) Employment in the families of nobles or princes' courts has another end for which leave of absence from cures is granted, but yet not without respect to the good of the whole Church; for inferior things depend upon the orderly action of the higher, so, as angels should not be driven from assisting men, the houses of the great should not want that daily exercise of religion to operate upon them, seeing that their example avails perhaps even more with the common sort than the laws themselves.

7. Another reason for admitting non-residents is to show the State's appreciation of their services who labour for public civilization. Thus the law has allowed men who bear weighty burdens upon small support, to supply inferior burdens by deputation. In honour therefore of learning, nobility and authority, the law allows theological graduates, suffragans of Bishops, noblemen's chaplains, to hold two livings; any spiritual person of the Queen's Council to hold three; and her own chaplains to hold as many promotions as she thinks good to bestow.

8. This allowance sometimes perverted, so that mean men and unlearned abuse the authority of patronage, corrupt practices are introduced, and the vocation disgraced by the unworthy. Example of Jeroboam. St. Chrysostom is very strong about the qualities requisite in the hierarchy. (Chrysost. de Sacerd., lib. iii. 15, 16.) Whatever is practised corruptly to the hurt of the Church, against its laws, is as much against common right as the violent proceedings of tyrants are against the rules of just sovereignty. Aristotle repudiates a husbandman being a priest, on the ground that it imports the good of all men that God be revered, (Arist. Pol., lib. vii. c. 9.)

9. Refutation of those who plead St. Paul's words (Acts x. 34, &c.) in favour of employing mean men in the ministry, is drawn from the above considerations, and the opponents' plea is founded

on ignorance as to differences of matter, which both sorts of law concern.

10. If then the ground of right established by the law, can only be impugned by urging the abuse of it, the opponency falls to the ground. Hooker observes that at this day a secret, pernicious and pestilent conceit is crept into the minds of men, who think that the greatest perfection of a Christian man consists in discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded in righteous men, their chief characteristic was the exercise of piety, wherein for their safest direction they reverently hearkened to God's law and the aphorisms of wisdom; nothing was taken in hand without counsel.

11. Since men comprehend (Hooker means our opponents) all religion in a manner simply in hearing sermons, they disrelish the latter if they be not concordant with their own opinion. They abuse the word *ὀρθοτομῆν*—rightly to divide (*sc. the word of truth.*) This expression apostolically means soundness of doctrine only, as opposed to *καινοτομῆν*, to broach new doctrines. To prevent this evil the Church has devised good remedies, as:

(1) Subscription to the articles of religion before admission to a degree or living.

(2) The public testifying to them on appointment to benefices.

(3) The punishment of the Church on those who innovate.

12. They most impugn the rule of the Church of England to provide sound teachers, who strongly urge the Apostolical canon, which they allege chiefly to show unpreaching ministers (as they call them) can have no true calling in the Church of God. We use St. Augustine's words as well as they; but we maintain that the difference of a minister from another Christian does not so much consist in "sound preaching," as in his canonical ordination in the Church, as touching the validity of any act which appertains to the ministers' vocation. Want of learning or skill does not impugn ministerial office, nor frustrate its agency.

13. To wish for the perfection of men and of rules, is commendable, but strangeness, violence, and injustice in endeavouring at improvement, are to be deprecated. Hence some would annihilate ordinations, others allow an universal prescription, others constitute themselves into a *quorum* to inquire into men's estates, &c. Are these tendencies to be regarded as the justice of that discipline whereto all Christian Churches should submit?

14. Not to diminish the force of the opponents' pleas, it may be allowed that it is prejudicial to commit several offices to one man; yet injustice or arbitrary cancelling of appointments must be illegitimate.

15. As to remedy against abuse and license, some beneficial light may be received from abroad. Rome at first was noble, afterwards degenerate, especially as to the manumission of slaves (see Dion. Hal. Rom. Antiq. lib. iv. c. 24.) The remedy of disorders from abuse of laws is to be found in the judgment of able and experienced men.

16. Hooker therefore leaves the matter with requiring,

(1) That they who ordain be specially earnest about Christ's honour, and the good of souls.

(2) That patrons recognise their solemn responsibility.

(3) That only merit be considered in promotion.

(4) That men in power do not suffer their names and authority to be abused.

(5) That authorities in universities should consider the Apostolical injunction against unadvised ordinations.

(6) That those who enjoy any legal indulgence should consider their duty towards God and the Church, as well as to what they, by seeing tolerated, may use for their own advantage. "They who excel in labour ought to excel in honour."

17. Conclusion. Laws indefinitely made against inefficiency, &c., and the maxims of common right, are, in certain cases, not naturally antagonistic. Ordinations are not frustrated by incompetency;

inconvenient privileges from abuse must be redressed; that for such remedy the Church need not abrogate the before-named specialties, and that what is most desirable is a voluntary reformation of things likely to give abuse, on all hands.

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