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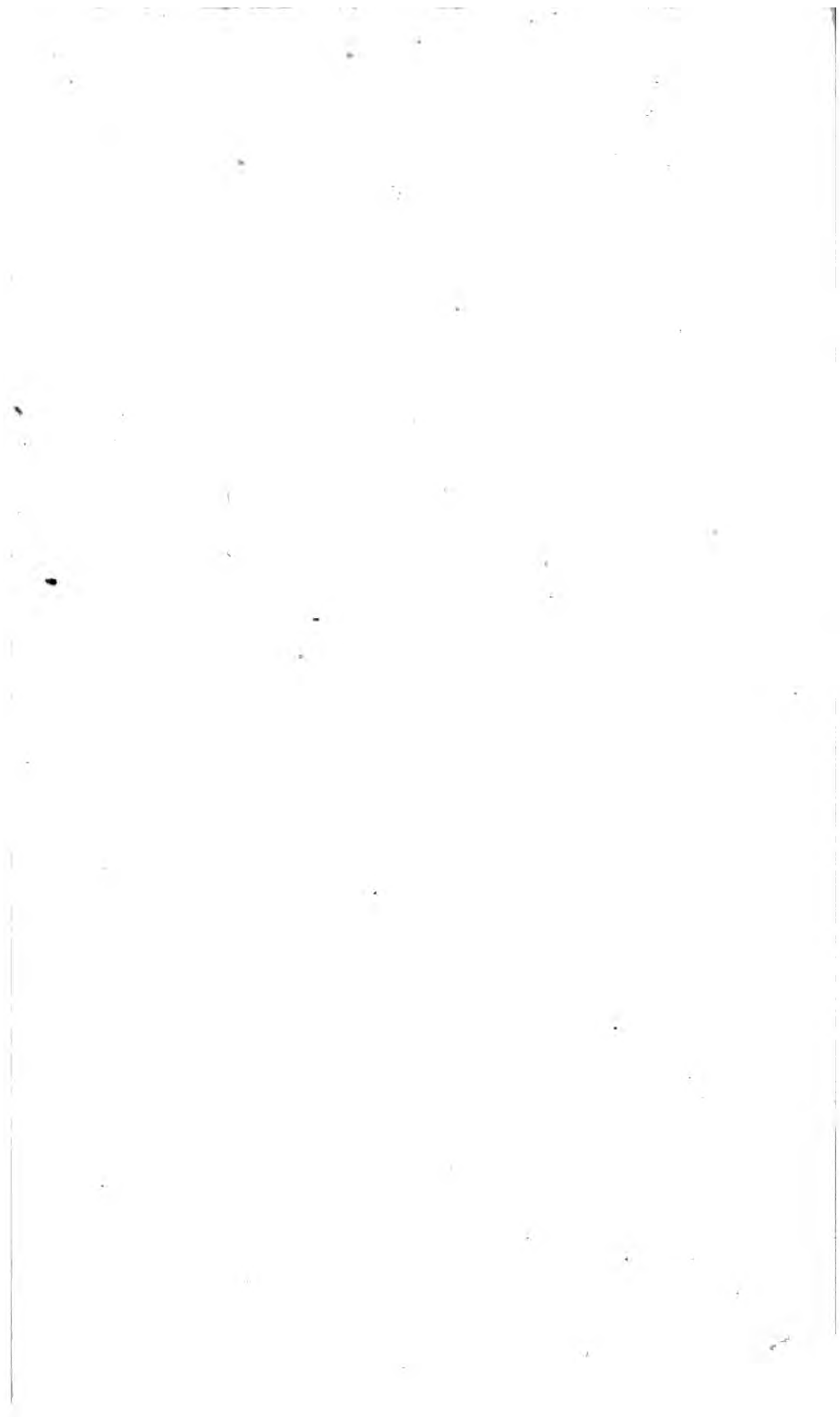
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# SELECTIONS

FROM THE

WORKS

OF THE LEARNED AND JUDICIOUS

## RICHARD HOOKER.

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1. LAW AND OBEDIENCE NECESSARY TO ORDER IN CHURCH AND STATE.
  2. THE CHURCH OF ENGLAND, HER LITURGY, RITES, AND CEREMONIES.
  3. CHRISTIAN FAITH AND DUTY.

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TO HIS GRACE

THE ARCHBISHOP OF CANTERBURY

THIS LITTLE VOLUME OF SELECTIONS

FROM THE WORKS OF

THE JUDICIOUS AND LEARNED HOOKER,

IS

MOST RESPECTFULLY AND HUMBLY

INSCRIBED.





## INTRODUCTION.

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THE writings of the learned and judicious Hooker have been to many a sealed book. His reasonings are frequently very abstruse, his researches exceedingly profound, and many subjects of his discussion not calculated to arrest the attention of the ordinary reader: and yet his works abound with the most important practical truths, developed in the plainest and most forcible manner. These are now selected and presented to the reader in this little volume.

The first three chapters of it, after having shewn the existence and attributes of the Supreme Being, proceed to prove, that what is usually called the Law of Nature is none other than the Law of God, and that an Obedience to that Law is essential to Order in the moral, as well as in the material world, and consequently in every civil and religious community.

It is deeply to be lamented that these subjects have not yet been sufficiently regarded in a course of general instruction; as a right knowledge and

practice of our social duties constitute the bond of national union and tranquillity. An *ignorance* of the important obligations by which many individuals are linked together as in one family, has been very naturally followed by a *neglect* of them; and the evils which are the usual consequence can be arrested only by a timely dissemination of the real principles on which Christian society is founded.

Such are the principles adduced in the first three chapters to which we have adverted, and which constitute the foundation of those of the four next, which relate exclusively to the Church of England, as a religious society, her Discipline, Liturgy, Rites, and Ceremonies. Among the members of our venerable Establishment, how rarely do we find persons well acquainted with the real grounds of her Authority, and well prepared with a judicious vindication of her Laws and Liturgy; yet when with redoubled zeal, and daily increasing sagacity, she is assailed at many points, this surely is not the period to countenance any degree of apathy or blindness among the friends of our spiritual Sion.

The evils arising from this kind of ignorance are innumerable and of incalculable mischief. For when men are almost altogether uninstructed in the Apostolic origin of the Episcopal form of Church government, and in the Scripture authority for the

Liturgy of our Established Church, her Sacraments, Rites, and Ceremonies, it is reasonable to suppose that the first delusive novelty of doctrine and discipline, or the first specious, though unsound, objection, may allure unstable minds from "the unity of the spirit in the bond of peace;" and although it is too much to expect, that a mere selection from the works of Hooker (whose invincible arguments and powers of persuasion are nevertheless second only to those of the sacred writers), will heal all the wounds which schism has inflicted; yet since Ignorance has been here, as elsewhere, the mother of Error; so, it is not unreasonable to hope, that in proportion as men become better informed on these subjects, some, if not many, may return to that Fold from which they have strayed; and that others, who have preserved the bond of fellowship, may value as they ought the privileges of which they are partakers.

Of the advantages which would attend a Uniform Church Discipline, one of our divines has justly remarked, that "were those divisions and dissensions once healed, which at present rend the Church of these realms into a deplorable variety of sects, and disjointed members, we might then reasonably hope to behold her exalted as a standard for the nations to flow unto. If all the subjects of the British Empire, as they are knit together by the indiscriminate enjoyment of unspeakable advantages,

under the influence of a most admirable civil constitution, and are therefore respected far and wide—could be brought by any force of reasoning to discern, and at length by God's grace, be moved to submit themselves to that excellent system of ecclesiastical polity, which is so blended and interwoven with the institutions of the State, that (with respect to essential matters) they must stand or fall together: I say, were the subjects of these realms once happily united in their religious sentiments and modes of worship, as they are inseparably connected by a mutual participation in one political interest; the purity of Christian doctrine and the propriety of discipline, taught in the Church of England, could hardly fail to conciliate the world to an acceptance of both."

The principles of Christian Ethics which occupy the remainder of the following work, if sown in the human mind, may, under the blessing of Heaven, spring up and bear fruit. This part of the general design, it is hoped, will not be without its use, in an age when the enemy of mankind is walking to and fro upon the earth, conscious that wherever the husbandman sleeps, the tares of infidelity may be scattered on every side with an unsparing hand.

Upon a general survey of these three divisions of my subject, I have been impressed with a belief,

that the principles and precepts which they contain are of importance to all—to the statesman and citizen, since without order society is a chimera—to the friends of the Established Church, since those are its most conscientious members who entertain good reasons for their choice—to its adversaries, since no considerate man would venture to attack and condemn that of which he has not a competent knowledge; and to those more especially who have the care of youth, since it is only by an early instruction in sound doctrine that the minds of the rising generation can “be grounded and settled in the truth, and be no more tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive<sup>1</sup>.”

Of those who read this book, let no one hastily declare that he has detected an error or inconsistency in Richard Hooker. Let him rather seek out the passage in the original work, warily observe its Context, and having reflected alternately upon Hooker's thoughts and upon his own, then, and not till then, condemn, if he can.

An unbiassed investigation of the principles herein advanced, will, it is hoped, produce in the

<sup>1</sup> Eph. iv. 14.

mind of the reader that conviction which has been fixed in mine, viz. that the form of government adopted by our Church is truly Apostolical; her Liturgy conformable to God's holy Word; her Rites and Ceremonies fit and becoming his sacred Temple; and that if the Worshippers themselves, in humility of soul, in warmth of devotion, and in spiritual mindedness, did but respond to her Collects, Confessions, Litanies, and Scripture readings, the voice of adoration from the Church below would harmonize with that of the Church above, and the fulfilment of our daily supplication be hastened, "*Thy Kingdom come, Thy Will be done in Earth as it is in Heaven.*"

*Montpellier, South Lambeth,  
March 28, 1831.*

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# SELECTIONS FROM HOOKER.

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## CHAPTER I.

### GOD.

#### 1. *The existence of God.*

AT the bare beholding of heaven and earth the infidel's heart by and by doth give him, that there is an eternal, infinite, immortal, and everliving God, whose hands have fashioned and framed the world; he knoweth that every house is builded of some man, though he see not the man which built the house; and he considereth that it must be God which hath built and created all things, although, because the number of his days be few, he could not see when God disposed his works of old; when he caused the light of his clouds first to shine, when he laid the corner-stone of the earth, and swaddled it with bands of water and darkness, when he caused the morning star to know his place, and made bars and doors to shut up the sea within his house, saying, *hitherto shalt thou come, but no further.*

#### 2. *The properties and operations of God.*

The true properties and operations of his Deity are, to know that which is not possible for created natures to comprehend; to be simply the highest Cause of all things, the Well-spring of immortality and life; to have neither end nor beginning of days; to be everywhere present, and inclosed nowhere;

to be subject to no alteration nor passion; to produce of itself those effects which cannot proceed but from infinite Majesty and Power.

### 3. *The power of God.*

By every effect proceeding from the most concealed instincts of nature, His power is made manifest.

### 4. *The wisdom of God.*

Whatsoever either men on earth, or the angels of heaven do know, it is as a drop of that unemptiable fountain of Wisdom; which Wisdom hath diversely imparted her treasures unto the world. As her ways are of sundry kinds, so her manner of teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture; some things by the glorious works of nature; with some things she inspireth them from above by spiritual influence; in some things she leadeth and traineth them only by worldly experience and practice. We may not so in any one special kind admire her that we disgrace her in any other; but let all her ways be, according unto their place and degree, adored.

### 5. *The perfection of God.*

That perfection which God is, giveth perfection to that he doth. That, and nothing else, is done by God, which to leave undone were not so good.

### 6. *The works of God unsearchable.*

Where God himself doth speak those things which, either for height and sublimity of the matter, or else for secrecy of performance, we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love piety will, as much as in them lieth, know all things that God commandeth, but

especially the duties of service which they owe to God. As for his dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, curiously sifting what it should adore, and disputing too boldly of that which the wit of men cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard.

Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name; yet our soundest knowledge is, to know that we know him not as indeed he is, neither can know him: and our safest eloquence concerning him, is our silence, when we confess without confession, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few.



## CHAPTER II.

### LAW.

#### 1. *Definition of Law.*

A LAW, generally taken, is a directive rule unto goodness of operation.

Laws are instruments to rule by, and instruments are not only to be framed according unto the general end for which they are provided, but even according unto that very particular which riseth out of the matter whereon they have to work.

#### 2. *Law, its kinds.*

We term any kind of rule or canon, whereby actions are framed, a law. Now that law, which, as it is laid up in the bosom of God, they call eternal, receiveth, according unto the different kind of things which are subject unto it, different and sundry kinds of names. That part of it which ordereth natural agents, we call usually nature's law; that which angels do clearly behold, and without any swerving observe, is a law celestial and heavenly; the law of reason, that which bindeth creatures reasonable in this world, and with which by reason they most plainly perceive themselves bound; that which bindeth them, and is not known but by special revelation from God, divine law. Human law, that which out of the law, either of reason or of God, men probably gathering to be expedient, they make it a law.

The rule of natural agents that work by simple necessity, is the determination of the wisdom of God, known to God himself, the principal Director of them, but not unto them that are directed to execute the same. The rule of natural agents which work after a sort of their own accord, as the beasts do, is the judgment of common sense or fancy concerning the sensible goodness of those objects wherewith they are moved. The rule of ghostly and immaterial natures, as Spirits and Angels, is their intuitive intellectual judgment concerning the amiable beauty and high goodness of that object, which with unspeakable joy and delight doth set them on work. The rule of voluntary agents on earth, is the sentence that reason giveth concerning the goodness of those things which they are to do. And the sentences which Reason giveth are some more, some less general, before it come to define in particular actions what is good.

3. *God's Law perfect, infinite, and incomprehensible.*

That law eternal which God himself hath made to himself, and thereby worketh all things, whereof he is the cause and author; that law in the admirable frame whereof shineth the most perfect beauty, the countenance of that wisdom which hath testified concerning herself, *the Lord possessed me in the beginning of his way, even before his works of old, I was set up*; that law which hath been the pattern to make, and is the card to guide the world by; that law which hath been of God, and with God everlastingly; that law, the author and observer whereof is one only God, to be blessed for ever; how should either men or angels be able perfectly to behold! The book of this law we are neither able nor worthy to open and look into. That little thereof, which we darkly apprehend, we admire;

the rest, with religious ignorance, we humbly and meekly adore.

4. *Universality of God's Law.*

As it cometh to pass in a kingdom rightly ordered, that after a law is once published, it presently takes effect far and wide, all states framing themselves thereunto; even so let us think it fareth in the natural course of the world: since the time that God did first proclaim the edicts of his law upon it, heaven and earth have hearkened unto his voice, and their labour hath been to do his will: *he made a law for the rain; he gave his decree unto the sea, that the waters should not pass his commandment.*

5. *Obedience unto the Law of Nature is the stay of the whole world.*

If nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand, and rest himself; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away, as children at the breasts of their mother, no longer able to yield them relief; what would become of man himself, whom

these things do now all serve? See we not plainly, that obedience of creatures unto the law of nature is the stay of the whole world?

6. *The effect of man's disobeying the Law of his nature.*

We see the whole world and each part thereof so compacted, that as long as each thing performeth only that work which is natural unto it, it thereby preserveth both other things, and also itself. Contrariwise, let any principal thing, as the sun, the moon, any one of the heavens or elements, but once cease, or fail, or swerve, and who doth not easily conceive that the sequel thereof would be ruin both to itself and whatsoever dependeth on it? And is it possible, that man being not only the noblest creature in the world, but even a very world in himself, his transgressing the law of his nature should draw no manner of harm after it? Yes, *tribulation and anguish unto every soul that doth evil.*

7. *Lets and hinderances to the operations of the Divine Law.*

With nature it cometh sometimes to pass as with art. Let Phidias have rude and obstinate stuff to carve, though his art do that it should, his work will lack that beauty which otherwise in fitter matter it might have had. He that striketh an instrument with skill, may cause notwithstanding a very unpleasant sound, if the string whereon he striketh chance to be incapable of harmony. In the matter whereof things natural consist, that of Theophrastus takes place, much of it is oftentimes such, as will by no means yield to receive that impression which were best and most perfect. Which defect in the matter of things natural, they who gave themselves unto the contemplation of nature amongst the Heathen, observed often: but the true original cause

thereof, Divine malediction, laid for the sin of man upon these creatures, which God had made for the use of man, this being an article of that saving truth which God hath revealed unto his church, was above the reach of their merely natural capacity and understanding.

8. *God the author of the Laws of Nature.*

Such her dexterity and skill appeareth, that no intellectual creature in the world were able by capacity to do that which nature doth without capacity and knowledge; it cannot be, but nature hath some director of infinite knowledge to guide her in all her ways. Who is the guide of nature, but only the God of nature?

9. *The Laws of Nature are God's instruments.*

Those things which nature is said to do, are by divine art performed, using nature as an instrument; nor is there any such art or knowledge divine in nature herself working, but in the guide of nature's work. Whereas therefore things natural, which are not in the number of voluntary agents, (for of such only we now speak, and of no other,) do so necessarily observe their certain laws, that as long as they keep those forms which give them their being, they cannot possibly be apt or inclinable to do otherwise than they do; seeing the kinds of their operations are both constantly and exactly framed, according to the several ends for which they serve, they themselves in the meanwhile, though doing that which is fit, yet knowing neither what they do, nor why; it followeth, that all which they do in this sort, proceedeth originally from some such agent, as knoweth, appointeth, holdeth up, and even actually frameth the same. Nature therefore is nothing else but God's instrument.

10. *The actions and desires of the Heavenly Host in divine order.*

First, most delectable love arising from the visible apprehension of the purity, glory, and beauty of God invisible, saving only unto spirits that are pure : secondly, adoration, grounded upon the evidence of the greatness of God, on whom they see how all things depend : thirdly, imitation, bred by the presence of his exemplary goodness, who ceaseth not before them daily to fill heaven and earth with the rich treasures of most free and undeserved grace. Of any thing more than of God, they could not by any means like, as long as whatsoever they knew besides God, they apprehended it not in itself, without dependency upon God ; because, so long, God must needs seem infinitely better than any thing which they so could apprehend. Of angels we are not to consider only what they are and do, in regard of their own being, but that also which concerneth them as they are linked into a kind of corporation amongst themselves, and of society or fellowship with men. Consider angels, each of them severally in himself, and their law is that which the Prophet David mentioneth, *All ye his angels praise him*. Consider the angels of God associated, and their law is that which disposeth them as an army, one in order and degree above another. Consider finally the angels as having with us that communion which the apostle to the Hebrews noteth ; and in regard whereof, angels have not disdained to profess themselves our fellow-servants ; from hence there springeth up a third law, which bindeth them to works of ministerial employment. Every of which their several functions are by them performed with joy.

*11. Law is obeyed by the Heavenly Host.*

Spirits, immaterial and intellectual, the glorious inhabitants of those sacred palaces, where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon, but all joy, tranquillity, and peace, even for ever and ever do dwell; as in number and order they are huge, mighty, and royal armies, so likewise in perfection of obedience unto that law, which the Highest, whom they adore, love, and imitate, hath imposed upon them, such observants they are thereof, that our Saviour himself, being to set down the perfect idea of that which we are to pray and wish for on earth, did not teach to pray or wish for more, than only that here it might be with us, as with them it is in heaven. God, which moveth mere natural agents as an efficient only, doth otherwise move intellectual creatures, and especially his holy angels: for beholding the face of God, in admiration of so great excellency, they all adore him; and being rapt<sup>1</sup> with the love of his beauty, they cleave inseparably for ever unto him. Desire to resemble him in goodness maketh them unweariable and even unsatiable in their longing, to do by all means all manner of good unto all the creatures of God, but especially unto the children of men. In the countenance of whose nature looking downward, they behold themselves beneath themselves, even as upward in God, beneath whom themselves are, they see that character which is nowhere but in themselves and us resembled.

<sup>1</sup> "Rapt;" enraptured.

12. *Reason persuades to an obedience of Divine Law.*

Whosoever doth serve, honour, and obey God, whosoever believeth in him; that man would no more do this than innocents and infants do, but for the light of natural reason that shineth in him, and maketh him to apprehend those things of God, which being by grace discovered, are effectual to persuade reasonable minds and none other, that honour, obedience, and credit belong aright unto God.

13. *Divine Law, necessity of.*

What more savage, wild, and cruel than man, if he see himself able either by fraud to over-reach, or by power to overbear the laws whereunto he should be subject? Wherefore in so great boldness to offend, it behoveth that the world should be held in awe, not by a vain surmise, but a true apprehension of somewhat, which no man may think himself able to withstand.

14. *Laws of action necessary.*

No certain end could ever be obtained, unless the actions whereby it is attained were regular; that is to say, made suitable, fit, and correspondent unto their end, by some canon, rule or law.

15. *Definition and nature of human Laws.*

Ordinances, which such as have lawful authority given them for that purpose, do probably draw from the laws of nature and God, by discourse of reason aided with the influence of divine grace.

The knowledge of that which man is in reference unto himself, and other things in relation unto man, I may justly term the mother of all those principles, which are as it were edicts, statutes, and decrees



in that law of nature whereby human actions are framed.

A law is the deed of the whole body politic, whereof if ye judge yourselves to be any part, then is the law even your deed also.

16. *Law and obedience, in man's nature.*

The soul ought to conduct the body; and the spirit of our minds, the soul. This is therefore the first law, whereby the highest power of the mind requireth general obedience at the hands of all the rest concurring with it unto action.

17. *Law the source of regal power.*

The whole body politic maketh laws, which laws give power unto the king; and the king having bound himself to use according unto law that power, it so falleth out, that the execution of the one is accomplished by the other in most religious and peaceable sort.

18. *Human Law to accord with revelation or reason.*

Sufficient it is for the proof of lawfulness in any thing done, if we can shew that God approveth it: and of his approbation, the evidence is sufficient, if either himself have by revelation in his word warranted it, or we by some discourse of reason find it good of itself, and unrepugnant unto any of his revealed laws and ordinances.

19. *In the making and judging of Laws, the end to be considered.*

In doctrine referred unto action and practice, as this is which concerns spiritual jurisdiction, the first sound and perfect understanding is the knowledge of the end, because thereby both use doth frame, and contemplation judge all things.

20. *Easier to be taught by, than to judge rightly of a Law.*

Easier a great deal it is for men by law to be taught what they ought to do, than instructed how to judge as they should do of law ; the one being a thing which belongeth generally unto all ; the other, such as none but the wiser and more judicious sort can perform. Yea, the wisest are always touching this point the readiest to acknowledge, that soundly to judge of a law is the weightiest thing which any man can take upon him.

21. *Caution in the alteration of Human Laws.*

As for arbitrary alterations, when laws in themselves not simply bad or unmeet, are changed for better and more expedient, if the benefit of that which is newly better devised be but small, since the custom of easiness to alter and change is so evil, no doubt, but to bear a tolerable sore, is better than to venture on a dangerous remedy.

We do not deny alteration of laws to be sometimes a thing necessary ; as when they are unnatural, or impious, or otherwise hurtful unto the public community of men, and against that good for which human societies were instituted.

22. *Jurisdiction, a reason why it is not popular.*

Jurisdiction bridleth men against their wills ; that which a judge doth prevails by reason of his very power.

Jurisdiction is a yoke which law hath imposed upon the necks of men in such sort, that they must endure it for the good of others, how contrary soever it be to their own particular appetites and inclinations.

23. *Evils not curable by Law to be mitigated or endured.*

In evils that cannot be removed, without the manifest danger of greater to succeed in their rooms ; wisdom (of necessity) must give place to necessity. All it can do in those cases is, to devise how that which must be endured may be mitigated, and the inconveniences thereof countervailed<sup>1</sup> as near as may be ; that when the best things are not possible, the best may be made of those things that are.

24. *Law, her divine origin.*

All things do work after a sort according to law ; all other things according to a law, whereof some superior, unto whom they are subject, is author ; only the works and operations of God have him both for their worker, and for the law whereby they are wrought.

Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world : all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power : both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.

<sup>1</sup> "Countervailed ;" counterbalanced.

## CHAPTER III.

### LAW AND OBEDIENCE, NECESSARY TO ORDER IN THE CHURCH.

#### 1. *Origin and design of the Laws of the Church.*

The spiritual power of the Church being such as neither can be challenged by right of nature nor could by human authority be instituted, because the forces and effects thereof are supernatural and divine, we are to make no doubt or question but that from him which is the head, it hath descended unto us that are the body now invested therewith. He gave it for the good and benefit of souls, as a mean to keep them in the path which leadeth unto endless felicity, a bridle to hold them within their due and convenient bounds, and, if they do go astray, a forcible help to reclaim them. Now although there be no kind of spiritual power, for which our Lord Jesus Christ did not give both commission to exercise, and direction how to use the same, although his laws on that behalf recorded by the holy Evangelists be the only ground and foundation, whereupon the practice of the Church must sustain itself; yet, as all multitudes once grown to the form of societies are even thereby naturally warranted to enforce upon their own subjects particularly those things which public wisdom shall judge expedient for the common good; so it were absurd to imagine the Church itself, the most glorious amongst them, abridged of this liberty, or to think

that no law, constitution or canon, can be further made either for limitation or amplification in the practice of our Saviour's ordinances, whatsoever occasion be offered through variety of times and things, during the state of this inconstant world, which bringeth forth daily such new evils as must of necessity by new remedies be redressed, and did both of old enforce our venerable predecessors, and will always constrain others, sometime to make, sometime to abrogate, sometime to augment, and again to abridge sometime; in sum, often to vary, alter, and change customs incident unto the manner of exercising that power which doth itself continue always one and the same. I therefore conclude, that spiritual authority is a power which Christ hath given to be used over them which are subject unto it for the eternal good of their souls, according to his own most sacred laws and the wholesome positive constitutions of his Church.

The laws which the very Heathens did gather to direct their actions by, so far forth as they proceed from the light of nature, God himself doth acknowledge to have proceeded even from himself, and that he was the writer of them in the tables of their hearts. How much more then is he the Author of those laws which have been made by his saints, endued farther with the heavenly grace of his Spirit, and directed as much as might be with such instructions as his sacred word doth yield? Surely, if we have unto those laws that dutiful regard which their dignity doth require, it will not greatly need that we should be exhorted to live in obedience unto them. If they have God himself for their author, contempt which is offered unto them cannot choose but redound unto him.

## 2. *Necessity for Church Law.*

All things natural have in them naturally, more or less, the power of providing for their own safety; and as each particular man hath this power, so every politic society of men must needs have the same, that thereby the whole may provide for the good of all parts therein. For other benefit we have not any by sorting ourselves into politic societies, saving only that by this mean each part hath that relief, which the virtue of the whole is able to yield it. The Church therefore being a politic society or body, cannot possibly want the power of providing for itself; and the chiefest part of that power consisteth in the authority of making laws.

## 3. *Church Government.*

Authority is a constraining power; which power were needless if we were all such as we should be, willing to do the things we ought to do without constraint. But, because generally we are otherwise, therefore we all reap singular benefit by that authority which permitteth no men, though they would, to slack their duty. It doth not suffice, that the lord of an household appoint labourers what they should do, unless he set over them some chief workman to see that they do it. Constitutions and canons made for the ordering of Church affairs are dead task-masters.

Amongst the principal blessings wherewith God enriched Israel, the prophet in the Psalm acknowledgeth especially this for one, *Thou didst lead thy people like sheep by the hand of Moses and Aaron.* That which sheep are, if pastors be wanting, the same are the people of God, if so be they want governors: and that which the principal civil governors are, in comparison of regents under them,

the same are the prelates of the Church, being compared with the rest of God's clergy.

4. *One form of Polity not necessary to all Churches.*

He which affirmeth speech to be necessary amongst all men throughout the world, doth not thereby import that all men must necessarily speak one kind of language; even so the necessity of polity and regiment in all churches may be held without holding any one certain form to be necessary in them all; nor is it possible that any form of polity, much less of polity ecclesiastical, should be good, unless God himself be the author of it.

5. *The fellowship of Christ's Church.*

For preservation of Christianity there is not any thing more needful, than that such as are of the visible Church have mutual fellowship and society one with another. In which consideration, as the main body of the sea being one, yet within divers precincts hath divers names; so the Catholic Church is in like sort divided into a number of distinct societies, every of which is termed a Church within itself.

6. *Necessity of Order in the Church, as seen in duly appointed places and persons, for Divine Worship.*

To him which considereth the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusions which they fall into, where every man's private spirit and gift (as they term it,) is the only bishop that ordaineth him to his ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they

oftentimes disgrace in most unsufferable manner the worthiest part of Christian duty towards God, who herein are subject to no certain order, but pray both what and how they list; to him, I say, which weigheth duly all these things, the reasons cannot be obscure why God doth in public prayer so much respect the solemnity of places where, the authority and calling of persons by whom, and the precise appointment even with what words or sentences, his name should be called on amongst his people.

It behoveth generally all sorts of men to keep themselves within the limits of their own vocation; and seeing God, from whom men's several degrees and pre-eminences do proceed, hath appointed them in his Church, at whose hands his pleasure is that we should receive both baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors; they have small cause to hope that with him their voluntary services will be accepted, who thrust themselves into functions, either above their capacity, or besides their place, and over-boldly intermeddle with duties whereof no charge was ever given them. They that in any thing exceed the compass of their own order, do as much as in them lieth to dissolve that order which is the harmony of God's Church.

I could easily declare how all things which are of God, he hath by wonderful art and wisdom sodered as it were together with the glue of mutual assistance, appointing the lowest to receive from the nearest to themselves what the influence of the highest yieldeth. And therefore the Church, being the most absolute of all his works, was in reason to be also ordered with like harmony, that what he worketh might, no less in grace than in nature, be effected by hands and instruments duly subordin-



ated unto the power of his own Spirit. A thing both needful for the humility of man, which would not willingly be debtor to any but to himself; and of no small effect to nourish that divine love, which now maketh each embrace other, not as men, but as angels of God.

*7. Four apostolical rules of Church Government.*

The apostle hath set down in Scripture four general rules, requiring such things alone to be received in the Church, as do best and nearest agree with the same rules, that so all things in the Church may be appointed, not only not against, but by and according to the word of God. The rules are these, nothing scandalous or offensive unto any, especially unto the Church of God; all things in order and with seemliness; all unto edification; finally, all to the glory of God.

*8. Disobedience.*

How cometh it to pass, that we are at this present day so rent with mutual contentions, and that the Church is so much troubled about the polity of the Church? No doubt, if men had been willing to learn how many laws their actions in this life are subject unto, and what the true force of each law is, all these controversies might have died the very day they were first brought forth.

*9. Obedience.*

The safest and unto God the most acceptable way of framing our lives therefore, is with all humility, lowliness, and singleness of heart, to study which way our willing obedience, both unto God and man, may be yielded, even to the utmost of that which is due.

10. *The Church triumphant, a model in its order,  
for the Church militant.*

Then are the public duties of religion best ordered, when the militant Church doth resemble by sensible means, as it may in such cases, that hidden dignity and glory wherewith the Church triumphant in heaven is beautified.

11. *The Church external should be a type of the  
Church internal.*

In the powers and faculties of our souls God requireth the uttermost which our unfeigned affection towards him is able to yield; so that if we affect him not far above and before all things, our religion hath not that inward perfection which it should have, neither do we indeed worship him as our God. That which inwardly each man should be, the Church outwardly ought to testify. And therefore the duties of our religion which are seen, must be such as that affection which is unseen ought to be.

12. *Union of Religion and Polity.*

It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed. For if the course of politic affairs cannot in any good sort go forward without fit instruments, and that which fitteth them be their virtues, let polity acknowledge itself indebted to religion; godliness being the chiefest top and well-spring of all true virtues, even as God is of all things.

13. *Union of the undivided Trinity with each other,  
the Church and its Members.*

We see how the Father is in the Son, and the

Son in the Father ; how they both are in all things, and all things in them ; what communion Christ hath with his Church, how his Church and every member thereof is in him by original derivation, and he personally in them, by way of mystical association, wrought through the gift of the Holy Ghost, which they that are his receive from him, and together with the same what benefit soever the vital force of his body and blood may yield ; yea, by steps and degrees they receive the complete measure of all such divine grace as doth sanctify and save throughout, till the day of their final exaltation to a state of fellowship in glory with him, whose partakers they are now in those things that tend to glory.

They which belong to the mystical body of our Saviour Christ, and be in number as the stars of heaven, divided successively, by reason of their mortal condition, into many generations, are notwithstanding coupled every one to Christ their head, and all unto every particular person amongst themselves, inasmuch as the same spirit which anointed the soul of our Saviour Christ, doth so formalize, unite, and actuate his whole race, as if both he and they were so many limbs compacted into one body, by being quickened all with one and the same soul.

That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us amongst ourselves in such sort that we are now as if we had but one heart and one soul, is our love.

## CHAPTER IV.

THE PROTESTANT REFORMED CHURCH OF ENGLAND,  
AS BY LAW ESTABLISHED.

1. *The object of discussing the Laws and Customs of the Established Church, not victory but truth.*

OUR endeavour is, not so much to overthrow them with whom we contend, as to yield them just and reasonable causes of those things which, for want of due consideration heretofore, they misconceived.

2. *Three Postulates or Petitions.*

Let our first demand be therefore, that in the external form of religion such things as are apparently, or can be sufficiently proved effectual and generally fit to set forward godliness, either as betokening the greatness of God, or as beseeming the dignity of religion, or as concurring with celestial impressions in the minds of men, may be reverently thought of.

Our second petition is this :—In things the fitness whereof is not of itself apparent, nor easy to be made sufficiently manifest unto all, yet the judgment of antiquity concurring with that which is received, may induce them to think it not unfit, who are not able to allege any known weighty inconvenience which it hath, or to take any strong exception against it.

We therefore crave, thirdly, to have it granted, that where neither the evidence of any law divine,

nor the strength of any invincible argument otherwise found out by the light of reason, nor any notable public inconvenience doth make against that which our own laws ecclesiastical have, although but newly, instituted, for the ordering of these affairs, the very authority of the Church itself, at the least in such cases, may give so much credit to our own laws, as to make their sentence touching fitness and conveniency, weightier than any bare or naked conceit to the contrary; especially in them, who can owe no less than child-like obedience to her that hath more than motherly power.

### 3. *The meetness of our Church Laws.*

In all right and equity, that which the Church hath received and held so long for good, that which public approbation hath ratified, must carry the benefit of presumption with it to be accounted meet and convenient. They which have stood up as yesterday to challenge it of defect, must prove their challenge.

### 4. *The form of our Church-government.*

Surely the present form of Church-government, which the laws of this land have established, is such, as no law of God, nor reason of man, hath hitherto been alleged of force sufficient to prove they do ill, who to the uttermost of their power withstand the alteration thereof.

### 5. *God's providence over the Established Church.*

God, whose property is to shew his mercies then greatest when they are nearest to be utterly despaired of, caused in the depth of discomfort and darkness a most glorious star to arise, and on her (Queen Elizabeth's) head settled the crown, whom himself had kept as a lamb from the slaughter of those bloody times; that the experience of his good-

ness in her own deliverance might cause her merciful disposition to take so much the more delight in saving others whom the like necessity should press.

At her coming to the crown, even raised, as it were, by miracle from the dead; a thing which we so little hoped to see, that even they which beheld it done, scarcely believed their own senses at the first beholding. Yet being then brought to pass, thus many years it hath continued standing by no other worldly mean, but that one only hand which erected it; that hand, which as no kind of imminent danger could cause at the first to withhold itself, so neither have the practices, so many, so bloody, following since, been ever able to make weary. Nor can we say in this case so justly, that Aaron and Hur, the ecclesiastical and civil states, have sustained the hand which did lift itself to heaven for them; as that heaven itself hath by this hand sustained them, no aid or help having thereunto been ministered for performance of the work of reformation, other than such kind of help or aid as the angel in the prophet Zechariah speaketh of, saying, *Neither by an army, nor strength, but by my Spirit, saith the Lord of Hosts.*

The grace and favour of divine assistance, having not in one thing or two shewed itself, nor for some few days or years appeared, but in such sort so long continued, our manifold sins and transgressions striving to the contrary; what can we less thereupon conclude, than that God would at leastwise by tract of time teach the world, that the thing which he blesseth, defendeth, keepeth so strangely, cannot choose but be of him? Wherefore, if any refuse to believe us disputing for the verity of religion established, let them believe God himself thus miraculously working for it, and wish life, even for ever and ever, unto that glorious and sacred instrument whereby he worketh.

### 6. *Christ the Head of the Church.*

Why Christ is called the *Head of the Church*, these causes themselves do yield. As the head is the chiefest part of a man, above which there is none, always joined with the body; so Christ, the highest in his Church, is always knit to it. Again, as the head giveth sense and motion unto all the body, so he quickeneth us, and, together with understanding of heavenly things, giveth strength to walk therein.

### 7. *The king's power in the Church.*

If from approbation of heaven, the kings of God's own chosen people had in the affairs of Jewish religion supreme power, why not Christian kings the like also in Christian religion?

### 8. *Divine origin of Episcopacy.*

And shall we think that James was made bishop of Jerusalem, Evodius bishop of the Church of Antioch, the Angels in the Churches of Asia bishops, that bishops every where were appointed to take away factions, contentions, and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of bishops was from heaven, was even of God; the Holy Ghost was the author of it.

### 9. *Episcopacy—its antiquity in Britain.*

In the histories of the Church we find very ancient mention made of our own bishops. At the Council of Ariminum, about the year 359, Britain had three of her bishops present. At the arrival of Augustine the monk, whom Gregory sent hither to reclaim the Saxons from gentility (gentilism), about

600 years after Christ, the Britons he found observers of the self-same government, by bishops over the rest of the clergy; under this form Christianity took root again, where it had been exiled. Under the self-same form it remained till the days of the Norman conqueror. By him and his successors thereunto sworn, it hath from that time till now, by the space of five hundred years more, been upheld. O nation, utterly without knowledge, without sense! We are not through error of mind deceived, but some wicked thing hath undoubtedly bewitched us, if we forsake that government, the use whereof universal experience hath for so many years approved, and betake ourselves unto a regiment, neither appointed of God himself, as they who favour it pretend, nor till yesterday ever heard of among men.

#### 10. *Concerning Bishops.*

The very countenance of Moses was glorious after that God had conferred with him: and where bishops are, the powers and faculties of whose souls God hath possessed, those very actions, the kind whereof is common unto them with other men, have notwithstanding in them a more high and heavenly form, which draweth correspondent estimation unto it, by virtue of that celestial impression which deep meditation of holy things, and as it were conversation with God, doth leave in their minds.

A bishop's estimation doth grow from the excellency of virtues suitable unto his place. Unto the place of a bishop those high divine virtues are judged suitable, which virtues being not easily found in other sorts of great men, do make him appear so much the greater, in whom they are found.

That which the son of Sirach hath concerning the writings of the old sages, *wise sentences are*



*found in them*, should be the proper mark and character of bishops' speeches, whose lips, as doors, are not to be opened, but for egress of instruction and sound knowledge. If base servility and dejection of mind be ever espied in them, how should men esteem them as worthy the rooms of the great ambassadors of God? A wretched desire to gain by bad and unseemly means standeth not with a mean man's credit, much less with that reputation which Fathers of the Church should be in. But if besides all this there be also coldness in works of piety and charity, utter contempt even of learning itself, no care to further it by any such helps as they easily might and ought to afford, how should the Church of God hope for great good at their hands.

Men whom it standeth upon to uphold a reverend estimation of themselves in the minds of others, without which the very best things they do are hardly able to escape disgrace, must before it be over late remember how much easier it is to retain credit once gotten, than to recover it being lost.

#### 11. *Their just title to temporal goods.*

Only the governors of our souls, they that study day and night so to guide us, that both in this world we may have comfort, and in the world to come endless felicity and joy (for even such is the very scope of all their endeavours; this they wish, for this they labour, how hardly soever we use to construe of their intents): hard, that only they should be thus continually lifted at for possessing but that whereunto they have by law both of God and man most just title.

#### 12. *The Bishop's gentleness.*

At the hands of a bishop the first thing looked for is a care of the clergy under him; a care, that

in doing good they may have whatsoever comforts and encouragements his countenance, authority, and place may yield. Otherwise what heart shall they have to proceed in their painful course, all sorts of men besides being so ready to malign, despise, and every way oppress them? Let them find nothing but disdain in bishops; in the enemies of present government, if that way they list to betake themselves, all kind of favourable and friendly help; unto which part think we it likely that men having wit, courage, and stomach, will incline?

### 13. *The Bishop's severity.*

As great a fault is the want of severity when need requireth, as of kindness and courtesy in bishops. But touching this, what with ill usage of their power among the meaner, and what with disusage amongst the higher sort, they are in the eyes of both sorts as bees having lost their sting. It is a long time since any great one hath felt, or almost any one much feared the edge of that ecclesiastical severity, which sometimes held lords and dukes in a more religious awe than now the meanest are able to be kept.

### 14. *Negligence in Bishops.*

The hurt is manifestly seen which doth grow to the Church of God by faults inherent in their several actions; as when they carelessly ordain; when they institute negligently; when corruptly they bestow Church livings, benefices, prebends, and rooms especially of jurisdiction; when they visit for gain sake, rather than with serious intent to do good; when their courts erected for the maintenance of good order, are disordered; when they regard not the clergy under them; when neither clergy nor laity are kept in that awe for which this authority should serve; when any thing appeareth in them

rather than a fatherly affection towards the flock of Christ; when they have no respect to posterity; and finally, when they neglect the true and requisite means whereby their authority should be upheld. Surely, the hurt which groweth out of these defects must needs be exceeding great.

The executors of bishops are sued if their mansion-house be suffered to go to decay: but whom shall their successors sue for the dilapidations which they make of that credit, the unrepaired diminutions whereof will in time bring to pass, that they which would most do good in that calling shall not be able, by reason of prejudice generally settled in the minds of all sorts against them?

The necessity of ordaining such [candidates for Holy Orders] is no excuse for the rash and careless ordaining of every one that hath but a friend to bestow some two or three words of ordinary commendation in his behalf. By reason whereof the Church groweth burdened with silly creatures more than need, whose noted baseness and insufficiency bringeth their very order itself into contempt.

I doubt not but that even conscienceless and wicked patrons, of which sort the swarms are too great in the Church of England, are the more emboldened to present unto bishops any refuse, by finding so easy acceptation thereof.

### 15. *Church Patronage.*

It is in truth a matter of great sequel, as experience would soon shew, if Churches Cathedral being furnished with the residence of a competent number of virtuous, grave, wise, and learned divines, the rest of the prebends of every such Church were given within the diocese unto men of worthiest desert for their better encouragement unto industry and travel; unless it seem also convenient to extend the benefit of them unto the learned in

Universities, and men of special employment otherwise in the affairs of the Church of God.

### 16. *Episcopal Visitations.*

Touching bishops' visitations, the first institution of them was profitable to the end that the state and condition of churches being known, there might be for evils growing convenient remedies provided in due time. The observation of Church laws, the correction of faults in the service of God, and manners of men, these are things that visitors should seek. When these things are enquired of formally, and but for custom sake, fees and pensions being the only thing which is sought, and little else done by visitations, we are not to marvel if the baseness of the end doth not make the action itself loathsome. The good which bishops may do not only by these visitations belonging ordinarily to their office, but also in respect of that power which the founders of colleges have given them of special trust, charging even fearfully their consciences therewith—the good, I say, which they might do by this their authority, both within their own diocese, and in the well-springs themselves, the Universities, is plainly such as cannot choose but add weight to their heavy accounts in that dreadful day, if they do it not.

### 17. *Methods of granting and obtaining the office and dignity of a Bishop.*

He which granteth, or he which receiveth the office and dignity of a bishop, otherwise than be- seemeth a thing divine and most holy; he which bestoweth and he which obtaineth it after any other sort than were honest and lawful to use, if our Lord Jesus Christ were present himself on earth to bestow it even with his own hands, sinneth a sin by so much more grievous than the sin of Belshazzar, by

how much offices and functions heavenly are more precious than the meanest ornaments or implements which thereunto appertain.

### 18. *The Ministerial Office.*

The very worldly peace and prosperity, the secular happiness, the temporal and natural good estate both of all men, and of all dominions, hangeth chiefly upon religion, and doth evermore give plain testimony, that, as well in this as in other considerations, the priest is a pillar of that commonwealth wherein he faithfully serveth God.

As the place of public prayer is a circumstance in the outward form thereof which hath moment to help devotion; so the person much more, with whom the people of God do join themselves in this action, as with him that standeth and speaketh in the presence of God for them. The authority of his place, the fervor of his zeal, the piety and gravity of his whole behaviour, must needs exceedingly both grace and set forward the service he doth. Is not his very ordination a seal as it were to us, that the selfsame divine love, which hath chosen the instrument to work with, will by that instrument effect the thing whereunto he ordained it, in blessing his people, and accepting the prayers which his servant offereth up unto God for them? It was in this respect a comfortable title which the ancients used to give unto God's ministers, terming them usually *God's most beloved*, which were ordained to procure by their prayers his love and favour towards all.

### 19. *Its authority and power divine.*

For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel

in heaven could have said to man, as our Lord did unto Peter, *Feed my sheep? preach: baptize: do this in remembrance of me: whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive.*

What think we? are these terrestrial sounds, or else are they voices uttered out of the clouds above?

The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God himself from heaven; by blessing visible elements it maketh them invisible grace; it giveth daily the Holy Ghost, it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched if we consider it aright, and notwithstanding imagine that any but God can bestow it!

Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever; as disposers of God's mysteries, our words, judgments, acts, and deeds are not ours, but the Holy Ghost's.

#### 20. *The Minister consecrated to God.*

Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special order consecrated unto the service of the Most High in things wherewith others may not meddle.

#### 21. *His responsibility.*

The souls of men are God's treasure committed to the trust and fidelity of such as must render a strict account for the very least which is under their custody. God hath not invested them with power to make a revenue thereof, but to use it for the

good of them whom Jesus Christ hath most dearly bought.

*22. His zeal and fervency.*

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

*23. His devotedness.*

Soldiers may not be nice and tender, that they be able to endure hardness, that no man betaking himself unto wars continueth entangled with such kind of businesses, as tend only unto the ease and quiet felicity of this life ; but if the service of him who hath taken them under his banner require the hazard, yea, the loss of their lives, to please him they must be content and willing, with any difficulty, any peril, be it never so much against the natural desire which they have to live in safety. And at this point the clergy of God must always stand ; thus it behoveth them to be affected as oft as their Lord and Captain leadeth them into the field, whatsoever conflicts, perils, or evils they are to endure.

*24. His virtue and godliness.*

Virtue and godliness of life are required at the hands of the minister of God, not only in that he is to teach and instruct the people, who for the most part are rather led away by the ill example, than directed aright by the wholesome instruction of them, whose life swerveth from the rule of their

own doctrine ; but also much more in regard of this other part of his function ; whether we respect the weakness of the people, apt to loath and abhor the sanctuary when they which perform the service thereof are such as the sons of Heli were ; or else consider the inclination of God himself, who requireth the lifting up of pure hands in prayers, and hath given the world plainly to understand that the wicked, although they cry, shall not be heard.

### 25. *His piety.*

The life of a pious clergyman is visible rhetoric, and so convincing, that the most godless men (though they would not deny themselves the enjoyment of their present lusts) do yet secretly wish themselves like those of the strictest lives.

### 26. *His government.*

The hearts of the people being willing to be under the sceptre of Christ, the minister of God, into whose hands the Lord himself hath put that sceptre, is without all excuse, if thereby he guide them not.

### 27. *His fear of error.*

The teacher's error is the people's trial, harder and heavier by so much to bear, as he is in worth and regard greater that mis-persuadeth them.

As the matter is weighty, dear, and precious, which we have in hand, it behoveth us with so much the greater chariness<sup>1</sup> to wade through it, taking special heed both what we build, and whereon we build, that if our building be pearl, our foundation be not stubble ; if the doctrine we teach be full of comfort and consolation, the ground whereupon we gather it be sure : otherwise we shall not save, but deceive both ourselves and others.

<sup>1</sup> "Chariness;" i. e. caution.



28. *Evil consequences of inspiring delusive hope or false peace.*

Peace granted contrary to the rigour of the Gospel, contrary to the law of our Lord and God, doth but under colour of merciful relaxation deceive sinners, and by soft handling destroy them, a grace dangerous for the giver, and to him which receiveth it nothing at all valuable. The patient expectation that bringeth health is, by this means, not regarded; recovery of soundness not sought for by the only medicine available, which is satisfaction; penitency thrown out of men's hearts; the remembrance of that heaviest and last judgment clean banished; the wounds of dying men, which should be healed, are covered; the stroke of death, which hath gone as deep as any bowels are to receive it, is overcast with a slight shew of a cloudy look.

Such facility giveth not, but rather taketh away peace, and is itself another fresh persecution or trial, whereby that fraudulent enemy maketh a secret havoc of such as before he had overthrown; and now, to the end that he may clean swallow them, he casteth sorrow into a deep sleep, putteth grief to silence, wipeth away the memory of faults newly done, smothereth the sighs that should rise from a contrite spirit, drieth up eyes which ought to send forth rivers of tears, and permitteth not God to be pacified with full repentance, whom heinous and enormous crimes have displeased.

29. *Honour due to the clergy.*

Let the people be asked, who are the chiefest in any kind of calling? who most to be listened unto? who of greatest account and reputation? and see if the very discourse of their minds lead them not unto those sensible marks, according to the difference whereof they give their suitable judgment,

esteeming them the worthiest persons who carry the principal note and public mark of worthiness. If therefore they see in other estates a number of tokens sensible, whereby testimony is given what account there is publicly made of them, but no such thing in the clergy; what will they hereby, or what can they else conclude, but that where they behold this, surely in that commonwealth, religion, and they that are conversant about it, are not esteemed greatly beneficial? Whereupon in time the open contempt of God and godliness must needs ensue. In vain doth that kingdom or commonwealth pretend zeal to the honour of God, which doth not provide that his clergy also may have honour.

30. *Gifts for the support of God's Church and Ministers.*

To honour Him [God] with our worldly goods, not only by spending them in lawful manner, and by using them without offence, but also by alienating from ourselves some reasonable part or portion thereof, and by offering up the same to Him as a sign that we gladly confess his sole and sovereign dominion over all, is a duty which all men are bound unto, and a part of that very worship of God, which, as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto, than to any other natural duty.

It is not sufficient to carry religion in our hearts, as fire is carried in flint stones, but we are outwardly, visibly, apparently to serve and honour the living God; yea, to employ that way, as not only our souls, but our bodies, so not only our bodies, but our goods; yea, the choice, the flower, the chiefest of all thy revenue, saith Solomon. If thou hast any thing in all thy possessions of more value and price than another, to what use shouldest thou convert it, rather than to this?

Are not our riches as well his, as the days of our life are his? Wherefore, unless with part we acknowledge his supreme dominion by whose benevolence we have the whole, how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God, and not think it a point of their duty to do him honour with their very goods. So that this we may boldly set down as a principle clear in nature, an axiom that ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance, in token of thankful acknowledgment that all they have is from Him.

The hearts of men do so cleave to these earthly things, so much admire them for the sway they have in the world, impute them so generally either to nature or to chance and fortune, so little think upon the grace and providence from which they come, that, unless by a kind of continual tribute we did acknowledge God's dominion, it may be doubted that in short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute, free, and independent inheritance.

### 31. *The kind or quality of such gifts.*

Concerning the kind or quality of gifts which God receiveth in that sort, we are to consider them, partly as first they proceed from us, and partly as afterwards they are to serve for divine uses. In that they are testimonies of our affection towards God, there is no doubt but such they should be as beseemeth most his glory to whom we offer them. In this respect the fatness of Abel's sacrifice is commended; the flower of all men's increase assigned to God by Solomon; the gifts and donations

of the people rejected as oft as their cold affection to Godward made their presents to be little worth.

Since the greater they are whom we honour, the more regard we have to the quality and choice of those presents which we bring them for honour's sake; it must needs follow that if we dare not disgrace our worldly superiors with offering unto them such refuse as we bring unto God himself, we shew plainly that our acknowledgment of his greatness is but feigned; in heart we fear Him not so much as we dread them.

32. *Gifts unto God his Church and Ministers not unattended by blessings on the giver.*

The meanest and the very poorest amongst men yielding unto God as much in proportion as the greatest, and many times in affection more, have this as a sensible token always assuring their minds, that in his sight, from whom all good is expected, they are concerning acceptation, protection, divine privileges, and pre-eminences whatsoever, equal and peers with them unto whom they are otherwise in earthly respects inferiors; being furthermore well assured that the top as it were thus presented to God is neither lost, nor unfruitfully bestowed, but doth sanctify to them again the whole mass, and that he by receiving a little undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes, the *hedge* of their riches. Albeit a hedge do only fence and preserve that which is contained, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need, but for their only benefit that owe it. Wherefore detaining the same, they hurt not him whom they wrong, and themselves, whom they think they relieve, they wound; except men will haply affirm, that God did,

by fair speeches and large promises, delude the world in saying, *Bring ye all the tithes into the storehouse, that there may be meat in mine house*<sup>1</sup>, (deal truly, defraud not God of his due, but bring all,) *and prove if I will not open unto you the wisdom of heaven, and pour down upon you an immeasurable blessing.*

33. *God and nature teach us to provide for the perpetuity of Religion.*

It is to Him, which needeth nothing, all one whether any thing or nothing be given him. But for our own good, it always behoveth that whatsoever we offer up into his hands, we bring it seasoned with this cogitation, *Thou, Lord, art worthy of all honour.* With the Church of Christ, touching these matters, it standeth as it did with the whole world before Moses. Whereupon for many years men being desirous to honour God, in the same manner as other virtuous and holy personages before had done, both during the time of their life, and, if farther ability did serve, by such device as might cause their works of piety to remain always, it came by these means to pass that the Church from time to time had treasure, proportionable unto the poorer or wealthier estate of Christian men. And as soon as the state of the Church could admit thereof, they easily condescended to think it most natural and most fit that God should receive, as before, of all men his ancient accustomed revenue of tithes. Thus therefore both God and nature have taught to convert things temporal to eternal uses, and to provide for the perpetuity of religion, even by that which is most transitory.

34. *Scripture authority for Tithes.*

Of the spoils which Abraham had taken in war,

<sup>1</sup> Mal. iii. 10.

he delivered unto Melchizedeck the tithes. The vow of Jacob, at such time as he took his journey towards Haran, was, *If God will be with me, and will keep me in this voyage which I am to go, and will give me bread to eat, and clothes to put on, so that I may return to my father's house in safety, then shall the Lord be my God; and this stone which I have set up as a pillar, the same shall be God's house, and of all thou shalt give me I will give unto thee the tithe*<sup>1</sup>. And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the law of Moses did require at the hands of all men the self-same kind of tribute, the tenth of their corn, wine, oil, fruit, cattle, and whatsoever increase his heavenly providence should send.

35. *Tithes once granted inalienable.*

The truest and surest way for God to have always his own, is by making him payment in kind, out of the very self same riches which through his gracious benediction the earth doth continually yield. This, where it may be without inconvenience, is for every man's conscience sake. That which cometh from God to us, by the natural course of his Providence, which we know to be innocent and pure, is perhaps best accepted, because least spotted with the stain of unlawful or indirect procurement. Besides, whereas prices daily change, nature, which commonly is one, must needs be the most indifferent and permanent standard between God and man. But the main foundation of all, whereupon the security of these things dependeth, as far as any thing may be ascertained amongst men, is that the title and right which man had in every of them before donation doth by the act, and from the time of any such donation, dedication, or grant, remain

<sup>1</sup> Gen. xiv. 20. Gen. xxviii. 20—22.

the proper possession of God till the world's end, unless himself renounce or relinquish it. For if equity have taught us, that one ought to enjoy his own; that what is ours no other can alienate from us, but with our own deliberate consent; finally, that no man having passed his consent or deed, may change it to the prejudice of any other, should we presume to deal with God worse than God hath allowed any man to deal with us? Albeit therefore we be now free from the law of Moses, and consequently not thereby bound to the payment of tithes; yet because nature hath taught men to honour God with their substance, and Scripture hath left us an example of that particular proportion, which for moral considerations hath been thought fittest by him whose wisdom could best judge; furthermore, seeing that the Church of Christ hath long since entered into like obligation, it seemeth in these days a question altogether vain and superfluous, whether tithes be a matter of divine right: because, howsoever at the first it might have been thought doubtful, our case is clearly the same now with theirs unto whom St. Peter sometimes spake, saying, *While it was whole, it was whole thine*<sup>1</sup>. When our tithes might have probably seemed our own, we had colour of liberty to use them as we ourselves saw good. But having made them his whose they are, let us be warned by other men's example what it is to wash or clip that coin which hath on it the mark of God. For that all these are his possessions, and that he himself doth so reckon them, appeareth by the form of his own speeches. Touching gifts and oblations, *Thou shalt give them me*<sup>2</sup>; touching oratories and churches, *My house shall be called the house of prayer*<sup>3</sup>; touching tithes, *Will a man spoil God*<sup>4</sup>? Yet behold, even

<sup>1</sup> Acts v. 4.<sup>2</sup> Exod. xxii. 29, 30.<sup>3</sup> Matt. xxi. 13.<sup>4</sup> Mal. iii. 8.

me your God ye have spoiled, notwithstanding ye ask wherein, as though ye were ignorant, what injury there hath been offered in tithes: ye are heavily accursed, because with a kind of public consent ye have joined yourselves in one to rob me, imagining the commonness of your offence to be every man's particular justification; touching lands, *Ye shall offer to the Lord a sacred portion of ground, and that sacred portion shall belong to the priests*<sup>1</sup>. Neither did God only thus ordain amongst the Jews; but the very purpose, intent, and meaning of all that have honoured him with their substance, was to invest him with the property of those benefits, the use whereof must needs be committed to the hands of men. In which respect the style of ancient grants and charters is, *We have given unto God both for us, and our heirs for ever*<sup>2</sup>.

### 36. *The turpitude of sacrilege.*

If men did not naturally abhor sacrilege, to resist and defeat so impious attempts would deserve small praise. But such is the general detestation of rapine in this kind, that whereas nothing doth either in peace or war more uphold men's reputation than prosperous success, because in common construction, unless notorious improbity be joined with prosperity, it seemeth to argue favour with God; they which once have stained their hands with these odious spoils do thereby fasten unto all their actions an eternal prejudice, in respect whereof, for that it passeth through the world as an undoubted rule and principle that sacrilege is open defiance to God, whatsoever afterwards they undertake, if they prosper in it, men reckon it but Dionysius his navigation; and if any thing befall them otherwise, it is not, as commonly, so in them ascribed to the great

<sup>1</sup> Ezek. xiv. 1. 4.

<sup>2</sup> "*We have given,*" &c. Mag. Char. c. 1.



uncertainty of casual events, wherein the providence of God doth control the purposes of men oftentimes much more for their good, than if all things did answer fully their heart's desire, but the censure of the world is ever directly against them both bitter and peremptory. Though no other plague and revenge should follow sacrilegious violations of holy things, the natural secret disgrace and ignominy, the very turpitude of such actions, in the eye of a wise understanding heart, is itself a heavy punishment.

*37. The clergy not rewarded here, but hereafter.*

If they that labour in this harvest should respect but the present fruit of their painful travel, a poor encouragement it were unto them to continue therein all the days of their life. But their reward is great in heaven; the crown of righteousness which shall be given them in that day is honourable. The fruit of their industry then shall they reap with full contentment and satisfaction, but not till then. Wherein the greatness of their reward is abundantly sufficient to countervail the tediousness of their expectation. Wherefore till then, they that are in labour must rest in hope. O Timothy, keep that which is committed unto thy charge; that great commandment which thou hast received keep till the appearance of our Lord Jesus Christ.

*38. Summary of their duty.*

St. Paul requireth in a minister ability to teach, to convince, to distribute the word rightly; the Lord himself hath protested they shall be no priests to him which have rejected knowlege, and because if the blind lead the blind, they must both needs fall into the pit: teachers are shepherds whose flocks can be no time secure from danger; they are watchmen whom the enemy doth always besiege;

their labours in the word and sacrament admit no intermission; their duty requireth instruction and conference with men in private; they are the living oracles of God, to whom the people must resort for council; they are commanded to be patterns of holiness, leaders, feeders, supervisors amongst their own.

39. *Admonition to God's ministers.*

I see not what more effectual obligation or bond of duty there should be urged, than their own only vow and promise made unto God himself at the time of their ordination. The work which they have undertaken requireth both care and fear. Their sloth, that negligently perform it, maketh them subject to malediction. Besides, we also know that the fruit of our pains in this function is life both to ourselves and others. And do we yet need incitements to labour? Shall we stop our ears both against those conjuring exhortations which Apostles, and against the fearful comminations which prophets have uttered out of the mouth of God, the one for prevention, the other for reformation of our sluggishness in this behalf? Saint Paul, "Attend to yourselves, and to all the flock, whereof the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Again, "I charge thee before God, and the Lord Jesus Christ, which shall judge the quick and the dead at his coming, preach the word; be instant." Jeremiah, "Woe unto the pastors that destroy and scatter the sheep of my pasture; I will visit you for the wickedness of your works, saith the Lord; the remnant of my sheep I will gather together out of all countries, and will bring them again to their folds; they shall grow and increase, and I will set up shepherds over them which shall feed them." Ezekiel, "Should not

the shepherds, should they not feed their flocks? Ye eat the fat, and ye clothe yourselves with the wool, but the weak ye have not strengthened, the sick ye have not cured, neither have ye bound up the broken, nor brought home again that which was driven away; ye have not enquired after that which was lost, but with cruelty and rigour have ruled." And, verses 8—10, "Wherefore as I live, I will require my sheep at their hands, nor shall the shepherds feed themselves any more; for I will deliver my sheep from their mouths, they shall no more devour them."

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If there be any feeling of Christ, any drop of heavenly dew, or any spark of God's good spirit within you, stir it up, be careful to build and edify, first yourselves, and then your flocks, in the most Holy Faith. I say, first yourselves; for he which will set the hearts of other men on fire with the love of Christ, must himself burn with love. It is want of faith in ourselves, my brethren, which makes us wretchless in building others.

#### 40. *Lukewarmness of the Church.*

Upon the Church there never yet fell tempestuous storm, the vapours whereof were not first noted to rise from coldness in affection, and from backwardness in duties of service towards God.

#### 41. *The prosperity of the Church advanced by each member of it performing zealously his appropriate duties.*

If the guide of a congregation, be his name or his degree whatsoever, be diligent in his vocation, feeding the flock of God which dependeth upon him, caring for it, *not by constraint, but willingly, not for filthy lucre, but of a ready mind*; not as though he would tyrannize over God's heritage,

but as a pattern unto the flock, wisely guiding them: if the people in their degree do yield themselves framable to the truth, not like rough stone or flint, refusing to be smoothed and squared for the building: if the magistrate do carefully and diligently survey the whole order of the work, providing by statutes and laws, and bodily punishments, if need require, that all things might be done according to the rule which cannot deceive; even as Moses provided, that all things might be done according to the pattern which he saw in the Mount; there the words of this exhortation are truly and effectually heard. Of such a congregation every man will say, *Behold a people that are wise, a people that walk in the statutes and ordinances of their God, a people full of knowledge and understanding, a people that have skill in building themselves.* Where it is otherwise, there, *as by slothfulness the roof doth decay; and as by idleness of hands the house droppeth through*<sup>1</sup> so first one piece, and then another of their building shall fall, till there shall not be a stone left upon a stone.

<sup>1</sup> Eccles. x. 18.

## CHAPTER V.

### THE LITURGY, RITES, AND CEREMONIES OF THE CHURCH OF ENGLAND.

#### 1. *Of Public Prayer.*

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

*our prayers : these forces are to him acceptable* <sup>1</sup>. When we publicly make our prayers, it cannot be but that we do it with much more comfort than in private, for that the things we ask publicly are approved as needful and good in the judgment of all, we hear them sought for and desired with common consent. Again, thus much help and furtherance is more yielded, in that, if so be our zeal and devotion to God-ward be slack, the alacrity and fervour of others serveth as a present spur. *For even prayer itself, (saith St. Basil) when it hath not the consort of many voices to strengthen it, is not itself.* Finally, the good which we do by public prayer is more than in private can be done, for that besides the benefit which is here, is no less procured to ourselves, the whole Church is much bettered by our good example ; and consequently whereas secret neglect of our duty in this kind is but only our own hurt, one man's contempt of the common prayer of the Church of God may be, and oftentimes is most hurtful unto many. In which considerations, the prophet David so often voweth unto God the sacrifice of praise and thanksgiving in the congregation, so earnestly exhorteth others to sing praises unto the Lord in his courts, in his sanctuary, before the memorial of his holiness, and so much complaineth of his own uncomfortable exile, wherein although he sustained many most grievous indignities, and endured the want of sundry both pleasures and honours before enjoyed ; yet, as if this one were his only grief, and the rest not felt, his speeches are all of the heavenly benefit of public assemblies, and the happiness of such as had free access thereunto.

<sup>1</sup> Apolog. i. 39.

## 2. *Of Common Prayer.*

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

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

### 3. *The House of Prayer.*

If it be as the gravest of the ancient fathers seriously were persuaded, and do oftentimes plainly teach, affirming that the house of prayer is a court, beautified with the presence of celestial powers; that there we stand, we pray, we sound forth hymns unto God, having his angels intermingled as our associates; and that, with reference hereunto, the apostle doth require so great care to be had of decency for the angels' sake; how can we come to the house of prayer, and not be moved with the very glory of the place itself so to frame our affections praying, as doth best beseem them whose suits the Almighty doth there sit to hear, and his angels attend to further? When this was ingrafted in the minds of men, there needed no penal statutes to draw them unto public prayer. The warning sound was no sooner heard, but the churches were presently filled; the pavements covered with the bodies prostrate, and washed with their tears of devout joy.

### 4. *Splendour of Public Worship approved in the Word of God.*

In Egypt, it may be, they were right glad to take some corner of a poor cottage, and there to serve God upon their knees, peradventure covered in dust and straw sometimes. In the very desart they are no sooner possessed of some little thing of their own, but a Tabernacle is required at their hands. Planted in the land of Canaan, and having David to be their king, when the Lord had given him rest from all his enemies, it grieved his religious mind to consider the growth of his own estate and dignity, the affairs of religion continuing still in the former manner; *Behold now I dwell in an house of cedar trees, and the ark of God remaineth within*



*curtains.* What he did purpose, it was the pleasure of God that Solomon his son should perform, and perform it in a manner suitable unto their present, not their ancient estate and condition. For which cause Solomon writeth unto the king of Tyrus; *The house which I build is great and wonderful; for great is our God above all gods.* Whereby it clearly appeareth, that the orders of the Church of God may be acceptable unto him, as well being framed suitable to the greatness and dignity of later, as when they keep the reverend simplicity of ancients times. Such dissimilitude therefore between us and the apostles of Christ, in the order of some outward things, is no argument of default.

#### 5. *The surplice.*

That Church attire which with us for the most part is usual in public prayer, our ecclesiastical laws so appointing, as well because it hath been of reasonable continuance, and by special choice was taken out of the number of those holy garments which (over and besides their mystical reference) served for comeliness under the law; and is in the number of those ceremonies which may with choice and discretion be used to that purpose in the Church of Christ; as also for that it suiteth so fitly with that lightsome affection of joy, wherein God delighteth when his saints praise him; and so lively resembleth the glory of the saints in heaven, together with the beauty wherein angels have appeared unto men, that they which are to appear for men in the presence of God as angels, if they were left to their own choice, and would choose any, could not easily devise a garment of more decency for such a service.

### 6. *Length of Church Service.*

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

### 7. *The Liturgical Confession.*

Seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which confession every man, prostrate as it were before his glorious Majesty, crieth against himself, and the minister with one sentence pronounceth universally all clear whose acknowledgment so made hath proceeded

<sup>1</sup> 1 Tim. ii. 1, 2. "Supplications, prayers, intercession, and giving of thanks."

from a true penitent mind; what reason is there every man should not, under the general terms of confession, represent to himself his own particulars whatsoever, and adjoining thereunto that affection which a contrite spirit worketh, embrace to as full effect the words of divine grace.

8. *Confession, duty of.*

Let no man look for pardon, which doth smother and conceal sin where in duty it should be revealed.

9. *Particular Confession to be made unto God.*

Confess thy crimes to God, disclose thy transgressions before thy Judge by way of humble supplication and suit, if not with tongue, at least with heart, and in this sort seek mercy. A general persuasion that thou art a sinner will neither so humble, nor bridle thy soul, as if the catalogue of thy sins examined severally be continually kept in mind.

10. *Elements of a true Confession.*

Belief of the world and judgment to come, faith in the promises and sufferings of Christ for mankind, fear of his majesty, love of his mercy, grief for sin, hope for pardon, suit for grace—these we know to be elements of true contrition.

11. *The cause of its being required.*

The cause why God requireth confession to be made to him is, that thereby testifying a deep hatred of our own iniquity, the only cause of his hatred and wrath towards us, we might, because we are humble, be so much the more capable of that compassion and tender mercy which knoweth not how to condemn sinners that condemn themselves.

### 12. *Advantages of Confession.*

This shall make thee lowly in thine own eyes ; this shall preserve thy feet from falling, and sharpen thy desires towards all good things. The mind, I know, doth hardly admit such unpleasant remembrances ; but we must force it, we must constrain it thereunto. It is safer now to be bitten with the memory, than hereafter with the torment of sin.

### 13. *God, and not the priest, absolves the contrite sinner.*

The priest doth never in absolution, no not so much as by way of service and ministry, really either forgive, take away the uncleanness, or remove the punishment of sin ; but if the party penitent become contrite, he hath, by their own grant<sup>1</sup>, absolution before absolution ; if not contrite, although the priest should seem a thousand times to absolve him, all were in vain.

### 14. *Why the Lord's Prayer is frequently repeated in the Liturgy.*

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. He therefore which made us to live, hath also taught us to pray, to the end that, speaking unto the Father in his Son's own prescribed form, we may be sure that we utter nothing which God will either disallow or deny. Other prayers we use many besides this, and this oftener than any other ; although not tied so to do by any commandment of Scripture, yet moved with such considerations as have been before set down.

<sup>1</sup> " *By their own grant,*" i. e. according to the principles even of the Romanists themselves as respects the efficacy of contrition.

15. *The Responses:*

If the prophet David did think that the very meeting of men together, and their accompanying one another to the house of God, should make the bond of their love insoluble<sup>1</sup>, and tie them in a league of inviolable amity<sup>2</sup>, how much more may we judge it reasonable to hope that the like effects may grow in each of the people towards other, in them all towards their Pastor, and in their Pastor towards every of them; between whom there daily and interchangeably pass in the hearing of God himself, and in the presence of his holy angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving? in all which particulars, as when the pastor maketh their suits, and they with one voice testify a general assent thereunto; or when he joyfully beginneth, and they with like alacrity follow, dividing between them the sentences wherewith they strive which shall most shew his own and stir up others zeal, to the glory of that God whose name they magnify, or when he proposeth unto God their necessities, and they their own requests for relief in every of them; or when he lifteth up his voice like a trumpet to proclaim unto them the laws of God, they adjoining, though not as Israel did, by way of generality, a cheerful promise, *all that the Lord hath commanded, we will do*; yet that which God doth no less approve, that which savoureth more of meekness, that which testifieth rather a feeling knowledge of our common imbecility, unto the several branches thereof, several lowly and humble requests for grace at the merciful hands of God, to perform the thing which is commanded; or when they wish reciprocally each

<sup>1</sup> " *Insoluble* ;" i. e. indissoluble.

<sup>2</sup> Psalm lv. 14.

others ghostly happiness; or when he by exhortation raiseth them up, and they by protestation of their readiness declare he speaketh not in vain to them. These interlocutory forms of speech what are they else, but most effectual, partly testifications<sup>1</sup>, and partly inflammations of all piety?

16. *The Doxology, or Hymn of Glory to the Holy Trinity.*

Touching the Hymn of Glory, our usual conclusion to the Psalms, the glory of all things is that wherein their highest perfection doth consist; and the glory of God, that divine excellency, whereby he is eminent above all things, his omnipotent, infinite and eternal Being, which angels and glorified saints do intuitively behold; which we on earth apprehend principally by faith, in part also by that kind of knowledge which groweth from experience of those effects, the greatness whereof exceedeth the powers and abilities of all creatures both in heaven and earth. God is glorified, when such his excellency above all things is with due admiration acknowledged. It has been the custom of the Church of Christ to end sometimes prayers, and sermons always with words of glory.

17. *The Book of Psalms.*

The choice and flower of all things profitable in other books, the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The book of Psalms doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly an universal declaration, working in them whose

<sup>1</sup> "Testifications;" i. e. tokens.

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

18. *Of the public reading the Holy Scriptures in the Lessons, &c.*

One of the ordinary means, whereby it pleaseth God of his gracious goodness to instil that celestial verity, which being but so received, is nevertheless effectual to save souls.

A further commodity <sup>1</sup> this custom hath, which is

<sup>1</sup> "Commodity;" i. e. benefit.

to furnish the very simplest and rudest sort with such infallible axioms and precepts of sacred truth, delivered even in the very letter of the law of God, as may serve them for rules whereby to judge the better all other doctrines and instructions which they hear. For which end and purpose I see not how the Scripture could be possibly made familiar unto all, unless far more should be read in the people's hearing than by a sermon can be opened.

19. *The Litany.*

On others what more easily, and yet what more fruitfully bestowed than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poorer only are relieved; but by prayer we do good to all. When we are not able to do any other things for men's behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. Prayer being a work common to the Church as well triumphant as militant, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?

20. "*From sudden death good Lord deliver us;*"  
*the objection to this petition answered.*

Wisdom so far prevaileth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination<sup>1</sup>, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is

<sup>1</sup> "*Sensual inclination;*" i. e. inclination of their senses.



perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanities are censured with uncorrupt judgment, charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed, the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence, as being then even almost in sight, a leisable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after from the bottom of their hearts to pray, *O let us die the death of the righteous, and let our last end be like theirs.* All which benefits and opportunities are by sudden death prevented.

### 21. *Thanksgiving.*

Special duties of thankfulness we owe to that merciful God, for whose unspeakable graces the only requital which we are able to make, is a true, hearty, and sincere acknowledgment how precious we esteem such benefits received, and how infinite in goodness the Author from whom they come.

### 22. *Church music.*

In church music curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, the faults prevented, the force and efficacy of the thing itself,

when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of the Psalms doth not sometimes draw that wherein a mind religiously affected delighteth.

*23. Antiquity, nature, and effects of Church music.*

A thing which all Christian Churches in the world have received; a thing which so many ages have held; a thing which the most approved councils and laws have so often ratified; a thing which was never found to have any inconvenience in it; a thing which always heretofore the best men and wisest governors of God's people did think they could never commend enough; a thing which, as Basil was persuaded, did both strengthen the meditation of those holy words which were uttered in that sort, and served also to make attentive, and to raise up the hearts of men; a thing whereunto God's people of old did resort with hope and thirst, that thereby especially their souls might be edified; a thing which filleth the mind with comfort and heavenly delight, stirreth up flagrant<sup>1</sup> desires and affections correspondent unto that which the words contain; allayeth all kind of base and earthly cogitations, banisheth and driveth away those evil secret suggestions which our invisible enemy is always apt to minister, watereth the heart to the end it may fructify, maketh the virtuous in trouble full of magnanimity and courage, serveth as a most approved remedy against all doleful and heavy accidents which befall men in this present life; to conclude, so fitly accordeth with the apostle's own exhortation, *Speak to yourselves in psalms and hymns, and spi-*

*ritual songs, making melody, and singing to the Lord in your hearts.*

24. *The effects of music upon the mind.*

Touching musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it harmony; a thing which delighteth all ages, and beseemeth all states; a thing as seasonable in grief as in joy; as decent being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions, whereunto the mind is subject; yea, so to imitate them, that, whether it resembles unto us the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some nothing more strong and potent unto good. And that there is such a difference of one kind from another we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness, of some more mollified and softened in mind; one

kind apter to stay and settle us, another to move and stir our affections ; there is that draweth to a marvellous grave and sober mediocrity ; there is also that carrieth as it were into ecstasies, filling the mind with an heavenly joy, and for the time in a manner severing it from the body : so that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is by a native puissance and efficacy greatly available to bring to a perfect temper whatsoever is there troubled, apt as well to quicken the spirits as to allay that which is too eager, sovereign against melancholy and despair, forcible to draw forth tears of devotion, if the mind be such as can yield them, able both to move and to moderate all affections.

### 25. *Expounding the Scriptures.*

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

Because want of the knowledge of God is the cause of all iniquity amongst men, as contrariwise the ground of all our happiness, and the seed of

<sup>1</sup> " *Flagrant* ; " i. e. ardent.

whatsoever perfect virtue groweth from us, is a right opinion touching things divine, this kind of knowledge we may justly set down for the first and chiefest thing which God imparteth unto his people, and our duty of receiving this at his merciful hands, for the first of those religious offices wherewith we publicly honour him on earth. For the instruction therefore of all sorts of men to eternal life it is necessary, that the sacred and saving truth of God be openly published upon them.

26. *On the fulness of the text.*

Whereas in a manner the whole book of God is by reading every year published<sup>1</sup>, a small part thereof, in comparison of the whole, may hold very well the readiest interpreter of Scripture occupied many years.

27. *Preaching.*

So worthy a part of divine service we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God, sermons as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds.

28. *The subject of preaching.*

That which must save believers is *the knowledge of the cross of Christ*, the only subject of all our preaching.

29. *The sacraments.*

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

<sup>1</sup> "Published;" i. e. by means of the daily lessons.

30. *Their uses and ends.*

Let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ: respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old: regard the weakness which is in us, and they are warrants for the more security of our belief: compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers; so that in all these respects, they are found to be most necessary. But their chiefest force and virtue consisteth not herein, so much as in that they are heavenly ceremonies which God hath sanctified and ordained to be administered in his Church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof; and secondly, as means conditional, which God requireth in them unto whom he imparteth grace.

Sacraments serve as the instruments of God, to that end and purpose; moral instruments, the use whereof is in our own hands, the effect in his; for the use we have his express commandment; for the effect, his conditional promise: so that without our obedience to the one, there is of the other no apparent assurance; as contrariwise, where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt, but that they really give what they promise, and are what they signify.

31. *Sacraments are instruments of God's grace.*

Grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which they have received from God himself, the Author of sacraments, and not from any other natural or supernatural quality in them; it may be hereby both understood, that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy; they are not physical, but moral instruments of salvation, duties of service and worship; which unless we perform as the Author of Grace requireth, they are unprofitable: for, all receive not the grace of God which receive the sacraments of his grace. Neither is it ordinarily his will to bestow the grace of sacraments on any but by the sacraments; which grace also, they that receive by sacraments or with sacraments, receive it from him, and not from them. For of sacraments, the very same is true which Solomon's wisdom observeth in the brazen serpent, *He that turned towards it, was not healed by the thing he saw, but by thee, O Saviour of all.*

32. *Baptism.*

Baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ; and so through his most precious merit obtain, as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards future newness of life.

### 33. *Godfathers and Godmothers.*

It savoureth of piety to give them their old accustomed name of fathers and mothers in God, whereby they are well put in mind what affection they ought to bear towards those innocents for whose religious education the Church accepteth them as pledges.

That which a guardian doth in the name of his guard or pupil, standeth by natural equity forcible for his benefit, though it be done without his knowledge; and shall we judge it a thing unreasonable, or in any respect unfit, that infants by words which others utter should, though unwittingly, yet truly and forcibly bind themselves to that whereby their estate is so assuredly bettered?

### 34. *Design of the cross in baptism.*

The cross is for us an admonition no less necessary than for them, to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world. Shame is a kind of fear to incur disgrace and ignominy.

### 35. *The moral perfection of Baptism.*

The greatest moral perfection of baptism consisteth in men's devout obedience to the law of God, which law requireth both the outward act, or thing done, and also that religious affection which God doth so much regard, that without it whatsoever we do is hateful in his sight.

### 36. *Baptism begins, the Eucharist continues divine life.*

The grace which we have by the holy Eucharist doth not begin but continues life. No man there-



fore receiveth this sacrament before baptism, because no dead thing is capable of nourishment.

But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible; *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* Life being therefore proposed unto all men as their end, they, which by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for continuance of life in them.

### 37. *Institution of the Lord's Supper.*

Being assembled for no other cause which they could imagine but to have eaten the passover only, that Moses appointed, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless and consecrate, for the endless good of all generations till the world's end, the chosen elements of bread and wine; which elements, made for ever the instruments of life by virtue of his divine benediction, they being the first that were commanded to receive from him, the first which were warranted by his promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life, and conveyances of his body and blood unto them; was it possible they should hear that voice, *Take, eat, this is my body; drink ye all of this, this is my blood;* possible, that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in, and we by that which they

did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtile wits.

38. *The real presence of Christ.*

Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, because through him we obtain life; so the parts of this sacrament are his body and blood, for that they are so to us, who receiving them, receive that by them which they are termed? The bread and cup are his body and blood, because they are causes instrumental, upon the receipt whereof the participation of his body and blood ensueth. For that which produceth any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the person of Christ; his body and blood are the true well-spring out of which this life floweth. So that his body and blood are in that very subject whereunto they minister life; not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they quicken; but also by a far more divine and mystical kind of union, which maketh us one with him, even as he and the Father are one. The real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament. And with this the very order of our Saviour's words agreeth, first, *Take and eat*; then, *this is my body which was broken for you*: first, *Drink ye all of this*; then followeth, *this is my blood of the New Testament, which is shed for many for the remission of sins*. I see not which way it should be gathered by the words of Christ when and where the bread is his

body, or the cup his blood; but only in the very heart and soul of him which receiveth them. As for the sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really, nor do really contain in themselves, that grace which with them, or by them, it pleaseth God to bestow.

39. *On the effect of the words of consecration.*

*This is my body, this is my blood*, being words of promise, since we all agree, that by the sacrament Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation the sacrament itself be first possessed with Christ, or no? I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how.

40. *Kneeling at the Communion Table.*

Our kneeling at communions is the gesture of piety. If we did there present ourselves but to make some shew or dumb resemblance of a spiritual feast, it may be that sitting were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better beseem our bodies at that hour, than to be sensible witnesses of minds unfeignedly humbled?

41. *The Communicant at the Lord's Table.*

Let it therefore be sufficient for me, presenting myself at the Lord's table, to know what there I receive from him, without searching or enquiring of the manner how Christ performeth his promise; let disputes and questions, enemies to piety, abatements of due devotion, and hitherto in this cause but over-patiently heard, let them take their rest; let curious

and sharp-witted men beat their heads about what questions themselves will.

*42. Divine blessings on the devout Communicant.*

They are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction availeth to the endless life and welfare both of soul and body; in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves, it skilleth not; it is enough, that to me which take them they are the body and blood of Christ; his promise in witness hereof sufficeth; his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God, thou art true; O my soul, thou art happy!

*43. Confirmation.*

The ancient custom of the Church was, after they had baptized, to add thereunto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit, to confirm and perfect that which the grace of the same Spirit had already begun in baptism. For our means to obtain the graces which God doth bestow are our prayers. Our prayers to that intent are available as well for others as for ourselves. To pray for others, is to bless them for whom we pray; because prayer procureth the blessing of God unto them, especially the prayer of such as God either most respecteth for their piety and

zeal that way, or else regardeth for that their place and calling bindeth them above others unto this duty, as it doth both by natural and spiritual fathers. With prayers of spiritual and personal benediction the manner hath been in all ages to use imposition of hands, as a ceremony betokening our restrained desires to the party whom we present unto God by prayer.

Now whereas the successors of the apostles had but only for a time such power, as by prayer and imposition of hands to bestow the Holy Ghost; the reason whereof confirmation, nevertheless, by prayer and laying on of hands hath hitherto always continued is for other very special benefits which the Church thereby enjoyeth. The fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but, when we are made such, assisteth us in all virtue, armeth us against temptation and sin.

#### 44. *Uses of Confirmation.*

For by this means it came to pass, that children in expectation thereof were seasoned with the principles of true religion, before malice and corrupt examples depraved their minds, a good foundation was laid betimes for the direction of the course of their whole lives, the seed of the Church of God was preserved sincere and sound, the prelates and fathers of God's family, to whom the cure of their souls belongeth, saw by trial and examination of them, a part of their own heavy burden discharged, reaped comfort by beholding the first beginnings of true godliness in tender years, glorified him whose praise they found in the mouths of infants, and neglected not so fit opportunity of giving every one fatherly encouragement and exhortation. Whereunto imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which pa-

triarchs, prophets, priests, apostles, fathers, and men of God have had for such their particular invocations and benedictions, as no man, I suppose, possessing truth of religion, will easily think to have been without fruit.

#### 45. *Holy-days.*

As God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times; for which cause they ought to be with all men that honour God more holy than other days.

The sanctification of days and times is a token of that thankfulness, and a part of that public honour which we owe to God for admirable benefits; the days which are chosen out to serve as public memorials of such his mercies ought to be clothed with those outward robes of holiness, whereby their difference from other days may be made sensible.

Well to celebrate these religious and sacred days, is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they which cannot be drawn to hearken unto that we teach, may only, by looking upon that we do, in a manner read whatsoever we believe.

## CHAPTER VI.

### THE OPPONENTS OF THE CHURCH OF ENGLAND.

#### 1. *The pretensions of innovators in Church Discipline examined.*

IF it should be free for men to reprove, to disgrace, to reject at their own liberty what they see done and practised according to order set down; if in so great variety of ways as the wit of man is easily able to find out towards any purpose, and in so great liking as all men especially have unto those inventions, whereby some one shall seem to have been more enlightened from above than many thousands, the Church did give every man licence to follow what himself imagineth that God's Spirit doth reveal unto him, or what he supposeth that God is likely to have revealed to some special person whose virtues deserve to be highly esteemed; what other effect could hereupon ensue, but the utter confusion of his Church, under pretence of being taught, led, and guided by his Spirit? the gifts and graces whereof do so naturally all tend unto common peace, that where such singularity is, they whose hearts it possesseth ought to suspect it the more; inasmuch as if it did come of God, and should for that cause prevail with others, the same God which revealeth it to them, would also give them power of confirming it to others, either with miraculous operation, or with strong and invincible remonstrance of sound reason, such as whereby it might appear that God would indeed have all men's

judgments give place unto it; whereas now the error and insufficiency of their arguments do make it on the contrary side against them a strong presumption, that God hath not moved their hearts to think such things as he hath not enabled them to prove.

2. *The faculty of judgment is derived from experience.*

Varieties are not known but by much experience, from whence to draw the true bounds of all principles, to discern how far forth they take effect, to see where and why they fail, to apprehend by what degrees and means they lead to the practice of things in shew, though not indeed, repugnant and contrary one to another, requireth more sharpness of wit, more intricate circuitions of discourse, more industry and depth of judgment, than common ability doth yield.

3. *Antiquity and Novelty.*

That which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. That which is new, if it promise not much, doth fear condemnation before trial; until trial, no man doth acquit or trust it, what good soever it pretend and promise. So that in this kind, there are few things known to be good, till such time as they grow to be ancient.

The love of things ancient doth argue staidness; but levity and want of experience maketh apt unto innovations.

Antiquity, custom, and consent in the Church of God making with that which law doth establish, are themselves most sufficient reasons to uphold the same, unless some notable public inconvenience enforce the contrary.



#### 4. *Anabaptists and Puritans.*

The means whereby they both allured and retained so great multitudes, were most effectual; first, a wonderful shew of zeal towards God, wherewith they seemed to be even wrapt in every thing they spake: secondly, an hatred of sin, and a singular love of integrity, which men did think to be much more than ordinary in them, by reason of the custom which they had to fill the ears of the people with invectives against their authorised guides, as well spiritual as civil: thirdly, a tender compassion which they were thought to take upon the miseries of the common sort, over whose heads their manner was even to pour down showers of tears in complaining, that no respect was had unto them, that their goods were devoured by wicked cormorants, their persons had in contempt, all liberty, both temporal and spiritual taken from them; that it was high time for God now to hear their groans, and to send them deliverance: lastly, a cunning slight which they had to stroke and smooth up the minds of their followers, as well by appropriating unto them all the favourable titles, the good words, and the gracious promises in Scripture; as also by casting the contrary always on the heads of such as were severed from that retinue.

#### 5. *Their self-delusion.*

Most sure it is, that when men's affections do frame their opinions, they are in defence of error more earnest a great deal, than (for the most part,) sound believers in the maintenance of truth. It is not therefore the fervent earnestness of their persuasion, but the soundness of those reasons, whereupon the same is built, which must declare their opinions in these things to have been wrought by the Holy Ghost, and not by the fraud of that evil

spirit, which is even in his illusions strong. After that the fancy of the common sort hath once thoroughly apprehended the Spirit to be the author of their persuasions concerning discipline; then is instilled into their hearts, that the same Spirit, leading men into this opinion, doth thereby seal them to be God's children; and that, as the state of the times now standeth, the most special token to know them that are God's own from others, is an earnest affection that way. This hath bred high terms of separation between such, and the rest of the world; whereby the one sort are named the Brethren, the Godly, and so forth; the other worldlings, time-servers, pleasers of men, not of God, with such like. It is also noted, that most labor hath been bestowed to win and retain towards this cause them whose judgments are commonly weakest by reason of their sex. And although not *women laden with sins*, as the apostle St. Paul speaketh, but (as we verily esteem of them for the most part,) women propense and inclinable to holiness, be otherwise edified in other good things, rather than carried away as captives into any kind of sin and evil, by such as enter into their houses with purpose to plant there a zeal and a love towards this kind of discipline; yet some occasion is hereby ministered for men to think, that if the cause which is thus furthered, did gain by the soundness of proof, whereupon it doth build itself, it would not most busily endeavour to prevail, where least ability of judgment is: and therefore that this so eminent industry in making proselytes more of that sex, than of the other, groweth for that they are deemed apter to serve as instruments and helps in the cause. Apter they are through the eagerness of their affection, that maketh them, which way soever they take, diligent in drawing their husbands, children, servants, friends, and allies, the same way: apter through

that natural inclination unto pity: finally, apter through a singular delight which they take, in giving very large and particular intelligence how all near about them stand affected, as concerning the same cause. But be they women, or be they men, if once they have tasted of that cup, let any man of contrary opinion open his mouth to persuade them, they close up their ears, his reasons they weigh not, all is answered with rehearsal of the words of John, "*We are of God; he that knoweth God heareth us*: as for the rest, ye are of the world; for this world's pomp and vanity it is that ye speak, and the world, whose ye are, heareth you."

#### 6. *Separatists to be charitably judged.*

We, whose eyes are too dim to behold the inward man, must leave the secret judgment of every servant to his own Lord, accounting and using all men as brethren, both near and dear unto us, supposing Christ to love them tenderly, so as they keep the profession of the Gospel, and join in the outward communion of saints. When they separate themselves, they are not judged by us, but by their own doings.

#### 7. *Conventicles.*

Yea, though such assemblies be had indeed for religion's sake, hurtful nevertheless they may easily prove, as well in regard of their fitness to serve the turn of heretics, and such as privily will soonest adventure to instil their poison into men's minds; as also for the occasion which thereby is given to malicious persons, both of suspecting, and of traducing with more colourable shew those actions, which in themselves being holy, should be so ordered that no man might probably otherwise think of them.

8. *Advocates of Reform are popular.*

He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers.

9. *Reason thereof.*

Because they know the manifold defects whereunto every kind of regiment<sup>1</sup> is subject; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of State, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this fair and plausible colour, whatsoever they utter, passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present State, because thereby we either hold or seek preferment; but also to bear such exceptions as minds, so averted beforehand, usually take against that which they are loth should be poured into them.

10. *Reformers generally inconsiderate.*

The fervent reprehenders of things established by public authority are always confident and bold spirited men. But their confidence for the most part riseth from too much credit given to their own wits, for which cause they are seldom free from error.

<sup>1</sup> "Regiment;" i. e. rule or government.

11. *Pertinacity in Error.*

So easy it is for every man living to err, and so hard to wrest from any man's mouth the plain acknowledgment of error, that what hath been once inconsiderably<sup>1</sup> defended, the same is commonly persisted in as long as wit, by whetting itself, is able to find out any shift, be it never so slight, whereby to escape out of the hands of present contradiction.

O merciful God, what man's wit is there able to sound the depth of those dangerous and fearful evils, whereunto our weak and impotent nature is inclinable to sink itself, rather than to shew an acknowledgment of error in that which once we have unadvisedly taken upon us to defend, against the stream, as it were, of a contrary public resolution!

Nature worketh in us all a love to our own counsels: the contradiction of others is a fan to inflame that love.

Many *talk* of the Truth, which never sounded the depth from whence it springeth.

12. *Charity and humility of the primitive age.*

Such was the ancient simplicity and softness of spirit, which sometimes prevailed in the world, that they whose words were even as oracles amongst men, seemed evermore loth to give sentence against any thing publicly received in the Church of God, except it were wonderfully apparently evil; for that they did not so much incline to that severity which delighteth to reprove the least things it seeth amiss, as to that charity which is unwilling to behold any thing that duty bindeth it to reprove. The state of this present age wherein zeal hath drowned charity,

<sup>1</sup> "Inconsiderably;" i. e. without consideration.

and skill meekness, will not now suffer any man to marvel, whatsoever he shall hear reproved, by whomsoever.

There is not any one amongst us all, but is a great deal more apt to exact another man's duty, than the best of us is to discharge exactly our own.

There is crept into the minds of men, at this day, a secret, pernicious, and pestilent conceit, that the greatest perfection of a Christian man doth consist in the discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded with just, righteous, and perfect men, their chiefest study was the exercise of piety, wherein for their safest direction they reverently hearkened to the readings of the Law of God, they kept in mind the oracles and aphorisms of wisdom which tended unto virtuous life; if any scruple of conscience did trouble them for matter of actions which they took in hand, nothing was attempted before counsel and advice were had, for fear lest rashly they might offend. We are now more confident, not that our knowledge and judgment is riper, but because our desires are another way. Their scope was obedience, ours is skill; their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice; they in the practice of their religion wearied chiefly their knees and hands, we especially our ears and tongues.

### 13. *Roman Catholic teachers.*

God's people have enquired at their mouths, *what shall we do to have eternal life?* wherein shall we build and edify ourselves? And they have departed home from their prophets, and from their priests, laden with doctrines which are precepts of men; they have been taught to tire out themselves with bodily exercise; those things are enjoined them, which God did never require at their hands,

and the things he doth require are kept from them ; their eyes are fed with pictures, and their ears are filled with melody, but their souls do wither, and starve, and pine away ; they cry for bread, and behold stones are offered them ; they ask for fish, and see they have scorpions in their hands.

Even as the apostle doth say of Israel, that they are in one respect enemies, but in another beloved of God ; in like sort with Rome, we dare not communicate concerning sundry her gross and grievous abominations ; yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ ; and our hearty prayer unto God Almighty is, that being conjoined so far forth with them, they may at the length (if it be His will) so yield to frame and reform themselves, that no distraction remain in any thing, but that we “ all may with one heart and one mouth glorify God the Father of our Lord and Saviour,” whose Church we are.

#### 14. *Traditions.*

We do not reject them only because they are not in the Scripture, but because they are neither in Scripture, nor can otherwise sufficiently by any reason be proved to be of God.

#### 15. *Heresy.*

The weeds of heresy grown unto ripeness, do even in the very cutting down scatter oftentimes those seeds which for a while lie unseen and buried in the earth, but afterwards freshly spring up again no less pernicious than at the first.

#### 16. *Four great heresies, their errors.*

Four principal heresies there are which have in those things withstood the truth ; Arians, by bend-

ing themselves against the Deity of Christ; Apollinarians, by maiming and misinterpreting that which belongeth to his human nature; Nestorians, by renting Christ asunder, and dividing him into two persons; the followers of Eutyches, by confounding in his person those natures which they should distinguish. Against these there have been four most famous ancient General Councils; the Council of Nice, to define against Arians; against Apollinarians, the Council of Constantinople; the Council of Ephesus against Nestorians; against Eutychians, the Chalcedon Council. In four words, truly, perfectly, indivisibly, distinctly; the first, applied to his being God; and the second, to his being man; the third, to his being of both one; and the fourth, to his still continuing in that One both; we may fully, by way of abridgment, comprise whatsoever antiquity hath at large handled, either in declaration of Christian belief, or in refutation of the aforesaid heresies.

#### 17. *Unlawful Ministrations.*

The ministry of things divine is a function, which as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner.

#### 18. *Fanaticism and Superstition.*

Zeal, unless it be rightly guided, when it endeavoureth most busily to please God, forceth upon him those unseasonable offices which please him not.

Superstition neither knoweth the right kind, nor observeth the due measure of actions belonging to the service of God, but is always joined with a wrong opinion touching things divine. Superstition is, when things are either abhorred or observed with a zealous or fearful, but erroneous relation to God. By means whereof, the superstitious do sometimes serve, though the true God, yet with needless



offices, and defraud him of duties necessary; sometimes load others than him with such honours as properly are his.

19. *Advice to the opponents of the Church.*

Shall these fruitless jars and janglings never cease? shall we never see end of them? how much happier were the world if those eager task-masters, whose eyes are so curious and sharp in discerning what should be done by many, and what by few, were all changed into painful doers of that which every good Christian man ought either only or chiefly to do, and to be found therein doing when that great and glorious Judge of all men's both deeds and words shall appear?

The best and safest way for you therefore, my dear brethren, is, to call your deeds past to a new reckoning, to re-examine the cause ye have taken in hand, and to try it even point by point, argument by argument, with all the diligent exactness ye can, to lay aside the gall of that bitterness wherein your minds have hitherto over-abounded, and with meekness to search the truth. Think ye are men; deem it not impossible for you to err; sift impartially your own hearts, whether it be force of reason, or vehemency of affection, which hath bred, and still doth feed these opinions in you. If truth do any where manifest itself, seek not to smother it with glozing delusion, acknowledge the greatness thereof, and think it your best victory, when the same doth prevail over you.

## CHAPTER VII.

### PEACE AND UNITY IN THE CHURCH.

#### 1. *God the Author of peace, not of division.*

GOD being the Author of peace, and not of confusion in the Church, must needs be the Author of those men's peaceable resolutions, who concerning these things have determined with themselves to think and do as the Church they are of decreeth, till they see necessary cause enforcing them to the contrary.

#### 2. *Unity.*

Sith there can come nothing of contention, but the mutual waste of the parties contending, till a common enemy dance in the ashes of them both, I do wish heartily that the grave advice which Constantine gave for reuniting his clergy so many times, upon some small occasions, in so lamentable sort divided, or rather the strict commandment of Christ unto his, that they should not be divided at all, may at the length, if it be his blessed will, prevail so far, at least in this corner of the Christian world, to the burying and quite forgetting of strife, together with the causes that have either bred it, or brought it up, that things of small moment never disjoin them, whom one God, one Lord, one Faith, one Spirit, one Baptism, bands of so great force, have linked; that a respective eye towards things wherewith we should not be disquieted, make us not, as through

infirmity the very patriarchs themselves sometimes were, full gorged, unable to speak peaceably to their own brother: finally, that no strife may ever be heard of again but this, who shall hate strife most, who shall pursue peace and unity with swiftest paces.

### 3. *Controversy to be avoided.*

It may be, that suspense of judgment and exercise of charity were safer and seemlier for Christian men, than the hot pursuit of controversies, wherein they that are more fervent to dispute be not always the most able to determine.

### 4. *The Scriptures teach humility.*

Scripture was not writ to beget pride and disputations, and opposition to government; but moderation, and charity, and humility, and obedience, and peace, and piety in mankind; of which no good man did ever repent himself upon his death-bed.

### 5. *Dispute on speculative points extinguisheth piety.*

Curious and intricate speculations do hinder, they abate, they quench such inflamed motions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

### 6. *Divisions in religion, injury occasioned by them.*

Nothing pleaseth them [Atheists] better than these manifold oppositions upon the matter of religion, as well for that they have hereby the more opportunity to learn on one side how another may be oppugned, and so to weaken the credit of all unto themselves;

as also because by this hot pursuit of lower controversies among men professing religion, and agreeing in the principal foundations thereof, they conceive hope that about the higher principles themselves time will cause altercation to grow.

7. *Blessings on the Peacemaker.*

Our trust in the Almighty is, that with us contentions are now at the highest float, and that the day will come (for what cause of despair is there?) when the passions of former enmity being allayed, we shall with ten times redoubled tokens of our unfeignedly reconciled love, shew ourselves each towards other the same which Joseph and the brethren of Joseph were at the time of their interview in Egypt. Our comfortable expectation and most thirsty desire whereof, what man soever amongst you shall any way help to satisfy, (as we truly hope, there is no one amongst you, but some way or other will), the blessings of the God of peace, both in this world, and in the world to come, be upon him more than the stars of the firmament in number.

8. *Rewards of charity and meekness.*

There will come a time, when three words uttered with charity and meekness shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit.

9. *The spirit of contention calmed by reflection.*

The same men which in heat of contention do hardly either speak or give ear to reason, being after sharp and bitter conflicts retired to a calm remembrance of all their former proceedings; the causes that brought them into quarrel, the course which their striving affections have followed, and the issue whereunto they are come, may peradventure, as troubled waters, in small time, of their own

accord, by certain easy degrees settle themselves again, and so recover that clearness of well-advised judgment whereby they shall stand at the length indifferent both to yield and admit any reasonable satisfaction, where before they could not endure with patience to be gainsaid.

## CHAPTER VIII.

### MAN CONSIDERED AS AN INDIVIDUAL, HIS FACULTIES, &c.

#### 1. *The excellence and baseness of man.*

IN reference to other creatures of this inferior world, man's worth and excellency is admired. Compared with God, the truest inscription wherewith we can circle so base a coin is that of David, *Universa vanitas est omnis homo*; whosoever hath the name of a mortal man, there is in him whatsoever the name of vanity doth comprehend.

#### 2. *His choice or freewill in action.*

Man in perfection of nature being made according to the likeness of his Maker, resembleth him also in the manner of working; so that whatsoever we work as men, the same we do wittingly<sup>1</sup> work and freely: neither are we according to the manner of natural agents any way so tied, but that it is in our power to leave the things we do undone. The good which either is gotten by doing, or which consisteth in the very doing itself, causeth not action, unless apprehending it as good we so like and desire it. That we do unto any such end, the same we choose and prefer before the leaving of it undone. Choice there is not, unless the thing which we take be so in our power, that we might have refused and left it. If fire consumeth the stubble, it chooseth not so to do, because the nature thereof is such that

<sup>1</sup> "Wittingly;" i. e. willingly, or according to our will.

it can do no other. To choose, is to will one thing before another; and to will, is to bend our souls to the having or doing of that which they see to be good. Goodness is seen with the eye of the understanding, and the light of that eye is reason. So that two principal fountains there are of human action, knowledge and will; which will, in things tending towards any end, is termed *choice*. Concerning knowledge; *Behold*, saith Moses, *I have set before you this day good and evil, life and death*. Concerning will, he addeth immediately, *choose life*; that is to say, the things that tend unto life, them choose.

### 3. *On right action.*

As the straight way is most acceptable to him that travelleth, because by it he cometh soonest to his journey's end; so that in action, which doth lie the evenest between us and the end we desire, must needs be the fittest for our use.

Of earthly blessings the meanest is wealth, reputation the chiefest: none, whose desires are rightly ordered, would wish to live, to breathe, and move, without performance of those actions which are be-seeming man's excellency.

There is in the whole world no one thing great or small, but, either in respect of knowledge or of use, it may unto our perfection add somewhat.

### 4. *Religion.*

Without [religion] if so be it were possible, that all other ornaments of mind might be had in their full perfection, nevertheless the mind that should possess them, divorced from piety, could be but a spectacle of commiseration.

### 5. *The proof of wisdom.*

That which sheweth them to be wise, is the

gathering of principles out of their own particular experiments. And the framing of our particular experiments, according to the rule of their principles, shall make us such as they are.

### 6. *Example.*

To conclude out of general rules and axioms by discourse of wit our duties in every particular action, is both troublesome and many times so full of difficulty, that it maketh deliberations hard and tedious to the wisest men. Whereupon we naturally all incline to observe examples, to mark what others have done before us, and in favour of our own ease rather to follow them, than to enter into a new consultation, if in regard of their virtue and wisdom we may but probably think they have waded without error. The force of examples therefore is great, when in matter of action, being doubtful what to do, we are informed what others have commendably done whose deliberations were like.

We had rather follow the perfections of them whom we like not, than in defect resemble them whom we love.

### 7. *The examples proposed to Christians.*

Christian men therefore having, besides the common light of all men, so great help of heavenly direction from above, together with the lamps of so bright examples as the Church of God doth yield, it cannot but worthily seem reproachful for us to leave both the one and the other to become disciples unto the most hateful sort that live, to do as they do, only because we see their example before us, and have a delight to follow it.

### 8. *Conscience.*

Whatsoever we do, if our own secret judgment



consent not unto it as fit and good to be done, the doing of it to us is sin.

The eye of a man's own conscience is more to be feared by evil doers than the presence of a thousand witnesses, inasmuch as the mouths of other accusers are many ways stopped, the ears of the accused not always subject to glowing with contumely and exprobration<sup>1</sup>; whereas a guilty mind being forced to be still both a martyr and a tyrant in itself, must of necessity endure perpetual anguish and grief; for, as the body is rent with stripes, so the mind with guiltiness of cruelty, lust, and wicked resolutions.

As long as we are in ourselves privy to our own most heinous crimes, but without sense of God's mercy and grace towards us, unless the heart be either brutish for want of knowledge, or altogether hardened by wilful atheism, the remorse of sin is in it, as the deadly sting of the serpent.

#### 9. *The thoughts of men are evil.*

If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly either in deed, word, or thoughts we do commit; yet in the good things which we do, how many defects are there intermingled. God, in that which is done, respecteth the mind and intention of the doer.

#### 10. *So are their motives.*

Cut off all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking, those things

<sup>1</sup> "Exprobration;" i. e. reproach.

which we do for any by respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds.

11. *Right helps of art and learning.*

If there might be added the right helps of true art and learning, (which helps, I must plainly confess, this age of the world, carrying the name of a learned age, doth neither much know, nor greatly regard,) there would undoubtedly be almost as great difference in maturity of judgment between men therewith inured, and that which now men are, as between men that are now, and innocents.

## CHAPTER IX.

### VIRTUE AND VICE.

#### 1. *Sin, error, and negligence.*

EVERY sin against God abateth, and continuance in sin extinguisheth, our love towards him; as we never decay in love till we sin, in like sort neither can we possibly forsake sin, unless we first began again to love.

Every error and offence is a stain to the beauty of nature, for which cause it blusheth thereat, but glorieth in the contrary.

The mixture of those things by speech which by nature are divided is the mother of all error.

That which error rashly uttereth in disgrace of good things, may peradventure be spunged out, when the print of those evils which are grown through neglect will remain behind.

#### 2. *Immorality.*

Is it not wonderful, that base desires should so extinguish in men the sense of their own excellency, as to make them willing that their souls should be like to the souls of beasts, mortal and corruptible with their bodies? How should the brightness of wisdom shine, where the windows of the soul are of very set purpose closed?

#### 3. *Effects of immorality on faith.*

We find by experience, that, although faith be an

intellectual habit of the mind, and have her seat in the understanding; yet an evil moral disposition, obstinately wedded to the love of darkness, dampeth the very light of heavenly illumination, and permitteth not the mind to see what doth shine before it. Men are *lovers of pleasure more than lovers of God*. Their assent to his saving truth is many times withheld from it, not that the truth is too weak to persuade, but because the stream of corrupt affection carrieth them a clean contrary way. That the mind therefore may abide in the light of faith, there must abide in the will as constant a resolution to have no fellowship at all with the vanities and works of darkness.

#### 4. *Pride and humility.*

A vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults one by one, we should undoubtedly find it the very last and hardest to put off.

My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness was bewailed, have procured my endless joy; my strength hath been my ruin, and my fall my stay.

The enemy that waiteth for all occasions to work our ruin, hath found it harder to overthrow an humble sinner, than a proud saint.

#### 5. *The alliance of humility with peace.*

Give me the hearts of all men humbled; and what is there that can overthrow or disturb the peace of the world?

#### 6. *False security breedeth pride, fear humility.*

They which sit at continual ease, and are settled

in the lees of their security, look upon them, view their countenance, their speech, their gesture, their deeds: *Put them in fear, O God, saith the prophet, that so they may know themselves to be but men; worms of earth, dust and ashes, frail, corruptible, feeble things.*

## CHAPTER X.

### HAPPINESS AND PROSPERITY.

#### 1. *Happiness.*

IT hath been truly said, and agreeably with all men's experience, that if the virtuous did excel in no other privilege, yet far happier they are than the contrary sort of men, for that their hopes be always better.

All men desire to lead in this world a happy life: that life is led most happily, wherein all virtue is exercised without impediment or let.

#### 2. *True happiness from Religion.*

If religion did possess sincerely and sufficiently the hearts of all men, there would need no other restraint from evil. This doth not only give life and perfection to all endeavours wherewith it concurrereth: but what event soever ensues, it breedeth, if not joy and gladness always, yet always patience, satisfaction, and reasonable contentment of mind. Whereupon it hath been set down as an axiom of good experience, that all things religiously taken in hand are prosperously ended; because, whether men in the end have that which religion did allow them to desire, or that which it teacheth them contentedly to suffer, they are in neither event unfortunate.

If any thing desirable may be infinite, that must needs be the highest of all things that are desired.

No good is infinite but only God; therefore he

is our felicity and bliss. Again, it is not the possession of any good thing can make them happy which have it, unless they enjoy the things where-with they are possessed.

Then are we happy therefore, when fully we enjoy God as an object wherein the powers of our souls are satisfied even with everlasting delight: so that although we be men, yet by being unto God united, we live as it were the life of God. How just occasion have we therefore, even in this respect, with the prophet to admire the goodness of God? Lord, what is man, that thou shouldst exalt him above the works of thy hands, so far as to make thyself the inheritance of his rest, and the substance of his felicity?

### *3. Influence of Religion on prosperity and adversity.*

This singular grace and pre-eminence religion hath, that either it guardeth as an heavenly shield from all calamities, or else conducteth us safe through them, and permitteth them not to be miseries; it either giveth honours, promotions, and wealth, or else more benefit by wanting them than if we had them at will; it either filleth our houses with plenty of all good things, or maketh a salad of green herbs more sweet than all the sacrifices of the ungodly.

### *4. Earthly riches sometimes an obstacle to true happiness.*

An usual practice it is of Satan to cast heaps of worldly baggage in our way, that whilst we desire to heap up gold as dust, we may be brought at the length to esteem vilely spiritual bliss.

Few men there are which long prosper and sin not.

### *5. True distinguished from false happiness.*

If any think that iniquity and peace, sin and pros-

perity can dwell together, they err, because they distinguish not aright between the matter, and that which giveth it the form of happiness, between possession and fruition, between the having and enjoying good things.

Not to whom no calamity falleth, but whom neither misery nor prosperity is able to move from a right mind, them we may truly pronounce fortunate.

#### 6. *Spiritual and temporal benefits.*

The graces of the Spirit are much more precious than worldly benefits; our ghostly evils of greater importance than any harm which the body feeleth. Therefore our desires to heavenward should both in measure and number no less exceed, than their glorious object doth every way excel in value.

Oh that the miserable state of others, which wander in darkness, and wot not whither they go, could give us understanding hearts, worthily to esteem the riches of the mercy of God toward us, before whose eyes the doors of the kingdom of heaven are set wide open!



## CHAPTER XI.

### AFFLICTION AND ADVERSITY.

#### 1. *Affliction.*

As one and the same fire consumeth stubble and refineth gold, so if it please God to lay punishment on them whose sins he hath forgiven; yet is not this done for any destructive end of wasting and eating them out, as in plagues inflicted upon the impenitent, neither is the punishment of the one as of the other proportioned by the greatness of sin past, but according to that future purpose whereunto the goodness of God referreth it, and wherein there is nothing meant to the sufferer but furtherance of all happiness, now in grace, and hereafter in glory.

#### 2. *Sorrow.*

An error groweth, when men in heaviness of spirit suppose they lack faith, because they find not the sugared joy and delight which indeed doth accompany faith, but so as a separable accident, as a thing that may be removed from it; yea, there is a cause why it should be removed. The light would never be so acceptable, were it not for that usual intercourse<sup>1</sup> of darkness. Too much honey doth turn to gall, and too much joy, even spiritual, would make us wantons. Happier a great deal is that man's case, whose soul by inward desolation is humbled, than he whose heart is through abund-

<sup>1</sup> "Intercourse;" i. e. interchange.

ance of spiritual delight lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who beholding darkness, and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, *My God, my God, why hast thou forsaken me?* than continually to walk arm in arm with angels, to sit as it were in Abraham's bosom, and to have no thought, no cogitation, but, *I thank my God it is not with me as it is with other men.* No! God will have them that shall walk in light, to feel now and then what it is to sit in the shadow of death. A grieved spirit therefore is no argument of a faithless mind.

3. *No support from merit in prospect of death.*

Howsoever men, when they sit at ease, do vainly tickle their hearts with the vain conceit of I know not what proportionable correspondence between their merits and their rewards, which in the trance of their high speculations they dream that God hath measured, weighed, and laid up, as it were in bundle for them; notwithstanding we see by daily experience, in a number even of them, that when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear, and stand at the bar of that Judge, whose brightness causeth the eyes of the angels themselves to dazzle, all these idle imaginations do then begin to hide their faces; to name merits then, is to lay their souls upon the rack, the memory of their own deeds is loathsome unto them, they forsake all things wherein they have put any trust or confidence; no staff to lean upon, no ease, no rest, no comfort then, but only in Jesus Christ.

4. *On the late remembrance of God in trouble.*

Many there are who never think on God but when they are in extremity of fear; and then be-

cause, what to think, or what to do, they are uncertain, perplexity not suffering them to be idle, they think and do, as it were in a phrensy, they know not what.

### 5. *Death.*

Let us which know what it is to die as Absalom, or Ananias and Saphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David; who, leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die, than they had done before how to live.

### 6. *The last hours of the Christian.*

Moreover, when they hear how mercifully God hath dealt with their brethren in their last need, besides the praise which they give to God, and the joy which they have or should have by reason of their fellowship and communion with saints, is not their hope also much confirmed against the day of their own dissolution? Again, the sound of these things doth not so pass the ears of them that are most loose and dissolute in life, but it causeth them one time or other to wish, *O that I might die the death of the righteous, and that my end might be like his!*

### 7. *The memory of the Just is blessed.*

The Lord himself hath not disdained so exactly to register in the book of life, after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions;

their groans, their pantings, breathings, and last gaspings he hath most solemnly commended unto the memory of all generations.

8. *Christ's agony, and the instruction it affords to all afflicted and mourning Christians.*

There was presented before his eyes in that fearful hour, on the one side, God's heavy indignation and wrath towards mankind, as yet unappeased, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, somewhat also peradventure more than is either possible or needful for the wit of man to find out; finally, himself flesh and blood left alone to enter into conflict with all these: on the other side, a world to be saved by one, a pacification of wrath through the dignity of that sacrifice which should be offered, a conquest over death through the power of that Deity which would not suffer the tabernacle thereof to see corruption, and an utter disappointment of all the forces of infernal powers, through the purity of that soul which they should have in their hands and not be able to touch.

To what purpose should words serve, when nature hath more to declare than groans and strong cries, more than streams of bloody sweats, more than his doubled and tripled prayers can express, who thrice putting forth his hand to receive the cup, besides which there was no other cause of his coming into the world, he thrice pulleth it back again, and as often, even with tears of blood, craveth, *If it be possible, O Father; or if not, even what thine own good pleasure is;* for whose sake the passion, that hath in it a bitter and a bloody conflict, even with wrath, and death, and hell, is most welcome.

We are therefore taught by His example, that

the presence of dolorous and dreadful objects, even in minds most perfect, may as clouds overcast all sensible joy; that no assurance touching future victories can make present conflicts so sweet and easy, but nature will shun and shrink from them, nature will desire ease and deliverance from oppressive burthens; that the contrary determination of God is oftentimes against the effect of this desire, yet not against the affection itself, because it is naturally in us; that in such case our prayers cannot serve us as means to obtain the thing we desire; that notwithstanding they are unto God most acceptable sacrifices, because they testify we desire nothing but at his hands, and our desires we submit with contentment to be over-ruled by his will; and in general they are not repugnant unto the natural will of God, which wisheth to the works of his own hands, in that they are his own handy-work, all happiness; although perhaps for some special cause in our own particular, a contrary determination have seemed more convenient; finally, that thus to propose our desires which cannot take such effects as we specify, shall notwithstanding otherwise procure us his heavenly grace, even as this very prayer of Christ obtained angels to be sent him as comforters in his agony.

## CHAPTER XII.

### CHRISTIAN FAITH AND DUTY.

#### 1. *Devotion.*

MINDS religiously affected are wont in every thing of weight and moment, which they do or see, to examine, according unto rules of piety, what dependency it hath on God, what reference to themselves, what coherence with any of those duties whereunto all things in the world should lead, and accordingly they frame the inward disposition of their minds, sometime to admire God, sometime to bless him and give him thanks, sometime to exult in his love, sometime to implore his mercy. All which different elevations of spirit unto God are contained in the name of prayer. Every good and holy desire, though it lack the form, hath notwithstanding in itself the substance, and with him the force of a prayer, who regardeth the very moanings, groans, and sighs of the heart of man.

#### 2. *Human thoughts and actions cannot ransom man.*

It may seem somewhat extreme, which I will speak ; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise ; I will but only make a demand ; if God should yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes this city should not be destroyed, but, and if he should make us an offer thus large ; search all the generations of men, sithence

the fall of our father Adam, find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all ; and for that one man's only action, neither man nor angel shall feel the torments which are prepared for both. Do you think that this ransom, to deliver man and angels, could be found to be among the sons of men ?

3. *Salvation not by works of merit but by Christ alone.*

The light of nature is never able to find out any way of obtaining the reward of bliss, but by performing exactly the duties and works of righteousness. From salvation therefore and life, all flesh being excluded this way, behold how the wisdom of God hath revealed a way mystical and supernatural, a way directing unto the same end of life by a course which groundeth itself upon the guiltiness of sin, and through sin desert of condemnation and death. For in this way, the first thing is the tender compassion of God respecting us drowned or swallowed up in misery ; the next is redemption out of the same by the precious death and merit of a mighty Saviour, which hath witnessed of himself, saying, *I am the way*, the way that leadeth us from misery into bliss.

Examine the works which we do, and since the first foundation of the world what one can say, My ways are pure ? Seeing then all flesh is guilty of that for which God hath threatened eternally to punish, what possibility is there this way to be saved ? There resteth therefore either no way unto salvation, or if any, then surely a way which is *supernatural*, a way which could never have entered into the heart of man as much as once to conceive or imagine, if God himself had not revealed it extraordinarily.

4. *How to judge of our spiritual state.*

It is as easy a matter for the spirit within you to tell whose ye are, as for the eyes of your body to judge where you sit, or in what place you stand. If we can make this account with ourselves, I was in times past dead in trespasses and sins, I walked after the prince that ruleth in the air, and after the spirit that worketh in the children of disobedience; but God, who is rich in mercy, through his great love, wherewith he loved me, even when I was dead, hath quickened me in Christ. I was fierce, heady, proud, high minded; but God hath made me like the child that is newly weaned. I loved pleasures more than God, I followed greedily the joys of this present world; I esteemed him that erected a stage or theatre, more than Solomon, which built a temple to the Lord; the harp, viol, timbrel, and pipe, men-singers and women-singers were at my feast; it was my felicity to see my children dance before me; I said of every kind of vanity, O how sweet art thou in my soul! All which things are now crucified to me, and I to them: now I hate the pride of life, and pomp of this world; now *I take as great delight in the way of thy testimonies, O Lord, as in all riches*; now I find more joy of heart in my Lord and Saviour, than the worldly-minded man, when *his wheat and oil do much abound*: now I taste nothing sweet but the *bread which came down from heaven, to give life unto the world*; now mine eyes see nothing but Jesus rising from the dead; now my ears refuse all kinds of melody, to hear the song of them that have gotten victory of the beast, and of his image, and of his mark, and of the number of his name, that stand on the sea of glass, *having the harps of God, and singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy*



*works, Lord God Almighty; just and true are thy ways, oh King of Saints.* Surely if the Spirit have been thus effectual in the secret work of our regeneration unto newness of life; if we endeavour thus to frame ourselves anew; then we may say boldly with the blessed Apostle in the tenth to the Hebrews, *we are not of them which withdraw ourselves to perdition, but which follow faith to the conservation of the soul.*

5. *God's invitations to holiness of life.*

That eternal God, from whose unspotted justice and undeserved mercy the lot of each inheritance proceedeth, is so inclinable rather to shew compassion than to take revenge, that all his speeches in Holy Scripture are almost nothing else but entreaties of men to prevent destruction by amendment of their wicked lives; all the works of his providence little other than mere allurements of the just to continue steadfast, and of the unrighteous to change their course; all his dealings and proceedings towards true converts, as have even filled the grave writings of holy men with these and the like most sweet sentences.

6. *God's perfect law a mirror wherein to behold ourselves.*

The law of God is proposed unto man, as a glass wherein to behold the stains and the spots of their sinful souls: by it they are to judge themselves, and when they feel themselves to have transgressed against it, then to bewail their offences with David, *Against thee only, O Lord, have I sinned, and done wickedly in thy sight; that so our present tears may extinguish the flames, which otherwise we are to feel, and which God in that day shall condemn the wicked unto, when they shall render account of the evil which they have done.*

7. *God's perfect law in the books of Holy Scripture.*

All those writings which contain in them the Law of God, all those venerable books of Scripture, all those sacred tomes and volumes of Holy Writ, they are with such absolute perfection framed, that in them there neither wanteth any thing, the lack whereof might deprive us of life, nor any thing in such wise aboundeth, that as being superfluous, unfruitful, and altogether needless, we should think it no loss or danger at all if we did want it. There is in Scripture therefore no defect, but that any man, what place or calling soever he hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no part of needful instruction unto any good work which God himself requireth, be it natural or supernatural, belonging simply unto men as men; or unto men as they are united in whatsoever kind of society.

8. *God's perfect law, man's rule of life.*

For of ourselves, being so apt to err, the only way which we have to strengthen our paths is by following the rule of his will, whose footsteps naturally are right.

9. *The Holy Scriptures.*

By Scripture, it hath in the wisdom of God seemed meet to deliver unto the world much, but personally expedient to be practised of certain men; many deep and profound points of doctrine, as being the main original ground whereupon the precepts of duty depend; many prophecies, the clear performance whereof might confirm the world in belief of things unseen; many histories to serve as looking-glasses to behold the mercy, the truth, the righteous-

ness of God towards all that faithfully serve, obey and honour him; yea, many entire meditations of piety, to be as patterns and precedents in cases of like nature; many things needful for explication, many for application unto particular occasions.

10. *The authority of Holy Scripture.*

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

11. *Holy Scripture, study and uses of.*

Did they (the heathens) make so much account of the voice of their gods, which in truth were no gods; and shall we neglect the precious benefit of conference with those oracles of the true and living God, whereof so great store is left to the Church, and whereunto there is so free, so plain, and so easy access for all men? What pains would not they have bestowed in the study of these books, who travelled sea and land to gain the treasure of some few days talk with men whose wisdom the world did make any reckoning of? Use we the precious gifts of God unto his glory and honour that gave them, seeking by all means to know what the will of our God is; what righteous before him; in his sight what holy, perfect and good, that we may truly and faithfully do it.

12. *Exposition of Scripture.*

I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing.

13. *Translations of the Bible.*

The fittest for public audience are such, as following a middle course between the rigour of literal translators, and the liberty of paraphrasts, do with greatest shortness and plainness deliver the meaning of the Holy Ghost; which being a labour of so great difficulty, the exact performance thereof we may rather wish than look for. So that, except between the words of translation and the mind of the Scripture itself there be contradiction, every little difference should not seem an intolerable blemish necessarily to be spunged out.

14. *Scripture the word of life.*

The end of the word of God is to save, and therefore we term it the word of life. The way for all men to be saved, is by the knowledge of that truth which the word hath taught: and since eternal life is a thing of itself communicable unto all, it behoveth that the word of God, the necessary mean thereunto, be so likewise. Wherefore the word of life hath been always a treasure, though precious, yet easy, as well to attain, as to find; lest any man desirous of life should perish through the difficulty of the way.

15. *Condemnation and justification.*

There was never any man condemned of God but

for neglect; nor justified, except he had care of repentance.

16. *Faith is derived from something above nature.*

The reason why no man can attain belief by the bare contemplation of heaven and earth, is, for that they neither are sufficient to give us as much as the least spark of light concerning the very principal mysteries of our faith; and whatsoever we may learn by them, the same we can only attain to know according to the manner of natural sciences, which mere discourse of wit and reason findeth out; whereas the things which we properly believe be only such, as are received upon the credit of divine testimony.

17. *Faith, reasonableness of.*

When I behold with mine eyes some small and scarce discernible grain or seed, whereof nature maketh a promise that a tree shall come; and when afterwards of that tree any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance either of the one or the other. Shall I simply credit nature in things natural? Shall I in things artificial rely myself on art, never offering to make doubt? and in that which is above both art and nature refuse to believe the Author of both, except he acquaint me with his ways, and lay the secret of his skill before me?

18. *The Faith of the Patriarchs.*

By this foundation the children of God, before the written law, were distinguished from the sons of men; the reverend patriarchs both possessed it living, and spake expressly of it at the hour of their death. It comforted Job in the midst of grief; as it was afterwards the anchor hold of all the righteous

in Israel, from the writing of the law, till the time of grace, every prophet making mention of it. It was famously spoken of about the time, when the coming of Christ to accomplish the promises, which were made long before it, drew near, that the sound thereof was heard even amongst the Gentiles. When he was come, as many as were his, acknowledged that he was their salvation; he, that long expected hope of Israel; he, that *seed, in whom all the nations of the earth shall be blessed.*

#### 19. *The Faith of the Christian.*

Now the principles whereupon we do build our souls have their evidence where they had their original; and as received from thence, we adore them, we hold them in reverend admiration, we neither argue nor dispute about them, we give unto them that assent which the oracles of God require. We are not therefore ashamed of the Gospel of our Lord Jesus Christ, because miscreants in scorn have upbraided us, that the highest point of our wisdom is, *believe.* That which is true, and neither can be discerned by sense nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and a habit of faith in us, wherewith principles of that kind are apprehended. The mysteries of our religion are above the reach of our understanding, above the discourse of man's reason, above all that any creature can comprehend. Therefore the first thing required of him which standeth for admission into Christ's family, is belief. Which belief consisteth not so much in knowledge, as in acknowledgment of all things that heavenly wisdom revealeth.

#### 20. *How Faith supports us.*

Looking inward we are stricken dumb; looking upward we speak and prevail. O happy mixture,

wherein things contrary do so qualify and correct the one the danger of the other's excess, that neither boldness can make us presume, as long as we are kept under with the sense of our own wretchedness ; nor, while we trust in the mercy of God through Jesus Christ, fear be able to tyrannize over us !

### 21. *Repentance.*

The virtue of repentance in the heart of man is God's handy work, a fruit or effect of divine grace, which grace continually offereth itself even unto them that have forsaken it, as may appear by the words of Christ in St. John's revelation, *I stand at the door and knock* : nor doth he only knock without, but also within assist to open, whereby access and entrance is given to the heavenly presence of that saving power, which maketh a man a repaired temple for God's good Spirit again to inhabit.

Repentance doth import alteration within the mind of a sinful man, whereby, through the power of God's most gracious and blessed Spirit, he seeth, and with unfeigned sorrow acknowledgeth former offences committed against God, hath them in utter detestation, seeking pardon for them in such sort as a Christian should do, and with a resolute purpose setteth himself to avoid them, leading, as near as God shall assist him, for ever after, an unspotted life.

### 22. *The beginning of Repentance.*

Is it not clear that as an inordinate delight did first begin sin, so repentance must begin with a just sorrow, a sorrow of heart, and such a sorrow as renteth the heart ; neither a feigned nor a slight sorrow ; not feigned, lest it increase sin, nor slight, lest the pleasures of sin overmatch it.

### 23. *An effectual Repentance.*

A recovery of the soul of man from deadly sick-

ness, a restitution of glorious light to his darkened mind, a comfortable reconciliation with God, a spiritual nativity, a rising from the dead, a day-spring from the depth of obscurity, a redemption from more than Egyptian thralldom, a grinding of the old Adam even into dust and powder, a deliverance out of the prison of hell, a full restoration of the seat of grace, and throne of glory, a triumph over sin, and a saving victory.

#### 24. *Faith, Hope, and Charity.*

Not that God doth require nothing unto happiness at the hands of men, saving only a naked belief, (for hope and charity we may not exclude;) but that without belief all other things are as nothing, and it the ground of those other divine virtues. Concerning Faith, the principal object whereof is that eternal verity which hath discovered the treasures of hidden wisdom in Christ; concerning Hope, the highest object whereof is that everlasting goodness which in Christ doth quicken the dead; concerning Charity, the final object whereof is that incomprehensible beauty which shineth in the countenance of Christ the Son of the living God; concerning these virtues, the first of which beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the world to come: the second beginning here with a trembling expectation of things far removed, and as yet but only heard of, endeth with real and actual fruition of that which no tongue can express; the third beginning here with a weak inclination of heart towards Him, unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that Faith, Hope, and Charity, without which there can be no salvation, was there ever any mention made saving only in that Law



which God himself hath from heaven revealed? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God. Laws therefore concerning these things are supernatural, both in respect of the manner of delivering them, which is divine; and also in regard of the things delivered, which are such as have not in nature any cause from which they flow, but were by the voluntary appointment of God ordained, besides the course of nature, to rectify nature's obliquity withal.

25. *God's grace and man's diligence.*

The husbandman may not therefore burn his plough, nor the merchant forsake his trade, because God has promised, *I will not forsake thee.*

26. *On Perseverance.*

Do the promises of God concerning our stability, think you, make it a matter indifferent for us, to use or not to use the means whereby to attend or not to attend to reading? to pray, or not to pray, that we *fall not into temptations*? Surely, if we look to stand in the faith of the sons of God, we must hourly, continually be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying, Father, keep them in my name, that we should be careless to keep ourselves. To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother's child, whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusted in God, if the fire have proclaimed itself unable, as much as to

singe a hair of his head, if lions, beasts ravenous by nature, and keen with hunger, being set to devour, have as it were religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? Shall tribulation, or anguish or persecution or famine, or nakedness, or peril, or sword? No; I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor the sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever prevail so far over me. I know in whom I have believed; I am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care, and full of power; unto him I commit myself; his own finger hath engraven this sentence in the tables of my heart, *Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not*: therefore the assurance of my hope I will labour to keep, as a jewel, unto the end; and by labour, through the gracious mediation of his prayer, I shall keep it.

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