BOOK V.
Idolaters not all to be treated as the Canaanites.

Chapter 6.

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

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

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

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

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

1 Deut. xii. 2.
2 Deut. xiv. 4, 5.

What preaching properly means.

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

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

Because therefore want of the knowledge of God is the cause of all iniquity amongst men, as contra-cwise the very ground of all our happiness, and the seed of whatsoever

1 Moses & Egypt, i.e. Maimonides, born in Cordova, 1138, lived in Egypt + 1209 at Tiberias, Biog. Univ.) in Mor. Hannebner. lib. iii. cap. 12. [11]: "Contraria fortia, in "quibus homines sibi invicem op." "ponuntur [contradicent invicem]" "secundum exercitia et desideria et opiniones, omnia proveniunt ex "ignorantia, sieut cecus ex privativis sui visus vagatur ubique et "leditur. Scientia veritatis tollit "hominum inimicitiam et odium. "Hoc promisit sancta Theologia "dicens, Habilabit agnas eum ino." "Et assignat rationem, Repita est "terra sapientia Domini." [Hooker appears to quote from the translation by Aug. Justinioli, Almoner to Francis I. Paris, 1520. It may be worth while to add Buxtorf's version of the first sentence. "Mala "ista, que inter homines inter se "invicem incidunt, ex diversis nempe "illorum studiis, voluntatibus, "fictibus, sententios et opinionibus; "illa inquam mala omnia quoque "privationem consequuntur. Pror." veniunt enim cuncta ex Ignorantia, "h. e. ex privacione sapientiae."]

BOOK V.
Ch. xvii. 6.
Ch. xviii. 1.
BOOK V.  
Ch. xviii. 3.

62 Preaching was not found among the Heathen.

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

[2.] We find not in the world any people that have lived altogether without religion. And yet this duty of religion, which provideth that publicly all sorts of men may be instructed in the fear of God, is to the Church of God and hath been always so peculiar, that of the heathens, how curious soever in searching out all kinds of outward ceremonies like to ours, could ever once so much as endeavour to resemble herein the Church's care for the endless good of her children.

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

1 Luc. viii. 39. xii. 3. [In which places the Geneva Bible has "preached," instead of "published" and "proclaimed."] 2 Vide Tertull. de Preasc. aduers.  

4 Incipientibus brevius ac simplicius tradi praecepta magis conuenit. Aut enim difcultate institutionis tam numerosae atque perplexae deterrent solent, ut eo tempore, quo praecipue alenda in genia atque indulgentia quodam enutriendae sunt, aspersionem rerum tractatu atteruntur. Fab. [Quintil. lib. viii. proem. "Incipientibus nobis exposuere Jura populi Romani, ita videntur posse tradisse commodissime, si primo Levi ac simplici via, post deinde diligentissimam atque exactissimam interpretatione singulari traduntur. Alius in modo ab initio rudem adhuc et in finium animum studiosi multitudine ac varietate rerum oneravimus, duorum aliterum, aut desiderato studiorum effectus, aut cum magno labore ejus, sepe etiam cum diffidentia (que plerumque juvenes avertit) serius ad id perducemus, ac quod leviore via ducit sine magno labore et sine ulla difficultate matu- rius perduci potuisse."

the Fathers usually in their writings do term Hearers ¹, as having no further communion or fellowship with the Church than only this, that they were admitted to hear the principles of Christian faith made plain unto them.

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

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

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

weekly sermons upon some part of the Law of Moses we nowhere find.

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

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

[3.] Whereas therefore the prophet David ¹ in a certain

1 Tertull. de Pænitent. [c. 6.]
³ lib. 3. [t. ii. 41. ed. Fell.]
⁵ "Audienti quisque regulam ederet, Catechumenus dicitur. "Interpretatur."

Our Version of Scripture blamed: e.g. Psalm cv. 28. 65

BOOK V.
Ch. xiv. 3.

"One Dr. Sparks is brought in" (by Martin Marprelate in one of his "libels") "as being too hard for the "Archbishop and some other Bishops, and putting them to a "nonplus in some conference with "them; and that before some no "blemish. It was about the sup-
posed wrong reading of the 28th "verse of the cv. Psalm... To this "the Archbishop said, that their "honours that were present, could "and would, he was sure, answer "for the Bishops for this untruth."

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

Are not the words of the Prophet Micheas touching Bethlehem, "Thou Bethlem the least?" 3 And doth not the very Evangelist translate these words, "Thou Bethlem not the least?" 4 the one regarding the quantity of the place, the other the dignity. Micheas attributeth unto it smallness in respect of circuit; Matthew greatness, in regard of honour.
and estimation, by being the native soil of our Lord and
Saviour Christ.

Sith therefore speeches which gainsay one another must of
necessity be applied both unto one and the same subject;
sith they must also the one affirm, the other deny, the self-
same thing: what necessity of contradiction can there be
between the letter of the Prophet David, and our authorized
translation thereof, if he understanding Moses and Aaron do
say they were not disobedient; we applying our speech to
Pharao and the Egyptians, do say of them, they were not
obedient? Or (which the matter itself will easily enough
likewise suffer) if the Egyptians being meant by both, it be
said that they, in regard of their offer¹ to let go the people
when they saw the fearful darkness, disobeyed not the word
of the Lord; and yet that they did not obey his word,
inasmuch as the sheep and cattle at the selfsame time they
withheld. Of both translations the better I willingly acknow-
ledge that which cometh nearer to the very letter of the
original verity; yet so that the other may likewise safely
enough be read, without any peril at all of gainsaying as
much as the least jot or syllable of God's most sacred and
precious truth.

[4.] Which truth as in this we do not violate, so neither
is the same gainsayed or crossed, nor in those very pre-
ambles placed before certain readings, wherein the steps of the
Latin service-book have been somewhat too nearly followed.
As when we say² Christ spake to his disciples that which the
Gospel declareth he spake³ unto the Pharisees.⁴ For doth
the Gospel affirm he spake to the Pharisees only; doth
it mean that they and besides them no man else was at that
time spoken unto by our Saviour Christ? If not, then is there
in this diversity no contrariety. I suppose it somewhat prob-
able, that St. John and St. Matthew which have recorded
those sermons heard them, and being hearers did think them-
selves as well respected as the Pharisees, in which their

¹ [Exod. x. 24.]
² The Gospel on the Second Sunday after Easter, and on the
twentieth after Trinity.
³ John x. 11; Matt. xxii. 1, 2.
⁴ [See Barlow's Account, &c.]

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

[5.] Furthermore somewhat they are displeased in that
we follow not the method of reading which in their judgment
is most commendable¹, the method used in some foreign
churches, where Scriptures are read before the time of divine
service, and without either choice or stint appointed by any
determinate order. Nevertheless, till such time as they shall
vouchsafe us some just and sufficient reason to the contrary,
we must by their patience, if not allowance, retain the ancient
received custom which we now observe². For with us the
reading of Scripture in the church is a part of our church
liturgy, a special portion of the service which we do to God,
and not an exercise to spend the time, when one doth wait
for another's coming, till the assembly of them that shall
afterwards worship him be complete. Wherefore as the form
of our public service is not voluntary, so neither are the
parts thereof left uncertain, but they are all set down in such
order, and with such choice, as hath in the wisdom of the
Church seemed best to concur as well with the special occa-
sions, as with the general purpose which we have to glorify
God.

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

¹ T. C. lib. ii. p. 381. "Al-
"though it be very convenient
"which is used in some Churches,
"where before preaching-time the
"Church assembled hath the Scrip-
tures read; yet neither is this nor
"any other order of bare public
"reading in the church necessary." h.d.
² "Hoc dicere, implying that the pre-
ceding quotation gives the substance
not the words of T. C.²² For the
passage runs literally thus: "Yet
"a number of churches which have
"no such order of simple reading
"cannot be in this point charged
"with breach of God’s command-
"ment; which they might be, if
"simple reading were necessary."
³ Facto silentio, Scripturam
"sunt lecta divina solennia."
⁴ Aug.

[See the edition at Vienna, Paris, and Antwerp.]