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

Again, if there be not zeal and fervency in him which proposeth for the rest those suits and supplications which they by their joyful 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, or speak not as Moses, Daniel, and Ezra did for their people: how should there be but in them frozen coldness, when his affections seem benumbed from whom theirs should take fire?

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

Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing.

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

[5.] 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 this ministry; the irksome deformities whereby through endless and senseless effusions of indigested prayers they oftentimes disgrace in most unsufferable manner the worthiest part of Christian duty, towards God, who herein are subject to so 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.

XXVI. No man hath hitherto been so impious as plainly Of them which like to condemn prayer. The best stratagem that not to have Satan hath, who knoweth his kingdom to be no one way more
Their books of common prayer contained partly hymns taken out of the holy Scripture, partly benedictions, thanksgivings, supplications, penned by such as have been from time to time the governors of that synagogue. These they sorted into their several times and places, some to begin the service of God with, and some to end, some to go before, and some to follow, and some to be interlaced between the divine readings of the Law and Prophets. Unto their custom of finishing the Passover with certain Psalms, there is not any thing more probable, than that the Holy Evangelist doth evidently allude saying, That after the cup delivered by our Saviour unto his apostles, “they sung 1,” and went forth to the mount of Olives.

[3.] As the Jews had their songs of Moses and David and the rest, so the Church of Christ from the very beginning hath both used the same, and besides them other also of like nature, the song of the Virgin Mary, the song of Zachary, Spain: and is found, as the editor is informed, in several of the old liturgies of the Arabic Christians: who may be supposed to have retained it out of the Jewish service.] 1 Matt. xxvi. 30. & 31. & 32. having sung the Psalms which were usual at that Feast, those Psalms which the Jews call the great Hallelujah, beginning at the 113th and continuing to the end of the 18th. See Paul Burgesses. (Paul of Burgos, a Jewish convert [1590], became Bishop of Carthage and Burgos, and Chancellor of Castile—added to the Positivas of Nic de Lyra.) 1886. in Psal. cxii. [Heb. 113.] addit. i. [*] In a psalm usum quingé sequentium, usque ad psalmmum, “Sei sti immaculati, exclusive vocatur al Hebrais Hallelujah.] num, i.e. Hymnus magnus; de quod singularum faciunt solenmidi sinatam; in tribus precipuiss festis et in septimis stantes istum hymnurn cum majori cantant. solenmmitate quam ceteros psalmos post post psalmmus. Insuper in nocte post psalmus quinto aspatischals combedebatur, post ejus comendebatur, post ejus comes tionem recumbentes ad mensam ipsum hymnum solenmitter dicebant. Unde de hoc hymno ex istis sex psalmis composito intel ligi debet illud quod imminente passione, Matt. 26. cap. legitur. quod estiam Hebræi hodie agno “pascui carentes passu illa nocem scil. psalms istum hymnum cum “armis solenniter prout possunt cantant; in quo videntur prophe “Itara nescientis, sic et legitur de “Caipha.” Bibl. cum Glossa Ord. et Lyran. iii. 1507. Lugd. 1589. The Jewish origin of Paul of Burgos, who died 1435, made his testimony particularly apposite.] And Scaliger de Emendat. Tempor. (Paris 1583.) * * * Scaliger however explains the word beth “hara not of the Hallelujah Psalms, but of a short parting hymn, of which he gives the form from the Talmud. But he subjoins this testimony in Hooker’s argument, proceeding as it does from a great favourite of the Puritans. “Si Christus, ut quidam “hostes hominum literarum per “tendunt, non obstrinxit se ritibus “Judæorum; quare igitur omnia “hic sunt, quæ in Rituali Judaico “exaust? Quæ sunt similibus “sunt? Et tamen illis Criticis vide “tum impium, Christum illis legibus “oblinam facere.” &c. Compare also Lightf. ii. 258.]
the song of Simeon, such hymns as the Apostle doth often speak of saying, "I will pray and sing with the Spirit." 1. 2."
Again, "in psalms, hymns, and songs, making melody unto the Lord, and that heartily." 3. Hymns and psalms are such kinds of prayer as are not wont to be conceived upon a sudden, but are framed by meditation beforehand, or else by prophetical illumination are inspired, as at that time it appeareth they were when God by extraordinary gifts of the Spirit enabled men to all parts of service necessary for the edifying of his Church. 4.

XXVII. Now albeit the Admonitioners did seem at the first to allow no prescript form of prayer at all, 5 but thought it the best that their minister should always be left at liberty to pray as his own discretion did serve; yet because this opinion upon better advice they afterwards retracted, their defender and his associates have sithence proposed to the world a form such as themselves like, 6 and to shew their dislike of ours, have taken against it those exceptions, which whosoever doth measure by number, must needs be greatly out of love with a thing that hath so many faults; whosoever by weight, cannot choose but esteem very highly of that, wherein the wit of so scrupulous adversaries hath not hitherto observed any defect which themselves can seriously think to be of moment. "Gross errors and manifest impiety," they

1 1 Cor. xiv. 15.
2 Ephes. v. 19.
3 [Compare Mede's Works, i. 59, ed. 1672, in which "prophesying" in the first Epistle to the Corinthians is explained to "mean praising God in Psalms and Hymns.]" 4 [Adm. ap. Whitig. Def. 488.]
5 [It appears from Strype, Whitig. i. 347, 487, and in 1584 and 1586 attempts were made in Parliament to obtain sanction for "The Form of Prayers and Administration of the Sacraments used in the English Church at Geneva: approved and received by the Church of Scotland." Which Book is for the most part reprinted in the Philipp. ii. 204, &c. It was first printed in Latin, 1556, by the exiles at Geneva, with Calvin's approbation. Strype, Mem. iii. 538. Bancroft, Sermon at Paul's Cross, p. 53, says, "About four years since" (from

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

1588) "some two or three private men in a corner framed a book of Common Prayer, administration of the sacraments, &c. and without any authority published the same, as meet to be embraced and used in all the parish churches in England. The next year another Book of Common Prayer, &c. with like authority was cast abroad ... not so few as 600 alterations ... Within another year a third book is begotten and brought forth." 3 [T. C. i. 102. al. 131.] 4 [T. C. lib. i. 1 p. 135. 106.]

 Whereas Mr. Doctor affirmeth, that there can be nothing shewed in the whole book, which is not agreeable unto the word of God; I say, I am very loth, not without standing my duty of defending the truth, and love which I have first towards God, and then towards my country, constraint me being thus provoked to speak a few words more particularly of the form of prayer, that when the blemishes thereof do appear, it may please the Queen's Majesty, and her honourable council, with those of the parliament, &c.
mercy towards all men. These and such like are the imperfections, whereby our form of common prayer is thought to swerve from the word of God.

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

[2.] Nevertheless what they seem to offer us with the one hand, the same with the other they pull back again. They grant we err not in palpable manner, we are not openly and notoriously impious; yet errors we have which the sharp insight of their wisest men doth espy, there is hidden impiety which the profounder sort are able enough to discern. Their skilful ears perceive certain harsh and unpleasant discords in the sound of our common prayer, such as the rules of divine harmony, such as the laws of God cannot bear.

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

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

1 [Of this book a certain learned "man" (marg. Dering) "writing against M. Harding, uttereth these words by way of challenge: 'Our service is good and godly: every "little grounded on holy Scripture: "and with what face do you call it "darkness?" Surely with the same "that the prophecies of the Holy "Ghost were sometimes called "dreams, the doctrine of the Apo- "tles, hence, and our Saviour Christ "a Samaritan. As Elias said to the "Priests of Baal, let us take either "our bullocks (meaning the Pope's "portcullis, and our Common Prayer "book) and lay the pieces on our "altars, and on which God sendeth "his fire, let that be the light.' And "a little before, 'O M. Harding, "turn to your writings, examine "your authors, consider your coun-"

2 See "The Form of Common

3 A Book of the Form of Com-
man shall be bound to observe, than with them to set down a kind of direction, a form for men to use if they list, or otherwise to change as pleaseth themselves.

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

XXIX. The attire which the minister of God is by order to use at times of divine service being but a matter of mere formality, yet such as for comeliness sake hath hitherto been judged by the wiser sort of men not unnecessary to concur with other sensible notes betokening the different kind or quality of persons and actions whereunto it is tied: as we think not ourselves the holier because we use it, so neither should they with whom no such thing is in use think us therefore unholy, because we submit ourselves unto that, which in a matter so indifferent the wisdom of authority and law have thought comely. To solemn actions of royalty and justice their suitable ornaments are a beauty. Are they only in religion a stain?

[2.] "Divine religion," saith St. Jerome, (he speaketh of the priestly attire of the Law,) "hath one kind of habit wherein to minister before the Lord, another for ordinary uses belonging unto common life." Pelagius having carped at the curious neatness of men's apparel in those days, and through the sourness of his disposition spoken somewhat too hardly thereof, affirming that "the glory of clothes and ornaments was a thing contrary to God and godliness;" St. Jerome, whose custom is not to pardon over easily his adversaries if any where they chance to trip, presseth him as thereby making all sorts of men in the world God's enemies.

"Is it enmity with God" (saith he) "if I wear my coat some what handsome? If a Bishop, a Priest, a Deacon, and the rest of the ecclesiastical order come to administer the usual sacrifice in a white garment, are they hereby God's adversaries? Clerks, Monks, Widows, Virgins, take heed, it is dangerous for you to be otherwise seen than in foul and ragged clothes. Not to speak any thing of secular men, which are proclaimed to have war with God, as oft as ever they put on precious and shining clothes." By which words of Jerome we may take it at the least for a probable collection that his meaning was to draw Pelagius into hatred, as condemning by so general a speech even the neatness of that very garment itself, wherein the clergy did then use to administer publicly the holy Sacrament of Christ's most blessed Body and Blood. For that they did then use some such ornament, the words of Chrysostom give plain

1 Page 22.
2 Page 24.
4 T. C. lib. i. p. 71. [51.] "We think the surplice especially un meet for a minister of the Gospel; to wear." p. 75. [55.] "It is easily seen by Salomon, Eccles. ix. 8, 'that to wear a white garment was greatly esteemed in the east parts, and was ordinary to these that were in any estimation, as black with us: and therefore was no several apparel for the ministers to execute the ministry in.' [See Adm. ap. V. litig. 281. . . 3, 286, 292, 3.5. Answ. 149, 290, &c. T. C. i. 52, &c. Def. 296, &c. T. C. ii. 402 . . . 464. ili. 242.]

1 Hieron. in xiv. Ezech. [t. v. 668. "Religio divina alterum habet in ministerio, alterum in usu vitae common."]
3 T. C. lib. i. p. 77. [57.] "By a white garment is meant a comely apparel, and not slovenly." Chrysost. ad Popul. Antioch. tom. v. sermo. 60. [in S. Mat. Hom. 82. t. ii. 515. Οἱ γὰρ μετὰ κόλασιν

BOOK V. Ch. xxix. 9.