

him by the hands of men that office of blessing the people in his name, and making intercession to him in theirs; which office he hath sanctified with his own most gracious promise¹, and ratified that promise by manifest actual performance thereof, when² 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*³, 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 prayer⁴, and hath given the world plainly to understand that the wicked although they cry shall not be heard⁵. They are no fit supplicants to seek his mercy in behalf of others, whose own unrepented sins provoke his just indignation. Let thy Priests therefore, O

¹ Numb. vi. 23.

44, sæpe.

² 2 Chron. xxx. 27.⁴ 1 Tim. ii. 8.³ [θεοφιλεστάτους. Justin.] Cod. lib. i. tit. 3. de Episc. et Cler. 43 et⁵ John ix. 31; Jer. xi. 11; Ezech. viii. 18.

Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing¹.

[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 publicly 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 extemporal wit².

[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 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 where³, the authority and calling of persons by whom⁴, and the precise appointment even with what words or sentences his name should be called on amongst his people⁵.

XXVI. No man hath hitherto been so impious as plainly and directly to condemn prayer. The best stratagem that Satan hath, who knoweth his kingdom to be no one way more

Of them
which like
not to have
any set

¹ Psal. cxxxii. 9.⁴ Joel ii. 17.² [See Palmer's Orig. Lit.]⁵ 2 Chron. xxix. 30.³ 2 Chron. vi. 20.

shaken than by the public devout prayers of God's Church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all men's devotion towards them. From this and from no other forge hath proceeded a strange conceit, that to serve God with any set form of common prayer is superstitious¹.

[2.] As though God himself did not frame to his Priests the very speech wherewith they were charged to bless the people²; or as if our Lord, even of purpose to prevent this fancy of extemporal and voluntary prayers, had not left us of his own framing one, which might both remain as a part of the church liturgy, and serve as a pattern whereby to frame all other prayers with efficacy, yet without superfluity of words. If prayers were no otherwise accepted of God than being conceived always new, according to the exigence of present occasions; if it be right to judge him by our own bellies, and to imagine that he doth loathe to have the self-same supplications often iterated, even as we do to be every day fed without alteration or change of diet; if prayers be actions which ought to waste away themselves in the making; if being made to remain that they may be resumed and used again as prayers, they be but instruments of superstition: surely we cannot excuse Moses, who gave such occasion of scandal to the world, by not being contented to praise the name of Almighty God according to the usual naked simplicity of God's Spirit for that admirable victory given them against Pharaoh, unless so dangerous a precedent were left for the casting of prayers into certain poetical moulds, and for the framing of prayers which might be repeated often, although they never had again the same occasions which brought them forth at the first. For that very hymn of Moses grew afterwards to be a part of the ordinary Jewish liturgy³; nor only that, but sundry other sithence invented.

¹ [2d. Adm. 38. "If it were praying, and that there were never an ill worde nor sentence in all the prayers, yet to appoynt it to be used, or so to use it as Papistes did their mattens and evensong, for a set service to God, though the wordes be good, the use is naught."]

² Num. vi. 23.

³ ["At the evening sacrifice (on the Sabbaths) they sung the Song of Moses, I will sing unto the Lord, for he hath triumphed gloriously," &c. Lewis's Hebrew Republic, b. ii. c. 12. The Song of Moses occurs in the Jewish morning service both of Rome, Germany, and

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 sung¹," 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. Ὑμνήσαντες 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 118th. See Paul Burgens. (Paul of Burgos, a Jewish convert (1390), became Bishop of Carthagenia and Burgos, and Chancellor of Castile—added to the Postils of Nic. de Lyra.) 1886. in Psal. cxii. [Heb. 113.] addit. 1. ["Iste psalmus cum quinque sequentibus, usque ad psalmum, *Beati immaculati*, exclusive vocatur ab Hebræis Hallelujah magnus, i. e. Hymnus magnus; de quo singularem faciunt solennitatem; nam in tribus præcipuis festis et in neomeniis stantes istum hymnum cum majori cantant solennitate quam cæteros psalmos totius psalterii. Insuper in nocte paschæ quando agnus paschalis comedebatur, post ejus comestionem recumbentes ad mensam ipsum hymnum solenniter dicebant. Unde de hoc hymno ex istis sex psalmis composito intel-

ligi debet illud quod imminente passione, Matt. 26. cap. legitur. . . quod etiam Hebræi hodie agno paschali carentes in illa nocte scil. paschæ istum hymnum cum azymis solenniter prout possunt cantant; in quo videntur prophetizare nescientes, sicut legitur de Caiapha." Bibl. cum Glossa Ordin. et Lyrani. iii. 1307. Lugd. 1589. The Jewish origin of Paul of Burgos, who died A. D. 1435, made his testimony particularly apposite.] And Scaliger de Emendat. Tempor. (Paris 1583.) [536, 537. Scaliger however explains the word ὑμνήσαντες 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, not without its value in Hooker's argument, proceeding as it does from a great favourite of the Puritans. "Si Christus, ut quidam hostes bonarum literarum per tendunt, non obstrinxit se ritibus Judæorum; quare igitur omnia hic fiunt, quæ in Rituali Judaico extant? Quare omnia simillima sunt? Et tamen illis Criticis videtur impium, Christum illis legibus obnoxium facere," &c. Compare also Lightf. ii. 258.]

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the song of Simeon, such hymns as the Apostle doth often speak of saying, "I will pray and sing with the Spirit¹:" again, "in psalms, hymns, and songs, making melody unto "the Lord, and that heartily²." 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 prophetic 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 Church³.

Of them
who allow
it a set
form of
Prayer, yet
allow not
ours.

XXVII. Now albeit the Admonitioners did seem at the first to allow no prescript form of prayer at all⁴, 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 like⁵, 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. Whitg. Def. 488. "Then ministers were not so tied to any form of prayers invented by man, but as the Spirit moved them, so they poured forth hearty supplications to the Lord. Now they are bound of necessity to a prescript order of service, and "book of Common Prayer." See also Second Admonition, 38. But in "Certain Articles," &c. (printed the same year in defence of the Admonition,) p. 4, they say, "There is "no such thing meant, that there "should be none at all, but that

"this of theirs ought not to be "tolerated. A form of prayers they "deny not." And T. C. i. 105. "We agree of a prescript form of "prayer to be used in the Church." See also Whitg. Def. 782.]

⁵ [It appears from Strype, Whitg. 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 Eng- "lish Church at Geneva: approved "and received by the Church of "Scotland." Which Book is for the most part reprinted in the Phoenix, 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

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grant we have "taken away¹." Yet many things in it they say are amiss²; 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 shreadings which may be better called wishes than prayers; it intermingleth prayings 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 "the form of Common Prayer, Ad- "ministration 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... with "not so few as 600 alterations.... "Within another year a third book "is begotten and brought forth."]

¹ [T. C. i. 102. al. 131.]

² T. C. lib. i. 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 am very loth," &c. "Notwith- "standing, my duty of defending "the truth, and love which I have "first towards God, and then to- "wards my country, constraineth "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 God¹. 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 clearly free 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

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 tittle 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 Apostles, heresy, and our Saviour Christ a Samaritan. As Elias said to the Priests of Baal, let us take either our bullocks (meaning the Pope's portuise, 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-

cils, apply your examples; look if any line be blameable in our Ser- vice book; I think M. Jewel will accept it as an Article." Bancroft, Sermon at Paul's Cross, 1588. p. 48. The book from which he quotes is "A sparing Restraint of many lavish Untruths, which Mr. D. Harding doth challenge in the first Article of my Lord of Saris- bury's Reply, 1568." Whitgift, Defence, 490, refers to the same passage. Of Dering, see Strype, Parker, ii. 174, 240, 265, 377; Ann. ii. i. 282, 400; Life of Hooker, supr. p. 35, vol. i. Part of his "Readings on the Ep. to the Hebrews," (Strype, Park. ii. 177.) as also some prayers of his, were selected to be read to Dr. Reynolds on his death-bed; as appears by a letter in Fulm. MSS. ix. 123.]

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 disclose. 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 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 ancients and better, others whom we much more affect leaving it for newer and changing it for worse; we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love.

[2.] For although they profess they agree with us touching "a prescript form of prayer to be used in the church¹," yet in that very form which they say is "agreeable to God's word" and the use of reformed churches², 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 estates before-mentioned, *or else prayeth as the Spirit of God shall move his heart*³." Herein therefore we hold it much better with the church of Rome to appoint a prescript form which every

¹ T. C. lib. i. p. 135. [106.]

² A Book of the Form of Common Prayer tendered to the Parliament, p. 46.

³ [See "The Form of Common Prayer used by the English at Geneva," &c. in Phoenix, ii. 219.]

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Ch. xxviii. 3. a kind of direction, a form for men to use if they list, or
xxix. 1. 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 may 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 word¹;" with what words the minister shall begin, "when the hour appointed for the sermon is come²;" 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 "preach³." 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 attire⁴ 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 othersensible notes betokening the different kind or quality of persons and actions whereto 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

¹ Page 22.

² Page 24.

³ [E. g. Spon. Hist. de Genève, i. 342. "Proposant que chacun fût en liberté pour la Messe et pour le Prêche." Dict. de l'Acad. voc. Prêche. "Se rendre au Prêche," "quitter le Prêche," embrasser la "religion protestante, ou la quitter."]

⁴ T. C. lib. i. p. 71. [51.] "We think the surplice especially unmeet 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 those that "were in any estimation, as black "with us: and therefore was no "several apparel for the ministers to "execute their ministry in." [See Adm. ap. V. litg. 281 . . . 3, 286, 292, 3, 5. Answ. 149, 290, &c. T. C. i. 52, &c. Def. 256, &c. T. C. ii. 402 . . . 464. iii. 242.]

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 life¹." Pelagius having carpied 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 godliness²;" 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 garment³, *are they hereby God's adver- "saries?* 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 Chrysostom⁴ give plain

¹ Hieron. in xliv. Ezech. [t. v. 668. "Religio divina alterum ha- "bitum habet in ministerio, alterum "in usu viteque communi."]

² Hieron. adver. Pelag. lib. i. c. 9. [t. ii. 274. "Adjungis, gloriam "vestium et ornamentorum Deo esse "contrariam. Quæ sunt, rogo, "inimicitia contra Deum, si tui- "cam habuero mundiorem: si Epi- "scopus, Presbyter, et Diaconus, et "reliquus ordo ecclesiasticus in "administratione sacrificiorum can- "dida veste processerint? Cavete

"clerici, cavete monachi, viduæ et "virgines: periclitamini, nisi sor- "didas vos atque pannosas vulgus "aspexerit. Taceo de hominibus "sæculi, quibus aperte bellum in- "dicitur, et inimicitia contra Deum, "si pretiosis atque nitentibus utan- "tur exuviis."]

³ T. C. lib. i. p. 77. [57.] "By "a white garment is meant a comely "apparel, and not slovenly."

⁴ Chrysost. ad Popul. Antioch. tom. v. serm. 60. [in S. Mat. Hom. 82. t. ii. 515. Οὐ γὰρ μικρὰ κόλασις