man constrained to use; so we know no reason wherefore any man should yet imagine it an unsufferable evil. It sheweth a reverend regard to the Son of God above other messengers, although speaking as from God also. And against infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable. As for any erroneous "estimation," advancing the Son "above the Father and the Holy Ghost," seeing that the truth of his equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give him superiority above them is least to be feared.

[4] But to let go this as a matter scarce worth the speaking of, whereas if fault be in these things any where justly found, law hath referred the whole disposition and redress thereof to the ordinary of the place; they which elsewhere complain that disgrace and "injury" is offered even to the meanest parish minister, when the magistrate appointeth him what he will wear, and leaveth not so small a matter as to his own discretion, being presumed a man discreet and trusted with the care of the people's souls, do think the gravest prerogates in the land no competent judges to discern and appoint where it is fit for the minister to stand, or which way convenient to look praying. From their ordinary therefore they appeal to themselves, finding great fault that we neither reform the thing against the which they have so long sitteth given sentence, nor yet make answer unto that they bring, which is that! St. Luke declaring how Peter stood up in the midst of the disciples, did thereby deliver an "unchangeable" rule, that "whatsoever" is done in the church "ought to be order it to the most edification: wherein how unlawful it is that he alone should have the order thereof, is before declared; and how dangerous it is, let the practice in that point be judge."

T. C. lib. i. p. 134. (105.)
There is a third fault, which likewise appeareth almost in the whole body of this service and liturgy of England; and that is, that the profit which might have come by it unto the people is not reaped, whereof the cause is, for that which readeth in some places not heard and in the most places not understood of the people, through the distance of place between the people and the minister, so that a great part of the people cannot of knowledge tell whether he hath cursed them or blessed them, whether he hath read in Latin or in English; all the which riseth upon the words of the book of service, which are not to trust him with the appointment of his own apparel."

T. C. lib. i. p. 134. (105.)
If it be further said that the book leaveth to the discretion of the ordinary, and that he may reform it if there be anythingasse of the wickedness ... it is against reason that the commodity and edifying of the Church should depend upon one man ... besides ... we see by experience that if it were lawfull to commit such authority unto one man, yet that it is not safe to do so."

T. C. lib. iii. p. 215. [and i. 163.]
T. C. lib. i. p. 74. [al. 54. “Whatsoever apparel it be, this commandment cannot be without some injury done to the minister. For seeing that the magistrate doth allow of him as of a wise, learned, and discreet man, and trusteth him with the government of his people in matters between God and them; it were somewhat hard not to trust him with the appointment of his own apparel.”]

T. C. lib. iii. p. 187. [“The sum of his” (Whitgift’s) “defence is, that the Bishop hath power to the people, that his voice might as much be heard indifferent to all their ears, and so standing both prayed and preached. Now if it be said, for the chapters and litany there is commandment given, that they should be read in the body of the church; indeed it is true, and thereof is easily perceived this disorder, which is in saying the rest of the prayers parti in the hithers end, and partly in the further end of the chancel. For see that those are read in the body of the church, that the people may both hear and understand what is read; what should be the cause why the rest should be read farther off? unless it be that either those things are not to be heard of them, or at the least not so necessary for them to be heard as the other; which are recited in the body or midst of the church.”]"
BOOK V. Ch. xxxi. 1.

The Book need not express the Minister’s Quality. 143

“done” in the midst of the church,1 and therefore not
baptism to be administered in one place, marriage solemnized
in another, the supper of the Lord received in a third, in a
fourth sermons, in a fifth prayers to be made; that the custom
which we use is Levitical, absurd, and such as hindereth the
understanding of the people that if it be meet for the
minister at some time to look towards the people, if the body
of the church be a fit place for some part of divine service, it
must needs follow that whosoever his face is turned any
other way, or any thing done any other where, ‘t hath absur-
durty. “All these reasons”2 they say have been brought,
and were hitherto never answered; besides a number of
merriments and jests unanswered likewise, wherewith they
have pleasantly moved much laughter at our manner of
serving God. Such is their evil hap to play upon dull-
spirited men. We are still persuaded that a bare denial is
answer sufficient to things which mere fancy objecteth; and
that the best apology to words of scorn and petulancy is
Isaac’s apology to his brother Ismael, the apology which
patience and silence maketh. Our answer therefore to their
reasons is no; to their scoffs nothing.

XXXI. When they object that our Book requireth nothing
to be done which a child may not do as “lawfully and as well
as that man wherewith the book contenteth itself,” is it
their meaning that the service of God ought to be a matter of
great difficulty, a labour which requireth great learning and

“15.”) “is an unchangeable rule to
“teach, that all that which is done
“in the church ought to be done
“where it may be best heard.”

2 [T. C. iii. 186. “To all these
“reasons he answere nothing
“worth the naming.”]

3 T. C. Lib. ii. p. 133. [104.] et
lib. iii. p. 182. “Another fault in
“the whole service or liturgy of
“England is, for that it maintaineth
“an unpractising ministry, in re-
“quiring nothing to be done by
“the minister which a child of ten
“years old cannot do as well and as
“lawfully as that man wherewith
“the book contenteth itself.” [and

521. “While the whole office of a
“pastor shall be thought to consist
“in reading only a prescript num-
“ber of psalms and chapters of the
“Scriptures, with other appointed
“forms of prayer, and that he may
“be allowed a sufficient pastor
“which doth the things, which a
“child of ten years old may do as
“well as he: so long as we never
“lack unlearned pastors.” Whit.”
Def. 482. “You might as well say,
“that because a child of ten years
“old can read the Bible translated
“into English, therefore the Bible
“translated into English maintain-
“eth an unpractising ministry.”]

3rd Edm. 46, 47. ed. 1617. “If
“of Common Prayers were enough,
to read the Scriptures, the homi-
“lies, and the course of our Book
“do the minister’s office.”]
his aptness or insufficiency otherwise than by reading to instruct the flock, standeth in this place as a stranger with whom our form of common prayer hath nothing to do.

[4.] Wherein their exception against easiness, as if that did nourish ignorance, proceedeth altogether of a needless jealousy. I have often heard it inquired of by many, how it might be brought to pass that the Church should every where have able preachers to instruct the people; what impediments there are to hinder it, and which were the speediest way to remove them. In which consultations the multitude of parishes, the paucity of schools, the manifold discouragements which are offered unto men's inclinations that way, the penury of the ecclesiastical estate, the irrecoverable loss of so many livings of principal value clean taken away from the Church long siteth by being appropriated, the daily bruises that spiritual promotions use to take by often falling 1, the want of somewhat in certain statutes which concern the state of the Church, the too great facility of many bishops, the stony hardness of too many patrons' hearts not touched with any feeling in this case: such things oftentimes are debated, and much thought upon by them that enter into any discourse concerning any defect of knowledge in the clergy. But whosoever be found guilty, the communion book hath surely deserved least to be called in question for this fault. If all the clergy were as learned as themselves are that most complain of ignorance in others, yet our book of prayer might remain the same; and remaining the same it is, I see not how it can be a let unto any man's skill in preaching. Which thing we acknowledge to be God's good gift, howbeit no such necessary element that every act of religion should be thought imperfect and lame wherein there is not somewhat exacted that none can discharge but an able preacher.

XXXII. Two faults there are which our Lord and Saviour himself especially reproved in prayer: the one when ostentation did cause it to be open; the other when superstition made it long. 2 As therefore prayers the one way are faulty, not wherein they be openly made, but when hypocrisy is the cause of open praying: so the length of prayer is likewise a fault, howbeit not simply, but where error and superstition causeth more than convenient repetition or continuation of speech to be used. "It is not, as some do imagine," saith St. Augustine, "that long praying is fault of much "speaking in prayer which our Saviour did reprove; for then "would not he himself in prayer have continued whole "nights?" "Use in prayer no vain superfluity of words as the "heathens do, for they imagine that their much speaking "will cause them to be heard?" whereas in truth the thing which God doth regard is how virtuous their minds are, and not how copious their tongues in prayer; how well they think, and not how long they talk who come to present their supplications before him.

[2.] Notwithstanding forasmuch as in public prayer we are not only to consider what is needful in respect of God, but there is also in men that which we must regard; we somewhat the rather incline to length, lest over-quick despatch of a duty so important should give the world occasion to deem that the thing itself is but little accounted of, wherein but little time is bestowed. Length thereof is a thing which the gravity and weight of such actions doth require.

Besides, this benefit also it hath, that they whom earnest "';" lets and impediments do often hinder from being partakers of the whole, have yet through the length of divine service opportunity left them at the least for access unto some reasonable part thereof.

Again it should be considered, how it doth come to pass

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1 T. C. lib. i. p. 133. [104.
2 The liturgy of England . . . ap-
pointeth a number of psalms and other prayers and chapters to be read, which may occupy the time which is to be spent in prayer; whereas notwithstanding it ought to have been more wary, consideridg that the Devil under this colour of long prayer did thus in the kingdom of Antichrist banish preaching: et lib. iii. p. 184.
3 August. Ep. 121. [130. § 19.
5 [Matt. vi. 7.]
that we are so long. For 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 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 sithence
that lost their dignity and worth. If the reading of the Law,
the Prophets, and 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
doeth commend, seeing that the time which we spend is not
more than the orderly performance of these things necessarily
requireth, why are we thought to exceed in length? Words
be they never so few are too many when they benefit not the
hearer. But he which speaketh no more than edifieth is
underservedly reprehended for much speaking.

[3.] That as "the Devil under colour of long prayer drave
"preaching out of the Church" heretofore, so we "in appoint-
"ing so long time of prayers and reading, whereby the less
"can be spent in preaching, maintain an unpreaching minis-
"try," is neither advisedly nor truly spoken. They repro
long prayer, and yet acknowledge it to be in itself a thing
commendable. For so it must needs be, if the Devil have
used it as a colour to hide his malicious practices. When
malice would work that which is evil, and in working avoid

1 Tim. ii. 1.
2 T. C. lib. iii. p. 184. [and i. 104. al. 133.]
3 [The same kind of argument is used by St. Augustine De
plum, sacerdotium, sacrificialm,
et alia quaecunque ad hæc per
stinentia, nisi uni vero Deo deberi
possent Dii falsi, hoc est daemones,
quosque praecivisse vident, cum
unquam haec sibi a cultoribus
suis, quos decipiunt, expetissent."
And by Tertullian, ad Uxor. i. 7.
"Sacerdotium videtur eis cele-
bratum est apud Nationes pro
"diabolicæ silicet simulacrae. Re-
gen secullar, Pontificem Maximum,
"diversum nubere nefas est. Quan-
tum Deo sanctitas placet, cum
illum etiam inimicus affectat! non
utique ut aliquid boni affutis, sed
ut Dei Domini placita cum con-
tumelia affectus."]

the suspicion of any evil intent, the colour wherewith it
overcasteth itself is always a fair and plausible pretence of
seeking to further that which is good. So that if we both
retain that good which Satan hath pretended to seek, and
avoid the evil which his purpose was to effect, have we not
better prevented his malice than if he hath under colour of
long prayer driven preaching out of the Church, so we
should take the quarrel of sermons in hand and revenge
their cause by requital, thrusting prayer in a manner out of
doors under colour of long preaching?

In case our prayers being made at their full length did
necessarily enforce sermons to be the shorter, yet neither
were this to uphold and maintain an unpreaching ministry,
unless we will say that those ancient Fathers, Chrysostom,
Augustine, Leo, and the rest, whose homilies in that con-
mended were shorter for the most part than our sermons
are, did then not preach when their speeches were not long.
The necessity of shortness causeth men to cut off impertinent
discourses, and to comprise much matter in few words. But
neither doth it maintain inability, nor at all prevent opportu-
nity of preaching, as long as a competent time is granted
for that purpose.

[4.] "An hour and a half" is, they say, in reformed churches
ordinarily thought reasonable for their whole liturgy or
service. Do we then continue as Ezra did in reading the
Law from morning till midday? or as the Apostle St.
Paul did in prayer and preaching till men through wea-
reness be taken up dead at our feet? The huge length
whereof they make such complaint is but this: that if our
whole form of prayer be read, and besides an hour allowed
for a sermon, we spend ordinarily in both more time than
they do by half an hour. Which half-hour being such a

1 [T. C. iii. 185. "There is
to be considered the common
infirmitatis; whereby, through such
continuance the powers of the
mind standing so long bent are
dulled, and often also a most
dangerous lossthomeness occa-
sioned. Against which our Church
"(as others have done) should by
a godly policy have provided,
"where for this cause the whole
"liturgy or service is not ordinarily
"above an hour and a half."]
2 Neb. viii. 3.
3 Acts xx. 9.
4 [So Whittig, Def. 482. "The
longest time (if there be no Com-
munions) is not more than an
hour." And Bridges, Def. of
Gov. p. 625. "All the forms of
prayer that are prescribed in any
part of our ordinary divine service
"(as others have done) should by
a godly policy have provided,
"where for this cause the whole
"liturgy or service is not ordinarily
"above an hour and a half."]
Lessons mingled with Prayers: their Advantage.

condemn. Those prayers whereunto devout minds have added a piercing kind of brevity, as well in that respect which we have already mentioned, as also thereby the better to express that quick and speedy expedition, wherewith ardent affections, the very wings of prayer, are delighted to present our suits in heaven, even sooner than our tongues can devise to utter them, they in their mood of contradiction spare not openly to deride, and that with so base terms as do very ill be seen of the gravity of their gravity. Such speeches are scandalous, they savour of not of God in him that useth them, and unto virtuously disposed minds they are grievous corrosives. Our case were miserable, if that wherewith we most endeavour to please God were in his sight so vile and despicable as men's disdainful speech would make it.

XXXIV. Again, forasmuch as effectual prayer is joined with a vehement intention of the inferior powers of the soul, which cannot therein long continue without pain, it hath been therefore thought good so by turns to interpose still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any great weariness, and yet each be a spur to other. For prayer kindleth our desire to behold God by speculation; and the mind delighted with that contemplative sight of God, taketh every where new inflammations to pray, the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires towards them. So that he which prayeth in due sort is thereby made the more attentive to hear, and he which heareth the more earnest to pray, for the time which we bestow as well in the one as the other.

1 T. C. lib. i. 138. [al. 108.]
2 Concerning the form there is also to be mistaken: a great cause whereof is the following of the form used in popery; against which I have before spoken. For whilst that service was set in many points as a pattern of this, it cometh to pass, that instead of such prayers as the primitive churches have used, and those that be reformed now use, we have divers short cuts and shreddings, which may be better called ashes than prayers.

Whig. Def. 499. marg. These are unseemly terms for godly prayers, be they never so short. And 500. Will you still more and more utter your contempt against God, against His Church, against a most pure and godly kind of public prayer and service, and that with such unresonant speeches?

But I omit them: it is enough to have noted them in the margin, for they are contumacy to themselves.] And [T. C.] lib. iii. 210. 211.