

*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<sup>1</sup>, although speaking as from God also. And against infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable<sup>2</sup>. As for any erroneous "estimation<sup>3</sup>," 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<sup>4</sup>" is offered even to the meanest parish minister, when the magistrate appointeth him what to wear, and leaveth not so small a matter as that to his own discretion, being presumed a man discreet and trusted with the care of the people's souls, do think the gravest prelates 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<sup>5</sup>. From their ordinary therefore they appeal

"hindred; but when other names of God are mentioned, they make no curtesie at all, as though the names of God were not equal; or as though all reverence ought to be given to the syllables."

<sup>1</sup> Mark xii. 6.

<sup>2</sup> [Whitg. Def. 742. "One reason that moved Christians in the beginning the rather to bow at the name of Jesus than at any other name of God, was because this name was most hated and most contemned of the wicked Jews and other persecutors of such as professed the name of Jesus."]

<sup>3</sup> T. C. lib. iii. p. 215. [and i. 163.]

<sup>4</sup> 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 appointing of his own apparel."]

<sup>5</sup> T. C. lib. i. p. 134. [al. 105. "If it be further said that the book leaveth that to the discretion of the ordinary, and that he may reform it if there be any thing amiss: . . . . 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 lawful to commit such authority unto one man, yet that it is not safe to do so." lib. iii. 187. ["The sum of his" (Whitgift's) "defence is, that the Bishop hath power to

to themselves, finding great fault that we neither reform the thing against the which they have so long sithence given sentence, nor yet make answer unto that they bring, which is that<sup>1</sup> St. Luke declaring how Peter stood up "in the midst of the disciples," did thereby deliver<sup>2</sup> 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."]

<sup>1</sup> Acts i. 15.

<sup>2</sup> 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 he which readeth is 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 that the minister should stand 'in the accustomed place.' For thereupon the minister in saying morning and evening prayer sitteth in the chancel with his back to the people, as though he had some secret talk with God, which the people might not hear. And hereupon it is likewise, that after morning prayer, for saying another number of prayers he climbeth up to the further end of the chancel, and runneth as far from the people as the wall will let him, as though there were some variance between the people and the minister, or as though he were afraid of some infection of plague. And indeed it reneweth the memory of the Levitical priesthood, which did withdraw himself from

"the people into the place called the holiest place, where he talked with God, and offered for the sins of the people.

"Likewise for marriage he cometh back again into the body of the church, and for baptism unto the church door; what comeliness, what decency, what edifying is this? Decency, I say, in running and trudging from place to place: edifying, in standing in that place, and after that sort, where he can worst be heard and understood. St. Luke sheweth that in the primitive Church both the prayers and preachings, and the whole exercise of religion, was done otherwise. For he sheweth how St. Peter sitting amongst the rest to the end he might be the better heard rose, and not that only, but that he stood in the midst of the people, that his voice might as much as might be come indifferently 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 partly in the hither end and partly in the further end of the chancel. For seeing 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. "done" in the midst of the church<sup>1</sup>, and therefore not  
 Ch. xxxi. 1. 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 whensoever his face is turned any  
 other way, or any thing done any other where, it hath ab-  
 surdity. "All these reasons<sup>2</sup>" 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.

Easiness of XXXI. When they object that our Book requireth nothing  
 praying to be done which a child may not do as "lawfully and as well  
 after our form." "as that man wherewith the book contenteth itself<sup>3</sup>," is it  
 their meaning that the service of God ought to be a matter of  
 great difficulty, a labour which requireth great learning and

<sup>1</sup> Lib. iii. p. 187. [T. C. iii. 187.  
 "The place of St. Luke" (Acts i.  
 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."] "

<sup>2</sup> [T. C. iii. 186. "To all these  
 reasons he answereth nothing  
 worth the naming."] "

<sup>3</sup> T. C. lib. i. p. 133. [104.] et  
 lib. iii. p. 184. "Another fault in  
 the whole service or liturgy of  
 England is, for that it maintaineth  
 an unpreaching 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

Learned Discourse, ap. Bridges, p.  
 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 shall we never  
 lack unlearned pastors." Whitg.  
 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 unpreaching ministry." ]

deep skill, or else that the book containing it should teach  
 what men are fit to attend upon it, and forbid either men  
 unlearned or children to be admitted thereunto? In setting  
 down the form of common prayer, there was no need that  
 the book should mention either the learning of a fit, or the  
 unfitness of an ignorant minister, more than that he which  
 describeth the manner how to pitch a field should speak of  
 moderation and sobriety in diet.

[2.] And concerning the duty itself, although the hardness  
 thereof be not such as needeth much art, yet surely they  
 seem to be very far carried besides themselves to whom the  
 dignity of public prayer doth not discover somewhat more  
 fitness in men of gravity and ripe discretion than in "chil-  
 dren of ten years of age<sup>1</sup>," for the decent discharge and  
 performance of that office. It cannot be that they who speak  
 thus should thus judge. At the board and in private it very  
 well becometh children's innocency to pray, and their elders  
 to say Amen. Which being a part of their virtuous educa-  
 tion, serveth greatly both to nourish in them the fear of God,  
 and to put us in continual remembrance of that powerful  
 grace which openeth the mouths of infants to sound his  
 praise. But public prayer, the service of God in the solemn  
 assembly of saints, is a work though easy yet withal so  
 weighty and of such respect, that the great facility thereof  
 is but a slender argument to prove it may be as well and  
 as lawfully committed to children as to men of years, how-  
 soever their ability of learning be but only to do that in  
 decent order wherewith the book contenteth itself.

[3.] The book requireth but orderly reading. As in truth  
 what should any prescript form of prayer framed to the  
 minister's hand require, but only so to be read as behoveth?  
 We know that there are in the world certain voluntary over-  
 seers of all books, whose censure in this respect would fall as  
 sharp on us as it hath done on many others, if delivering but  
 a form of prayer, we should either express or include any-  
 thing, more than doth properly concern prayer. The minis-  
 ter's greatness or meanness of knowledge to do other things,

<sup>1</sup> [2d Adm. 46, 47. ed. 1617. "If  
 of Common Prayers were enough,  
 to read the Scriptures, the homi-  
 lies, and the course of our Book  
 . . . then a boy of ten years old may  
 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 sithence by being appropriated, the daily bruises that spiritual promotions use to take by often falling<sup>1</sup>, 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 reproveth in prayer: the one when ostentation did cause it to be open; the other when superstition

<sup>1</sup> [Christian Letter, 37. "What  
"be the bruises and falls that  
"spiritual promotions ordained by  
"Christ do or can take?" Hooker,  
MS. note. "O witte!" Fuller, C. H.  
MS. ix. p. 98. "Many a bishopric  
"so *bruised* itself when it *fell* va-  
"cant, that it lost some land before  
"a new Bishop was settled therein;  
"where the elects contracted with  
"the promoters on unworthy con-  
"ditions."]

made it long<sup>1</sup>. As therefore prayers the one way are faulty, not whensoever 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 that fault of much speaking in prayer which our Saviour did reprove; for then "would not he himself in prayer have continued whole "nights<sup>2</sup>." "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<sup>3</sup>," 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

<sup>1</sup> T. C. lib. i. p. 133. [104. "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 preaching;  
"wherein notwithstanding it ought  
"to have been more wary, con-  
"sidering that the Devil under this  
"colour of long prayer did thus in  
"the kingdom of Antichrist banish  
"preaching."] et lib. iii. p. 184.  
tom. ii. 389. "Neque enim, ut  
"quidam putant, hoc est orare in  
"multiloquio, si diutius oretur.  
"Aliud est sermo multus, aliud  
"diuturnus affectus. Nam et de  
"ipso Domino scriptum est quod  
"pernoctaverit in orando, et quod  
"prolixius oraverit: ubi quid aliud  
"quam nobis præbebat exemplum,  
"in tempore precator opportunus,  
"cum Patre exauditor æternus?"  
Luke vi. 12.

<sup>2</sup> August. Ep. 121. [130. § 19.

<sup>3</sup> [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 doth commend<sup>1</sup>, seeing that the time which we spend is no 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 undeservedly 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<sup>2</sup>," is neither advisedly nor truly spoken. They reprove 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<sup>3</sup>. When malice would work that which is evil, and in working avoid

<sup>1</sup> 1 Tim. ii. 1.

<sup>2</sup> T. C. lib. iii. p. 184. [and i. 104. al. 133.]

<sup>3</sup> [The same kind of argument is used by St. Augustine to Deo- gratias, Opp. t. ii. p. 279. "Tem- plum, sacerdotium, sacrificium, "et alia quæcunque ad hæc per- "tinentia, nisi uni vero Deo deberi "nossent Dii falsi, hoc est dæmones, "qui sunt prævaricatores angeli, "nunquam hæc sibi a cultoribus

"suis, quos decipiunt, expetissent."

And by Tertullian, ad Uxor. i. 7.

"Sacerdotium viduitatis et cele- "bratum est apud Nationes pro "diaboli scilicet æmulatione. Re- "gem sæculi, Pontificem Maximum, "rursus nubere nefas est. Quan- "tum Deo sanctitas placet, cum "illam etiam inimicus affectat! non "utique ut alicujus boni affinis, sed "ut Dei Domini placita cum con- "tumelia affectans."]

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 as 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 consideration 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 opportunity 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<sup>1</sup>." Do we then continue as Ezra did<sup>2</sup> in reading the Law from morning till midday? or as the Apostle St. Paul did in prayer and preaching<sup>3</sup> till men through weari- ness 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<sup>4</sup>. Which half-hour being such a

<sup>1</sup> [T. C. iii. 185. "There is "to be considered the common "infirmity; whereby, through such

"continuance the powers of the "mind standing so long bent are "dulled, and often also a most "dangerous loathsomeness 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."]

<sup>2</sup> Neh. viii. 3.

<sup>3</sup> Acts xx. 9.

<sup>4</sup> [So Whitgift, Def. 482. "The "longest time (if there be no Com- "munion) 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

BOOK V. matter as the "age of some and the infirmity of other some  
Ch. xxxiii. 1. "are not able to bear<sup>1</sup>;" if we have any sense of the "com-  
mon imbecility," if any care to preserve men's wits from  
being broken with the very "bent of so long attention," if  
any love or desire to provide that things most holy be not  
with "hazard" of men's souls abhorred and "loathed," this  
half-hour's tediousness must be remedied, and that only  
by cutting off the greatest part of our common prayer. For  
no other remedy will serve to help so dangerous an incon-  
venience.

Instead  
of such  
prayers  
as the  
primitive  
Churches  
have used,  
and those  
that be  
reformed  
now use ;

XXXIII. The brethren in Egypt (saith St. Augustine,  
epist. 121<sup>2</sup>.) are reported to have many prayers, but every  
of them very short, as if they were darts thrown out with a  
kind of sudden quickness, lest that vigilant and erect atten-  
tion of mind, which in prayer is very necessary, should be  
wasted or dulled through continuance, if their prayers were  
few and long. But that which St. Augustine doth allow they

"may be soberly and with decent  
"pauses uttered forth, either for  
"the minister's or for the people's  
"part, in the space of little more  
"than one hour, yea, the lessons,  
"and all the rest of the divine ser-  
"vice, within one hour and a half,  
"even where the service is longest  
"in saying, though also much and  
"solemn singing do protract it."  
These passages seem to indicate,  
that the services of Morning Prayer,  
the Litany, and the Communion,  
were united in Q. Elizabeth's time  
according to the present practice.  
The final rubric in the first Prayer  
Book of K. Edward is, "If there be  
"a sermon, or for other great cause,  
"the curate by his discretion may  
"leave out the Letanie, Gloria in  
"Excelsis, the Crede, the Homely,  
"and the exhortation to the Com-  
"munion." Archbishop Grindal  
directs "the minister not to pause  
"or stay between the Morning  
"Prayer, Litany and Communion,  
"but to continue and say the Morn-  
"ing Prayer, Litany and Commu-  
"nion, or the service appointed to  
"be said when there was no com-  
"munion, together without any  
"intermission: to the intent the

"people might continue together in  
"prayer and hearing the word of  
"God, and not depart out of the  
"Church during all the time of the  
"whole divine service." Injunc-  
"tions to the Province of York, 1571,  
in Strype, Grind. 249.]

<sup>1</sup> [T. C. iii. 184. "He asketh"  
(Def. 482.) "whether we can spend  
"an hour better, than in praying,  
"and hearing the Scripture read.  
"Whereunto I answer, that if with  
"that hour he allow another for the  
"sermon, the time will be longer  
"than the age of some and infirm-  
"ities of other some can ordinarily  
"well bear: whereunto also if an-  
"other hour at the least be added  
"for the celebration of the holy  
"communion, he may see that  
"either the preaching must be  
"abridged, or not so due regard  
"had of men's infirmities."]

<sup>2</sup> [Al. 130. § 20. t. ii. p. 389.  
"Dicuntur fratres in Ægypto cre-  
"bras quidem habere orationes, sed  
"eas tamen brevissimas, et raptim  
"quodammodo jaculatas, ne illa  
"vigilanter erecta, quæ oranti plu-  
"rimum necessaria est, per pro-  
"ductiores moras evanescat atque  
"hebetetur intentio."]

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 beseem men  
of their gravity<sup>1</sup>. Such speeches are scandalous, they savour  
not of God in him that useth them, and unto virtuously dis-  
posed 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.

BOOK V.  
Ch. xxxiv. 1.  
we have  
(they say)  
"divers  
"short cuts  
"or shred-  
"dings,  
"rather  
"wishes  
"than  
"prayers."

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 atten-  
tive 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.

Lessons in-  
termingled  
with our  
prayers.

<sup>1</sup> T. C. lib. i. 138. [al. 108.  
"Concerning the form there is also  
"to be mislaid: 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 shreadings, which may be  
"better called wishes than prayers."

Whitg. 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 unreverent speeches?  
"But I omit them: it is enough to  
"have noted them in the margent,  
"for they are confutation to them-  
"selves." And [T. C.] lib. iii. 210.  
211.