spend at the least an hour, this done, turn themselves again to the
king, and for every sort of his subjects crave somewhat of him,
at the length sing him another song, and so take their
leave. Might not the king well think that either they knew
not what they would have, or else that they were distracted
in mind, or some other such like cause of the disorder of their
supplication? This form of singing unto kings were absurd.
This form of praying unto God they allow.

[3.] When God was served with legal sacrifices, such was
the miserable and wretched disposition of some men's minds,
that the best of every thing they had been called out for
themselves, if there were in their flocks any poor starved
or diseased thing not worth the keeping, they thought it good
enough for the altar of God, pretending (as wise hypocrites
do when they rob God to enrich themselves) that the fatness
of calves doth benefit him nothing; to us the best things are
most profitable, to him all as one if the mind of the offerer
be good, which is the only thing he respecteth. In reproof
of which their devout fraud, the Prophet Malachi allegeth
that gifts are offered unto God not as supplies of his want indeed
but yet as testimonies of that affection wherewith we acknowl-
edge and honour his greatness. For which cause, sith the
greater they are whom we honour, the more regard we have
to the quality and choice of those presents which we bring
them for honour's sake, it must needs follow that if we dare
not disgrace our worldly superiors with offering unto them
such refuse as we bring unto God himself, we shew plainly
that our acknowledgment of his greatness is but feigned, in
heart we fear him not so much as we dread them. "If ye
offer the blind for sacrifice it is not evil." Offer it now unto

1 Mal. i. 8, 14. [This quotation has been altered in most editions,
such to suit the version in K. James's Bible, thus: "Is it not evil?"
In the Geneva version, which Hooker generally followed, the sentence
is not read interrogatively, but as an affirmation, put into the mouth of
those whom the Prophet is reproving. So also in the Bishops' Bible:
"When ye bring the blynde for sacrifice, [you says,] It is not
evil: and when ye bring the lame
and sicke, [you sayes.] It is not
evil." The error in the copies of
Hooker occurs as early as the edition
of 1632.]
“thine prince. Will he be content, or accept thy person? “saith the Lord of hosts. Cursed be the deceiver which “hath in his flock a male, and having made a vow sacrificeth “unto the Lord a corrupt thing. For I am a great king, “saith the Lord of hosts.” Should we hereupon frame a rule that what form of speech or behaviour soever is fit for suitors in a prince’s court, the same and no other beseemeth us in our prayers to Almighty God?

XXXV. But in vain we labour to persuade them that any thing can take away the tediousness of prayer, except it be brought to the very same both measure and form which themselves assign. Whosoever therefore our liturgy hath more than theirs, under one devised pretence or other they cut it off. We have of prayers for earthly things in their opinion too great a number¹; so oft to rehearse the Lord’s Prayer in so small a time as they think a loss of time²; the people’s praying after the minister they say both wasteth time, and also maketh an unpleasant sound; the Psalms they would not have to be made (as they are) a part of our common prayer, nor to be sung or said by turns, nor such music to be used with them; those evangelical hymns they allow not to stand in our liturgy; the Litany, the Creed of Athanasius³, the sentence of Glory wherewith we use to conclude psalms, these things they cancel, as having been ins tituted in regard of occasions peculiar to the times of old, and as being therefore now superfluous.

[2.] Touching prayers for things earthly, we ought not to think that the Church hath set down so many of them without cause. They peradventure, which find this fault, are of the same affection with Solomon, so that if God should offer to grant them whatsoever they ask, they would neither crave riches, nor length of days¹, nor yet victory over their enemies, but only an understanding heart: for which cause themselves having eagles’ wings, are offended to see others fly so near the ground. But the tender kindness of the Church of God it very well beseemeth to help the weaker sort, which are by so great odds more in number, although some few of the perfecter and stronger may be therewith for a time displeased.

Ignorant we are not, that of such as resorted to our Saviour Christ being present on earth, there came not any unto him with better success for the benefit of their souls’ everlasting happiness, than they whose bodily necessities gave them the first occasion to seek relief, where they saw willingness and ability of doing every way good unto all.

The graces of the Spirit are much more precious than worldly benefits; our ghostly evils of greater importance than any harm which the body feeleth. Therefore our desires to heavenward should both in measure and number no less exceed than their glorious object doth every way excel in value. These things are true and plain in the eye of a perfect judgment. But yet it must be withal considered, that the greatest part of the world are they which be farthest from perfection. Such being better able by sense to discern the wants of this present life, than by spiritual capacity to apprehend things above sense, which tend to their happiness in the world to come, are in that respect the more apt to apply their minds even with hearty affection and zeal at the least unto those branches of public prayer, wherein their own particular is moved. And by this mean there stealth upon them a double benefit: first because that good affection, which things of smaller account have once set on work, is by so much the more easily raised higher; and secondly in that the very

1 T. C. lib. i. p. 136. [107.] “I can “make no geometrical and exact “measure, but verily I believe there “shall be found more than a third “part of the prayers, which are not “psalms and texts of Scripture, “spent in praying for and praying “against the commodities and in- “commodities of this life, which is “contrary to all the arguments or “contents of the prayers of the “Church set down in the Scripture, “and especially of our Saviour “Christ’s prayer, by the which ours “ought to be directed.”

2 [2 Adm. 57. “I would know “what there is in Athanasius’ Creed, “that that must be upon high days, “(as they term them) rather than “the Apostles’ Creed.”]
custom of seeking so particular aid and relief at the hands
of God, doth by a secret contradiction withdraw them from
endeavouring to help themselves by those wicked shifts which
they know can never have his allowance, whose assistance
their prayer seeketh. These multiplied petitions of worldly
things in prayer have therefore, besides their direct use, a
service, whereby the Church underhand, through a kind of
heavenly fraud, taketh therewith the souls of men as with
certain baits 1.

If then their calculation be true, (for so they reckon,) that a
full third of our prayers be allotted unto earthly benefits, for
which our Saviour in his platform hath appointed but one
petition amongst seven, the difference is without any great
disagreement; we respecting what men are, and doing that
which is meet in regard of the common imperfection; our
Lord contrariwise proposing the most absolute proportion
that can be in men’s desires, the very highest mark whereat
we are able to aim.

[3.] For which cause also our custom is both to place it in
the front of our prayers as a guide 8, and to add it in the end
of some principal limbs or parts as a complement which fully
perfecteth whatsoever may be defective in the rest. Twice
we rehearse it ordinarily, and oftener as occasion requireth
more solemnity or length in the form of divine service; not
mistrusting, till these new curiosities sprang up, that ever any
man would think our labour herein mispent, the time waste-
fully consumed, and the office itself made worse by so repeat-
ing that which otherwise would more hardly be made familiar
to the simpler sort; for the good of whose souls there is not

1 [Chr. Letter, p. 36. “Did you
see in the mountain of God the
pattern of that heavenly fraud
which you say is to catch men by
‘multiplied petitions of worldly
things?’”]

Hooker, MS. note. “What is
it which displeaseth you in this
speech? Why not the fraud of
man to catch men by multiplied
petitions, as well as the fraud of
God to catch them by multiplied
promises of worldly things? I
cannot think you are so dull that
the use of the word fraud in that
sort should offend your taste. If
the matter be that you dislike,
let me guess what an unfamed
favourer you are of the exercise
of religion now authorised, when
you make so special exception
against our publique prayers.”

2 Tertull., de Orat. [c. 9.]: “Pre-
missa legitima et ordinaria oratione:
quasifundamento, accidentium jus
est desideriorum, jus est superstru-
endi extrinsecus petitiones.”

in Christian religion any thing of like continual use and force
throughout every hour and moment of their whole lives.

I mean not only because prayer, but because this very
prayer, is of such efficacy and necessity. For that our Saviour
did but set men a bare example how to contrive or devise
prayers of their own, and no way bind them to use this, is no
doubt an error. John the Baptist’s disciples which had been
always brought up in the bosom of God’s Church from the
time of their first infancy till they came to the school of John,
were not so brutish that they could be ignorant how to call
upon the name of God; but of their master they had received
a form of prayer amongst themselves, which form none did
use saving his disciples, so that by it as by a mark of special
difference they were known from others. And of this the
Apostles having taken notice, they request that as John had
taught his, so Christ would likewise teach them to pray 1.

Tertullian and St. Augustine 2 do for that cause term it
Orationem legitimam, the Prayer which Christ’s own law hath
tied his Church to use in the same prescript form of words
wherewith he himself did deliver it; and therefore what part
of the world soever we fall into, if Christian religion have
been there received, the ordinary use of this very prayer hath
with equal continuance accompanied the same as one of the
principal and most material duties of honour done to Jesus
Christ. “Seeing that we have” (saith St. Cyprian) “an
‘Advocate with the Father for our sins, when we that have
sinned come to seek for pardon, let us allege unto God the
‘words which our Advocate hath taught. For sith his
‘promise is our plain warrant, that in his name we ask
‘we shall receive, we must not needs much the rather obtain
‘that for which we sue if not only his name do countenance
‘but also his speech present our requests?”

Though men should speak with the tongues of Angels, yet

1 Luke xi. 1.

2 [Enarr. in Psalm, 142. t. iv.
p. 1357. “Ipsi (Apostolici) data est
regula postulandae a Jurisperior
celesti. ‘Sic orate, inquit.”]

3 Cypr. de Orat. Dom. [c. 2. t. i.
140. “Cum ipsum habeamus apud
Patrem advocatum pro peccatis
nostris, quando peccatores pro
‘delictis nostris petimus, advocati
‘nostri verba pronomus. Nam
‘cum dicat, quia quodcumque peti-
‘erimus a Patre in nomine ejus,
‘dabit nobis; quosto efficaciis im-
‘petramus quod petimus in Christi
‘homine, si petamus ipsius oras-
‘tione.”]
words so pleasing to the ears of God as those which the Son of God himself hath composed were not possible for men to frame. He therefore which made us live hath also taught us to pray, to the end that speaking unto the Father in the Son's own precept form without scholwy or gloss of ours, we may be sure that we utter nothing which God will either disallow or deny. Other prayers we use many besides this, and this oftener than any other; although not tied so to do by any commandment of Scripture, yet moved with such considerations as have been before set down: the causeless dislike whereof others have conceived, is no sufficient reason for us as much as once to forbear in any place a thing which uttered with true devotion and zeal of heart afforded to God himself that glory, that aid to the weakest sort of men, to the most perfect that solid comfort which is unspeakable.

XXXVI. With our Lord's Prayer they would find no fault, so that they might persuade us to use it before or after sermons only (because so their manner is) and not (as all Christian people have been of old accustomed) insert it so often into the liturgy. But the people's custom to repeat any thing after the minister, they utterly mislike. Twice we appoint that the words which the minister first pronounceth, the whole congregation shall repeat after him. As first in the public confession of sins, and again in rehearsal of our Lord's Prayer presently after.

1 "Another fault is that all the people are appointed in divers places to say after the minister, whereby not only the time is unprofitably wasted, and a confused noise of "the people one speaking after another", other caused, but an opinion bred in their heads that those only be their prayers which they pronounce with their own mouths after the minister, otherwise than the order which is left to the Church doth heat, 1 Cor. xiv. 10, and otherwise than Justin Martyr sheweth the custom of the churches to have been in his time." T. C. lib. i. p. 179. [al. 109.] and lib. iii. p. 211, 212, 213. [The passage in St. Justin Martyr is not specified, but if he mean p. 97. D. Paris. 1636, (συμτελεσαντος τας ενδει και της εκκλησιας, το δ εποραν λαος επεφημεν ληγων, φημω) this relates to the consecration of the Eucharist. In p. 98. E. the form of common prayer on Sundays is described; first the Lessons, then the Sermon, την ιστανω δυναται ΚΟΙΝΗ ΠΑΝΤΕΣ, και ευχας περεμενε και ας πρωβομενε, παναμενων ημων της ευχης, αρτος προφορωται και αυτος και ευκοστος και της εμποτιας διωμε αευ ρατοποιεί και κ ο λαος επεφημεν ληγων της φημης. The 1 ευκοστος "εκείνη" as Whitgift observes, Def. 520, seems to favour the received practice.] 2 [The same rule at the review after the Restoration was extended to the Lord's Prayer, wheresoever it is used in divine service.]

Body and Blood received. A thing no way offensive, no way unfit or unseemly to be done, although it had been so appointed oftener than with us it is. But surely with so good reason it standeth in those two places, that otherwise to order it were not in all respects so well.

[2.] Could there be any thing devised better than that we all at our first access unto God by prayer should acknowledge meekly our sins, and that not only in heart but with tongue, all which are present being made ear-witnesses even of every man's distinct and deliberate assent unto each particular branch of a common indictment drawn against ourselves? How were it possible that the Church should any way else with such ease and certainty provide, that none of her children may as Adam enumerate that wretchedness, the penitent confession whereof is so necessary a preamble, especially to common prayer?

[3.] In like manner if the Church did ever devise a thing fit and convenient, what more than this, that when together we have all received those heavenly mysteries wherein Christ imparteth himself unto us, and giveth visible testification of our blessed communion with him, we should in hatred of all heresies, factions, and schisms, the pastor as a leader, the people as willing followers of him step by step declare openly ourselves united as brethren in one, by offering up with all our hearts and tongues that most effectual supplication, wherein he unto whom we offer it hath himself not only comprehended all our necessities, but in such sort also framed every petition, as might most naturally serve for many, and doth though not always require yet always import a multitude of speakers together? For which cause communicants have ever used it, and we at that time by the form of our very utterance do shew we use it, yea every word and syllable of it, as communicants.

In the rest we observe that custom whereunto St. Paul alludeth, and whereof the Fathers of the Church in their writings make often mention, to shew indefinitely what was
done, but not universally to bind for ever all prayers unto one only fashion of utterance.

[4.] The reasons which we have alleged induce us to think it still "a good work," which they in their pensive care for the well bestowing of time account "waste." As for unpleasantness of sound if it happen, the good of men's souls doth either deceive our ears that we note it not, or arm them with patience to endure it. We are not so nice as to cast away a sharp knife, because the edge of it may sometimes grate. And such subtle opinions as few but Utopians are likely to fall into, we in this climate do not greatly fear.

XXXVII. The complaint which they make about Psalms and Hymns, might as well be overpast without any answer, as it is without any cause brought forth. But our desire is to content them if it may be, and to yield them a just reason even of the least things wherein undeservedly they have but as much as dreamed or suspected that we do amiss. They see sometimes so to speak, as if it greatly offended them, that such Hymns and Psalms as are Scripture should in common prayer be otherwise used than the rest of the Scripture is wont: sometimes displeased they are at the artificial music which we add unto psalms of this kind, or of any other nature else; sometime the plainest and the most intelligible rehearsal of them yet they savour not, because it is done by interlocation, and with a mutual return of sentences from side to side.

[2.] They are not ignorant what difference there is between other parts of Scripture and Psalms. The choice and flower of all things profitable in other books the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The ancient when they speak of the Book of Psalms use to fall into large discourses, shewing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy

meditations and actions of divine men; it is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect amongst others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as other parts of Scripture he doth.

XXXVIII. Touching musical harmony whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is or hath in it harmony. A thing which delighteth all ages and beseegeth all states; a thing as seasonable in grief as in joy; as decent being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the

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1 T. C. lib. iii. p. 206. "They have always the same profit to be studied, to be read, and preached upon, which other Scriptures have, and this above the rest, that they are to be sung. But to make daily prayers of them hand over the head, or otherwise than the present estate wherein we be doth agree with the matter contained in them, is an abusing of them." 1 Η περιστερίω τῶν πανίρων ὑμνών. Dionys. Hierar. Eccles. cap. iii. § 4, 5.