

[2.] But for what cause soever we do it, this intermingling of lessons with prayers is¹ in their taste a thing as unsavoury, and as unseemly in their sight, as if the like should be done in suits and supplications before some mighty prince of the world. Our speech to worldly superiors we frame in such sort as serveth best to inform and persuade the minds of them, who otherwise neither could nor would greatly regard our necessities: whereas, because we know that God is indeed a King, but a *great* king, who understandeth all things beforehand, which no other king besides doth, a king which needeth not to be informed what we lack, a king readier to grant than we to make our requests; therefore in prayer we do not so much respect what precepts art delivereth touching the method of persuasive utterance in the presence of great men, as what doth most avail to our own edification in piety and godly zeal. If they on the contrary side do think that the same rules of decency which serve for things done unto terrene powers should universally decide what is fit in the service of God; if it be their meaning to hold it for a maxim, that the Church must deliver her public supplications unto God in no other form of speech than such as were decent, if suit should be made to the great Turk, or some other monarch, let them apply their own rule unto their own form of common prayer. Suppose that the people of a whole town with some chosen man before them did continually twice or thrice in a week resort to their king, and every time they come first acknowledge themselves guilty of rebellions and treasons, then sing a song, after that explain some statute of the land to the standers-by, and therein

¹ "We have no such forms in the Scripture as that we should pray in two or three lines, and then after having read awhile some other thing, come and pray as much more, and so the twentieth or thirtieth time, with pauses between. If a man should come to a prince, and having very many things to demand, after he had demanded one thing, would stay a long time, and then demand another, and so the third: the prince might well think that either he came to ask before he knew what he had need of, or that he had forgotten some piece of his suit, or that he was distracted in his understanding, or some other such like cause of the disorder of his supplication." T. C. lib. i. p. 138. [al. 108. Whitgift replies, Def. 500, "As much difference as there is between twixt man and God, so far is this similitude of yours from proving your purpose: except you will admit the like similitude used by Papists, to prove praying to Saints."] "This kind of reason the Prophet in the matter of sacrifices doth use." T. C. lib. iii. p. 210.

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 suing 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 being culled 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 indeed¹, but yet as testimonies of that affection wherewith we acknowledge 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 evil². Offer it now unto

¹ Μέρη τιμῆς τὰ δῶρα, τὰ παρ' ἐκάστοις τίμια. Καὶ γὰρ τὸ δῶρόν ἐστι κτήματος δόσις καὶ τιμῆς σημείον, διὸ καὶ οἱ φιλοχρήματοι καὶ οἱ φιλότιμοι ἐφίενται αὐτῶν ἀμφοτέροις γὰρ ἔχει ὡν δέονται· καὶ γὰρ κτήμᾶ ἐστίν, οὐ ἐφίενται οἱ φιλοχρήματοι, καὶ τιμὴν ἔχει, οὐ οἱ φιλότιμοι. Arist. Rhet. lib. i. c. 5.

² Mal. i. 8. 14. [This quotation has been altered in most editions, 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 reproofing. So also in the Bishops' Bible: "When ye bring the blynde for sacrifice, [you saye,] It is not evyl: and when ye bring the lame and sicke, [you saye,] It is not evyl." The error in the copies of Hooker occurs as early as the edition of 1632.]

BOOK V. "thy prince. Will he be content, or accept thy person?
Ch. xxxv. 1. "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?

The number of our prayers for earthly things, and our oft rehearsing of the Lord's Prayer.

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. Whatsoever 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 is 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 in-

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 T. C. lib. i. p. 219. [176.] "What a reason is this, we must repeat the Lord's Prayer oftentimes, therefore oftentimes in half an hour, and one in the neck of another! . . . Our Saviour Christ

"doth not there give a prescript form of prayer whereunto he bindeth us: but giveth us a rule and squire to frame all our prayers by. I know it is necessary to pray, and pray often. I know also that in a few words it is impossible for any man to frame so pithy a prayer, and I confess that the Church doth well in concluding their prayers with the Lord's Prayer: but I stand upon this, that there is no necessity laid upon us to use these very words and no more."

³ [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."]

stituted in regard of occasions peculiar to the times of old, and as being therefore now superfluous. BOOK V.
Ch. xxxv. 2.

[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 Salomon, 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 moe 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 stealeth 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

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 baits¹.

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 guide², 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 wastefully consumed, and the office itself made worse by so repeating 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 mountaine of God the patterne of that heavenlie fraude which you say is to catch men by multiplied petitions of worldlie 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 mislike, let men guesse what an unfained favourer you are of the exercise of religion now authorised, when you make so speciall exception against our publique prayers."

² Tertull. de Orat. [c. 9.] "Præmissa legitima et ordinaria oratione quasi fundamento, accidentium jus est desideriorum, jus est superstruendi 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 pray¹.

Tertullian and St. Augustine² 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 what we ask we shall receive, must we not needs much the rather obtain that for which we sue if not only his name do countenance but also his speech present our requests³?"

Though men should speak with the tongues of Angels, yet

¹ Luke xi. 1.

² [Enarr. in Psalm. 142. t. iv. p. 1592. "Ipsis (Apostolis) data est regula postulandi a Jurisperito cælesti. 'Sic orate,' inquit."]

³ Cyp. 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 promamus. Nam cum dicat, quia quodcumque petierimus a Patre in nomine ejus, dabit nobis; quanto efficacius impetramus quod petimus in Christi nomine, si petamus ipsius oratione."]

BOOK V. words so pleasing to the ears of God as those which the Son
Ch. xxxvi. 1. of God himself hath composed were not possible for men to
frame. He therefore which made us to live hath also taught
us to pray, to the end that speaking unto the Father in the
Son's own prescript form without scholy 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 which 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 affordeth
to God himself that glory, that aid to the weakest sort of men,
to the most perfect that solid comfort which is unspeakable.

The
people's
saying
after the
Minister.

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 dislike¹. Twice we
appoint that the words² 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 the blessed Sacrament of his

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 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 bear, 1 Cor. xiv. 16, and otherwise than Justin Martyr sheweth the custom of the churches to have been in his time." T. C. lib. i. p. 139. [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, (συντέλεσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν,

πᾶς ὁ παρὼν λαὸς ἐπευφημεί λέγων, ἀμήν) 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, *ἔπειτα ἀνιστάμεθα ΚΟΙΝΗ ΠΑΝΤΕΣ, καὶ εὐχὰς πέμπομεν καὶ, ὡς προέφημεν, παυσανέων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ καὶ ὁ προσεσῶς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεί λέγων τὸ, ἀμήν.* The "κοινή πάντες," as Whitgift observes, Def. 502, 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 Adam¹ dissemble 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 one², 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 alludeth³, and whereof the Fathers of the Church in their writings make often mention, to shew indefinitely what was

¹ [Job xxxi. 33.]

² Τίς γὰρ ἐπι ἐχθρόν ἡγεῖσθαι δύναται, μεθ' οὗ μίαν ἀφήκε πρὸς Θεόν

τὴν φωνήν. Basil. Pref. in Psal. i. [p. 126. ed. Par. 1618.]

³ 1 Cor. xiv. 16.

BOOK V. done, but not universally to bind for ever all prayers unto one
Ch. xxxvi. 4. only fashion of utterance.
xxxvii. 1, 2.

[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.

Our manner of reading the Psalms otherwise than the rest of the Scripture.

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 seem 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 wont¹: sometime 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 interlocution, 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 books² 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

¹ T. C. lib. iii. p. 206. "They have
"always the same profit to be stu-
"died in, 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
"head, or otherwise than the pre-
"sent estate wherein we be doth
"agree with the matter contained in
"them, is an abusing of them."
² Ἡ περιεκτικὴ τῶν παλιέρων
ὑμνολογία. Dionys. Hierar. Eccles.
cap. iii. § 4, 5.

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.

BOOK V.
Ch. xxxviii. 1.

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 harmony¹. A thing which delighteth all ages and besemeth 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

Of Music
with
Psalms.

¹ [Vid. Plat. Phæd. c. 36. p. 41 . . . 43.]