

West at Arimine in Italy, the Eastern at Seleucia the same time. Amongst them of the East there was no stop, they agreed without any great ado, gave their sentence against heresy, excommunicated some chief maintainers thereof, and sent the emperor word what was done. They had at Arimine about four hundred which held the truth, scarce of the adverse part fourscore, but these obstinate, and the other weary of contending with them: whereupon by both it was resolved to send to the emperor such as might inform him of the cause, and declare what hindered their peaceable agreement. There are chosen for the Catholic side such¹ men as had in them nothing to be noted but boldness, neither gravity nor learning nor wisdom. The Arians for the credit of their faction take the eldest, the best experienced, the most wary, and the longest practised veterans they had amongst them. The emperor conjecturing of the rest on either part by the quality of them whom he saw, sent them speedily away, and with them a certain confession of faith ambiguously² and subtilly drawn by the Arians, whereunto unless they all subscribed, they should in no case be suffered to depart from the place where they were. At the length it was perceived, that there had not been in the Catholics either at Arimine or at Seleucia so much foresight, as to provide that true intelligence might pass between them what was done. Upon the advantage of which error, their adversaries, abusing each with persuasion that other had yielded, surprised both. The emperor the more desirous and glad of such events, for that, besides all other things wherein they hindered themselves, the gall and bitterness of certain men's writings, who spared him little for honour's sake, made him for their sakes the less inclinable to that truth, which he himself should have honoured and loved.

Only in Athanasius there was nothing observed throughout the course of that long tragedy, other than such as very well became a wise man to do and a righteous to suffer. So that

¹ Sulpit. lib. ii. [c. 57.] "Ex parte nostra leguntur homines adolescentes, parum docti et parum cauti. Ab Arianis autem missi senes, callidi et ingenio valentes, vertero perfidiae imbuti, qui apud re-

"gem facile superiores exstiterunt."
² Ibid. [c. 59.] "Eisdemque conscriptam ab improbis fidem tradit verbis fallentibus involutam, quæ catholicam disciplinam perfidia latente loqueretur."

this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred of years spent in doubtful trial which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death, the one a defender of his innocency, the other a finisher of all his troubles.

[6.] Now although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave. And in this respect the Creed of Athanasius first exhibited unto Julius bishop of Rome¹, and afterwards (as we may probably gather) sent to the emperor Jovian², for his more full information concerning that truth which Arianism so mightily did impugn, was both in the East and the West churches accepted as a treasure of inestimable price, by as many as had not given up even the very ghost of belief³. Then was the Creed of Athanasius written⁴, howbeit not then so expedient to be publicly used as now in the Church of God; because while the heat of division lasteth truth itself enduring opposition doth not so quietly and currently pass throughout all men's hands, neither can be of that account which afterwards it hath, when the world once perceiveth the virtue thereof not only in itself, but also by the conquest which God hath given it over heresy.

That which heresy did by sinister interpretations go about to pervert in the first and most ancient Apostolic Creed, the same being by singular dexterity and plainness cleared from those heretical corruptions partly by this Creed of Athanasius, written about the year three hundred and forty, and partly by that other⁵ set down in the synod of Constantinople forty years after, comprehending together with the Nicene Creed an addition of other articles which the Nicene

¹ [A conjecture of Baronius, Ann. A.D. 340.]

² [Greg. Naz. Orat. 21. t. i. p. 394.]

³ Greg. Nazian. de Athan. [ubi sup.] Ταύτην μοι δοκοῦσιν αἰδοῦμενοι τὴν ὁμολογίαν οἱ τε τῆς ἑσπερίας καὶ τῆς ἑφῶς ὄσον βιώσιμον.

⁴ [For the most probable account of this matter, see Waterland's Critical Hist. of the Athanasian Creed, Works, iv. 241.. 269. Oxford, 1823.]

⁵ That Creed which in the Book of Common Prayer followeth immediately after the reading of the Gospel.

Creed omitted, because the controversy then in hand needed no mention to be made of them; these catholic declarations of our belief delivered by them which were so much nearer than we are unto the first publication thereof, and continuing needful for all men at all times to know, these confessions as testimonies of our continuance in the same faith to this present day, we rather use than any other gloss or paraphrase devised by ourselves, which though it were to the same effect, notwithstanding could not be of the like authority and credit. For that of Hilary¹ unto St. Augustine hath been ever and is likely to be always true: "Your most religious wisdom knoweth how great their number is in the Church of God, whom the very authority of men's names doth keep in that opinion which they hold already, or draw unto that which they have not before held."

[7.] Touching the Hymn of Glory, our usual conclusion to Psalms: the glory of all things is that wherein their highest perfection doth consist²; and the glory of God that divine excellency whereby he is eminent above all things³, his omnipotent, infinite, and eternal Being, which angels and glorified saints do intuitively behold⁴, we on earth apprehend principally by faith, in part also by that kind of knowledge which groweth from experience of those effects, the greatness whereof exceedeth the powers and abilities of all creatures both in heaven and earth. God is glorified, when such his excellency above all things is with due admiration acknowledged⁵. Which dutiful acknowledgment of God's excellency by occasion of special effects, being the very proper subject and almost the only matter purposely treated of in all psalms, if that joyful Hymn of Glory have any use in the Church of God whose name we therewith extol and magnify, can we place it more fitly than where now it serveth as a close or conclusion to psalms?

[8.] Neither is the form thereof newly or unnecessarily

¹ Hilar. Arelat. Epist. ad Aug. "ferantur."] [§ 8. t. ii. 828. "Non ignorat

"prudentissima pietas tua, quanto plures sint in Ecclesia, qui auctoritate nominum in sententia teneantur, aut a sententia trans-

² 1 Cor. xv. 40.

³ Exod. xxxiii. 18; Heb. i. 3.

⁴ Matt. xviii. 10.

⁵ Josh. vii. 19; Psal. xxii. 23.

invented. "We must (saith¹ St. Basil) as we have received even so baptize, and as we baptize even so believe, and as we believe even so give glory." Baptizing we use the name of the Father, of the Son, and of the Holy Ghost; confessing the Christian faith we declare our belief in the Father, and in the Son, and in the Holy Ghost; ascribing glory unto God we give it to the Father, and to the Son, and to the Holy Ghost. It is ἀπόδειξις τοῦ ὀρθοῦ φρονήματος², "the token of a true and sound understanding" for matter of doctrine about the Trinity, when in ministering baptism, and making confession, and giving glory, there is a conjunction of all three, and no one of the three severed from the other two.

[9.] Against the Arians affirming the Father to be greater than the Son in honour, excellency, dignity, majesty, this form and manner of glorifying God was not at that time first begun, but received long before, and alleged at that time as an argument for the truth³. "If (saith Phœbadius) there be that inequality which they affirm, then do we every day blaspheme God, when in thanksgivings and offerings of sacrifice we acknowledge those things common to the Father and the Son." The Arians therefore, for that they perceived how this did prejudice their cause, altered the Hymn of Glory, whereupon ensued in the church of Antioch about the year 349 that jar which Theodoret and Sozomen mention⁴. "In their quires while they praised

¹ Basil. Epist. 78. [al. 125. p. 216 D. δέι γὰρ ἡμᾶς βαπτίζεσθαι μὲν ὡς παρελάβομεν πιστεύειν δὲ ὡς βαπτίζομεθα' δοξάζειν δὲ ὡς πιστεύομεν, Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα. This epistle is in the nature of a solemn document, much to the same purpose as the Athanasian Creed itself: reciting the Nicene Creed, and the blasphemies which had since become current, and anathematizing them.]
² [S. Basil, ubi supr.]

³ Phœbad. lib. contra Arian. [ap. Bibl. Patr. Colon. t. iv. 232. C. "'Pater,' inquit, 'major me est: et quomodo major, statim hæretica præsumptione definiunt: honore, claritate, dignitate, ma-

jestate. Quod si ita est, cur jubetur ut omnes honorificent Filium, sicut honorificant Patrem? Quod si ita est, ergo quotidie blasphemamus in gratiarum actionibus et oblationibus sacrificiorum, communia hæc Patri et Filio confitentem.]"

⁴ Theod. lib. ii. cap. 24. [διχῆ διηρημένους τοὺς ἱερωμένους καὶ τὸν λοιπὸν ὄμιλον θεωρῶν, καὶ τοὺς μὲν τὸ, ΚΑΙ, σύνδεσμον ἐπὶ τῆς τοῦ Υἱοῦ δοξολογίας τιθέντας, τοὺς δὲ τὴν μὲν, ΔΙ' ΟΥ, πρόθεσιν ἐπὶ τοῦ Υἱοῦ, τὴν δὲ, ἘΝ, ἐπὶ τοῦ Πνεύματος προσαρμόζοντας, σιγῇ τὴν δοξολογίαν προσέφερε' μόνον δὲ τὸ, εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἤκουον οἱ πελάζοντες.] Sozom. lib. iv. [iii.] cap. 19.

"God together as the manner was, at the end of the psalms which they sung, it appeared what opinion every man held, forasmuch as they glorified some the Father, *and* the Son, *and* the Holy Ghost; some the Father *by* the Son *in* the Spirit; the one sort thereby declaring themselves to embrace the Son's equality with the Father as the council of Nice had defined, the other sort against the council of Nice his inequality." Leontius their bishop although an enemy to the better part, yet wary and subtile, as in a manner all the heads of the Arians' faction were, could at no time be plainly heard to use either form, perhaps lest his open contradicting of them whom he favoured not might make them the more eager, and by that mean the less apt to be privately won; or peradventure for that though he joined in opinion with that sort of Arians who denied the Son to be equal with the Father, yet from them he dissented which thought the Father and the Son not only unequal but unlike, as Aëtius did upon a frivolous and false surmise, that because the Apostle hath said, "One God *of* whom, one Lord *by* whom, one Spirit *in* whom¹," his different manner of speech doth argue a different nature and being in them of whom he speaketh: out of which blind collection it seemeth that this their new devised form did first spring.

[10.] But in truth even that very form which the Arians did then use (saving that they chose it to serve as their special mark of recognizance, and gave it secretly within themselves a sinister construction) hath not otherwise as much as the show of any thing which soundeth towards impiety. For albeit if we respect God's glory within itself, it be the equal right and possession of all three, and that without any odds, any difference; yet touching his manifestation thereof unto us by continual effects, and our perpetual acknowledgment

[20. κατὰ χοροὺς ὡς ἔθος ἐν τῷ ἑκείνῳ τὸν θεὸν συνιστάμενοι, πρὸς τῷ τέλει τῶν ψαλμῶν τὴν οἰκείαν προαίρεσιν ἐπεδείκνυον" καὶ οἱ μὲν, Πατέρα ΚΑΙ Υἱὸν ὡς ὁμότιμον ἐδόξαζον" οἱ δὲ, Πατέρα 'ΕΝ Υἱῷ τῇ παρενθέσει τῆς προθέσεως δευτερευεὶν τὸν Υἱὸν ἀποφαίνοντες" ἀμέλει τοι τούτων ὡδε γεγεννημένων, ἀπορῶν ὃ τι ποιήσῃς Δεόντιος, ὃς κατὰ τόνδε τὸν χρόνον ἐκ τῆς ἐναντίας αἰρέσεως τὸν Ἀντιοχείων διέειπε θρόνον, κωλύειν μὲν οὐκ ἐπέχειρησε τοὺς κατὰ τὴν παράδοσιν τῆς ἐν Νικαίᾳ συνόδου τὸν θεὸν ἕνωσιντας" ἐδεδίει γὰρ, μὴ στασιάσῃ τὸ πλῆθος. λέγεται δὲ τῆς κεφαλῆς ἐφαψάμενος, ὑπὸ πολλίας λευκῆς οὐσης, εἰπεῖν, ὡς "ταυτησί τῆς χιόνης λυθείσης, πολλὸς ἴσται πηλός."]

¹ I Cor. viii. 6; xii. 3, 4, 13.

thereof unto him likewise by virtuous offices, doth not every tongue both ways confess, that the brightness of his glory hath spread itself throughout the world *by* the ministry of his only-begotten Son, and is *in* the manifold graces of the Spirit every way marvellous; again, that whatsoever we do to his glory, it is done *in* the power of the Holy Ghost, and made acceptable *by* the merit and mediation of Jesus Christ? So that glory to the Father *and* the Son, or glory to the Father *by* the Son, saving only where evil minds do abuse and pervert most holy things, are not else the voices of error and schism, but of sound and sincere religion.

[11.] It hath been the custom of the Church of Christ to end sometimes prayers, and sermons always, with words of glory; wherein, as long as the blessed Trinity had due honour, and till Arianism had made it a matter of great sharpness and subtilty of wit to be a sound believing Christian, men were not curious what syllables or particles of speech they used. Upon which confidence and trust notwithstanding when St. Basil began to practise the like indifferency, and to conclude public prayers, glorifying sometime the Father *with* the Son and the Holy Ghost, sometime the Father *by* the Son *in* the Spirit, whereas long custom had inured them unto the former kind alone, by means whereof the later was new and strange in their ears; this needless experiment brought afterwards upon him a necessary labour of excusing himself to his friends, and maintaining his own act against them, who because the light of his candle too much drowned theirs, were glad to lay hold on so colourable matter, and exceeding forward to traduce him as an author of suspicious innovation¹.

How hath the world forsaken that course which it sometime held! How are the judgments, hearts, and affections of men altered! May we not wonder that a man of St. Basil's authority and quality, an arch-bishop in the house of God, should have his name far and wide called in question, and be

¹ [De Sp. Sancto, cap. i. tit. iii. p. 3. D. Προσευχόμενος μοι πρώην μετὰ τοῦ λαοῦ, καὶ ἀμφοτέρως τὴν δοξολογίαν ἀποπληροῦντι τῷ θεῷ καὶ Πατρὶ, νῦν μὲν μετὰ τοῦ Υἱοῦ σὺν τῷ Πνεύματι τῷ Ἁγίῳ, νῦν δὲ διὰ τοῦ Υἱοῦ ἐν τῷ Ἁγίῳ Πνεύματι, ἐπέσκηψάν τινες τῶν παρόντων, ξειζούσαις ἡμᾶς φωναῖς κεχρησθαι λέγοντες, καὶ ἅμα πρὸς ἀλλήλας ὑπεναντίως ἐχούσαις. To explain and justify himself was his immediate object in writing the Treatise of the Holy Ghost.]

driven to his painful apologies, to write in his own defence whole volumes, and yet hardly to obtain with all his endeavour a pardon, the crime laid against him being but only a change of some one or two syllables in their usual church liturgy? It was thought in him an unpardonable offence to alter any thing; in us as intolerable that we suffer any thing to remain unaltered. The very Creed of Athanasius and that sacred Hymn of Glory, than which nothing doth sound more heavenly in the ears of faithful men, are now reckoned as superfluities, which we must in any case pare away, lest we cloy God with too much service. Is there in that confession of faith any thing which doth not at all times edify and instruct the attentive hearer? Or is our faith in the blessed Trinity a matter needless to be so oftentimes mentioned and opened in the principal part of that duty which we owe to God, our public prayer? Hath the Church of Christ from the first beginning by a secret universal instinct of God's good Spirit always tied itself to end neither sermon nor almost any speech of moment which hath concerned matters of God without some special words of honour and glory to that Trinity which we all adore; and is the like conclusion of psalms become now at the length an eyesore or a galling to their ears that hear it?

[12.] "Those flames of Arianism" they say "are quenched, which were the cause why the Church devised in such sort to confess and praise the glorious deity of the Son of God. Seeing therefore the sore is whole, why retain we as yet the plaister? When the cause why any thing was ordained doth once cease, the thing itself should cease with it, that the Church being eased of unprofitable labours, needful offices may the better be attended. For the doing of things unnecessary, is many times the cause why the most necessary are not done." But in this case so to reason will not serve their turns.

For first, the ground whereupon they build is not certainly their own but with special limitations. Few things are so restrained to any one end or purpose that the same being extinct they should forthwith utterly become frustrate. Wisdom may have framed one and the same thing to serve commodiously for divers ends, and of those ends any one be sufficient cause for continuance though the rest have ceased; even as

the tongue, which nature hath given us for an instrument of speech, is not idle in dumb persons, because it also serveth for taste. Again, if time have worn out, or any other mean altogether taken away what was first intended, uses not thought upon before may afterwards spring up, and be reasonable causes of retaining that which other considerations did formerly procure to be instituted. And it cometh sometime to pass that a thing unnecessary in itself as touching the whole direct purpose whereto it was meant or can be applied, doth notwithstanding appear convenient to be still held even without use, lest by reason of that coherence which it hath with somewhat most necessary, the removal of the one should en-damage the other; and therefore men which have clean lost the possibility of sight keep still their eyes nevertheless in the place where nature set them.

As for these two branches whereof our question groweth, Arianism was indeed some occasion of the one, but a cause of neither, much less the only entire cause of both. For albeit conflict with Arians brought forth the occasion of writing that Creed which long after was made a part of the church liturgy, as hymns and sentences of glory were a part thereof before; yet cause sufficient there is why both should remain in use, the one as a most divine explication of the chiefest articles of our Christian belief, the other as an heavenly acclamation of joyful applause to his praises in whom we believe; neither the one nor the other unworthy to be heard sounding as they are in the Church of Christ, whether Arianism live or die.

[13.] Against which poison likewise if we think that the Church at this day needeth not those ancient preservatives which ages before us were so glad to use, we deceive ourselves greatly. The weeds of heresy being grown unto such ripeness as that was, do even in the very cutting down scatter oftentimes those seeds which for a while lie unseen and buried in the earth, but afterward freshly spring up again no less pernicious than at the first. Which thing they very well know and I doubt not will easily confess, who live to their great both toil and grief, where the blasphemies of Arians, Samosatениans, Tritheites, Eutychians, and Macedonians¹ are renewed;

¹ [Beza to Duditius, Tract. iii. 191. "Tritheitæ, Ariani, Samosatени." "Vestrarum ecclesiarum turbatores Id. Præf. ad Explic. Perfid. Val.

renewed by them who to hatch their heresy have chosen those churches as fittest nests, where Athanasius' Creed is not heard¹; by them I say renewed, who following the course of extreme reformation, were wont in the pride of their own proceedings to glory², that whereas Luther did but blow away

Gent. 13. "Ecce in unico Serveto "revocati sunt ab inferis Samosate-
nus, Arius, et Eutyches." The Macedonian heresy was especially advocated by Stator, a pupil of Beza, in a Polish synod, 1561. Fleury, t. xxxii. l. 157, c. 80.]

¹ [It would seem on comparison of the several confessions of the Protestant churches, (vid. Syntagm. Confess. Gen. 1554,) that this expression, "is not heard," can hardly mean the total exclusion of this Creed from the Church formularies, since they almost all recognise it. Vid. Conf. Helv. c. 11; Gallican. c. 5; Saxon. c. 1; Wirtemb. c. 1; and (although less expressly) Bohem. art. 3. It remains that Hooker must be supposed to mean the exclusion of the Creed from the public liturgy: in which case his remark applies more especially to the Calvinistic and Zuinglian churches, as also to the Bohemian or Moravian: which two denominations formed the majority of the Polish protestants. Accordingly we find Valentinus Gentilis declaring that among the churches, such as they were, he considered those of Savoy to be the purest. See "Benedicti Arretini, "Bernensis, Valentini Gentilis bre-
"vis Historia," p. 45. Socinus himself was for some time at Geneva. Blandrata, Francis David, Lismani-
ni, and others, the chief corrupters of the Polish and Transylvanian churches, passed through Calvinism or Zuinglianism to their heresy. See Sandius, Bibl. Anti-Trinit. pag. 28; Lubieniecius, Hist. Reform. Polon. ii. 2; Contin. of Fleury, Hist. Eccles. clxii. 82. For the annoyance they gave Calvin in the church of Geneva itself, see his life by Beza, A. D. 1553, 1555, 1558. After the execution of Gentilis in Sept. 1566, a kind of official pamphlet was printed at Geneva, drawn up by

Calvin, and entitled, "Explicatio "Perfidiae Valentini Gentilis;" in the preface of which, addressed by Beza to the protestants of Transylvania and Poland, is the following: "Quanti vobis illa Blandratae vocu-
"la, unus Dei, constiterit, an non-
"dum animadvertitis, cum hoc a
"vobis in vestro catechismo sit ex-
"tortum, ut non modo Symbola
"reliqua præter illud quod Aposto-
"licum vocant supervacanea nisi ad
"contradicendum scriberetis, sed
"etiam Essentiae, Hypostaseos, Ho-
"mousii, cæteraque id genus voca-
"bula, ut sophistica, repudiaretis?" Calvin had said, writing "ad Fratres
"Polonos," p. 794, "Valde miror
"eos qui Symbolum" (Nicænum)
"jactant, fastidiose respuere certum
"et idoneum ejus interpretem."
The theological terms however, and all Creeds except the Apostles', were disused the same year (1562) by decree of the Polish synod at Pimczow. Hist. Ref. Polon. 186.]

² [The allusion here is perhaps to a Tract called "Tabula de Trini-
"tate," published about 1562, by Gregorio Pauli, a minister of Cra-
"cow, which gave occasion to Calvin's
writing his "Brevis Admonitio ad
"Fratres Polonos." The "Tabula"
was also attacked by Vigand of Pomerania, from whose work the following extract is given in the Ex-
plic. Perfid. V. G. p. 77. "Luthero
"vix minimam partem revelationis
"et destructionis Antichristi relin-
"quunt, nempe superioris tantum
"tecti in ædificio Antichristiano
"denudationem. At sibimet isti
"spiritus arrogant Antichristi exci-
"sionem et extirpationem ab imis
"usque fundamentis." Bened.
Aret. in Hist. Val. Gent. p. 44.
"Gentilis apud Regem Sigismun-
"dum conqueritur, Lutherum, Zuin-
"glium, Bucerum, in oppugnando
"Antichristo, solum occupatos fu-

the roof, and Zwinglius batter but the walls of popish superstition, the last and hardest work of all remained, which was to raze up the very ground and foundation of popery, that doctrine concerning the deity of Christ which *Satanasius*¹ (for so it pleased those impious forsaken miscreants to speak) hath in this memorable creed explained. So manifestly true is that which one of the² ancient hath concerning Arianism, "Mortuis auctoribus hujus veneni, scelerata tamen eorum
"doctrina non moritur:" "The authors of this venom being
"dead and gone, their wicked doctrine notwithstanding con-
"tinueth."

XLIII. Amongst the heaps of these excesses and super-
fluties, there is espied the want of a principal part of duty,
"There are no thanksgivings for the benefits for which there
"are petitions in our book of prayer³." This they have
thought a point material to be objected. Neither may we take
it in evil part to be admonished what special duties of thank-
fulness we owe to that merciful God, for whose unspeakable
graces the only requital which we are able to make is a true,
hearty, and sincere acknowledgment how precious we esteem
such benefits received, and how infinite in goodness the Author

Our want
of particu-
lar thanks-
giving.

"isse in caudæ oppugnatione, so-
"lumque Philippum ex tot millibus
"unum fuisse, qui quasi aliud agens
"lethale vulnus ei potius minari
"quam infligere videatur. Idem
"facit Gregorius ille Paulus. Scri-
"bit Deum per Lutherum cœpisse
"ecclesiam Antichristi a tecto demo-
"liri, non a fundamento, ne domus
"putrida eum opprimeret. Scilicet
"quia negotium Trinitatis incon-
"sum reliquerunt." The epitaph
of Faustus Socinus, who died 1604,
runs thus:

"Tota licet [jacet?] Babylon; destruxit tecta
"Lutherus,
"Calvinus muros, sed fundamenta Socinus."
Biogr. Univ. Art. Socin.

It seems likely that the notion
about the Pope's triple crown, men-
tioned by Hooker, b. iv. c. viii. 2,
had met his eye in the 'Table' above
mentioned.]

¹ [Fleury, (speaking of Val. Gen-
tilis,) xxxiii. 162, 90. "Il fit un
"recueil de tous ses erreurs, les pré-
"senta au roi Sigismond Auguste

"comme des pures vérités de l'évan-
"gile, et parla d'une manière in-
"digne du symbole de S. Athanase,
"qu'il appelle le symbole de Satan."
It was probably the work which he
had printed before at Lyons, con-
cerning which, see Explic. Perfid.
Gent. p. 31. and Bened. Aret. in Hist.
Val. Gent. pp. 11, 12.]

² Phœbad. cont. Arian. [278.]
³ T. C. lib. i. p. 138. [108.] "As
"such prayers are needful, whereby
"we beg release from our distresses,
"so there ought to be as necessary
"prayers of thanksgiving when we
"have received those things at the
"Lord's hand which we asked."
T. C. lib. iii. p. 209. "I do not sim-
"ply require a solemn and express
"thanksgiving for such benefits, but
"only upon a supposition, which is,
"that if it be expedient that there
"should be express prayers against
"so many of their earthly miseries,
"that then also it is meet that upon
"the deliverance there should be an
"express thanksgiving."