

assurance touching future victories can make present conflicts so sweet and easy but nature will shun and shrink from them, nature will desire ease and deliverance from oppressive burdens; that the contrary determination of God is oftentimes against the effect of this desire, yet not against the affection itself, because it is naturally in us; that in such case our prayers cannot serve us as means to obtain the thing we desire; that notwithstanding they are unto God most acceptable sacrifices, because they testify we desire nothing but at his hands, and our desires we submit with contentment to be overruled by his will, and in general they are not repugnant unto the natural will of God which wisheth to the works of his own hands in that they are his own handy work all happiness, although perhaps for some special cause in our own particular a contrary determination have seemed more convenient; finally, that thus to propose our desires which cannot take such effect as we specify, shall notwithstanding otherwise procure us His heavenly grace, even as this very prayer of Christ obtained Angels to be sent him as comforters in his agony¹. And according to this example we are not afraid to present unto God our prayers for those things which that he will perform unto us we have no sure nor certain knowledge.

[12.] St. Paul's prayer for the church of Corinth was that they might not do any evil², although he knew that no man liveth which sinneth not, although he knew that in this life we always must pray, "Forgive us our sins³." It is our frailty that in many things we all do amiss, but a virtue that we would do amiss in nothing, and a testimony of that virtue when we pray that what occasion of sin soever do offer itself we may be strengthened from above to withstand it. They pray in vain to have sin pardoned which seek not also to prevent sin by prayer, even every particular sin by prayer against all sin; except men can name some transgression wherewith we ought to have truce. For in very deed although we cannot be free from all sin collectively in such sort that no part thereof shall be found inherent in us, yet distributively at the least all great and grievous actual offences as they offer themselves

¹ Luke xxii. 43.² 2 Cor. xiii. 7.³ T.C. lib. iii. p. 200. "We may

"not pray in this life to be free

"from all sin, because we must al-

"ways pray, Forgive us our sins."

one by one both may and ought to be by all means avoided. So that in this sense to be preserved from all sin is not impossible¹.

[13.] Finally, concerning deliverance itself from all adversity, we use not to say men are in adversity whensoever they feel any small hinderance of their welfare in this world, but when some notable affliction or cross, some great calamity or trouble befalleth them. Tribulation hath in it divers circumstances, the mind sundry faculties to apprehend them: it offereth sometime itself to the lower powers of the soul as a most unpleasant spectacle, to the higher sometimes as drawing after it a train of dangerous inconveniences, sometime as bringing with it remedies for the curing of sundry evils, as God's instrument of revenge and fury sometime, sometime as a rod of his just yet moderate ire and displeasure, sometime as matter for them that spitefully hate us to exercise their poisoned malice, sometime as a furnace of trial for virtue to shew itself, and through conflict to obtain glory. Which different contemplations of adversity do work

¹ [Chr. Letter, p. 15. "Whether you meane, that it is possible for all Christians to be preserved from all great sinnes: and if so, why should it not be as possible from all small offences: and if from small and great, why doe we not keepe our robe pure and without spot untill the comming of Christ, and so bee justified more and more by our works, as the popish canons teach?"]

Hooker, MS. note. "Vid. August. de Civ. Dei, lib. xiv. cap. 9." ("Illa quæ ἀνάθεια Græce dicitur, quæ si Latine posset, impassibilitas diceretur, si ita intelligenda est, . . . ut sine his affectionibus vivatur, quæ contra rationem accidunt, mentemque perturbant, bona plane et maxime optanda est, sed nec ipsa est hujus vitæ. Non enim qualiumcunque hominum vox est, sed maxime piorum multumque justorum atque sanctorum, Si dixerimus quoniam peccata non habemus, nos ipsos seducimus, et veritas in nobis non est. Tunc itaque ἀνάθεια ista erit, quando peccatum in homine nullum erit. Nunc vero satis bene vivitur, si sine crimine: sine peccato autem

"qui se vivere existimat, non id agit ut peccatum non habeat, sed ut veniam non accipiat.")

"Apostolus ordinandos præcipit non qui sine peccato sunt, sed qui sine crimine." (He seems to refer to 1 Tim. iii. 2; Tit. i. 7.) "Nam alias nemo ordinari possit, teste Johanne epist. prima. Having bent yourself before against the necessitie of all vertue, you are now an enemy to the invocation of God's aid against all vice.

"Vid. August. Enchirid. c. 64, de discrimine criminis et peccati." ("Filius Dei . . . sic Spiritu Dei excitantur, . . . ut etiam spiritu suo, maxime aggravante corruptibili corpore, tanquam filii hominum quibusdam humanis motibus deficient ad seipsos, et ideo peccent. Interest quidem quantum; neque enim quia peccatum est omne crimen, ideo crimen est omne peccatum. Itaque sanctorum hominum vitam quamdiu in hac mortali vivitur, inveniri posse dicimus sine crimine: 'Peccatum autem si dixerimus quia non habemus,' ut ait tantus Apostolus, 'nosmet ipsos seducimus, et veritas in nobis non est.'") t. vi. 220.

for the most part their answerable effects. Adversity either apprehended by sense as a thing offensive and grievous to nature; or by reason conceived as a snare, an occasion of many men's falling from God, a sequel of God's indignation and wrath, a thing which Satan desireth and would be glad to behold; tribulation thus considered being present causeth sorrow, and being imminent breedeth fear. For moderation of which two affections growing from the very natural bitterness and gall of adversity, the Scripture much allegeth contrary fruits which affliction likewise hath, whensoever it falleth on them that are tractable¹, the grace of God's Holy Spirit concurring therewith.

But when the Apostle St. Paul teacheth², "That every one which will live godly in Christ Jesus must suffer persecution," and "by many tribulations we must enter into the kingdom of heaven³," because in a forest of many wolves sheep cannot choose but feed in continual danger of life; or when St. James exhorteth to "account it a matter of exceeding joy when we fall into divers temptations⁴," because "by the trial of faith patience is brought forth;" was it, suppose we, their meaning to frustrate our Lord's admonition, "Pray that ye enter not into temptation?" When himself pronounceth them blessed that should for his name's sake be subject to all kinds of ignominy and opprobrious malediction, was it his purpose that no man should ever pray with David, "Lord, remove from me shame and contempt⁵?"

"In those tribulations" (saith St. Augustine⁶) "which may hurt as well as profit, we must say with the Apostle, "What we should ask as we ought we know not; yet because they are tough, because they are grievous, because the sense of our weakness flieth them, we pray according to the

¹ Psalm cxix. 71.

² 2 Tim. iii. 12. T. C. lib. iii. p. 200. "To pray against persecution, is contrary to that word which saith, that every one which will live godly in Christ Jesu must suffer persecution."

³ Acts xiv. 22.]

⁴ James i. 2, 3.

⁵ Psalm cxix. 22.

⁶ Aug. Epist. cxxi. [al. cxxx.] c. 14. [t. ii. 392. "In his ergo tribulationibus, quæ possunt et pro-

"desse et nocere, quid oremus sicut oportet nescimus: et tamen quia dura, quia molesta, quia contra sensum nostræ infirmitatis sunt, universali humana voluntate ut a nobis auferantur oramus. Sed hoc devotionis debemus Domino Deo nostro, ut si ea non abstulerit, non ideo nos ab eo negligi existimemus, sed potius pia patientia malorum bona speremus ampliora; sic enim virtus in infirmitate perficitur."

"general desire of the will of man that God would turn them away from us, owing in the meanwhile this devotion to the Lord our God, that if he remove them not, yet we do not therefore imagine ourselves in his sight despised, but rather with godly sufferance of evils expect greater good at his merciful hands. For thus is virtue in weakness perfected."

To the flesh (as the Apostle himself granteth) all affliction is naturally grievous¹. Therefore nature which causeth to fear teacheth to pray against all adversity. Prosperity in regard of our corrupt inclination to abuse the blessings of Almighty God, doth prove for the most part a thing dangerous to the souls of men. Very ease itself is death to the wicked, "and the prosperity of fools slayeth them²;" their table is a snare, and their felicity their utter overthrow. Few men there are which long prosper and sin not. Howbeit even as these ill effects although they be very usual and common are no bar to the hearty prayers whereby most virtuous minds wish peace and prosperity always where they love, because they consider that this in itself is a thing naturally desired: so because all adversity is in itself against nature, what should hinder to pray against it, although the providence of God turn it often unto the great good of many men? Such prayers of the Church to be delivered from all adversity are no more repugnant to any reasonable disposition of men's minds towards death, much less to that blessed patience and meek contentment which saints by heavenly inspiration have to endure what cross or calamity soever it pleaseth God to lay upon them, than our Lord and Saviour's own prayer before his passion was repugnant unto his most gracious resolution to die for the sins of the whole world.

XLIX. In praying for deliverance from all adversity we seek that which nature doth wish to itself; but by entreating for mercy towards all, we declare that affection wherewith Christian charity thirsteth after the good of the whole world, we discharge that duty which the Apostle himself doth impose on the Church of Christ as a commendable office, a sacrifice acceptable in God's sight, a service according to his heart whose desire is "to have all men saved³," a work most suitable with his purpose who gave himself to be the price of

Prayer that all men may find mercy, and of the will of God, that all men might be saved.

¹ [Heb. xii. 11.]

² Prov. i. 32.

³ 1 Tim. ii. 3.

redemption for all, and a forcible mean to procure the conversion of all such as are not yet acquainted with the mysteries of that truth which must save their souls. Against it there is but the bare show of this one impediment, that all men's salvation and many men's eternal condemnation or death are things the one repugnant to the other, that both cannot be brought to pass; that we know there are vessels of wrath to whom God will never extend mercy, and therefore that wittingly we ask an impossible thing to be had¹.

[2.] The truth is that as life and death, mercy and wrath are matters of mere understanding or knowledge, all men's salvation and some men's endless perdition are things so opposite that whosoever doth affirm the one must necessarily deny the other, God himself cannot effect both or determine that both shall be. There is in the knowledge both of God and man this certainty, that life and death have divided between them the whole body of mankind. What portion either of the two hath, God himself knoweth; for us he hath left no sufficient means to comprehend, and for that cause neither given any leave to search in particular who are infallibly the heirs of the kingdom of God, who castaways. Howbeit concerning the state of all men with whom we live (for only of them our prayers are meant) we may till the world's end, for the present, always presume, that as far as in us there is power to discern what others are, and as far as any duty of ours dependeth upon the notice of their condition in respect of God, the safest axioms for charity to rest itself upon are these: "He which believeth already is;" and "he which believeth not as yet may be the child of God." It becometh not us² "during life altogether to condemn any man, seeing that" (for any thing we know) "there is hope of every man's forgiveness, the possibility of whose repentance is

¹ [1 Adm. ap. Whitg. Def. 739. "They pray that all men may be saved." Whitgift, Answer, ibid. al. 253. "We do so indeed; and what can you allege why we should not do so? St. Paul saith, I exhort that supplications, &c. be made for all men. And adding the reason he saith, For this is good and acceptable in the sight of God our Saviour: who will that all

"men shall be saved."]

² Sidon. Apol. (430-487.) lib. vi. Epist. [11. "Ad Eleutherium. Ju-
"dæum præsens charta commendat;
"non quod mihi placeat error, per
"quem pereunt involuti, sed quia ne-
"minem ipsorum nos decet ex esse
"damnabilem pronunciare, dum vivit.
"In spe enim adhuc absolutionis est,
"cui suppetit posse converti." Bibl.
Patr. Colon. v. pars i. 1020. B.]

"not yet cut off by death." And therefore Charity which "hopeth all things¹," prayeth also for all men.

[3.] Wherefore to let go personal knowledge touching vessels of wrath and mercy, what they are inwardly in the sight of God it skilleth not, for us there is cause sufficient in all men whereupon to ground our prayers unto God in their behalf. For whatsoever the mind of man apprehendeth as good, the will of charity and love is to have it enlarged in the very uttermost extent, that all may enjoy it to whom it can any way add perfection. Because therefore the farther a good thing doth reach the nobler and worthier we reckon it, our prayers for all men's good no less than for our own the Apostle with very fit terms commendeth as being καλόν, a work commendable for the largeness of the affection from whence it springeth, even as theirs, which have requested at God's hands the salvation of many with the loss of their own souls², drowning as it were and overwhelming themselves in the abundance of their love towards others, is proposed as being in regard of the rareness of such affections υπέρκαλον, more than excellent. But this extraordinary height of desire after other men's salvation is no common mark. The other is a duty which belongeth unto all and prevaieth with God daily. For as it is in itself good, so God accepteth and taketh it in very good part at the hands of faithful men. Our prayers for all men do include both them that shall find mercy, and them also that shall find none. For them that shall, no man will doubt but our prayers are both accepted and granted. Touching them for whom we crave that mercy which is not to be obtained, let us not think that³ our Saviour did misinstruct his disciples, willing them to pray for the peace even of such as should be incapable of so great a blessing; or that the prayers of the⁴ Prophet Jeremy offended God because the answer of God was a resolute denial of favour to them for whom supplication was made. And if any man doubt how God should accept such prayers in case they be opposite to his will, or not grant them if they be according unto that which himself willeth, our answer is that such suits God accepteth in that they are conformable unto his general

¹ 1 Cor. xiii. 7.

² Rom. ix. 3, 8; x. 1.

³ Matt. x. 11, 12.

⁴ Jer. xv. 1.

inclination which is that all men might be saved, yet always he granteth them not, forasmuch as there is in God sometimes a more private *occasional will*¹ which determineth the contrary. So that the other being the rule of our actions and not this, our requests for things opposite to this will of God are not therefore the less gracious in his sight.

[4.] There is no doubt but we ought in all things to frame our wills to the will of God, and that otherwise in whatsoever we do we sin. For of ourselves being so apt to err, the only way which we have to straighten our paths is by following the rule of his will whose footsteps naturally are right. If the eye, the hand, or the foot do that which the will commandeth, though they serve as instruments to sin, yet is sin the commander's fault and not theirs, because nature hath absolutely and without exception made them subjects to the will of man which is Lord over them. As the body is subject to the will of man, so man's will to the will of God; for so it behoveth that the better should guide and command the worse. But because the subjection of the body to the will is by natural

¹ [Chr. Letter, p. 17. "Have we not cause to fear that the wittie schoolmen have seduced you, and by their conceited distinctions made you forget, 'That you are neither able nor worthie to open and looke into the booke of God's law, by which he guideth the worlde?' (see before, b. i. c. ii. 5.) And yet you will say, There is in God an *occasional will*."

Hooker, MS. note. "The booke of that law I presume no farther to looke into, then all men may and ought thereof to take notice. I have [not] adventured to ransack the bosome of God, and to search out what is there to be read concerning every particular man, as some have done. Vis divinx magnitudinis et nota nobis objectit et ignota. Tertul. Contra Gent. p. 634. (p. 18. B. Paris. 1641. 'Hoc est quod Deum æstimari facit, dum æstimari non capit: ita eum vis magnitudinis et notum hominibus objectit et ignotum.') Dionys. (De Div. Nomin. c. vii. § 3.) p. 367."

(μήποτε οὖν ἀληθὲς εἰπεῖν, ὅτι Θεὸν γινώσκουμεν, οὐκ ἐκ τῆς αὐτοῦ φύσεως ἀγνωστον γὰρ τοῦτο, καὶ πάντα λόγον καὶ νοῦν ὑπεραίρον' ἀλλ' ἐκ τῆς πάντων τῶν ὄντων διατάξεως' . . . διὸ καὶ ἐν πᾶσι ὁ Θεὸς γινώσκειται, καὶ χωρὶς πάντων καὶ διὰ γνώσεως ὁ Θεὸς γινώσκειται, καὶ διὰ ἀγνωσίας καὶ ἔστιν αὐτοῦ καὶ νόσις καὶ λόγος καὶ ἐπιστήμη καὶ ἐπαφή καὶ αἴσθησις καὶ δόξα καὶ φαντασία καὶ ὄνομα καὶ τὰ ἄλλα πάντα καὶ οὕτε νοεῖται οὕτε λέγεται οὕτε ὀνομάζεται.) "and 433" (Ep. ad Caium, III.) (Λεγόμενον ἄρρητον μένει καὶ νοούμενον ἀγνωστον.) Ed. Paris. 1562.

Again, Chr. Letter, *ibid*. "Where is that God you speake of in your first booke, of whom and through whom and for whom are all things?"

Hooker, MS. note. "Even where He was in the highest heaven; from whence He beholdeth their untamed things which speake of Him and He: they neither care nor know what." See Life of Hooker, p. 22, 23; and the references there.]

necessity, the subjection of the will unto God voluntary; we therefore stand in need of direction after what sort our wills and desires may be rightly conformed to his. Which is not done by willing always the selfsame thing that God intendeth. For it may chance that his purpose is sometime the speedy death of them whose long continuance in life if we should not wish we were unnatural.

[5.] When the object or matter therefore of our desires is (as in this case) a thing both good of itself and not forbidden of God; when the end for which we desire it is virtuous and apparently most holy; when the root from which our affection towards it proceedeth is charity, piety that which we do in declaring our desire by prayer; yea over and besides all this, sith we know that to pray for all men living is but to shew the same affection which towards every of them our Lord Jesus Christ hath borne, who knowing only as God who are his¹ did as man taste death for the good of all men: surely to that will of God which ought to be and is the known rule of all our actions, we do not herein oppose ourselves, although his secret determination haply be against us, which if we did understand as we do not, yet to rest contented with that which God will have done is as much as he requireth at the hands of men. And concerning ourselves, what we earnestly crave in this case, the same, as all things else that are of like condition, we meekly submit unto his most gracious will and pleasure.

[6.] Finally, as we have cause sufficient why to think the practice of our church allowable in this behalf, so neither is ours the first which hath been of that mind. For to end with the words of Prosper², "This law of supplication for all men," (saith he,) "the devout zeal of all priests and of all faithful men doth hold with such full agreement, that there is not any part of all the world where Christian people do not use to pray in the same manner. The Church every where maketh prayers unto God not only for saints and such as

¹ Hug. de Quat. Christi Volunt. [t. iii. 48 E.] "Propterea nihil futurum non esse præsciebat; quia et hoc ad veram humanitatem pertinebat, ut pietate moveretur; et hoc ad veram divinitatem, ut a sua dispositione non moveretur."
² Prosp. († 463.) de Vocat. Gen. lib. i. c. 12. inter opera Ambros. "qua cum Patre omnia disponebat

“already in Christ are regenerate, but for all infidels and enemies of the Cross of Jesus Christ, for all idolaters, for all that persecute Christ in his followers, for Jews to whose blindness the light of the Gospel doth not yet shine, for heretics and schismatics, who from the unity of faith and charity are estranged. And for such what doth the Church ask of God but this, that leaving their errors they may be converted unto him, that faith and charity may be given them, and that out of the darkness of ignorance they may come to the knowledge of his truth? which because they cannot themselves do in their own behalf as long as the sway of evil custom overbeareth them, and the chains of Satan detain them bound, neither are they able to break through those errors wherein they are so determinately settled, that they pay unto falsity the whole sum of whatsoever love is owing unto God’s truth; our Lord merciful and just requireth to have all men prayed for; that when we behold innumerable multitudes drawn up from the depth of so bottomless evils, we may not doubt but” (in part) “God hath done the thing we requested, nor despair but that being thankful for them towards whom already he hath shewed mercy, the rest which are not as yet enlightened, shall before they pass out of life be made partakers of the like grace. Or if the grace of him which saveth (for so we see it falleth out) overpass some, so that the prayer of the Church for them be not received, this we may leave to the hidden judgments of God’s righteousness, and acknowledge that in this secret there is a gulf, which while we live we shall never sound¹.”

¹ [“Quam legem supplicationis ita omnium sacerdotum et omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit, in qua hujusmodi orationes non celebrentur a populis Christianis. Supplicat ergo ubique Ecclesia Deo non solum pro sanctis et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius persequuntur, pro Judæis, quorum cæcitati lumen evangelii non refulget, pro hæreticis et schismaticis, qui ab unitate fidei et carita-

“tis alieni sunt. Quid autem pro istis petit, nisi ut relictis erroribus suis, convertantur ad Deum, accipiant fidem, accipiant caritatem, et de ignorantiae tenebris liberati, in agnitionem veniant veritatis? Quod quia ipsi præstare sibi nequeunt, malæ consuetudinis pondere oppressi et Diaboli vinculis alligati, neque deceptiones suas evincere valent, quibus tam pertinaciter inhæserunt, ut quantum amanda est veritas tantum diligant falsitatem; misericors et justus Dominus pro omnibus sibi vult hominibus supplicari: ut cum videmus de tam profundis malis

L. Instruction and Prayer whereof we have hitherto spoken, are duties which serve as elements, parts, or principles, to the rest that follow, in which number the Sacraments of the Church are chief. The Church is to us that very mother of our new birth¹, in whose bowels we are all bred, at whose breasts we receive nourishment. As many therefore as are apparently to our judgment born of God, they have the seed of their regeneration by the ministry of the Church which useth to that end and purpose not only the Word, but the Sacraments, both having generative force and virtue.

[2.] As oft as we mention a Sacrament properly understood, (for in the writings of the ancient Fathers all articles which are peculiar to Christian faith, all duties of religion containing that which sense or natural reason cannot of itself discern, are most commonly named Sacraments,) our restraint of the word to some few principal divine ceremonies importeth in every such ceremony two things, the substance of the ceremony itself which is visible, and besides that somewhat else more secret in reference whereunto we conceive that ceremony to be a Sacrament. For we all admire and honour the holy Sacraments, not respecting so much the service which we do unto God in receiving them, as the dignity of that sacred and secret gift which we thereby receive from God. Seeing that Sacraments therefore consist altogether in relation to some such gift or grace supernatural as only God can bestow, how should any but the Church administer those ceremonies as Sacraments which are not thought to be Sacraments by any but by the Church?

[3.] There is in Sacraments to be observed their force and their form of administration. Upon their force their necessity dependeth. So that how they are necessary we cannot discern till we see how effectual they are. When Sacraments are said to be visible signs of invisible grace, we thereby con-

“innumeros erui, non ambigamus Deum præstitisse quod ut præstaret oratus est; et gratias agentes pro his qui salvi facti sunt, speremus etiam eos qui necdum illuminati sunt eodem divinæ gratiæ opere eximendos de potestate tenbrarum, et in regnum Dei, priusquam de hac vita exeant, trans-

“ferendos. Quod si aliquos, sicut videmus accidere, salvantis gratia præteriret, et pro eis oratio Ecclesiæ recepta non fuerit; ad occulta divinæ justitiæ judicia referendum, et agnoscendum, secreti hujus profunditatem nobis in hac vita patere non posse.”]

¹ Gal. iv. 26; Isai. liv. 3.

BOOK V.
Ch. l. 1-3.
Of the name, the author, and the force of sacraments; which force consisteth in this, that God hath ordained them as means to make us partakers of him in Christ, and of life through Christ.