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 agony. 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 evil, although he knew that no man liveth which sinneth not, although he knew that in this life we always must pray, "Forgive us our sins." 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 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 impossible.

[13.] Finally, concerning deliverance itself from all adversity, we use not to say men are in adversity whencesoever they feel any small hinderance of their welfare in this world, but when some notable affliction or cross, some great calamity or trouble befallem 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, sometimes 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

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1 [Chr. Letter, p. 15. "Whether you mean, that it is possible for all Christians to be preserved from all great sins: and if so, why should it not be as possible from all small offences: and if from all small, why do we not keep our robe pure and without spot until the coming of Christ, and so be justified more and more by our works, as the popish canons teach?"

Hooker, MS. note. "Vid. August. de Civ. Dei. l. xiv. c. 9. ("Illa que eadem Graece dictatur, quae si Latine posset, impassibilitas diceretur, si ita intelligenda est, ut sine his affectionibus vivatur, quae contra rationem accidunt, mentemque perturbant, bona plane et maxime optanda est, sed nec ipsa est hujsus vitae."

"Non enim qualiumque hominum vexum est, sed maxime piorum multorum justorum atque sanctorum,"

"Si dixerimus quotam peccata non habemus, nos ipsos seducimus, et veritas in nobis non est."

Tunc itaque ambigua ista erit, quando peccatum in homine nullum erit."

Nunc vero satis bene vivitur, si sine crimine: sine peccato autem qui se vivere existinat, non id agit ut peccatum non habeat, sed ut peccatum non relinquet.

"Apostolus ordinancis praeceptis non nisi sine peccato sunt, sed qui sine crimine."

"(He seems to refer to 1 Tim. iii. 7.) Nam alias nemo ordinari posset, tenebatur Johannes episc. prim. Hac bens tuendos, ut non quidquam moriatur, necessitatem aliarum, nam est enim inveni lex plebis adversa."

"Vid. August. Enchirid. c. 64, de discrimine criminis et peccati.

"Filii Dei... sic Spiritus Dei excitato... ut etiam spiritu suo, maxime aggravante corruptione similibus corporibus, tamquam filii hominum qubis daman humanis motibus deficiant ad seipsos, et idem peccatum cent."

"Nam neque enim quis peccatum est omnem crimen esse, omnie peccatum. Itaque sanctum hominem vitam quamdiu in hac mortalitatis, inventi posset dicimus sine crimine: Peccatum autem is dixerimus quia non habemus, ut ait tuncus Apostolus, nosmet ipsos seducimus, et veritas in nobis non est."

T. C. lib. iii. p. 200. "We may pray, Forgive us our sins."
Of the Prayer against all Adversity.

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 bit-
terness and gall of adversity, the Scripture much allegeth contrary
fruits which affliction likewise hath, whethersoever it falleth on
them that are tractable, the grace of God’s Holy Spirit con-
curring therewith.

But when the Apostle St. Paul teacheth, “That every one
which will live godly in Christ Jesus must suffer persecu-
tion,” and “by many tribulations we must enter into the
kingdom of heaven,” 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 temptations,” 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 pro-
nounceth 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 contempt?”

“In those tribulations” (saith St. Augustine) “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

Prayer that all Men may be saved.

“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 graneth) all affliction
is naturally grievous. Therefore nature which causeth to
fear teacheth to pray against all adversity. Prosperity in re-
gard of our corrupt inclination to abuse the blessings of Al-
mighty 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 them;” 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 to-
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 thristeth after the good of the whole world,
we discharge that duty which the Apostle himself doth im-
pose on the Church of Christ as a commendable office, a sacri-
fice acceptable in God’s sight, a service according to his heart
whose desire is “to have all men saved,” a work most
suitable with his purpose who gave himself to be the price of

1 Psalm cxix. 71.
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 Jesus must
suffer persecution.”
3 Acts xiv. 22.
4 James i. 2, 3.
5 Psalm cxix. 22.
bulationibus, quae possunt et pro-
desse et nocere, quid oremus
sicut sparet nescimus: et tamen
qui dura, qui molesta, qui
contra sensum nostrae infirmitatis
sunt, universali humanae voluntate
at nobis afferatur oramus. Sed
hoc devotionis debemus Domino
Deo nostro, ut si ea non abstererit,
nonideo nos ab eo neglegi existi-
memus, sed potius pia patientia
malorum bona speramus amplio-
ra: sc enim virtus in infirmitate
perficitur.”

1 [Heb. xii. 11.] 2 Prov. i. 32. 3 1 Tim. ii. 3.
BOOK V.

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 had.

[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 us 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 not yet cut off by death.” And therefore Charity which hopeful all things, 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 souls, 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 ὑπέρκαλον, 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 prevaileth 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 that 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 the 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

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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 occasioned will¹ 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 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 take 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 Prosper;⁴ "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 everywhere "maketh prayers unto God not only for saints and such as

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 "worlds?' (see b. i. c. ii. 5.) "And yet you will say, There is in "God an occasioned 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 bookes of God, and to search "out what is there to be read con-

"cerning every particular man, as "some have done. "Vis divinae mag-


"nibus object et ignotum." Dionys.

"(De Div. Nomin.c. vil. § 3.) p. 397."
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 heres-
"tics and schismatics, who from the unity of faith and charity
"are estranged. And for such what do 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 them-
"selves 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 sheved 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 righteous-
"ness, and acknowledge that in this secret there is a gulf,
"which while we live we shall never sound."

1 ["Quam legem supplicationis
"ita omnium sacerdotum et omnium
"fidicium devotio concorditier tenet,
"ut nulla pars mundi sit, in qua
"hujusmodi orationes non celebren-
"tur a populis Christianis. Sup-
"plicant ergo ubique Ecclesia Deo
"non solum pro sanctis et in Christo
"jam regeneratis, sed etiam pro
"omnibus infidelibus et inimicis
"crucis Christi, pro omnibus ido-
"lorum cultoribus, pro omnibus
"qui Christianum in membriis ipsi-
"s persequuntur, pro Judaeis, quorum
"circumstant lumen evangelii non re-
"fulget, pro hereticis et schismati-
"cis, qui ab unitate fidei et carita-
"tion affectant, pro omnibus quos
"iis alieni sunt. Quod autem pro
"istis pieti, nisi ut relietis erroribus
"suus, convertatur ad Deum, acci-
"dent fideum, accipiant caritatem,
"et de ignorantia tenebris liberet,
"in agitionem veniant veritatis?
"Quod quia ipsi prestant sibi ne-
"quematur, malae consuetudines

dem oppressi et Diabolici vinculis
"alligati, neque deceptio eorum
"evincere valent, quibus tam perii-
"macier inhaerentur, ut quantum
"amandar est veritas tantum dil-
imant alis quam; misericors et jus-
"tus Dominus pro omnibus sibi
"vult hominibus supplicari: ut cum
"videmus de tam profundis malis

Sacraments: what they are, and where to be had.

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 birth, in whose bowels we are all bred, at whose
breasts we receive nourishment. As many therefore are ap-
parently 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 un-
derstood, (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 imparted
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 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 dis-
cern till we see how effectual they are. When Sacraments
are said to be visible signs of invisible grace, we thereby con-

"innumerous erui, non ambigamus
"Deum praestite quod ut pressta-
"ret oratus est; et gratias agentes
"pro his qui salvi facti sunt, sper-
"mus etiam eis qui neendum illumi-
nati sunt eodem divinae gratiae
"opere eximendos de potestate te-
"nebrarum, et in regnum Dei, pri-
"usquam de hac vita exaeant, trans-
"ferendos. Quod si aliquos, sicut
"videmus accidere, salvatis gratia
"praeliiert, et pro eis oratio Eccle-
"sie recepta non fuerit; ad occulta
"divina, justitiae judicium referendum,
"et agnoscedium, secretae huius pro-
"fundationem nobis in hac vita pa-
"tere non posse.]"

1 Gal. iv. 26; Isal. liv. 3.