wives'. But seeing there is not any great cause wherefore the memory of that custom should remain, it skillett not much although we suffer it to lie dead, even as we see it in a manner already worn out.

The ring hath been always used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke. This is the cause wherefore the heatheans themselves did in such cases use the ring, whereunto Tertuliaan alluding saith, that in ancient times "No woman was permitted to wear gold saving only upon one finger, which her husband had fastened unto himself with that ring which was usually given for assurance of future marriage?" The cause why the Christians use it, as some of the fathers think, is either to testify mutual love or rather to serve for a pledge of conjuction in heart and mind agreed upon between them.

But what rite and custom is there so harmless wherein the wit of man bending itself to derision may not easily find out somewhat to scorn and jest at? He that should have beheld the Jews when they stood with a four-cornered garment spread over the heads of espoused couples while their espousals were in making, he that should have beheld their praying over a cup and their delivering the same at the marriage feast with set forms of benediction 1 as the order amongst them was, might being laddy affected take thereat as just occasion of scornful cavil as at the use of the ring in wedlock among Christians 2.

[7] But of all things the most hardly taken is the uttering those words, "With my body I thee worship," in which

2 "Qui viduam ducere velit, offerat tutori pretium emptionis ejus, consentientibus ad hoc propinquis ejus. Si tutor ambivit, convertat se ad proximos ejus, et eorum consensu accipiat illam, paratem habens pecuniam, ut tutori ejus, si forte aliquum dicere velit, dare possit, hoc est solid. ccc. et tit. xvi."
3 Lito Regis licet uxorem emere, "ubicunque voluerit. Sed non licet ullam feminarum vendere."
4 "The man shall give unto the woman a ring, and other tokens of espousage, as gold and silver, laying the same upon the book," ap. Whealid, c. x. § v. 4, whom see on this subject.
5 Venale illud [matrimonium] facere aliquando intolerabilius etiam
7 "Aurum nulla norat praeter unicum digito quem sponsus oppigisset norasset pronuba annulo." Terrell, Apol. cap. 6.
8 Iulii de Eccles. Offic. l. ii. c. 19. ["Ille vero quod imprimis annuisset a sponsa sponsis datur, fit hoc nimirum vel propere majorum fidelium signum, vel propere id magis ut eodem pignore eorum corda jungantur." Echis Thesb. in dict. Huphna.]
9 "We call the garment which they spread over the heads of the bridegroom and the bride, with four staves at the time of espousals, the 'curtain;' from the Scripture expression, (Isaiah iv.) "Upon all the glorythere (is) a defence" (or "canopy of light") and (Psalm xix.). As a bridgroom cometh out of his 'curtain;' (or "from under his bridal canopy.) Ed. Fagi, 1531. p. 119."
words when once they are understood there will appear as little cause as in the rest for any wise man to be offended. First therefore inasmuch as unlawful copulation doth pollute and dishonour¹ both parties, this protestation that we do worship and honour another with our bodies may import a denial of all such sets and impediments to our knowledge as might cause any stain, blemish, or disgrace that way, which kind of construction being probable would easily approve that speech to a peaceable and quiet mind. Secondly in that the Apostle² doth so expressly affirm that parties married have not any longer entire power over themselves, but each hath interest in other person’s person, it cannot be thought an absurd construction to say that worshipping with the body is the imparting of that interest in the body unto another which none before had save only ourselves. But if this were the natural meaning the words should perhaps be as requisite to be used on the one side as on the other, and therefore a third sense there is which I rather rely upon. Apparent it is that the ancient difference between a lawful wife and a concubine was only³ in the different purpose of man betaking himself to the one or the other. If his purpose were only fellowship, there grew by the woman to this mean no worship at all but the contrary. In professing that his intent was to add by his person honour and worship unto hers, he took her plainly and clearly to wife. This is it which the Civil Law doth mean when it maketh a wife to differ from a concubine in dignity⁴; a wife to be taken where⁵ conjugal honour and affection doth go before.

¹ With this ring I thee wed, with "my body I thee worship," &c. Whigt. Answ. ibid. "Yet S. Pe- ter, in ep. c. iii. speaking to the "husband saith, 'Ye husbands, "dwell with them as men of knowl- edge, giving honour unto the "woman,"' &c. T. C. i. 160. al. 199. "M. Doctor . . . must understand "that it is one thing with us to "worship and another thing to "honour." Whigt. Def. ubi sup. "This word worship, when it is "spoken of one man towards an "other, can have no other signifi- "cance than reverence and duty, "which is required by the law of ² God, of nature, of civility." Comp. S. Luke xiv. 10. "Thou shalt have "reverence in the presence of them "that sit at meat with thee." ³ Rom. i. 24. ⁴ L. penult. D. de concub. [Di- gest. lib. xxv. tit. 7. 1. 4. "Concu- binae ex soli animi destinatione "extimari oportet." ⁵ L. item legem sect. penult. D. de legit. 3. "Parvi referf, uxor an "concubine quis leget . . . sane "estim, nisi dignitate, nihil inter- "est." Dig. lib. xxxii. l. 49. 4.] ⁶ L. donationes. D. de donationis- nibus. ["An maritalis honor et af-

The Holy Eucharist, a fitting Seal of Marriage. 433

writ of worship that grew unto her being taken with declaration of this intent that was that her children became by this mean legiti- mate and free; herself was made a mother over his family; last of all she received such advancement of state as things annexed unto his person might augment her with, yea a right of participation was thereby given her both in him and even in all things which were his. This doth somewhat the more plainly appear by adding also that other clause, "With all "my worldly goods I thee endow." The former branch having granted the principal, the latter granthet which is annexed thereunto.

[8.] To end the public solemnity with receiving the blessed Sacrament is a custom so religious and so holy, that if the church of England be blameable¹ in this respect it is not for suffering it to be so much but rather for not providing that it may be more put in use. The laws of Romulus con- cerning marriage² are therefore extolled above the rest

¹ fectio pridem prececessit, person- "nis comparatis, vice conjunctione "considerata, perpendiculum esse "respondi: neque enim tabulas fa- "cere matrimonium." Digest. lib. "xxxii. tit. 6. l. 51. [Adm. ap. Whigt. Def. 723. "Because in Popery no holy action "may be done without a mass, they "enjoin the new married persons "to receive the communion, as "they do their Bishops and Priests "when they are made." Answ. ibid. "Truly I marvel what you mean, "so wickedly to revile so godly and "so holy a law. Well, I will only "set down M. Bucer’s judgment of "this thing also . . . 'Est illud ad- "modum pie ordinatum, ut novi "conjuges una quoque de mensa "Dominici communicet, nam non "nisi in Christo Domino debent "Christianis inter se matrimonio "jungi.'" T. C. i. 160. al. 199. "As for the receiving of the Com- "munion when they be married, "that it is not to be suffered, unless "there be a general receiving, I "have before at large declared; and "as for the reason that is fathered "of M. Bucer, (which is, that those "that be Christians may not be "joined in marriage but in Christ.) ² "it is very slender and cold: as if "the Sacrament of the Supper were "instituted to declare any such "thing; or they could not declare "their joining together in Christ by "no means but by receiving the "Supper of the Lord." Compare the following passage in the Life of Kettewell, compiled from Hickes and Nelson’s papers. "He was married at Whitechurch, "Oxon. Oct. 4, 1685, on a Lord’s "day, and there was a sacrament "on purpose to communicate the "new-married couple, whereby "they solemnly pledged their troth "to their Lord and Saviour, as well "as to one another; a practice "though so much neglected, yet "honestly recommended by the "Church, whom all ought in this "to hear: but sure both by their "advises to others, and by their "own examples, none should be so "fit to retrieve a custom so recom- "mended, as our spiritual guides, "according to this pattern here set "them." Prefix to Kettewell’s Works, i. 42. ed. 1719.] ³ Otros δόμος τῆς τε κυριακῆς ἑορτῆς ταῖς γυναικαῖς αὐτῶν μελέτης ἑαυτοῦ ἔχον ἀναγνώσεις πρῶτον ἐκ τῶν νυμφῶντος ἧς ἐφέρετο, καὶ
amongst the heathens which were before, in that they established the use of certain special solemnities, whereby the minds of men were drawn to make the greater conscience of wedlock, and to esteem the bond thereof a thing which could not be without impiety dissolved. If there be any thing in Christian religion strong and effectual to like purpose it is the Sacrament of the holy Eucharist, in regard of the force whereof Tertullian breaketh out into these words concerning matrimony therewith sealed; "unde sufficiam "ad enarrandum facilitatem ejus matrimonii quod Ecclesia "conciliat et confirmat oblatio?"—`I know not which way I 'should be able to shew the happiness of that wedlock the 'knot whereof the Church doth fasten and the Sacrament 'of the Church confirm.' Touching marriage therefore let thus much be sufficient.

LXXIV. The fruit of marriage is birth, and the companion of birth travail, the grief whereof being so extreme, and the danger always so great, dare we open our mouths against the things that are holy and presume to censure it as a fault in the Church of Christ, that women after their deliverance do publicly show their thankful minds unto God? But behold what reason there is against it! Forsooth, "if there should be solemn and express giving of thanks in the Church for every benefit either equal or greater than this which any singular person in the Church doth receive, we should not only have no preaching of the word nor ministering of the sacraments, but we should not have so much leisure as to do any corporal or bodily work, but should be like those Massilian heretics which do nothing else but pray." Surely better a great deal to be like unto those heretics which do nothing else but pray, than those which do nothing else but quarrel. Their heads it might haply trouble somewhat

more than as yet they are aware of to find out so many benefits greater than this or equivalent thereunto, for which if so be our laws did require solemn and express thanksgiving in the church the same were like to prove a thing so greatly cumbersome as is pretended. But if there be such store of mercies even inestimable poured every day upon thousands (as indeed the earth is full of the blessings of the Lord which are day by day renewed without number and above measure) shall it not be lawful to cause solemn thanks to be given unto God for any benefit, than which greater or whereunto equal are received, no law binding men in regard thereof to perform the like duty? Suppose that some bond there be which tieth us at certain times to mention publicly the names of sundry our benefactors. Some of them it may be are such that a day would scarcely serve to reckon up together with them the catalogue of so many men besides as we are either more or equally beholden unto. Because no law requireth this impossible labour at our hands, shall we therefore condemn that law whereby the other being possible and also duitiful is enjoined us? So much we owe to the Lord of Heaven that we can never sufficiently praise him nor give him thanks for half those benefits for which this sacrifice was most due. Howbeit God forbid we should cease performing this duty when public order doth draw us unto it, when it may be so easily done, when it hath been so long executed by devout and virtuous people; God forbid that being so many ways provoked in this case unto so good a duty, we should omit it, only because there are other cases of like nature wherein we cannot so conveniently or at leastwise do not perform the same most virtuous office of piety.

[2.] Wherein we trust that as the action itself pleaseth God so the order and manner thereof is not such as may justly offend any. It is but an overflowing of gall which causeth the woman's absence from the church during the time of her lying-in to be traduced, and interpreted as though

[1] This passage clearly alludes to the academical custom of mentioning the names of founders and benefactors, in bidding prayer before sermons.

Our Form of Churching not superstitions.

BOOK V.

The Churched of, and to be a part of the Jewish purifying: for like as in the old law she that had brought forth a child was holiness, and so it were a certain communication from the Church during the space that is between the time of her delivery and the coming unto the Church. For what doeth this churching imply but a restoring her unto the Church, which cannot be without some or shutting forth presupposed? Th. Whitg. Def. 534. "Now, sir, you see that the proper title is this: The Thanksgiving of Women after childbirth. The other is the common name of people, who will not be taught to speak by you or any man, but keep their accustomed names and terms: therefore they call the Lord's Day Sunday, and the next unto it Monday, andethernames, and get nothing derogating from the days and times": "The absence of the woman after her delivery is neither banishment nor excommunication, but a withdrawing of the party from the Church by reason of that infirmity and danger that God hath laid upon womankind in punishment of the first sin, which danger she knoweth not whether she shall escape or no: and therefore after she hath not only escaped it but also brought a child into the world, to the increase of God's people, and after such time as the comeliness of nature may bear, she cometh first into the Church to give thanks for the same, and for the deliverance by Christ from that sin, wherewith that infirmity is perpetual testimony. And this being done not only by Jews but Christians, not of custom but of duty, not to make the act of lawful marriage unclean but to give thanks to God for deliverance from so manifold perils: what Christian heart shall ask for the name's sake thus disallow of it as you do?"


The service at that time was read at the church door, and after it the priest took her hand and led her into the church, saying, "Enter into the temple of God, that thou mayest receive eternal life, and endure through all ages. Amen." Cf. Mactell, Monumenta Rituall (1882.) i. 40. 7.

Attire in Churcing: Use of the Word Oblations.

BOOK V.

The manner of attire than which there could be nothing devised for such a time more grave and decent, to make it a token of some folly committed for which they are loth to shew their faces, argueth that great: divers are sometime more merry than wise. As for the women themselves, God accepting the service which they faithfully offer unto him, it is no great disgrace though they suffer pleasant witted men a little to intermingle with zeal scorn.

The name of Oblations applied not only here to those small and petty payments which yet are a part of the minis-

1 Leo Const. xvii. [Corp. Jur. p. 244.] Quod profecto non iam proper multubreum immundii tem quum ob alias causas in imma legis ratione reconditum est, exteris prohibet esse legem et gratiam temporis traditionis loco suscettisse. Pastorum inbeat, inopiae; quod Christianorum in ea foris pro-nis puto. Exstimo siquidem sacram legem in praescrisseque volutum erant eorum qui intimam sibi vacionem concipiscerent. Pindareus aztavat, quosmodum et alia nulta per alias praecipitae ordinarentur et praebentur quod indo-nitum quorumdam in multilibus stier."

2 [Adm. ap. Whitg. Def. 537. "She must come... covered with a white vail: a woman refusing to conform was expressed not communicat cum contemptu, and praebentur quod indo-nitum quorumdam in multilibus stier."

3 T. C. i. 118, al. 150. "To pass by the other, it will have come as nigh the communion table as may be, as they came before to the high altar;" (the rubric till the last review directed that it should be "nigh unto the place where the table standeth") that of all other is most Jewish, and corrupaking, and nearest to the Jewish purification, that she is commanded to offer accustomed offerings, wherein besides that very word "guilt" is carried with it a strong sense of suspension of a sacrifice, . . . cannot be without danger that the book maketh the custom of the "popish church, which was so corrupt, to be the rule and measure of this offering"]
Burial of the Dead: Objections to our Ritual.

Of the rites of Burial.

LXXV. But to leave this, there is a duty which the Church doth owe to the faithful departed, wherein forasmuch as the church of England is said 1 to do those things which are though "not unlawful" yet "inconvenient," because it appointeth a prescript form of service at burials, suffereth mourning apparel to be worn, and permitth funeral sermons 2, a word or two concerning this point will be necessary, although it be needless to dwell long upon it.

[2.] The end of funeral duties is first to shew that love towards the party deceased which nature requireth; then to do him that honour which is fit both generally for man and particularly for the quality of his person; last of all to testify the care which the Church hath to comfort the living, and the hope which we all have concerning the resurrection of the dead.

For signification of love towards them that are departed mourning is not denied to be a thing convenient. As in truth the Scripture every where doth approve lamentation made unto this end. The Jews by our Saviour’s tears therefore, gathered in this case that his love towards Lazarus was great 3.

1 T. C. lib. iii. p. 236. [In the table of contents this head is thus referred to: "Of the inconvenience, "not of the unlawfulness, of the "ceremonies in burial."]

2 [Adm. ap. Whits. Def. 727. "They appoint a prescript kind of "service to bury the dead: and that "which is the duty of every Chris-
tian they tie alone to the minister, "whereby prayer for the dead is "maintained, and partly gathered "out of some of the prayers, where "we pray that we with our bro-
ther, and all other departed in the "true faith of thy holy name, may "have our perfect consummation "and bliss, both in body and soul. "We say nothing of the threefold "peal, because that it is rather "licenced by injunction." (see Injunctions, 1564; in Sparrow’s Collection, 125.)" “than commanded "in the book, nor of their strange "mourning by changing their gar-
ments, which if it be not hypo-
critical, ye: it is superstitious and "heathenish, because it is used only "of custom; nor of burial sermons, "which are put in the place of tren-
sals, whereat so many abuses, "and therefore in the best reformed "churches are removed.”]

3 T. E. 287. "Sister to go to her brother’s grave, "thereby to set the print of her sorrow deeper in her mind. Seeing "therefore if there be no sorrow it "is hypocritical to pretend it, and "if there be, it is very dangerous "to provoke it, or to carry the notes "of remembrance of it, it appeared "that this use of mourning apparel "were much better laid away than "kept.” See Whits. Def. 731. T. C. lii. 238.]

4 [T. C. quotes S. Cyprian de Mortal. c. 4 (xii. 26.) for the contrary sentiment. "Nobis quoque ipsius mini-
mis et extretis quoties revelatum est, quam frequenter atque manu-
feste de Dei dignitate præcep-
tum est, ut testinari assidue et "publice praedicaretur fraternos "non esse legum accisione "Dominica de seculo liberatos . . . . "nec accipiant eis pro hac atras ves-
tes, quando illi ibi: indumenta alba "jam sumpserint: occasionem dan-
dam non esse gentilibus ut nos "merito ac jure reprehendant, quod "quos vivere apud Deum dicimus, "ut extinctos et perditos luga-