

BOOK V.
Ch. lxxiii. 6.
—♦—
wives¹. But seeing there is not any great cause wherefore the memory of that custom should remain, it skilleth 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 heathens themselves did in such cases use the ring, whereunto Tertulian 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 marriage²." The cause why the Christians use it, as some of the fathers think, is³ either to testify mutual love or rather to serve for a pledge of conjunction 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 Jews⁴ when they stood with a four-cornered garment

¹ Vide Leg. Saxon. tit. 6. et 17. [ap. Herold. Germ. Antiq. p. 124. tit. vi. 3, 4. "Qui viduam ducere velit, offerat tutori pretium emptionis ejus, consentientibus ad hoc propinquis ejus. Si tutor abnuerit, convertat se ad proximos ejus, et eorum consensu accipiat illam, paratam habens pecuniam, ut tutori ejus, si forte aliquid dicere velit, dare possit, hoc est solid. ccc." and tit. xvii. "Lito Regis liceat uxorem emere, ubicunque voluerit. Sed non liceat ullam fœminam vendere." p. 126. Basil. 1557. ("*Litus*, adscriptitiis, servus glebæ." Duncange.) First Prayer Book of King Edw. VI. Rubric in Off. of Matrim. fol. cxlviii. "The man shall give unto the woman a ring, and other tokens of spousage, as gold and silver, laying the same upon the book:" ap. Wheatly, c. x. § v. 4, whom see on this subject. "Venale illud [matrimonium] facere aliquando intolerabilius etiam

"est." Cartwright, ap. Strype, ubi sup.]

² "Aurum nulla norat præter unico digito quem sponsus oppignorasset pronubo annulo." Tertull. Apol. cap. 6.

³ Isidor. de Eccles. Offic. l. ii. c. 19. ["Illud vero quod imprimis annulus a sponso sponsæ datur, fit hoc nimirum vel propter mutæ fidei signum, vel propter id magis, ut eodem pignore eorum corda jungantur."]

⁴ Elias Thesb. in dict. Hhupha. ["We call the garment which they spread over the head of the bridegroom and the bride, with four staves at the time of espousals, הַפָּתָח; from the Scripture expression, (Isaiah iv.) "Upon all the glory there (is) הַפָּתָח a defence" (or "canopy of light:") and (Psalm xix.) "As a bridegroom cometh out of his הַפָּתָח chamber:" (or "from under his bridal canopy.") Ed. Fagii, 1531. p. 119.]

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 benediction¹ as the order amongst them was, might being lewdly affected take thereat as just occasion of scornful cavil as at the use of the ring in wedlock among Christians².

[7.] But of all things the most hardly taken is the uttering those words, "With my body I thee worship³," in which

¹ In Ritual. de benedict. nuptiarum. [Comp. Selden, Uxor. Hebr. lib. ii. c. 7. "Solitus benedicendi hic ritus ex majorum instituto fieri, adhibito vini, si adsit, alteriusve potus qui in usu poculo, cui etiam sua pro more præit benedictio . . . Solemnis poculi vini pleni benedictio est, Benedictus sis Dominus Deus noster Rex mundi qui creasti fructum vitis. Benedictione peracta, gustatum a benedicente poculum sponsis traditur, aut a sponso sponsæ, ubi istam benedicit quam prægustat. Mahanil, fol. 83. et Machazor German. fol. 336. partis 1^{mæ}."]

² [Adm. ap. Whitg. Def. 723. "As for matrimony, that also hath corruptions too many. It was wont to be counted a sacrament, and therefore they use yet a sacramental sign to which they attribute the virtue of wedlock, I mean the wedding ring, which they foully abuse and daily withal, in taking it up and laying it down. In putting it on they abuse the name of the Trinity." Whitg. Answ. ibid. "I know it is not material whether the ring be used or no, for it is not of the substance of matrimony; neither yet a sacramental sign, no more than the sitting at communion is: but only a ceremony of the which M. Bucer . . . saith on this sort; . . . "This ceremony is very profitable, if the people be made to understand what is thereby signified: as that the ring and other things first laid upon the book and afterward by the minister given to the bridegroom to be delivered to the

bride, do signify that we ought to offer all that we have to God before we use them, and to acknowledge that we receive them at his hand to be used to his glory. "The putting of the ring upon the fourth finger of the woman's left hand, to the which, as it is said, there cometh a sinew or string from the heart, doth signify that the heart of the wife ought to be united to her husband; and the roundness of the ring doth signify, that the wife ought to be joined to her husband with a perpetual band of love, as the ring itself is without end." T. C. 159. (al. 199.) "If it be M. Bucer's judgment which is here alleged for the ring, I see that sometimes Homer sleepeth. For first of all I have shewed that it is not lawful to institute new signs or sacraments, and then it is dangerous to do it, especially in this which confirmeth the false and popish opinion of a sacrament. And thirdly, to make such fond allegories of the laying down of the money, of the roundness of the ring, and of the mystery of the fourth finger, is (let me speak it with his good leave) very ridiculous and far unlike himself. And fourthly, that he will have the minister to preach upon these toys, surely it savoureth not of the learning and sharpness of the judgment of M. Bucer."]

³ [Adm. ap. Whitg. Def. 723. "They make the new-married man according to the popish form to make an idol of his wife, saying,

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 lets 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'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 to the woman by 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. The

“With this ring I thee wed, with my body I thee worship,” &c. Whitg. Answer, *ibid.* “Yet S. Peter, 1 ep. c. iii. speaking to the husband saith, ‘Ye husbands, dwell with them as men of knowledge, 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.” Whitg. Def. *ubi sup.* “This word *worship*, when it is spoken of one man towards another, can have no other signification than *reverence and duty*, which is required by the law of

“God, of nature, of civility.” Comp. S. Luke xiv. 10. “Thou shalt have *worship* in the presence of them that sit at meat with thee.”

¹ Rom. i. 24.

² 1 Cor. vii. 4.

³ L. penult. D. de concub. [Digest. lib. xxv. tit. 7. l. 4. “Concubinam ex sola animi destinatione aestimari oportet.”]

⁴ L. item legato. sect. penult. D. de legat. 3. [“Parvi refert, uxori an concubinæ quis leget . . . sane enim, nisi dignitate, nihil interest.” Dig. lib. xxxii. l. 49. 4.]

⁵ L. donationes. D. de donationibus. [“An maritalis honor et af-

worship that grew unto her being taken with declaration of this intent was that her children became by this mean legitimate 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 granteth that which is annexed thereunto.

[8.] To end the public solemnity of marriage 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 concerning marriage² are therefore extolled above the rest

“fectio pridem præcesserit, personis comparatis, vitæ conjunctione considerata, perpendendum esse respondi: neque enim tabulas facere matrimonium.” Digest. lib. xxxix. tit. 6. l. 31.]

¹ [Adm. ap. Whitg. 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 admodum pie ordinatum, ut novi conjuges una quoque de mensa Domini communicent, nam non nisi in Christo Domino debent Christiani inter se matrimonio jungi.’” T. C. i. 160. al. 199. “As for the receiving of the Communion 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,)

“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 Kettlewell, compiled from Hicckes and Nelson’s papers. “He was married at Whitchurch, 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 plighted their troth to their Lord and Saviour, as well as to one another; a practice though so much neglected, yet piously recommended by the Church, whom all ought in this to hear: but sure both by their advices to others, and by their own examples, none should be so fit to retrieve a custom so recommended, as our spiritual guides, according to this pattern here set them.” Prefixed to Kettlewell’s Works, i. 42. ed. 1719.]

² Οὗτος ὁ νόμος τὰς τε γυναῖκας ἠγάγασε τὰς γαμετὰς οἷα μηδεμίαν ἔχουσας ἑτέραν ἀποστροφὴν πρὸς ἕνα τὸν τοῦ γεγαμηκότος ζῆν τρόπον, 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; "1 Unde sufficiam "ad enarrandam felicitatem 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 2, "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 3 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

τοὺς ἄνδρας ὡς ἀναγκαίου τε καὶ ἀνα-
φαιρέτου χρημάτων τῆς γυναικὸς κρα-
τεῖν. Dionys. Hal. Antiq. lib. ii.
[c. 25.]

1 Tertul. lib. ii. ad Uxor. [c. 9.]

2 T. C. lib. i. p. 150. [119.]

3 [S. Aug. de Hæres. 57. t. viii.
19. "Postremam ponit Epiphanius
"Massalianorum hæresin. . . Græce
"autem dicuntur εὐχίται, ab oran-

"do sic appellati. . . Nam cum
"Dominus dixerit, Oportet semper
"orare &c. . . quod sanissime sic
"accipitur, ut nullo die intermit-
"tantur certa tempora orandi; isti
"ita nimis hoc faciunt, ut hinc ju-
"dicarentur inter hæreticos nomi-
"nandi." Epiph. Hær. lxxx. § 3, 4.
Theod. Hæret. Fab. iv. 11.]

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 1. 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 dutiful 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 were 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 2, 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.]

2 [Adm. ap. Whitg. Def. 535.

"Jewish purifyings" are reckoned among the things contained in the Prayer Book contrary to God's word. And p. 537. "Churching "of women after child birth smell-
"eth of Jewish purification: their

she were so long judged *unholy*, and were thereby shut out or sequestered from the house of God according to the ancient Levitical Law. Whereas the very canon law itself doth not so hold, but directly professeth the contrary¹; she is not barred from thence in such sort as they interpret it, nor in respect of any unholiness forbidden entrance into the church, although her abstaining from public

"other rites and customs in their lying-in and coming to church is foolish and superstitious as it is used." T. C. lib. i. 118. al. 150. "The Churching of women: in which title yet kept there seemeth to be hid a great part of the Jewish purification: for like as in the old law she that had brought forth a child was holden unclean, until such time as she came to the temple to shew herself . . . so this term of churching can seem to import nothing else than a banishment, and as it were a certain excommunication from the Church during the space that is between the time of her delivery and of her coming unto the church. For what doth else this churching imply but a restoring her unto the Church, which cannot be without some bar or shutting forth presupposed?" 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 customably used of the common 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 profane and ethnical names, and yet 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, whereof that infirmity is a perpetual testimony. And this being done not Jewishly but Christianly, not of custom but of duty, not to make the act of lawful matrimony unclean but to give thanks to God for deliverance from so manifold perils; what Christian heart can for the name's sake thus disallow of it as you do."

¹ Dict. v. cap. Hæc quæ. [in Corp. Jur. Canon. p. 3.] "In lege præcipiebatur ut mulier si masculum pareret, 40, si fœminam, 80 diebus a templi cessaret ingressu. Nunc autem statim post partum ecclesiam ingredi non prohibetur." [The rubric in the Use of Sarum on the Purification of Women runs thus: "Nota quod mulieres post prolem emissam quandoque ecclesiam intrare volunt gratias acturæ purificari possunt, et nulla proinde peccati mole gravantur, nec ecclesiarum aditus est eis denegandus; ne pœna illis verti videatur in culpam. Si tum ex veneratione voluerint aliquamdiu abstinere, devotionem eam non credimus improbandam." 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. Maskell, *Monumenta Ritualia*, (1882.) i. 46, 7.]

assemblies, and her abode in separation for the time be most convenient¹.

[3.] To scoff at the manner of attire² 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 divines 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.

[4.] The name of Oblations³ applied not only here to those small and petit payments which yet are a part of the minis-

¹ Leo Const. xvii. [Corp. Jur. Civ. p. 244.] "Quod profecto non tam propter muliebrem immunditiam quam ob alias causas in intima legis ratione reconditas et veteri prohibitum esse lege et gratiæ tempus traditionis loco suscipisse puto. Existimo siquidem sacram legem id præscripsisse quo protervam eorum qui intemperanter viverent concupiscentiam castigaret, quemadmodum et alia multa per alia præcepta ordinantur et præscribuntur quo indomitus quorundam in mulieres stimulus retundatur. Quin et hæc providentiæ quæ legem constituit voluntas est, ut partus a depravatione liberi sint. Quia enim quicquid natura supervacaneum est idem corruptivum est et inutile, quod hic sanguis superfluit, sit, quæ illi obnoxie essent, in immunditie ad id temporis vivere illa [illas] lex jubet, quo ipso etiam nominis sono lascivi [lasciva] concupiscentia ad temperantiam redigatur, ne ex inutili et corrupta materia ipsum animans coagmentetur."

² [Adm. ap. Whitg. Def. 537. "She must come . . . covered with a veil, as ashamed of some folly." Bishop Gibson (Codex, 1, 373. tit. xviii. ch. 12.) has the following note on the words "decently apparelled" in the rubric on this subject. "In the reign of King James I. an or-

der was made by the chancellor of Norwich, that every woman who came to be churchd should come covered with a white veil: a woman refusing to conform was excommunicated for contempt, and prayed a prohibition; alleging, that such order was not warranted by any custom or canon of the Church of England. The judges desired the opinion of the Archbishop of Canterbury, who convened divers bishops to consult thereupon; and they certifying that it was the ancient usage of the Church of England, for women who came to be churchd to come *veiled*, a prohibition was denied."

³ [T. C. i. 118. al. 150. "To pass by that, that it will have them 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 approacheth nearest to the Jewish purification, that she is commanded to offer accustomed offerings, wherein besides that the very word carried with it a strong scent and suspicion of a sacrifice, . . . it 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."]

BOOK V. ter's right, but also generally given unto all such allowances
Ch. lxxv. 1, 2. as serve for their needful maintenance, is both ancient and convenient. For as the life of the clergy is spent in the service of God, so it is sustained with his revenue. Nothing therefore more proper than to give the name of Oblations to such payments in token that we offer unto him whatsoever his ministers receive.

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 said¹ 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 permitteth funeral sermons², 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 great³.

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. Whitg. Def. 727. "They appoint a prescript kind of service to bury the dead: and that which is the duty of every Christian 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 this our brother, 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 garments, which if it be not hypocritical, yet it is superstitious and heathenish, because it is used only of custom; nor of burial sermons, which are put in the place of trentals, whereout spring many abuses, and therefore in the best reformed churches are removed."]

³ John xi. 35, 36.

And that as mourning at such times is fit, so likewise that there may be a kind of attire suitable to a sorrowful affection and convenient for mourners to wear, how plainly doth David's¹ example show, who being in heaviness went up to the mount with his head covered and all the people that were with him in like sort? White garments being fit to use at marriage feasts and such other times of joy, whereunto Salomon alluding when he requireth continual cheerfulness of mind speaketh in this sort², "Let thy garments be always white;" what doth hinder the contrary from being now as convenient in grief as this heretofore in gladness hath been? "If there be no sorrow" they say "it is hypocritical to pretend it, and if there be to provoke it" by wearing such attire "is dangerous³." Nay if there be, to show it is natural, and if there be not, yet the signs are meet to show what should be, especially sith it doth not come oftentimes to pass that men are fain to have their mourning gowns pulled off their backs for fear of killing themselves with sorrow that way nourished⁴

¹ 2 Sam. xv. 30.

² Eccles. ix. 8.

³ [T. C. i. 201. al. 161. "For the mourning apparel, the Admonition saith not simply it is evil, because it is done of custom, but proveth that it is hypocritical oftentimes, for that it proceedeth not from any sadness of mind, which it doth pretend, but worn only of custom, there being under a mourning gown oftentimes a merry heart. And considering that where there is sorrow indeed for the dead, there it is very hard for a man to keep a measure, that he do not lament too much; we ought not to use these means whereby we might be further provoked to sorrow, and so a great way beyond the measure which the Apostle appointeth in mourning: (1 Thess. iv.) any more than it was lawful for the Jews in the Gospel (S. Matt. ix. 23, 24.) to provoke weeping and sorrow for their dead by some doleful noise, or sound of instrument, or than it was lawful for Mary Lazarus'

"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 appeareth that this use of mourning apparel were much better laid away than kept." See Whitg. Def. 731. T. C. iii. 238.]

⁴ [T. C. quotes S. Cyprian de Mortal. c. xiv (= 20.) for the contrary sentiment. "Nobis quoque ipsis nimis et extremis quoties revelatum est, quam frequenter atque manifeste de Dei dignatione præceptum est, ut contestarer assidue et publice prædicarem fratres nostros non esse lugendos accersitione Dominica de sæculo liberatos. . . . nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sumpserint: occasionem dandum non esse gentilibus ut nos merito ac jure reprehendant, quod quos vivere apud Deum dicimus, ut extinctos et perditos lugea-