circumstances duly considered the safest and happiest for all estates, even for kings and princes themselves.

Again we are not to look that these things should always concur, no in them which are accounted happy, neither that the course of men's lives or of public affairs should continually be drawn out as an even thread (for that the nature of things will not suffer) but a just survey being made, as those particular men are worthy reputed good whose virtues be great and their faults tolerable, so him we may register for a man fortunate, and that for a prosperous or happy state, which having flourished doth not afterwards feel any tragical alteration such as might cause them to be a spectacle of misery to others.

Besides whereas true felicity consisteth in the highest operations of that nobler part of man which sheweth sometime greatest perfection not in using the benefits which delight nature but in suffering what nature can hardiest endure, there is no cause why either the loss of good if it tend to the purchase of better, or why any misery the issue whereof is their greater praise and honour that have sustained it, should be thought to impeach that temporary happiness wherewith religion we say is accompanied, but yet in such measure, as the several degrees of men may require by a competent estimation, and unless the contrary do more advance, as it hath done those most heretical saints whom afflictions have made glorious. In a word not to whom no calamity falleth, but whom neither misery nor prosperity is able to move from a right mind, them we may truly pronounce fortunate, and whatsoever doth outwardly happen without that precedent improbity for which it appeareth in the eyes of sound and impartial judges to have proceeded from divine revenge, it passeth in the number of human casualties whereunto we are all alike subject. No misery is reckoned more than common or human, if God so dispose that we pass through it and come safe to shore, even as contrariwise men do not use to think those flourishing days happy which do end with tears.

[6.] It standeth therefore with these cautions firm and true, yea ratified by all men's unfeigned confessions drawn from the very heart of experience, that whether we compare men of note in the world with others of like degree and state, or else the same men with themselves; whether we confer one dominion with another or else the different times of one and the same dominion, the manifest odds between their very outward condition as long as they steadfastly were observed to honour God and their success being fallen from him, are remonstrances more than sufficient how all our welfare even on earth dependeth wholly upon our religion.

Heathens were ignorant of true religion. Yet such as that little was which they knew, it much impaired or bettered always their worldly affairs, as their love and zeal towards it did wane or grow.

Of the Jews did not even their most malicious and mortal adversaries all acknowledge, that to strive against them it was in vain as long as their amity with God continued, that nothing could weaken them but apostasy? In the whole course of their own proceedings did they ever find it otherwise, but that during their faith and fidelity towards God every man of them was in war as a thousand strong, and as much as a grand Senate for counsel in peaceable deliberations, contrariwise that if they swerved, as they often did, their wonted courage and magnanimity forsook them utterly, their soldiers and military men trembled at the sight of the naked sword; when they entered into mutual conference, and sate in council for their own good, that which children might have seen their gravest Senators could not discern, their Prophets saw darkness instead of visions, the wise and prudent were as men bewitched, even that which they knew (being such as might stand them in stead) they had not the grace to utter, or if any thing were well proposed it took no place, it entered not into the minds of the rest to approve and follow it, but as men confounded with strange and unusual amazements of spirit they attempted tumultuously they saw not what; and by the issues of all tempts they found no certain conclusion but this, "God and heaven are strong against us in all we do." The cause whereof was secret fear which took heart and courage from them, and the cause of their fear an inward guiltiness that they all had offered God such apparent wrongs as were not pardonable.

[7.] But it may be the case is now altogether changed, and that in Christian religion there is not the like force towards
Temporal Promises to Faith:

ne for which we have some Christian kings in so great admiration above the rest is not because of their long reign, their calm and quiet departure out of this present life, the settled establishment of their own flesh and blood succeeding them in royalty and power, the glorious overthrow of foreign enemies, or the wise prevention of inward dangers and of secret attempts at home; all which solaces and comforts of this our unquiet life it pleaseth God oftentimes to bestow on them which have no society or part in the joys of heaven, giving thereby to understand that these in comparison are toys and trifles far under the value and price of that which is to be looked for at his hands; but in truth the reason wherefore we mostly extol their felicity is if so be they have virtuously reigned, if honour have not filled their hearts with pride, if the exercise of their power have been service and attendance upon the majesty of the Most High, if they have feared him as their own inferiors and subjects have feared them, if they have loved neither pomp nor pleasure more than heaven, if revenge have slowly proceeded from them and mercy willingly offered itself, if so they have tempered rigour with lenity that neither extreme severity might utterly cut them off in whom there was manifest hope of amendment, nor yet the easiness of pardoning offences embolden offenders, if knowing that whatsoever they do their potency may bear it out, they have been so much the more careful not to do any thing but that which is commendable in the best rather than usual with greatest personages, if the true knowledge of themselves have

1 [De Civit. Dei, v. 24. “Neque enim nos Christianos quosdam imperatores ideo felices dicimus, quia vel divus imperantur, vel imperantes filios morre placida re-liqueurunt, vel hostes reipubl. do- muerunt, vel inimicos cives ad- versusus se insurgentes et cavere et opprimere potuerunt. Hec et alia vice hujus arummoae vel munera vel solalia etiam cultores demorum accipere meruerunt, qui non pertinent ad regnum Dei, quo pertinent isti: et hoc ipsis misere- racordia factum est, ne ab illo ista, qui in eum credenter, velut summam bona dissiderarent. Sed felices eos dicimus, si juste imperant, si inter

linguas sublimiter honorantium et obsequia nimis humiliata sa- sunt, et non extolluntur, sed sc homines esse meruerunt: si suam potestatem, ad Dei cultum maxime dilatandam, majestati ejus famulam faciunt: si Deum ti- ment, diligentem, colunt: si plus amant illud regnum, ubi non ti- ment habere consortes; si tardius vindicant, facile ignoscunt; si tandem vindicatam pro neceitate Deo regende tuendaque reip. non pro siturandis inimicitiarum odios ex- serunt; si tandem veniam non ad impunitatem iniquitatis, sed ad spem correctionis indulgent; si quod aspere coguntur plurum- que decernere, misericordiae leni- tate et beneficiorum largitate compen- sunt; si luxuria tanto eis est castigatori, quanto posset esse liberior; si malum cupiditatis pravis, quam quibuslibet gentibus imperare; et si hanc omnia faciant, non propter aedem in- ania gloriae, sed propter caritatem felicitatis eternae; si pro suis pectatis, humiliatam et miseratori- am et rationem sacramentum Deo suo vero immolare non negligunt. Tales Christianos imperatores dicimus esse felices interim spe, postea reipsa futurus, cum id quod expectamus adverterit.” t. vii. p. 141.]
humbled them in God's sight no less than God in the eyes of men hath raised them up; I say albeit we reckon such to be the happiest of them that are mightiest in the world, and albeit those things alone are happiness, nevertheless considering what force there is even in outward blessings to comfort the minds of the best disposed, and to give them the greater joy when religion and peace, heavenly and earthly happiness are wrought in one crown, as to the worthiest of Christian princes it hath by the providence of the Almighty hitherto befallen: let it not seem to any man a needless and superfluous waste of labour that there hath been thus much spoken to declare how in them especially it hath been so observed, and withal universally noted even from the highest to the very meanest, how this peculiar benefit, this singular grace and preeminence religion hath, that either it guardeth as an heavenly shield from all calamities, or else conducteth us safe through them, and permitteth them not to be miseries; it either giveth honours, promotions, and wealth, or else more benefit by wanting them than if we had them at will; it either filleth our houses with plenty of all good things, or maketh a sallet of green herbs more sweet than all the sacrifices of the ungodly.

[9.] Our fourth proposition before set down was that religion without the help of spiritual ministry is unable to plant itself, the fruits thereof not possible to grow of their own accord. Which last assertion is herein as the first, that it needeth no farther confirmation. If it did I could easily declare how all things which are of God he hath by wonderful art and wisdom sodered as it were together with the glue of mutual assistance, appointing the lowest to receive from the nearest to themselves what the influence of the highest yieldeth. And therefore the Church being the most absolute of all his works was in reason to be also ordered with like harmony, that what he worketh might no less in grace than in nature be effected by hands and instruments duly subordinated unto the power of his own Spirit. A thing both needful for the humiliation of man which would not willingly be debtor to any but to himself, and of no small effect to nourish that divine love which now maketh each embrace other not as men but as angels of God.

[10.] Ministerial actions tending immediately unto God's honour and man's happiness are either as contemplation, which helpeth forward the principal work of the ministry; or else they are parts of that principal work of administration itself, which work consisteth in doing the service of God's house and in applying unto men the sovereign medicines of grace, already spoken of the more largely; to the end it might thereby appear that we owe to the guides of our souls even as much as our souls are worth, although the debt of our temporal blessings should be stricken off.

LXXVII. The ministry of things divine is a function which as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is no way deficient or wanting unto man in necessities, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately or as the Church in his name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of divine providence doth uphold, but ministers of God as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in Heaven could have said to man as our Lord did unto Peter, "Feed my sheep: Preach: Baptize: Do this in remembrance of me: Whose sins ye retain they are

1 Luke xii. 42; 1 Cor. iv. 1; Tit. 2 Καὶ σεαυτόν μοι προσφέρεις, i. 7; 1 Pet. iv. 10; Ephes. iii. 2. Epist. ad Phil. [ver. 19.]
"retained: and their offences in heaven pardoned whose faults
you shall on earth forgive?" What think we? Are these
terrestrial sounds, or else are they voices uttered out of the
clouds above? The power of the ministry of God translateth
out of darkness into glory, it raiseth men from the earth and
bringeth God himself down from heaven, by blessing visible
elements it maketh them invisible grace, it giveth daily the
Holy Ghost, it hath to dispose of that flesh which was given
for the life of the world and that blood which was poured out
to redeem souls, when it poureth misdirection upon the heads
of the wicked they perish, when it revoketh the same they
revive. O wretched blindness if we admire not so great
power, more wretched if we consider it aright and notwith-
standing imagine that any but God can bestow it!

[2.] To whom Christ hath imparted power both over that
mystical body which is the society of souls, and over that
natural which is himself for the knitting of both in one;
(a work which antiquity doth call the making of Christ’s
body;) the same power is in such not amiss both termed a
kind of mark or character and acknowledged to be indelible.
Ministerial power is a mark of separation, because it severeth
them that have it from other men, and maketh them a special
order consecrated unto the service of the Most High in things
wherewith others may not meddle. Their difference therefore
from other men is in that they are a distinct order. So Ter-
tullian calleth them. And St. Paul himself dividing the
body of the Church of Christ into two moieties nameth the
one part Iudæas, which is as much as to say the Order of
the Laity, the opposite part whereunto we in like sort term
the Order of God’s Clergy, and the spiritual power which he
hath given them the power of their Order, so far forth as the
same consisteth in the bare execution of holy things called
properly the affairs of God.

For the power of their

jurisdiction over men’s persons we are to speak in the books
following.

[3.] They which have once received this power may not
think to put it off and on like a cloak as the weather serveth,
to take it, reject and resume it as oft as themselves list, of
which profane and impious contempt these latter times have
yielded as of all other kinds of iniquity and apostasy strange
examples; but let them know which put their hands unto
this plough, that once consecrated unto God they are made
his peculiar inheritance for ever. Suspensions may stop, and
degradations utterly cut off the use or exercise of power be-
fore given: but voluntarily it is not in the power of man to
separate and pull asunder what God by his authority coupleth.
So that although there may be through misdesert degradation,
as there may be cause of just separation after matrimony, yet
if (as sometime it doth) restitution to former dignity or re-
conciliation after breach do happen, neither doth the one nor
the other ever iterate the first knot.

Much less is it necessary which some have urged, concerning
the reordination of such as others in times more corrupt did
consecrate heretofore. Which error already quelled by St.
Jerome doth now not require any other refutation.

[4.] Examples I grant there are which make restraint of
those men from admittance again into rooms of spiritual
function, whose fall by heresy or want of constancy in pro-
fessing the Christian faith hath been once a disgrace to their
calling. Nevertheless as there is no law which bindeth, so
there is no cause that should always lead, to show one and

sacerdotes eos dico qui nulla un-
quam nova ordinatione ad legiti-
num ministerium delecti sunt,
"sed tantum horrendis illis sacris
"iter, &c." See also fol. 80-82."
3. [In his Dialogue against the
Lutherans]
4. [Can. Apost. 62. al. 61, or 54.
Ex te, quidem, in omni etiam præ-
minente, cum pauco abstraxerat, cum plena
humilitate et satisfactione revocavit.
5. Tertullian, de Adhort. Castit. c. 7.
6. Heb. ii. 17. [τά πρόσ τω Θεόν.]
8. The Clergy a distinct Order, in respect of the Eucharist.

BOOK V. Ch. livi. a. 341.

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10. ap. Routh, Rel. Sac. iii. 333.

13. ap. Cotelier, PP.

Apost. i. 150. S. Petr. Alex. Can.
the same severity towards persons culpable. Goodness of nature itself more inclined to clemency than rigour. And we in other men's offences do behold the plain image of our own inebriety. Besides also, them that wander out of the way: it cannot be unexpedient to win with all hopes of favour, lest strictness used towards such as reclaim themselves should make others more obstinate in error. Wherefore after that the church of Alexandria had somewhat recovered itself from the tempests and storms of Arianism, being in consultation about the reestablishment of that which by long disturbance had been greatly decayed and hindered, the ferventer sort gave quick sentence that touching them which were of the clergy and had stained themselves with heresy there should be none so received into the Church again as to continue in the order of the clergy. The rest which considered how many men's cases it did concern thought it much more safe and consonant to bend somewhat down towards them which were fallen, to show severity upon a few of the chiefest leaders, and to offer to the rest a friendly reconciliation without any other demand saving only the abjuration of their error: as in the gospel that wasteful

1 "In XII. Tabulis cautum est, ut idem in unius ex saniabatis quod fortibus, id est bonus et qui non
quam defecerunt a Romani, brevi
post redderent in amicitia, quasi
"sanato mentis." Festus, [or rather Paulus Diaconus, his epomizer,]
p. 518.] 1897.

2 Rufinus, Hist. Eccles. lib. x. cap. 28. ["Quo pacto post haereticorum
procellas et perfidiae turbinis tran-
quillas revocaretur Ecclesia,
quae obru et liberatione discutiat.
Aliis videlicet fidei calore fer
ventulis, nullum debere ultra in
"sacerdotium recipi, quem se utcun-
que haeretiche communio con-
tingit in maculasset. Sed qui im-
tantes Apostolique querebant non
quod sibi utile esset sed quod
pluribus, . . . dicebant melius esse

humiliari paululum propter de-
tractos, . . . et idem rectum sibi videri,
sin tantum perfidiae auctoribus am-
putatis, reliquis sacerdotibus da-
retur aptio, si forte velint, abjurate
"errore perfidiae, ad fideum patrum
statuatque converti, . . . quia et ille
"evangelicus junior filius, paternus
"depopulator substantiae, in semet
"ipsum reversus, non solum susci-
"pernici, sed et dignus paternis
"complexus dei et patris, et stola
"fidei recipi, et stola circum-
datur: per quam alius quam
"sacerdotii declaratur insignia?

Nec probabilis exitit ad patrem
"senior filius, quod invidit recepto;
"nec tantum meriti habuit non de-
"tinguendo, quantum note con-
"tract non indulgendo Germano.

2 That is, the Lucifencers. See
St. Jerome's Dialogue against them;
and the account of the origin of their
schism in Socr. iii. 6, 9; Sozom.
v. 12, 23; Theoret. iii. 4. 5.

[See the proceedings of the
council of Alexandria, assembled on

the return of St. Athanasius, A.D.
362 : the synodical letter of that
council drawn up by Athanasius, in
his works, l. i. p. 797 : and Newman
on the Arians of the 4th Century,
c. v. § 1.]

3 "Papistisquisidamritusstulte
quidem ab illis et uniillo Scir-
ture fundamentum instituit, et a
"disciplinae nostri autoribus (pace
illorum dixerit) non magno pri-
mum judicio acceptus, minore ad-
"huc in Ecclesia nostra instrutor.
Ecclesiast. Discip. p. 53. [69 of
Cartwright's Translation. See also
Adm. p. 255. "The words . . . because
they signify that God doth pour
His Spirit upon them whom he
calleth to that function, are most
"aptly used by the Bishop (who is
God's instrument in that business)
in the ordaining of ministers. St.
Paul speaking to Timothy, 1 Tim.
iv. saith, 'Neglect not the gift that
is in thee, which was given thee
"of prophecy, with the laying on of
"the hands of the eldership.' In
which words the Apostle signi-
feth that it is to use the words
"of our Saviour used in
"the Supper . . . . The Bishop by
speaking these words doth not
"take upon him to give the Holy
"Ghost, no more than he doth to
"remit sins, when he pronounceth
"the remission of sins . . . . He doth
"shew the principal duty of a min-
"ister, and assureth him of the as-
"sistance of God's Holy Spirit, if he
"labour in the same accordingly."

T. C. i. 44. 'These words, Receive,
"&c. are the imperative mood, and
"do expressly signify a command-
ment. And, the Bishop may say . . .
"well say to the sea, when it raged
"and swelleth, Peace, be quiet; as
"to say, 'Receive, &c.' Whig.
Def. i. 8. 'The words . . . because
"they signify that God doth pour
"His Spirit upon them whom he
calleth to that function, are most
"aptly used by the Bishop (who is
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"shew the principal duty of a min-
"ister, and assureth him of the as-
"sistance of God's Holy Spirit, if he
"labour in the same accordingly.'

Aptness of the Form, "Receive the Holy Ghost." 459