

not the Person alone but the gifts of the Holy Ghost¹, and we know that spiritual gifts are not only abilities to do things miraculous, as to speak with tongues which were never taught us, to cure diseases without art, and such like, but also that the very authority and power which is given men in the Church to be ministers of holy things, this is contained within the number of those gifts whereof the Holy Ghost is author; and therefore he which giveth this power may say without absurdity or folly "Receive the Holy Ghost," such power as the Spirit of Christ hath endued his Church withal, such power as neither prince nor potentate, king nor Cæsar on earth can give. So that if men alone had devised this form of speech thereby to express the heavenly wellspring of that power which ecclesiastical ordinations do bestow, it is not so foolish but that wise men might bear with it.

[6.] If then our Lord and Saviour himself have used the selfsame form of words and that in the selfsame kind of action, although there be but the least shew of probability, yea or any possibility that his meaning might be the same which ours is, it should teach sober and grave men not to be too venturous in condemning that of folly which is not impossible to have in it more profoundness of wisdom than flesh and blood should presume to control. Our Saviour after his resurrection from the dead gave his Apostles their commission saying², "All power is given me in Heaven and in earth: Go therefore and teach all nations, Baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." In sum, "As my Father sent me, so send I you." Whereunto St. John doth add farther that "having thus spoken he breathed on them and said, Receive the Holy Ghost³." By which words he must of likelihood understand some gift of the Spirit which was presently at that time bestowed upon them, as both the speech of actual delivery in saying *Receive*, and the visible sign thereof his

¹ Eccles. Discip. fol. 52. p. 2. lin. 8. ["Spiritum Sanctum, i. e. varia atque multiplicia illa dona Spiritus" . . . And p. 68 of Cartwright's Transl. "As for Barnabas, S. Luke doth plainly witness that

"he was full of the Holy Ghost" (*whereby I understand the extraordinary gifts*) and of faith."²

² Matt. xxviii. 18.

³ John xx. 22.

breathing did show. Absurd it were to imagine our Saviour did both to the ear and also to the very eye express a real donation, and they at that time receive nothing.

[7.] It resteth then that we search what especial grace they did at that time receive. Touching miraculous power of the Spirit, most apparent it is that as then they received it not, but the promise thereof was to be shortly after performed. The words of St. Luke concerning that power are therefore set down with signification of the time to come¹: "*Behold I will send the promise of my Father upon you, but tarry you in the city of Jerusalem until ye be endued with power from on high.*" Wherefore undoubtedly it was some other effect of the Spirit, the Holy Ghost in some other kind which our Saviour did then bestow. What other likelier than that which himself doth mention as it should seem of purpose to take away all ambiguous constructions, and to declare that the Holy Ghost which he then gave was an holy and a ghostly authority, authority over the souls of men, authority a part whereof consisteth in power to remit and retain sins²? "Receive the Holy Ghost: *whose sins soever ye remit they are remitted; whose sins ye retain they are retained.*" Whereas therefore the other Evangelists had set down that Christ did before his suffering promise to give his Apostles the keys of the kingdom of heaven, and being risen from the dead promise moreover at that time a miraculous power of the Holy Ghost, St. John addeth that he also invested them even then with the power of the Holy Ghost for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the keys did import.

Seeing therefore that the same power is now given, why should the same form of words expressing it be thought foolish? The cause why we breathe not³ as Christ did on them unto whom he imparted power is for that neither Spirit nor spiritual authority may be thought to proceed from us,

¹ Luke xxiv. 49.

² John xx. 23.

³ [T. C. i. 44. al. 63. "If you think it so good reason to use this in the making of ministers, because you use the words of our Saviour Christ, why may you not as well blow upon them as he did. . . You

"are much to blame to leave out the outward sign or sacrament of breath." Whitg. Def. 228. "Christ when he breathed upon them did an action proper unto himself, for he thereby signified that he had authority to give unto them his Holy Spirit, and that

BOOK V. which are but delegates or assigns to give men possession of
Ch. lxxvii. 8. his graces.

[8.] Now, besides that the power and authority delivered with those words is itself *χάρισμα*, a gracious donation which the Spirit of God doth bestow, we may most assuredly persuade ourselves that the hand which imposeth upon us the function of our ministry doth under the same form of words so tie itself thereunto, that he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance¹, aid, countenance and support in whatsoever he faithfully doth to discharge duty. Knowing therefore that when we take ordination we also receive the presence of the Holy Ghost, partly to guide, direct and strengthen us in all our ways, and partly to assume unto itself for the more authority those actions that appertain to our place and calling, can our ears admit such a speech uttered in the reverend performance of that solemnity, or can we at any time renew the memory and enter into serious cogitation thereof, but with much admiration and joy? Remove what these foolish words do imply, and what hath the ministry of God besides wherein to glory? Whereas now, forasmuch as the Holy Ghost which our Saviour in his first ordinations gave doth no less concur with spiritual vocations throughout all ages, than the Spirit which God derived from Moses to them that assisted him in his government² did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace and authorize them, which no other offices on earth can challenge. Whether we

"the same Spirit did not only proceed from the Father but from himself also: when he spake these words, he made a perpetual promise that all such should receive his Spirit, as from time to time were by him called to the office of the ministry." T. C. ii. 293. "If because he instituted a ministry by those words they are to be used, then the breathing must likewise, considering that he used that for the confirmation of the words."

¹ "Etsi necessarium est trepidare de merito, religiosum est tamen gaudere de dono: quoniam qui mihi oneris est auctor ipse fiet administrationis adjutor, et ne magnitudine gratiæ succumbat infirmus, dabit virtutem qui contulit dignitatem." Leo ser. 1. in annivers. die Assumpt. Τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἡμᾶς εἰς τὴν διακονίαν ταύτην. Greg. Nazian. [Orat. 5. ad fin.]

² Numb. xi. 17.

preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts and deeds, are not ours but the Holy Ghost's. Enough, if unfeignedly and in heart we did believe it, enough to banish whatsoever may justly be thought corrupt, either in bestowing, or in using, or in esteeming the same otherwise than is meet. For profanely to bestow, or loosely to use, or vilely to esteem of the Holy Ghost we all in shew and profession abhor.

[9.] Now because the ministry is an office of dignity and honour, some¹ are doubtful whether any man may seek for it without offence, or to speak more properly doubtful they are not, but rather bold to accuse our discipline in this respect, as not only permitting but requiring also ambitious suits and other oblique ways or means whereby to obtain it. Against this they plead that our Saviour did stay till his Father sent him, and the Apostles till he them; that the ancient Bishops in the Church of Christ were examples and patterns of the same modesty. Whereupon in the end they infer, "Let us therefore at the length amend that custom of repairing from all parts unto the bishop at the day of ordination, and of seeking to obtain orders; let the custom of bringing commendatory letters be removed; let men keep themselves at home, expecting there the voice of God and the authority of such as may call them to undertake charge²."

[10.] Thus severely they censure and control ambition, if it be ambition which they take upon them to reprehend. For

¹ Auct. Libel. de Discip. Ecclesiast. [fol. 25-27, or p. 35, of Cartwright's Translation.]

² Eccl. Disc. fol. 25. "Neque vero hic quisquam dona et suam dignitatem ostendet; quibus fretus tanquam candidatus honores ambiat. . . Neque vero hic illud Apostoli nobis opponant, eum qui episcopatum desideratrem præclaram appetere, ut candidatoriæ petitionis ambitionem confirmet. . . . Christum . . . delituisse legimus, et Patris sui vocem expectasse. . . . Similiter faciunt Apostoli. . . . Eadem modestia in veteris Ecclesiæ Episcopis apparet. . . . Corrigamus

"aliquando morem illum ad diem ordinationum Episcopi ex omnibus partibus confluendi, ordinationem et ordines (trito Papistis vocabulo fere appellant) petendi atque ambiendi, commendatitias amicorum aut dominorum literas afferendi, omnem denique corrumpendæ vocationis rationem quærendi; ac tandem (quod jam diu factum oportuit) ex Dei verbo statuamus, ne quis amplius ullam in Ecclesia Dei vocationem ambiat, domi omnes sese contineant, operam suam modestius offerant, illic Dei vocem et eligentium auctoritatem ad Ecclesiam capessendam expectent."

BOOK V.
Ch. lxxvii. 9,
10.

of that there is cause to doubt. Ambition as we understand it hath been accounted a vice which seeketh after honours inordinately. Ambitious minds esteeming it their greatest happiness to be admired, revered, and adored above others, use all means lawful and unlawful which may bring them to high rooms. But as for the power of order considered by itself and as in this case it must be considered, such reputation it hath in the eye of this present world, that they which affect it rather need encouragement to bear contempt than deserve blame as men that carry aspiring minds. The work whereunto this power serveth is commended, and the desire thereof allowed by the Apostle for good¹. Nevertheless because the burden thereof is heavy and the charge great, it cometh many times to pass that the minds even of virtuous men are drawn into clean contrary affections, some in humility declining that by reason of hardness which others in regard of goodness only do with fervent alacrity covet. So that there is not the least degree in this service but it may be both in reverence shunned², and of very devotion longed for.

If, then, the desire thereof may be holy religious and good, may not the profession of that desire be so likewise? We are not to think it so long good as it is dissembled and evil if once we begin to open it.

And allowing that it may be opened without ambition, what offence I beseech you is there in opening it there where it may be furthered and satisfied in case they to whom it appertaineth think meet? In vain are those desires allowed the accomplishment whereof it is not lawful for men to seek.

Power therefore of ecclesiastical order may be desired, the desire thereof may be professed, they which profess themselves that way inclined may endeavour to bring their desires to effect, and in all this no necessity of evil. Is it the bringing of testimonial letters wherein so great obliquity consisteth?

¹ 1 Tim. iii. 1.

² Τῶν παλαιῶν τοὺς εὐδοκίμοι τοὺς ἀνασκοπῶν εὐρίσκω, ὅσους πῶποτε εἰς ἐπιστασίαν ἢ προφητείαν ἢ χάρις προὔβαλετο, τοὺς μὲν εἰξαντας προθύμως τῇ κλήσει τοὺς δὲ ἀναβαλλομένους τὸ χάρισμα, καὶ οὐδετέρων μεμπτήν οὔτε τῶν

ὑποχωρησάντων τὴν δειλίαν οὔτε τῶν ὀρμησάντων τὴν προθυμίαν, οἱ μὲν γὰρ τῆς διακονίας τὸ μέγεθος ἠλαβήθησαν, οἱ δὲ τῷ καλοῦντι πιστεύσαντες ἠκολούθησαν. Greg. Nazian. Apologet. [p. 64.]

What more simple, more plain, more harmless, more agreeable with the law of common humanity than that men where they are not known use for their easier access the credit of such as can best give testimony of them? Letters of any other construction our church discipline alloweth not, and these to allow is neither to require ambitious suings nor to approve any indirect or unlawful act.

[11.] The prophet Esay receiving his message at the hands of God and his charge by heavenly vision heard the voice of the Lord saying, "Whom shall I send; who shall go for us?" Whereunto he recordeth his own answer, "Then I said, Here Lord I am, send me." Which in effect is the rule and canon whereby touching this point the very order of the church is framed. The appointment of times for solemn ordination is but the public demand of the Church in the name of the Lord himself, "Whom shall I send, who shall go for us?" The confluence of men whose inclinations are bent that way is but the answer thereunto, whereby the labours of sundry being offered, the Church hath freedom to take whom her agents in such case think meet and requisite.

[12.] As for the example of our Saviour Christ who took not to himself this honour to be made our high priest, but received the same from him which said, "Thou art a Priest for ever after the order of Melchisedec²," his waiting and not attempting to execute the office till God saw convenient time may serve in reproof of usurped honours, forasmuch as we ought not of our own accord to assume dignities, whereunto we are not called as Christ was. But yet it should be withal considered that a proud usurpation without any orderly calling is one thing, and another the bare declaration of willingness to obtain admittance, which willingness of mind I suppose did not want in him whose answer was to the voice of his heavenly calling, "Behold I am come to do thy will³." And had it been for him as it is for us expedient to receive his commission signed with the hands of men, to seek it might better have beseeemed his humility than it doth our boldness to reprehend them of pride and ambition that make no worse kind of suits than by letters of information.

¹ Isaiah vi. 8.

² Heb. v. 6.

³ Heb. x. 9.

[13.] Himself in calling his Apostles prevented all cogitations of theirs that way, to the end it might truly be said of them, "Ye chose not me, but I of my own voluntary motion made choice of you¹." Which kind of undesired nomination to ecclesiastical places befell divers of the most famous amongst the ancient Fathers of the Church in a clean contrary consideration. For our Saviour's election respected not any merit or worth, but took them which were farthest off from likelihood of fitness, that afterwards their supernatural ability and performance beyond hope might cause the greater admiration; whereas in the other, mere admiration of their singular and rare virtues was the reason why honours were enforced upon them, which they of meekness and modesty did what they could to avoid. But did they ever judge it a thing unlawful to wish or desire the office, the only charge and bare function of the ministry? Towards which labour what doth the blessed Apostle else but encourage saying, "He which desireth it is desirous of a good work²?" What doth he else by such sentences but stir, kindle, and inflame ambition, if I may term that desire ambition, which coveteth more to testify love by painfulness in God's service, than to reap any other benefit?

[14.] Although of the very honour itself, and of other emoluments annexed to such labours, for more encouragement of man's industry, we are not so to conceive neither, as if no affection could be cast towards them without offence. Only as the wise man giveth counsel³, "Seek not to be made a judge, lest thou be not able to take away iniquity, and lest thou fearing the person of the mighty shouldst commit an offence against thine uprightness;" so it always behoveth men to take good heed, lest affection to that which hath in it as well difficulty as goodness sophisticate the true and sincere judgment which beforehand they ought to have of their own ability, for want whereof many forward minds have found instead of contentment repentance. But forasmuch as hardness of things in themselves most excellent coolth the fervency of men's desires, unless there be somewhat naturally acceptable to incite labour, (for both the

¹ [S. John xv. 16.]² [1 Tim. iii. 1.]³ Eccclus. vii. 6.

method of speculative knowledge doth by things which we sensibly perceive conduct to that which is in nature more certain though less sensible, and the method of virtuous actions is also to train beginners at the first by things acceptable unto the taste of natural appetite, till our minds at the length be settled to embrace things precious in the eye of reason, merely and wholly for their own sakes,) howsoever inordinate desires do hereby take occasion to abuse the polity of God and nature, either affecting without worth, or procuring by unseemly means, that which was instituted and should be reserved for better minds to obtain by more approved courses; in which consideration the emperors Anthemius and Leo did worthily oppose against such ambitious practices that ancient famous constitution¹ wherein they have these sentences: "Let not a prelate be ordained for reward or upon request, who should be so far sequestered from all ambition that they which advance him might be fain to search where he hideth himself, to entreat him drawing back, and to follow him till importunity have made him yield; let nothing promote him but his excuses to avoid the burden; they are unworthy of that vocation which are not thereunto brought unwillingly:" notwithstanding we ought not therefore with the odious name of ambition to traduce and draw into hatred every poor request or suit wherein men may seem to affect honour; seeing that ambition and modesty do not always so much differ in the mark they shoot at as in the manner of their prosecutions.

Yea even in this may be error also, if we still imagine them least ambitious which most forbear to stir either hand or foot towards their own preferments. For there are that make an idol of their great sufficiency, and because they surmise the place should be happy that might enjoy them, they walk every where like grave pageants observing whether men do not

¹ [Cod. Justin. i. tit. iii. de Episcop. et Cler. l. 31. A. D. 469. "Nec pretio, sed precibus, ordinetur Antistes. Tantum ab ambitu debet esse sepositus, ut quaeratur cogendus, rogatus recedat, invitatus effugiat, sola illi suffragetur necessitas excusandi. Profecto "enim indignus est sacerdotio, nisi fuerit ordinatus invitatus." Accursius' note however on the present reading is, "Sic omnes MSS. recte: i. e. 'orandus est Deus ut det optimum;' vel ut alii exponunt, 'orandus est is qui refugit hoc onus.' Alii legunt 'nec precibus.'"]

BOOK V.
Ch. lxxviii. 1.

wonder why so small account is made of so rare worthiness, and in case any other man's advancement be mentioned they either smile or blush at the marvellous folly of the world which seeth not where dignities should offer themselves.

Seeing therefore that suits after spiritual functions may be as ambitiously forborne as prosecuted, it remaineth that the evenest line of moderation between both is¹ neither to follow them *without conscience*, nor of *pride* to withdraw ourselves utterly from them.

Of Degrees, whereby the power of order is distinguished; and concerning the attire of ministers.

LXXVIII. It pleased Almighty God to choose to himself² for discharge of the legal ministry one only tribe out of twelve others, the tribe of Levi, not all unto every divine service, but Aaron and his sons to one charge, the rest of that sanctified tribe to another. With what solemnities they were admitted into their functions, in what manner Aaron and his successors the high priests ascended every Sabbath and festival day, offered, and ministered in the temple; with what sin-offering once every year they reconciled first themselves and their own house, afterwards the people unto God; how they confessed all the iniquities of the children of Israel, laid all their trespasses upon the head of a sacred goat, and so carried them out of the city; how they purged the holy place from all uncleanness, with what reverence they entered within the veil, presented themselves before the mercy seat, and consulted with the oracle of God: what service the other priests did continually in the holy place, how they ministered about the lamps, morning and evening, how every Sabbath they placed on the table of the Lord those twelve loaves with pure incense in perpetual remembrance of that mercy which the fathers³ the twelve tribes had found by the providence of God for their food, when hunger caused them to leave their natural soil and to seek for sustenance in Egypt; how they employed themselves in sacrifice day by day; finally what offices the Levites discharged, and what duties the rest did execute, it were a

¹ Μέσος εἰμί τις τῶν τε ἄγαν τολμηρῶν καὶ τῶν λίαν δειλῶν, τῶν μὲν πάσαις ἐπιτηδῶντων προστασίαις δειλότερος, τῶν δὲ φευγόντων πάσας θαρσαλέωτερος. Greg. Nazian. Apologet. [p. 43.]

² Πρὸς διατήρησιν καὶ φυλακὴν

δοσιότητος καὶ εὐσεβείας καὶ λειτουργιῶν αἱ πρὸς τὴν τοῦ Θεοῦ τιμὴν ἀναφέρονται. Philo, p. 297. [ed. Paris. 1552.]

³ [So 1st ed. and all later ones: but Bodl. MS. has *of*.] 1887.

BOOK V.
Ch. lxxviii. 2.

labour too long to enter into if I should collect that which Scriptures and other ancient records do mention.

Besides these there were indifferently out of all tribes from time to time, some called of God, as Prophets foreshowing them things to come, and giving them counsel in such particulars as they could not be directed in by the law; some chosen of men to read, study, and interpret the Law of God, as the sons or scholars of the old Prophets, in whose room afterwards Scribes and expounders of the law succeeded.

And because where so great variety is, if there should be equality, confusion would follow, the Levites were in all their service at the appointment and direction of the sons of Aaron or priests, they subject to the principal guides and leaders of their own order, and they all in obedience under the high priest. Which difference doth also manifest itself in the very titles that men for honour's sake gave unto them, terming Aaron and his successors High or Great; the ancients over the companies of priests, arch-priests; prophets, fathers; scribes and interpreters of the Law, masters.

[2.] Touching the ministry of the Gospel of Jesus Christ: the whole body of the Church being divided into laity and clergy, the clergy are either presbyters or deacons.

I rather term the one sort Presbyters than Priests¹, because in a matter of so small moment I would not willingly offend their ears to whom the name of Priesthood is odious² though

¹ "For so much as the common and usual speech of England is to note by the word *Priest* not a minister of the Gospel but a *Sacrificer*, which the Minister of the Gospel is not, therefore we ought not to call the Ministers of the Gospel *Priests*. And that this is the English speech, it appeareth by all the English translations, which translate always *ιερείς* which were *sacrificers Priests*; and do not on the other side for any that ever I read translate *πρεσβύτερον* a *Priest*. Seeing therefore a Priest with us and in our tongue doth signify both by the papists' judgment in respect of their abominable Mass, and also by the judgment of the protestants in respect of the beasts which were offered in the Law, a

sacrificing office, which the Minister of the Gospel neither doth nor can execute; it is manifest that it cannot be without great offence so used." T. C. lib. i. p. 198. [159. and p. 61, al. 82. "Who can abide that a Minister of the Gospel should be called by the name of a Levite or sacrificer, unless it be he which would not care much if the remembrance of the death and resurrection of our Saviour Christ were plucked out of his mind?"]
² [Adm. ap. Whitg. Def. 721. "We speak not of the name of Priest, wherewith he defaceth the Minister of Christ . . . seeing the office of priesthood is ended, Christ being the last priest that ever was. To call us therefore Priests as touching our office, is