

none but gifts of instruction are expressed. And because of teachers some were Evangelists which neither had any part of their knowledge by revelation as the Prophets and yet in ability to teach were far beyond other Pastors, they are as having received one way less than Prophets and another way more than Teachers set accordingly between both. For the Apostle doth in neither place respect what any of them were by office or power given them through ordination, but what by grace they all had obtained through miraculous infusion of the Holy Ghost. For in Christian religion this being the ground of our whole belief, that the promises which God of old had made by his Prophets concerning the wonderful gifts and graces of the Holy Ghost, wherewith the reign of the true Messias should be made glorious, were immediately after our Lord's ascension performed, there is no one thing whereof the Apostles did take more often occasion to speak. Out of men thus endued with gifts of the Spirit upon their conversion to Christian faith the church had her ministers chosen, unto whom was given ecclesiastical power by ordination. Now because the Apostle in reckoning degrees and varieties of grace doth mention Pastors and Teachers, although he mention them not in respect of their ordination to exercise the ministry, but as examples of men especially enriched with the gifts of the Holy Ghost, divers learned and skilful men have so taken it as if those places did intend to teach what orders of ecclesiastical persons there ought to be in the Church of Christ; which thing we are not to learn from thence but out of other parts of Holy Scripture, whereby it clearly appeareth that churches apostolic did know but three degrees in the power of ecclesiastical order, at the first Apostles, Presbyters, and Deacons, afterwards instead of Apostles Bishops, concerning whose order we are to speak in the seventh book.

[10.] There is an error which beguileth many who much entangle both themselves and others by not distinguishing Services, Offices, and Orders ecclesiastical, the first of which three and in part the second may be executed by the laity; whereas none have or can have the third but the clergy: Catechists, Exorcists, Readers, Singers, and the rest of like sort, if the nature only of their labours and pains be con-

sidered, may in that respect seem clergymen, even as the Fathers for that cause term them usually Clerks<sup>1</sup>; as also in regard of the end whereunto they were trained up, which was, to be ordered when years and experience should make them able. Notwithstanding inasmuch as they no way differed from others of the laity longer than during that work of service which at any time they might give over, being thereunto but admitted not tied by irrevocable ordination, we find them always exactly severed from that body whereof those three before rehearsed orders alone are natural parts.

[11.] Touching Widows, of whom some men are persuaded, that if such as St. Paul<sup>2</sup> describeth may be gotten we ought to retain them in the Church for ever<sup>3</sup>; certain mean services there were of attendance, as about women at the time of their baptism, about the bodies of the sick and dead, about the necessities of travellers, wayfaring men, and such like, wherein the Church did commonly use them when need required, because they lived of the alms of the Church and were fitted for such purposes. St. Paul doth therefore to avoid scandal require that none but women well experienced and virtuously given, neither any under threescore year of

<sup>1</sup> [See Bingham, Antiq. i. 5. 7.]

<sup>2</sup> 1 Tim. v. 9.

<sup>3</sup> T. C. lib. i. p. 191. [153. "Al- though there is not so great use of these widows with us, as there was in those places where the Churches were first founded, and in that time wherein this order of widows was instituted; part of the which necessity grew both by the multitude of strangers in the persecution, and by the great heat of those east countries, whereupon the washing and suppling of their feet was required; yet for so much as there are poor and sick in every Church, I do not see how a better or more convenient order can be devised... then... that there should be (if there can be any gotten) godly poor widows of the age which St. Paul appointeth. . . . I conclude that if such may be gotten we ought also to keep that order of widows in the Church still. I know that there be learned men

"which think otherwise: but I stand upon the authority of God's word, and not upon the opinions of men be they never so well learned." Bancroft, Survey, 177. "There is a second sort of disciplinary widowists, that are grown very far past Cartwright's *ifs*. "One that writeth 'the Defence of the godly Ministers' hath in that treatise framed ten arguments of a wonderful power . . . wherein he always comprehendeth the widows, and nameth them as necessary parts of the form of that church-government which Christ and his Apostles have appointed to be the ordinary and perpetual platform for guiding and governing his Church until the end of the world: and maketh them, by such force as his arguments have, as necessary for the ordinary continuance of them, as either Pastor, Doctor, Elders, or Men-Deacons."]

BOOK V. Ch. lxxviii. 12, 13. →

age should be admitted of that number. Widows were never in the Church so highly esteemed as Virgins. But seeing neither of them did or could receive ordination, to make them ecclesiastical persons were absurd.

[12.] The ancientest therefore of the Fathers mention those three degrees of ecclesiastical order specified and no more. "When your captains," saith Tertullian<sup>1</sup>, "that is to say the Deacons, Presbyters and Bishops fly, who shall teach the laity that they must be constant?" Again, "What should I mention laymen<sup>2</sup>," saith Optatus, "yea or divers of the ministry itself? To what purpose Deacons which are in the third, or presbyters in the second degree of priesthood, when the very heads and princes of all, even certain of the Bishops themselves, were content to redeem life with the loss of heaven?" Heaps of allegations in a case so evident and plain are needless. I may securely therefore conclude that there are at this day in the church of England no other than the same degrees of ecclesiastical order, namely Bishops, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves.

As for Deans, Prebendaries, Parsons, Vicars, Curates, Archdeacons, Chancellors, Officials, Commissaries, and such other the like names, which being not found in Holy Scripture, we have been thereby through some men's error thought to allow of ecclesiastical degrees not known nor ever heard of in the better ages of former times; all these are in truth but titles of office whereunto partly ecclesiastical persons, and partly others are in sundry forms and conditions admitted as the state of the Church doth need, degrees of order still continuing the same they were from the first beginning.

[13.] Now what habit or attire doth beseem each order to use in the course of common life both for the gravity of his

<sup>1</sup> Tertull. de Persecut. [c. 11. "Quum ipsi auctores, i. e. ipsi Diaconi, Presbyteri et Episcopi fugiunt; quomodo Laicus intelligere poterit, qua ratione dictum, Fugite de civitate in civitatem? . . . Cum duces fugiunt, quis de gregario numero sustinebit ad gradum in acie figendum suadere?" &c.]

<sup>2</sup> Optat. lib. i. [c. 13. "Quid commemorem Laicos, qui tunc in Ec-

clesia nulla fuerant dignitate suffulti? quid ministros plurimos? quid Diaconos in tertio, quid Presbyteros in secundo sacerdotio constitutos? Ipsi apices et principes omnium, aliqui Episcopi, ut damno aeternae vitae . . . lucis moras brevissimas compararent, instrumenta divinæ legis impie traderunt."]

place and for example sake to other men is a matter frivolous to be disputed of. A small measure of wisdom may serve to teach them how they should cut their coats. But seeing all well-ordered polities have ever judged it meet and fit by certain special distinct ornaments to sever each sort of men from other when they are in public, to the end that all may receive such complements of civil honour as are due to their rooms and callings even where their persons are not known, it argueth a disproportioned mind in them whom so decent orders displease<sup>1</sup>.

LXXIX. We might somewhat marvel what the Apostle St. Paul should mean to say that "covetousness is idolatry<sup>2</sup>," if the daily practice of men did not shew that whereas nature requireth God to be honoured with wealth, we honour for the most part wealth as God. Fain we would teach ourselves to believe that for worldly goods it sufficeth frugally and honestly to use them to our own benefit, without detriment and hurt of others; or if we go a degree farther, and perhaps convert some small contemptible portion thereof to charitable uses, the whole duty which we owe unto God herein is fully satisfied. But forasmuch as we cannot rightly honour God unless both our souls and bodies be sometime employed merely in his service; again sith we know that religion requireth at our hands the taking away of so great a part of the time of our lives quite and clean from our own business and the bestowing of the same in his, suppose we that nothing of our wealth and substance is immediately due to God, but all our own to bestow and spend as ourselves think

BOOK V. Ch. lxxix. 1. →

Of Oblations, Foundations, Endowments, Tithes, all intended for perpetuity of Religion; which purpose being chiefly fulfilled by the Clergy's certain and sufficient maintenance must needs by alienation of church livings be made frustrate.

<sup>1</sup> [Adm. ap. Whitg. Def. 261. "Ministers . . . . in those days known by voice, learning, and doctrine; now they must be discerned from other by popish and Antichristian apparel, as cap, gown, tippet," &c. And Eccl. Disc. fol. 97—101. "Certum vestimenti genus, forma, modus, nusquam non modo in communi vita sed ne in sacris quidem in Evangelio præcipitur . . . Conqueramur ex nostris aliquos inventos esse, qui quum totus Papatus execrandus erat, et hæc Roma Jerichuntanæ illius urbis anathemate de-

"vovenda, Babylonicae vestis specie et splendore capti, eam in Israelitica castra transtulerunt. Cur enim cappam et superpelliceum in sacris, in communi vita liri-pipium, [tippet] (quod appellant) et quadratum pileum gerenda esse præcipiunt nisi quod hæc auctoritatem quandam apud populum habere . . . existiment." &c. The regulations objected to are to be found in Queen Elizabeth's "Advertisements," 25 January, 1564—5. See Sparrow's Collection, p. 126.]

<sup>2</sup> [Col. iii. 5.]

meet? Are not our riches as well his as the days of our life are his? Wherefore unless with part we acknowledge his supreme dominion by whose benevolence we have the whole, how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God and not think it a point of their duty to do him honour with their very goods. So that this we may boldly set down as a principle clear in nature, an axiom which ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance in token of thankful acknowledgment that all they have is from him. To honour him with our worldly goods, not only by spending them in lawful manner, and by using them without offence, but also by alienating from ourselves some reasonable part or portion thereof and by offering up the same to him as a sign that we gladly confess his sole and sovereign dominion over all, is a duty which all men are bound unto and a part of that very worship of God which as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto than to any other natural duty, inasmuch as the hearts of men do so cleave to these earthly things, so much admire them for the sway they have in the world, impute them so generally either to nature or to chance and fortune, so little think upon the grace and providence from which they come, that unless by a kind of continual tribute we did acknowledge God's dominion, it may be doubted that in short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute free and independent inheritance.

[2.] Now concerning the kind or quality of gifts which God receiveth in that sort, we are to consider them partly as first they proceed from us, and partly as afterwards they are to serve for divine uses. In that they are testimonies of our affection towards God, there is no doubt but such they should be as beseemeth most his glory to whom we offer them. In this respect the fatness of Abel's sacrifice<sup>1</sup> is commended, the flower of all men's increase assigned to God by Salomon<sup>2</sup>,

<sup>1</sup> [Gen. iv. 4.] "not only with the first, but with  
<sup>2</sup> [Prov. iii. 9. תְּרֵאֱשִׁית כָּל-תְּבִיאָתְךָ לַיהוָה "the best, of all thine increase."]

the gifts and donations of the people rejected as oft as their cold affection to God-ward made their presents to be little worth. Somewhat the heathens saw touching that which was herein fit, and therefore they unto their gods did not think they might consecrate any thing which was<sup>1</sup> *impure* or *unsound*, or *already given*, or else *not truly their own to give*.

[3.] Again in regard of use, forasmuch as we know that God hath himself no need of worldly commodities, but taketh them because it is our good to be so exercised, and with no other intent accepteth them but to have them used for the endless continuance of religion, there is no place left of doubt or controversy but that we in the choice of our gifts are to level at the same mark, and to frame ourselves to his known intents and purposes. Whether we give unto God therefore that which himself by commandment requireth; or that which the public consent of the Church thinketh good to allot; or that which every man's private devotion doth best like, inasmuch as the gift which we offer proceedeth not only as a testimony of our affection towards God, but also as a mean to uphold religion, the exercise whereof cannot stand without the help of temporal commodities; if all men be taught of nature to wish and as much as in them lieth to procure the perpetuity of good things, if for that very cause we honour and admire their wisdom who having been founders of commonweals could devise how to make the benefit they left behind them durable, if especially in this respect we prefer Lyncurgus before Solon and the Spartan before the Athenian polity, it must needs follow that as we do unto God very acceptable service in honouring him with our substance, so our service that way is then most acceptable when it tendeth to perpetuity.

[4.] The first permanent donations of honour in this kind are temples. Which works do so much set forward the exercise of religion, that while the world was in love with

<sup>1</sup> "Purum, probum, profanum, " fuerit; *probi*, quod recte excoctum, " suum." Fest. lib. xiv. [p. 397. ed. " purgatumque sit; *profani* quod Dacerii. "*Puri, probi, profani, sui* " sacrum non sit, et quod omni re- " *auri* dicitur in manumissione sa- " ligione solutum sit; *sui*, quod ali- " crorum causa: ex quibus *puri* " enum non sit."]  
" significat, quod in usu spurco non

religion it gave to no sort greater reverence than to whom it could point and say, "These are the men that have built us "synagogues" <sup>1</sup>." But of churches we have spoken sufficiently heretofore.

[5.] The next things to churches are the ornaments of churches, memorials which men's devotion hath added to remain in the treasure of God's house not only for uses wherein the exercise of religion presently needeth them, but also partly for supply of future casual necessities whereunto the Church is on earth subject, and partly to the end that while they are kept they may continually serve as testimonies giving all men to understand that God hath in every age and nation such as think it no burden to honour him with their substance. The riches first of the tabernacle of God and then of the temple of Jerusalem arising out of voluntary gifts and donations were as we commonly speak a *nemo scit*, the value of them above that which any man would imagine. After that the tabernacle was made, furnished with all necessaries and set up, although in the wilderness their ability could not possibly be great, the very metal of those vessels which the princes of the twelve tribes gave to God for their first presents amounted even then to two thousand and four hundred shekels of silver a hundred and twenty shekels of gold <sup>2</sup>, every shekel weighing half an ounce <sup>3</sup>. What was given to the temple which Salomon erected, we may partly conjecture, when over and besides wood, marble, iron, brass, vestments, precious stones, and money, the sum which David delivered into Salomon's hands for that purpose was of gold in mass eight thousand and of silver seventeen thousand cichars <sup>4</sup>, every cichar containing a thousand and eight hundred shekels which riseth to nine hundred ounces in every one cichar: whereas the whole charge of the tabernacle did not amount unto thirty cichars <sup>5</sup>. After

<sup>1</sup> [St. Luke vii. 5.]

<sup>2</sup> Num. vii. 85, 86.

<sup>3</sup> [See Arbuthnot, Coins, Weights, and Measures, p. 37.]

<sup>4</sup> 1 Chron. xxix. [2-7;] Exod. xxv. 28. [39?] xxxvii. 24.

<sup>5</sup> [There seem to be two errors in this statement. One, that the talent or cichar was worth only 1,800 shekels: whereas it is clear from Exod.

xxxviii. 25, 26, that its value was 3000. The other, that the whole cost of the tabernacle was less than thirty talents; see Exod. xxxviii. 24: "All the gold that was occupied in the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary." The

their return out of Babylon they were not presently in case to make their second temple of equal magnificence and glory with that which the enemy had destroyed. Notwithstanding what they could they did <sup>1</sup>. Insomuch that the building finished, there remained in the coffers of the Church to uphold the fabric thereof six hundred and fifty cichars of silver, one hundred of gold <sup>2</sup>. Whereunto was added by Nehemias <sup>3</sup> of his own gift a thousand drachms of gold, fifty vessels of silver, five hundred and thirty priests' vestments, by other the princes of the fathers twenty thousand drachms of gold, two thousand and two hundred pieces of silver; by the rest of the people twenty thousand of gold, two thousand of silver, three-score and seven attires of priests. And they furthermore bound themselves <sup>4</sup> towards other charges to give by the poll in what part of the world soever they should dwell the third of a shekel, that is to say the sixth part of an ounce, yearly. This out of foreign provinces they always sent in gold <sup>5</sup>. Whereof Mithridates is said <sup>6</sup> to have taken up by the way before it could pass to Jerusalem from Asia in one adventure eight hundred talents <sup>7</sup>; Crassus after that to have borrowed of the temple itself eight thousand: at which time Eleazar having both many other rich ornaments and all the tapestry of the temple under his custody thought it the safest way to grow unto some composition, and so to redeem the residue by

silver and brass was over and above, exceeding, the one 100, the other 70 talents; ver. 25, 29.

Arbuthnot, c. xxi. gives the results in English money as follows:

"For the altar of burnt offering," (rather for the gold of the holy place)

"181,308*l.* 13*s.* 4*d.* For the silver

"of the same, 19,604*l.* 5*s.* 5*d.* . . .

"David laid up of his own money

"for building the temple 3000 talents of gold, 18,600,000*l.*; and

"7000 of silver, 2,712,500*l.* The

"princes of the tribes gave towards

"it 5000 talents and 10,000 drachms of gold, 31,000,516*l.* 13*s.* 4*d.* and

"10,000 talents of silver, 3,875,000*l.*" In these calculations Arbuthnot does not follow his own tables: for he makes the talent of gold worth 6200*l.* whereas his tables give it only 5475*l.*: using in the latter the rabbinical com-

putation, which values the shekel at four Roman drachms; in the former, that of Josephus and Hesy chius, who say, σίκλος, τετραδραχμιον Ἀττικόν.]

<sup>1</sup> Ezra ii. 68, 69; Hag. ii. 3.

<sup>2</sup> Ezra viii. 26.

<sup>3</sup> Nehem. vii. 70.

<sup>4</sup> Nehem. x. 32.

<sup>5</sup> Cic. Orat. pro L. Flac. [c. 28.]

"Cum aurum Judæorum nomine

"quotannis ex Italia et ex omnibus

"vestris provinciis Hierosolymam

"exportari soleret, Flaccus sanxit

"edicto ne ex Asia exportari liceret."

<sup>6</sup> Joseph. Antiq. lib. xiv. c. 7. § 2.

[quoting some lost work of Strabo,

probably his ὑπομνήματα: see Hud-

son in loc.]

<sup>7</sup> Every talent in value six hun-

dred crowns.

parting with a certain beam of gold about seven hundred and a half in weight, a prey sufficient for one man as he thought who had never bargained with Crassus till then, and therefore upon the confidence of a solemn oath that no more should be looked for he simply delivered up a large morsel, whereby the value of that which remained was betrayed and the whole lost.

[6.] Such being the casualties whereunto moveable treasures are subject, the Law of Moses<sup>1</sup> did both require eight and twenty cities together with their fields and whole territories in the land of Jewry to be reserved for God himself, and not only provide for the liberty of farther additions if men of their own accord should think good, but also for the safe preservation thereof unto all posterities<sup>2</sup>, that no man's avarice or fraud by defeating so virtuous intents might discourage from like purposes. God's third endowment did therefore of old consist in lands.

[7.] Furthermore some cause no doubt there is why besides sundry other more rare donations of uncertain rate, the tenth should be thought a revenue so natural to be allotted out unto God. For of the spoils which Abraham had taken in war he delivered unto Melchisedec the tithes<sup>3</sup>. The vow of Jacob at such time as he took his journey towards Haran was<sup>4</sup>, "God will be with me and will keep me in this voyage which I am to go, and will give me bread to eat and clothes to put on, so that I may return to my father's house in safety, then shall the Lord be my God, and this stone which I have set up as a pillar the same shall be God's house, and of all thou shalt give me I will give unto thee the tithe." And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the Law of Moyses did require<sup>5</sup> at the hands of all men the selfsame kind of tribute, the tenth of their corn, wine, oil, fruit, cattle and whatsoever increase his heavenly providence should send. Insomuch that Painims being herein followers of their steps paid tithes likewise<sup>6</sup>.

<sup>1</sup> Numb. xxxv. ["Twenty" is no doubt a slip of the pen for "forty."]

<sup>2</sup> Levit. xxv. 34; xxvii. 28.

<sup>3</sup> Gen. xiv. 20.

<sup>4</sup> Gen. xxviii. 20.

<sup>5</sup> Deut. xiv. 22.

<sup>6</sup> Plin. Hist. Nat. l. xii. c. 14. ["Decimas [thuris] Deo, quem vocant Sabin, mensura non pondero sacerdotes capiunt. Nec ante mercari licet."]

Imagine we that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's portion? Are not all things by him created in such sort that the forms which give them their distinction are number, their operations measure, and their matter weight? *Three* being the mystical number of God's unsearchable perfection within himself; *seven* the number whereby our own perfections through grace are most ordered; and *ten*<sup>1</sup> the number of nature's perfections<sup>2</sup> (for the beauty of nature is order, and the foundation of order number, and of number ten the highest we can rise unto without iteration of numbers under it) could nature better acknowledge the power of the God of nature than by assigning unto him that quantity which is the continent of all she possesseth? There are in Philo the Jew many arguments to shew the great congruity and fitness of this number in things consecrated unto God.

[8.] But because over-nice and curious speculations become not the earnestness of holy things, I omit what might be farther observed as well out of others as out of him touching the quantity of this general sacred tribute, whereby it cometh to

<sup>1</sup> Δεκάς ἀριθμῶν τῶν ἀπὸ μονάδος ἐστὶ πέντε τελειότατον. Philo περὶ ἀποικ. [It should be περὶ τῆς εἰς τὰ προπαιδεύματα συνόδου. p. 297. ed. Turneb.]

<sup>2</sup> [Chr. Letter, 35. "§ 18. Of speculative doctrines. There be also in your book divers theoremes not so familiar to us common Christians, neither doe we perceive them in the English Creede; neither in the reading of the holy writings of God. Wee pray you therefore declare unto us by what spirit or worde you teach them unto us . . . such as are these: "Tenne, the number of nature's perfections." &c.

Hooker MS. note. "You seeme neither to understand what theoremes nor what speculative doctrines are.

"Hitherto nothing but every article begunne with The Church of England teacheth, The Church of England affirmeth, It is an Article of faith, A foundation of be-

liefe. And are you now come to pettie quarels? Must I either conforme myselfe not onlie to the bodie of the whole Church, as reason is, but even to every particular man's humour, and to what patern so ever you like, speaking as it pleaseth you to prescribe, wrighting in such onlie forme and maner as your censure may approve, finallie dissenting in judgment from no man which findeth favour in your eyes, nor sorting with anie but such as you admire and set up for the principall lights in the Church, and the polestarres of all men's faith; or els to be held an enimie of true and Christian beliefe?"

"See Philo, p. 298." where Philo argues ingeniously for the natural congruity of the number ten as measuring the offering due to Him, who abides as it were in the tenth sphere, above all the orbs which compose the material world according to the Ptolemaic system.]