

[7.] A third thing respected both in permitting absence and also in granting to some that liberty of addition or plurality which necessarily enforceth their absence is a mere both just and conscionable regard, that as men are in quality and as their services are in weight for the public good, so likewise their rewards and encouragements by special privilege of law might somewhat declare how the state itself doth accept their pains, much abhorring from their bestial and savage rudeness which think that oxen should only labour and asses feed. Thus to readers in universities, whose very paper and book expenses their ancient allowances and stipends at this day do either not or hardly sustain; to governors of colleges, lest the great overplus of charges necessarily enforced upon them by reason of their place, and very slenderly supplied by means of that change in the present condition of things which their founders could not foresee; to men called away from their cures and employed in weightier business either of the church or commonwealth, because to impose upon them a burden which requireth their absence and not to release them from the duty of residence were a kind of cruel and barbarous injustice; to residents in cathedral churches or upon dignities ecclesiastical, forasmuch as these being rooms of greater hospitality, places of more respect and consequence than the rest, they are the rather to be furnished with men of best quality, and the men for their quality's sake to be favoured above others; I say unto all these in regard of their worth and merit the law hath therefore given leave while themselves bear weightier burdens to supply inferior by deputation, and in like consideration partly, partly also by way of honour to learning, nobility, and authority, permitteth that men which have taken theological degrees in schools, the suffragans of bishops, the household chaplains of men of honour or in great office, the brethren and sons of lords temporal or of knights, if God shall move the hearts of such to enter at any time into holy orders, may obtain to themselves a faculty or license to hold two ecclesiastical livings though having cure, any spiritual person of the Queen's council three such livings, her chaplains what number of promotions herself in her own princely wisdom thinketh good to bestow upon them.

[8.] But, as it fareth in such cases, the gap which for just

considerations we open unto some letteth in others through corrupt practices to whom such favours were neither meant nor should be communicated. The greatness of the harvest and the scarcity of able workmen hath made it necessary that law should yield to admit numbers of men but slenderly and meanly qualified. Hereupon because whom all other worldly hopes have forsaken they commonly reserve ministerial vocation as their last and surest refuge ever open to forlorn men, the Church that should nourish them whose service she needeth hath obtruded upon her their service that know not otherwise how to live and sustain themselves. These finding nothing more easy than means to procure the writing of a few lines to some one or other which hath authority, and nothing more usual than too much facility in condescending unto such requests, are often received into that vocation whereunto their unworthiness is no small disgrace.

Did any thing more aggravate the crime of Jeroboam's profane apostasy than that he chose to have his clergy the scum and refuse of his whole land? Let no man spare to tell it them, they are not faithful towards God that burden wilfully his Church with such swarms of unworthy creatures. I will not say of all degrees in the ministry that which St. Chrysostom¹ doth of the highest, "He that will undertake so weighty "a charge had need to be a man of great understanding, "rarely assisted with divine grace, for integrity of manners, "purity of life, and for all other virtues, to have in him more "than a man:" but surely this I will say with Chrysostom, "We need not doubt whether God be highly displeased with "us, or what the cause of his anger is, if things of so great "fear and holiness as are the least and lowest duties of his "service be thrown wilfully on them whose not only mean "but bad and scandalous quality doth defile whatsoever they

¹ Chrysost. de Sacerd. lib. iii. c. 15. (= c. 7, 15.) [vi. 18. ed. Savile. εἰ μὲν γὰρ ἀπλῶς τὸ κληθῆναι ποιμένα, καὶ μεταχειρίσασθαι τὸ πρᾶγμα ὡς ἔτυχεν, ἀρκεῖ, καὶ κίνδυνος οὐδεὶς, ἐγκαλεῖται κενοδοξίας ἡμῶν ὁ βουλόμενος· εἰ δὲ πολλὴν μὲν σύνεσιν πολλὴν δὲ πρὸ τῆς συνέσεως τῆν παρὰ τοῦ Θεοῦ χάριν, καὶ τρόπων ὀρθότητα καὶ καθαρότητα βίου, καὶ

μείζονα ἢ κατὰ ἄνθρωπον ἔχειν δεῖ τὴν ἀρετὴν τὸν ταύτην ἀναδεχόμενον τὴν φροντίδα, μὴ με ἀποστερήσης συγγνώμης μάτην ἀπολέσθαι μὴ βουλόμενον καὶ εἰκῆ. And p. 24. ἐτι οὖν ζητήσομεν, εἰπέ μοι, τοῦ θεοῦ τῆς ὀργῆς τὴν αἰτίαν, πράγματα οὕτως ἀγία καὶ φρικωδέστατα ἀνθρώποις τοῖς μὲν πονηροῖς τοῖς δὲ οὐδενὸς ἀξίους λυμᾶνεσθαι παρὰσχόντες;]

“handle.” These eyesores and blemishes in continual attendants about the service of God’s sanctuary do make them every day fewer that willingly resort unto it, till at length all affection and zeal towards God be extinct in them, through a wearisome contempt of their persons which for a time only live by religion and are for recompense in fine the death of the nurse that feedeth them. It is not obscure how incommodious the Church hath found both this abuse of the liberty which law is enforced to grant, and not only this but the like abuse of that favour also which law in other considerations already mentioned affordeth touching residence and plurality of spiritual livings.

Now that which is practised corruptly to the detriment and hurt of the Church against the purpose of those very laws which notwithstanding are pretended in defence and justification thereof, we must needs acknowledge no less repugnant to the grounds and principles of common right than the fraudulent proceedings of tyrants to the principles of just sovereignty. Howbeit not so those special privileges which are but instruments wrested and forced to serve malice.

There is in the patriarch of heathen philosophers this precept, “Let no husbandman nor no handicraftsman be a priest¹.” The reason whereupon he groundeth is a maxim in the law of nature, “it importeth greatly the good of all “men that God be revered,” with whose honour it standeth not that they which are publicly employed in his service should live of base and manuary trades. Now compare herewith the Apostle’s words². “Ye know that these hands have ministered “to my necessities and to them that are with me.” What think we? Did the Apostle any thing opposite herein or repugnant to the rules and maxims of the law of nature? The selfsame reasons that accord his actions with the law of nature shall declare our privileges and his laws no less consonant.

[9.] Thus therefore we see that although they urge very colourably the Apostle’s own sentences, requiring that a minister should be able to divide rightly the word of God, that they who are placed in charge should attend unto it themselves

¹ Οὔτε γεωργὸν οὔτε βάνουσον Arist. Polit. lib. vii. c. 9.
ἱερέα καταστατέον ὑπὸ γὰρ τῶν πολιτῶν πρέπει τιμᾶσθαι τοὺς θεούς. ² Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

which in absence they cannot do, and that they which have divers cures must of necessity be absent from some, whereby the law apostolic seemeth apparently broken, which law requiring attendance cannot otherwise be understood than so as to charge them with perpetual residence; again though in every of these causes they infinitely heap up the sentences of Fathers, the decrees of popes, the ancient edicts of imperial authority, our own national laws and ordinances prohibiting the same and grounding evermore their prohibitions partly on the laws of God and partly on reasons drawn from the light of nature, yet hereby to gather and infer contradiction between those laws which forbid indefinitely and ours which in certain cases have allowed the ordaining of sundry ministers whose sufficiency for learning is but mean, again the licensing of some to be absent from their flocks, and of others to hold more than one only living which hath cure of souls, I say to conclude repugnancy between these especial permissions and the former general prohibitions which set not down their own limits is erroneous, and the manifest cause thereof ignorance in differences of matter which both sorts of law concern.

[10.] If then the considerations be reasonable, just and good, whereupon we ground whatsoever our laws have by special right permitted; if only the effects of abused privileges be repugnant to the maxims of common right, this main foundation of repugnancy being broken whatsoever they have built thereupon falleth necessarily to ground. Whereas therefore upon surmise or vain supposal of opposition between our special and the principles of common right they gather that such as are with us ordained ministers before they can preach be neither lawful, because the laws already mentioned forbid generally to create such, neither are they indeed ministers although we commonly so name them, but whatsoever they execute by virtue of such their pretended vocation is void; that all our grants and tolerations as well of this as the rest are frustrate and of no effect, the persons that enjoy them possess them wrongfully and are deprivable at all hours; finally that other just and sufficient remedy of evils there can be none besides the utter abrogation of these our mitigations and the strict establishment of former ordinances to be absolutely executed whatsoever follow; albeit the answer already made in

BOOK V. discovery of the weak and unsound foundation whereupon they
Ch. lxxxii. xi. have built these erroneous collections may be thought suffi-
cient, yet because our desire is rather to satisfy if it be possi-
ble than to shake them off, we are with very good will con-
tented to declare the causes of all particulars more formally and
largely than the equity of our own defence doth require.

There is crept into the minds of men at this day a secret pernicious and pestilent conceit that the greatest perfection of a Christian man doth consist in discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded with just, righteous, and perfect men, their chiefest study was the exercise of piety, wherein for their safest direction they reverently hearkened to the readings of the law of God, they kept in mind the oracles and aphorisms of wisdom which tended unto virtuous life, if any scruple of conscience did trouble them for matter of actions which they took in hand, nothing was attempted before counsel and advice were had, for fear lest rashly they might offend. We are now more confident, not that our knowledge and judgment is riper, but because our desires are another way. Their scope was obedience, ours is skill; their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice¹; they in the practice of their religion wearied chiefly their knees and hands, we especially our ears and tongues. We are grown as in many things else so in this to a kind of intemperancy which (only sermons excepted) hath almost brought all other duties of religion out of taste. At the least they are not in that account and reputation which they should be.

[11.] Now because men bring all religion in a manner to the only office of hearing sermons, if it chance that they who are thus conceited do embrace any special opinion different from other men, the sermons that relish not that opinion can in no wise please their appetite. Such therefore as preach unto them but hit not the string they look for are respected

¹ 'Αλλ' οἱ πολλοὶ ταῦτα μὲν οὐ δὲ οὐδὲν τῶν προσταττομένων ὥσπερ πρᾶττουσιν, ἐπὶ δὲ τὸν λόγον κατα- οὐν οὐδὲ ἐκείνοι εὐ ἔξουσι τὸ σῶμα φεύγοντες οἴονται φιλοσοφεῖν καὶ οὕτω θεραπευόμενοι, οὐδὲ οὗτοι τὴν οὕτως ἔσσεσθαι σπουδαίαι· ὁμοίον τι ψυχὴν οὕτω φιλοσοφούντες. Arist. Eth. lib. ii. cap. 3. ποιούντες τοῖς κάμνουσιν οἱ τῶν λα- τρῶν ἀκούουσι μὲν ἐπιμελῶς ποιοῦσι

as unprofitable, the rest as unlawful and indeed no ministers BOOK V.
if the faculty of sermons want¹. For why? A minister of Ch. lxxxii. xi.
the word should they say be able "rightly to *divide* the
"word²." Which apostolic canon many think they do well
observe, when in opening the sentences of holy Scripture
they draw all things favourably spoken unto one side; but
whatsoever is reprehensive, severe, and sharp, they have others
on the contrary part whom that must always concern; by
which their over partial and unindifferent proceeding while
they thus labour amongst the people to divide the word, they
make the word a mean to divide and distract the people.

'Ορθοτομεῖν "to divide aright" doth note in the Apostles'
writings soundness of doctrine only; and in meaning stand-
eth opposite to *καινοτομεῖν* "the broaching of new opinions
"against that which is received." For questionless the first
things delivered to the Church of Christ were pure and sin-
cere truth. Which whosoever did afterwards oppugn could not
choose but divide the Church into two moieties, in which
division such as taught what was first believed held the
truer part, the contrary side in that they were teachers of
novelty erred.

For prevention of which evil there are in this church many
singular and well-devised remedies, as namely the use of
subscribing to the articles of religion before admission to de-
grees of learning or to any ecclesiastical living, the custom of
reading the same articles and of approving them in public
assemblies wheresoever men have benefices with cure of
souls, the order of testifying under their hands allowance of
the book of common prayer and the book of ordaining minis-
ters, finally the discipline and moderate severity which is
used either in otherwise correcting or silencing them that
trouble and disturb the Church with doctrines which tend
unto innovation, it being better that the Church should want
altogether the benefit of such men's labours than endure the
mischief of their inconformity to good laws; in which case if
any repine at the course and proceedings of justice, they must
learn to content themselves with the answer of M. Curius³,

¹ [Of unpreaching ministers see Adm. 5; Answ. 83; T. C. i. 50; Def. 251-254; T. C. ii. 363-392.]
² [2 Tim. ii. 15.]
³ Valer. lib. vi. cap. 3. [§ 4.]

BOOK V. which had sometime occasion to cut off one from the body of
Ch. lxxxii. 12. the commonwealth, in whose behalf because it might have been pleaded that the party was a man serviceable, he therefore began his judicial sentence with this preamble, "Non esse opus reip. eo cive qui parere nesciret: The commonwealth needeth men of quality, yet never those men which have not learned how to obey."

[12.] But the ways which the church of England taketh to provide that they who are teachers of others may do it soundly, that the purity and unity as well of ancient discipline as doctrine may be upheld, that avoiding singularities we may all glorify God with one heart and one tongue, they of all men do least approve, that most urge the Apostle's rule and canon. For which cause they allege it not so much to that purpose, as to prove that unpreaching ministers (for so they term them) can have no true nor lawful calling in the Church of God. St. Augustine¹ hath said of the will of man that "simply to will proceedeth from nature, but our well-willing is from grace." We say as much of the minister of God, "publicly to teach and instruct the Church is necessary in every ecclesiastical minister, but ability to teach by sermons is a grace which God doth bestow on them whom he maketh sufficient for the commendable discharge of their duty." That therefore wherein a minister differeth from other Christian men is not as some have childishly imagined the "sound preaching of the word of God²," but as they are lawfully and truly governors to whom authority of regiment

¹ [The editor has not been able to find any sentence in St. Augustine having exactly this turn. The following perhaps comes as near the point as any: "Semper est in nobis voluntas libera, sed non semper est bona. . . Gratia vero Dei semper est bona et per hanc fit ut sit homo bonæ voluntatis, qui fuit prius voluntatis malæ." De Grat. et lib. Arbitr. c. xv. t. x. 484 F.] ("Certum est nos velle, cum volumus: sed ille facit ut velimus bonum, de quo dictum est," etc. De Grat. et Lib. Arbitr. c. xvi. § 32. Cf. c. xi. §§ 16, 17.) E. M.

² Oxf. Man, p. 21. [The pam-

phlet quoted is, "M. Some laid open in his colours, &c.; done by an Oxford man, to his friend in Cambridge." Of which see some account above, c. xxii. 19, n. 3, p. 112. "Simple reading, in what account soever it be amongst men, yet is it not as I conceive the thing that doth single out a minister from another Christian. It must be only (as I told you before) 'the sound preaching of the word in a lawful function,' &c. Bear witness I pray you that I speak here of sound preaching, i. e. of dividing the word aright, which the Apostle calleth ὀρθορομείν."]

is given in the commonwealth according to the order which polity hath set, so canonical ordination in the Church of Christ is that which maketh a lawful minister *as touching the validity of any act which appertaineth to that vocation.* The cause why St. Paul willed Timothy not to be over hasty in ordaining ministers was (as we very well may conjecture) because imposition of hands doth consecrate and make them ministers whether they have gifts and qualities fit for the laudable discharge of their duties or no. If want of learning and skill to preach did frustrate their vocation, ministers ordained before they be grown unto that maturity should receive new ordination whensoever it chanceth that study and industry doth make them afterwards more able to perform the office, than which what conceit can be more absurd? Was not St. Augustine himself contented to admit an assistant in his own church¹, a man of small erudition; considering that what he wanted in knowledge was supplied by those virtues which made his life a better orator than more learning could make others whose conversation was less holy? Were the priests sithence Moyses all able and sufficient men learnedly to interpret the law of God? or was it ever imagined that this defect should frustrate what they executed, and deprive them of right unto any thing they claimed by virtue of their priesthood? Surely as in magistrates the want of those gifts which their office needeth is cause of just imputation of blame in them that wittingly choose insufficient and unfit men when they might do otherwise, and yet therefore is not their choice void, nor every action of magistracy frustrate in that respect: so whether it were of necessity or even of very carelessness that men unable to preach should be taken in pastors' rooms, nevertheless it seemeth to be an error in them which think that the lack of any such perfection defeateth utterly their calling.

[13.] To wish that all men were so qualified as their places and dignities require, to hate all sinister and corrupt dealings which hereunto are any let; to covet speedy redress of those things whatsoever whereby the Church sustaineth detriment, these good and virtuous desires cannot offend any but ungodly

¹ [Eraclius; see the account of want of erudition is not there mentioned.]
Aug. Ep. 213. t. ii. 788. But his

minds. Notwithstanding some in the true vehemency, and others under the fair pretence of these desires, have adventured that which is strange, that which is violent and unjust. There are¹, which in confidence of their general allegations concerning the knowledge, the residence, and the single livings of ministers, presume not only to annihilate the solemn ordinations of such as the Church must of force admit, but also to urge a kind of universal proscription against them, to set down articles, to draw commissions, and almost to name themselves of the *Quorum* for inquiry into men's estates and dealings, whom at their pleasure they would deprive and make obnoxious to what punishment themselves list; and that not for any violation of laws either spiritual or civil, but because men have trusted the laws too far, because they have held and enjoyed the liberty which law granteth, because they had not the wit to conceive as these men do that laws were made to entrap the simple by permitting those things in show and appearance which indeed should never take effect, forasmuch as they were but granted with a secret condition to be put in practice "if they should be profitable and agreeable "with the word of God;" which condition failing in all ministers that cannot preach, in all that are absent from their livings, and in all that have divers livings, (for so it must be presumed though never as yet proved,) therefore as men which have broken the law of God and nature they are deprivable at all hours. Is this the justice of that discipline whereunto all Christian churches must stoop and submit themselves? Is this the equity wherewith they labour to reform the world?

[14.] I will no way diminish the force of those arguments whereupon they ground. But if it please them to behold the visage of these collections in another glass, there are civil as well as ecclesiastical insufficiencies, non-residences, and pluralities; yea the reasons which light of nature hath ministered against both are of such affinity that much less they cannot enforce in the one than in the other.

When they that bear great offices be persons of mean worth, the contempt whereinto their authority groweth

¹ The Author of the Abstract. by him at the end of his work, [See the Interrogatories proposed p. 262-266.]

weakeneth the sinews of the whole state¹. Notwithstanding where many governors are needful and they not many whom their quality can commend, the penury of worthier must needs make the meaner sort of men capable².

Cities in the absence of their governors are as ships wanting pilots at sea. But were it therefore justice to punish whom superior authority pleaseth to call from home³, or alloweth to be employed elsewhere?

In committing many offices to one man⁴ there are appa-

¹ Μεγάλων κύριοι καθεστῶτες ἂν εὐτελείς ὡσι μεγάλα βλάπτουσι. Arist. Polit. ii. cap. 11.

² "Nec ignoro maximos honores ad parum dignos penuria meliorum solere deferri." Mamertin. Paneg. ad Julian. [p. 231. ed. Plantin. 1599.]

³ "Neque enim æquum visum est absentem reipub. causa inter reos referri dum reipub. operatur." Ulpian. [Digest. lib. xviii. tit. v.] leg. 15. "Si maritus." ad legem Juliam, de adulter.

⁴ Arist. Polit. lib. ii. cap. 11. See the like preamble framed by the Author of the Abstract, where he fancieth a bishop deposing one unapt to preach whom himself had before ordained. [p. 89, 90. "Sithence . . . it is not expedient that faith be kept in wicked promises, "I conclude the impossibility or iniquity of conditions to be performed by him that is made a minister to make the contract between the Bishop and him merely void and of none effect in law. "And that the Bishop, according to the true intent and meaning of the laws whereof he hath the execution, ought to cite and *ex officio* to proceed and object against him in this sort: 'You, A. B. parson of C. about twenty-four years past, at what time I had appointed a solemn day for making of Deacons and Ministers, and had called by my mandate men meet to serve the Lord in his holy services, to teach his people and to be examples to his flock, in honest life and godly conversation, came before me, making a great

"brag, and fair show of zeal and conscience, and of your knowledge in the Holy Scriptures, and that you would instruct them faithfully, and exhort them diligently in the doctrine of salvation by Christ, and in holiness of life: that you would exercise his discipline according to his commandment; and that you would be a peace maker; and all these things you faithfully promised and took upon you to perform, joining yourself openly to the Lord's people in prayer, with a solemn vow. Now so it is, as I understand by your demeanour ever since, that in truth you had no other end, but to steal a living from the Church, though it were with the murder of many souls. You dishonoured the Lord, you made an open lie in his holy congregation, you circumvented me by guile, and by craft deluded me: you have ever since falsified your word, you have not preached one sermon these many years; you have not instructed one of your parish in the doctrine of salvation by Christ alone, you have not governed your family as became one of your coat, you have not exercised the discipline of Christ against any adulterer, and swearer, any drunkard, any breaker of the Lord's Sabbaths; you have been and are a quarreller among your neighbours, you cite them to my consistory for toys and trifles, and so abuse my judgment seat; you are an example of evil, and not of goodness unto your flock: you meant no good faith at the first,