

THE SIXTH PART OF THE CATECHISM.

OF THE OFFICES OF ALL DEGREES.

Father. WHAT order wilt thou observe in this sixth and last part of the Catechism?

Son. I will first entreat of the offices and duties of the higher powers, both temporal and ecclesiastical; and afterward of all other degrees in order, that are stablished and grounded in the word of God.

Father. Thou wilt then begin first with the temporal magistrate? *Son.* Yea, verily.

OF THE OFFICE AND DUTY OF THE TEMPORAL MAGISTRATE.

Father. First of all tell me, my son, what a temporal magistrate is. *Son.* A temporal magistrate is a public person, to whom the sword is committed for the defence of the good, and for the punishment of the evil.

Father. Is the magistrate appointed of God an officer, or is he rather a tyrant, usurping power and authority over other persons, against all right and law? *Son.* He is ordained of God to be a ruler over his people; and no man hath justly rule and authority in any commonweal, which is not ordained of God.

Father. Let me hear this proved by the word of God. For there are, as I hear, which utterly deny the magistrate to be of God, that is to say, of God's ordinance and appointment. *Son.* Ye speak of the anabaptists, which are so enemies to this noble degree and honourable estate, that they are almost friendly to none having their foundation in the religion of Christ. But that magistrates rule at the appointment of God, it is thus proved. God by the mouth of Salomon speaketh on this manner: "Through me kings reign: through me princes make just laws. Through me lords bear rule; and all judges of the earth execute judgment." And the wise man saith: "Hear, O ye kings, and understand: give ear, ye that rule the multitudes. For the power is given you of the Lord, and the strength from the most high God." St Paul also saith: "There is no power but of God. The powers that be are ordained of God. Therefore whoso resisteth the power resisteth the ordinance of God; and they that resist get to themselves damnation." St Peter likewise exhorteth us to "honour the king, and be subject unto him as the supreme governor, and to the other rulers that are sent of him," yea, and that "for the Lord's sake;" that is to say, because they are God's officers, "ordained of him for the punishment of the evil, but for the praise of the good."

Father. But what if the magistrates be evil, wicked, ungodly, tyrants, haters of the truth, oppressors of the poor, &c.? Are they also appointed of God? *Son.* In Job it is thus written: "For the sins of the people doth God make an hypocrite to reign over them." And God himself saith by the prophet: "I shall give them children to be their princes; and babes shall have the rule of you. The people also shall be pilled and polled," &c. The psalmograph prayeth against the ungodly on this manner: "Set, O Lord, a tyrant over them, that the heathen may know themselves to be but men." And our Saviour Christ confessed that the authority which Pilate had, although a wicked and ungodly person, was from God, and he willingly suffered death under that tyrant. Neither do we read, that the apostles at any time did reject and cast away the regiment of the heathen rulers as a thing unlawful; but they rather exhorted the subjects to obey them, so far as they commanded nothing contrary to God's word, to honour them, to pray for them, to give them tribute, custom, toll, &c. Thus see we that not only godly, but also ungodly princes, not only righteous, but also unrighteous and wicked rulers are given us of God: the one, I mean the good, for the favour which God beareth toward us, when we labour to walk in his holy ways; the other, I mean the evil, for anger and displeasure that he hath toward us, when he seeth us disobedient to his laws and ordinances.

Father. What manner of men should magistrates be? *Son.* Men of activity, and

What a magistrate is.

The office of a magistrate is the ordinance of God.

Prov. viii.

Wisd. vi.

Rom. xiii.

1 Pet. ii.

Wicked princes are given of God to punish the wickedness of the people.

Psal. ix.

John xix.

Christ and his apostles never withstood the authority of wicked rulers.



such as fear God; true men, and hating covetousness; wise and politic; and whose conversation is allowed of all men.

Father. What is the office of a temporal magistrate? *Son.* It consisteth chiefly in two points. The first is, that he, banishing out of his kingdom all false religion and idolatry, do advance, set forth, and maintain God's true religion and holy word. The second is, that he govern his people justly, defend them from all perils, preserve their goods, maintain the good, and punish the evil.

Father. Have civil magistrates also to do with matters of religion? *Son.* Yea, verily. For God hath appointed temporal rulers not only keepers and maintainers of the works of the second table of the law, which concern the body, but also of the works of the first table of the law, which belong unto God and unto the soul. As the magistrate by the virtue of his office is bound to provide that, so much as in him is, there be no manslaughter, no whoredom, no theft, no false witness-bearing, none unjust coveting of other men's goods, &c., in his land or dominion; so likewise is his duty to foresee, that there be no false religion, no idolatry, no superstition, no invocation of strange gods, no dishonouring of the Lord's name, no wicked doctrine, &c., used in his country or kingdom.

And for this purpose, because he should not be deceived of the wily and subtile hypocrites, which desire above all things to lead the higher powers in ignorance and blindness, that they may do what they list without check, the magistrate is commanded of God to be learned himself in the laws and ordinances of God, that he may do all things according to God's book, and not after his own fancy or will, nor yet after the crafty persuasions of the subtile hypocrites. "The king," saith God, "when he is set upon the seat of his kingdom, he shall write him out a copy of this law in a book. And it shall be with him, and he ought to read therein all the days of his life, that he may learn to fear the Lord his God, and to keep all the words of this law," &c. And to Josua God said likewise: "Let not the book of this law depart out of thy mouth; but record¹ therein day and night, that thou mayest observe and do according to all that is written therein. For then shalt thou make thy way prosperous, and then shalt thou do wisely." The prophet David also exhorteth the kings and rulers of the earth to get them understanding, and to be learned in the law of the Lord, yea, and to "kiss the Son," that is to say, to embrace Christ the Son of God and his holy gospel; lest, if they do the contrary, God be angry with them, and so they perish from the right way. The like thing read we in the sixth and ninth chapters of the book of Wisdom.

Father. Prove by the word of God, that the temporal rulers have to do with matters of christian religion. For there want not at this present day which think, that civil magistrates ought not to meddle with matters pertaining unto the soul, but unto the body only. As for all spiritual causes and matters of religion, they belong, say they, to the bishop of Rome and to his adherents. *Son.* These are the papists, which desire alone to reign in the consciences of men, and to have rule over their faith. But that temporal rulers ought to meddle with matters of God's religion, and that it appertaineth unto their office to weed out all false worshipping of God and all wicked doctrine, it is probable enough by divers histories of the holy scripture.

As I may pass over king David and Salomon his son, which travailed not a little in advancing God's true religion, and in setting forth his holy word, what shall I speak of Asa king of Juda? Did not he, being a worldly prince, take away strange altars, and break down the images, and cut down the groves, and command Juda to seek the Lord God of their fathers, and to do according to the law and commandment of God? Did not he also put away all the abominable idols that his father had made? Again, did not he put down Maacha his mother from bearing rule, because she had made images in groves? yea, Asa destroyed all her images and burnt them by the brook Cedron. And all these doings of Asa did so greatly please God, that he gave him and all his land rest and quietness; so far is it off that God was angry with Asa for these his enterprises in matters of religion.

[¹ Record: call to remembrance, meditate.]

Exod. xviii.
Num. xi.
Deut. i.
What manner of men magistrates ought to be.
What the office of a magistrate is.

Whether the temporal rulers ought to meddle with matters of christian religion.

Magistrates ought diligently to read God's word.

Deut. xvii.

Josh. i.

Psal. ii.

Wisd. vi. ix.

The fancy of the papists.

¹ Kings xv.
² Chron. xiv.

2 Chron. xix.

Read we not also of Jeosaphat king of Juda, that, after that God had placed him in his kingdom, perceiving that God was greatly dishonoured through false religion brought in by his wicked forefathers and by the false prophets, he straight-ways commanded a visitation to be had for the speedy redress of all enormities, both in matters of religion and also in worldly affairs, and for the performance of the same he sent forth his lords, and with them certain priests and Levites to go throughout all the cities of Juda to teach the people, having with them the book of the law of God; so that by this means the fear of the Lord fell upon all the kingdoms of the lands that were round about Juda, and the king and his people lived in great joy, quietness, and wealth, having abundance of riches and honour?

Father. Methink this is both a noble and notable history, to declare and shew, that all princes in their dominions have authority and power to redress abuses and errors in matters of religion, and that for that purpose they may at all times appoint visitations to be had in their kingdoms for a reformation of all enormities, both in spiritual and temporal matters. *Son.* You say truth. But this cannot the papists abide. But as they alone will be called spiritual, so likewise do they challenge to themselves all spiritual jurisdiction and the determination of all matters concerning religion, leaving to the magistrates authority and power only over the body and bodily matters, making them in this behalf no better than swineherds and shepherds. But not only cure of body, but also charge of soul is committed of God to the secular powers; and they ought to seek the salvation of both, if they will avoid God's great anger and heavy displeasure, as we may perceive by the histories aforesaid.

The papists
make the
magistrates
no better
than swine-
herds and
shepherds.

2 Kings xviii.

Father. Were there any other kings that shewed themselves zealous in God's religion also? *Son.* To whom are the noble acts and godly enterprises of king Hezekia unknown? Did not he put away the hill-altars, and break the images, and cut down the groves, and all-to brake the brasen serpent that Moses had made? Did he not renew the feast of the passover? Did not he ordain priests and Levites to serve the Lord God, providing honest living for them, that they might substantially apply themselves to the study of the law of the Lord? and the Lord was with Hezekia, so that he prospered in all things which he took in hand.

2 Chron.
xxxi.

The most worthy and most glorious acts of that most noble and most godly king Josia are more famous and known than that they need here to be recited. He purged all Juda and all Hierusalem from hill-altars, groves, carved images, and images of metal, and such other kinds of idolatry. He repaired the house of the Lord his God. He renewed the feast of the passover. He read in the ears of all the people the words of the law of the Lord, and made a faithful promise to the Lord, that he and all his people should walk according to the statutes of that book; so that they turned not aside from the Lord God of their fathers so long as he lived. The Lord God therefore deferred his plague that he had threatened to Juda, suffered Josia to live in much honour, and brought him to his grave in peace; so that his eyes did not see the mischief that the Lord God afterward brought immediately upon Hierusalem and upon the inhabitants of the same.

2 Chron.
xxxiv.

2 Kings x.

What shall I speak of Jehu, king of Israel, which caused all the priests of Baal to be slain, all the images to be fet¹ out of the temple of Baal, and to be burnt? He commanded also his captains and men of war to break the image of Baal, and to destroy the house of Baal; so that Baal's house was made a draught-house unto this day. And because Jehu thus sought the glory of God, and destroyed idolatry with the maintainers thereof, he lived in his kingdom unto his dying day; and his children unto the fourth generation sat on the seat of Israel.

And as these aforesaid most noble kings shewed themselves valiant and courageous magistrates in matters of God's religion, by banishing all idolatry and wicked doctrine, and by erecting and setting up the true worshipping of God and the sincere preaching of his most holy word; so likewise read we in ecclesiastical histories of certain noble christian princes; which attempted the like enterprises in avancing the true

[¹ Fet : fetched.]

religion of God, and in driving out of their dominions all idolatry, false worshipping of God, wicked doctrine, &c.

Of this sort was that godly emperor Constantinus Magnus², whom when God had called unto the empire and unto the knowledge of his holy word, he straightways commanded that the temples of the idols should be shut up, and from henceforth to be no more frequented, nor sacrifice to be offered any more in them unto those false gods. He commanded also that the gospel of our Saviour Christ should be preached openly, and he gave to the preachers thereof large stipends and honourable rewards. And when the wicked and damnable heresy of Arius began to spread abroad, the most noble emperor with his great labour and cost gathered together a great number of learned bishops, and celebrated an holy and honourable council at Nice, for the suppression of that too much detestable heresy. How godly and prince-like he behaved himself at the council, histories do abundantly declare. God therefore blessed him many and divers ways.

Constantinus Magnus.

What shall I speak of Gratianus, Valentinianus, and Theodosius, most holy and worthy emperors, which gave out strait commandment throughout all their dominions, that all their subjects should receive and admit none other doctrine than that only which the holy and blessed apostle St Peter had preached and taught? And they commanded, that all the temples of the idols should utterly be thrown down and rooted out, that the idolaters might have none occasion after their time to set up again their wicked sacrifices³.

Gratianus. Valentin. Theodosius.

In a certain city of Phrygia Adauctus, lieutenant of that country under Diocletian, that tyrant-like emperor, toppled down all the idols, and persuaded the whole multitude to receive the doctrine of Christ⁴.

Adauctus.

Again, in the city Nicomedia a certain nobleman, receiving the letters of that wicked tyrant Diocletian, which he had sent for the abolishing of christian religion, rent them all on pieces and trod them under his feet, the people looking on⁵.

Divers such like examples we read in ecclesiastical writers, which declare manifestly with what and how fervent zeal a christian magistrate ought to be led toward christian religion; so that his chief study and labour should be to seek the honour and glory of God, to avance his holy religion, to set forth his blessed word, and to procure the salvation of his subjects' souls, all idolatry, superstition, hypocrisy, and whatsoever is contrary to wholesome doctrine, utterly excluded and put away. And for this cause are they called in the holy scripture "gods," that is to say, persons appointed of God to conserve, keep, and maintain true religion, and to forbid and abolish idolatry, superstition, wicked doctrine, &c.

Psal. lxxxii.

And that they may this do the more conveniently, it is meet and necessary that they add these two things, without the which true religion cannot long stand.

What is to be done of the magistrates for the conservation of the true religion.

The first is, that they provide godly and learned preachers in all parts of their dominions, which more truly and unfeignedly teach their subjects the way of the Lord, that they may from their very heart fear the Lord God, honour him, serve him, worship him, call on his holy name, thank him for his benefits, and lead a life worthy their profession. And that the preachers may labour in the vineyard of the Lord the more gladly, and have the better courage to do their duty, it is the office of a good magistrate to provide honest and quiet stipends for the preachers, that they may have whereof to feed both themselves and their family, yea, and also to give somewhat to the poor. And to encourage the godly magistrates to do this, it shall be good for them always to set before their eyes this saying of the wise man: "When the preaching of God's word faileth, the people perish and run out of order."

Preachers.

Prov. xxix.

[² Euseb. de Vit. Constant. in Hist. Eccles. Script. Amst. 1695—1700. Lib. ii. capp. xlv. xlvii. Lib. iii. cap. vi. pp. 382, 3, 400.]

[³ Theodoret. in eod. Lib. v. cap. xxi. pp. 226—28. See also Cod. Justin. in Gothofr. Corp. Jur. Civil. Amst. 1663. Lib. i. Titt. i. l. xi. Tom. II. pp. 1. 37, 38.]

An account of the steps taken by the christian emperors for the overthrow of heathenism may be read in Beugnot, Hist. de la Destruction du Paganisme en Occident. Paris, 1835.]

[⁴ Nicephor. Callist. Hist. Eccles. Lut. Par. 1630. Lib. vii. cap. x. Tom. I. pp. 452, 3.]

[⁵ Id. ibid. cap. v. p. 445.]

Schools. The second is, that forasmuch as preachers be mortal, and cannot alway remain in their function and office, but must needs give over to nature, and change this life after the manner of all men, the magistrates erect and set up schools, where the youth of the christian commonweal may be brought up in good letters and godly manners, but specially in the knowledge of God's true religion; that the young children, being trained up even from [their cradles in the mysteries of God's most holy word, may in time to come supply the rooms of the departed pastors, and become good shepherds of the Lord's flock, feeding them, not with the pestiferous leaven of Pharisees, but with the sweet and comfortable wheat of Christ's gospel. And that they may be the more able this to do, the magistrate must diligently provide that the books both of the old and new testament be read every day to the young ones, with some short exposition of the same; that they may learn holy letters from their infancy, as we read of bishop Timothy, and not spend all their childhood or young age in man's doctrine, doctrine many times more meet for the children of the Turks than for the children of the Christians, which, as St Paul saith, are "holy and clean." And that they may wax the sooner ripe in the knowledge of godliness, it shall be convenient that the scholars do oftentimes repair unto the temples to hear the sermons, and afterward to render accompts of those things that they have heard, lest they become forgetful hearers. And it shall not a little profit unto the increase of godly knowledge, that the scholars sometime have some theme of the holy scripture offered unto them privately in their schools, and so prove their wits, what they are able to do in dilating that text, sometime by tongue, sometime by pen.

Books of the holy scriptures ought to be read in christian schools.
2 Tim. iii.

1 Cor. vii.

Sermons.

Orations.

School-
masters.

And that those things may be done of the scholars with the more fruit, a christian magistrate must diligently provide, that such as shall be chosen and appointed schoolmasters, be men of gravity, wisdom, knowledge, learning, of an honest and godly conversation, of an approved life, of uncorrupt manners, diligent and painful in their office, favourers of true and pure religion, earnest lovers of God's word, haters of idolatry and superstition, and such in all points as may be to their scholars, not only teachers of good and godly doctrine, but also example-givers of honest and virtuous conversation; that as in doctrine, so likewise in manners, they may proceed and go forward, and afterward become profitable members of the christian commonweal.

Provision for schoolmasters.

And that the schoolmasters may be the better encouraged to do their office, and to bring up the youth of the Christians in the nurture and doctrine of the Lord, that they may afterward become good and profitable members of the commonweal, whether they be called unto temporal or spiritual affairs, it shall be necessary that the magistrates provide liberally for the teachers and bringers up of youth, that they may have whereof honestly to live. For if we think it a thing unfitting and unreasonable not to provide for our swineherds and shepherds, which attend upon our brute beasts; what a shame were it to leave our schoolmasters, which bring up our children, made like to the image of God, in virtue and learning, unprovided!

The very heathen in times past have liberally entertained the teachers of their children; and shall Christians be negligent in this behalf?

The Turks at this present day shew themselves very bounteous and of great liberality to such as bring up their children in the knowledge of tongues; and shall the teachers of christian men's children be either left¹ unprovided, or at the least slenderly recompensed? "The workman is worthy of his reward." And "they that rule well are worthy of double honour."

Matt. x.
1 Tim. v.

Father. These things which thou hast spoken, my dear son, if they were diligently considered and put in practice, would make a flourishing christian commonweal, so that God should be truly honoured, and his holy church garnished with all kind of good and godly officers, both in spiritual and temporal matters. But come off, and tell me what the office and duty of the magistrate is in worldly affairs. *Son.* As the duty of a magistrate is to advance the glory of God, to set forth the gospel of our Saviour Christ, to plant true religion in all his dominions, to banish idolatry and false worshippings of God, to weed out unfaithful teachers and false prophets,

What the duty of a magistrate is in worldly matters.

[¹ The folio has *least*.]

and instead of them to appoint godly and learned preachers, which may attend upon “the flock of Christ, whom he purchased with his most precious blood,” and for their Acts xx. godly travails to appoint them such stipends as shall be liberally sufficient both for them and for their family, yea, of the same also to give somewhat to the poor; again, to erect and set up schools for the virtuous bringing up of youth, and to appoint godly, grave, and learned schoolmasters for the right institution of them, yea, and those also bounteously recompensed for their painful travails; so likewise is it his office and duty to govern his people, whom God hath committed to his charge, justly, to defend them from all perils, to preserve their goods, to maintain the good and godly, and to punish the evil and wicked.

Father. Are the people over whom the magistrates reign God’s people? *Son.* Yea, verily, God’s people, his workmanship, and the sheep of his pasture; for so are they termed in the word of God. Exod. iii.

Father. And are the magistrates appointed of God to govern his people? *Son.* The magistrate is God’s minister, appointed to this end, that he may govern and rule the people of God. And for this cause they be called in the holy scriptures “gods,” “princes,” “kings,” “rulers,” “governors,” “shepherds,” “guides,” “captains,” &c.

Father. And this their regiment ought to be just and righteous? *Son.* Yea; for Magistrates ought to rule justly. they must render an accompts to him that is King of kings and Lord of lords of their regiment and governance. To govern justly is required of a magistrate above all things.

Father. What is it to govern justly? *Son.* To do all things according to equity and justice, and by no means to decline from the way of righteousness, neither unto the right nor unto the left hand; to cast away all partiality in judgments; not to pervert justice for bribes’ sake; not to judge neither for favour nor for hatred; to hear both parts indifferently; and neither to justify the wicked nor to condemn the innocent. What it is to rule justly.

Father. Is it thus commanded of God? *Son.* To whom is that unknown? God saith: “Ye shall do no unrighteousness in judgment. Thou shalt not favour the poor Lev. xix. nor honour the mighty; but in righteousness shalt thou judge thy neighbour.” “Hear Deut. i. the cause of your brethren,” said Moses to the judges, “and judge righteously between every man and his brother, and the stranger that is with him. See that ye know no faces in judgment; but hear the small as well as the great, and be afraid of no man; for the judgment is God’s.” “He that saith to the ungodly,” Prov. xxiv. saith Salomon, “Thou art righteous, him shall the people curse, yea, the commentary² shall abhor him. But they that rebuke the ungodly, in them doth God delight; and a rich blessing shall come upon them.” “Judge the thing that is right, O ye Psal. lviii. sons of men,” saith the psalmograph. “O love righteousness, ye that are the judges Wisd. i. of the earth.” Notable is the exhortation that king Josaphat gave to the judges: “Take heed that ye do,” saith he; “for ye execute not the judgment of men, but of Chron. xix. God, which is with you in the judgment. Wherefore now let the fear of the Lord be upon you, and take heed, and be doing the thing that pleaseth him. For there is none unrighteousness with the Lord our God, that should have any respect of persons, or take reward.”

Father. Would God all magistrates would obey these most righteous commandments of God! Then should not so many deal unjustly, as they do now-a-days. For gifts, rewards, and bribes do so rule in the hearts of many rulers in this our Bribe-taking. age, that they utterly weigh down and suppress justice, and make it of no force.

Son. Where bribe-taking is used, justice is utterly refused; and where money is set by, there right loseth the mastery. Therefore God in his law commandeth that Exod. xviii. such should be made rulers over the people as hate covetousness and abhor bribes. Would God that all such bribe-takers and gift-eaters would set before their eyes these commandments of God: “Thou shalt take no gifts; for gifts blind the sight, and Exod. xx ii. pervert the words of the righteous.” “Wrest not thou the law, nor know any Deut. xvi. person, neither take any reward; for gifts blind the wise,” &c. Against such bribe-

[² Commenty: community.]

Isai. v. takers and gift-eaters the prophet crieth out on this manner: "Wo be unto them that give sentence with the ungodly for rewards, but condemn the just cause of the righteous! Therefore, like as fire licketh up the straw, and as the flame consumeth the stubble, even so their root shall be as corruption, and their blossom shall vanish away like dust." Job xv. Job also saith: "The fire shall consume the houses of such as are greedy to receive gifts."

Friendship. *Father.* As gifts and bribes cause the subversion of justice, likewise doth friendship many times; so truly is it said in our common proverb: "As a man is friended, so is his matter ended." *Son.* Neither friendship nor favour ought to prevail against justice.

Both parties ought to be heard indifferently. *Father.* Some magistrates are so indiscreet, that, when matters of controversy be brought before them, the first tale doth so prevail that the other party cannot be heard, although his cause be never so just and good. *Son.* These judges forget the work of nature, which hath created in them two ears, one to hear the accusant, the other to hear the defendant.

King Alexander. And in this behalf I would wish that they were like to king Alexander the Great, which, when any man complained to him of another being absent, used to stop the other ear with his hand. Being demanded why he did so, he answered that, as he left open one ear to the accusant, so he would keep one ear stopped and close for the defendant. Here even of an heathen prince may rulers learn to hear both parts indifferently.

Father. If the magistrates would thus behave themselves in all their sessions and courts, the commonweal should be better ordered in many places than it is now; neither should the poor people so grievously complain of injuries and wrongs done unto them. I pray God give the magistrates grace according to their office to govern the people of God justly. *Son.* Amen.

Rom. xiii. *Father.* It is the duty of magistrates also to defend their subjects from all perils, and to keep such goods as they have harmless? *Son.* That is their office. They are called in God's book "shepherds;" because, as a good shepherd doth not only feed his flock, but also defend his flock, and mightily fight for the conservation of his flock against the wolves, so likewise a true magistrate ought to seek all means possible to save his people, to keep them harmless, to save their goods, and to be as careful for them as for themselves. For, as St Paul saith: "The magistrate is God's minister, appointed for thy wealth." Yea, to save and to defend the lives and goods of their subjects, they ought to put their own lives and goods in jeopardy. Their own private commodity ought to give place to the safeguard of the commonweal. What a fatherly care Moses, Josua, Samuel, David, and other noble princes had for their people, the holy scriptures do evidently declare.

Magistrates ought not to oppress their subjects. *Father.* If it be the duty of princes to defend their subjects from all perils, and to keep such goods as they have harmless; then ought they not to use their subjects as slaves, villains, and peasants, nor to spoil them of their goods, which were either left unto them of their parents, or else they have gotten with their hard labour, at their pleasure. *Son.* The wise man saith: "If thou be made a ruler, pride not thyself therein; but be thou as one of the people. Take diligent care for them, and look well thereto; and when thou hast done all thy duty, sit thee down, that thou mayest be merry with them, and receive a crown of honour." Salomon also saith: "Mercy and faithfulness preserve the king; and with loving-kindness his seat is holden up."

Eccles. xxxii. *The richer and the wealthier that the commons are in any realm, the richer and the wealthier is the prince of that realm, yea, and the stronger also is he, and the further from all jeopardy and danger. But, contrariwise, the poorer and the baser that the commons are in any realm, the more feeble and the less valiant is the prince against his enemies. This considered the wise man, which writeth on this manner: "The increase and prosperity of the commons is the king's honour; but the decay of the people is the confusion of the prince." Notable is this saying of Marcus Curius¹, that most noble consul of Rome: "I had rather," saith he, "bear rule over them that are rich than to be rich myself."*

[¹ Valer. Max. Lib. iv. cap. iii. 5.]

Moreover, that a magistrate may not unjustly take away his subjects' goods, the history of Nabot and of wicked king Achab declareth that most manifestly.

1 Kings xxi.

And who knoweth not how vehemently God thundereth by his prophets against such wolfish and tyrant-like rulers, which poll and pill the people, and oppress them against all equity and right? Are not these the words of God by the prophet Amos?

“O hear this word, ye that do poor men wrong, and oppress the needy: ye that say to your lords, Bring hither, let us drink. Therefore the Lord hath sworn by his holiness, the days shall come upon you, that the enemies shall carry you away,”

Amos iv.

&c. Again by the same prophet he saith: “O wo be to the proud wealthy, to such as think themselves so sure, even them which hold themselves for the best of the world, and rule the house of Israel as they lust!”

Amos vi.

“Ye are taken out for the evil day; even ye that sit in the stool of wilfulness; ye that lie upon beds of ivory, and use your wantonness upon your couches; ye that eat the best lambs of the flock, and the fattest calves of the drove; ye that sing at the lute, and in playing of instruments compare yourselves unto David; ye that drink wine out of goblets, and anoint yourselves with the best oil; but as for Joseph's hurt, none of you all are sorry for it. Therefore now shall ye be the first of them that shall be led away captive; and the lusty cheer of the wilful shall come to an end, &c. The Lord is minded to smite the great houses.”

“For ye have turned true judgment into bitterness, and the fruit of righteousness into wormwood.” Once again by the same prophet he saith: “O ye that oppress the poor, and destroy the needy in the land . . . shall not your destruction come upon you as a water-stream?”

Amos viii.

&c. And by the prophet Micha God also speaketh on this manner: “O ye heads of the house of Jacob, and ye leaders

Micah iii.

of the house of Israel, should not ye know what were lawful and right? But ye hate the good, and love the evil. Ye pluck off men's skins, and the flesh from their bones. Ye eat the flesh of my people, and flay off their skin. Ye break their bones: ye chop them on pieces, as it were into a caldron, and as flesh into a pot. Now the time shall come that, when they call unto the Lord, he shall not hear them, but hide his face from them; because that through their own imaginations they have dealt so wickedly,” &c.

Father. It is to be wished that all princes would remember this saying of the most wise prince and king Salomon: “With true judgment,” saith he, “the king setteth

Prov. xxix.

up the land; but if he be a man that oppresseth the people with gatherings, he turneth it upside down. For when the righteous bear rule, the people are in prosperity; but when the ungodly have the overhand, then the people are in beggary.”

Son. Yea, it is to be wished that all magistrates, from the highest to the lowest, might so behave themselves in their office, that they might justly say with Samuel on this wise: “Behold, here am I: bear record of me before the Lord, and before his anointed.

1 Sam. xii.

Whose ox have I taken? whom have I done wrong to? whom have I hurt? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you again. The people answered Samuel and said, Thou hast done us no wrong, nor hurt us, neither hast thou taken ought of any man's hand. He said unto them again, The Lord is witness against you, and his anointed is witness this day, that ye have no evil in my hands.”

Father. It were not out of the way for all princes to remember what chanced to Rehoboam, king Salomon's son, for the ungentle entreating of his commons. And how

1 Kings xii.

unfortunately it hath gone with many princes in times past for their insatiable polling and pilling of their subjects, histories in all places make mention: “Like as a roaring

Prov. xxviii.

lion, and as an hungry bear, even so is an ungodly prince over the poor people,” saith Salomon. But let us hear more of the magistrate's office, which, thou saidst, is not only to govern the people justly, to defend them from all perils, and to preserve their goods, but also to maintain the good, and to punish the evil. *Son.* So is it.


Father. What is it to maintain the good? *Son.* To defend them from the violence of the wicked, not to suffer them to be oppressed of the tyrants, to help them unto their right, to defend their cause, to maintain their good name, to provide for them, to suffer them not to lack any good thing, to promote them, to place them in offices about the matters of the commonweal, to have them in reverence for virtue's sake,

Magistrates ought to maintain good and godly people

although they be never so poor and base, &c. And this is it that God saith by the prophet: "Learn to do right, apply yourselves to equity, deliver the oppressed, help the fatherless to his right, let the widow's complaint come before you." Again: "Hear the word of the Lord, O thou house of David; for thus saith the Lord, Minister righteousness, and that soon: deliver the oppressed from violent power, or ever my terrible wrath break out like a fire and burn, so that no man may quench it, because of the wickedness of your imaginations." Also in another place: "Thus the Lord commandeth, Keep equity and righteousness: deliver the oppressed from the power of the violent: do not grieve nor oppress the stranger, the fatherless, nor widow; and shed no innocent blood." Item: "Thus saith the Lord of hosts, Execute true judgment: shew mercy and loving-kindness every man to his brother. Do the widow, the fatherless, the stranger, and poor no wrong; and let no man imagine evil in his heart against his brother." The psalmograph also saith: "How long will ye give wrong judgment, and accept the persons of the ungodly? Defend the poor and fatherless: see that such as be in need and necessity have right. Deliver the outcast and poor: save them from the hand of the ungodly."

Father. As the duty of the magistrate is to maintain the good and godly, so likewise is it his office to punish the wicked and ungodly. It is not so? *Son.* Yes, verily: for so are we taught by the word of God. God himself saith: "Whoso sheddeth man's blood, by man (he speaketh of the magistrate) shall his blood be shed." Again: "Thine eye shall have no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, shalt thou require." Likewise saith St Paul: "Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same. For he is the minister of God for thy wealth. But and if thou do that which is evil, then fear. For he beareth not the sword for nought. For he is the minister of God, to take vengeance on him that doth evil." St Peter also saith: "Submit yourselves to all manner ordinance of man for the Lord's sake; whether it be unto the king as unto the chief head; either unto the rulers, as unto them that are sent of him for the punishment of evil-doers, but for the praise of them that do well."

God in the law of Moses straitly commanded that the magistrates should by no means suffer these kind of persons to live; that is to say, the blasphemers of God's holy name, the false prophet, the idolater, the witch, the necromancer, the sorcerer, the murderer, the man-stealer, the adulterer, and the adulteress, the willingly-deflowered maid before she was married, he that hath to do with a brute beast, a stubborn child against father and mother, a false witness, &c. And every godly magistrate did punish the wicked in every age according to the laws of the realm where they dwelt, both among the people of God and among the heathen. And this order is observed at this day in all nations, both faithful and unfaithful.

 That magistrate which suffereth the wicked to escape unpunished is guilty of all the mischief that is done by them, and doth nothing else than seek the subversion and utter destruction of the commonweal, unto his own damnation. God commandeth that the malefactor shall not be spared. That ruler therefore, which spareth the malefactor, is first disobedient to God, and afterward injurious to himself, and last of all a wolf and an enemy to the commonweal. For to suffer the wicked to live is nothing else than to destroy the good. Of the prosperity of the evil what followeth but the destruction of the good? Not to pluck away the wolf from the lamb, what other thing is than to murder the lamb? Those magistrates are unworthy to reign, which, being moved with childish, yea, rather foolish pity, favour and pardon¹ open malefactors, and suffer them to live unto the great hindrance of the commonweal, according to the common proverb: "Foolish pity marreth the city." The magistrate hath not a peacock's tail given unto him when he is made a ruler, but a sword; which sword he ought to pluck out and exercise whensoever occasion is given, lest the weeds overgrow the corn, and the wicked triumph against the righteous. "He beareth not the sword in vain," saith St Paul; "for he is the minister of God, to take vengeance on

[¹ The folio has *pardon and.*]

him that doeth evil." King David saith: "I will destroy out of hand all the ungodly Psal. ci. that are in the land, that I may root out all wicked doers from the city of the Lord."

Did not God command Moses to hang up those wicked princes and rulers, which of a foolish pity would not punish and put to death the wicked offenders, but rather spared them? "Take," saith he, "all the heads of the people, and hang them up Num. xxv. before the Lord against the sun, that the wrath of the Lord's countenance may be turned from Israel." By this one history it appeareth evidently, how greatly God is displeased with these magistrates which cease to punish the wicked.

And albeit that these sheepish, sluggish, and sleepy rulers escape in this world unpunished, for this their negligence and dissolute or loose regiment, yet shall they not avoid the hands of the most high Magistrate in the world to come; but they shall so much the more suffer punishments, because that they have not ministered due correction to the wicked and ungodly, as their duty was. For thus saith the wise man, speaking to the magistrates: "Give ear, ye that rule the multitudes, and delight Wisd. vi. in much people. For the power is given you of the Lord, and the strength from the Highest; which shall try your works, and search out your imaginations: how that ye, being officers of his kingdom, have not executed true judgment, have not kept the law of righteousness, nor walked after the will of God. Horrible, and that right soon, shall he appear unto you; for an hard judgment shall they have that bear rule. Mercy is granted unto the simple; but they that be in authority shall be sore punished. For God, which is Lord over all, shall accept no man's persons, neither shall he stand in awe of any man's greatness. For he hath made the small and great, and careth for all alike. But the mighty shall have the sorer punishment."

Father. But let me ask thee one question, my son: in punishing the wicked and ungodly, may the temporal rulers also punish the idolaters and false prophets or preachers of corrupt and wicked doctrine? *Son.* The magistrate hath the sword committed unto him, not only to punish the transgressors of the second table, but also such as offend and break the commandments of the first table. For if the temporal ruler ought not to suffer any person to escape unpunished that offendeth man, much less ought he to suffer any to escape unpunished that offendeth his Lord God, specially by idolatry and false doctrine. Is not this the commandment of God given to all high powers? "If there arise among you a prophet, or a dreamer of dreams, and give Deut. xiii. thee a sign or a wonder, and that sign or wonder which he hath said come to pass, and then say, Let us go after strange gods, which thou hast not known, and let us serve them; hearken not thou unto the words of that prophet or dreamer of dreams. For the Lord thy God proveth you, to wit whether ye love the Lord your God with your heart, and with all your soul. Ye shall walk after the Lord your God, and fear him, keep his commandments, and hearken unto his voice, serve him, and cleave unto him. And that prophet or dreamer of dreams shall die; because he hath spoken to turn you away from the Lord your God, &c. And therefore thou shalt put the evil away from thee. If thy brother, the son of thy mother, or thine own son, or thy daughter, or the wife that lieth in thy bosom, or thy friend, which is as thine own soul unto thee, entice thee secretly, saying, Let us go and serve strange gods, which thou hast not known, nor yet thy fathers, &c.; thou shalt not consent unto him, nor hearken unto him: thine eye shall not pity him, neither shalt thou have any compassion on him, nor keep him secret, but cause him to be slain. Thine hand shall be first upon him to kill him, and then the hands of all the people. And thou shalt stone him with stones that he die; because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, and from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you."

Again God saith: "The prophet which shall presume to speak a word in my Deut. xviii. name, which I have not commanded him to speak, or that speaketh in the name of strange gods, the same prophet shall die." Also in another place: "Whosoever Lev. xxiv. curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, let him be slain; and all the multitude shall stone him to death: whether he be born in the land or a stranger, when he blasphemeth the name of the Lord, let him be slain."

Can there be a greater cursing of God, than to fall from him which is the alone true God, and to turn unto creatures, and to crave all things of them, as of God? And can there be a more heinous blasphemy done or spoken against the most glorious name of the Lord our God, than to preach and set forth doctrine contrary to God's word; and by this means to bring the people into error, and to lead them from the way of truth unto falsehood, and so finally unto everlasting damnation? "Wo be unto them," saith the prophet, "that call evil good and good evil, which make darkness light and light darkness, that make sour sweet and sweet sour! Wo be unto them that are wise in their own sight, and think themselves to have understanding!"

But we have not only an expressed commandment to kill and put out of the way all idolaters and false prophets, I mean such as wilfully and obstinately resist the truth, and will by no means be reformed; but we read also of divers kings and rulers which did put the same commandment in execution and practice; and God blessed them greatly for it.

Read we not that Jehu king of Israel caused all the priests of Baal to be slain, all the images to be fet out of the temple of Baal, and to be burnt? He caused also his captains and men of war to break the image of Baal, and to destroy the house of Baal; so that Baal's house was made a draught house. And did not the Lord bless Jehu for thus doing; so that he lived quietly in his kingdom unto his dying day, and his children sat on the seat of Israel unto the fourth generation? Read we

not also that king Josia put down the ministers of Baal, whom the kings of Juda had founded to burn incense in the hill-altars and cities of Juda that were round about Jerusalem, and also them that burnt incense unto Baal, to the sun, to the moon, to the planets, and to all the host of heaven? Read we not also that king Josia did slay all the priests of the hill-altars that were there, even upon the altars, and burnt men's bones upon them, that were idolaters and false preachers? Moreover, read we

not that Nabuchodonozor, although an heathen king, set out a proclamation, and commanded that all people, kindreds, and tongues, which spake any blasphemy against the God of Israel, should die the death, and that their houses should be prised¹, &c.?

Read we not again that king Darius gave out a commandment that whosoever did hinder the glory of the God of Israel, there should be a beam taken from his house and set up, and he hanged thereon, and his house be made a dunghill? What shall I speak of king Artaxerses, which commanded also, that whosoever would not fulfil the law of the God of Israel and obey his voice, he should have his judgment without delay, whether it were unto death, or to be rooted out, or to be condemned in goods, or to be put in prison?

Furthermore, we read that these noble emperors, Constantinus, Valentinianus, and Theodosius, did not only by their laws forbid the worshipping of idols, but also they made certain penal statutes against the idolaters, so that whosoever would presume to offer sacrifice to any idol contrary to their decrees, they should die the death. Likewise read we of Leo the third, emperor of Greece, which commanded all images to be taken out of churches and openly to be brent. He made a law also, that whosoever resisted his proceedings in this behalf, he should suffer death². Ecclesiastical histories minister unto us divers such like examples, which declare manifestly that princes have not only authority by the word of God to meddle with matters of christian religion, but also to punish the enemies and hinderers of the same, but specially idolaters and false prophets.

Father. And what sayest thou of heretics? *Son.* Even the same that I have said of idolaters and false prophets.

Father. May the magistrate also punish them? *Son.* Yea, and also take them out of this life, if they will not repent, amend, and come to the truth.

Father. What if they keep their errors and heresies in their breasts secretly, and publish them not abroad? *Son.* Then hath the magistrates nothing to do with them. God alone seeth and judgeth the heart.

[¹ Prised: overturned, destroyed.]

[² See before, page 69, note 2; and page 305,

note 2. See also Cod. Justin. in Gothofr. Corp. Jur. Civil. Amst. 1663. Lib. 1. Tit. viii. p. 36.]

Isai. v.

2 Kings x.

2 Kings xxiii.

Dan. iii.

Ezra vi.

Ezra vii.

Constant.
Valentin.
Theodosius.

Leo the em-
peror.

Whether it
be lawful to
kill heretics.

Father. What if the heretics publish their heresies, and go about to infect other with their pestilent doctrine? *Son.* They ought not straightways to be ungently entreated, to be thrown into prison, to be condemned, and so to be carried into the place of execution; but first of all to have them convened before the godly magistrates and learned ministers, bishops, or pastors, and so friendly and lovingly to confer with them, without scorns, checks, or taunts, that their conference may seem to proceed not of anger, malice, hatred, or displeasure, but rather of amity, friendship, love, and good will, yea, of such an heart as wisheth rather their salvation than their damnation. And forasmuch as heresy is a spiritual thing, and cannot be weeded out with any corporal violence; therefore ought such as be godly learned to travail with heretics, and to convince them, not with fire and fagot, with sword and halter, or with law will I^s, nor yet with old customs and ancient fathers, but with the sincere and pure word of God, with the faithful testimonies of the old godly writers, and with the perfect consent of the apostolic and primitive church.

These are the armours⁴ which we must use against the heretics and enemies of God's truth, as St Paul saith: "The weapons of our warfare are not carnal things, 2 Cor. x. but things mighty in God to cast down strong holds; wherewith we overthrow counsels, and every high thing that exalteth itself against the knowledge of God, and bring into captivity all imagination to the obedience of Christ, and are ready to take vengeance on all disobedience." For it is required of a spiritual minister not only to Tit. i. be able to exhort by wholesome doctrine, but also to improve, convince, and overcome them that speak against it. "The servant of the Lord," saith St Paul, "must not 2 Tim. ii. strive, but be gentle unto all men, apt to teach, and one that can suffer the evil with meekness, and can inform them that resist (the truth), if that God at any time will give them repentance for to know the truth; and that they may come to themselves again out of the snare of the devil, which are holden captive of him at his pleasure." Again he saith: "Brethren, if a man be taken in any fault, ye which are spiritual Gal. vi. help to amend him in the spirit of meekness, considering thyself, lest thou also be tempted." St James also saith: "Brethren, if any of you do err from the truth, James v. and another convert him, let the same know that he, which converteth the sinner from going astray out of his way, shall save a soul from death, and shall hide the multitude of sins."

Father. What if they, after friendly conference had, do persevere and continue still stubborn and obstinate in their erroneous opinions and blasphemous doctrine? *Son.* I would wish that, according to the common proverb, every stone should be moved, and every occasion sought to win them unto the truth; but if they remain incorrigible, and will by no means leave and give place to the truth, then let this commandment of St Paul be obeyed: "A man that is an heretic, or an author of sects, Tit. iii. after the first and second admonition, avoid; knowing that he (that is such) is perverted, and sinneth even damned by himself." Or as our Saviour Christ biddeth: "Tell it to the congregation. And if he hear not the congregation, let him be unto Matt. xviii. thee as an heathen man and as a publican."

Father. Now then is the heretic avoided; he is to the congregation as an heathen and publican; he is given to Satan; he is excommunicate; he is cut off from the congregation of God: what is now to be done? Shall he straightways be put to death? *Son.* St Paul saith: "The magistrate beareth not the sword in vain." If Rom. xiii. he that beareth false witness against man be worthy of death by the commandment of God; is he worthy of less punishment that beareth false witness against God? If he that speaketh evil of a king, which is but a mortal man, yea, but earth, dust, and ashes, dieth the death without remedy; shall he escape unpunished, that openeth his mouth to speak blasphemies against the Most Highest, that King of kings and Lord of lords? If that member be worthily cut off from the body, which is corrupt, and not only unprofitable, but also perilous, yea, pernicious and hurtful to the whole body; is such one to be suffered in a commonweal, which by his pestilent doctrine

[³ Law will I: arbitrary law. Sic volo, sic jubeo, |

[⁴ The folio reads *armories*, which is most probably a misprint.]

corrupteth both body and soul, and bringeth them to everlasting damnation? If that magistrate be counted worthy of praise and commendation, which doth so defend his country with his sword from the invasion of a foreign enemy, that his subjects may live in his realm quietly both with bodies and goods; how much more worthy to be commended is that ruler, which with his authority and power doth so drive away the masters of errors and the teachers of false doctrine either by banishment or by sword out of his realm, that his people, retaining the wholesome doctrine of the gospel, may be sound in faith and good works, and so living with a quiet conscience before God and man in this world, obtain everlasting joy in the world to come! If that shepherd be counted wise and discreet, which putteth away the scabby and diseased sheep from the residue of the flock which is whole and sound; is not that magistrate to be counted prudent and wise which separateth such as are infected with error and heresy from them that are yet sound in doctrine and judgment?

1 Tim. ii. Notwithstanding it is to be wished that, forasmuch as God "would have all men to be saved and to come unto the knowledge of the truth;" again, forasmuch as
 Matt. xx. God alone giveth faith and right judgment, and calleth some at this hour, some at that hour, even when his godly pleasure and blessed will is; the magistrate would first of all gently and lovingly deal with heretics, and see unto what conformity he could bring them with his wisdom and counsel, and also suffer them to have access unto such as be godly learned, which may yet once again have conference with them.

☞ It were not unfitting also, that the magistrate should enforce and compel the heretics to resort unto the hearing of sermons, in the which sermons the heresies of those sectaries should be declared, refelled¹, and confuted by the word of God of the preachers; if peradventure by this means it may come to pass, that they may be called unto repentance, and unto the knowledge of their errors, and so be saved. For who knoweth not, that this is the ordinary way which God useth in calling sinners unto repentance and faith; even the preaching of his word, as St Paul saith: "Faith cometh by hearing, and hearing cometh by the word of God?" The psalmograph also saith: "I will teach the unrighteous thy ways; and the ungodly shall turn unto thee."

Rom. x. If the heretics will not hear, but still obstinately resist the truth, and go forth to spread abroad their errors and heresies, yea, their blasphemies against God and his holy word, and by this means seduce the subjects and lead them out of the way of truth, and move sedition in the commonweal, setting them at variance which ought to remain in one mind, as citizens of one city and subjects of one magistrate; then may the head ruler with a good conscience punish those heretics, not only as heretics, but as seditious persons and troublers of commonweal, whether it be by imprisonment, loss of goods, banishment, sword, or otherwise. For this sentence of St Paul must
 Rom. xiii. for ever and ever abide true: "If thou do evil, then fear. For the higher power beareth not the sword in vain. For he is the minister of God to take vengeance on him that doth evil." St Peter also testifieth, that "the rulers are appointed of God
 1 Pet. ii. unto the praise of them that do well, but unto the punishment of evil-doers."

But if the magistrates be so sheepish, sleepy, and sluggish, and led with such childish and foolish pity, that they will not punish these wicked blasphemers of God's truth, and seditious troublers of the commonweal, but let them run at large, or suffer all men to have free access unto them, and so they poison the minds of the simple and innocent with their pestilent errors and blasphemous heresies; let those rulers be well assured that, as they do not the duty of a good magistrate, so shall they not escape unpunished at the hand of God; and so many as perish through their negligence and their dissolute or loose regiment, their blood shall be required at those unrighteous magistrates' hands before the judging-seat of God's majesty. "Them that worship me," saith God, "I will worship; and they that despise me shall come to shame."

1 Sam. ii.

Father. Albeit I do not disallow these things which thou hast spoken concerning heretics, and the punishment of them, specially if they be incorrigible, sowers of

[¹ Refelled: the same as *confuted*.]

wicked doctrine, corrupters of men's minds, seducers from God and his truth, seditious persons, troublers of the commonweal, authors of schisms and divisions, breakers of the public peace, &c.; yet I would wish that all magistrates should be ware and circumspect in handling such as be called heretics, and specially those magistrates which bear rule in the kingdom of the pope. For hitherto the tyranny of the pope and of his papists have so prevailed in many kingdoms, that whosoever hath spoken against the lessest of the pope's decrees and ceremonies, he hath been counted for an heretic, accused and condemned, yea, and with fire consumed unto ashes; although he believed and confessed all things to be true that are comprehended within the holy bible. These smeared pill-pates², I would say, prelates, first of all accused him, and afterward pronounced the sentence of death upon him, and straightways delivered him to the temporal magistrate for to be put to execution, making the magistrate their hangman and bond-slave, to hang, to draw, to quarter, to burn, to drown, &c. as it pleased them to appoint. O slavery! O misery! O unnoble nobility!

Note.

In such places therefore, where the devil and the pope yet reign, it shall be necessary for all magistrates, if they will avoid the heavy indignation and fierce displeasure of God, to take heed unto these bloody antichrists, and from henceforth no more to be their hangmen or slaughtermen, but to know the cause themselves, and to examine the person themselves, yea, and to judge the matter themselves, and afterward pronounce as it shall seem good to their wisdom and discretions, yet so that they shall at all times seek rather the salvation of the person than the destruction, the life than the death; evermore remembering that their power is given them from above to edify and not to destroy. Let the destruction of errors rather than of men be sought. He that is this day a Saul may be to-morrow a Paul.

Beware, ye temporal rulers, be times, and be no longer the pope's hangmen.

If that noble doctor, Saint Augustine, had been taken away either by halter, fire, or sword, when he was infected with the heresy of the Manichees; verily he had not left to the church of Christ so many noble and learned works, unto the great profit of his posterity.

St Austin.

Neither are they straightways to be counted heretics, which do err peradventure of ignorance and for lack of knowledge; but such as through the instinct and motion of the devil have drunken in damnable errors directly against the manifest word of God, and obstinately, maliciously, and willingly defend them, and by no means will suffer themselves to be plucked from them, either with the authority of God's word, or with the testimonies of the ancient writers, or yet with probable reasons and arguments.

And therefore must those magistrates, which live under the tyranny of the Romish bishop, that antichrist, that son of perdition, and that Babylonical strumpet, take heed that they be no more deceived with the glistening visor of feigned holiness, nor yet become any longer the hangmen and butchers of those spiteful, I would say, spiritual generation, which condemn men, not for resisting the truth of God's word, nor yet for dissolution of life, although never so wicked and detestable; but for impugning their feigned holiness and counterfeit religion, wherewith they go about to lead their captives, not to salvation, but to destruction; not to life, but to death; yea, death everlasting. If those whom the bloody and cruel papists, that adders' spawn and generation of vipers, do accuse and condemn for heretics, be found only to resist antichrist and his antichristian decrees, let the magistrates take heed that they join not hands with the adversaries, and consent to the shedding of innocent blood, as their predecessors have done in times past, unto the great peril of their everlasting damnation; but rather, washing their hands from their wicked conspiracy, withstand those bloody papists, yea, and remembering themselves to be called "gods" and "God's ministers" in the holy scripture, make those whelps of Rome rather to obey them, than they any more to be in subjection and slavery to so wolvis and Nero-like generation, a generation sprung out of hell, whose heart imagineth nothing but mischief, whose mouth speaketh nothing but blasphemies, whose hands are imbrued with the blood of saints, whose feet are swift to run to do mischief, whose parts, both inward and outward, only imagine and practise sin, wickedness, tyranny, and abomination.

The description of the papists.

[² Pill-pates: pilld or polled, i.e. shaven or shorn, heads. Synonymous with *shavelings*. Folio, *pylpates*.]

But if they whom these Babylonical merchants have condemned for heretics, (which seldom chance,) be heretics indeed, and obstinately persist in their errors and heresies; then would I with all my heart wish that all such should be ordered as thou, my son, hast heretofore godly declared. Let all means possible be sought for their salvation before any extremity be shewed. Let the cruel sentence of the papists move the godly magistrates nothing at all to attempt extremities; but let them rather remember with themselves that they be the ministers of God, which willeth not the death of a sinner, but rather that he turn and live; which will have all men to be saved, and to come unto the knowledge of the truth; which call some unto him in the cock-crowing, some in the dawning of the day, some in the morning, some at high noon-day, some in the evening, some at midnight, &c. Let them also consider that power is given them, not to destroy but to edify.

Let them also follow the practices of the noble ancient magistrates, which lived in the church of Christ before the tyranny of the bishop of Rome was known. They most diligently at all times laboured to suppress heresies and to confound heretics, that the church of Christ might in the unity of the christian faith, and in the sincerity of God's true word, continually remain and abide. They called councils both general and national, they gathered together learned men in the holy scriptures, they commanded the heretics to be present, disputations were had, the heretics were suffered quietly, and without any mocks or taunts, to speak, and to shew their learning and reasons. Answer was made again soberly, charitably, and temperately, yea, and that not out of the pope's decrees, or law will I, but out of the word of God, which at that time was judge alone of all controversies. The learned bishops and godly pastors in all their disputations behaved themselves so gravely and lovingly, so quietly and learnedly, that whatsoever came from them seemed to proceed from the spirit of humility, meekness, gentleness, love, and good will, yea, from such a spirit as tendered nothing more than their amendment, conversion, and salvation; whereby it came to pass many times, that they which before erred, seeing the great gentleness of the learned fathers toward them, both in quiet disputation and in friendly exhortation and in godly counsel-giving (as I may speak nothing of their true and sincere allegations of the holy scripture, and of their arguments and reasons grounded on God's word), gave over their errors, repented, converted unto God, embraced the truth of God's word, praised God, thanked the good magistrates and godly ministers, and for ever after remained in the unity of the apostolic faith and doctrine; insomuch that St Austin write of such on this manner: "We now rejoice of the correction and amendment of many which so truly hold and defend the catholic unity, and are glad that they are delivered from their old errors; so that now we may well marvel at them, yea, and that with great gratulation and rejoicing¹."

The godly magistrates and learned bishops at that time sought nothing else but the conversion and salvation of men. The errors, not the men, they sought to extirp and weed out. Of the heresies, and not of the heretics, they laboured to see the destruction, as St Austin admonisheth, saying: "Love the men, kill the errors, strive for the truth without cruelty²." Yea, many of the magistrates were so loving and friendly, so gentle and long-suffering, and so desirous of the heretics' conversion and salvation, that although they seemed incorrigible and too much obstinate in the defence of their damnable errors and heresies, after that they were convinced and overcome by the word of God, yet if they did abstain from sparsing abroad the seeds of their wicked doctrine, and from corrupting other, and lived quietly, and otherwise behaved themselves honestly and peaceably in the commonweal, they would not minister unto them any extreme punishment at the first, but quietly bare with them, patiently abiding their conversion. But if they passed these bounds, so that by publishing their errors they gathered to them a church, and so sowed sedition among the people unto the great

[¹ Nam de multorum jam correctione gaudemus, qui tam veraciter unitatem catholicam tenent atque defendunt, et a pristino errore se liberatos esse lætantur, ut eos cum magna gratulatione miremur.—August. Op. Par. 1679—1700. Ad Vincent. Ro-

gastat. Epist. xciii. l. Tom. II. col. 230.]

[² Diligite homines, interficite errores: sine superbia de veritate præsumite, sine sævitia pro veritate certate.—Id. Cont. Lit. Petil. Lib. i. 31. Tom. IX. col. 218.]

How the old
godly magis-
trates hand-
led heretics
in times
past.

Epist. 48.
ad Vincent.

Lib. i. contra
Literas Petil.
cap. 29.

disturbance of the christian public weal; then the magistrates, perceiving these great enormities, according to their authority and power given them of God, some they deprived of their liberties, livings, promotions, and honours; some they banished, some they punished by the purse; and such as were the chief seductors and deceivers of the people they kept in prison, till that they remembering themselves came unto amendment, otherwise they continued still in prison. Few did they put to death, except they added to their heresies commotions, tumults, seditions, insurrections, and such other plagues and pestilences of the commonweal.

And for my part I would wish with all my heart that this order were used universally in the church of Christ at this present day: then should not the men, but the errors, be destroyed, slain, and made out of the way; yea, many should then peradventure be saved, which now dying in their errors be damned. Notable is this sentence of St Austin: "This pleased no good men in the catholic church, if cruelty extended itself so far that it killeth any man, yea, though he be an heretic."³

Son. Lenity, clemency, and gentleness is to be shewed to all men, specially to such as err in matters of faith, if peradventure hereafter through the benefit of God they may be called unto repentance and amendment, and so be saved. Notwithstanding, both in this and in all other matters the magistrate must always set before his eyes the glory of God, the advancement of his true religion, the setting forth of Christ's gospel, the salvation of his subjects, the public peace, the conservation of the commonweal, the advancement of virtue, and the suppression of vice. Whatsoever shall make unto the setting forth of these things, that must the magistrate with all diligence perform; but whatsoever shall hinder these things, that shall the godly magistrate weed out and take away, and by no means suffer to remain in his realm, lest it be made of the church of Christ the synagogue of antichrist, and a cage of all foul and unclean birds. For this sentence of St Paul must always abide true: "If thou do evil, then fear. For the higher power beareth not the sword in vain. For he is the minister of God to take vengeance on him that doth evil." And St Peter saith, that "the rulers are appointed of God unto the praise of them that do well, but unto the punishment of them that do evil." And David saith: "I will destroy out of hand all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord." Rom. xiii.
1 Pet. ii.
Psal. ci.

Father. God give all magistrates his holy Spirit, which may direct them in all their ways, and so govern them in all their affairs, that they attempt nothing contrary to the glory of God and the benefit of the commonweal! *Son.* Amen.

Father. Now that we have heard the office of the temporal magistrate, let us hear also what the duty is of the spiritual magistrate, I mean, the minister of the Lord's word, whether he be called bishop, deacon, minister, pastor, overseer of the Lord's flock, &c. *Son.* Agreed. For it followeth next in order.

OF THE OFFICE AND DUTY OF THE MINISTERS OF GOD'S WORD.

Father. First of all, tell me what a bishop or spiritual pastor is. *Son.* He is the minister of Christ, and the dispensator of the mysteries of God. What a
bishop or
spiritual
pastor is.
Cor. iv.

Father. Why is he called "the minister of Christ"? *Son.* Because he is Christ's servant and ambassador, to speak and to do those things which he hath received in commission of his Master Christ.

Father. May not a spiritual pastor speak and preach, do and work, what he will? *Son.* Whosoever preacheth and teacheth any otherwise than he hath learned of his Master Christ, or worketh any thing that is contrary to his Master's will, he is not the minister of Christ, but the bond-slave of antichrist. St Paul saith: "Although we ourselves, or an angel from heaven, should preach unto you any other gospel than that which we have preached, hold him accused. As we said afore, even so say we" Gal. i.

[³ Augustine repeatedly expresses his unwillingness that harsh measures should be used against heretics. See Ad Donat. Procons. Epist. c. Tom. II.

cols. 269, 70, in which the idea, though not the exact words above cited, may be found.]

again now, If any man preach unto you any other gospel than that which ye have received, hold him accursed." St Peter also saith: "If any man speak, let him so speak, that it be agreeable to the word of God." Hitherto belongeth the saying of St John: "If any man come unto you, and bring not this doctrine, receive him not into that house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil works." Christ commandeth his ministers to preach the gospel, that is to say, remission and forgiveness of sins, in his name, and not men's traditions and his own dreams. And as the minister of Christ ought to preach nothing but Christ's word, so ought all his acts, deeds, and enterprises tend unto this purpose only, to set forth the glory of God and the honour of his holy name, both in life and doctrine, both in work and word, as Christ saith: "I have given you ensample, that, as I have done, so likewise ye should do."

Father. Why is a spiritual pastor called "a dispensator of the mysteries of God"?

Son. For as the steward of a nobleman hath the treasures and riches of his master and lord, to bestow and distribute them where his master's good will and pleasure is; so likewise he that is a spiritual pastor and an overseer of the Lord's flock hath the heavenly riches and most blessed treasures of God in possession, not to hide them under a bushel, nor to couch them in the ground, but to communicate them to other, even to such as the Lord hath committed to his spiritual charge, as it is written by the prophet: "The lips of a priest keep knowledge, and at his mouth shall they require the law; for he is the angel of the Lord of hosts."

Father. What are these "mysteries of God"? *Son.* The knowledge of his holy and blessed will, the gift of his word and sacraments, the opening of his Son Christ Jesus to mankind, and of their salvation by him alone.

Father. Why are they called "mysteries"? *Son.* Because they be the secrets of God, hid from the prudent and wise of this world, and revealed only to such as the good will and pleasure of God is.

Father. And is a spiritual pastor an officer in the church of Christ at the appointment of God, or doth he usurp that authority uncalled and unappointed of God? *Son.* Even as the temporal magistrate is God's ordinance, and hath his sword given of him, of God for the maintenance of the good and for the suppression of the evil; so likewise is the spiritual magistrate, I mean the minister of God's word, the ordinance of God, and hath a sword also committed to him for the comfort of the good and for the chastisement of the evil.

Father. What is his sword? *Son.* The word of God, which St Paul calleth "the sword of the Spirit."

Father. Shew me by the word of God, that the spiritual minister ruleth in the church of Christ at God's appointment. *Son.* A little before our Lord and Saviour Christ ascended with his body into the kingdom of his Father, he said to his apostles, and also to all their successors, which are all spiritual ministers that labour in word and doctrine: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to keep all things that I have commanded you. And behold I am with you continually unto the world's end."

Again: "Go ye throughout the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." Once again: "As my Father sent me, so send I you. Take the Holy Ghost. Whose sins ye shall forgive are forgiven them: whose sins ye do retain are retained." Item: "Feed my lambs." "Feed my sheep." And St Paul saith: "God hath ordained in the church, first apostles, secondarily prophets, thirdly teachers," &c.

Father. May every man that will take upon him this ecclesiastical function or office of spiritual ministry? *Son.* Nothing less. For St Paul saith: "How shall they preach, except they be sent?" Aaron and the prophets, Christ and his apostles, preached not till they were sent. Those that take upon them the ministry before they be called are of the number of those whom God by the prophet describeth on this manner: "I sent them not, and they ran: I spake not unto them, and they preached."

Father. How many ways may the ministers be called unto the ministry? *Son.* Two. One is, when they be called immediately of God, as the prophets and apostles

1 Pet. iv.

2 John.

John xiii.

Mal. ii.

Matt. xi.

The ministry
of the word
is God's or-
dinance.

Eph. vi.

Matt. xxviii.

Mark xvi.

John xx.

John xxi.
1 Cor. xii.

Rom. x.

Jer. xxiii.

Of calling
unto the
ministry.

were, which were raised up of God to prophesy and to teach without any vocation or calling of man. And this kind of vocation God useth customably outwardly to approve and confirm with wonderful testimonies and signs, as we may more see in Moses, Helias, &c. But this calling is now ceased. The other is, when the ministers be called mediately, as they say, and in order of men, that is to say, of the magistrate and of the people. They that are thus called unto the ministry may right well persuade themselves that they are called of God, and that their calling is lawful, and that they living in that vocation please God, and their service is acceptable unto God.

Father. May not a man offer himself to the church, and desire to be admitted unto the ministry? *Son.* Yes, verily, so that it rise not of ambition and of the desire of ease and worldly lucre: again, so that he submit himself to the judgment of the congregation, either to be admitted, or to be refused. For thus writeth St Paul: "If any man desire the office of a bishop, he desireth a good work." Again: ^{1 Tim. iii.} "Covet spiritual gifts; but most chiefly that ye may prophesy," that is to say, teach ^{1 Cor. xiv.} the congregation. Whosoever therefore perceived himself to be apt and meet to rule in the congregation, both in life and doctrine, and feeleth in himself to be moved thereunto by the instinct of the Holy Ghost, and hath in himself also an ardent zeal and fervent desire to help and profit the church of Christ, and to advance God's true religion; the same man may with a good conscience desire the ministry.

Father. What difference is there between a bishop and a spiritual minister? *Son.* ^{The ministers of God's word have all one authority.} None at all: their office is one, their authority and power is one¹. And therefore St Paul calleth the spiritual ministers sometime bishops, sometime elders, sometime pastors, sometime teachers, &c.

Father. What is "bishop" in English? *Son.* An overseer or superintendent, as St ^{Bishop.} Paul said to the elders or bishops of Ephesus: "Take heed unto yourselves, and to ^{Acts xx.} all the flock over whom the Holy Ghost hath made you bishops, overseers, or superintendents, to rule, or feed, the congregation of God, which he hath purchased with his blood."

Father. What manner of man ought he to be, that should be chosen to be a ^{What manner of man a spiritual minister ought to be.} minister? *Son.* St Paul, in his letters unto Timothy and Titus, declareth this evidently. Unto bishop Timothy he writeth thus: "A bishop (he meaneth every spiritual minister) ^{1 Tim. iii.} must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach; not given to overmuch wine, no fighter, not greedy of filthy lucre; but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule well his own house, how shall he care for the congregation of God? He may not be a young scholar, lest he swell, and fall into the judgment of the evil-speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil-speaker." And unto bishop Titus he writeth thus: "For this ^{Tit. i.} cause left I thee in Creta, that thou shouldest reform the things that are unperfect, and shouldest ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, which are not slandered of riot, neither are disobedient. For a bishop must be blameless, as the steward of God; not stubborn, not angry, not given to much wine, no fighter, not given to filthy lucre; but a keeper of hospitality, one that loveth goodness, sober, righteous, godly, temperate,

[¹ It may be proper to say, that the Romanists, apparently in order to exalt the pope as the sole fountain of ecclesiastical power, did much to depress the authority and office of bishops. Sometimes in enumerations of the orders of the church bishops seem hardly admitted to be a distinct order. Discussions upon this point occurred at the council of Trent; when those who held that all the apostles, and by consequence all bishops, derived their authority from Christ were told that they took away the due authority of the pope. See Fra. Paolo. Hist. Conc. Tr. Lib. vii. In Burnet, Hist. Ref. Vol. I. Records Addenda v., may be found a Declaration subscribed by many bishops and other divines, in

which they express their belief that "in the new testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests or bishops." This notion was hence, it would seem, introduced into the book called "The Institution of a Christian Man," which appeared in 1537. This will shew that Becon was not singular in the opinion he expresses in this place. It is of course not intended to discuss the matter here: it may, however, be observed that Bingham produces abundant evidence from the early Fathers to shew that "the order of bishops was always owned to be superior to that of presbyters." Orig. Eccles. Book II. chaps. i. ii. See also Burnet, Vol. I. Addenda.]

and such as cleaveth unto the true word of doctrine, that he may be able also to exhort by wholesome learning, and to improve them that say against it."

Father. I would gladly that this rule of St Paul were observed in the election and admission of our spiritual ministers in this our age. Then should not the ministry be so evil spoken of as it is at this present. *Son.* It were good in this behalf for the bishops and elders of the congregation to remember this commandment of the apostle: "Lay hands suddenly on no man, neither be partaker of other men's sins." Again: "Let them first be proved, and then let them minister, so that no man be able to reprove them."

1 Tim. v.

1 Tim. iii.

The office of
a spiritual
pastor.

Father. Let me now hear what the office and duty of a bishop or spiritual minister is. *Son.* It consisteth principally in three points: first, in teaching the word of God, and in ministering the sacraments: secondly, in praying for the people: thirdly, in leading a good life, unto the example of his parishioners. There are also that add to these aforesaid things the maintenance of hospitality, and say that it appertaineth also unto the office of a bishop or spiritual pastor to maintain hospitality. And St Paul, in the description of a bishop, saith that he ought "not to be given to filthy lucre; but to be a keeper of hospitality."

Tit. i.

Hospitality
decayed
among
bishops.

Father. Verily, a virtue worthy of so noble estate. And would God that our bishops and spiritual pastors were more diligent in this behalf, that they might feed not only with word, but also with work! But come off, tell me, is the first and principal point of a bishop's and a spiritual minister's office to teach and preach the word of God? *Son.* Yea, truly.

Of preaching
God's word.

Isai. lvi.

Matt. v.

Father. What if he preach not, neither can preach? *Son.* Then is he a Nicholas bishop¹ and an idol, and indeed no better than a painted bishop on a wall: yea, he is, as the prophet saith, a "dumb dog, not able to bark;" he is also, as our Saviour Christ saith, "unsavoury salt, worth for nothing but to be cast out, and to be trodden under foot of men." Wo be to those rulers that set such idols and white daubed walls over the flock of Christ, whom he hath purchased with his precious blood! Horrible and great is their damnation.

Isai. xl.

Isai. lviii.

Isai. lxii.

Ezek. iii.

Father. Let me hear it proved by the word of God, that it is the duty of a spiritual pastor to preach and teach the word of God. *Son.* The scripture is full of this matter in every place. By the prophet Esay God himself saith: "Go up unto the high hill, thou that bringest good tidings: lift up thy voice with power, O thou preacher: lift it up, and be not afraid." "Cry now as loud as thou canst. Leave not off, lift up thy voice like a trumpet, and shew my people their offences, and the house of Jacob their sins." Again: "I have set watchmen upon thy walls, O Jerusalem, which shall neither cease day nor night to preach the Lord." By the prophet Ezechiel God saith thus: "Thou son of man, I have made thee a watchman unto the house of Israel; therefore take good heed to the words of my mouth, and give them warning at my commandment. If I say unto thee concerning the ungodly man, that without doubt he must die, and thou givest him not warning, nor speakest unto him that he may turn from his evil way and so to live, then shall the ungodly man die in his own unrighteousness; but his blood will I require at thy hand. Nevertheless, if thou give warning unto the wicked, and he yet forsake not his ungodliness, then shall he die in his own wickedness; but thou hast discharged thy soul."

John xx.

Isai. lxi.

Mark i.

Luke iv.


Our Saviour Christ saith to his disciples: "As my Father sent me, so send I you." Now who knoweth not, that Christ was sent of his heavenly Father to preach the gospel, as we may see in divers and sundry places of the holy scripture? It therefore followeth, that such as are sent of Christ are sent to preach the gospel. If they preach not, it is an evident token that Christ sent them not, but antichrist and the devil. When Christ sent forth his apostles, he commanded them not to baptize bells; nor to hallow churches, copes, vestments, chalices, altars, altar-cloths, &c.; nor to consecrate oil and cream; nor to butter children in the forehead; nor to sing matins, mass, and even-song in Latin; nor to make holy bread and holy water; nor to hallow

The dregs of
the pope.
A rabble of
rotten eggs.

[¹ Nicholas bishop: a mock bishop. The allusion is to the boy-bishop, who was elected and inaugurated on St Nicholas's day (Dec. 6), or the evening before. The practice of appointing this mock prelate was

abrogated in the earlier years of the reformation, but revived under queen Mary, in 1556. See Strype, Eccles. Mem. Vol. III. chap. xxxix.]

palms, ashes, candle, fire, &c.; nor to hear auricular confession, and to give private absolution in a tongue which the penitent understandeth not; nor to enjoin penance to say five *Ave Marias* in the worship of the five joys of our lady, and five *Pater Nosters* in the honour of the five wounds of our Lord, and one creed in the worship of the twelve apostles, &c., to go on pilgrimage, to buy the pope's pardons, to purchase masses of *Scala Coeli*, to go woolward², to fast bread and water, &c.; nor to vow chastity and to lead an unpure single life; nor to wear shaven crowns, long gowns, tippets, copes, vestments, albs, surplices; nor to cense images; nor yet to make new decrees and constitutions for other to observe and keep, &c.; but he commanded them to keep³. Matt. xxviii.

And when Christ was ready to ascend into the kingdom of the Father, he commanded Peter and his fellow-apostles, yea, and all spiritual ministers, to feed his flock, John xxi. his lambs, and his sheep. St Peter also saith: "The elders which are among you 1 Pet. v. I exhort, which am also an elder, and a witness of the afflictions of Christ, and also a partaker of the glory that shall be opened: feed ye Christ's flock, as much as lieth in you, taking the oversight of them, not as compelled thereto, but willingly; not for the desire of filthy lucre, but of a good mind; not as though ye were lords over the parishes, but that ye be an example to the flock. And when the chief Shepherd shall appear, ye shall receive an uncorruptible crown of glory." Likewise saith St Paul to every spiritual minister: "Give attendance to reading, to exhortation, to doctrine." 1 Tim. iv. "Preach thou the word: be fervent in season and out of season: improve, rebuke, 2 Tim. iv. exhort with all long-suffering and doctrine." And in the description of a bishop he saith: "A bishop must be meet to teach." He requireth not only in a bishop or spiritual 1 Tim. iii. minister, that he be learned both in divine and human letters; again, that he have some mean knowledge at the least of tongues, Greek, Hebrew, and Latin; but also  that he be endued with such gifts of grace from above, that he be apt to teach and to inform other. Not learning therefore alone, and the knowledge of tongues, is to be considered in him that shall be appointed to the ministry; but also the aptness of teaching.

Father. We may then lament in this our age the state of the church, which have such guides to rule over them as be neither learned nor apt to teach. *Son.* They be the blind guides of the blind. And "if the blind lead the blind, both fall into Matt. xv. the ditch."


Thus see we, that the holy scripture requireth of a bishop and spiritual pastor, that he be diligent in preaching the word of God at all times; seeing that "when the Prov. xxix. preaching of God's word fail, the people perish."


Father. What if they preach not? *Son.* Then nothing abideth them but everlasting damnation, as St Paul saith: "Wo unto me, if I preach not the gospel!" 1 Cor. ix. And against such dumb dogs and blind guides God himself crieth out on this manner by the prophet, saying: "Wo be unto the shepherds of Israel that feed themselves! Ezek. xxxiv. Should not the shepherds feed the flocks? Ye have eaten up the fat, ye have clothed you with the wool, the best fed have ye slain; but the flock have ye not nourished. The weak have ye not holden up, the sick have ye not healed, the broken have ye not bound together, the outcasts have ye not brought again, the lost have ye not sought; but churlishly and cruelly have ye ruled them. Thus are they scattered here and there without a shepherd: yea, all the beasts of the field devour them, and they go astray, &c. Therefore, O ye shepherds, hear the word of the Lord. Thus saith the Lord God, As truly as I live, forasmuch as my sheep are robbed and devoured of all the wild beasts of the field, having no shepherd; and seeing that my shepherds take no regard of my sheep, but feed themselves only, and not my sheep; therefore hear the word of the Lord, O ye shepherds: thus saith the Lord God, Behold, I myself will upon the shepherds, and require my sheep from their hands, and make them cease from feeding of my sheep: yea, the shepherds shall feed themselves no more. For I will deliver my sheep out of their mouths; so that they shall not devour them after this," &c.

Father. Is it the duty of a spiritual pastor only by his preaching to exhort?

[² Woolward: clad in wool.]

[³ i. e. to keep *them*, the decrees, &c. as in Matt. xxviii. 20.]

Tit. i. *Son.* The minister of the Lord's word must not only be able, as St Paul saith, to exhort by wholesome doctrine, but also to improve, reſel, confute, and put to ſilence ſuch as ſpeak againſt it. "The devil" in all ages "goeth about like a roaring lion, ſeeking whom he may devour," and ceaſeth not at all times to ſow his weeds, tares, and cockle in the Lord's field; I mean, to plant heresies, wicked opinions, and corrupt and falſe doctrine in the hearts of men by his falſe prophets, which tranſfigure and change themſelves into angels of light, that they may the more eaſily creep into the conſciences of the people, and ſo deceive them. It is therefore neceſſary and convenient that ſuch be choſen unto the miniſtry, as ſhall be able to drive away theſe wolves from the Lord's flock; yea, and that not with fire and fagot, not with ſword and halter, not with ſtocks and chains; but with the authorities of the holy ſcripture, with the teſtimonies of the ancient fathers, and with arguments agreeable to the word of God. Such a noble warrior in the Lord's battle was Apollos, that man of great eloquence and learning. He was "mighty in the ſcripture," ſaith Luke, "and ſpake fervently in the ſpirit," "and overcame the Jews mightily, ſhewing by the ſcriptures that Jeſus was Chriſt." Such a warrior alſo was St Stephen, St Paul, St Auſtin, &c. Theſe ſtoutly and ſtrongly reſiſted the adverſaries of God's truth, and defended the ſheep of Chriſt from the teeth of the ravening wolves. Such ought all ſpiritual
 Acts xviii.  paſtors to be. For it is the duty of a good ſhepherd not only to drive his flock unto good and wholesome paſture, but alſo to defend them from the ravening beaſts, that no hurt chance unto them.

Father. God ſend us once ſuch ſhepherds! We may ſooner wiſh them than have them; ſo great ignorancy and blindneſs occupieth the hearts of the moſt part of our paſtors at this preſent. *Son.* Beſides doctrine, there is alſo required of a ſpiritual overſeer due and faithful miniſtration of the ſacraments. For of baptiſm thus ſaith the Lord Chriſt: "Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghoſt." Of the myſteries of his body and blood he ſaith: "Do this in the remembrance of me," &c. The ſacraments are then duly and faithfully miniſtered, when they be delivered unto the people according unto Chriſt's inſtitution,
 without any adding or putting to of the pope's beggarly ceremonies, even ſimply and plainly; and when the true uſe of them is preached, declared, and ſet forth to the people, that the ſimpleſt and plaineſt among them may underſtand what they are,
 * what they ſignify, and what profit is received by the worthy taking of them. For ſacraments received and not perceived profit little.

Father. Rehearse unto me now the ſecond point of the office and duty of a biſhop or ſpiritual paſtor. *Son.* That conſiſteth in praying for the people.

Father. How proveſt thou that by the word of God? *Son.* God commanded the prieſts of the old law to pray for the people, which thing they uſed daily and diligently. Lev. ix. Our Saviour Chriſt alſo prayed for his holy congregation and church. So likewise did the apoſtles of Chriſt. The holy and bleſſed apoſtle St Paul maketh mention in many places of his epiſtles how he prayed for the faithful continually. To the Romans he writeth thus: "I thank my God, through Jeſus Chriſt, for you all, that your faith is ſpoken of in all the world. For God is my witneſs (whom I ſerve with my ſpirit in the goſpel of his Son) that without ceaſing I make mention of you always in my prayers," &c. To the Philippians alſo he writeth on this manner: "I thank my God with all remembrance of you always in all my prayers for you, and pray with gladneſs, becauſe ye are come into the fellowſhip of the goſpel," &c. Again: "God is my record how greatly I long after you from the very heart-root in Jeſus Chriſt. And this I pray, that your love may increaſe yet more and more in knowledge, and in all underſtanding," &c. To the Coloſſians he thus writeth: "We give thanks to God the Father of our Lord Jeſus Chriſt always for you in our prayers." Again: "We have not ceaſed to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will in all wiſdom and ſpiritual underſtanding, that ye might walk worthy of the Lord," &c. To the Theſſalonians he hath theſe words: "We give God thanks always for you all, making mention of you in our prayers without ceaſing," &c. To Timothy he writeth thus: "Without any ceaſing I make mention of thee in my prayers night and day."

Of praying
for the
people.

Lev. ix.

John xvii.

Rom. i.

Phil. i.

Col. i.

1 Theſs. i.

2 Tim. i.

Thus see we, that as the duty of a good spiritual pastor is to preach the holy word of God to the people, so likewise is it his office to pray for the people.

Father. How shall he pray for the people? Shall he daily say, as the manner in the pope's church is, our lady's matins, matins of the day, mass, even-song, seven psalms, fifteen psalms, litany, suffrages, &c., and all in Latin, which for the most part neither the priests themselves nor the people understand?

Son. With a pure conscience, and in the Spirit, shall they call upon God our heavenly Father, in the name of Jesus Christ, his dearly-beloved Son, that he of his fatherly goodness will vouchsafe to defend his church against all heretics and tyrants, and to keep those, whom he hath committed to his spiritual charge, in the true love and study of the heavenly doctrine of the gospel, and to nourish and confirm in them faith and the true invocation of his holy and blessed name, that they may garnish the doctrine of the gospel with godly manners and virtuous examples. Thus did Christ and all the apostles, yea, and the godly bishops and pastors of the primitive church, pray for the people of God continually. And this also ought to be the exercise of all godly ministers at this present day, that the Lord may give good success to their labours, and make their doctrine to be fruitful in their hearers. For except God also teacheth inwardly by his holy Spirit, the outward ministry profiteth little, as St Paul: "I have planted, Apollo watered; but God gave the increase." 1 Cor. iii. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." And as the psalmograph saith: "Except the Lord build Psal. cxvii. the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain."

Father. What is the third point of the office and duty of a bishop or spiritual pastor? *Son.* As it is the duty of a true spiritual and godly minister to preach the word of God, and to minister the holy sacraments to the people; again, to pray unto God also for the health and safeguard of his church; so likewise is it required of him, that he lead such a life, and so godly a conversation, that all his parishioners, beholding him and his manners, may take an ensample to live soberly, righteously, and godly in this present world. Of leading a godly and virtuous life.

To this end are the pastors called of our Saviour Christ "the light of the world." Matt. v. For as the light sheweth unto us how we may safely walk, and without dangers; so likewise the spiritual ministers ought so to shine with all kind of virtues, that whosoever beholdeth the godliness of their life may know how to walk in all their conversation, and so please God. For this cause St Paul, in the description of a 1 Tim. iii. Tit. i. bishop, doth principally and first of all require, that he be irreprehensible, that is to say, such one as no man can justly accuse, or lay any notable crime to his charge; again, to whom it cannot be worthily said, when he reproveth any sin, "Physician, Luke iv. heal thyself;" or as St Paul hath: "Thou believest that thou thyself art a guide of Rom. ii. the blind, a light of them which are in darkness, an informer of them which lack discretion, a teacher of the unlearned, which hast the ensample of knowledge and of the truth by the law. Thou therefore, which teachest another, teachest not thyself. Thou preachest a man should not steal, yet thou stealest. Thou that sayest a man should not commit advoutry, yet thou breakest wedlock. Thou abhorrest images, and yet robbest God of his honour. Thou, that makest thy boast of the law, through breaking the law dishonourest God. For the name of God is evil spoken of among the gentiles through you."

In consideration whereof, God in the old law commanded that none should minister unto him that had any deformity in his body. "Whosoever," saith he, "hath any Lev. xxi. blemish shall not come near; as, if he be blind, or lame, or that hath a bruised nose, or that hath any misshapen member, or is broken-footed, or broken-handed, or have no hair on his eye-brows, or have a web or other blemish in his eye, or be mangy, or scald, or hath his stones broken," &c.

What other thing meant God by this, than that such as should be appointed to the ministry should be sound and faultless, both in doctrine and life, having none imperfection nor insufficiency in them, whereof they may be justly accused of the adversary. For look, what the eye is to the body, the same should the spiritual minister

Matt. vi. be to the flock of Christ. "The light of the body," saith our Saviour Christ, "is the eye. Wherefore if thine eye be single, all thy body shall be full of light; but and if thine eye be wicked, all thy body shall be full of darkness. Wherefore if the light that is within thee be darkness, how great is that self darkness!" "Be unto them that believe," saith St Paul, "an ensample in word, in conversation, in love, in spirit, in faith, in pureness." Again: "Keep thyself pure." Also in another place: "Study to shew thyself laudable unto God, a workman that needeth not to be ashamed, distributing the word of truth justly." Item: "In all things shew thyself an ensample of good works, in the doctrine with honesty, gravity, and with the wholesome word, which cannot be rebuked; that he which withstandeth may be ashamed, having no evil thing to speak of you."

1 Pet. v. St Peter also saith: "Feed ye Christ's flock as much as lieth in you, taking the oversight of them, not as compelled thereto, but willingly; not for the desire of filthy lucre, but of a good mind; not as though ye were lords over the parishes, but that ye be an ensample to the flock. And when the chief Shepherd shall appear, ye shall receive an uncorruptible crown of glory." Again, in setting forth what manner a man a bishop and overseer of the Lord's flock should be, saith not the apostle that he ought to be "blameless, as the steward of God, sober, discreet, righteous, godly, temperate, one that loveth goodness, no drunkard, no fighter, not given to filthy lucre, but abhorring covetousness, and in fine, such as no man shall be able to reprove, neither in doctrine nor life?"

1 Tim. iii. Tit. i. *Father.* I see now right well, that a good life is also required of God in the minister. *Son.* To such as teach well and live evil God speaketh on this manner by the psalmograph: "Why dost thou preach my laws, and takest my covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee. When thou sawest a thief, thou consentedst unto him, and hast been partaker with the advouterers. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother, yea, and hast slandered thine own mother's son. These things hast thou done, and I held my tongue, and thou thoughtest (wickedly) that I am even such one as thyself; but I will reprove thee, and set before thee the things that thou hast done." Our Saviour Christ saith: "Whosoever doeth and teacheth, the same shall be called great in the kingdom of heaven." To teach well and to live evil is nothing else than to defile the doctrine that is taught, and to persuade the people that whatsoever is preached is vain and untrue. True doctrine profiteth not so much as corrupt life marreth and destroyeth.

Father. If the preachers live evil and teach well, shall we therefore contemn and despise the word of God which they preach? *Son.* God forbid. Seneca saith: "Not who speaketh, but what is spoken, see that thou mark." Although the godliness of the preacher's life doth well commend and set forth the word of God, specially to the weaklings; yet the dignity and worthiness of the Lord's word consisteth not in the life of the preacher, whether it be godly or ungodly. Therefore where they preach well and live evil, let us follow the counsel of our Saviour Christ, which saith: "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." Notable is this saying of St John Chrysostom: "If the priests live well," saith he, "it is their advantage; but if they teach well, it is yours. Be not curious to bould out that which pertaineth to another man. For oftentimes good learning cometh forth from an evil man, as evil earth bringeth forth precious gold. Is precious gold despised for the vile earth? Therefore, as the gold is chosen, and the earth forsaken; so likewise take you the learning, and leave the manners." Again he saith: "Let us take the doctrine, but not the manners. Herbs are not necessary for the bees, but the flowers are. So ye likewise gather the flowers of doctrine, and leave their fashions of living¹."

[¹ Chrysost. Op. Par. 1718—38. Opus Imperf. in Matt. Hom. xliii. ex cap. xxiii. Tom. VI. p. clxxxiii. See Vol. I. page 387, note 5.]

Father. God give us all grace to be the same in life and conversation that we are in name and profession! *Son.* Amen.

Father. But what sayest thou of hospitality? Doth that also pertain unto the office of a bishop or spiritual pastor? *Son.* St Paul, as you heard in the description of a bishop, saith, that he ought to be "a maintainer of hospitality." Again he saith: "Distribute unto the necessity of the saints. Be ready to harbour." Once again he saith: "Forget not hospitality; for thereby have divers men lodged angels unawares." Likewise saith St Peter: "Be ye harborous one to another without grudging." God in the old law commanded that tithes should be paid to the priests, not only that they should have whereof to live themselves, but also to have whereof they might give to the poor, and relieve the necessity of their needy brethren. By the prophet Malachy he saith: "Bring ye every tithe into my barn, that there may be meat in my house." The bishop's house, the parson's house, the vicar's house, the priest's house, the archdeacon's house, the dean's house, the prebendary's house, &c., all these are God's houses; and tithes and offerings be brought into these houses, not for the incumbents' sake only, but also for the maintenance of the poor, and that the needy may have whereof to be relieved at their hands. The spiritual ministers are called in the Latin tongue *pastores*, that is to say, "feeders;" not for this cause only, that they should feed themselves, but rather that they should feed the flock of Christ, both spiritually and corporally.

And hereof also have we a goodly example, I mean, of hospitality and relieving the poor, in our Saviour Christ, which, when he lived here on earth and preached the gospel, did not only feed the people with the word of God, but also with corporal sustenance; so that he fed them both corporally and spiritually. This did he, without doubt, to give an example to all bishops and spiritual ministers, that they should be careful for the people, namely for such as be in necessity, and harbour them and relieve them in all their need, and by no means to suffer them to lack any good thing to the uttermost of their power. And some say, that when Christ commanded Peter, and in him all pastors, to feed his flock thrice, he meant that he should, first, feed them with the word of God; secondly, with example of good life; and thirdly, with hospitality. Of this I am sure, that both Peter and all his fellow-apostles were always careful for the poor, and made provision for them both by themselves and by other. And as touching that holy and blessed apostle St Paul, how careful and diligent he was for the poor, it is easy to see, both in his own writings and others'.

What shall I speak of the honourable bishops and holy fathers which lived after the apostles' time? Their houses were always open, and ready to receive strangers, to harbour the poor, to relieve the miserable afflicted saints of God, to comfort so many as were in necessity, &c. This to do was their glory. When their houses were full of poor people, then joyed they and rejoiced. Yea, many of those holy bishops and godly fathers were so wholly given to the maintenance of hospitality and relieving the poor, that when they had not sufficient of their own goods to succour them withal, they laboured with their own hands to get more, that the poor people might lack no good thing; as we read of St Paul: "Ye know," saith he, "that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of the Lord Jesu, how that he said, It is more blessed to give than to receive."

St Jerome saith: "Whatsoever the clerks have (he meaneth the bishops and ministers of Christ's church), that is the poor's; and their houses ought to be common to all men, and they ought to apply themselves to the receiving of pilgrims and strangers²." And in the pope's law it is thus found written: "Hospitality is so necessary for bishops, that if they be found to be no maintainers thereof, they may lawfully be deposed³." In consideration whereof Gregory writeth to bishop John, how

[² Hieron. Op. Par. 1693—1706. Reg. Monachor. ex scriptis ejusdem per Lupum de Oliveto collecta. Tom. V. col. 382. See Vol. I. page 23, note 9.]

[³ Decret. Gratiani, Par. 1583. Decr. Prima Pars, Dist. lxxxv. cols. 511, 12. See Vol. I. page 23, note 10.]

they did put out and depose a certain bishop at Antioch, because of his tenacity and niggardliness, and did choose another in his place, called Rusticus, a man not greatly learned, notwithstanding liberal, and a great maintainer of hospitality for the poor¹. Again: "A bishop to the uttermost of his power ought to minister to the poor and to the sick, which through weakness are not able to labour with their own hands, meat, drink, and clothe²." Also in another place: "A bishop should have a liberal hand: he should help them that be in need, and think other men's necessity to be his own necessity: if he be not thus affected and minded, he beareth the name of a bishop in vain³."

Father. Hospitality is a noble virtue, seemly for all men, but namely for bishops and spiritual pastors, whose goods are the goods of the poor, that they may be found pastors and feeders, not only of the soul, but also of the body, and so answer to their name.

OF THE OFFICE OF DEACONS.

But what is to be said of the office and duty of deacons? Are not they also ministers in the church of Christ? *Son.* Yes, verily, and necessary ministers also, if their office were rightly and truly executed and used.

Father. What is "deacon" in English? *Son.* A minister or servant.

Father. What manner a man ought he to be, that should be a deacon? *Son.* St Paul describeth him on this manner, and saith, that "a deacon should be the husband of one wife, and such as ruleth his children well, and his own household," "honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre; but holding the mystery of the faith with a pure conscience." "For they that minister well get themselves a good degree, and great liberty in the faith which is in Christ Jesu."

Father. What is the office of deacons? *Son.* If we consider and mark well what blessed Luke writeth of this matter in his chronicle of the apostles' acts, we shall soon perceive what their office and duty is. These are his words: "In those days, when the number of disciples grew, there arose a grudge among the Greeks against the Hebrews, because their widows were despised in the daily ministrations. Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, and full of the Holy Ghost and wisdom, to whom we may commit this business. But we will give ourselves continually to prayer, and to the ministrations of the word. And the saying pleased the whole multitude. And they did choose Stephen," &c.

Here is it evident to be seen, that deacons in the primitive and apostolic church were chosen to this end, that they should daily serve at the table in the ministry of corporal food, that the apostles might not be hindered from the ministry of the word. Those deacons were the almsmen and distributors of such things as were given of the faithful, in their ecclesiastical assembly or otherwise, for the behoof, use, commodity, and profit of the poor people, of pilgrims and strangers, of widows and fatherless children. The true office therefore of a deacon is to minister unto the necessity of the saints things necessary for their corporal sustenance, whether they be goods freely and willingly offered of the congregation for that purpose, or whether they be things otherwise by their wisdom procured unto that end. We read also that the deacons did preach the gospel, as we may see, in the Acts of the Apostles, of Stephen and Philip: which thing, I think, they began first to practise by the authority and appointment of the apostles, after that the communion of things began to cease at Jerusalem, and the Christians were dispersed into divers countries. Of this may we gather that, although the chief and principal office of a deacon be to provide for the poor, and

[¹ See Vol. I. page 23, note 8.]

[² Decret. Gratiani, Dist. lxxxii. can. 1. cols. 497, 8. See Vol. I. page 23, note 11.]

[³ Decret. Gratiani, Dist. lxxxvi. can. 6. cols. 515, 6. See Vol. I. page 24, note 1.]

Dist. 81. can. Episcopus.

Dist. 86. can. Fratrem.

1 Tim. iii.

The office of a deacon.

Acts vi.

Acts vi. viii. xxi.

to minister unto their necessities; yet may they also, if they be godly learned, be admitted of the rulers of Christ's church unto the ministry of the word.

Moreover, in the ecclesiastical writers we read that deacons afterward were admitted not only to preach the word, but also to minister the sacraments, and to do all things whatsoever the bishop or pastor did in the ecclesiastical ministry⁴; which seemeth unto me to be a confusion of the orders, and far to dissent from the first institution. In the church of the pope the name of a deacon remaineth still; but the office of a deacon, as it was used in the apostles' time, is utterly abolished. They are now appointed, as their chief office, daily to say matins of the day, and to sing the gospel at mass, and to stand nearest to the priest. Here is all their solemn business that they have to do, one thing excepted, which is to sing, *Ite missa est*, on principal feasts, when high mass is done. As touching the poor, and the provision for them, the popish deacons do not so much as once dream of the matter; so far are they fallen away from the true office of a deacon. And would God that even in the reformed churches, which have forsaken the wicked doctrine of the bishop of Rome, the office of a deacon were restored unto the right use, that our churches might go right up, and not halt in any condition! Then should the state of the poor be in much better case than it is at this present.

Father. We have now talked of the chief and principal offices of such as bear rule in the christian commonweal. Let us now hear the duties and offices of the inferior degrees. And first of all, the duty of subjects toward their superiors, namely the temporal magistrates. *Son.* Agreed.

OF THE OFFICE AND DUTY OF SUBJECTS.

Father. What is the duty of subjects toward their superiors? *Son.* It consisteth principally in five points. The first is that they even from the very heart love and reverence the civil magistrates as the ministers and vicars of God, whom God himself doth vouchsafe to adorn and garnish with his own name, saying: "Ye are gods." The duty of subjects. Psal. lxxxvii.

Father. If it be the duty of subjects not only with outward gesture and words to love, reverence, and honour the higher powers, but also with a true and inward affection of the heart, then may they not hate them, and unworthily speak of them. *Son.* You say truth. For God saith by Moses: "Thou shalt not rail upon the gods (that is to say, the temporal magistrates, which execute the office of God), neither blaspheme the ruler of thy people." And the wise man saith: "Wish the king no evil in thy thought, and speak no hurt of the rich in thy privy chamber; for a bird of the air shall betray thy voice, and with her feathers shall she bewray thy words." When the people of Israel began to hate Moses, and unreverently to speak of him, being appointed of God to be their magistrate, Moses answered and said unto them: "Your murmurings are not against us, but against the Lord. For what are we, that ye have murmured against us?" And God said to Samuel, when the people desired a king, and would have him no more to be their magistrate: "They have not cast thee away, but me, that I should not reign over them." Whatsoever displeasure is done against the magistrate, whether it be in thought, word, or deed, that same is done against God, and it shall not escape unplagued, as Salomon saith: "The king ought to be feared as the roaring of a lion: whoso provoketh him unto anger offendeth against his own soul." Likewise saith St Paul: "Let every soul submit himself unto the authority of the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth power resisteth the ordinance of God. And they that resist shall receive to themselves damnation." Again: "He (the magistrate) beareth not the sword in vain. For he is the minister of God, to take vengeance on him that doth evil." Exod. xxii. Eccles. x. Exod. xvi. 1 Sam. viii. Prov. xx. Rom. xiii.

Secondly, the duty and office of subjects is, not only with the very heart to love and reverence the civil magistrates, but also fervently and heartily to pray for them, Prayer for the magistrates.

[⁴ A full account of deacons and of the offices and duties to which they were admitted may be found in Bingham, Orig. Eccles. Book II, chap. xx.]

that God may be present with them, assist them, defend them, rule and govern all their counsels, studies, devices, enterprises, affairs, &c., unto the glory of his name, and unto the tranquillity and quietness of the christian public weal.

Father. Where are we taught to pray for the magistrates? *Son.* St Paul saith: "I exhort that, above all things, prayers, supplications, intercessions, and giving of thanks be had for all men; for kings, and for all that be in authority; that we may live a quiet and a peaceable life with all godliness and honesty. For that is good and accepted in the sight of God our Saviour." And Jeremy the prophet commanded the Jews that were led away captive unto Babylon under king Nabuchodonozor, that they should pray for the city (he meaneth the magistrates and all the inhabitants thereof), wherein they were prisoners. "Seek," saith he, "after peace and prosperity of the city wherein ye be prisoners, and pray unto the Lord for it. For in the peace thereof shall your peace be." Baruch the prophet also saith: "Pray for the prosperity of Nabuchodonozor king of Babylon, and for the welfare of Balthazar his son; that their days may be upon earth as the days of heaven, that God also may give us strength, and lighten our eyes, that we may live under the defence of Nabuchodonozor king of Babylon, and under the protection of Balthazar his son, that we may long do them service, and find favour in their sight." And in Esdras we read thus: "Let them offer sweet savours unto the God of heaven, and pray for the king's life, and for his children."

Thirdly, it is required of all faithful subjects that they do not only love and reverence their magistrates, and pray for them, but also that they humbly obey them, yea, and that not for fear of punishment, but for conscience sake. For as God hath appointed the magistrate to rule, so hath he commanded to obey. This commandment of God may by no means be disobeyed. For to disobey the magistrate is none other thing than to disobey God, whose minister the magistrate is, and whose office he executeth.

Father. Where is obedience in the holy scriptures required of subjects toward their superiors? *Son.* Are not these the words of blessed St Paul? "Let every soul submit himself to the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God. But they that resist shall receive to themselves damnation," &c. Again: "Ye must obey, not only for fear of punishment, but also for conscience sake." Also in another place: "Warn the subjects, that they submit themselves to rule and power, that they obey the officers, that they be ready unto every good work, that they speak evil of no man, that they be no fighters, but gentle, shewing meekness unto all men." Likewise saith St Peter: "Submit yourself unto all manner ordinance of man for the Lord's sake; whether it be to the king, as unto the chief head; either unto rulers, as unto them that are sent of him for the punishment of evil-doers, but for the praise of them that do well."

Father. If this obedience were thoroughly grafted in the hearts of subjects, all murmurings, tumults, commotions, seditions, insurrections, &c., should soon cease in the commonweal. *Son.* They should soon cease; for they should never be attempted. But whosoever, through the motion of the devil, enterprise such things against the magistrates, they always come unto a miserable end; so far is it off that they have good success in their wicked and damnable attempts, as histories of all ages do evidently declare. To what end Dathan and Abiron, Zambri and Baasa, with such other like came, it is well known to them that read the holy histories. The wise man giveth a good lesson, and saith: "Fear the king, and keep no company with seditious persons." All subjects ought to be so affected toward their rulers as the people of Israel were toward Josua, when they said: "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go." "And whosoever he be that doth disobey thy mouth, and will not hearken unto thy words in all that thou commandest him, let him die. Only be strong and of good courage."

Father. But what if the magistrates command such statutes, acts, decrees, and proclamations to be observed of their subjects, as be contrary to the laws and

1 Tim. ii.

Jer. xxix.

Bar. i.

Ezra vi.

Obedience toward the magistrates.

Rom. xiii.

Tit. iii.

1 Pet. ii.

Seditious and insurrections have never good success.

Num. xvi. 1 Kings xvi.

Prov. xxiv.

Josh. i.

Magistrates commanding contrary to

commandments of God? Shall the subjects obey the higher powers in this behalf also? *Son.* Nothing less. Here we owe them no obedience. We must say with the apostles: "Whether it be right in the sight of God to hear you rather than God, judge ye." "We must obey God more than men." But of this matter we have tofore sufficiently spoken, when we entreated of the fifth commandment. God's word are not to be obeyed. Acts v.

Father. Well remembered, my son. Go forth therefore to declare whatsoever remaineth of the duty of subjects toward their superiors.

Son. Fourthly, the office of subjects is willingly and without grudging to bear such burdens, and to pay such charges, as the magistrates shall reasonably require of them, either for the provision and maintenance of their prince-like estate, or else for the safeguard of the commonweal. Of payments to princes.

Father. Where is that commanded in the word of God? *Son.* Our Saviour Christ saith: "Give unto Cæsar that is due unto Cæsar." And St Paul saith: "Give to every man his duty; tribute to whom tribute belongeth; custom to whom custom is due; fear to whom fear belongeth; honour to whom honour pertaineth." Hereof we have also in the holy scriptures divers examples, which teach that subjects ought not to deny the magistrates such tributes, customs, tolls, tenths, rents, subsidies, &c., as the head rulers reasonably and justly require of them, urgent and necessary causes provoking them thereunto. In the new testament we read that Joseph and Mary his espoused wife went into their own city to be taxed at the commandment of Augustus the emperor. Our Saviour Christ paid tribute both for himself and for his disciples to the officers of the emperor. Luke ii. Matt. xvii.

Father. May the magistrate take away the subject's goods at his pleasure? *Son.* Nothing less. For there is a propriety of goods and possessions as well in the subject as in the magistrate; so that, if the magistrate do unjustly take away his subject's goods, he is a tyrant, and shall not escape the terrible indignation and fierce plagues of God; as we may see in the history of king Achab, and Naboth the Israelite, whose vineyard the king wrongfully took away; and therefore both he and all his posterity were most grievously punished. St Paul saith that "the magistrate is the minister of God, ordained for our wealth," and not for our destruction; for the maintenance of our goods, and not for the unjust taking away of them. For this is to play the tyrant, and not to do the part of God's minister. It was wittily and wisely said of a certain emperor¹: "It is the property of a good shepherd to shear, and not to devour the sheep." The higher powers are called in the word of God "shepherds," and not "wolves." The property of a good shepherd is to take that only from the sheep which they may well forbear, yea, and that without any damage or hurt to themselves, as the wool and milk in time of the year. But the nature of a wolf is, without any respect, to rent, to tear, to destroy, to kill, to murder, to devour, and to swallow up whatsoever cometh to hand. The rulers that are so disposed are called of the prophet "wicked," and "companions of thieves." Yea, they are termed in God's book "ravening wolves," and "roaring lions." But a godly magistrate shall not abuse his authority and power, which he hath received of God for the wealth of his subjects. He shall require of his people just tributes and just exactions, even such as necessity rather than riot shall ask; and above all things beware that they do not waste and consume his subjects' goods with unmeasurable and unreasonable exactions and pollages. He may not rule over his people as though they were brute beasts or bond-slaves, as the Turks and barbarous princes do, which know not the gospel; but as their brethren in Christ, and fellow-inheritors of everlasting life. 1 Kings xxi. Rom. xiii. Isai. i. Ezek. xxii. Zeph. iii.

Father. Remaineth there any thing of the duty of subjects toward their rulers?

Son. Fifthly and finally, it is required of the subjects that they do not blaze nor publish abroad, but rather conceal and hide, the faults, oversights, and negligences of the magistrates, seeing that "charity covereth the multitude of sins." For it is not almost possible but that, in so great weight and multitude of matters, the magistrate shall sometime omit and let pass that which of necessity he ought to have done, or sometime do that which had been better to have been left undone. For who almost The faults of the magistrates ought to be disguised of the subjects.

[¹ Tiberius. See Sueton. in Vit. 32.]

in his own private causes do not many times overshoot himself? What marvel is it then, though he which is a ruler over an whole city, yea, over an whole country or kingdom, do sometime err, fail, or do amiss in some things? The duty therefore of all faithful subjects is to interpret all the doings of the prince unto the best; forasmuch as they know that the heart of every magistrate "is in the hand of God, and he turneth it whithersoever he will." And this is it that God saith by Moses: "Thou shalt not rail upon the gods, neither blaspheme the ruler of thy people."

Prov. xxi.

Exod. xxii.

What profit we have by the temporal rulers.

Father. If the subjects did diligently consider with themselves, what benefits and commodities they have by the temporal magistrates, they would not only take in good part all the doings of their rulers, but also give God most humble thanks for them. For by them is public innocency, honest behaviour, godly learning, virtuous knowledge, sincere erudition, necessary arts, fruitful occupations, maintained. By them we live in tranquillity and peace. By them we enjoy our own possessions without any disturbance. By them we are preserved from all injuries and cruel oppressions. By them our realms are defended from the invasion of bloody tyrants. By them the glory of God flourisheth. By them the gospel of Christ triumpheth, and all sects and heresies are extirped and plucked up by the roots. To conclude, by them all good things chance to us, and all evil things are removed from us. *Son.* Fire and water are not more necessary unto the conservation of this our mortal life, than the office of a magistrate is for the preservation and maintenance of good order in a commonweal.

Father. It is true, my son; and God make us thankful for this his benefit!
Son. Amen.

Father. Now that thou hast opened unto me the office and duty of subjects toward the civil magistrates, my desire is, that thou likewise declare what the duty of such as be hearers of God's word toward their bishops and other spiritual pastors, which go about no less diligently to defend the souls of their parishioners from the tyranny of the devil, the world, and the flesh, with their sword, which is "the sword of the Spirit," I mean the word of God, and to preserve and keep them in the favour of God, than the temporal magistrates, with their corporal sword, study to keep their lives, bodies, and goods safe and free from all danger and disturbance. *Son.* I will do it gladly.

OF THE DUTY OF PARISHIONERS TOWARD THEIR PASTORS AND MINISTERS.

Parishioners owe unto their pastors, by the word of God, four things.

Father. Which are they? *Son.* The first is outward honour and reverence.

Father. Why so? *Son.* For they are the angels, ambassadors, and ministers of Christ. They are also the dispensators of the mysteries of God. They watch and take care for the salvation of our souls. They shew unto us the way of truth. They comfort the weak. They confirm the strong. They stablish and make strong the wavering and doubtful. They make the blind to see, and the halt to go right up. They set the prisoners at liberty. They bring joy and quietness to troubled consciences. They drive away Satan with his subtle suggestions. They plant the faith of Christ in us. They feed our souls with the heavenly food of Christ's gospel. They by their prayers assuage the wrath of God kindled against us through sin. In fine, they by their ministry bring unto us a sea of good things; so that without them we can none otherwise but perish and fall from the way of salvation, as Salomon saith: "When the preaching of God's word fail, the people perish and run clean out of order." Who honoureth not the ambassador of an earthly prince, and have him in great reverence? And shall we leave them without honour, which are the ambassadors of him which is King of kings and Lord of lords? We esteem him greatly that bringeth us good and joyful news concerning our body and this present life; and shall we not think him worthy of much more estimation, which bringeth unto us blessed and heavenly news concerning the salvation of our souls, and life everlasting? as the prophet saith: "O how beautiful are the feet of them which bring tidings of peace, and bring tidings of good things!" St Paul writeth that the Galatians, for the word's

Spiritual pastors are to be honoured and revered.
Mal. ii.
1 Cor. iv.
Heb. xiii.
Acts xvi.
What profit we have by the spiritual ministers.

Prov. xxix.

Isai. lli.
Rom. x.

sake which he preached unto them, received him “as an angel of God, yea, as Christ Gal. iv. Jesus himself.” He addeth, moreover, that they loved him so dearly, that to pleasure him they could have been contented to dig out their own eyes, and to give them unto him. In what great estimation all good and godly men in times past had the prophets, apostles, and preachers of God’s word, the histories declare manifestly. Certes they that do dishonour the ministers of Christ dishonour Christ himself, as Christ testifieth, saying: “He that despiseth you despiseth me, and he that despiseth me Luke x. despiseth him that sent me.”

Father. What honour and reverence is it that we owe unto the ministers of God’s word? *Son.* Honourably and reverently both to think and to speak of them, namely for the ministry sake, which they use at the appointment of God; to attribute unto them the opinion of wisdom and learning; to be persuaded that, as they are garnished with divers gifts of the Spirit far passing the common sort of men, so likewise they are preserved, kept, and defended of God; to give them outward honour and reverence with our body, as to put off our caps, to bow the knee unto them, to give them the upper hand in all places, to give them audience when they speak, &c. What honour we owe to the spiritual ministers of God’s word.

Father. Prove by the word of God that we owe this honour and reverence to the ministers of Christ’s gospel. *Son.* The wise man saith: “Fear the Lord with Ecclus. vii. all thy soul, and honour his ministers. Love thy Maker with all thy strength, and forsake not his ministers. Honour God with all thy soul, and reverence his priests. Give them their portion of the first-fruits and increase of the earth, like as it is commanded thee.” St Paul saith: “The priests or elders that rule well are worthy 1 Tim. v. of double honour, most specially they which labour in the word and teaching.” Again: “We beseech you, brethren, that ye know them which labour among you, 1 Thes. v. and have the oversight of you in the Lord, and give you exhortation, that ye have them in high reputation through love for their work’s sake, and be at peace with them.” Also in another place: “Let a man this wise esteem us, even as the ministers of Christ, 1 Cor. iv. and stewards of the mysteries of God.” Item: “He that despiseth (the minister of 1 Thes. iv. God’s word) despiseth not man, but God.” And our Saviour Christ himself saith: “He that receiveth you receiveth me, and he that receiveth me receiveth him that Matt. x. sent me. But he that despiseth you despiseth me, and he that despiseth me despiseth Luke x. him that sent me.”

Father. What is the second thing that parishioners are bound to do unto the ministers of God’s word? *Son.* Plentifully and liberally to give unto them whatsoever is necessary for the maintenance of them and of theirs, and of their degree and estate, that they may quietly, and without any disturbance or thought-taking for worldly things, give their minds to the study of godly letters, to prayer, to the preaching of God’s word, and to the ministration of the holy sacraments. And this ought to be the study and care of princes, to provide and aforessee that the pastors of Christ’s church be not neglected or forsaken; but that provision be made for them in all things that concern their bodily sustenance and living, either of the common treasury, or else of private collections, or of tenths, or else of their own liberality, according to this saying of the prophet: “Kings shall be thy nursing-fathers, and queens shall be thy nursing-mothers.” For how is it possible that they, which are daily occupied in the public ministry, may travail about things appertaining unto their living? The office of a minister requireth an whole man, and not such one as is distracted and occupied partly about spiritual and partly about temporal affairs. “No man that warreth,” 2 Tim. ii. saith St Paul, “entangleth himself with worldly business; and that because he may please him which hath chosen him to be a soldier. And though a man strive for a mastery, yet is he not crowned, except he strive lawfully.” Therefore as God hath appointed the subjects to pay to the temporal magistrate tribute, toll, custom, &c. Rom. xiii. that he may the more freely attend upon his office, and see to the commonweal; so likewise hath he ordained that “they which preach the gospel should live of the gospel.”

Father. Where is that proved? *Son.* The Lord Christ saith himself: “The work- Matt. x. man is worthy of his meat.” Again: “The workman is worthy of his reward.” And Luke x. the holy apostle St Paul saith, speaking of the Jews and of the gentiles: “If the Rom. xv.

gentiles be made partakers of their spiritual things, their duty is to minister unto them in bodily things." Again: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take thought for oxen? Saith he it not altogether for our sake? For our sake, no doubt, this is written: that he which eareth should ear in hope; and he which thresheth in hope should be partaker of his hope. If we sow unto you spiritual things, is it a great thing if we reap your bodily things?" "Do ye not know how that they which minister about holy things live of the sacrifice? and how that they which stand at the altar are partakers of the altar? Even so also did the Lord ordain, that they which preach the gospel should live of the gospel." For "who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" &c. Also in another place he saith: "Let him that is taught with the word minister unto him that teacheth him in all good things. Be not deceived. God is not mocked." Item: "The priests that rule well are worthy of double honour, most specially they which labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And, The labourer is worthy of his reward."

Father. Rehearse the third part of the office and duty which the parishioners are bound by the commandment of God to do unto their pastors. *Son.* Their duty is not only to reverence and honour the ministers of God's word, and to make sufficient provision for their living, but also to obey them.

Father. What meanest thou by that? *Son.* Not to wince, kick, and spurn against their sayings, although sometime they seem to reprove them sharply for their misbehaviour, but to suffer themselves to be admonished and warned of them, and to be called again home to the sheepfold, yea, and also to obey them, and to follow their most wholesome admonitions and precepts; forasmuch as they know that their pastors and preachers are appointed of God to attend upon the health of their souls, as they which shall render an accompt at the great day of judgment to the high Shepherd Christ for the state of them all: again, whatsoever wholesome doctrine they teach them out of the word of God, gladly to receive it, and humbly to obey it, and most diligently to practise it in their life and conversation.

Father. Where are we commanded to obey the spiritual pastors? *Son.* St Paul saith: "Obey them that have the oversight of you, and submit yourselves unto them; for they watch for your souls, even as they that must give accompts, that they may do it with joy, and not with grief." And in the old law we read thus: "That man that will do presumptuously, and will not hearken and obey the commandment of the priest, which standeth before the Lord thy God to minister, that man shall die; and thou shalt put away evil from Israel. And all the people shall hear, that they may fear, and do no more presumptuously."

Father. But what if the minister command things contrary to the word of God; shall we also obey them in this behalf? *Son.* Nothing less. So long as they sit in the chair of Moses, that is to say, so long as they teach the word of God purely, truly, sincerely, and without the mingling of man's doctrine, they are to be heard and obeyed as the angels and ambassadors of God; but, if they once sit in the chair of pestilence, that is, if they teach men's traditions, strange doctrine not contained in the holy bible, but forged of their own idle brains, or devised by other without the authority of God's word, they are by no means to be obeyed, but to be abhorred as extreme enemies of our soul's health, according to this saying of St Paul: "If we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And as St John saith: "If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of all his evil deeds." But of this matter we have tofore sufficiently spoken in the declaration of the fifth commandment. No doctrine, no commandment is to be obeyed, that fighteth with the word of God.

Father. Well said. Therefore let me now hear the last part of the duty of parishioners toward their pastors and preachers. *Son.* Forasmuch as we be all men,

1 Cor. ix.
Deut. xxv.

Gal. vi.
1 Tim. v.

Deut. xxv.
Luke x.

Obedience
toward the
spiritual
ministers.

Heb. xiii.

Heb. xiii.

Deut. xvii.

Ministers
teaching con-
trary to the
word of God
are not to be
obeyed.

Gal. i.

2 John.

and no man liveth without fault, it is required of the parishioners that, if the ministers do at any time offend, or commit that thing which is unseemly for their degree, and unworthy their estate, either in word or deed, they do not publish and declare the same abroad, to their infamy and shame, and to the dishonour of their ministry; but rather that they for the word's sake, which they preach, do bear with them, dissemble the matter, conceal and hide the fault, according to the order of charity, which "covereth the multitude of sins." And in this behalf let them follow the godly example of the most godly emperor Constantine the Great, whose gentle behaviour in covering the vices and faults of ecclesiastical persons is marvellous and almost to be wondered at. Among all other, this his saying is notable, which we read in chronicles: "Certes," saith he, "I owe such reverence and honour to the ministry of God's word, which ye profess, and to you, ye bishops and priests, for the word's sake, that if I saw any of your order sin with a woman, I would cover him with my mantle; because men should have none occasion to speak evil of your religion for any unseemliness committed on your behalf¹." Let them also follow God the Father, if they will be his children, which doth not straightways, when we have offended him, publish and punish us and our sins; but he rather dissembleth and cloketh them, patiently abiding our conversion and amendment. As we would that God should deal with us, so likewise ought we to deal one with another. Every one of us ought to be to other not a wolf, but a god. "Brethren," saith St Paul, "if a man be taken in any fault, ye which are spiritual, help to amend him in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burden, and so fulfil the law of Christ. For if any man seem to himself that he is somewhat, when indeed he is nothing, the same deceiveth his own mind. Let every man prove his own work, and then shall he have rejoicing only in himself, and not in another. For every man shall bear his own burden."

The faults of the ministers are to be dissembled of their parishioners.

Constantine the Great.

Wisd. xi.
Rom. ii.
2 Pet. iii.

Gal. vi.

If the pastors teach the word of God purely and faithfully, and otherwise do their office well, though they sometime, through the frailty of man's nature, do amiss and offend, yet ought the parishioners quietly to bear with them, to speak the best of them, lovingly and charitably to admonish them secretly, to pray for them, and to do all things that may maintain their good name, yea, and that for the glory of the ministry of the gospel, which they profess. "Above all things," saith St Peter,

1 Pet. iv.

"have love among yourselves. For love shall cover the multitude of sins."
Father. Although, my son, I do not discommend thy judgment concerning the hiding of the minister's faults (for "all of us offend in many things"), yet I would wish, that all bishops and preachers should so order their life according to their doctrine, that they might not only be "the salt of the earth," but also "the light of the world," that God may be glorified both by their doctrine and conversation. *Son.* It is greatly to be wished. For, as our Saviour Christ saith, "whosoever doth and teacheth, the same shall be called great in the kingdom of heaven." Notwithstanding, better is it for the christian people to have a true and faithful teacher of God's word, with a life not altogether faultless and pure, than to have an hypocrite, outwardly glistening with the visor of holiness, and the same to be a sower of wicked doctrine, and a corrupter of men's souls. For, as Chrysostom saith: "If the priests live well, it is their advantage; but if they teach well, it is the people's profit²."

James iii.

Matt. v.

Matt. v.

In cap.
Matt. xxiii.

Father. Let us go forth with the offices of other degrees. What followeth?
Son. The next in order that followeth to be entreated of is the duty of husbands unto their wives.

Father. What sayest thou of that matter? Let me hear now the office of a married man.

[¹ Οὐ γὰρ ἔφη χρῆναι τῶν ἱερέων τὰ πλημμελήματα δῆλα γίνεσθαι τοῖς πολλοῖς, ἵνα μὴ σκανδάλου πρόφασιν ἐντεύθεν λαβόντες, ἀδεῶς ἀμαρτάνωσι. φασὶ δὲ αὐτὸν καὶ τὸδε προσθεῖναι, ὡς εἰ αὐτόπτης ἐπισκόπου γάμου ἀλλότριον διορτόντος γίνουτο,

συγκαλύψαι ἂν τῇ πορφυρίδι τὸ παρανόμως γινόμενον, ὡς ἂν μὴ βλάβῃ τοὺς θεωμένους τῶν δρωμένων ἢ ὄψις.—Theodoret. in Hist. Eccles. Script. Amst. 1695—1700. Lib. i. cap. xi. p. 36.]

[² See before, page 324, note 1.]