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THE  
**ANATOMY**  
OF THE  
**SERVICE-BOOK,**  
DEDICATED TO THE HIGH  
Court of PARLIAMENT.

Wherein is Remonstrated the unlawfulness  
of it, and that by Five severall Arguments ;

Namely,

*From the Name of it.*

*The Rise,*

*The Matter,*

*The Manner, &*

*The Evil Effects of it.*

Whereunto are added some *Motives* ; by all which we  
clearly Evince the Necessity of the Removall of it.

Lastly, We have answered such *Objections* as are commonly  
made in the behalfe of it.

John 9. 21.

*Now we know that God heareth not sinners : but if any man be a worshipper  
of God, and doth his will, him he heareth.*

*Altes redacht sein wils.*

*A pure Prayer is Gods Temple.*

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By DWALPHINTRAMIS.

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Printed in the year, &c. 1641.

The Anatomy of the Service-Book  
Dwalphintramis [Richard Bernard], 1641

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TO  
THE RIGHT  
HONOURABLE  
THE LORDS,  
AND THE KNIGHTS,  
Citizens, and Burgesſes,  
of the Honourable Houſe  
of COMMONS.

**C**reat Senators, though in thoſe ſtor-  
my times and Illiades of great af-  
faires, we preſent to your Honours,  
as one did to *Antijater* a Treatiſe,  
the ſubject whereof is Happineſſe; yet we are  
Confident we ſhall have a better Anſwere then  
*I am not at Leiſure*. Our humble ſuit is, for the  
Pure Worſhip of the true God, and the quite  
Aboliſhing of the *Service-Booke*, with the Hi-  
erarchical Maintainers of it, both Enmity to  
*Chriſt*'s Kingdome; this (as we conceive) is the  
prime Worke of the day, ſaying health is the  
greateſt good, and Purity in Worſhip is the on-  
ly Meanes to attaine the End, and you are the  
Instru-

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THE EPISTLE DEDICATORY.

47  
48

Thom.

Instruments of Instruments to advance this  
 Worke. We desire no more of your Honours,  
 but that the Reasons of our requests may be  
 weighed in the Ballance of the Sanctuary, *et*  
*utres cum re, et ratio cum ratione comparatur,*  
 that Matter with Matter, and Reason with  
 Reason (as a Father saith) may be compared,  
 and that which is found light may be cast out  
 of the Sanctuary. It suits neither with the Ho-  
 nour of your Place, nor greatness of the Work:  
 that you should either see with Dr. Halls eyes,  
 or with ours; but that Eye-clearing word,  
 should be the light of your Eyes, as we hope it  
 is: the Doctor his Charging upon Gods people  
 with Passionate reproaches, recoyles enough  
 upon himselfe; though Tully tellect us that bad  
 Orators instead of Reasons, Vie, Declamations,  
 we could not have expected it from so great an  
 Orator as the Doctor; we seek not *Corban* nor  
*Mammon*, as our adversaries doe, but the King-  
 dome of *Christ* in the Purity of his Worship,  
 which is first of all to be sought; for Reforma-  
 tion begins at the Sanctuary. You are those *E-*  
*liakims* that must set the Lord upon his glori-  
 ous Throne, and hee will make you as *Nayles*  
 in a sure place: to whose Honours we shall  
 ever be devoted,

In all humble Service.



To the well-affected READER.

**T**He Waters of Affliction, not long agoe  
 had so overflowed the Bancks of Zion,  
 that we might truly say with the Orator,  
 that our Contention with our Adversaries was  
 not for Mounes and Marches only, but even for  
 the whole Possessions of our heavenly Inheri-  
 tance: but blessed be our High and Mighty God,  
 who hath not only limited those proud waves,  
 but beaten the Authours backe with shame and  
 confusion; so that we may now with boldnesse  
 challenge and maintaine the Mounes and bound-  
 ders of our heavenly Rights, and that before  
 such a lust and Supreme Iudicature, as cannot  
 deny *Christ* of any part of his Right: before  
 them we have our suit against the Service-  
 Book, which we have clearly evinced by the  
*Anatomizing* of it, to be a rancke Impostor in  
 Gods worship, and notwithstanding of its long  
 possession, to be a violent Intruder in the Houle  
 of God, upon which grounds, we desire and hope  
 to have an Injunction for Casting of it out.

Non de  
 reuolus,  
 sed de rate  
 possessione  
 Cantus in  
 Academi.  
 quesi.

Then

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TO THE READER.

Then a word to you Readers, which are of three  
 sorts, either doubtfull in suspence, who by this  
 Treatise may be fully resolved; or such as use it,  
 who by strength of Reason may be brought off:  
 and lastly, such as cannot brook it, who by this  
 Treatise may be strengthened and encouraged,  
 not only as a learned Author observeth because  
 many of Gods people are of the same mind; but  
 chiefly because God is of the same mind. Let us  
 then with sound minds and solid love, quit our  
 selves like Men (as the Scripture phraseth) in  
 Contending for the Truth, and the Truth shall  
 overcome and make us free; or as Iob, behold  
 my signe, that the Almighty will wimes with  
 me, although mine adversaries write a Book  
 against me, Cap. 31. 35.



AN  
**ANATOMY**  
 OF THE  
**SERVICE BOOKE.**

CHAP. I.

*The Preface.*



S loyaltie to King and  
 Countrie, is the very for-  
 tresse and wall of Politie,  
 being commanded and  
 commended, both by the  
 Lawes of God and nature; 1 Sam. 1. 27  
 so pure and unspotted Reli-  
 gion, is the Fountaine and  
 Rocke of approved loyal-  
 tie; yea, equitie, charity,

fobrietie and loyaltie, are the virgin daughters of  
 unspotted pietie, as the foresaid place witnesseth;  
 wee could be large in this Theme, but wee hasten  
 to the particular; the Subject whereof is one of the

B weightiest

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weightiest pieces that yet hath beene presented, *Namely, The Service-Booke*, which notwithstanding the present surfet of bookes, yet wee hope it shall finde a place in the most serious and judicious thoughts; wee may well call it with the *Comick*, *Fandi nostri calamitas*, *The overwhelming storme of the puritie of worship*, for as it is true No Ceremony, no Bishop, because the Ceremonies are the *pitche* *things* whereon they file, for it is as true, that no *Service booke*, no *Ceremonie*, for that is the *Magazine of nimble Ceremonies*; *Dollor Boyes* in his Epistle Dedicatorie to *Richard Canturburie* upon his Exposition of the Liturgie complaines heavily, yet caulelessly, that the Liturgie is crucified betweene two *Malesfactors*; on the lefe hand *Papists*, on the right hand *Schismatiques*, meaning *Puritans*, both of those hee calls *Foxes*; but by a just retortion, we shall set the saddle on the right horse, and shall make it appeare, that the *puritie of Christ his worship* in this land, hath long beene crucified betweene two *shores*, namely, that *superstitious* and *Papish Liturgie*, and ranke *Athesme*, varnished with *superstition*, to whom we may well apply that saying of *Luiber*, *They are eyed together by their tails to doe mischief; though by their heads they seeme to be contrary*; and though we have no time to run over the common places of *Athesme* and *superstition*, and to shew how like *Pilate* and the *superstitious Jewes*, they concurre to the crucifying of *Christ* in his worship, yet thus much the Scripture witnesseth, and experience prooveth and we humbly desire your honours to minde it, that all superstition, and the puritie of Gods worship, ever have beene, and shall be at continuall

*Prefat. in  
Gen. in Gal.*

tinuall warres, and can no more dwell under one roofo, than a *chaffe Spoon*, and a *proud investigating Serumpet*, or no more in one Temple, than *Dagon* *sewa*. and the *Arke*. *Superstitio est res insana*, *Superstition* (saith one) is a made thing, and so indeed it is; for it is contrary to the wisdom of the Word, and of the Spirit, which are the ground, and life of the worship of God. *Superstitio est vitium contrarium religioni*, *Superstition is a finne opposite to Religion* (saith *Aquinas* which is very cleare from the nature and rise of it; for as *Religion* is a worshipping of God according to his will, *Quisquis preceptis Cælestibus obtemperaverit, in cultor est*, Whosoever follows the divine Precepts, that is, a worshipper of God, saith *Laſantius*, but *Superstition* carrying the very nature in the Name of it tells us, that it is *Supra statum*, over and above the Statutes of God; the Word in the Greeke is, *συνειδωτικis*, as if it should signifie the *fear* of the *Divell*, and the signification fures very well with the nature of the thing; for when a man coyneth a worship to himselfe, he recederth so farre from the feare of God, and whereas the *Divell* is the Author of all superstitious worship, whether it be of another God, or of the true God after a way of selfe-device, or will-worship, then it may be truly called, the *fear* of the *Divell*, as the true worship of the true God is notioned under the name of his *fear*; this superstition shurtheth up the way to the *Jewes conversion*, and openeth the mouthes of *Atheisticall Gentiles*, against the profession of all religion, in derision whereof *Averraes* speaks tantlyng thus: *Sed anima mea cum Philoso- phis, quia Christiani adorant quod eunt, Læmy soule he*

*See  
oriend. 4  
92. d. 10.*

*Ed. 6. r. 2.*

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with the Philosophers, because the Christians adore that which they eat: So may the Jewes take occasion to say, Let our soales be with the old Ceremonies, with the Christians new Ceremonies are so *popish* and *ridiculous*, having no footing from the Word of God. But to bring the charge to the particular in hand, if our Lyurgie be not a *Mass* or *superstitious* and *superstitious* Ceremonies, we professe we know not what *superstition* is: to instance in one particular, namely, in the grand Ceremonie of *adoration* or *kneeling* at the *Sacrament*: hath it not bene the stiffe and strength of that abominable Idoll, the breaden God? and if the Maisters of the Ceremonies disavow that opinion, yet the *sermons* and *writings* of divers of them doe testify to their face, how they goe as farre, yea, and farther than many Papists in that particular: as it is true that the current of Popish Champions doe maintaine the bodily presence, as *Innocentius* the father of that Monster, *Bellarmin*, and *Heiga* the *Expositor* of the English *Mass*, by changing and chopping in that *fiat corpus*: so divers of the *Cambristian* faction, as *himselfe*, *Montagu*, *Pocklington*, *Lawrence*, agree with the Papists & Lutherans in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabalisticall* *Mysterie*: *de vocibus dixi, ne de missa quidem, imo nec transubstantiationis certamen moveremus, for words* (saith *Montague*) as the *Mass*, yea, or *transubstantiation* it selfe, we will not contend. I like not those (saith *Doctor Lawrence*) that say his body is not there: and to expiaine himselfe, hee addeth *Substantially, Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion,

2ib. 2. c. 12.  
De missa lib.  
2. c. 23. 45.  
p. 242.

Antil. p. 30.

Sermon, p. 77.  
28.

opinion, since they ast what they hold, by a materiall *Altar*, *Priest*, and *Sacrifice*, had not that *idolra* of the *Scottish* Lyurgie made a greater Monster, by the addition of some more heads, and that very cunningly, by the English Authours, and sent out to take in the Church of Scotland (had not that we say, lost all the heads, and had the braines dasht against the stones) the aforesaid Authours made no question, but that all the power of both *Head* and *Taile* should have had roome enough to domineere here in *England*, the Pope having such a large army both of *Legionary*, and *Auxiliary* forces to maintain it. But blessed be God, who brake the head of that young Dragon in our neighbour Nation, and we hope will by you crush out all the blood of the old one here, who was the mother of that, and the *Mass*-booke the mother of both: there is a Proverbe amongst the Naturalists, *icut us ipse suo capite, in seipsum vorat*: Except a Serpent eat a serpent, it cannot become a Dragon: so except our Lyurgie had ben full of serpents, it could not have hatched the Dragon that was sent unto Scotland. The superstitions of this bulke are such, and so many, that if *Paul* were here and saw them, as he saw that of *Athens*, he would undoubtedly cry out, *Men and brethren, I see that in all things ye are too superstitious*: we may better apply that speech of *Tacitus*, concerning superstition, not *extimalis*, *hursifull* or *dangerous*, but *execrabilis*, *curfed* and *execrable*, and so it is indeed, both to whole Churches and other people, whose eyes God hath opened to see the evill of it, which we are confident you doe; and I say as *Paul* said to *King Agrippa*, *we know you doe believe it*: but as it

Al. 27. 22.

Amal.  
L. 14.

Al. 26. 27.

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seemed unreasonable to *Festus* to send *Paul* a prisoner without the charge laid against him. So we neither will, nor dare charge any thing upon this *Lyturgie*, which we shall not prove; nor desire the out-  
ing of it without good and sound reasons for our desire; and therefore we humbly and heartily desire your Honours to take into your consideration these five Reasons following:

The first is from the *Name*, wherein the Champions of the Service-booke agree with the *Papists*, calling it the *Massé*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which we will adde some *Motives*.

C A P.



C H A P. I I.

Of the Name.

FOR the First, the *Service-Book-men* and the *Papists* doe mutually interchange the Name of *Lyturgie* and *Massé*: the latter call their *Massé* by the name of *Lyturgie*, the *Jesuite Sanctes* protesteth, that the most convenient Name that can be given to the *Massé* is that of *Lyturgie* or *Service*, not but that the word *Lyturgie* is of good use, for *λυτurgia* signifieth to officiate in sacred Worship, witnesse *Acts 13. 1.* *δουλοῦντος ἀδελφῶν τῷ κυρίῳ*, as they were ministering to the Lord. Where the *Rhemists* vaunt of a coyned liberty, to translate the word, saying *Massé*. Which were to crosse the truth, and all the learned upon the place, as *Occamenius*, *Theophylast*, and *Rem. 13. 16.* *Chrysofome*, yea and their owne *Expositors*, as *Cajetan* and others: the *Apostle* rendereth it by another word of the same valew, *ἰουργία*: but howsoever they scrape kindnesse to a word of use, till they abused it, yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Le-shargie of worship*; and what difference betwene our *Lyturgie* and theirs? truly nothing but a paire of sheeres, and putting ours in a Coat of another tongue, as shall afterwards abundantly appeare, onely ours hath not all that theirs hath; but ours hath nothing to a word, but out of theirs; and  
thence

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Sunday no  
Sabbath.

Matth. 7. 10.

Exod. 1. 11.

Prov. 29. 18.

(8)  
thence it is, that our *Lyturgian Patrons* do meet the  
Jesuite mid-way, by owning the name of *Masse* to  
our *Service-booke*, witnesse *Poclington*, who calls the  
second service, just the same with the *Masse*; so  
*Cæsar*, witnesse *Master Smarts* Sermon, and not  
only so, in relation to the second service, but even  
in regard of the whole buike, as *Poclington* in the  
end of his *Altare &c.* and *Mowing*. In name you  
see then, there is an unanimous agreement, & *inipula*  
*equiva* *in* *inipulione*, names are the very Images  
of things; And for their agreement in *Matter*  
and *Manner*, in all things of importance, we shall  
make it as evident as the former; in the meane  
time, what reason is there, that wee should grone  
still under the burthen of a *Lyturgie* borne in up-  
on us, under the *Name* and *Nature* of the *Masse*,  
which is nothing but a *masse* of *Idolatrie*, and an *Idol*  
of *Abominations*; the name is a name of blasphemy  
out of the *Dracal Cabala*, as we take it; for what  
language it is, or what it signifieth, for anything  
wee know, was never yet knowne; the *Hebrewes*  
call their *Tribute* by the name *Massa*, witnesse  
that place in *Exodus*, laying out the oppression of  
the *Israellites* by *Pharaoh* and his *Princes*, or *Officers*,  
who are called *officers* of the *tribute* set over Gods  
people: the word *tribute* in the first language is,  
*Massa*, of the word *Massas*, as the learned observe,  
which signifieth to *met*: both the name, and *Erymo-  
logie*, sure very well with the *Popish Masse*; for it  
hath melted away true Religion and spirituall devotion,  
and as it inflaveth the soules of people, by leaving  
them naked (as *Salomon* saith) of the preaching of  
the Word, for so the word signifieth, so it is made  
an

(9)  
an engine to scruer out the bowels of their estates,  
waisting an melting mens substance, as the snow a-  
gainst the Sun, besides the universall experience of  
the extortion of the *Masse*, where ever it beareth  
fway; wee may instance it too fully in this Island,  
where infinite masses of money have beene melted  
away within these few yeeres, without any profit  
to the King or Subject, but to the great prejudice  
of both, for the exchanging of the Subject in the emp-  
nesse of the King, *Tiberius* could say, *Adulterium est*  
*aurum quod cum subditorum lacrymis exprimitur*, it  
is a bale kinde of gold that is squeezed out with  
the teares of the subject; but who hath cast the  
State in this consumption of money? Who hath  
made the hearts to ake, and the soules to groane of  
honest householders, when they have beene forced  
it may be to part with more than they had? Who  
in time of peace, and under good Lawes, have caused  
mens houles and fields forcibly to be entered, their  
goods to be carried away? Who have caused the  
Kings Liege people, and that for obeying the laws  
of God and man, to be carried to stifing prisons,  
contrary to the lawes of the Land, and priviledge  
of the Subject? Who have caused some to be tor-  
mented and tortured with unparalleld crueltie,  
both for kinde and continuance? Lastly, who have  
been the *incendiaries* or *firebrands* to melt away (if  
they could) the King love to his subjects, and the sub-  
jects true loyalty to the King; who (we say) but these  
*Lyturgian Lords*, and their *Justiced confederates*, toge-  
ther with their popish and hellishly prophane  
*Priests*, *Officers* and *appendices*; to prove these or  
any of them, were to shew a man the Sunne:

C

and

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and many sheets could not hold the particulars. But to the purpose in hand, the *Service* or *Mass*-*booke* (as they call it) is the maine engine, it is the *Saddle*, and we (to speake a homely truth) are the *Asses* (for Englishmen are called by the Iesuits, the *Popes asses*): the *Hierarchy* and their *adherents* are our *riders*; the *saddle* hath so pinched and galled our backs; that wee know not how to take on the burthen of the Lord Iesus, though it be very light; our riders have with spurre and rod of their *Radamanebean* Courtes and temporal usurpations so jaded us (with leave be it spoken) that they have almost rid the spirit of zeale, and courage out of us, and had they but got the *saddle* with some more new gitts and trappings upon the Scots, as they intended, they had gone neere to have rid *Religion* and *politie* to death: but as the Scots have proved like *Dan, Lyons* for *proviſſe*, and *serpens* for *providence* in *reverturing* both the *saddle* and *rider*: up in the name of the Lord, and doe the like: what should we do with the *Mass*, some of whose friends not so well acquainted with the nature of it, would forme, if we should call a spade a spade, but they must believe their *Book-mens* testimonies published under the favour of their *little great land-lord* of the soyle (who knowes best how it should be called, one of whose *Bandiers*) tells us in great heat, *non est schismatisques*, will deny the *harmony* of *missification*, away with it then; to finish this point, I will enforce the conclusion with this argument, *We are not to name an Idol* but with detestation, much lesse are we to offer it as a worship of God.

But the *Service* or *Mass*-*booke* is an *Idol*, Ergo, we

Gen. 49. 17.

Deut. 32. 23.

Psalm. 104.  
Sunday do  
Sabbath.

we are not to mention it but with detestation, much lesse to offer it to God as a worship.

The Spirit is abundant, in the proofe of the former proposition, *Exod. 23. 13. Hof. 13. 2. & 2. 17. Pſal. 16. 4.* all remarkable places, teaching us to be wary, with what worship we joyne with; but in the first of these places there is a *triplication* of the charge in divers termes, yet all beating upon the same thing, to make us to looke to it: In the later proposition there are two things, one implied, namely, that the *Service-booke* is the *Mass*-*booke*: for proofe whereof *Habemus confidentes*, we have their owne avouchment; and if they should deny it, we shall in the point following prove it, whereunto now we come.



## CHAP. III.

Of the *Originall*.

THE second thing considerable for the matter in hand is, whence the *Lyturgie* hath his rise or *Originall*, namely, from the *Mass*-*booke*, that whose *originall* and rise is naught, must be naught in it selfe: Can there come cleane water out of a corrupt fountain? note that the *Lyturgie* is wholly from the *Mass*-*booke* and other popish pieces, as it shall be fully cleared: First, by comparing of the *Bookes*: Secondly, from that mutu-

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all

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all liking that our *Lyturgie-masters* and the *Masse-booke-men* have one of anothers peace. And thirdly, from the evidence given from the King and Counsell of England. *Scilicet*. Now, so the first, every piece and parcel of the *Lyturgie*, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Rituall* or booke of *Rites*, out of which the *Administration of the Sacraments*, *Buriall*, *Matrimony*, *Visitacion of the sicke* are taken, the *Masse booke*, out of which the *Consecration of the Lords Supper*, *Collects*, *Epistles* and *Gospells* are taken: as for the Booke of *Ordination of Archbishops, Bishops and Ministers*, that is out of the *Roman Pontificall*: we might further prosecute the prooffe hercof, from the division of the *Masse* into parts, *essentials* and *integrall*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introiti*, as *Pater noster*, the first *Collect*, which *Bellarmine* calls the *Masse*, because they are the best part of the *Masse*, the *Introiti*, for which see *Doctor Lunds* pleading in his Starchamber speech, the *Kyrie Eleyson*, or, *Lo abate mercy upon us*, &c. the *Gloria Patri*, the *Miserere*, the *Confession*, the *Absolution*, the *Angelick hymne gloria in Excelsis*, word for word in the Scottish *Lyturgie*, the *Salutation*, the *Lord be with you*; Lastly, the posterior *Collects*, all patches of *Popes* devising, which the brevity which we study, will not suffer us to instance. Be pleased to see *Cap. 3. p. 107. Morney de Missa*. If any object that in our *Introiti*, the *Ave Maria* is wanting; we answer, (as hath bene said) that though every thing in the *Masse-booke* be not in our *Lyturgie*, yet all that is in our *Lyturgie*,

*Lyturgie*, is word for word in the *Masse-booke*. *Agata*, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more than a faire possibility, to have bene the head *Cornet-stone* of the *Lyturgie*, witnesse *Siffordis* invective defence thereof, printed at *London* not difallowed nor retracted in any point, by *Heylin*, or *Dow Camarburies* surveyors of the piece; further, that which hath bene said of the pieces of the *Introiti*, may also be said of our *Credits*, *Epistles* and *Gospells*, *Offerorie*, and other things, whether more or lesse *praeiudiciall*, in regard of our calling them from the *Masse-booke*. Secondly, the second ground or reason *Scilicet* is from that *love* and *liking* that the lovers of the *Lyturgie* beare to the *Masse*, as also from that mutual consentment, or complacency that *Masse-worshippers* take in the *Service-booke*, we have shewed already, how they agree in name, and now we are to give evidence of their mutual liking of the *Matter*; there be abundance of instances for the *Papists* approving of our *Lyturgie*, witnesse *Mortons* *Appeale*, *Pope Pius* the fourth, and *Gregorie* the thirteenth, offered to *Queen Elizabeth* to confirme the English *Lyturgie*, witnesse *Doctor Abbot*, *shen* *Prelat of Canturburie* and *Master Cambrides* in the life of *Queen Elizabeth*: to these I adjoyne *Doctor Boyes*, who was a bitter expostor of the English *Lyturgie*, as *Heig* by the *Doctors of Downes* appointment was of the *Masse*, after hee hath wherred his teeth upon the *Schismatiques*, in his *Epistle* to *Bancroft* hee produceth the letter of *Pope Pius*, for the approbation of the *Service-booke*; and notes also, the testimony of approbation from *Brislin* in his mo-  
p. 113.  
Epistol. Illustr. quesi. 4. p. 113.  
p. 46.  
Cap. 22.  
Masse 30.

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atives. Queene Elizabeth being interdicted by the  
Popes Bull; Secretary Walsingham wrought so, that  
he procured two *Intelligencers* to be sent from the  
Poppe, as it were, in secret into England, to whom  
the secretary appointed a state *Intelligencer* to be  
their guide, who shewed them London and *Can-*  
*torburie* service in all the pompe of it; which the  
popish *Intelligencers* viewing and considering well,  
with much admiration they wondered, that their  
Lord the Poppe was so ill advised, or at least ill in-  
formed, as to interdict a Prince, whose service and  
ceremonies, to symbolized with his owne; and  
therefore returning to Rome, they posselt the Poppe  
that they saw no service, ceremonies or orders in  
England, but they might very well serve in Rome,  
whereupon the Bull was recalled; to this also Do-  
ctor Carrer<sup>b</sup> a dangerous seducing Iesuite, gives  
ample evidence; the Common-prayer-book (saith  
he) and the Catechisme contained in it hold no  
point of Doctrine exprefly contrary to antiqui-  
ty, that is, as hee explaineth himselfe, the *Romish*  
*service*, &c. and thereupon hee comforteth him-  
selfe with hope of prevailing, and of the like mind  
were Harding and Brisson (as hath bene said;) one  
more and we have done: not long agoe a Iesuite  
meeting a woman in Paris, in whose house he had  
lodged, she not knowing then that he was a Iesuite,  
the worke-men of Paris being hot at service, hee  
ask'd her, how she liked that worke; shee returning the  
question, asked him how hee liked it, hee replied, ex-  
ceeding well, neither had hee any exception to it,  
but that it was done by their Priests. Wee have in-  
sisted the longer in this point; first that men may  
see,

<sup>b</sup> Confess.  
p. 45.  
Self, 8. 9.

See, that this plaine and evident approvement of  
our *Lyturgie* by *Papists*, is not from one singular or  
more indifferent *Papist*, but from an unanimous con-  
sent of the greatest, zealousst and learnedst among  
them. Further, this symbolization of *Papists* and  
Prelat-men in the name and nature of Masse and  
*Lyturgie*, discovers how they conspire against the  
Truth, and those who desire to worship God in  
*Spiritu* and *Truth*: It is a true maxime, *Qui conveniunt*  
*in aliquo veritate conveniunt inter se, & dissentiunt*  
*à contrariis*; They who agree in a third, agree betwene  
themselves, and dissent from the contrary; If the *Papists*  
then fort with the *Service-book*-men, in the liking  
of the *Lyturgie*, and the *Service-book*-men with  
the *Papists* in the liking of the Masse, and so agree  
beswixt themselves, they must both by consequent  
dissent from the true worship of God, which is con-  
trary to it. Lastly, the *Papists* liking of the *Service-*  
*booke*, makes it plainly appear, how little God  
likes it; for if it were pleasing to God, it would  
never please the *Papists*: as the *Israelites* true and  
sincere worshipping of God was an abomination, to *Erod*. 8. 26.  
the *Egyptians*, shall we sacrifice, (saith *Moser*) the abo-  
minations of the *Egyptians* before their eyes, and will  
they not stone us? Even so, if this were the true wor-  
ship of God, the *Papists* and the Prelatical crew,  
would never indure it, but would stone, teare in  
pieces, imprison, burne, banish, and kill with all  
manner of cruelty as they doe, and have done,  
those that love and worship God according to his  
Will: and as every Shepheard was an abomination  
to the *Egyptians*, so there was no being for such  
Shepbeards, as would not lead out, and lay downe  
their

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their sheepe by that muddle *Nilus*, or, *Egyptian waters*, yea and not onely so, but they must beare false witness in proclaiming it under their hand by subscription, that this stinking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon* by which the soule of many grieved Ministers hath sit downe with teares, being forced to hang his harpe upon the *Babylonish willowes*, but if his soule loathed the practice, much more the approbation, then all the soules of the Masse-book-men would loath such an one, and with open mouth would dart out against him the *poison* of *Aspes*, all manner of rotten *calumnies*, of *sedition*, *insult*, *schisme*, *factious*, and the like, not vouchsafing him and his, native ayre to breath in, much lesse a calling to maintaine him and his: neither is this all, but when these Ministers and others to flie the hatred of *Esau* & his brood, had cast themselves upon the ends of the earth, to enjoy with much affliction the purity of the ordinances; yet *Esau* his hatred flaked not, like a boyling furnace, till he cast the skum of his cruelty after them, doing them all the mischief hee could in word and in deed: the serpent cast not onely the flood of waters out of his mouth, that way after the woman; but also pursued others in other parts, who endeavoured to sacrifice that which God called for; for proofe whereof take Doctor *Leard* his owne words, *This hand* (saith he) *shall reach them*; and threatening a Scottish-man for refusing to take the oath against his Countrey, he laid his hand on his breast, and vowed and protested, as he lived, hee would make the hearts of all the Scots to ake, and what had the

Scots

Scots done to him? nothing, but maintained that worship, that was an abomination to him and his. One instance more, very pat to the purpose, God having appeared to *Abraham* (as often hee did) *Abraham* in thankfulness buildeth an Altar, but immediately after he is said to remove to a *Mountaine*, eastward of *Bethel*; but what was the cause he staid not by it? the learned tell us, that it was dangerous so to doe; for the erecting of the Altar of God, was so offensive to the *Idolatrious Inhabitants*, that it was a wonder, that he was not stoned of them: where observe now by the way, that if the Altars now erected, were of God, they would be an abomination to the Prelates and their faction; and dangerous for God his people to stay by them; but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Baalmites*, so they and all their ceremoniall accompements, and the Service-booke it selfe, are an abomination, wienesse that place of *Exodus* already quoted, *The abominations of the Egyptians shall wee sacrifice to Jehovah our God*, saith *Moses* to *Pharaoh*, *it is not meet so to doe*.

Gen. 12. 8

Calvin

Exod. 8. 26.

The last ground or evidence of this particular, *Self*, is from the undeniable testimony of *King* and *State*, namely, *King Edward* the sixth, and the *Counsell* letter, to the *Papists of Cornwall* and *Devonshire* making oft *Commissions* & *Insurrections* against the *King* and *State*, amongst many they give this satisfaction for the Service-booke, that it was the very same, used for word with the Masse-booke; the difference onely was, that it was in the English-tongue, the extract of the letter recorded in the *Acts* and *Monuments*, are these; as for the Service

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*in the English-tongue, it perchance seemes to you a new service, and yet indeed it is no other but the old, the selfe same words in English that were in Latine, a few things taken out. If the service of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, wee have the whole letter in print at large for your service, wee thought fit for brevitie, onely to transcribe so much as made for clearing of the point; the summe of that which hath bene said by way of open discourse, wee draw up in this Argument.*

That which is word for word out of the popish Masse-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Lyrurgie in controverſie, is word for word out of the Masse-booke, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him. As the later proposition of the argument is proved to the full, so the former is as clearly by the paralleling place of Exodus twice quoted, to which we will adde for abundance, these places following, *Deut. 7.25. & 12.31. 2 King. 23.13. Ezra 9.3. Esa. 44.19.* in all which places, the Lord commands all *Idols and Idolatrous service*, to be utterly *detested and abandoned*, and fill the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of plurities, to speake impartially, we see no colour of way to evade this proposition, but by undertaking the defence of the Masse-booke; for as *Mountaga* and others produced

Cap. 8. 26.

duced that their service is the same in most things with the Church of Rome, the differences are not great; nor should they make any separation, then a necessitie is laid upon the Prelates and the rest, either to defend the Masse, so farre to be the true worship of God, against the truth, and all Orthodox writers, or else, to give up the Service-booke to fall with the Originall; and though the Treatise will not give us leave, to limbe out the Masse in every piece, patcht up by divers Popes, having given a Specification of some parts of it, most concerning our Lyrurgie, yet will it not be amisse to lay down from the learned, the first entrance of it into England, and then to take off briefly, the silly defence that the Papists seem to make for it. To the former *Augustine* the Monke sent from *Gregory*, called the great for what wee know not, except for his grand devises of wil worship, his man *Aulfus* finding not all things for his tooth in France, puts over into England, and their finding an ignorant King, and a superstitious Queene, there like the envious man, he fowes his corrupt seed of all Popish trumpery, as *Masses, Letanies, Professions, Copes, Vestments, Altars, Candlesticks, Holy waters, Consecrations, &c.* having like a serpent deceived the people (and as the Apostle saith) *corrupted their mindes, from that simplicity that was in Christ*, fore against the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witnesseth) adde this condition, which he never meant to keep, that no man should be forced, or constrained therunto, but having played the wily Fox in his entry, to finish the worke he had begun, he tooke on the Lyons skinne,

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and being opposed by one *Dionis* a great Divine, who wisthood him to his face in a publick Synod, *avouching*, that he ought not to change th: *ancient forme of Religion*, neither would he acknowledge him for Archb. but the bloody Prelat, to be revenged on him, incensed *Seheldred*, King of *Northumberland* against him, who murdered the *servant and Minister of God*, and twelve hundred of Monks with him: afterwards, about the yeere 637. Pope *John* the fourth, sends over *Malinus, Honorius, Julius* his Bandogs one after another to hold out and confirme the continuance of this *desmall alteration*, as they might easily doe once having got footing, for *Pompous superstition* suites too well with corrupt nature: then came in keeping of *Easter* after the *Romish* manner, *Ministers* called *Priests*, chanting and playing upon organs, with all which, godly *Beda* his soule was grieved, who vented his griefe in this sad complaint; *herefore, instead of these things the principall service of God consisted in preaching and hearing of God his word.*

Lib. 2. c. 1.  
de reg. Ang.

Monks of  
the Masse.  
Lib. 2. c. 5.

Here we may observe for matter of humiliation how easily superstition findes entrance into *England*, and how hardly it is rooted out: that former *Maledic Monk* *Benedic* (as they call him) found so little entertainment in *France*, that hee made little stay there, onely stomacking that the *worship* was not after the *Romish order*, he certified his Master by a grievous complaint, who being more moderate than the Monke, bid him take that which was good in every Church, but *England* found that that would not serve him, of whose Masse and mischief it could never yet be ridde. It is also worthy

worthy your observing how he laid the *foundation* of the *Masse*, and *established* it in *blood*, yea, that See of *Canterburie* to him and his *successors*, that bin a See of *blood*, yea, it is too well knowne, that that curied *Masse*, whether *Latine* or *English*, hath lived in *blood*, and *lived* in the blood of *badet, soules*, and *flates*, as shall be more particularly manifested hereafter.

Now for any thing that can be said in defence of this *Idol*, the *Masse*, it is not worth the citing, and hath bene more than abundantly refuted; yet one touch for a taste, and that upon *Prayers*, because it is the subject of our discourse, we will shew you one place out of the old *Testament*, and another out of the new, such as they make choyce of to defend their *Masse* or *Lyturgie* (as they call it:) the place of the old *Testament* is in *Genes. Cap. 4. vers. 26.* the words are these, *Then men began to call upon the name of the Lord*: as there be diversity of thoughts upon the meaning of the words, so *Pericrin* a popish Frier, will have this the meaning; that then they found out some set forme or order of *Prayer*, to gaine footing forsooth to the Popish *Lyturgie*; but say it were so, what would it make for them? The *Doctors of Down* are of the same opinion, and fuller also in their words, it is meant (say they) of *publique Prayer*, with observing some rites and set forme in a particular place, dedicated to divine service. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the *faithfull prayers* of the popish *Patriarchs* confirme, or would they not rather confute the *abominable prayers* of the Popish *Masse*? the word *Invocati* in the first language, signifieth also to *pro-*

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phane, though not so in this place; for it suiteth not with the sense, but if this were the sense, then the Papists might well take a hint to parallel their un-hallowed *Masse*, which is nothing, but an high *prophanation* of the Name of God.

The other place which I touch upon, and which they doe egregiously abuse (as they do many more) is from the new Testament, 1 Tim. 2. vers. 1. *I exhort therefore, that first of all supplications, prayers, intercessions, and thanksgivings be made for all men, out of which words of the Apostle, the Rbemists make this deduction, that the prayers and petitions of the Masse are deducted out of the Apostle his words, producing, or rather traducing, the Fathers making them speak that for the Masse, which they never meant, the transcription of all the passages would be too tedious, but let Master Carwright's answer suffice: First by way of Confession, grant the Masse-booke to have the same prayers in it that the Apostle commands, will it therefore follow (saith he) that their prayers is the true service of God, no more than the using, or rather abusing of the words of Justification, This is my body, makes for the justifying of Transubstantiation. In-chamers and Charmers use many holy words in their charms, as they doe with a piece of the first Chapter of Saint Johns Gospel, but it aggravatech their sinne. This plea from good words, is, or hath bene too frequent in the mouths of some professors, whom we desire to satisfie with this answer. Again, if their whole *Lyturgie* or Service be here as they say, where are their *Matyns*, *Even-song*, *Complin*, *Procession*, *Dirgie*, &c. As for the name *Masse* used by the Fathers, we are to understand, as*

*Mourney*

*Mourney* and others well observe; that as the Church finding ease, and growing in wealth, under and after *Constantines* time, fell to grow a little *gawdies*, to please the *Gentiles*, and also to allure both the *Jews* and *Gentiles*, the Christians were content to hear, and speake, antiquated names, as *First in the* *Altars*, *sacrifices*, *Priests*, and so tell in the word *Masse*, but it is as cleare on the other side, that never one of the *Fathers* alledged, nor *Orthodox* *Counsell* did use any of these words in their sense; and this may suffice for the popish *Masse*: They also abuse that place of the *Apostle* 13. 2. translating it, as they were saying *Masse*; but the foolery of it, as hath been said, answereth it selfe. The *Masse* then being such a piece, as it was *Englands* great un-happinesse to lye so many yeeres under the burthen of such an abomination: so when the light of the Gospel sprung up, to fetch us out of darknesse, and from the shadow of death, it was great incogitancy (to speak the least) in our *Reformers*, in *K. Edwards* daies, to take a *Monk* from among the *Gananimites*, and putting a coat of *English* cloth upon it, to represent it *best*. 7. *being an uncleane beast, as a service to the Lord*: it is no better truly, than the excommunicate thing. What had we to do with the river of *Nilus*? how could we looke to picke gold out of the Popes dunghill, where there is nothing but myre & dirt? It is true, the *Heathenish Rome* sent the *summes* of their *Senators* to the *Etrurians* to have their instructions for ordering *Talorwicke* *lib. 3. tit. de* *of their Religion*; but why should wee, when God had brought us out of *Babel* or *Antichristian Rome*, turne immediately in againe to take a patterne out of it, for the service of our God; this is an expresse thwarting

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that they would deale *Candidly* with the truch with  
your Honours and with us, a whole Body of Peti-  
tioners; who in conscience doe profess: we desire  
to doe nothing against the truch, but for the truch,  
and as it becommeth not those that defend the  
truch *subis contendere verbis*, to skirmish with devi-  
sed, or velutory palliations, as the Poet hath it  
even so, *iniquorum deinde ratiōis arguit*, there is no-  
thing becommeth *candid ingenium* better than  
truch. To defend evill cunningly is no good com-  
mendation; it was no grace to the *Orator*, of whom  
it was said *Candida de nigra, & de candidibus atra*,  
That he could with it abused eloquence, make black  
*white*, and white blacke, and yet, when such men have  
done all they can, they finde that true of the *Civil-  
lian*; *Mala causa pluribus eget medicis*, the malady of  
an ill cause stands ever need of more medicines than hee  
that undertakes the cure can afford: for a closter of the  
point in love to the truch, we desire all men that  
have any wit, to take notice of these two things:  
the former, a man had better be tongue-tyed than  
appear in an ill cause; the later, when they have  
done all they can, it will fall out with them as it  
did with the Scribes and Pharisees, envying that  
the people should follow Christ, *Perceive you not*  
*(say they) one to another, how ye prevail nothing; the*  
*world is gone after him*. Just so in this case of the  
worship of Christ, as it is partly begun, and shall be  
more fully accomplished, when they have done all  
that they can, all is but lost labour, they shall not  
prevaille, the world shall goe after Christ.

CHAP.



## CHAP. III.

## Of the Matter.

Now we come to the third particular, name-  
ly, the *Subject matter of the Lyturgie*, the grain  
is like the ground it growes upon, the fruit must be  
like the tree; it is not possible that any wholesome  
sap of life should come out of a noysome and poy-  
sonous root. To give a deliniation of the matter  
in generall, we can use no better exprefion than  
that of *Calvin* in his pithy letter to the *Church of*  
*Francisford*, much troubled with this *Service-booke*, *Francisford*,  
where he calls it the *reliques* or the *leavings* of *popists* p. 36.  
*are*; this may be made to appear without con-  
tradiction, by scanning some particulars; for to go  
through them all would fill up a great volume;  
then to give a touch as briefly as we can, the *Mat-  
ter* is partly false, partly *radiculously* frivolous, yea,  
and some part of it is not without a tyncture of blasphem-  
y. To this effect, a *viridly* and *zealous* P after to that  
people of *Francisford*, regreasing for the troubles  
brought upon them by that *Service-booke*; after  
that he had told them that nothing must be thrust  
upon any Congregation, without the warrant of  
the Word, and for as much as that in the *Englisb*  
*booke* there were things both *superstitious*, *impure*,  
and *unperfe*, which he offered to prove before all  
men,

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Self.

men, he would not consent that of that Church it should be received.

To come then to the first particular of the charge; concerning the *fallhood* of the *Matter*, and which wee will first discover in the generalls, and then come to some particulars: For the generalls we lay downe these three instances, In *false or corrupt translations of the word*; *additions to the word*; and *subtractions*; all which the Service-booke not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the Service-booke injoynes to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most *corrupt* piece of all the *Latine translations*, none of them being found; witness the current of the learned *Fathers* and others; yea, the very pleaders for the booke and that Bible; *Scilicet in laudem exemplaribus fides est adhibenda responderi quidem, &c.* If wee must believe *Latine translations*, you must subscribe which of them, saith *Jerome*. Which argues the Latine one rathered upon him not to be his; but of all other Latine translations he damoeth this most, which we are forced to follow, as *Erasmus* testified of him, *Damnat superiorum translationem qua nos iam maxime utimur*, he condemneeth (saith he) that translation, meaning the *vulgar translation*, condemned also by the grand pillars of *Poperie*, *Burgensis*, *Lyra*, *Jansenius* and others, yea, and by two *Popes*, *Sixtus* the fifth, and *Clement* the eighth. Lastly, we have the dissent of the defendants themselves, *D. Spark*, *divinus* *pro*, complaining of the corruptions of the Service-booke, inanced in these two particulars: first, for

*Ad Thomam in  
prologo ad  
A. 1574.*

for omitting much *Canonick Scripture*, and putting *Apostrophs* in the place of it: secondly, for appointing *corrupt translations* to be read; to some particular instances we come, and amongst many places we must give but a touch: we will begin with that palpable fallhood, *1st* *Gal. 105. 28.* which the Booke hath thus, *They were not obedient to his word*; but the Scripture saith, *they were not disobedient to his word*; what directer contradiction can there be than this? the Scripture given by inspiration of the Spirit, admitteth no contradiction. *D. Spark* told the Archbishop of *Cambridge*, that it was apparent by the history of their dealing in *Egypt*; that to reade, *they were not obedient to his word*, were to charge *Moses* and *Aaron* with fallhood.

Self.

Another place abused, *Luke 10. 1.* being their Gospel for that *Evangelists* day, *After these things the Lord appointed other seventy also, and sent them two and two before them*; but the common Booke reade f. twenty two, which, though it be not in matters of faith, as the defendants answer, yet it is a corrupting of the Scripture. May we tear a mans skinn from his flesh, because we cut not the sinewes, nor breake not the bones? In a word, this is the answer of the *Papists* upon the place which our *Writers* take off.

But now we will evidence in a place as matter of faith, as we take it, *Gal. 4. 5.* the Service-booke readeth, *that we through election might receive the adoption that belongeth to naturall sonnes*, where the Church Bible, according to the original hath it thus: *that we might receive the adoption of the sonnes*. For, *naturall sonner of God* we cannot be said to be,

Self.

Epistle the  
Sunday after  
ter the Na-  
tivity.

Ep. 2. 1.

E 3

Nam

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*Nam non nascimur, sed renascimur Christiani*; for wee are not borne Christians, but borne againe, yea, by nature we are the children of wrath, is there not matter here of flat contradiction, and that in a high point of faith? We will trouble you but with one other place, and that upon matter of faith too; namely, Luke 1.28. and 48. the Text hath it, *Haile freely beloved*, or *having found favour*; but the Service-booke will none of that; but reade it, *haile full of grace*, just with the *Rhemists* and the defenders of it goe upon the same grounds that they do, crossing the true signification of the words, all found and learned Expositors, ancient and moderne, as *Pagninus*, *Ysaabalu*, *Chryssosome*, *Beza*, *Doctour Frier*, *Doctour Whitakers*, and others, sorting full with *Gregorius*, *Martin*, *Keynolds*, and the rest, and gives encouragement to *Stafford* in his female glory, to tell the Puritanes ralingly, that till they be good *Marians*, (in his sense) they shall never be good *Christians*. There are fifteene places more in the Service-booke of this cut, but these are enough, and too many to be so abused.

Now we come to a touch of *Additions*, as the booke adds three whole verses to the 14. *Psalme*, where a great difference is to be thought on, betwene a *Paraphraser* and a *Translator*. The former may amplify; but yet in *different letter* from the Text; but the *Translator* may not adde, no not from other Texts of Scripture. The grand Papist, the justifiers of this, and other such stuffe, dare not avouch these verses to be in the *Hebrew* or *Greeke* copies, no not in the *Greeke* Bible, set forth at the command of *Sextus Quintus* 1527. for the justifying of the

the vulgar latine, as appeares by his owne copie; written by Cardinal *Carrasse* and another Cardinal, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romanes*, had taken them from divers places of Scripture; *Sed ignorante nescio quia ad-junxit, hac Psalmo 14.* But some ignorant partie, I know noe who, hath added them to the 14. *Psalme*; so there is a whole verse added to the 13. *Psalme*, and an addition added to 24. *Psalme*, corrupting the Text, and applying that to *Jacob*, which is spoken of *God*, and divers additions more, which we will not reckon.

Now, a craft of *omissions* or *leaving out*, as all the titles of the *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull, yea, and *Maister Rorer* learnedly and divinely affirmeth, are in his *Pre-ace* so many keys to unlooke and open the doore, that letteth in to the understanding of the *Psalmes*; *Hallelujah* is left out of the 72. *Psalme*, the Booke omitteeth *Prasseye the Lord*, severen times, and putteth in *Gloria patri*. Lastly, amongst divers other omissions, on which we cannot insit; the comfortable conclusion of the *Lords Prayer* is left out. They have drown'd in this Booke 160. Chapters, according to their owne account, of Canonical Scripture; amongst which are whole books, as the *Chronicles*, *Canticles*, and the most part of *Apocalpy* left out, in place whereof, the *Apocrypha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters also, wherein are palpable untruths, as *Ecclesiasticus* 49. *Judith* 9. *Tobit*. 5. the last two of these Bookes, being *salutious*, a president of these soule abuses of Scripture, are found no where in the

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the world, but in the *pope's Masse-booke*. To this we may subjoyne that prophaning grosse abuse of *Epistles* and *Gospels*, in which there are three *strange* and *remarkable* occurrences, for which there is no ground or reason; but from the *Masse-booke*, and *Masse-mongers*: First, what reason is there, that in the *Masse-booke*, and in our *Lyturgie*, the *Acts of the Apostles* and *Prophets*, yea, any booke of the old *Testament*, the bookes of *Genesis*, excepted by them, should be called *Epistles*, as *Acts 7.* on *Stephens day*, *Rev. 14.* on *Innocents day*, *Jos. 1.* *Esay 50.* Secondly, there is never a full passage or whole place, but scraps and threads, as the beginning of one Chapter, and ending of another; and in this they deale with the *Word*, as *Mecenzim* dealt with his beds, hee cut them, and lengthened them to serve his owne cruell *humours*, and not for the good of his guests. If *Kings* will not have their writs by *confusion of names wronged*, much lesse the King of kings, who is the God of order. Thirdly and lastly, at the *Epistles* there is silence, sitting, and what every one will; but at the *Gospels* there is standing, scraping, bowing, and a reiponce before and after; as every one of these were to serve some piece of *superstition* or other: so the reasons given by *Papists*, are as *ridiculous* as the things are *superstitious*: It is enough to name them in generall, that the maintainers of the *Lyrgie* may be ashamed to alledge them, and better of their owne they have not. We therefore desire your Honours, to cast a regardfull eye upon the wronged and much abused word, and not as *passers by* (as *Jeremy* speaks) in a case much like, but as *supreme Judges* here on earth, to vindicate

See.

See.

Robert ib. 4. fol. 49.

Iern. 1. 13.

vindicate Gods dishonour done to him in his Ordinances. Gods *Word*, as the *Fathers* speake, is his *Christ*. *Epistle*, not in that sense they call *Prophetes Epistles*, wherein he commends many lovely favours unto us; yea, his *Testament*, wherein hee leaves and bequeathes many rich legacies to us; If *Kings* and *Monarchs* should deale so with us, would we suffer them to be abused, corrupted, altered, cut in pieces? no, we would count them our deadly enemies that should doe so, and also craytors to the King. What an eye of indignation then should your Honours cast upon such grosse abusing of the *Word*, of the *Epistle* and *Will* of the *Omniscient* and *Omnipotent* God; If *clipping*, *corrupting* or *counterserj*ing be treason by the law, how much more, and in a higher degree is it to deale thus with the *Word*: yea, and more than that, to maintaine this, and cause *Ministers* to subscribe to it, being no lesse than treason against the high and mighty God. *Culpam depreheasam perinaciter tueri, culpa altera est, Perinacitius* to maintaine a fault openly discovered, is a greater fault than the former, on whom, whether nation or person, will the Lord rest upon (saith the Lord by the Prophet *Esay*) but upon him that trembleth at my word, that is, a humble soule, not onely moved to obedience to it in it selfe, but further, out of that reverence that it beareth to the *Word*, it will not as much as in it lieth, suffer the *Word* to be abused by others, as one speaks of the *Papists*, that *corrupting the Fathers*, they rather make them their *senets*, to speake what they will have them, then *Fathers* indeed: Just so doth that booke, and the *Champions* for it, F make

Esay 66. 2.

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Discoverie  
of corrupt  
translations.  
S. 1. 2. 3. 4. 5. 6. 7. 8. 9.

S. 10.

S. 11.

(34)

make the Word thus dealt with none of Gods, but their owne; if a Minister adde or take away from the Service-booke, it is made matter of judgement, but they, it seems, may adde, take away, alter, and corrupt: what they will without controule: this court gives a shrewd ranscounter to our learned and orthodox Writers against the Papiſts, witiaesse Doct<sup>r</sup>: *Falce* his Answer to *Campion* discovering the evils of the *Apostrophe*, *Gregorio Martini* recovls thus upon that le rned worthy, that by these words hee condemned their owne Service-booke which applieth these booke to be read.

Having thus proceeded against the Service-booke, for its false translations, additions, omissions, misapplications, we come now to some more particular untruths in the booke, and that partly by false or misapplication of Scripture, partly by coining things that have no shew of ground for them, partly by establishing some Papiſts expositions. Lastly, by confirming and pressing upon Ministers and people, a heap of popish and idolatrous ceremonies: a touch of every one will suffice. For the first, be pleased to looke upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev. 12. 7. Michael and his Angels fought against the Dragon &c.* which words the Book appoints for the Colledge for Michaels day; where they make Christ by misapplying the place, a created Angel; for the place is meant of Christ: neither can it agree to any other: for which we have a cloud of witnesses, not onely from the universall concord of the learned and orthodox Writers, as *Fabers* and moderne Authors, as *Austin*, *Ambrose*, *Augustinus*,

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*Musculus*, *Calvin*, *Breza*, *Doct<sup>r</sup> Fuller*, *Doct<sup>r</sup> Weller*, and many others, but also from the very name *Michael*, proper onely to Christ, who, *verse 10.* is called Christ: and further, from the scope of the place, to set out Christ and his Angels, encountering *Satan* and his Angels: and lastly, other places of Scripture paralleling the truth of this sense, *Dan. 10. 13.* & *12. 1.* *1 Thes. 4. 16.* *Judey.* Angels here under their Generall Christ, are said to be on earth in the Church *Miliani*, for that is meant by Heaven, and here they are said to die, which saith not with heavenly spirits: the *Phemists* indeed hold close to the sense of the Service-booke, because it is from their owne Masse-booke, and gives this as a reason, why *Michael* is painted fighting with a Dragon, both opinion and reason are of the like weight: now for things without colour of ground, what colour or ground is there for that speech in the end of the *Magnificat*: *O Ananias, Azarias and Misael, praise the Lord*; If this was the prayer of these men when they were alive, what sense or reason that we should speake to them being dead, more then to others.

For Papiſts tenents, looke that prayer at the buriall of the dead, *That wee wish this our brother, and all other our brethren departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soule*: first, here every one buried is a faultfull brother, which cannot be said of every one, no, not in the judgement of charitie: it is true indeed, that the Priest of *Nengao* bid the poore condemned thieves, provide money for their burvall, and they needed not doubt of their salvation.

F 2 agalac

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again the words are an expresse Prayer, and tryed to be said by the Minister. Now, for the Ceremonies having place in Gods worship, and being mans device, ma't needes be *Idols*, or *Idolstrous actions*, *Quicquid præter mandatum, est Idolum; whatsoever is placed in Gods worship, without the commandment of God, is an Idol*; for none hath power to ordaine or place a Ceremonie in Christ his Church, but himselfe, who is King of it. For instance whereof, there is a remarkable place amongst many, *Numb. 15. 39. And it shall be unto you for a fringe, that yee may looke upon it, and remember all the Commandements of the Lord, and doe them, and that yee seeke not after your owne heart, and your owne eyes, after which yee use to goe a whoring; wære observe both the Ceremonie and signification to be from Gods owne appointment; and further, every device of man in Gods worship, is to be avoided, but against those there are divers Treatises never answered, nor like to be, yet it shall not be amisse by one indissoluble argument to put all the defenders of the ceremonies to it, which is this:*

That which is mans device, and hath beene an Idol in Gods worship, must of necessity be an Idol still in the worship of God. But the Ceremonies mentioned in the Service booke, have beene Idols in Gods worship; as *Crosse, Surpise, &c.* Ergo; they must be Idols still in the worship of God.

The prooffe of the former proposition, is from instance of *Abrabams grove*, *Gen. 21. 33.* but being abused to Idolatry, as *2 King. 17. 10. Jerem. 51. 2. Esay 57. 5.* then God forbiddeh his people the ulage of it, because it was an Idol; yea, commanded

ded to destroy it, *Deut. 12. 13.* The later proposition none can deny. Here we might adde the foule abuses of the Sacraments, as *Agapisme*, and the *Lords Supper*, and that Jewish or Popish Institution of *Churching of women*, called *Purification*; and that baitardly piece of *Confirmation*; the particular enormities whereof we neede not stand upon, they are so well knowne, especially to your Honours, which is a part of our happiness; againe the Treatise would be too large; yet wee would not have the *Least* fast forgotten, which the *Parsons* of our *urgie* make a *religious fast*, abusing places of Scriptures by misapplication of Scriptures, as *Joel 2. 17. Math. 6. 16. 2 Cor. 6. 2. Math. 4. 10.* cleare contrary to the divine law, and indisputable prerogative of God; the *Homilies* appointed by the Law of the land, the most and best reformed Churches, and the harmony of Confessions, none fiding with them in it, but Papists and popishly affected.

Now we come to touch, and but to touch upon *Selfe*, the *foppish* and *foolish* things in the *Booke*, besides the *foolish* and *senselesse* translations of some *Psalms*, pressed by the *Service-booke*, as *Psal. 58. 9. Psal. 68. 30.* which would be too large to set downe and canvass. What can be said for those *Taxologies* and *Batalogies*, used in the *Service-booke*, as, *Lord have mercy upon us, Christ have mercy upon us*, the very Popish *Kyrieleson*, *Christeleson* condemned, *Math. 6. 7.* the word *Batalogie* here condemned, commeth, as the learned observe, from one *Bastus* a ridiculous Poet, repeating the same words or verses often, and so Christ forbiddeh a *vaine repetition of words or phrases*; and the better the words are, the more grievous

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vous is the sinne, so the vaine repetition in *Prayer* is most odious of all, both the heathenish and popish *Rosaries* are strucke dead at one blow (saith Mr. *Cartwright*) for mumbling up the same prayers againe and againe, and can these repetitions of ours, being the very same in *English* goe Scoo-free? one foppery more, for wee cannot name them all, namely, that mutuall *salutation* betweene *Priest* and *people*; in these words, *The Lord be with you, and with thy spirit*. which Doctor *Boyce* girding at the *Novellists*, takes upon him to defend from *Ruth* 2.4. with many invective straines, with other matter to little purpose: it is a good argument from *salutation* in *recall* conversements, to fall a *saluting* one another in the *worship* of God: If our Lord and Saviour forbade his Disciples to *salute* any in the way, so farre as it might be any impediment to his service, like unto that of *Elshah* the Prophet: how much lesse will Christ admit *salutations* in the midst of his service? It seems their devotion is very hot, that falleth to toss a *salutation* w<sup>h</sup>ilest they are upon *Gods* worship. Hence is that spith tricke in the Northerne parts, that all the *women*, especially in coming into the Church, make a *worship* to the *Priest*. Doctor *Boyce*, for further confirmation, citeth the *Liturgy* of *James*, *Chrysostome*, and *Basil*; but all know (as hath been said) that they who are acquainted with this subject, know these *Liturgies* to be as *Apocryphal*, as the subjects the Doctor confesseth upon the report of *Beilermine*. that *Treuenhemius* writ a whole booke upon *Dominus* *Polisium*, in which are many fruitlesse questions, and so wee are fore the thing in selfe is fruitlesse.

Lede 10. 4.  
2 (164-52)

Lib. 2 de  
Milit. c. 6.  
Lib. 6 de  
Erecl. 27.  
fol. 51.



CHAP. V.

Of the Letany.

WE come now to the last piece of the matter of the *Lyturgie*, but not the least sinfull; but rather the most offensive: Namely, the *Letany*, not a *stump* or a *limb* of *Dagon*, but the *head* of the *Masse* booke, appointed to be said on *Sundayes*, *Wednesdays* and *Fridayes*, yea, and at other times, if the Ordinarie appoirit it: of this it may truly be said, as one said of the *Pharisses* sinne, that it was either the sinne of the holy Ghost, or a sinne very nigh it; upon these dayes one of every house must be present; setting a note of some prebeminency, looke upon these weeke dayes and the Service, yea, from the *Lyturgie* of the word *seruare*, or *Letany*, the defenders of it will haue it to be a more serious and cordiall prayer than, others: it is observed by the learned, that the Antient had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: *seruare* *resister* *in* *hunc* *hunc* *hunc*, the *Letanies* or *Supplications* about the altars of their gods. *Polybius* renders the words very handsomely, and significantly by the word, *magis* *seruare* *in* *hunc* *hunc*, which signifieth to *inice* the gods by *blaspheming* *athrements*, these words & others used

10. fol. in  
Math. 12.

Canon. 15.

10. fol. in  
10. fol. in  
10. fol. in  
10. fol. in  
10. fol. in

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used by humane Writers to the same purpose, as by Homer and others, falls in with the same fault, that our Saviour accuseth the Pharisees of, namely, *vaine repetition and multitude of words, for which saith Christ, they thinke to be heard.* Now this Letany is a very *suscinating* sort of *tautologies* and *Battologies*, besides its other faults; in this Letany there is, *Lord deliver us* eight times, *Hear us we beseech thee* twenty times: to omit many desires to be delivered from things from which there is not the least appearance, no more than of the *french pox*, the *danger of being drunke at a whiscon ale*, or *having a purse cut at a stage play*, and not so much. In that prayer to be delivered from fornication, what meaneth that addition, and *from all other deadly sin*, as though some sin were not deadly. Againe, after a *tautological* summing up, and repetition of the titles and *Elogies* of the Trinity tossed with responses, they fall on in a heathenish way to ad the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the diuell were now to be dispossit (which no Priest must dare to doe by the Canon without license from the *Ordinary*) they would use the very same pieces, namely, *By the mysterie of thy holy incarnation*, by thy holy nativity and *circumcision*; by thy *baptisme*, *fasting* and *temptation*; by thine *agony* and *bloody sweat*; by thy *croasse* and *passion*; by thy *precious death* and *buriall*, and by the *comming of the holy Ghost*, *Good Lord deliver us.* This piece of the popish *Mass* booke, whence we have it, is no better than that *conjuring* or *juggling* of the *Magicians*, whereby they seemed to imitate *Moses* his *working of miracles*, which they did not, as the

learned

learned in that art testifie without *Magick spells*; *Pophe* in his they use *ridiculous invocations*, saith the same *Authour*, as to be the *invocations* in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: and that we may not come short of the *Papists* *idolizing* of this *Letany*, we have not only our ordinary and *weekly Letanies*, but also our *annuall* or *yearly Letanies* acted in *procession*. It is true we have left out the *Saints* in our *Lyurgie*, that was too grosse; but had the *Laudes* got their colours fixed ere this, the *Letany* had beene *flavoured* with this stuffe. But why did they *expunge* that *offrage* in King *Edward* his Booke against the *Pope*, *From the tyrannie of the Bishop of Rome*, *good Lord deliver us*? To shut up this curious trial of the matter (for it is no more) how can the *Service-booke-men* justifie these words of the *Collect* on the 12<sup>th</sup> Sunday after *Trinity*, giving us *us that which our prayer dare not presume to aske*. It is true, we obtaine more than we pray for; but what we dare not pray for, either in ad or desire, wee shall never obtaine.

The summe of that which hath beene said wee bring up into this Argument.

That service, the matter or bulke whereof is partly false, partly foolish and frivolous, should not be presented unto God.

But the parts of the *Service-booke*, whether *essentiall* or *integrall*, are such, as hath beene fully proved. Therefore they should not be presented to God.

We humbly intreat your Honours to lay this argument in the ballance of truth, and if it weigh downe the *Service-booke*, let the said Booke, wee pray you, be cast out of the Sanctuary as light.

G

CHAP.

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CHAP. VI  
Of the Manner.

Now we come to the fourth particular, namely, the *forme* or *manner*, which is large, as *exorbitant* and *offensive*, as the *matter*, the *forme* is the *essence* of a thing, say the *matter* were good, and the *manner* naught, God would never like it: for the old Proverbe is true, *God loves Adverbs better than Adjecives*: *Bene* better than *Bonum*. It was a good worke in David, to bring up the *Arke* from the house of *Aminadab* 3 but one *Philistine Ceremony* spoyle the whole worke. David therefore acknowledged the *breach* to be made, because they sought him not in order; when our Saviour taught his followers to pray in that *plai-forme* of prayer, which a Father calls the *foundation* of all our prayers; he layeth not downe only the *matter*, but also the *forme* when yee pray, pray *voici*, after this manner, hold fast (saith the Apostle) the *forme* of sound words, which thou hast heard of me, &c. where he layeth downe, not onely the *matter* of preaching, but also the *forme*, even so should prayer have a *forme* of sound words. Conformers to the *Service-booke* make  
 1 Chron. 15. 77. *Cyrian.*  
 2 Tim. 1. 13.  
 1 Cor. 14. 40. *Jonas* his gourd, of one place of Scripture: Let all things be done according to order and decentie. But in the place is no shelter for them, so we wonder that they

they cannot see the grosse disorder of the *Service-booke* and *Ceremonies*, and still call for order. The Apostle rejected to see the order of the *Colossians* 3 Col. 5. but it would have grieved him exceedingly to have seene the disorder of the service: as he grieved at the *superstition* of the *Athenians*: for it is *will-worship* which the Apostle condemneth in the same *Vest* 27. place of the *Colossians*; but to some particulars, and first to the *Minister*, whose change of *voyce*, *posture* and *place* is strange and ridiculous: for the first, he must say some prayers with a loud voyce, not all: what can be the reason of this? but that of the of the *Massé-priest*, that there are some *mysteries*: *Tanquam sacra Cereris*; that the *prophane Laikes* should not heare. Secondly, for his *posture*, besides the *winding*, *turning* and *cringing*, his face must be sometimes towards the *people* & sometimes his backe. Thirdly, the *Priest* saies somewhat in the *Church*, somewhat in the *Chancell*, getting himselfe from the people as farre as he can, as if there were some out-fall betweene him and the people, or as if he were, the *High Priest* gone into the *holy of holies*. In the second place comes the *unmanerly handling* of the *matter*: first, they have many short *Collets*, but a long and tedious service; the persecuted *Christians* indeed, made short prayers upon the feare of the enemies approaches, when they were forced to flie. A good foundation we acknowledge; but to turne this into a general and continued rule, will make but a curvie building. Now, to the rest of the short cuts and shreds, rather *wishest* than *prayers*, (as Master *Carwright* truly calls them) for which Dr. *Boyce* fall toale upon him with an invective

14. 1. 2. 8.  
 14. 2. 2. 10.

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declaration, not with reiteration, which cometh list  
not with learning, much lesse with a *Master cal-*  
*ling it a wide speech, favouring more of the shop than of*  
*the Schoole; but the abilities of the man is far above*  
*his calumny; and why doth not he fall a railing at*  
*him for answering the Rhemist, in charging the*  
*Massé-booke with the selfsame fault, where he calls*  
*them floure sored, packed up together, so make a wearis-*  
*some service upon the long last; what patched peis-*  
*ions? how scatteringly and disorderly divided; to the*  
*number of thirtie or fortie? what interrupting pau-*  
*ses and posting on agalne, with, Let us pray? In this*  
*they are like unto little Girles, who setting them-*  
*selves as tho they would sew, they cut abundance of*  
*cloth into uselesse shreds, doing no good, but hurt,*  
*and yet for further discovery of this unmethodicall*  
*and unmannerly dealing, let us put this queere to the*  
*maintainers of this patched service, that Mastr. Care-*  
*wright puts to the Papists for the manmocks of their*  
*Massé booke. If such a suit (saith he) were offered to*  
*a mortall man, would he not rather thinke himselfe mock-*  
*ed by the suppliant than honoured? After the same*  
*manner speaks God to the Jewes: Offer this now*  
*to thy Governour, will he be pleased with thee, or accept*  
*thy person, saith the Lord of hostes? and if any object,*  
*that God speaks there of the blind and the lame,*  
*the answer is easily made; whatsoever is not of*  
*God, in his service, for matter or manner, it is blinde*  
*and lame; for the closure of this dismembred of Gods*  
*service, we annex the issuing or driving the service be-*  
*tween the Priest and the people; for either the people*  
*pray with the Priest, or they repeat his prayer, or*  
*they adde some responses or answers, all unsuitable*  
*to*

to Gods service. Sir Thomas Moore was so zealous  
in this way, that he did officiate at the Masse in his  
Surplice. If the Minister be Gods mouth and the  
peoples, and stand between them in things per-  
taining unto God, is it not a grosse absurdity: that  
when an Ambassador of State is delivering an Am-  
bassage to the King, that the standers by or atten-  
dance, though much concerned in the businesse,  
should set in with the Ambassadors speech, or re-  
peat what he saith, or interrupt his speech, with a  
pause of a response. This interrupting course  
in Gods worship, is every way more grosse, as much  
as the high and dreadfull God is greater than the  
greatest King; and we take notice that God  
will not be mocked. To shut up the point, one thing  
we cannot but wonder at, why the popish Prelati-  
call Priests doe admit the common people a share in  
any saying of service, who will not have the people  
in case to cry, much lesse to judge of the doctrines of  
their teachers, abusing the very Scripture that  
makes against them; for they call themselves the  
Clergie, alluding to the name, *clergus*, which signifieth  
the lot or portion, arrogating to themselves the  
Lord to be their portion, and they to be the Lords.  
But by way of opposition they account the people  
no better than unhallowed or carnall people, calling  
themselves abulively by the name of *Spirituall*,  
which with the former name *Portion* agreeth to all  
Gods people; but wee conceive the reason to be  
this, that by filling their braines with the froth of  
that stuffe, and their mouths with that confused  
noyse of words (which the most of them regard no  
more than the foole of *Windsor*, that could sing all  
to

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the service,) and how should God regard it, this they doe (we say) to shute them out from the *saule-saving word*, and the Word from them, and then the Priests *beare rule*, or tyrannize over them at their pleasure. Now we have done with the Arguments arising from the *Essentials* bulke or *Integrall parts* of the *Booke*; whence we desire your Honours to consider, how from foure impregnable arguments, namely, from the *Names*, the *rise*, the *matter* and *manner*, we have necessarily evinced the *Ejection* of the *Service-booke*, all which wee briefly summe up thus: That worship of God which for *Name*, *Originall*, *Matter* and *Manner* is naught all over, is not to be suffered, head nor taile, but wholly to be cast out of Gods House.

But the *Lyturgie* or *Service-booke* is such a worship, &c. Therefore it is to be cast out.



## CHAP. VII.

### *Of the Effects.*

FROM Arguments taken from the *Nature* of the *thing*, we come to some Arguments *Collateral*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: and first from the ill *Effects* of the *Booke*, and that not *accidentally*, which might haply excuse the *Cause*, but *properly* and *originally*, holding alwayes, *in talvel in tanto*, an evill effect, argues alwayes an evill cause, an evill Bird  
comit

comes alwayes of an evill egge, as bad fruit of a bad tree; yea the evill cause is alwayes worse than effect. *Nam* proper good aliquid tale est illud ipsum est magis tale, than which makes a thing evill is worse in itselfe: For methods sake wee will reduce the evils of the *Service-booke* into *four* heads, distinguished from their severall objects: as, first it sheweth its evill effects upon the *Ministers*: secondly upon the *Ordinances*: thirdly, upon the *People*: fourthly, against *God* most of all. *Self*. First, upon the *Ministers*, it worketh perniciously, whether they be good or bad work-men, or no work-men; to instance in the later, where *Ministers* should be apt to teach, furnished with old and new *Seers*, watchmen, *Begetters* of *sonnes* unto *God*, and builders up of the body of *Christ*; but this *Booke* settles such blinde followers over people, who can neither feed nor leade, what wee pray you, is the *procreant* and *conserver* cause of *dumbe dogs* that cannot bark; idle *shepherds*, saying *Sir John*; mere *surplice* and *Service-booke* men, such as cannot doe so much as a *Porter* in his frocke; for he doth service, and the *Priest* onely says service: is it not the *Service-booke*? A *Priest* in *London*, when he heard the *Service-booke* should downe, made this his maine argument, or rather *Idlement*; why, it should not: If they remove the *Service-booke* (saith hee) what shall all the reading *Ministers* doe, they must goe begge, starve or steal, for worke they cannot: (the words were to this effect) not remembering the *Apostles* principle, *He that will not labour shall not eat*. Some yeeres agoe, a very godly man being convented before that *high-commission*, was asked by some of them what hee thought of the *Service*-

2 Tim. 2. 7.  
Mat. 13. 12.  
1 Sen. 9. 9.  
Esa. 56. 10.  
1 Cor. 4. 15.  
Eph. 4. 11.

2 The. 1. 10.

# The Anatomy of the Service-Book

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*Service-booke*, the man being afraid to deliver his opinion of such a piece of *arduaque* mounted, fully charged upon him, the great *Canoniers* sitting by ready to give fire; yet with much ado, plucking up his spirits, he told them freely, that it was a *balier* to leade a *blinde horse* to the water: such dumb *diegers*, or devouring *Canniblers*, may rightly be called as the Prophet speaketh, *Foolish Shepherds*, and for the *Service-booke*, the *Instrument* of a foolish *shepherd*, they truck away their souls, and the souls of others for a crust: are they not then *errant fooles*? And this foolish instrument the *Service-booke* is the *Broker* in this unhappy bargain. *See*. There are another sort of *bad Ministers*, who will not be idle, (as they say) but they are very ill exercised; such the *Apostle* calls *evil workers, dogs, enemies to the crosse of Christ*. The *Apostle* bids us, *beware of such*; but indeed ours are worse than those false *Apostles*: for they preached *Christ*, though of *envie*, but ours preach *error, heresies, blasphemies, and calumnies out of envie, and not Christ*. Were there ever the like accusations heard of for *number and nature*, as hath bene laid against those *unparalleled Ministers*, for *vilenesse*, both in *living and preaching*? The *Goliath* his *staffe*, wherwith they maintain all this, and all their brags against the *host of Israel*, is the *Service-booke*, which is the *Helena* of the *Hierarchie*, the *strig* and totall observation wherof, *Lincolne Articles* doe punctually appoint. To those we might adjoyne *Non-residents* and *Pluralists*, who knowing that *service* will serve the turne, can have choyce of *Readers* to serve their *Coves* at a cheape rate. In *Kent* a Common *Fidler* read *service* for twelvpence a

weeke:

weeke: In another place, a *Blacksmith* did the like; yea, the *Prelates* themselves trade in this commodity, when they have an *old off-call servant*, the ruines of a *prophane wretch*, good for *nothing*; then make a *Priest* on him. Witnesse a *Prelate* porter made *Priest* of *addington*. One that wee all know, *diebus illis*, *Chaplain* to a great *Officer of State*, but now a *proud Prelate*, in the time of his *Chaplainry*, possessed three *Benefices*, to the value of seven hundred pounds a yeere, or thereabout, allowing nothing out of all this for the feeding of so many flocks, have *ten pounds* a piece, or thereabouts, to three poore *Curates*, with a *number* of cast *service-books*, which are no good meat, neither cold nor hot, yea, had not this *Service-booke* bene, this man and others could never have bene so *unconscionable*.

Yet further, the *Service-booke* hath bene the *bane* *See*. of many good *Ministers*, and that of two sorts, *Conformers*, and *Non-conformers*; the later of whom were deprived of their *Ministry*, deare to them than their lives, cast out of their *Freeholds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their families *dissolced*, cashiered from all *Calling*, yea, their very being through *calumnies* and *injuries* thrust at; so that with *Fimbria* against *Seavola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole *Tu*. the deadly weapon into their body; and what the *quarry*, but the *Service-booke*? To which the *Ministers* must not onely *conforme*, but also *subscribe*; as to foure bookes more, some of which (it may be) they had never seene: that *nothing* in them was

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contrary

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contrary to the Word of God, *Monstrum horrendum*,  
O fearefull *sinne* to father *Paul*, and lies upon  
God, for which the Lord may justly quarrell with  
this Nation!

Now for the godly and painfull *Ministers*, yet con-  
firming and subscribing; the *Service-booke* was a  
heavie burthen to them, and they groaned under  
the *regime* of the *service*; it may be said of the *Service-  
booke*, as it was said of *Gab* in another kinde,  
namely, it was *Metheg Amith*, the *bridle of the bridle  
teeth*, or *strength of the Phylizians*: so the *Booke*  
was the strength of the *Phylizian Prelacie*, and a  
bridle with a *Curbing bit*, to stop, to wind and ruffe  
them at their pleasure, yea, sometime to cut them  
in the *mouth*, if they delivered any such part of  
Gods counsell as touched their *Copi-hold*; besides  
the scoffing calumnies that the *Prelates* and their  
*Januaries* would put upon them; how did they  
grieve the soules of divers worthy men, that di-  
vers of them were forced to break through that  
*Egyptian-bondage*, with danger of their liberties  
and lives, if they had beene reached by the *Pre-  
lates* ill *Argyle*, but flying with the *woman* into the  
*wildernes*, the *flood* of the *Service-booke* out of the  
*mouth of the Serpent* was sent after them, but both  
fire and water conspired to the devouring of it;  
witness its arrivall at *new England*, two fellows  
being drunke, addressed themselves by water to  
disperse some bundells of them, one of them swea-  
ring, that he would have a pipe of *Tobacco* in de-  
spight of the *divell*, striking fire, the sparks fell in-  
to a brarrell of Gunpowder, which blew both men  
and booke all into the ayre; the men were saved  
by

by swimming in the water, and the *Lyrurgic* *funck*  
when it could not swim, and so we hope it shall.  
Some of us heard a painfull *Minister* complain,  
with abundance of teares, a little before his death,  
*That so long as hee, and such as hee carried the Prelates  
sardell after them, they would never downe. We  
will thut up this point with a very remarkable ob-  
servacion; though God made confirming Ministers,  
being the Dispensers of his Word the means, to turne  
many from their evill wayes, yet this proved for the  
most part, but in the point of life and conversacion,  
and not in point of purity of worship, according to  
our Lord and Masters practise upon his patient,  
that Samaritan woman, whom hee reclaimeth not  
onely from uncleannesse of life, but also from a pol-  
luted worship; the woman here is not onely touched  
in conscience for her evill life, but also desires to  
be redified in the case of Religion. Christ healeth  
her of both those diseases, and having given check  
(as a Father observeth) both to the arrogance of  
the Samaritans and of the Jewes; for the latter was  
faulty as well as the former, though not in the like  
degree: he laith downe an undeeviable rule for  
both, that they, and all who will worship God ac-  
ceptably, must worship him in spirit and in truth, in  
spirit, that is opposed to bodily service, as washing,  
anoyning, garments, &c. In truth, that is opposed to  
shadows and figures, whereof Christ is the sub-  
stance and the body; such converts then as will reap  
comfort out of respect had unto all Gods Comman-  
dements, they must come downe from the mountains  
of impure worship. Austin hath a precy saying upon  
this, that hee that will draw nere to God, must come*

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downe from his owne mountains, or from the mountaine of his owne deviance in Gods worship; it is a duty laid on Christs Messengers, in preparing of his way, to lay those mountaines level as well as others; but the good men durst not meddle with the *Gerezim* of the Service-booke, because they were captives to it, and partly because the *Philistims* that kept it would fall upon them.

Self.

We come in the second place, to the Ordinances blocked up by the booke, as close as the *Ministers*; we must give but a touch: as our *Lyurgian Messengers* esteeme more of the Service than *Preaching*, so they justle our, and keepe out preaching with it. For the former, let *Houison* speake, not being ashamed to assert, that *preaching is no part of divine worship* agreeable to that *Canon* of the constitution, Anno 1603, making a cleare and positive distinction betwene preaching and worship, in these words, in time of divine worship, or Preaching. And for the later, we will cite but one testimony for brevities sake, namely, from the same *Canons*, *If any Minister having subscribed to the Articles, and to the Lyurgie, and to the Rates and Ceremonies therein contained, doe afterward omit any thing, hee is liable to the penalty of suspension for one month, and after that, if he amend not, to excommunication: and lastly, if he continue so the third month, to all degradation*; they have their patterne from Pope *Pius* the fifth, who made the same impious sanction, for the *Breviary*, that at no time, nor in any case, any thing thereof should be omitted: yea, the *Congregations* of London have had too much experience of Service for Sermons, which exchange it very robbery, contrary to the Proverbe;

for

Sema on  
fol. 118.  
p. 78.

Cano. 19.

for it is ordinary with the *Journey-men Levites* and *Lazy-priests* to spinne out all the time, in making up that course shred, of the Service that is allotted for Sermon; and this they doe of malice, like the dog in the manger; but were it good, they would never be so eager upon it; for the *Country priests* will cast it through a riddle, and cartall it to be waste, to gaine a long after-noonne for prophane sports; but judge yee *Honourable Senators*, if this be not a miserable case, that *Hagar* should not onely *injure over Sarah*, but also thrust her out of her owne house. How unreasonable, yea, how dangerous a thing it is, that the *wholsome and soule-saving word* of the Lord *Jesus*, should give place to a *farrell* of mens devices in the worship of God.

We come now in the third place, to the People: Self. there are three things of note in every common-wealth, *rich, rate, and the People, Religion, and Law*; the Service-booke inrencheth upon all these: as first upon the *Law*, in so many particulars, though we cannot name them all, that it justly may be called *Nomomastix*, a scourge to the *Law*; we will instance in one or two particulars: first by the *Law* of *England*, no *Clerge-man* to the very *Pope* himselfe, shall beare any *Rule*, or *Exercise* any *Jurisdiction*, *Nisi in rebus spiritualibus*, Except in spiritual things: witness the second *Lawyer* that ever wrote of our *Laws*, namely, \* *Braddon*, who lived in the time of King *Henry* <sup>the 2.</sup> the third, when *Papery* was in the *Ruffe*; for a little before, in King *John* his time, the *Crosse* of *England* was at the *Popes* disposing, which I alledge the rather, to shew the *Insolency* and *Impudency* of our *Prelates* managing of the Service-booke against the

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Law

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Law, to which Booke if *Admissers* will not conforme and subscribe, they out them of their freeholds, contrary to right and law, the iniquity of which course, hath bene clearly manifested in *Candryes Case*. Another witness yet more ancient appears in this particular, namely, \* *Glanvill*, the first that ever writ of our Lawes, in the time of King *Henry* the second, under whom the said Authour was Lord *Chiefe Justice*; and speaking of the Case of the triall of aduotions belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, To the pleas of the Crowne, he produceth a prohibition to the spiritual Court, which he calleth *Curiam Christiani- catu*, that they meddle not with the matter, though it might seeme collaterally to belong unto their *Compe*; and if they should perfit after the prohibition, then they are commanded by apparance to answer it to the *King & Bench*. But how many of the *King's Prohibitions* have beene slighted by the *High Commission*, threatening those that have brought them, the *Case then depending*, having its rise from that *Service-booke*.

Self,

Another Instance we will cite of their incountering of the Lawes, it is decreed, that *Ecclesiasticall power shall neither Imprison nor fine, except in case of omission of Penance*; but how many good Christians, both Ministers, and others, have been not onely Fined more then they were worth, but also cloely Imprisoned in the *mosteigh dogholes* they could devise, never parting with them till their breath departed from them; and what was the ground of all these Illegal and cruell courses contrary to the Common and Statute Lawes? but *Non-conformi-*

\* Lib. 4. fol.  
32. c. 6.

Statut. Aris.  
c. 11.  
Euseb. b. di  
nato. h. 1.  
fol. 51.  
Ed. 3. c. 6.

my to that *Service-booke* and *Ceremonies*. We might be large in this point, but the Treatise will not beare it, only we pray your Honours, who are *Judices & Pindices Legum*, the Judges and revengers of the Lawes and breaches thereof, to look upon this Law-destroying-piece, and to manifest that the Law of *God* is in your hearts, with which it cannot consist, cast it out of *Gods house*, that he may delight to dwell amongst us.

In the Second place, for the *Service-Booke* s<sup>e</sup>q. fronting of Religion, somewhat hath beene sayd, and more we have to say in the Fourth *Evill Effort*, namely against *God*: but now a little more of its Malignity against the People, wherein we will be brieve. People are of two sorts, Good and Bad: how the better sort have suffered from this Iron Furnace, it is more then manifest, in spoyling of their Goods, losse of Liberty, desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance, nor daring through feare to lodge them; at last forced either to forsake their native soyle, and dearest friends, with no small grieffe, *gravis patria plangente*, the genius of their Countrey, to speake with *Lysim* lamenting after them, or if they staid by it, and were catched in the *Prelates* churches, they told them when they petitioned, they should lye till their bones rotted, as *Ductor Abbat* then *Prelate of Canturbury*, said of *Master Baits*, whom they stuffed in the Gate-house; and all this, because they could not eate and swallow down, to the choking of their conscience the *Arjmal gabble* of that poisonous Booke, which is worse then the *Iron furnace*, (so so they

D. 4. 20.

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(56)  
the Spirit termes it.) Gods people came out of that,  
but the furnace heated for the *not adoring* by their  
*Service-booke*, as *Newbeade* *uzzers* for not *adoring* of  
his *Idoll*, did ordinarily consume such as were cast  
into it; so that it became like the *Lions Denne*,  
whereof the Poet speaks :

*Omnia te adversum spectantia, nulla erorofum.*  
*Many impressions of ingresse, but none of egress;* but  
it is this all: no, though it be too much, if any out of  
their *zeale to Gods worship*, stand up in opposition  
against that *Goliath*, willing to redeem and buy the  
truth at whatsoever rare they shall buy it. Indeed, if  
the adversaries may have their will, not only with  
*bands spoiling of their houses*, exposing of their families  
to all manner of *miserie*, but also with *blowes*, & that  
not of an ordinary size, but with *torments & tortures*  
unparalleld, as *cutting, branding, flitting, whipping,*  
besides *shamefull pilloring*, with *cenfures* of fines up-  
on one, more than they were all worth; after all  
this, they cannot satisfie their rage in devising  
*Golgotha's* bad enough, wherein to draine out their  
hearts bloods, being deprived of the company of  
their wives, families and friends, and used worse  
than dogs. Of such heavie inflictions upon Ministers  
and Gods people, we protest we never read  
nor heard, neither under the *Heathen Rome*, nor  
*Antichristian Romes persecutions* for though they tor-  
tured the *Martyrs of Christ*, yet they rid them out  
of their miseries with their lives, yea, the cruel-  
lest kind of *American Savages*, called the *Mohawks*,  
though they fattened their *caprive Christians* to the  
slaughter, yet they eat them up at once; but the  
*Service-booke* Savages eat the servants of God by  
piece-

(57)  
piece-meal, keeping them alive (if it may be called a  
life) *Et fontium se mori*, that they may be the more  
*sensible* of their *dying*. One instance, and but one  
occurs to our reading, that hath some resemblance  
of this dealing. *Caesar*, to revenge his brothers  
death, desired *Sylla* to let him have *Marj*, his brother  
to revenge himselfe upon, who is said thus to  
torment him: of *Abel*, *Partholon* *growas* *gawas*

*Can laceros artus equatq; vulnora membra;*  
*Vidimus, Et tota quavis in corpore caelo;*  
*Nil animæ levale datum, &c.*

Which a Poet Englisheth thus:  
His mangled joynts, as many wounds as limbs;  
We see, yet no wound deadly given to him;  
Through his spoyld body an example rare  
Of cruelty, a dying life to spare.

Yet this *Caesar* did so but with one, but one  
*Caesar*, *Sic canini similes*.  
Like old dogs, have filled their humbles with man-  
ny, the aforelaid *Tues* gives a good reason for it in  
these words: *Nullus semel ore receptus, palliatus partu;*  
*tur sanguis mansuifere fures*, Englished thus: never  
*again* grow those janes pure that blood did once distaine;  
and why are these harmlesse men made worse than  
sheepe to the slaughter; but that they meddle with  
*Diana*, the *Service-booke*, and the *Master* and *War-*  
*dens* of that Company, who may cruelly tay with  
*Demetrius*, *in totisq; iniquis, iniquisq; iniquis*, By this  
*craft* wee get our goods, so we have better grounds  
than *Esopora* had, *spallung Moses* a *blinde husband*, to  
say and maintaine it, that the *Service-booke* is a  
*bloody booke*. Another sort of Gods people there  
were, who were so terrified with the cruell usage

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of their brethren, that either they durst not search into the rottenelle of this *Piece*, and so like blind men that swallowed many flies; and some, it may be, that did see the evil of it durst not avoid it, for feare of a worse turne from the *Scribes* and *Pharisees*, then casting one of the *Synagogue*.

Isa. 11. 47.

Self.

Lastly, some people professing the Lord *Jesus*, and having been very nicell in Gods Houfe, by the necessary avoyding of this quicke-sand, have for want of good take heed, been cast upon the rocks of *Separation*, *Anabaptisme*, and other unfound *Teneous*, which hath made a very great breach in profession. For which see more in *Zyons plea*: and though the rise of *Separatisme* and other *Sects*, be there justly charged upon the *Hyperachie*, yet by shunning of this lowre pasture, they fall unadvisedly foule, on breaking of the hedge.

P. 84. 85. 86.

Self.

Now we come to the worse sort of people of whom we may truly say, that which the *Pharisees* said falsly of Christ. *A cursed people, not knowing the Law*, all the provocations in the Land, have not made havocke of so many soules, especially under colour of good, as this hath done, if *Ignorance* be the mother of *desertion*, then much *guilt* lieth upon the *Service-booke*. Where there is no *vision*, the people must *perish*, or in the first language, are left naked: So how many Congregations are strip stark naked of the Word in this Land, in some of which it is well knowne, there hath scarce beene a *Sermon* in an age; and in most places where they have preaching, it is neither *Seed* in heere, nor *Straw* in seed upon. And what makes this nakedness but the *Lysarge*? which is *enmy*, both to good *Ministry* and *Ministry*: For as

the *Isse* which winding it selfe about the *Vine*, draws the sap and spirit out of it, so the *advancement* of this *Lysarge*, leaves neither life nor spirit in the *Ordinance* of the Word: and being like people like people, love to have it so: for the *Lysarge* will never bring them out of the deadly *Lysarge* of sinne; it will never awake the soule, nor pierce the conscience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, discover their wretched condition, he had as good stirre in a *Hornes nest*, they will quickly hunt him and pursue him to the *Lyons Den*, if they can; but (God be blessed for it) the *Beasts* are in chase themselves. The love and liking of *evill men* unto this *Booke*, is an evidence of the badness of it; for if it were Gods *Ordinance* they would hate it, as they doe the *Ordinances* of God; as *Isaak* tooke *Abimelech* his sending of him away for a token of his hatred: so when a *soule-hating* people set away the Word, and cleave to the *Service*, or the *Service* joynd, it may be with some dead *Minister*, then it is a token they hate the former, and love the later. A worthy *Minister* went to visit one of his focke upon his death-bed, a man of *quality*, for the world, but an *enemy* to godness; the *Minister* groping the pulse of his estate, hee asked the *Minister* what he thought of the *Bishop* of *Conversbury*, which the *Minister* waving (it being dangerous then to call a spade a spade) hee asked the party if hee would pray with him, hee replied *yes*, if hee would doe it on the *Booke* of *Common-prayer*. To shut up this point, we will make but generall mention of the troubles which this *Booke* did bring upon the *Englishe* exiles in

Isa. 17.

Gen. 22. 7.

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forraigne Nations in the time of the Marian persecution, for the information in the particulars whereof, wee referre you to a Booke called *The troubles of Franckford*, where from their first Erecting of a Church in Franckford, Anno 1553. this Booke and the *Parsons* thereof, never left persecuting of those that could not brooke it, till after the death of Queene *Mary* they returned home: In these troubles we commend three things to consideration: First, in all these broyles and unchristian vexations, the maintainers of the Booke dealt both maliciously and fraudulently with the other party. The second thing, the *Parsons* of the Booke, could not alledge any thing for it, and for others that they held, but such *Papish* stasse as they did foot upon.

Lastly, some of those *Parsons* upon their returne, became persecutors of such as stood for the whole truth.

*Sell.*

The last *Ecclijast.* but not the *least*, is, against God, we meane directly, or more immediately, for directly all the other *Effects* were against God; but as all sin provokes God, so corrupt worship is that sin against which the jealousy of God is inflamed, and he becomes a consuming fire: yea, the Lord calleth such worship by way of transcendent abomination. If *Moses* would not sacrifice in Egypt, because it was an abomination to the Lord, (as hath bene said) why should wee provoke the Lord by abominable service. All *Systems of Divinie* are full of this in the *Testis*, therefore we will not insist upon it, but come as briefly as wee can, to add something, to that which hath bene spoken of the *Hypocrites* in our *Service-booke*, in which *Mather Calvein* calleth (as hath

*Ecclijast.* 20. 1.  
*Psalm.* 4. 24.  
*Psalm.* 17. 10.  
 31.  
 2 *Cor.* 2. 17.  
 15.  
*Ecclijast.* 17.

bene said in his letter to *Franckford*, the leaving of *the popish* drags: so the papistical Ceremonies therein contained are truly called by that *Franckford Booke* *irritants, jokes and clog*, to Gods People and his service; besides those which have bene names, wee will speake but a word or two more, namely, of *Festivall dayes*, to *Sarvis* at least *transitive*, though not *determinative*, as the *Papists* excuse their *Idolatry*. The other is *enceling* at the *Communion*; the former is an *intruding* upon Gods prerogative: For none can appoint an holy day, but he who hath made the dayes, and hath all power in his own hand, which is cleare: first, from the *decommination* of them in both *Testaments*; in the old they are called the *solemn* feasts of *Jehovah*, not onely because they were to be kept to *Jehovah*, but also because they were of his appointing, and so in the *new Testament*, as we reade but of one for the selfe-same reasons, it is called *The Lords Day*: another instance of clearing is from that *brand* of *rebuke*, that is put by God upon that *Jerobam* that made *Israel* to sinne: he, and he onely that the Booke of God speaks of, tooke upon him, besides all his *Idols* and *Idolatrous* *irritants* not to appoint another *Moneth*, namely, the *eighth* *Moneth*, where God hath appointed the *seventh* *Moneth*, and that out of respects *speciously* *pollutacke*, because in the *eight* *Moneth* all the *barren* would be *in*, and they might feast more freely. Secondly, that the *Lords* feast being finished in *Jerusalem*, they might come to *Jerobams* feast; but the *cing* leaves could not cover his scarres, but the *spirit* chargeth directly upon him, that *that* was the *Moneth* that hee

*Levit.* 23. 1.  
*Ecclijast.* 2. 5.

*Levit.* 1. 10.

*2 Cor.* 6. 12.  
 17. 33.

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God will not admit with an intervenient or relative respect to any Creature; for that makes the Creature *Objectum significativè à quo*, that is, the motive of the worship, the termes thus explained; this is the very same argument that our learned Divines stop the Papiſts mouths with, in the point of adoring God *mentally* by the Creature; and as the Papiſts cannot deny the Major; so *sense and reason*, yea, the injunction of the commanders all verifie the truth of the Minor in kneeling; for they cannot deny the Elements to be the motive of their kneeling, the conclusion then must needs hold; that it is Idolatry *dis-junct* or *improper* at least, as we argue against the Papiſts; but if the minds of thousands of ignorant receivers in the Country were knowne, it is to be feared, they fall foule on *con-junct* or *proper* Idolatry, making the Bread *objectum determinativum*: in plaine, the Bread the object of their worship; with which since the Papiſts charge all the Protestants kneeling; for, if Christ were *in* there *bodily* (say they lesites) we would rather be racked with horses than kneele. So said Spalato after his revolt to Rome, and we confesse ingeniously, if the Papiſts should retort this argument upon us, it would put the learnedit Conformers to a *non-plu* to evade it. Here were place to have a *sting* at the *Crosse*, but we referre the desirous reader to *Zion plea*, wherein there is a *succinct* and learned Treatise against the *Crosse*, proving it by many strong arguments, to be the *marke of the Beast*. All these, and much more are the household stuffe of the *Service-booke*, against which wee will produce one argument more in the closure of this point, namely

God,

p. 95 to  
p. 106

God will not heare the prayers of the *Service-booke*, Ergo, they are not to be offered.

The Antecedent shall be proved from that place of S. Johns Gospel: *God heareth not sinners, if any man be a worshipper of him, and doer of his will, him he heareth*: our of the later part, we reason thus negatively, a *Contrario*: those prayers which are not a doing of the will of God, God heareth not.

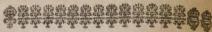
This Proposition is confirmed from other places, the Intercessions of the Saints (saith the Apostle) *must be according to the will of God*; and if they be not, the Lord will say, who requireth them?

Now to the later Proposition: *God heareth not* But the Prayers of the *Service booke* are not the doing of the will, nor according to the Will of God; witness all the former Reasons given against it; therefore God will not heare them.

K CHAP.

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## CHAP. VIII

## Three Motives.

HAVING thus clearly evinced by so many Reasons as a cloud of witness, the unlawfulness of the *Esurgie*; for the expunging whereof wee shall add some more Motives in the closure: Let us now humbly crave your Honour favour, that according to the justice of our desires, and the truth of the reasons alledged; you would be pleased for the love that you beare and owe to the *Lord Jesus*, to the puritie of his worship, to the thriving of our bodies, soules, and estates, and the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your predecessors, to the clearing of the hearts of Gods people, the daunting of the enemies, and the making our *Ierusalem* the praise of the world; by all these, and many more, wee againe and againe Intreat you, to plucke up that plant of the *Service-booke*, which God never set. Oh, how the *Prelaticall Priests* grumble, when they heare of this place, and as the wicked *Ministers* abuse this place, in applying it against the Law of God; so we have had wooll experience, how the *Hierarchicall crew*, endeavour with tooth and nail; and therein worse than the *Ministers*, to supplant Gods Law, of whom wee might justly

justly say with the Prophet, *They have almost undone by Law*; the worship of God is a prime and precious piece, the ultimate end, as a *Divine saith*, of all *created performances*, though the edification of man be the end subordinate: pure it is, and should be like God himselfe; yea, it is called the *foote of God*, in regard of that reverent awe that should be upon men, when they are in divine duties; when *Jacob* awaked from the *Prison*, it is said he was afraid, and said, *How dreadfull is this place, this is none other but the House of God, and the gate of Heaven*, by which is meant, the *House of God* where his *Saints* are assembled, whose *fears* should be as *Jacobs*, not a *slavish* feare, nor an *idolatrious* feare, but a *filiall* feare, not daring to present to their Father in worship what he hath not planted and commanded. *Bernard* descants very sweetely upon this, *terribili plani loci, dignum omni reverentia, &c.* a terrible place indeed, (saith the Father) not meaning the *stone walls*, but the presence of God in the assembly, where the faithfull inhabit, the *Angels frequent*, and God himselfe dwelleth. How curious was *Moses*, the man of God, in the matter and manner of Gods worship, that hee would neither have horn or hoofe over or under the Commandement, that was the ground of his punctuality, from which hee would not goe one hayres breadth; and wherein wee intreate your Honours to follow him to the full? *Caleb* is said to follow God; *we will goe and sacrifice unto the Lord our God, as he shall say unto us*. Can it be so said of the *Service-booke*; no, sure it is no sacrifice of a *service*. Let any man that feareth God, tell us *ingeniously*, if he believeth that Christ, the golden Center

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standing at the golden Altar, will receive the *Lytarge prayers*, and perfume them with the odours of his merits, present them to the father, surely we have no ground for it, because (as hath been said) they are not according to the will of his Father. Yea, Christ seemeth to threaten out of his owne mouth the contrary, in the 16. *Psalme*, which is meant of *Christ*, he speaking of, and threatening their *Idolatrous service*, hee tells them plainly, hee will not pour out their oblations, that is, he will not be a mediator to their services; and surely this is no acceptable service; it is no heaven oyle for the Lampe (though Master Wommocke pleased to stile it so) it is not sure that pure oyle, out of the 10 olives, into the golden Lampe that lightens the Sanctuary, but it is rather *straw-oyle*, and scarce so good, that foules the house, and darkneth the light; and for its messages to heaven, which hee mentioneth in his Epistle, we have made a good plea, (as we conceive) for the contrary, let him disprove it if he can; for the whole book, though it concerne them with whom he dealeth in it; yet because it glisseth as if there were metell in it, we may lay it a little to the rest. The Epistle hath two heads: in the former he maintaineth *set prayer in general*; in the later he endeavoureth to justify the *set prayers of the Lyturgy* in particular; in both these the expressions be smooth, and the palliations stretched to the furthest, but it may be said without offence of both, *that they are too near, too neat, but nothing usefull*. The head of set prayer we have not touched yet, till wee come to answer some objections; but we cannot but wonder at Master Wommockes incogitancie, to fatch a set form of prayer upon *Timothy*, terming it,

the first furniture that be provided for the house of God: a strange position and as unfounded grounded from *Saint Pauls* direction. (Surely the lefuites would blush at it; or at least it might be one of *John of Crage* his observations: from these words, *I exhort you that you pray*, as he glosseth, but that *Prayers* he made for all men. *Made* (saith he) i. e. *set prayers*. This is like *John of Gaslando*'s tricks, that did what he could to spoyle the Text with the Gloss: It is like a *Sorbonists* mis-expoition of that place, *Exod. 29. 39. Thou shalt present one Lamb*; the word *Quesab* signifieth to make, which he and the *Romanists* apply to the words of Institution, *Hoc facite, Make this a sacrifice*; which as *Galaxius* observeth is a very ridiculous piece. Doth any man thinke, that this was either *Paul* his intention, or *Timothy* his practice? no, sure it is a grosse mistake of the word *Make*, which doth not signifie a *set forme of prayer* exhibited, but as the learned in the tongue observe, it signifieth *prece fundere, to pour out prayers by the helpe and guidance of the Spirit*, proved by the comparing of other places, where the same word is used: againe, the Spirit is said to *make request for us*, dare any man gloss it by making a *set-forme of prayer for us*, no sure, but the meaning is, he causeth us to make request. To be brieve, let us see how can he untie this knot; if *Paul* in these words prescribed a *set forme*, and *Timothy* made it the furniture of God's house, then such a forge should be found, and all the Prayers enjoyned by *Paul* should be set formes, because he enjoynes no other prayer here, than he doth other where in other words, signifying to pray, as *2. Tim. 2. 1. & 1. Cor. 14. 15.*

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*Luke 22. 33. 1 Cor. 14. 15.* and 'many other places; but to assume, first, no patterne is to be found; secondly, to affirme that all *Pauls prescriptions* of conedly, to assume that all *Pauls prescriptions* of prayer were for *set formes*, were a very grosse and absurd fallhood.

*Erge*, so is the ground whence it ariseth.

He might as well have said; when *Christ* promised to pray for *Peter*, that hee promised to make in it a *set forme* of prayer for him; for the words in both places are *synonima*; but enough of this, which is besides our purpose.

Now, let us view as briefly as we can, what hee saith for the *Lyturgie* in particular; he confesseth it to be the *Daughter of a Romane Catholique*, that is well, and so doth *Doctor Boyce*; the *Novellists* say (saith he) that our *Communion Booke* is nothing else but the *Roman Missall* and *Parvise* thrust out of *Latine into Englishe*, which the *Doctor* contradicts not, for hee could not. Why, saith *Doctor Hall*, out of *ancient models*, not *Romane*; yea, why should hee be beaten for the *Parent*, saith *Maister Womacke*? For answer, if the childe be aslike the parent in nature and properties, as hath beene proved, as an *EGGE* is like to an *EGGE*; then there is room for neither in *Gods worship*, but both *mother* and *child*, like *Hagar* and *Ismael*, must out of dotes: for the parallels of *Sabeite*, *Sura*, and other things, wherewith he would palliate, they are not *Homogeneall*, or of the like nature; for nothing can make them cleane in *Gods worship*, being *mans device* and worship still.

Againe, the maintenance of these *burden* and *staple* prayers, from *gadding* of the soule, is but a *gadding*

*gadding argument*. We have spoken of the ground of short and *fappy ejaculations*, upon other ground, and nothing like the foolish patches of the *Mass*, *booke*. *Anstis* tells us of the many prayers that the *Israelites* made in the *Egyptian furnace*, and that they were short *ejaculations*, but they would have continued them, but for their *burthens*; but men are forced to breake off here, where there is no *burthen*, but the *Service-booke* it selfe.

Againe, he hath a plea from the *Leprous-house*, wherein wee are very willing to joyne issues with him; hee confesseth, that the old *Roman Lyturgie* was like a *Leprous house*, the plague was spread in it; but now it is *picked, scraped, plastered* with well *tempered*, (or rather *untempered mortar*) hee should have said, that upon the deepest search, no *corruption* can appeare, and therefore to be judged cleane by the Law; but there hee goeth too farr, and farther (wee conceive) then most of the *Prelates* would doe in a cold mood, yea, herein he is *con-* *tradictorie* to him selfe, for he acknowledgeth, *fears* and *defects* in it; and in his last page, of the *survey* of *the parallels*, hee joynes in evidence with the *Author*, in the discovery of errors, and sneth for justice; but if the *Leprosie* breake out againe, when no affliction of our *Communion* may lodge it. Now, to apply as the house infected, was utterly to be demolished, and the rubbish and ruines thereof, to be carried forth into an cleane place. The *Leprosie* of the *Mass* he grants to be this fretting *Leprosie*, the pieces we have (though we have them not all) are the very same in another tongue. The *Leprosie* of whose *matter, manner* and *contagious* effects wee have

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have fully proved, and the burthen of Ceremonies therein, contained and pressed upon mens consciences, to have beene, and to be fill abominable Idols. Then it will follow, that all the water and idollry of the world cannot cleanse it, no more than the skin of a Blaike a More, or the spots of a Leopard which God can onely change, but will not doe with matters or meanes of frange worship; then as rubbsh they are to be cast out into an uncleane place; marke, an uncleane place, not the meaneit cleane place allowed it, much lesse the Sanctuary of God. Upon this place, a learned Author observeth, *that we are taught by this severe Judgement, to abandon all Sinne, but more particularly, to abolish all Idolatry and Instruments, and Implements of Idolatry.* Citing that place which might serve to cleare this point, it there were no more: *Ye shall also defile the covering of the graven Images, and the ornaments of they molten Images, &c. Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get thee hence.* Upon the passages of the Appendix we shall touch when we answer the Objections: as for the parallel which he vieweth, the Author will make it good.

Soll.

Yo: 23.

1 The: 5, 22

Wee proceed then, under your Honours favour, to our suit against the *Lysargie*, without conerverse, *it is the garment spotted with the flesh*, condemned by the Apoitie Jude, which some expound by that of the Apoitie, to be an *abstaining from an appearance of evil*, and so indeed, this were enough to abolish the booke. The best Expositors apply the place against the *Carnall Rites and Idolatrous Ceremonies devised by men in Gods worship*, which if the Papists were cleared, (saith one) from the grossest

of

of their Idolatry and Paganisme, would condemne them, and will not the *retainment and maintenance* exceedingly condemne us, that professe we are come out of Babel? To these Rites and Ceremonies, saith the same Author, as to that *spotted profession of Popery*, wee should not conforme our selves, neither in use nor opinion, but decline in all things, the very shadow and shew of them. What can be said more *Emphatically* to the purpose: as God is to be admi- in the least of his creatures as well as in the greatest, (saith a Father,) *Ita mente Christo de-* *dia, &c.* So a minde devoted to Christ, doth as well take heed of small faults as of great, especially in Gods worship. The Hypocriticall and Idolatrous Jewes are not onely rebuked and threatened, for eating of Swines flesh, contrary to the Law, but also, *that the broath was found in their vessels.* Angline comparing the ten plagues of Egypt, with the ten Commandements, tells us, that the turning of the water into blood, doth signifie the *corrupting of di-* *vine worship by humane and carnall inventions of flesh and blood.* The *Service-booke* and Ceremonies being such, we have grounds to desire, and your Honours to grant (as we conceive) *ejectionem firmam* against them both. *Sarah* by Gods appointment, wills *Abraham* to cast out *Hagar* and *Ismael*, the *Bond-* *woman* and her *sonne* and why, the *Mother* with the *sonne*, for it seemes the offended not? yes, it seemeth (as the learned doe observe) the was an *Abbever* of her *sons* evil; so the *Service booke* and the *Prelate*, the *Cup* and the *Cover*, the *mother* and the *sonne* should be cast out together: that riddle of the *Saw* and the *Water* may well be applied to them,

L

Mater

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*Mater me genuit, mater quoque gignitur ex me.*  
 My mother brought forth mee, and is brought forth by mee; that proud *Hierarchicall humour* in *Austin* the first, brought in the *Lycurgie*, and that *Lycurgie* hath brought out, and hath kept up to this day the *Hierarchie*; if Christ be King of, and in his Church, in a more glorious and eminent way (as who dare deny it?) in word, though too many doe deny it in deed, then consequently, without all controversy, he must appoint his owne officers, government and service. Now, there is nothing more inculeated, and laid home in the Booke of God, than Christ's Kingly office, to which all are *subiect*, and it is *subiect* to none; we will but cite some few places of many: I have set, or assigned (saith God) my King upon *Zion* the mountaine of *myholiasse*, by which he meant his Church. Whence a learned godly Minister delivered within these few dayes, that as Christ set up his Church, so it is his to provide for it. To appoint and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Was* as a child is borne, and a son is given, and the government shall be upon his shoulders, and his name shall be called wonderfull, &c. Now, if God never tooke off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth and hell be able to shake it; then first it must follow, (as the Spirit speaketh) that of the increase of his government there must be no end. Secondly, it is every way as good by consequence, that he will have no service or worship, but of his owne appointment.

1st. 2. 6.

Ejy 9. 6.

1st. 7.

appointment. *Porphyrius*, who was a great *Necromancer* (as *Eusebius* witteneth) doth tell us amongst other things, that the devils themselves (whom hee calls Gods) signifie unto their speciall servants, the *Magicians*, *Quibus rebus*, &c. with what things they are made to appear, what is to be offered unto them, what dayes they should chuse, and what signes and Images they should make; which assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, et quid exhorreat*; it could never be learned but by their teaching (meaning e. 16. the devils) what every one of them desired, and what they abhorre: since the devill then loves to be Gods *Ape* in every thing, and his highest *Attentive* servants account it nothing but reason, that he should prescribe orders in his owne House, and appoint what Ceremonies therein as hee pleaseth; shall not the King of Kings, and Lord of Lords, and onely hee, appoint how, and by what means he will be served in his owne house; this is the reason why the service of God is called *ratio* *ratio*, reasonable service, for so we translate it, which might be more emphatically rendered, *sincere service*, unmixt service according to the word; for so the original word signifieth, as the Apostle *Peter* calls the word, *genuin* *genuin*, the sincere milke of the word. Now, to draw to an end, for we are forced in the bulke to exceed our intention; wee crave leave further of your Honours to bind out desires with three strong motives for effecting of the worke, namely, from Example or *Paterner* for doing of it, from danger if it be not done, and from the *unversall Covenant* binding every one in his place to the doing of it. L 2 CHAP.

1st. 5. de sup. 2. 6.

1st. 2. de Civitat. Dei

Ejy 1. 2. 2.

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## CHAP. IX.

## I. Of the Patternne.

Tit. 2. 7.

Or the first, as the Apostle willeth, to show our selves to others *patternes of all good works and words*; we should make others good Examples, matter of our Imitation: *breuius iter per exempla quam per precepta*, patterne is a more compendious way then precepte; good Examples from Gods People have the force of a Generall rule to apply: all the Reformed Churches, when God turned them from *darknesse to light*; they expelled the Prelates, as the Officers of the Kingdome of *darknesse*; and the Popish Lyturgie, as a *false worship, and worke of darknesse*: To passe France, the Low-Countries, Geneva, the *Palatinate*, and others, be pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left *root nor branch* of Prelate or Popish Lyturgie; and have not we the same reasons to reject both? it is an infallible rule, both in Divinity and Politic, both in Church and Commonwealth, *Vis sunt similes causa et Circumstantia, ubi locum habet exemplum*, where there are the like causes, and circumstances, there example takes place; the Causes why they cast both out, were their *affection to Christ*, his Church, King, and State; and hath ever Nation been so prejudiced, in all these

¶ *not in cop  
11. ad Rom.  
p 1114*

these particulars, as we have beene? and have we not beene, and are, partly yet invironed with a mantle wall of evill circumstances: as the Prelates aggravation of their crueltie in preying of that Booke, and other like stuffe, their *insolent, domineering over Nobilitie*, and others, yea, their *daring attempts*, to set a foot their *inordinate power*, and their *supercilious insultations*, their proud words, and affronting attempts, vented by themselves and their Priests, even now, when the hand of the Lord is lift up against them, which they will not see; but they shall see it: in this they are worse than the *Egyptians, or Philistines*, who were content (the Lord his hand being upon them) not onely to let the *Arke of the Lord* goe, but also sent it up in the handsomest way that they could, taking *Egypt* for an example, in this their insolent striving against God and his Truth: they may be compared to the *Peasants of Lycia*, whom the Poet sayeth to be *transformed into Frogs*, for their cruell and barbarous usage of *Lycia*, of whom *Laërtius* also makes mention; but the Poet tells us, that for all the *Metamorphosis*, they left not their old manner:

*Lhibus exorret linguas —  
Et quamquam sub aqua, sub aquis malediceret emant.*

Englified thus:

*Their brawling tongues, but setting swaine aside,  
Though hid in water, under water chide.*

Or, with *Da Barus*, in this posture, they may be compared to *Lizards or Snakes*, cut in pieces, *Threat with more malice, though with lesser might,  
And even in dying, show their living spite.*

Or, as God saide to *Moses of Pharaoh*, that hee

L 3

would

1 Sam. 6. 6.

Metamorph.  
Ovid. lib. 6.  
Lib. 1. 6.  
1. 1. 1.

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would not let his people goe, no, not with a strong hand, that is, he will stand out with God; so doe they, they will not let the Ordinances goe, the Liberty of the Ministers goe, they will not let the Kingdome of Christ goe, though Gods strong hand be out against them; but as hee fell at last, so shall they, and all their household stufte, and never rise againe: the Scots have put them in the pond: let the love of the truth lead you, and their practice be to you as a speaking Embleme in the words of Gedeon, *Looke on me, and doe likewise.* We will shut up the point with a parallel, of loyall entertainment of Kings, in their inthronization: the men of Judah, and the men of Israel contended zealously, who should be most officious in crowning King David, though he was crowned before: Judah anoynted him King over them, and Israel did the like over them; and to bring the parallel nearer home, what pious emulation was between us and our brethren, the Scots, to see King James of blessed memory upon the throne of England? they might both deervedly say, (for they shewed it in effect) that they were his flesh and bone, as Israel said to David, *hee was no stranger,* as the Scripture hath it, *but a King from among his brethren;* never King was received with greater countenance, higher magnificence, and more applause; this made the Kingdome, as Jerusalem, as a Citie compacted in it selfe, which the *Sepuagint* tranlatheth *συνεχὸν ἑνὶ ἁέρι, a participation, or communication together,* often indeed attempted, but never effected till then; but now (blessed be the name of God) in a more loving league, and stricter bond than ever; contending who shall doe God, and his Majesty

Majesty that now is, most service; shall we not then joyne with them, heart and hand, in bringing the Lord Jesus, the King of glory into his Kingdome? hee hath shewed himselfe no stranger amongst us, but doe great things for us; but to the woe of our hearts, we have used him too long like a stranger, in keeping him at dores, and the dore upon the hinges. Now, let us see open the gates, and bring him in with triumph; which will never be done, so long as the Prelacy and the Lyrurgie, or either of them keepe the houle, *Non passatur regni scian,* Christ will have no comfort in his Kingdome, much lesse an Antichrist; Christ bare many calumnies and injuries from the Jewes at his arraignment under Pilate, and past by many things, not answering againe; but when Pilate came to meddle with his Kingdome, he would not let that passe, but freely avouched it, *Art thou a King (saith Pilate?) thou saist I am, answered Christ, and in this end was I borne, and for this cause came I into the world, that I should beare witness unto the truth:* of which words Paul giveth this testimony, *that Christ, before Pontius Pilate, witnessed a good confession* (which words of the Apostle have two remarkable shings in them: First, that Christ hath a Kingdome, which hee will vindicate, in despite of all opposing power, wherein he will have his owne officers, government and service, to take place. Secondly, that this course must continue till the coming of the Lord Jesus, and every one that is of the truth, especially Ministers and Magistrates, must maintaine it, as they will answer it at that day; for this worke, God hath brought you together; and if you should divert this worke, so exemplified and pressed

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pressed by command (which God forbid) then might Christ say unto you, as *David* to his kindred, *ye are my brethren, ye are my bowes and my flesh, wherefore are ye the last, to bring backe the King?* Wherein, if you will not be faulty, but intend (as we verily hope you doe) to bring backe the King; then let it be your speciall honour, *make the paths of the Lord straight*, by removing of that rubbish, that the King of glory may enter in.

Self.

Cress. John.

The second *Motive* is from the Danger of not removing of the *Service-booke*. Danger, as all know, is the strongest motive to cause a people or Nation to take heed: Histories report, *that danger hath made a dumb man speake*. The danger from this *Service-booke* may be looked upon in a two fold respect, namely a *præsumptio* from that which is *pass*; and a *posteriori*, from that which is like to *enue*; the former may also be looked upon in a way of *prophesie*, or in a way of *performance*, the *mesand servants of God*, to whom hee was pleased to reveale himselfe in more then an ordinary way, especially in time of *persecution* or some *professure* lying upon them, have foretold, how the house of *David* should waxe weak, and the house of *Saul* should waxe strong; that is, *Papery* should make head, and the *truth of Christ* should suffer much, and many in trial should forsake it; according to that of *Simoon*, a sword shall pierce through thy side, *that the thoughts of many hearts may be revealed*, *Luk. 2. 35.* where by the words piercing of the soule, according to all the ancient, is meant the *wounding sorrowes* of the mother of Christ at his sufferings, and by the revealing of the *thoughts*

is

is meant the discovery of some stumbling or taking scandall at his death. *Chrysostome, Austin, Origen, Ambrose, Theophylact* stand what is the ground of all this but these dregs of *Papery*, now in *Converser*, and the hurtfull *hierarchie*, one of these upholding another; a godly and famous Minister preaching to the banished beyond Seas in *Queene Maries* time, that *Gods anger was much provoked against England, for slacknesse to reforme, when they had time, place and power*; and so it was indeed: for he cast back that partiall reformation into the flames of *Antichristian tyrannie*, and gave many up unto fearefull *Apostasie*: Further the good man said, it stood them upon it, to looke to it, and to be *circumspect* for feare of *after-claps*, meaning, that a partiall reformation would not serve. God will never indure, (as hath beene said) the *pass* and *steeple* of *Paul*, and his to stand together; the like more fully was delivered by *Maister Rogers*, that honourable *Pro-martyr*, in his dyes, when the Gospel should be established in *England*, if the *Kingdome of Antichrist* were not utterly cast down, and *total* reformation made in *Gods worship*, that our *persecution* should be greater, and our trial hotter, then in the dayes when he and other suffered; if we will not remove that which is an *abomination* to God, as this *Booke* is proved to be, it is just with God to cast us away. One more of this kind from a *Peer* of this land, who on his death-bed cryed, *was to England, because they turned all their religion into politics*: dangerous experience hath taught us the truth of these *predications*; for from that halting reformation after *Queene Maries* death, wherein wee pleased our selves with

M

Agrippa

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- Act. 26. 28. *Agrippa*, his almost, in the original is *επιση*, but a little, the *Babylonians* and *Edomites*, *Prelates* and *Jesuits*, under the favour of their *Canons*, got at length such footing, and made such head for *Papery*, *Arminianisme*, and that especially, by causing the *Nitro* of that *Service-Booke* to swell, and heating the furnace of *persecution*, that *Religion* and *Politic*, the two twins of *Gods favour*, were ground like to *Archimedes his lamb*, so overgrown with thornes, that it could not be found; yea, the *woman* in the *Revelation* was brought againe unto that fraite, as to thinke on nothing but of flight to the *wildernesse*: And further, how nigh were our neighbours and brethren the *Scots*, to the pits brinke of ruine, both of *Religion* and *State*, and that by re-admitting of these *synnicall Prelates*, and the *Trojan horse*, the *Service-Booke* to enter, out of which, if *God* had not beaten the braines, we were like to have had a new *Babylonish captivitie*; yea, wee may both truly say with *David*, *There was but a step betwene us and death*, had not *God* set in, as a *present helpe* in our distresse, and raised you and others, the men of his right-hand, in the very nick of need, our enemies (as the *Psalmist* hath it) had swallowed us up alive.

Psal. 124. 1.

36.

As we are gone thus farre with the danger past, and partly present; so we desire your Honours leave, to present the appearance (as we conceive) of future danger, and that partly to the Church, and State in general, and partly more particular, to your selves; if this *Service-Booke* be not removed; to make both these dangers more visible, let us compare our presentment with the old Position of *Zelus plei*, in these words, *If the Hierarchie be not removed,*

*removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our sores, no taking up of our Countersie, with God, yea our desolations, by his rarest Judgements, are like to be the astonishment of all Nations.*

As the parts of the Position are soundly proved, so the same may be said of the *Service-Booke*, and the very same Arguments concerning our danger will serve the one, as well as the other; wherfore we intreat your Honours to review the Position, and its proofes: the *Hierarchy* and the *Service-Booke* are resembled already, to *Mother*, and *Child*, so may they be to two twins, begotten and borne of *Pride* and *Superstition*, nursed and brought up in the lap of *Covetousnes*; these twins are born together, live together, and must dye together: a great Judge returning from the Circuit of the Emperours service, and hearing his Wife to be alive, replied, *si vivat illa, morietur ego*, if she live, I am dead: so if they live (we mean their Callings) then our life may prove worse then death. *God* will bear with many sinnes, in a People profiting *Christ*, but with keeping *Christ* out of his Throne, by intruding Officers and a Superstitious Worship, he will not bear, especially of a long continuance; but will be avenged of such a People, if they be as the *Apple of his eye*, witnesseth *Samuells* speech to the *Israelites*, who besides their desiring a King before the *Lords* time, were faulty in many other things, as appeareth verbe the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where by following the *Lord*, is meant, especially the serving

M 2

of

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1 Sam. 2. 19 of him according to his will: but if they should turne  
 15. 10. 25. aside from following the Lord in a corrupte way of  
 his Worship, then the hand of the Lord should be  
 against them, as it had beene against their Fathers,  
 yea they should be confounded, both they and their King;  
 and as Samuel to terrifie them called for thunder  
 and raine, so we have felt, both thunder and raine,  
 ver. 17. Judgement yet mixt with mercy, both from the me-  
 dicine, and immediate hand of God, and doe feele it  
 at this present, and all to the end we should cleare  
 his House of corrupt Worship. The yoke of the  
 Philistines was never removed from the necke of  
 the Israelites, till they put away their strange Gods,  
 and Abolish their specciall Idoll: But when their  
 humiliation was joynd with Reformation, then the  
 Lord gave, not only deliverance, but also Victory  
 1 Sam. 7. 2. over, and ireedome from their Enemies.  
 4. 17. C.

### II. From the Danger of not doing.

Sell. A word now of the particular Danger, whereof  
 we make bold to give you notice, as God hath  
 honoured you in calling you, to be the Reformers  
 of Church and State, so the worser you are, as Ne-  
 c. 4. 19. hemiah said, and the danger proportionable, & it  
 be neglected. When God parteth his select Ser-  
 vants upon high Employments, whether they be  
 Magistrates, or Ministers, knowing best their  
 weakness, and the many Impediments he puts them  
 on ever and anon, to be courageous, not to feare  
 or be afraid, and the ground of all is, have not I  
 I Job 3. 9. commanded you? So the Lord giveth the Prophet  
 Jeremy a charge to speake all that the Lord should com-  
 mand.

mand, and backeth it, with a threatening, be not dis-  
 mayed at their faces, least I confound thee, both the  
 Hebrew and the Septuagint hath it, least I make  
 thee afraid. Saul his disobedience in sparing  
 Agag and the fat of the Cattle (notwithstanding of  
 all his faire pretences) with the fearefull punish-  
 ment inflicted by God upon him, may be a terrour  
 to all Men in place, that they doe not the worke  
 of the Lord by halves, and quarters, but that with  
 Caleb they follow the Lord in the full. The Lord  
 hath layd his Command upon you to put away  
 the Excommunicate thing, and to cleanse his  
 house of Idols and Idolothites, and blessed be that  
 God whom you serve, ye have begun, by your Edicts,  
 though Men of disobedience hinder the worke:  
 but follow home the worke, we Intreat you, and  
 remember those Achans, but above all put away  
 that Albatross, the Service-Booke, for that we may  
 well call *finis nostris calamitatis*, the very Caterpillar  
 of Gods Husbandry. To shut up this Motive,  
 from the point of danger, be pleased to take no-  
 tice, how God beares in upon Moses, that great  
 Commission to Pharaoh to let his People goe, Exod 4.  
 and that both, by words and signes, namely, by turning  
 his Rod into a Serpents; his hand made Leprous, and the  
 waters turned into Blood, which were not only to  
 confirme him, in his Message against the feare of  
 his Adversaries, but more particularly to teach  
 him, that if he withdrew himselfe, in part, or in  
 whole, from the worke, the Plague of Leprosie of  
 Blood, and Biting with Serpents, should be upon  
 him; yea God put Moses upon a present tryall of  
 Obedience and Faith, by causing him to take the  
 M 3 Serpent

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Serpent by the tayle, notwithstanding of the danger to be bitten by it: we speake to the wife, who can apply it better then wee.



CHAP. X.

*Of the Covenant.*

**T**He Third Motive for remouall of this Book, may be taken from the *Profession* dated *May 24. 1641.* Confirmed, sent abroad, and solemnly sworne unto; yea and bound up, with a publique Covenant, on the Publique day of Thanksgiving, by Ministers and People, so that it is an unviolable Covenant stricken between God and Us, like unto that in *Nehemiah*, which is there called a *sure Covenant, a written Covenant, in which our Princes, Ministers and People seal unto*, from which we cannot depart, except we will incurre that fearefull Judgement threatened against Covenant-breakers, Emblemed our unto us in Scripture, by dividing of the Sacrifices, and causing the parties to goe *betwixt them*, admonishing, that God will so divide them in his *wrath*, if they forsake the Covenant: The subiect of the Covenant consisteth of three parts: In the first we are sworne and tyed to maintaine all the Rights of Religion, King, and State: In the second, to oppole all Persons and Things, that doe oppose the three former mentioned, and mote *specicallly*, to oppose with all our

*life*

*life and power, all Popery and Popish Innovations, which Expressions are thrice mentioned; once in the Profession, or Oath, and twice in the Explanation: the third and last piece of the subiect, is the Peace of the three Kingdomes, England, Scotland, and Ireland, which we by Oath are also bound to maintaine: Hence two Arguments will offer themselves; one more directly, and the other by way of consequence.*

For the former, if all Popery and Popish Innovations are to be opposed, then it will follow, that the *Service-Book* and Ceremonies should be opposed, and by consequence, by your Authority abolished, *Verba Statuti sunt amplexanda, non referenda*, the words of Acts and Statutes for good, and against evill, are to be taken in the largest extent: but the words themselves, are universall enough. Now that the *Service-Book* and Ceremonies therein contained, and pressed upon mens Consciences, are Popery, We, and many others have cleared; yea they are Popish Innovations, *Nam omnia quæ à Christo non sunt, nova sunt*; all things that are not from our King *Christ* in his Worship, are meeke Innovations, as *Terulian* was wont to call *Francis, hesterius Franciscam*, a yesterdaves upstart: so one, and all of them, are Exotick and upstart things; It is true indeed by the Malignity of the Masters of those Ceremonies, the bulke was increased, and would have been like the Crocodiles, who grow so long as they have a being; If you had not come in place of the Tutyrtes, a creature terrible to the Crocodiles, which leapeh upon their backs and brings them to the shoare; but otherwise for

*See.*

*Cont. a Prax.*

*the.*

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Bible in the  
Dutch Inter-  
ter. 1650

Self.

the kind, they are all *non ejusdem farinae sed parvae*, the same kind of Bran; and as the Woman said of the Foxes, *if one be good all are good*. For the further confirmation, that they are Popish, we have proof, from that Treatise of Ceremonies annexed to the *Service-Book* in some antient Copies we have read, *that they thought good to retain some Popish Ceremonies*: but in another Copy they call them *the old Ceremonies retained still*, all one in effect.

The latter Argument, from the *Profession*, by way of sequel, is from our mutual Covenant, and Oath, jointly, and severally to maintain, the Peace of the three Kingdoms, which is impossible to be done, in the Opinion of our Brethren the Scots, without Identity of Discipline and Worship; witness the very words of the Arguments, by the Scottish Commissioners, given to the Lords of the Treaty, perfwading Conformity in these, to be the chief means of Peace.

We will transcribe some passages, for all we cannot, leaving the thing it selfe to your Honours review. *It is* (say they) *to be wished, that there were one Confession of Faith, one forme of Catechisme; one directory for all the parts of Gods publique worship; as Prayer, Preaching, administration of Sacraments, &c.*

Page 2.

The Arguments that they use, are first, from the Conjunction of spirit and presence, both of great and small, of Assemblies in the Court and other places, where there is Oaths of worship: but by the contrary, where is division, where the worship is diverse.

Secondly, *Unity of worship will extinguish those Nick-names, as Puritanes and Schismatics, put upon professors.*

Thirdly,

Thirdly, *This will make the Ministers of both Nations, with face to face, labour strenuously and cheerfully to build up the body of Christ.*

Fourthly, and lastly, *This will break the backe of the Recusants hope of bringing Rome into England,* all which works strongly for peace, the fence whereof wee eye, though not the very words: But *if this Unity of worship be not* (say the Commissioners) *there is no Unity in Point or Church to be looked for*: for as all the former Contentions, and Stormy tempests, formerly arose from that Popish *Service-Book*, borne in upon them, whereby all the three States were much endangered: so they professe in plain terms, *that their Reformation so dearly bought, shall againe be spoiled and defaced from England, and whatsoever peace shall be agreed upon they doe not conceive, how without Reformation it shall ever be firme and durable*: for that Service Government, and Officers, being none of Christs, but the maine Evill, and the cause of all Evill in the three Nations: that Maxime observed by the Commissioners, we may feare will prove too true; the same Causes will not fayle to produce the same Effects: witness Symeon and Lezeys digging through the wall, that is, the present conspired Plots of Treason, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preservation of this Peace, according to our Power; We can looke for no Peace with God, nor blessing from God, if we give way to that, or suffer that, according to our power, that breaketh this peace. They say in the Preface of the Ceremonies, *that without*

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Ceremo-

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Ceremonies it is impossible to keep Order, or quiet Discipline in the Church. So we reply, that Mans Ceremonies in Gods Worship, will spoyle the peace and quietnesse, both of Discipline and Worship, witness the putting of the Arke upon the Phillistines Cart, though it was a new one, *Erasmus*

Apoph. 66.

telleth us, *quod mala non sunt tantum abolenda, sed etiam qua speciem mali in se habent*, things evill of themselves, are not only to be abolished, but those that have in them Appearance of Evill. In all this, Noble Senators, We take not upon us to put uncouth glosses upon your Edicts, but under favour, we use the words without forcing, to overturne that which crosseth the Truth and Peace of Religion and State: As Meanes conduce to the End, so Impediments frustrate the End, if they be not removed. And now since (under favour) We have presumed to enlarge our selves in this point of Peace, We begge leave of your Honours to speake a word or two of the Improbabilities of Peace here among our selves, without removal of that stumbling block, the *Service-Booke*. People can worke be without the Ordinance, then without Liberties, Lives and Being. When *Pompey* the Great, was about to supply *Rome* with food, in a great Famine, the Master of the Shippe told him, when he went aboard (a great Storme appearing) that he could not sayle and live. *Pompey* replied,

*Peri, nisi anchoras, quibus demerimur.*

There is necessity of Sayling, but not of Living: and in this case what shall they doe? for with this Mock-ordinance, or Will-worship, of hte *Service-Booke*, they dare not joyne: There are  
such

such multitudes of people (saith *Smectynianus*) that dis-  
turb this booke, that unlesse it be taken a course withall,  
there is no hope of any mutuall agreement, betweene Gods  
Ministers and their people. We will say no more of  
this; but let the sudden tumult raised by that  
make-bate *Service-booke* in *Scotland*, be a seasonable  
Caution to us and all other Nations, to strike with  
*Anabaptist*, lest that which should be done with  
the Right-hand, be done unhappily with the Left-  
hand.

Here might be place for another Motive, name-  
ly, from the reward, *sed restè fecisse premium*, so doe  
nobly is reward enough, God employeth not man,  
*propter indigentiam, sed propter magnificentiam*, so much  
for any need of him, as for honouring of him by  
that employment, up then, as the Lord biddeth  
you, your Honour shall be blazoned through the  
world, you shall be called the Saviours upon *Mount  
Zion* in setting Christ on his Throne, and the King-  
dome shall be the Lords.

N 2

Answer

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*Answer of the Surplice.*

**W**E had almost forgotten to say somewhat of one rage of the Ceremonies, namely, the *Surplice*, of all the Idolatrous Rites not the least, yea, worse (we dare averre) than that *Plague fore Clout* which was sent, as should appeare, to infect Master *Pym*, and the rest of the House; for this rage is so infectious in Gods worship, that many thousands of Gods people dare not joyne with it, and that upon good grounds, as shall appeare; for as it hath bene argued against all the table of the Ceremonies, it is mans device, and hath been an Idol in Gods worship.

Therefore, in the worship of God, it must be an Idol still. The Antecedent no man will deny, for it hath bene the Master Idol in worship amongst the Papiests, sanctifying all other Idols, and without which, it is unlawfull to officiate.

The consequent is as cleare from induction of particulars as hath been instanced from groves and things of that nature, yea, from the *brazen-serpent*, though of God his institution; now according to the rule of art, either let the defendant give an instance *extrapropositu*, besides the thing in question; or acknowledge the truth of the Consequent without contradiction.

This hath bene a great Instrument of much mischief against the Ministers and People of God, as we

we can shew at large, depriving the people of their faithfull Ministers, and the Minister and theirs of all meanes of livelyhood. The unlawfullnesse of this Babylonish Garment will further appeare, if we looke to the originall whence we have it.

We must either have it from *heathen Rome*, which in her Idolatrous service did spithly imitate *Aaron* Gal. 3. 17 his garments, as it is instanced in the raigne of *Numa*, 800. yeeres after the Law; or we must have it from the *Druides*, the mad heathen Priefts amongst the *Gauls* and *Britans*, or from *Antichristian Rome*, as we have in deed, it being one of the *Papists Ceremonies retained*: or, lastly, from the Priefly attire of *Aaron* which heathen and Popish *Rome* hath impiously followed, denying thereby the *Lord Jesus* to be come in the flesh, who with his graces was typified out by those goodly and beautiful garments, which being shadowes, are done away, and Christ the body is come; for to devile a Priefly garment of our owne head in Gods worship, is to rob Christ of his honour exceedingly, and to make our selves deeply guilty of will-worship: Had not God himselfe clothed those garments in the Law, with a particular and pundaull command, for matter and manner, they had bene foolish and ridiculous things: they made the holy garments (saith *Moses*) as the *Lord* commanded: which later words, Exod. 39. 1 as the *Lord* commanded, are repeated, as the learned observe, nine severall times in this Chapter, intimating that they did not sware one jot from Gods direction, teaching all Gods servants thereby, as the learned apply it (*no se contin-*  
ant.

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Stat.

Col. 1. 23.

Ecol. 39. 43.

Ecol. 20. 22.

Genf. 35. 22.

*am intra limites verbi Dei* that they containe themselves within the limits of Gods Word, and bring nothing into the service of God of their owne invention; for the Apostle calls that *idolatriam*, will-worship; this being so, it appears what evill workers those Ministers are who with an high hand do display this Banner of the man of Sion against Gods owne face in the time of his worship, interposing betwixt Gods presence and the worship, and diverting of the blessing upon the worship, for *Moses* is said to *blasse the worke of the worship*, upon this ground, because *hee saw it done*, as *Jehovah* had commanded. The *Hebreues* adde, and that truly, that because of this the presence of God was in it.

Wherefore we humbly intreat your honours, as yee would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloath* and garment spotted with the flesh, to cast it out, and all the rest, as *Carkasses of abominable things*; but withall, wee intreat you, to let the *Masters of the wardrobe* on packing with them.

It is observed as a custome amongst the Papists, that they bury their Prelats in all their Pontificall robes, of which a learned Divine tells us, he could give no reason, except they meant they should doe service when they were dead, that had never done any being alive. If your Honours will lap up the Prelates in the seare-cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-booke, imbalanced with the strange oynement of their owne Ceremonies, and bury them under the Oake that is in oblivion, as *Jacob* did the Idols

Idols of his family, and as our neighbours and brethren have done with the like stuffe, then the feare of you shall be upon all your enemies, and the *lvs. 2. 9.* child that is to come shall blesse God for you.



## CHAP. XL

## The Objections.

Now, wee come in the last place, to remove some *Objections*, which we shall shew to be of no great waight, and therefore we use the fewer words:

The first is from the *Antiquitie of the Service-booke*, to which *Doctour Hall* and others have received an answer by *Smectymonius*; but say it had *Antiquity*, without truch, it were no better than a *custome of error*, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings.

The second *Objection*: *Many good men have used it, and liked it well*; for answer, *testimonis humana non Sedi. facimus fidem*, Mans approbation is not current of it selfe, but as it bues upon the faithfull witness, otherwise it is an inartificiall argument, as *Logicians* call it; the *Patriarchs* used, and did many things that were not approveable; some good Kings of *Judah*, as *Amaziah* and *Jehosaphat*, tooke not away the high places, were they any whit the better for that? yea, the suffering of them is set up

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up as the *King's fault*; it were better to follow *Hesekiah* that tooke them away. Master *Wommocke* alledged for the *Service-booke*, that *Rome* is not demolished in the first day, and so we alledge against it, that good men in mending times, did either see as farre as their *Horizon*, or atleast as they durst: so we have more light, and are set upon their shoulders, therefore it is both sinne and shame, for us not to see more and doe more than they did, *Hesekiah* did more than *Josaphat*, and *Josiah* more than they both.

3. Object. Thirdly, it is objected, that it hath many good things in it, that is answered already, the *Alcoran* and *Talmud* have many good things in them; yea, the *Aperypha* Bookes have many excellent truths in them, are they therefore to be presented in Gods worship?

4. Object. The fourth objection is from a more convenient course of correcting us, than castiving us. For answer, what *King* or *State* did ever yet thrive in moyling & coyling themselves to make cleane the *Popes* *Leprous* huffe to bring it into the worship of God; but all that ever prospered in that worke, made utter extirpation. *Popes* will be content to heare of reformation, and give order for it to their *Cardinalls*, but they are joynd to their *Idols*, as God speaks of *Ephraim*, *les them alone*.

Secondly, this is not Gods course in reforming of his houle: as the rubbish of the *Leprous* houle was to be cast out into an unclene place, as hath bene said; so polluted pieces of *Idolatrous service*, are not to be brought by any cleansing, into the House of God; God commandeth his people to  
throw

throw downe the *Altars* of the *Canaanites*: where under *Altars* are comprehended all other *abominations*; they were not to fet a new trim upon any of them, but because they obeyed not the Lord, they smarted for it. Blessed be God, who hath put it into your hearts, to strike at *Altars*, *Rails*, *Pillars*, *Crosses*, and all the *popish Idols*, we are in good hope you will not leave a *popish* relique in the land, neither in Church or street, and then wee may be sure there shall no *Canaanites* dwell in our land; this scraping and picking that *Wommocke* speaks of, will be no better then *paring of the nails*, & *shaving of the haire*, which as the great *Turke* said of his army, will quickly grow againe; yea, and grow againe the faster too: good medicines in naturall things may be extracted out of ranke poysons; but so cannot pure worship out of things polluted, being mans inventions; therefore the Prophet *Ejaye* telleth us, that nothing will serve, but the casting away of the polluted thing, nor cleansing of it.

The fifth and last objection, is from *Acts of Parliament*, which the *Service-booke-men* make the *Staffe* of their confidence, and yet in truth, being well tryed, it shall be found, that they abuse the *flaw* and *conferences* of men most grossely. Doctour *Hall* and others, strike much on that string, as *Parliamentarie Acts* *peremptory establishment*; yet they make but very harsh musique. A man would thinke that Doctour *Hall*, being a learned *Divine*, would first have laid this worship of *Lyurgie* in the *ballance of the Sanctuary*, and tryed the weight of it there, and if it had proved too light, (as surely it would) then to have counted it a *piacle* against God and  
man;

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man; to offer to make up the waight, with humane Laws. It is not unworthy your remembrance, how one of the later brood of the *Scottish Prelates*, alledging, or rather mis-alledging before our late *sovereign King James*, some *Act of Parliament*, for the *establishing* and *maintenance* of the *Preiacy*; the King asked a Noble man, being by, being a great *Legist* and *Officer of State*, what he thought of those *Acts*? the Noble man replied, *That it were never well with them, since their Church-men laboured more to be versed in the Acts of Parliament, than in the Acts of the Apostles.* But to the matter for all this cry, we are more than halfe confident, they shall have but little wooll for the *Service-booke* from the *Acts of state*, when they are well looked into. We know not any colour of confirmation for this *Service-booke*, except that statute prefixed to it, which how little it maketh for it, let the words of the Statute testify, of which we shall set downe those that are most pertinent; for it is needlesse to write them a l. In the fifth and sixth yeere of King *Edward* the sixth, an *Act* was made for *establishing* of a *Booke* called *The Booke of Common-prayer*, the which was repealed, in the first yeere of *Queene Mary*, which Statute was of repeal made void by this same *Act* the first yeere of *Q. Elizabeth*, and that the aforesaid *Booke*, with the alterations and additions therein added shall stand and be; and all Ministers shall use the said *Booke* authorized by *Act of Parliament* in the said fifth and sixth yeere of King *Edward* the sixth, and no other. This is the summe of the Statute, in relation to the subject, namely, *what service-booke it is, what the Statute establisheth*, and for any thing we

we can see, there is not one passage or title for *confirmation*, or *establishing* any other *Service-booke*, but that of King *Edward* the sixth, divers *Ministers* in King *James* his time urged with subscription, answered the *Prelates*, true it was, if they refused, they and theirs were like to be desolated; but if they yielded, they should make themselves transgressors of the *Laws* of the *King* done, in subscribing to another *Booke* than that established by *Law*; the *Prelates* in pressing this subscription, forced two Statutes, namely, the Statute alledged by the change of the *Booke*; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which only concerne the *Confession* of true *Christian* faith, and the *Doctrine* of the *Sacraments*.

Now to come to further answer; let us grant by *Stat.* way of *Confession*, that there were an *Act*, or *Acts* for ratifying of the *Booke*, which in *terminis* we cannot see (as *Statutes* use to be expressed) yet by the *Law* of charity and duty, we hold our selves bound to believe, that a *State* professing the truth of *Religion*, would never inact so, for a *service-booke* of *mans* device, as that it might be a *snare* to the people of *God*, having other ends; as a kind of *uniformity*, supply for want of *Ministerie*, and bringing *Popes* to the *Church*, but not to presse it in the bulke beyond the sphere of any mans *Conscience*, witness a Rubricke in King *Edward* the sixth his *Booke*; but give it to speake as punctually for the *Booke* as they would have it, shall it be simply good? for that, it is only in the power of a divine Statute simply to make a thing good, all *Divines*, *Humanists* and *Lawyers*, that have written on the *Laws*, concur in this maxim,

Omnium

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*Augul. de Civitate* 1.9. *Omnium legum inanis censura, nisi divina legis imaginem gerant*, the power of all Lawes is void, except they beare the impression of the Law of God: the *Orator* gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standart of all Lawes, yea, a thing evill in it selfe established by a Law, becommeth worse, as the learned tell us, it becommeth *armata injustitia* an armed injustice, or with *Laſtanus* to the same purpose, *legitimi injurias inferre*, to doe injury in forme of Law, just with the Poet, *injque datum sceleri* — well Englished and licenced.

*Epul. 94. 20.*

Which truth also is cleared from divine Authority: the *Pharisee* complaineth of the injurious evill done upon *Gods Church* and *People*, aggravating it from this (that it) *is framed by a decree*; which place, the Author of *Zyons Plea*, applyeth very *Pertinently to the Hierarchy*, proving it to be the *Masterſon*, wherewith the Church and State are pestered, and for which especially, God hath a controverſie with us, because it is *decreed by a law*; and as a Law for the *Hierarchy* proved of no force to keepe it up, no more than the late Lawes of *Scotland* could uphold their *Prelates*: so grant that there were a Law for the *service-books*, the thing being naught, what could it helpe it? within these hundred yeres there was a Law in *England*, for the *Popes Supremacy*, say that were not repealed, stood it either with *Reason, Religion* or *loyalty* to submit unto it; yea, some *fragments of Lawes* are yet unrepealed in this land, that no judicious man will obey: neither have we alledged those evidences upon this supposition, to encounter with any Statutes; but to stop the mouths

of

of those men, who would make the Statute Law, a blind gould, under which their *unlawfull callings*, and *superstitious service*, might march furiously against the word of *truth*.

Now, to come to an end, (for wee are sorry we *Sell* could be no briefer) we will only answer this *Quære*, consisting of these two heads: First, whether we doe approve of any *ſet-prayer* in a more private way: And secondly, whether we doe approve of any *ſet-lyurgie in publique*; to both these we answer ingeniously as we thinke; and for the former, we doe thinke that *parties* in their *insancie* or *ignorance*, may use *formes of prayer*, well and wholesomely ſet, for helps and props of their *imbecility*; yea, *ſuper* Christians may doe well to reade such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as *matter of Meditation*, the better for Prayer; but for those parties (so to continue without progresse to *conceivd prayers*, were as if children should still be poring upon spelling, and never learn to read; or as if children or weak ones should still goe by hold, or upon crutches, and never goe right out. We may say of *ſet-prayer* used for infirmity, as *Divines* say of the *legall ceremonies*, in the *interim*, that they were *tolerable*, not *necessary*; and so whatsoever is, or may be said in the behalfe of it, is not so much as we conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the warrantable use of it in case of *necessitie*.

To the second head; for a *ſet forme of Lyurgie ſet in publique* wee answer, that with all the *Reformed Churches*

○ 3

## The Anatomy of the Service-Book

Dwalphintramis [Richard Bernard], 1641

*Chorikes* we doe allow a *sound forme* of *set-Lyturgie*,  
 as an *exampler*, or *prevident* of our performance of  
 holy ordinance, but so, that none should tye him-  
 selfe, or be tyeed to those *Prayers*, *Exhortations*, and  
 other things, in the *Lyturgie*, much lesse should it  
 be *violently thrust* upon any *Minister* or people;  
 which proves in very deed a *limiting* of the *Spirits*,  
 especially, in a *Minister* able to pray, *in and by*, the  
 holy Ghost, yea, it is a very transplantation of  
 the Essence or Nature of Prayer, wherein the *words*  
 are to follow the *affections* and not the *affection*,  
 the *words*, as it doth in the best *set formes*, but for  
 our *Lyturgie*, what can be said for formes, or hath  
 beene said, that cannot be said, for the *Papish Ly-*  
*turgie*; but the clothing it in another tongue; yet  
 this is pressed under great penalty, upon all the  
*Ministers*; who, if they had the tongues of An-  
 gels, they should not pray, till every ragge and  
 remnant of that be said. To shut up the businesse,  
 if this *Lyturgie*, *idque caput male*, being the head-  
 piece of our evill were put away, wee should have  
 no more adoe about a *set Lyturgie*; then the  
*Ministers* of the Synagogue had, when after rea-  
 ding of the *Law* and the *Prophets*, they desired *Paul*  
 to preach, where without question, as the learned  
 observe, *Prayer* was not wanting.

Cant. 28.

Act 13. 15.

Colos.

F I N I S.

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