

AN
EXPOSITION
OF THE
THIRTY-NINE ARTICLES

OF THE
CHURCH OF ENGLAND:

BY
GILBERT, BISHOP OF SARUM.

WITH
AN APPENDIX

CONTAINING THE AUGSBURG CONFESSION, CREED OF POPE PIUS IV., &c.

REVISED AND CORRECTED,

WITH COPIOUS NOTES, AND ADDITIONAL REFERENCES,

BY THE
REV. JAMES R. PAGE, A.M.

OF QUEEN'S COLLEGE, CAMBRIDGE, MINISTER OF CARLISLE CHAPEL, LAMBETH.

NEW YORK:
D. APPLETON & COMPANY 200 BROADWAY.
PHILADELPHIA:
GEORGE S. APPLETON, 148 CHESTNUT ST.

MDCCLXV.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM HOWLEY, D.D.,

LORD ARCHBISHOP OF CANTERBURY,

&c., &c., &c.

MY LORD,

I should only transgress the bounds of propriety, and do violence to your Grace's feelings, were I to trespass upon you with a tedious or complimentary address.

I cannot, however, but say, that, in availing myself of your Grace's kind and condescending permission, it is to me a cause of much thankfulness and sincere gratification to dedicate this volume to your Grace, not alone because of the high station in which Providence has placed you, but also because I believe that the merits of Bishop Burnet's 'Exposition of the Thirty-nine Articles' are well known to, and duly appreciated by, your Grace.

My earnest desire, My Lord, has been to make this valuable work still more useful to the church of England. Should my efforts be even in the least degree successful, I shall, I

DEDICATION.

am persuaded, have done something towards the attainment of an object near to your Grace's heart.

That 'the great Shepherd and Bishop of souls' may abundantly bless your Grace here, and crown you with glory hereafter, is the prayer of

Your Grace's

Most obedient and obliged humble Servant,

JAMES R. PAGE

London, Dec. 1836.

EDITOR'S PREFACE.

It has been justly observed by a great master of nature,

'The evil that men do lives after them:

'The good is oft interred with their bones.'

But with the man who serves God in his generation it is far otherwise; for, while his manifold infirmities vanish away like the morning cloud, his 'work of faith and labour of love' linger behind, and by them 'he, being dead, yet speaketh.' The marble and brass are employed—but employed in vain—to perpetuate the memory of that man of whom it may be said, 'he did no good among his people;' while the unassuming work of the other lives to be valued by each succeeding generation. Thus it was, and thus it has been, with our Author. He laboured for his Redeemer; 'was a man subject to like passions as we are;' encountered no small share of reviling and calumny: but his failings are gone—the tongue of insult has long since been silent in the grave; while his writings have erected for him a monument which can never moulder away, so long as that church, of which he was so bright an ornament, shall exist. Indeed, his fame is not bounded by the circle of his own church, or his own country. But it is not our present business to treat of these subjects; neither to enter into any comparison between the several writings of that great man. The Editor's observations must be confined to that book, with which (however unworthy) he has the honour of being connected. Of that volume he can safely say, that, although some alterations for the better

might be made in its style and arrangement, take it 'for all in all,' it is a splendid work. And were the writer to add his own experience he would say, that the more it is explored the more valuable instruction it will bestow. Our Author was a man of great mind and extensive learning; and, as is common to such men, imagined that his readers were likely to know as much as himself: therefore, he did not so fully develop some subjects and arguments as, in condescension to the weakness of others, he should have done. Hence we find some most important points so buried in his work, that the student must first learn them by taking a more extensive course of reading; but then he is at once delighted and surprised to discover, on renewing his acquaintance with Burnet, that what has been gleaned in the choicest gardens of theology, had merely escaped his observation when he first read the 'Exposition of the Thirty-nine Articles.'

Bishop Burnet had long felt the want of such a volume as that which he has supplied. This, together with the solicitations of the Queen, archbishop Tillotson, and other distinguished individuals, and the great influx of popish priests, who were actively engaged in calumniating the doctrine of our church, induced the Bishop to commence the work, which was carefully revised by Tillotson and Stillingfleet; and, when complete, dedicated to William III. But we must allow the Bishop to give his own interesting account:—

'I published this year (1699) an Exposition of the Thirty-nine Articles of Religion: it seemed a work much wanted, and it was justly to be wondered at, that none of our divines had attempted any such performance, in a way suitable to the dignity of the subject: for some slight analyses of them are not worth either mentioning or reading. It was a work that required study and labour, and laid a man open to many attacks; this made some of my friends advise me against publishing it; in compliance with them, I kept it five years by me, after I had finished it: but I was now prevailed on by the Archbishop, and many of my own order, besides a

great many others, to delay the publishing it no longer. It seemed a proper addition to the History of the Reformation, to explain and prove the doctrine which was then established. I was moved first by the late Queen, and pressed by the late Archbishop, to write it: I can appeal to the Searcher of all hearts, that I wrote it with great sincerity and a good intention; and with all the application and care I was capable of. I did then expect, what I have since met with, that malicious men would employ both their industry and ill-nature to find matter for censure and cavils; but though there have been some books writ on purpose against it, and many in sermons and other treatises have occasionally reflected, with great severity, upon several passages in it, yet this has been done with so little justice or reason, that I am not yet convinced, that there is one single period or expression that is justly remarked on, or that can give me any occasion either to retract, or so much as to explain any one part of that whole work; which I was very ready to have done, if I had seen cause for it. There was another reason that seemed to determine me to the publishing it at this time. Upon the peace of Ryswick, a great swarm of priests came over to England; not only those whom the Revolution had frightened away, but many more new men, who appeared in many places with great insolence; and it was said that they boasted of the favour and protection of which they were assured.'

Some of those arguments which influenced the good Bishop might now be urged, were any apology required for sending forth a new edition of such a work. There may however be some apology necessary for *this* edition: but we trust that, when the following brief outline is examined, those who might be disposed to censure any interference with Bishop Burnet will be satisfied; and that, when they have learned that Burnet is still before them, they will be pleased to accept the humble industry of the Editor.

In the first place, the Author's text has been preserved with strict fidelity; indeed, in some places, where the Editor

felt it almost necessary to make some alteration, he, upon consulting the earlier editions, and observing the reading similar, left the words as he found them.

2d. The references to the fathers, councils, and other authorities, have been almost universally verified; and, in many instances, corrected, and so enlarged as to render them easy of access to the student.

3d. A large number of scripture references have been added. In different parts of his work, Bishop Burnet lays down propositions without giving the scriptures by which they may be proved. Thus, in Art. VI. p. 92, our Author states two propositions—God's command to put in writing what he had revealed; and the end contemplated—the guarding against the uncertainty of tradition. Again, in pp. 97, 98, there are several distinct propositions—that the Old Testament was read in the hearing of the women and children—that all appeals were made to the law and prophets—that the greatest questions were decided by the written word. Burnet appears to have assumed that all his readers could, without delay, produce the scriptures in proof of these positions. The Editor has, however, added references in these and all other instances where they might be considered not merely additions, but also improvements.

4th. The canons and decrees of councils, and other documents of importance, referred to, have been given in the original, and from the most authentic sources—the places where they are to be found being specified.

5th. Copious notes have been added, containing, besides other information, notices of the principal heretics and persons of note, with an accurate account of their opinions: also extracts, chiefly from the works of the most distinguished divines of the sixteenth and seventeenth centuries, opening and illustrating the chief points in controversy between us and the church of Rome. In an Appendix has also been

given the Confession of Augsburg, and Creed of pope Pius IV. in the English and original tongues; and, in the original only, the Canons and Rubric of the Mass.

Indices of Texts of Scripture, and of the matter contained in the Notes, have also been given, together with a list of Authors quoted in the Editor's portion of the volume.

In fine, the Editor's design has been to make, as far as was possible within such a compass, this great work what he humbly hopes it may be found—a manual for the theological student.

The Editor has, in conclusion, but to request the kind indulgence of the public; and to hope that his readers will be more anxious to discover some good, than to seek out faults, in his work. He would now commit the result of his labours to the great HEAD of the church, with sincere prayer that He would be pleased to pardon its imperfections, and to accept and bless it to the promotion of His own glory.

JAMES R. PAGE, A. M.

London, Dec. 1836.

TO THE
K I N G.

SIR,

THE title of *Defender of the Faith*, the noblest of all those which belong to this imperial crown, that has received a new lustre by Your MAJESTY's carrying it, is that which You have so gloriously acquired, that if Your MAJESTY had not found it among them, what You have done must have secured it to Yourself by the best of all claims. We should be as much ashamed not to give it to Your MAJESTY, as we were to give it to those who had been fatally led into the design of overturning that, which has been beyond all the examples in history preserved and hitherto maintained by Your MAJESTY.

The Reformation had its greatest support and strength from the crown of England ; while two of Your renowned ancestors were the chief defenders of it in foreign parts. The blood of England mixing so happily with theirs, in your royal person, seemed to give the world a sure prognostic of what might be looked for from so great a conjunction. Your MAJESTY has outdone all expectations ; and has brought matters to a state far beyond all our hopes.

But amidst the laurels that adorn You, and those applauses that do every where follow You, suffer me, GREAT SIR, in all humility to tell You, that your work is not yet done, nor your glory complete, till You have employed that power which God has put in your hands, and before which nothing has been able hitherto to stand, in the supporting and securing this Church, in the bearing down Infidelity and Impiety, in the healing the wounds and breaches that are made among those who do in common profess this faith, but are unhappily disjointed and divided by some differences that are of less importance : and, above all things, in the raising the power and efficacy of this religion, by a suitable reformation of our lives and manners.

How much soever men's hearts are out of the reach of human authority, yet their lives, and all outward appearances, are governed by the example and influences of their Sovereigns.

The effectual pursuing of these designs, as it is the greatest of all those glories of which mortals are capable; so it seems to be the only thing that is now wanting, to finish the brightest and perfectest character that will be in history.

It was in order to the promoting these ends, that I undertook this work; which I do now most humbly lay before Your MAJESTY, with the profoundest respect and submission.

May God preserve Your MAJESTY, till You have gloriously finished what You have so wonderfully carried on. All that You have hitherto set about, how small soever the beginnings and hopes were, has succeeded in your hands, to the amazement of the whole world: the most desperate face of affairs has been able to give You no stop.

Your MAJESTY seems born under an ascendant of Providence; and therefore, how low soever all our hopes are, either of raising the power of religion, or of uniting those who profess it; yet we have been taught to despair of nothing that is once undertaken by Your MAJESTY.

This will secure to You the blessing of the present and of all succeeding ages, and a full reward in that glorious and immortal state that is before You: to which, that Your MAJESTY may have a sure, though a late admittance, is the daily and most earnest prayer of,

May it please Your MAJESTY,

Your Majesty's most loyal,

most obedient, and most

devoted subject and servant,

GI. SARUM, C. G.

P R E F A C E.

It has been often reckoned among the things that were wanting, that we had not a full and clear explanation of the Thirty-nine Articles, which are the sum of our doctrine, and the confession of our faith. The modesty of some, and the caution of others, may have obliged them to let alone an undertaking, that might seem too assuming for any man to venture on, without a command from those who had authority to give it. It has been likewise often suggested, that those Articles seemed to be so plain a transcript of St. Austin's doctrine, in those much disputed points, concerning the *decrees of God*, and the *efficacy of grace*, that they were not expounded by our divines for that very reason; since the far greater number of them is believed to be now of a different opinion.

I should have kept within the same bounds, if I had not been first moved to undertake this work by that *great prelate*, who then sat at the helm: and after that, determined in it by a command that was sacred to me by respect, as well as by duty. Our late primate lived long enough to see the design finished. He read it over with an exactness that was peculiar to him. He employed some weeks wholly in perusing it, and he corrected it with a care that descended even to the smallest matters; and was such as he thought became the importance of this work. And when that was done, he returned it to me with a letter, that, as it was the last I ever had from him, so it gave the whole such a character, that how much soever that might raise its value with true judges, yet in decency it must be suppressed by me, as being far beyond what any performance of mine could deserve. He gave so favourable an account of it to our late blessed queen, that she was pleased to tell me, she would find leisure to read it: and the last time that I was admitted to the honour of waiting on her, she commanded me to bring it to her. But she was soon after that carried to the source, to the *fountain of life*, in whose *light* she now sees both *light* and truth. So great a breach as was then made upon all our hopes put a stop upon this, as well as upon much greater designs.

This work has lain by me ever since: but has been often not only reviewed by myself, but by much better judges. The late most learned bishop of Worcester read it very carefully. He marked every thing in it that he thought needed a review

and his censure was in all points submitted to. He expressed himself so well pleased with it to myself, and to some others, that I do not think it becomes me to repeat what he said of it. Both the most reverend archbishops, with several of the bishops, and a great many learned divines, have also read it. I must, indeed, on many accounts own, that they may be inclined to favour me too much, and to be too partial to me; yet they looked upon this work as a thing of that importance, that I have reason to believe they read it over severely: and if some small corrections may be taken for an indication that they saw no occasion for greater ones, I had this likewise from several of them.

Yet after all these approbations, and many repeated desires to me to publish it, I do not pretend to impose this upon the reader as the work of authority. For even our *most reverend metropolitans* read it only as private divines, without so severe a canvassing of all particulars as must have been expected, if this had been intended to pass for an authorized work under a public stamp. Therefore my design in giving this relation of the motives that led me first to compose, and now to publish this, is only to justify myself, both in the one and in the other, and to shew that I was not led by any presumption of my own, or with any design to dictate to others.

In the next place I will give an account of the method in which I executed this design. When I was a professor of divinity thirty years ago, I was then obliged to run over a great many of the systems and bodies of divinity that were writ by the chief men of the several divisions of Christendom. I found many things among them that I could not like: the stiffness of method, the many dark terms, the niceties of logic, the artificial definitions, the heaviness as well as the sharpness of style, and the diffusive length of them, disgusted me: I thought the whole might well be brought into less compass, and be made shorter and more clear, less laboured, and more simple. I thought many controversies might be cut off, some being only disputes about words, and founded on mistakes; and others being about matters of little consequence, in which errors are less criminal, and so they may be more easily borne with. This set me then on composing a great work in divinity: but I stayed not long enough in that station to go through above the half of it. I entered upon the same design again, but in another method, during my stay at London, in the privacy that I then enjoyed, after I had finished the history of our Reformation. These were advantages which made this performance much the easier to me: and perhaps the late archbishop might, from what he knew of the progress I had made in them, judge me the more proper for this undertaking. For after I have said so much to justify my own engaging in such a work, I think I ought to say all I can to justify, or at least to excuse, his making choice of me for it.

When I had resolved to try what I could do in this method, of following the thread of our Articles, I considered, that as I was to explain the Articles of this church, so I ought to examine the writings of the chief divines that lived either at the time in which they were prepared, or soon after it. When I was about the history of our Reformation, I had laid out for all the books that had been writ within the time comprehended in that period: and I was confirmed in my having succeeded well in that collection, by a printed catalogue, that was put out by one Mansel, in the end of queen Elizabeth's reign, of all the books that had been printed from the time that printing-presses were first set up in England to that year. This I had from the present lord archbishop of York; and I saw by it, that very few books had escaped my search. Those that I had not fallen on were not writ by men of name, nor upon important subjects. I resolved, in order to this work, to bring my inquiry further down.

The first, and indeed the much best writer of queen Elizabeth's time, was bishop Jewel; the lasting honour of the see in which the providence of God has put me, as well as of the age in which he lived; who had so great share in all that was done then, particularly in compiling the second book of Homilies, that I had great reason to look on his works as a very sure commentary on our Articles, as far as they led me. From him I carried down my search through Reynolds, Humphreys, Whitaker, and the other great men of that time.

Our divines were much diverted in the end of that reign from better inquiries, by the *disciplinarian controversies*; and though what Whitgift and Hooker writ on those heads was much better than all that came after them; yet they neither satisfied those against whom they writ, nor stopped the writings of their own side. But as waters gush in when the banks are once broken, so the breach that these had made proved fruitful. Parties were formed, secular interests were grafted upon them, and new quarrels followed those that first began the dispute. The contests in Holland concerning *predestination* drew on another scene of contention among us as well as them, which was managed with great heat. Here was matter for angry men to fight it out, till they themselves and the whole nation grew weary of it. The question about the morality of the Fourth Commandment was an unhappy incident, that raised a new strife. The controversies with the church of Rome were for a long while much laid down. The archbishop of Spalata's* works had appeared with great pomp in

* Marcus Antonius De Dominis, first a Jesuit, afterwards archbishop of Spalata. He visited England for the purpose of reconciling the Protestants and papists; to further this end he wrote a book, entitled 'De Republica Ecclesiastica.' He embraced the Protestant faith, 'and afforded,' says Hume, 'great triumph to the nation by their gaining so considerable a proselyte from the papists. But the mortification followed soon after: the archbishop, though advanced to some ecclesiastical preferments, received not enough to gratify his ambition.' He retracted his protest against

king James's time, and they drew the observation of the learned world much after them; though his unhappy relapse, and fatal catastrophe, made them be less read afterwards than they well deserved to have been.

When the progress of the house of Austria began to give their neighbours great apprehensions, so that the Protestant religion seemed to come under a very thick cloud, and upon that jealousies began to arise at home, in king Charles's reign, this gave occasion to two of the best books that we yet have: the one set out by archbishop Laud, writ with great learning, judgment, and exactness; the other by Chillingworth, writ with so clear a thread of reason, and in so lively a style, that it was justly reckoned the best book that had been writ in our language. It was about the nicest point in popery, that by which they had made the most proselytes, and that had once imposed on himself, concerning the infallibility of the church, and the motives of credibility.

Soon after that, we fell into the confusions of *civil war*, in which our divines suffered so much, that, while they were put on their own defence against those that had broke the peace of the church and state, few books were written, but on those subjects that were then in debate among ourselves, concerning the government of the church, and our liturgy and ceremonies. The disputes about the decrees of God were again managed with a new heat. There were also great abstractions set on foot in those times concerning *justification by faith*, and these were both so subtle, and did seem to have such a tendency not only to *antinomianism*, but to a *libertine* course of life, that many books were writ on those subjects. That noble work of the Polyglot Bible, together with the collection of the critics, set our divines much on the study of the scriptures, and the oriental tongues, in which Dr. Pocock and Dr. Lightfoot were singularly eminent. In all Dr. Hammond's writings, one sees great learning and solid judgment; a just temper in managing controversies; and, above all, a spirit of true and primitive piety, with great application to the right understanding of the scriptures, and the directing of all to practice. Bishop Pearson on the Creed, as far as it goes, is the perfectest work we have. His learning was profound and exact, his method good, and his style clear: he was equally happy both in the force of his arguments, and in the plainness of his expressions.

Upon the restoration of the royal family, and the church, the first scene of writing was naturally laid in the late times,

popery, and returned to Rome. There it appears that his opinions were changed again, for he wrote letters to England expressive of regret at the step he had taken. Some of these were intercepted, and led to his imprisonment by command of Pope Urban VIII. He died in confinement in the year 1625. Hume styles him, 'the famous Antonio De Dominis, no despicable philosopher;' and according to Cave, he was the author of the first philosophical account of the rainbow.—[Ed.]

and with relation to conformity. But we quickly saw that popery was a restless thing, and was the standing enemy of our church: so soon as that shewed itself, then our divines returned to those controversies, in which no man bare a greater share, and succeeded in it with more honour, than bishop Stillingfleet, both in his vindication of archbishop Laud, and in the long continued dispute concerning the *idolatry* of the church of Rome. When the dangers of popery came nearer us, and became sensible to all persons, then a great number of our divines engaged in those controversies. They writ short and plain, and yet brought together, in a great variety of small tracts, the substance of all that was contained in the large volumes, writ both by our own divines and by foreigners. There was in these a solidity of argument, mixed with an agreeableness in the way of writing, that both pleased and edified the nation; and did very much confound, and at last silence, the few and weak writers that were of the Romish side. The inequality that was in this contest was too visible to be denied; and therefore they, who set it first on foot, let it fall: for they had other methods to which they trusted more, than to that unsuccessful one of writing. In those treatises, the substance of all our former books is so fully contained, and so well delivered, that in them the doctrines of our church, as to all controverted points, are both clearly and copiously set forth.

The perusing of all this was a large field: and yet I thought it became me to examine all with a due measure of exactness. I have taken what pains I could to digest every thing in the clearest method, and in the shortest compass, into which I could possibly bring it. So that in what I have done, I am, as to the far greatest part, rather an historian and a collector of what others have writ, than an author myself. This I have performed faithfully, and I hope with some measure of diligence and exactness; yet if, in such a variety, some important matters are forgot, and if others are mistaken, I am so far from reckoning it an injury to have those discovered, that I will gladly receive any advices of that kind: I will consider them carefully, and make the best use of them I can, for the undeceiving of others, as soon as I am convinced that I have misled them.

If men seek for truth in the meekness of Christ, they will follow this method in those private and brotherly practices recommended to us by our Saviour. But for those that are contentious, and do not obey the truth, I shall very little regard any opposition that may come from them. I had no other design in this work, but first to find out the truth myself, and then to help others to find it out. If I succeed to any degree in this design, I will bless God for it: and if I fail in it, I will bear it with the humility and patience that becomes me. But as soon as I see a better work of this kind,

I shall be among the first of those who shall recommend that, and disparage this.

There is no part of this whole work, in which I have laboured with more care, and have writ in a more uncommon method, than concerning *predestination*. For, as my small reading had carried me further in that controversy than in any other whatsoever, both with relation to ancients and moderns, and to the most esteemed books in all the different parties; so I weighed the Article with that impartial care that I thought became me; and have taken a method, which is, for aught I know, new, of stating the arguments of all sides with so much fairness, that those, who knew my own opinion in this point, have owned to me, that they could not discover it by any thing that I had written. They were inclined to think that I was of another mind than they took me to be, when they read my arguings of that side. I have not, in the explanation of that Article, told what my own opinion was; yet here I think it may be fitting to own, that I follow the doctrine of the Greek church, from which St. Austin departed, and formed a new system. After this declaration, I may now appeal both to St. Austin's disciples, and to the Calvinists, whether I have not stated both their opinions and arguments, not only with truth and candour, but with all possible advantages.

One reason, among others, that led me to follow the method I have pursued in this controversy, is to offer at the best means I can for bringing men to a better understanding of one another, and to a mutual forbearance in these matters. This is at present the chief point in difference between the Lutherans and the Calvinists. Expedients for bringing them to an union in these heads are projects that can never have any good effect: men whose opinions are so different, can never be brought to an agreement: and the settling on some equivocal formularies, will never lay the contention that has arisen concerning them: the only possible way of a sound and lasting reconciliation is, to possess both parties with a sense of the force of the arguments that lie on the other side; that they may see they are no way contemptible; but are such as may prevail on wise and good men. Here is a foundation laid for charity: and if to this, men would add a just sense of the difficulties in their own side, and consider that the ill consequences drawn from opinions are not to be charged on all that hold them, unless they do likewise own those consequences; then it would be more easy to agree on some general propositions, by which those ill consequences might be condemned, and the doctrine in general settled; leaving it free to the men of the different systems to adhere to their own opinions; but withal obliging them to judge charitably and favourably of others, and to maintain communion with them, notwithstanding that diversity.

It is a good step even to the bringing men over to an opinion, to persuade them to think well of those who hold it. This goes as it were half way; and if it is not possible to bring men quite to think as we do, yet a great deal is done both towards that, and towards the healing those wounds in which the church lies a bleeding, when they come to join in the same communion, and in such acts of worship as do agree with their different persuasions. For as in the sacrament of the eucharist, both Lutherans and Calvinists agreeing in the same devotions and acts of worship, a mere point of speculation concerning the manner in which Christ is present, ought not to divide those who agree in every thing else that relates to the sacrament: every one may in that be left to the freedom of his own thoughts, since neither opinion has any influence on practice, or on any part either of public worship or of secret devotion.

Upon the same account it may be also suggested, that when all parties acknowledge that God is the sovereign Lord of the universe; that he governs it by a providence, from which nothing is hid, and to which nothing can resist; and that he is likewise holy and just, true and faithful, merciful and gracious, in all his ways; those who agree about all this, should not differ, though they cannot fall into the same methods of reconciling these together. And if they do all agree to bless God for all the good that they either do or receive, and to accuse themselves for all the ill that they either do or suffer: if they agree that they ought to be humble, and to mistrust their own strength, to pray earnestly to God for assistance, and to depend on him, to trust to him, and likewise to employ their own faculties with all possible care and diligence, in the cleansing their hearts, and governing their words and actions; here the great truths of both sides are safe; every thing that has an influence on practice is agreed on; though neither side can meet in the same ways of joining all these together.

In the church of Rome the difference is really the same between St. Austin's disciples and the followers of Molina; and yet, how much soever they may differ and dispute in the schools, their worship being the same, they do all join in it. We of this church are very happy in this respect; we have all along been much divided, and once almost broken to pieces, while we disputed concerning these matters: but now we are much happier; for though we know one another's opinions, we live not only united in the same worship, but in great friendship and love with those of other persuasions. And the boldness of some among us, who have reflected in sermons, or otherwise, on those who hold Calvin's system, has been much blamed, and often censured by those who, though they hold the same opinions with them, yet are both more charitable in their thoughts, and more discreet in their expressions.

But till the Lutherans abate of their rigidity in censuring the opinions of the Calvinists, as charging God with all those blasphemous consequences that they think follow the doctrine of absolute decrees; and till the Calvinists, in Holland, Switzerland, and Geneva, abate also of theirs, in charging the others as enemies to the grace of God, and as guilty of those consequences that they think follow the doctrine of conditionate decrees, it is not possible to see that much wished for agreement come to any good effect.

He who believes that an ill consequence is justly drawn from any opinion, is in the right, when he is by that determined against it. But because he thinks he sees that the consequence is clear, and cannot be avoided; he ought not for that to judge so ill of those who hold the opinion, but declare at the same time, that they abhor the consequence; that they prevaricate in that declaration; and that they both see the consequence, and own it; though for decency's sake they disclaim it. He ought rather to think, that either they do not see the consequence, but satisfy themselves with some of those distinctions, with which it is avoided; or, that though they do see it, yet they look on that only as an objection, which indeed they cannot well answer. They may think that a point of doctrine may be proved by such convincing arguments, that they may be bound to believe it, though there lie objections against it which they cannot avoid, and consequences seem to follow on it which they abhor, and are sure cannot be true, though they cannot clear the matter so well as they wish they could do. In that case, when a man is inclined by strong arguments to an opinion, against which he sees difficulties which he cannot resolve, he ought either to suspend his assent; or, if he sees a superiority of argument of one side, he may be determined by that, though he cannot satisfy even himself in the objections that are against it: in that case he ought to reflect on the weakness and defects of his faculties, which cannot rise up to full and comprehensive ideas of things, especially in that which relates to the attributes of God, and to his counsels or acts. If men can be brought once to apprehend this rightly, it may make propositions for peace and union hopeful and practicable; and till they are brought to this, all such propositions may well be laid aside; for men's minds are not yet prepared for that which can only reconcile this difference, and heal this breach.

I shall conclude this Preface with a reply, that a very eminent divine among the Lutherans in Germany made to me, when I was pressing this matter of union with the Calvinists upon him, with all the topics with which I could urge it, as necessary upon many accounts, and more particularly with relation to the present state of affairs. He said, he wondered much to see a divine of the church of England press that so much on him, when we, notwithstanding the danger we were

then in (it was in the year 1686), could not agree our differences. They differed about important matters, concerning the attributes of God, and his providence; concerning the guilt of sin, whether it was to be charged on God, or on the sinner; and whether men ought to make good use of their faculties, or if they ought to trust entirely to an irresistible grace? These were matters of great moment: but, he said, we in England differed only about forms of government and worship, and about things that were of their own nature indifferent; and yet we had been quarrelling about these for above an hundred years; and we were not yet grown wiser by all the mischief that this had done us, and by the imminent danger we were then in. He concluded, Let the church of England heal her own breaches, and then all the rest of the reformed churches will with great respect admit of her mediation to heal theirs. I will not presume to tell how I answered this: but I pray God to enlighten and direct all men, that they may consider well how it ought to be answered.

ARTICULI RELIGIONIS

ANNO 1562.

THE Articles of our Church were at the same time prepared both in Latin and English; so that both are equally authentic: it is therefore proper to give them here in Latin, since the English of them is only inserted in the following work. This is the more necessary, because many of the collations, set down at the end of the introduction, relate to the Latin text.

ARTICULI de quibus convenit inter Archiepiscopos et Episcopos utriusque Provinciae, et Clerum Universum in Synodo, Londini, Anno 1562. secundum computationem Ecclesiae Anglicanae, ad tollendam opinionum dissensionem, et consensum in vera Religione firmandum. Editi Autoritate serenissimae Reginae. Londini, apud Johannem Day, 1571.

I. *De fide in sacro-sanctam Trinitatem.*

UNUS est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiæ, sapientiæ ac bonitatis, creator et conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentiæ, potentiæ ac æternitatis, Pater, Filius, et Spiritus sanctus.

II. *De verbo, sive Filio Dei, qui verus homo factus est.*

FILIUS, qui est verbum patris, ab æterno a patre genitus, verus et æternus Deus, ac patri consubstantialis, in utero beatæ virginis, ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo, qui vere passus est, crucifixus, mortuus, et sepultus, ut patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

III. *De descensu Christi ad Inferos.*

QUÆMADMODUM Christus pro nobis mortuus est, et sepultus, ita est etiam credendus ad Inferos descendisse.

IV. De resurrectione Christi.

CHRISTUS vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

V. De Spiritu sancto.

SPIRITUS sanctus, a patre et filio procedens, ejusdem est, cum patre et filio essentiæ, majestatis, et gloriæ, verus ac æternus Deus.

VI. De divinis Scripturis, quod sufficiant ad salutem.

SCRIPTURA sacra continet omnia, quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris et novi Testamenti intelligimus, de quorum autoritate, in ecclesia nunquam dubitatum est.

De nominibus et numero librorum sacræ Canonice Scripturæ veteris Testamenti.

Genesis.	Prior liber Paralipom.
Exodus.	Secundus liber Paralipom.
Leviticus.	Primus liber Esdræ.
Numeri.	Secundus liber Esdræ.
Deuteron.	Liber Hester.
Josua.	Liber Job.
Judicum.	Psalmi.
Ruth.	Proverbia.
Prior liber Samuelis.	Ecclesiastes vel Concionator.
Secundus liber Samuelis.	Cantica Solomonis.
Prior liber Regum.	IV Prophetæ Majores.
Secundus liber Regum.	XII Prophetæ Minores.

Alios autem libros (at ait Hieronymus) legit quidem Ecclesia, ad exempla vitæ, et formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut sunt

Tertius liber Esdræ.	Baruch propheta.
Quartus liber Esdræ.	Canticum trium puerorum.
Liber Tobie.	Historia Susannæ.
Liber Judith.	De Bel et Dracone.
Reliquum libri Hester.	Oratio Manassis.
Liber Sapientiæ.	Prior liber Machabeorum.
Liber Jesu filii Sirach.	Secundus liber Machabeorum.

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.

VII. De veteri Testamento.

TESTAMENTUM vetus novo contrarium non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad cæremonias et ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nisi omnino tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

VIII. De tribus Symbolis.

SYMBOLA tria, Nicænum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt, et credenda, nam firmissimis Scripturarum testimoniis probari possunt.

IX. De peccato originali.

PECCATUM originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, et depravatio naturæ, cujuslibet hominis ex Adamo naturaliter propagati: qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit, ut affectus carnis, Græcè *φρόνημα σαρκός*, (quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subjiciatur. Et quantum renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.

X. De libero arbitrio.

EA est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, et bonis operibus, ad fidem et invocationem Dei convertere ac præparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, et cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt et accepta, nihil valemus.

XI. De hominis justificatione.

TANTUM propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera, et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis fusius explicatur.

XII. De bonis operibus.

BONA opera, quæ sunt fructus fidei, et justificatos se-

quantur, quanquam peccata nostra expiare, et divini iudicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu iudicari.

XIII. *De operibus ante justificationem.*

OPERA quæ fiunt ante gratiam Christi, et spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non sunt facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

XIV. *De operibus supererogationis.*

OPERA quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat; Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, Servi inutiles sumus.

XV. *De Christo, qui solus est sine peccato.*

CHRISTUS in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per immolationem sui semel factam tolleret, et peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quod peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

XVI. *De peccato post Baptismum.*

NON omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus. Post acceptum Spiritum sanctum possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere; ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniæ locum denegant.

XVII. *De prædestinatione et electione.*

PRÆDESTINATIO ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante, secundum pro-

positum ejus vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulat, et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim spiritus Christi, facta carnis, et membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia et superna rapientem; tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem; deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt, et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

XVIII. *De speranda æterna salute tantum in nomine Christi.*

SUNT et illi anathematizandi, qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo juxta illam et lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

XIX. *De Ecclesia.*

ECCLESIA Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, et sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et cæremoniarum ritus, verum in his etiam quæ credenda sunt.

XX. *De Ecclesiæ autoritate.*

HABET Ecclesia ritus sive cæremonias statuendi jus, et in fidei controversiis autoritatem; quamvis ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

XXI. *De autoritate Conciliorum generalium.*

GENERALIA Concilia sine jussu et voluntate Principum

congregari non possunt; et ubi convenerint, quia ex hominibus constant, qui non omnes spiritu et verbo Dei reguntur, et errare possunt, et interdum errarunt etiam in his quæ ad Deum pertinent; ideoque quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

XXII. De Purgatorio.

DOCTRINA Romanensium de purgatorio, de indulgentiis, de veneratione, et adoratione, tum imaginum, tum reliquiarum, nec nbn de invocatione sanctorum, res est inutilis, inaniter conficta, et nullis Scripturarum testimoniis innitur: immo verbo Dei contradicit.

XXIII. De ministrando in Ecclesia.

NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, cooptati fuerint, et adsciti in hoc opus.

XXIV. De loquendo in Ecclesia lingua quam populus intelligit.

LINGUA populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, et primitivæ Ecclesiæ consuetudini plane repugnat.

XXV. De Sacramentis.

SACRAMENTA a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta: scilicet, Baptismus, et Cæna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, confirmatio, pœnitentia, ordo, matrimonium, et extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati: sed sacramentorum eandem cum Baptismo et Cæna Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutam, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur, et in his duntaxat qui digne percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

XXVI. De vi institutionum divinarum, quod eam non tollat malitiæ Ministrorum.

QUAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsent; tamen cum non suo, sed Christi nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

XXVII. De Baptismo.

BAPTISMUS non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

XXVIII. De Cæna Domini.

CÆNA Domini non est tantum signum mutæ benevolentiae Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo, rite, digne, et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Cæna, tantum cœlesti et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Cæna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

XXIX. De manducatione corporis Christi, et impios illud non manducare.

IMPII, et fide viva destituti, licet carnaliter et visibiliter

(ut Augustinus loquitur) corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant et bibunt.

XXX. De utraque specie.

CALIX Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

XXXI. De unica Christi oblatione in cruce perfecta.

OBLATIO Christi semel facta, perfecta est redemptio, propitiatio et satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus; neque præter illam unicam est ulla alia pro peccatis expiatio: unde missarum sacrificia, quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem peccatæ, aut culpæ, pro vivis et defunctis, blasphemata figmenta sunt, et perniciosæ imposturæ.

XXXII. De conjugio Sacerdotum.

EPISCOPIS, presbyteris, et diaconis nullo mandato divino præceptum est, ut aut coelibatum voveant, aut a matrimonio absteant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere iudicaverint, pro suo arbitratu matrimonium contrahere.

XXXIII. De excommunicatis vitandis.

QUI per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus est, et excommunicatus, is ab universa fidelium multitudine (donec per poenitentiam publice reconciliatus fuerit arbitrio iudicis competentis) habendus est tanquam ethnicus et publicanus.

XXXIV. De traditionibus Ecclesiasticis.

TRADITIONES atque cæremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam ut variæ semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituantur.

Traditiones, et cæremonias ecclesiasticas, quæ cum verbo Dei non pugnant, et sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens, et data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias, aut ritus ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

XXXV. De Homiliis.

TOMUS secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior tomus Homiliarum, quæ editæ sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse iudicavimus.

De nominibus Homiliarum.

<i>Of the right Use of the Church.</i>	<i>God's Word.</i>
<i>Against peril of Idolatry.</i>	<i>Of Alms-doing.</i>
<i>Of repairing and keeping clean of Churches.</i>	<i>Of the Nativity of Christ.</i>
<i>Of good Works.</i>	<i>Of the Passion of Christ.</i>
<i>First, of Fasting.</i>	<i>Of the Resurrection of Christ.</i>
<i>Against Gluttony and Drunkenness.</i>	<i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i>
<i>Against Excess in Apparel.</i>	<i>Of the Gifts of the Holy Ghost.</i>
<i>Of Prayer.</i>	<i>Of the Rogation-Days.</i>
<i>Of the place and time of Prayer.</i>	<i>Of the state of Matrimony.</i>
<i>That common Prayers and Sacraments ought to be ministered in a known Tongue.</i>	<i>Of Repentance.</i>
<i>Of the reverent Estimation of</i>	<i>Against Idleness.</i>
	<i>Against Rebellion.</i>

XXXVI. De Episcoporum et Ministrorum consecratione.

LIBELLUS de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione Presbyterorum et Diaconorum, editus nuper temporibus Edwardi VI. et autoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaque quicumque juxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo prædicti regis Edwardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, et fore consecratos et ordinatos.

XXXVII. De civilibus Magistratibus.

REGIA Majestas in hoc Angliæ regno, ac cæteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi ecclesiastici sint, sive civiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos, quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur: sed eam tantum prærogativam, quam in sacris Scripturis a Deo

ipso, omnibus piis Principibus, videmus semper fuisse attributam: hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi ecclesiastici sint, sive civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romānus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges regni possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare, et justa bella administrare.

XXXVIII. *De illicita bonorum communicatione.*

FACULTATES et bona Christianorum non sunt communia, quoad jus et possessionem, (ut quidam Anabaptistæ falso jactant,) debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

XXXIX. *De jurejurando.*

QUEMADMODUM juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum religionem minime prohibere censemus, quin jubente magistratu in causa fidei et charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio, et veritate.

Confirmatio Articulorum.

HIC liber antedictorum Articulorum jam denuo approbatus est, per assensum et consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, et Hiberniæ Reginæ, defensoris fidei, &c. retinendus, et per totum regnum Angliæ exequendus. Qui Articuli et lecti sunt, et denuo confirmati subscriptione D. Archiepiscopi et Episcoporum superioris domus, et totius Cleri inferioris domus, in Convocatione, Anno Domini 1571.

AN EXPOSITION

OF THE

ARTICLES

OF

THE CHURCH OF ENGLAND.

Articles whereupon it was agreed by the Archbishops and Bishops of both provinces and the whole Clergie, in the Convocation holden at London in the Year of our Lord 1562, according to the Computation of the Church of Englande, for the avoiding of the Diversities of Opinions, and for the stablishing of Consent touching true Religion. Put forth by the Queen's Authoritie.

THE title of these articles leads me to consider, 1st, The time, the occasion, and the design of compiling them. 2dly, the authority that is stamped upon them both by church and state, and the obligation that lies upon all of our communion to assent to them, and more particularly the importance of the subscription to which the clergy are obliged. As to the first, it may seem somewhat strange to see such a collection of tenets made the standard of the doctrine of a church that is deservedly valued by reason of her moderation: this seems to be a departing from the simplicity of the first ages, which yet we pretend to set up for a pattern. Among them, the owning the belief of the creeds then received was thought sufficient: and, when some heresies had occasioned a great enlargement to be made in the creeds, the third general council thought fit to set a bar against all farther additions; and yet all those creeds, one of which goes far beyond the Ephesine standard, make but one article of the thirty-nine of which this book consists. Many of these do also relate to subtle and abstruse points, in which it is not easy to form a clear judgment; and much less can it be convenient to impose so great a collection of tenets upon a whole church, to excommunicate such as affirm any of them to be erroneous, and to reject those from the service of the church who cannot assent to every one of these. The negative Articles of No infallibility, No supremacy in the pope, No transubstantiation, No purgatory, and the like, give

yet a farther colour to exceptions; since it may seem that it was enough not to have mentioned these, which implies a tacit rejecting of them. It may, therefore, appear to be too rigorous to require a positive condemning of those points: for, a very high degree of certainty is required, to affirm a negative proposition.

In order to the explaining this matter, it is to be confessed, that, in the beginnings of Christianity, the declaration that was required even of a bishop's faith was conceived in very general terms. There was a form settled very early in most churches: this St. Paul, in one place, calls 'the form of doctrine that was delivered;' in another place, 'the form of sound words,' which those, who were fixed by the apostles in particular churches, had received from them. These words of his do import a standard, or *fixed formula*, by which all doctrines were to be examined. Some have inferred from them, that the apostles delivered that creed, which goes under their name, every where in the same form of words. But there is great reason to doubt of this, since the first apologists for Christianity, when they deliver a short abstract of the Christian faith, do all vary from one another, both as to the order and as to the words themselves; which they would not have done, if the churches had all received one settled form from the apostles. They would all have used the same words, and neither more nor less. It is more probable, that in every church there was a *form* settled, which was delivered to it by some apostle, or companion of the apostles, with some variation: of which at this distance of time, considering how defective the history of the first ages of Christianity is, it is not possible, nor very necessary for us to be able to give a clear account. For instance; in the whole extent or neighbourhood of the Roman empire, it was at first of great use to have this in every Christian's mouth, that our Saviour *suffered under Pontius Pilate*; because this fixed the time, and carried in it an appeal to records and evidences, that might then have been searched for. But if this religion went at first far to the *eastward*, beyond all commerce with the Romans, there is not that reason to think that this should have been a part of the shortest form of this doctrine; it being enough that it was related in the gospel. These forms of the several churches were preserved with that sacred respect that was due to them: this was esteemed the *depositum* or trust of a church, which was chiefly committed to the keeping of the bishop. In the first ages, in which the bishops or clergy of the several churches could not meet together in synods to examine the doctrine of every new bishop, the method, upon which the circumstances of those ages put them, was this: the new bishop sent round him, and chiefly to the bishops of the more eminent sees, the profession of his faith, according

Rom. vi.
17.
1 Tim. iv.
6. vi. 3.
2 Tim. i.
13.

to the form that was fixed in his church: and when the neighbouring bishops were satisfied in this, they held communion with him, and not only owned him for a bishop, but maintained such a commerce with him as the state of that time did admit of.

But as some heresies sprung up, there were enlargements made in several churches, for the condemning those, and for excluding such as held them, from their communion. The council of Nice examined many of those creeds, and out of them they put their creed in a fuller form. The addition made by the council of Constantinople was put into the creeds of some particular churches, several years before that council met. So that though it received its authority from that council, yet they rather confirmed an article which they found in the creeds of some churches, than made a new one. It had been an invaluable blessing, if the Christian religion had been kept in its first simplicity. The council of Ephesus took care that the creed, by which men profess their Christianity, should receive no new additions, but be fixed according to the Constantinopolitan standard; yet they made decrees in points of faith, and the following councils went on in their steps, adding still new decrees, with anathematisms against the contrary doctrines; and declaring the assertors of them to be under an *anathema*, that is, under a very heavy curse of being totally excluded from their communion, and even from the communion of Jesus Christ. And whereas the new bishops had formerly only declared their faith, they were then required, besides that, to declare, that they received such councils, and rejected such doctrines, together with such as favoured them; who were sometimes mentioned by name. This increased daily. We have a full account of the special declaration that a bishop was obliged to make, in the first canon of that which passed for the fourth council of Carthage. But while, by reason of new emergencies, this was swelling to a vast bulk, general and more implicit formularies came to be used, the bishops declaring that they received and would observe all the decrees and traditions of holy councils and fathers. And the papacy coming afterwards to carry every thing before it, a formal oath, that had many loose and indefinite words in it, which were very large and comprehensive, was added to all the declarations that had been formerly established. The enlargements of creeds were at first occasioned by the *prevarications* of heretics; who having put senses favouring their opinions, to the simpler terms in which the first creeds were proposed, therefore it was thought necessary to add more express words. And this was absolutely necessary as to some points; for it being necessary to shew that the Christian religion did not bring in that idolatry which it condemned in heathens, it was also necessary to state this matter so, that it should appear

that they worshipped no creature; but that the Person to whom all agreed to pay divine adoration was truly God: and it being found that an equivocation was used in all other words except that of the *same substance*, they judged it necessary to fix on it, besides some other words that they at first brought in, but which were afterwards corrupted by the glosses that were put on them. At all times it is very necessary to free the Christian religion from the imputations of idolatry; but this was never so necessary, as when Christianity was engaged in such a struggle with paganism: and since the main article then in dispute with the heathens was idolatry, and the lawfulness of worshipping any besides the great and eternal God, it was of the last importance to the Christian cause, to take care that the heathens might have no reason to believe that they worshipped a creature. There was therefore just reason given to secure this main point, and to put an end to equivocation, by establishing a term, which, by the confession of all parties, did not admit of any. It had been a great blessing to the church, if a stop had been put here; and that those nice descantings, that were afterwards so much pursued, had been more effectually discouraged than they were. But men ever were and ever will be men. Factions were formed and interests were set up. Heretics had shewed so much dissimulation when they were low, and so much cruelty when they prevailed, that it was thought necessary to secure the church from the disturbances that they might give them: and thus it grew to be a rule to enlarge the doctrines and decisions of the church. So that in stating the doctrines of this church so copiously, our reformers followed a method that had been used in a course of many ages.

There were, besides this common practice, two particular circumstances in that time, that made this seem to be the more necessary. One was, that at the breaking out of that light, there sprang up with it many impious and extravagant sects, which broke out into most violent excesses. This was no extraordinary thing, for we find the like happened upon the first spreading of the gospel; many detestable sects grew up with it, which tended not a little to the defaming of Christianity, and the obstructing its progress. I shall not examine what influence evil spirits might have both in the one and the other: but one visible occasion of it was, that by the first preaching of the gospel, as also upon the opening the reformation, an inquiry into the matters of religion being then the subject of men's studies and discourses, many men of warm and ill-governed imaginations, presuming on their own talents, and being desirous to signalize themselves, and to have a name in the world, went beyond their depth in study, without the necessary degrees of knowledge, and the yet more necessary dispositions of mind for arriving at a right under-

standing of divine matters. This happening soon after the reformation was first set on foot, those, whose corruptions were struck at by it, and who both hated and persecuted it on that account, did not fail to lay hold of and to improve the advantage which these sects gave them. They said, that the sectaries had only spoke out what the rest thought; and at last they held to this, that all sects were the natural consequences of the reformation, and of shaking off the doctrine of the infallibility of the church. To stop those calumnies, the Protestants of Germany prepared that confession of their faith which they offered to the diet at Augsburg,* and which carries its name. And, after their example, all the other churches, which separated from the Roman communion, published the confessions of their faith, both to declare their doctrine for the instruction of their own members, and for covering them from the slanders of their adversaries.

Another reason that the first reformers had for their descending into so many particulars, and for all these negatives that are in their confessions, was this: they had smarted long under the tyranny of popery, and so they had reason to secure themselves from it, and from all those who were leavened with it. They here in England had seen how many had complied with every alteration both in king Henry and king Edward's reign, who not only declared themselves to have been all the while papists, but became bloody persecutors in queen Mary's reign: therefore it was necessary to keep all such out of their body, that they might not secretly undermine and betray it. Now since the church of Rome owns all that is positive in our doctrine, there could be no discrimination made, but by condemning the most important of those additions, that they have

* This celebrated confession was dictated by Luther, and drawn up by Melancthon. It contains twenty-eight chapters. Twenty-one of which set forth the opinions of the Protestants; the other seven the errors and superstitions of the church of Rome. Dr. Mosheim gives the following most interesting account of the presentation of this confession, and of its effect upon the diet:—

'Charles V. arrived at Augsburg the 15th of June, 1530, and on the twentieth day of the same month the diet was opened. As it was unanimously agreed, that the affairs of religion should be brought upon the carpet before the deliberations relating to the intended war with the Turks, the Protestant members of this great assembly received from the emperor a formal permission to present to the diet, on the 25th of June, an account of their religious principles and tenets. In consequence of this Christian Bayer, chancellor of Saxony, read, in the German language, in presence of the emperor and the assembled princes, the famous confession which has been since distinguished by the denomination of the Confession of Augsburg. The princes heard it with the deepest attention and recollection of mind; it confirmed some in the principles they had embraced, surprised others, and many, who, before this time, had little or no idea of the religious sentiments of Luther, were now not only convinced of their innocence, but were, moreover, delighted with their purity and simplicity. The copies of this confession, which after being read, were delivered to the emperor, were signed and subscribed by John, elector of Saxony, by four princes of the empire, George, marquis of Brandenburg, Ernest, duke of Lunenburg, Philip, landgrave of Hesse, Wolfgang, prince of Anhalt, and by the imperial cities of Nuremberg and Reutlingen, who all thereby solemnly declared their assent to the doctrines contained in it.—See the confession of Augsburg, in APPENDIX A.—[Ed.]

brought into the Christian religion, in express words: and though in matters of fact, or in theories of nature, it is not safe to affirm a negative, because it is seldom possible to prove it; yet the fundamental article, upon which the whole reformation and this our church depends, is this, that the whole doctrines of the Christian religion are contained in the Scripture, and that therefore we are to admit no article as a part of it till it is proved from scripture. This being laid down, and well made out, it is not at all unreasonable to affirm a negative upon an examination of all those places of scripture that are brought for any doctrine, and that seem to favour it, if they are found not at all to support it, but to bear a different, and sometimes a contrary sense, to that which is offered to be proved by them. So there is no weight in this cavil, which looks plausible to such as cannot distinguish common matters from points of faith. This may serve in general to justify the largeness and the particularities of this confession of our faith. There were some steps made to it in king Henry's time, in a large book that was then published under the title of *The Necessary Eru-dition*, that was a treatise set forth to instruct the nation. Many of the errors of popery were laid open and condemned in it: but none were obliged to assent to it, or to subscribe it. After that, the worship was reformed, as being that which pressed most; and in that a foundation was laid for the articles that came quickly after it. How or by whom they were prepared, we do not certainly know; by the remains of that time it appears, that, in the alterations that were made, there was great precaution used, such as matters of that nature required, questions were framed relating to them, these were given about to many bishops and divines, who gave in their several answers that were collated and examined very maturely: all sides had a free and fair hearing before conclusions were made.

In the fermentation, that was working over the whole nation at that time, it was not possible that a thing of that nature could have passed by the methods that are more necessary in regular times: and therefore they could not be offered at first to synods or convocations. The corruptions complained of were so beneficial to the whole body of the clergy, that it is justly to be wondered at that so great a number was prevailed with to concur in reforming them: but, without a miracle, they could not have been agreed to by the major part. They were prepared, as is most probable, by Cranmer and Ridley, and published by the regal authority. Not as if our kings had pretended to an authority to judge in points of faith, or to decide controversies: but as every private man must choose for himself, and believe according to the convictions of his reason and conscience (which is to be examined and proved in its proper place),

so every prince or legislative power must give the public sanction and authority according to his own persuasion; this makes indeed such a sanction to become a law, but does not alter the nature of things, nor oblige the consciences of the subjects, unless they come under the same persuasions. Such laws have indeed the operation of all other laws; but the doctrines authorized by them have no more truth than they had before without any such publication. Thus the part that our princes had in the reformation was only this, that they, being satisfied with the grounds on which it went, received it themselves, and enacted it for their people. And this is so plain and just a consequence of that liberty which every man has of believing and acting according to his own convictions, that when this is well made out, there can be no colour to question the other. It was also remarkable, that the law, which stood first in Justinian's code, was an edict of Theodosius's; who, finding the Roman empire under great distractions by the diversity of opinions in matter of religion, did appoint that doctrine to be held which was received by Damasus bishop of Rome, and Peter bishop of Alexandria; such an edict as that, being put in so conspicuous a part of the *law*, was a full and soon observed precedent for our princes to act according to it.

The next thing to be examined is the use of the Articles, and the importance of the subscriptions of the clergy to them. Some have thought that they are only *Articles of Union and Peace*; that they are a standard of *doctrine* not to be contradicted, or disputed; that the sons of the church are only bound to acquiesce silently to them; and that the subscription binds only to a general compromise upon those Articles, that so there may be no disputing nor wrangling about them. By this means they reckon, that, though a man should differ in his opinion from that which appears to be the clear sense of any of the Articles; yet he may with a good conscience subscribe them, if the Article appears to him to be of such a nature, that, though he thinks it wrong, yet it seems not to be of that consequence, but that it may be borne with, and not contradicted. I shall not now examine whether it were more fit for leaving men to the due freedom of their thoughts, that the subscription did run no higher, it being in many cases a great hardship to exclude some very deserving persons from the service of the church, by requiring a subscription to so many particulars, concerning some of which they are not fully satisfied. I am only now to consider what is the importance of the subscriptions now required among us, and not what might be reasonably wished that it should be.

As to the laity, and the whole body of the people, certainly to them these are only the articles of church-communion; so that every person who does not think that there is

some proposition in them that is erroneous to so high a degree, that he cannot hold communion with such as hold it, may and is obliged to continue in our communion: for certainly there may be many opinions held in matters of religion, which a man may believe to be false, and yet may esteem them to be of so little importance to the chief design of religion, that he may well hold communion with those whom he thinks to be so mistaken. Here a necessary distinction is to be remembered between articles of faith and articles of doctrine: the one are held necessary to salvation, the other are only believed to be true; that is, to be revealed in the scriptures, which is a sufficient ground for esteeming them true. *Articles of faith* are doctrines that are so necessary to salvation, that without believing them there is not a federal right to the covenant of grace: these are not many, and in the establishment of any doctrine for such, it is necessary both to prove it from scripture, and to prove its being necessary to salvation, as a mean settled by the covenant of grace in order to it. We ought not indeed to hold communion with such as make doctrines, that we believe not to be true, to pass for articles of faith; though we may hold communion with such as do think them true, without stamping so high an authority upon them. To give one instance of this in an undeniable particular. In the days of the apostles there were Judaizers of two sorts: some thought the Jewish nation was still obliged to observe the Mosaical law; but others went farther, and thought that such an observation was indispensably necessary to salvation. Both these opinions were wrong, but the one was tolerable, and the other was intolerable, because it pretended to make that, a necessary condition of salvation, which God had not commanded. The apostles complied with the Judaizers of the first sort, as 'they became all things to all men, that so they might gain some' of every sort of men: yet they declared openly against the other, and said, that if men were *circumcised*, or were willing to come under such a yoke, *Christ profited them nothing*; and upon that supposition he had *died in vain*. From this plain precedent we see what a difference we ought to make between errors in doctrinal matters, and the imposing them as articles of faith. We may live in communion with those who hold errors of the one sort, but must not with those of the other. This also shews the tyranny of that church, which has imposed the belief of every one of her doctrines on the consciences of her votaries, under the highest pains of anathemas, and as articles of faith. But whatever those at Trent did, this church very carefully avoided the laying that weight upon even those doctrines which she receives as true; and therefore though she drew up a large form of doctrine, yet to all her lay-sons this is only a standard of what she teaches, and they are no more to them

1 Cor. ix.
19—23.

than articles of church-communion. The citations that are brought from those two great primates, Laud and Bramhall, go no farther than this: they do not seem to relate to the clergy that subscribe them, but to the laity and body of the people. The people, who do only join in communion with us, may well continue to do so, though they may not be fully satisfied with every proposition in them: unless they should think that they struck against any of the articles, or foundations of faith; and, as they truly observe, there is a great difference to be observed in this particular between the imperious spirit of the church of Rome, and the modest freedom which ours allows.

But I come, in the next place, to consider what the clergy is bound to by their subscriptions. The meaning of every subscription is to be taken from the design of the imposer, and from the words of the subscription itself. The title of the Articles bears, that they were agreed upon in convocation, *for the avoiding of diversities of Opinions, and for the stablishing consent touching true Religion*. Where it is evident, that a *consent in opinion* is designed. If we in the next place consider the declaration that the church has made in the canons, we shall find, that though by the 5th canon, which relates to the whole body of the people, such are only declared to be excommunicated *ipso facto*, who shall affirm any of the Articles to be *erroneous*, or such as he may not with a good conscience subscribe to; yet the 36th canon is express for the clergy, requiring them to subscribe *willingly*, and *ex animo*; and *acknowledge all and every article to be agreeable to the word of God*: upon which canon it is that the form of the subscription runs in these words, which seem expressly to declare a man's own opinion, and not a bare consent to an article of peace, or an engagement to silence and submission. The statute of the 13th of queen Elizabeth, cap. 12, which gives the legal authority to our requiring subscriptions, in order to a man's being capable of a benefice, requires that every clergyman should read the Articles in the church, with a declaration of his *unfeigned assent to them*. These things make it appear very plain, that the subscriptions of the clergy must be considered as a declaration of their own opinion, and not as a bare obligation to silence. There arose in king James the First's reign great and warm disputes concerning the decrees of God, and those other points that were settled in Holland by the synod of Dort against the Remonstrants; divines of both sides among us appealed to the Articles, and pretended they were favourable to them: for though the first appearance of them seems to favour the doctrine of absolute decrees, and the irresistibility of grace; yet there are many expressions that have another face, and so those of the other persuasion pleaded for themselves from these. Upon this a royal declaration was set forth, in which,

after mention is made of *those disputes, and that the men of all sides did take the Articles to be for them, order is given for stopping those disputes for the future; and for shutting them in God's promises as they be generally set forth in the holy scriptures, and the general meaning of the Articles of the Church of England, according to them; and that no man thereafter should put his own sense or comment to be the meaning of the Article, but should take it in the literal and grammatical sense.* In this there has been such a general acquiescing, that the fierceness of these disputes has gone off, while men have been left to subscribe the Articles according to their literal and grammatical sense. From which two things are to be inferred: the one is, that the subscription does import an assent to the Article; and the other is, that an Article being conceived in such general words, that it can admit of different literal and grammatical senses, even when the senses given are plainly contrary one to another, yet both may subscribe the Article with a good conscience, and without any equivocation. To make this more sensible, I shall give an instance of it in an Article concerning which there is no dispute at present.

The third Article concerning Christ's *descent into hell* is capable of three different senses, and all three are both literal and grammatical. The first is, that Christ descended locally into hell, and preached to the *spirits there in prison*; and this has one great advantage on its side, that those who first prepared the Articles in king Edward's time were of this opinion; for they made it a part of it, by adding in the Article those words of St. Peter as the proof or explanation of it. Now, though that period was left out in queen Elizabeth's time, yet, no declaration was made against it; so that this sense was once in possession, and was never expressly rejected: besides that, it has great support from the authority of many fathers, who understood the *descent into hell* according to this explanation. A second sense, of which that Article is capable, is, that by *hell* is meant the *grave*, according to the signification of the original word in the Hebrew; and this is supported by the words of *Christ's descending into the lower parts of the earth*; as also by this, that several creeds, that have this Article, have not that of Christ's being buried; and some, that mention his burial, have not this of his *descent into hell*. A third sense is, that by *hell*, according to the signification of the Greek word, is to be meant the place or region of spirits separated from their bodies: so that by *Christ's descent into hell* is only to be meant, that his soul was really and entirely disunited from his body, not lying dead in it as in an apoplectic fit, not hovering about it, but that it was translated into the seats of departed souls. All these three senses differ very much from one another, and yet they are all

senses that are literal and grammatical; so that in which of these soever a man conceives the Article, he may subscribe it, and he does no way prevaricate in so doing. If men would therefore understand all the other Articles in the same largeness, and with the same equity, there would not be that occasion given for unjust censure that there has been. Where then the Articles are conceived in large and general words, and have not more special and restrained terms in them, we ought to take that for a sure indication, that the church does not intend to tie men up too severely to particular opinions, but that she leaves all to such a liberty as is agreeable with the purity of the faith.

And this seems sufficient to explain the title of the Articles, and the subscriptions that are required of the clergy to them.

The last thing to be settled is the true reading of the Articles; for, there being some small diversity between the printed editions and the manuscripts that were signed by both houses of convocation, I have desired the assistance both of Dr. Green, the present worthy Master of Corpus Christi college in Cambridge, and of some of the learned Fellows of that body; that they would give themselves the trouble to collate the printed editions, and their manuscripts, with such a scrupulous exactness as becomes a matter of this importance: which they were pleased to do very minutely. I will set down both the collations as they were transmitted to me; beginning with that which I had from the Fellows four years ago.

ARTICLE III.

Of the going down of Christ into hell.

These words, said to be left out, are found in the original Articles, signed by the chief clergy of both provinces, now extant in the manuscript libraries of C. C. C. in the book called Synodalia: but distinguished from the rest with lines of minium: which lines plainly appear to have been done afterwards, because the leaves and lines of the original are exactly numbered at the end; which number without these lines were manifestly false.

As Christ died for us, and was buried; so also it is to be believed, that he went down into hell. ["for his body lay in the grave till his resurrection; but his soul, being separate from his body, remained with the spirits which were detained in prison; that is to say, in hell, and there preached unto them."]

In the original these words only are found, Testamentum vetus novo contrarium non est, quandoquidem, &c.

The Latin of the original is, Et quanquam renatis et creditibus nulla propter Christum est condemnatio.

This article is not found in the original.

This is not found.

This is not found.

This Article agrees with the original; but these words, The church hath power to decree rites and ceremonies, and authority in controversies of faith, supposed to begin the Article, are not found in any part thereof.

In the fourteenth line of this Article, immediately after these words, (But yet have not like nature with Baptism and the Lord's Supper) follows, quomodo nec poenitentia, which, being marked underneath with minium, is left out in the translation.

ARTICLE VI.

The Old Testament is not to be rejected as if it were contrary to the New, but to be retained. Forasmuch as, &c.

ARTICLE IX.

And although there is no condemnation to them that believe, and are baptized, &c.

ARTICLE X.

Of Grace.

The grace of Christ, or the Holy Ghost, which is given by him, doth, &c.

ARTICLE XVI.

Blasphemy against the Holy Ghost.

The blasphemy against the Holy Ghost is then committed, when, &c.

ARTICLE XIX.

All men are bound to keep the precepts of the moral law, although the law given from God, &c.

ARTICLE XX.

Of the authority of the church.

It is not lawful for the church to ordain any thing that is contrary to God's words written, &c.

ARTICLE XXVI.

Of the sacraments.

Sacraments ordained of Christ &c.

This Article agrees with the original, as far as these words, (and hath given occasion to many superstitions) where follows, Christus in caelum ascendens, corpori suo immortalitatem dedit, naturam non abstulit, humanæ enim naturæ veritatem (juxta scripturas) perpetuo retinet, quam uno et definito loco esse, et non in multa vel omnia simul loca diffundi oportet; quum igitur Christus in caelum sublatus, ibi usque ad finem sæculi sit permansurus, atque inde, non aliunde (ut loquitur Augustinus) venturus sit, ad judicandum vivos et mortuos, non debet quisquam fidelium, carnis et ejus et sanguinis realem, et corporalem (ut loquuntur) presentiam in Eucharistia vel credere vel profiteri. These words are marked and scrawled over with minium, and the words immediately following (corpus tamen Christi datur, accipitur, et manducatur in cena, tantum caelesti et spirituali ratione) are inserted in a different hand just before them, in a line and a half left void; which plainly appears to be done afterwards, by reason the same hand has altered the first number of lines, and, for viginti quatuor, made quatuordecim.

The three last Articles, viz. the 39th, Of the Resurrection of the Dead; the 40th, that the Souls of men do neither perish with their bodies (neque otiosi dormiant is added in the original); and the 42d, that all shall not be saved at last, are found in the original, distinguished only with a marginal line of minium: but the 41st, Of the Millenarians, is wholly left out.

The number of Articles does not exactly agree, by reason some are inserted, which are found only in king Edward's Articles, but none are wanting that are found in the original.

The number of Articles does not exactly agree, by reason some are inserted, which are found only in king Edward's Articles, but none are wanting that are found in the original.

Corpus Christi Col. Feb. 4th, 1695-6.

UPON examination we judge these to be all the material differences, that are unobserved, between the original manuscripts and the B. of Salisbury's printed copy. *Witness our hands,*

Jo. Jaggard, }
Rob. Mosse, } Fellows of the said college.
Will. Lunn, }

After I had procured this, I was desirous likewise to have the printed editions collated with the second publication of the articles in the year 1571; in which the convocation reviewed those of 1562, and made some small alterations: and these were very lately procured for me by my reverend friend, Dr. Green, which I will set down as he was pleased to communicate them to me.

ARTICLE XXIX.

Of the Lord's Supper.

The Supper of the Lord is not only a sign of, &c.

[*Note, MS. stands for Manuscript, and Pr. for Print.*]

- Art. 1. MS.* and true God, and he is everlasting, without body.
Pr. and true God, everlasting, without body.
- Art. 2. MS.* but also for all actual sins of men.
Pr. but also for actual sins of men.
- Art. 3. MS.* so also it is to be believed.
Pr. so also is it to be believed.
- Art. 4. MS.* Christ did truly arise again.
Pr. Christ did truly rise again.
MS. until he return to judge all men at the last day.
Pr. until he return to judge men at the last day.
- Art. 6. MS.* to be believed as an article of the faith.
Pr. to be believed as an article of faith.
MS. requisite as necessary to salvation.
Pr. requisite or necessary to salvation.
MS. in the name of holy scripture.
Pr. in the name of the holy scripture.
MS. but yet doth it not apply.
Pr. but yet doth not apply.
MS. Baruch.
Pr. Baruch the prophet.
MS. and account them for canonical.
Pr. and account them canonical.
- Art. 8. MS.* by most certain warranties of holy scripture.
Pr. by most certain warrant of holy scripture.
- Art. 9. MS.* but it is the fault.
Pr. but is the fault.
MS. whereby man is very far gone from his original righteousness.
Pr. whereby man is far gone from original righteousness.
MS. in them that be regenerated.
Pr. in them that are regenerated.
- Art. De Gratia, non habetur in MS.*
- Art. 10. MS.* a good will and working in us.
Pr. a good will and working with us.
- Art. 14. MS.* cannot be taught without arrogancy and impiety.
Pr. cannot be taught without arrogancy and iniquity.
MS. we be unprofitable servants.
Pr. we are unprofitable servants.
- Art. 15. MS.* sin only except.
Pr. sin only excepted.
MS. to be the Lamb without spot.
Pr. to be a Lamb without spot.

MS. but we the rest, although baptized, and born again in Christ, yet we all offend.
Pr. but all we the rest, although baptized, and if born in Christ, yet offend.

Art. De Blasphemia in Sp. Sanct. non est in MS.

- Art. 16. MS.* wherefore the place for penitence.
Pr. wherefore the grant of repentance.
- Art. 17. MS.* so excellent a benefit of God given unto them, be called according.
Pr. so excellent a benefit of God, be called according.
MS. as because it doth fervently kindle their love.
Pr. as because it doth frequently kindle their love.
- Art. Omnes obligantur, &c. non est in MS.*
- Art. 18. MS.* to frame his life according to the law and the light of nature.
Pr. to frame his life according to that law, and the light of nature.
- Art. 19. MS.* congregation of faithful men in the which the pure Word.
Pr. congregation of faithful men in which the pure Word.
- Art. 20. MS.* the church hath power to decree rites or ceremonies, and authority in controversies of faith. And yet.
These words are not in the original MS.
MS. ought it not to enforce any thing.
Pr. it ought not to enforce any thing.
- Art. 21. MS.* and when they be gathered together (forasmuch.
Pr. and when they be gathered (forasmuch.
- Art. 22. MS.* is a fond thing vainly invented.
Pr. is a fond thing vainly feigned.
- Art. 24. MS.* in a tongue not understood of the people.
Pr. in a tongue not understood of the people.
- Art. 25. MS.* and effectual signs of grace and God's goodwill towards us.
Pr. and effectual signs of grace and God's will towards us.
MS. and extream annoying.
Pr. and extream unction.
- Art. 26. MS.* in their own name, but do minister by Christ's commission and authority.
Pr. in their own name, but in Christ's, and do minister by his commission and authority.

- MS.* and in the receiving of the Sacraments.
Pr. and in the receiving the Sacraments.
MS. and rightly receive the Sacraments.
Pr. and rightly do receive the Sacraments.
- Art. 27.** *MS.* from others that be not christned, but is also a sign.
Pr. from others that be not christned, but it is also a sign.
MS. forgiveness of sin, and of our adoption.
Pr. forgiveness of sin, of our adoption.
- Art. 28.** *MS.* to have amongst themselves.
Pr. to have among themselves. partaking
MS. the bread which we break is a communion of the body of Christ.
Pr. the bread which we break is a partaking of the body of Christ. partaking
MS. and likewise the cup of blessing is a communion of the blood of Christ.
Pr. and likewise the cup of blessing is a partaking of the blood of Christ.
MS. or the change of the substance of bread and wine into the substance of Christ's body and blood cannot be proved by holy writ, but is repugnant.
Pr. or the change of the substance of bread and wine in the supper of the Lord cannot be proved by holy writ, but it is repugnant.
MS. but the mean whereby the body of Christ is received.
Pr. and the mean whereby the body of Christ is received.
MS. lifted up or worshipped.
Pr. lifted up and worshipped.
- Art. 31.** *MS.* is the perfect redemption.
Pr. is that perfect redemption.
MS. to have remission of pain or guilt were forged fables.
Pr. to have remission of pain and guilt were blasphemous fables.
- Art. 33.** *MS.* that hath authority thereto.
Pr. that hath authority thereunto.
- Art. 34.** *MS.* diversity of countries, times, and men's manners.
Pr. diversity of countries and men's manners.
MS. and be ordained and appointed by common authority.
Pr. and be ordained and approved by common authority.
MS. the consciences of the weak brethren.
Pr. the consciences of weak brethren.

- Art. 35.** *MS.* of homilies, the titles whereof we have joined under this article, do contain.
Pr. of homilies, the several titles whereof we have joined under this article, doth contain.
MS. wholesome doctrine, and necessary for this time, as doth the former book which was set forth.
Pr. wholesome doctrine, necessary for these times, as doth the former book of homilies which were set forth.
MS. and therefore are to be read in our churches by the ministers, diligently, plainly, and distinctly, that they may be understood of the people.
Pr. and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.
MS. ministred in a tongue known.
Pr. ministred in a known tongue.
- Art. De Libro Precationum, &c. non est in MS.*
- Art. 36.** *MS.* in the time of the most noble K. Edward the Sixth.
Pr. in the time of Edward the Sixth.
MS. superstitious or ungodly.
Pr. superstitious and ungodly.
- Art. 37.** *MS.* whether they be ecclesiastical or not.
Pr. whether they be ecclesiastical or civil.
MS. the minds of some slanderous folks to be offended.
Pr. The minds of some dangerous folks to be offended.
MS. we give not to our princes.
Pr. we give not our princes.
MS. or of sacraments.
Pr. or of the sacraments.
MS. the injunctions also lately set forth.
Pr. the injunctions also set forth.
MS. and serve in the wars.
Pr. and serve in lawful wars.
- Art. 38.** *MS.* every man oughteth of such things.
Pr. every man ought of such things.

Art. 39. Edw. VI. et qui sequuntur, non sunt in MS.

We th' archbishops and bishops of either province of this realm of England, lawfully gathered together in this provincial synod holden at London, with continuations and prorogations of the

same, do receive, profess and acknowledge the xxxviii Articles before written in xix pages going before, to contain true and sound doctrine, and do approve and ratify the same by the subscription of our hands the xith day of May in the year of our Lord 1571, and in the year of the reign of our sovereign lady Elizabeth by the grace of God of England, France, and Ireland, queen, defender of the faith, &c. the thirteenth.

Matthue Cantuar.
Rob. Winton.
Jo. Heref.
Richarde Ely.
Nic. Wigorn.
Jo. Sarisburien.
Edm. Roffen.

N. Bangor.
Ri. Cicestren.
Thom. Lincoln.
Wilhelmus Exon.

From these diversities a great difficulty will naturally arise about this whole matter. The manuscripts of Corpus Christi are without doubt originals.

The hands of the subscribers are well known; they belonged to archbishop Parker, and were left by him to that college, and they are signed with a particular care; for at the end of them there is not only a sum of the number of the pages, but of the lines in every page. And though this was the work only of the convocation of the province of Canterbury; yet the archbishop of York, with the bishops of Duresme and Chester, subscribed them likewise, and they were also subscribed by the whole lower house. But we are not sure that the like care was used in the convocation, anno 1571; for the Articles are only subscribed by the archbishop of Canterbury, and ten bishops of his province; nor does the subscription of the lower house appear. These Articles were first printed in the year 1563, conform to the present impressions which are still in use among us. So the alterations were then made while the thing was fresh and well known, therefore no fraud nor artifice is to be suspected, since some objections would have been then made, especially by the great party of the complying papists, who then continued in the church: they would not have failed to have made much use of this, and to have taken great advantages from it, if there had been any occasion or colour for it; and yet nothing of this kind was then done.

One alteration of more importance was made in the year 1571. Those words of the 20th Article, *The church hath power to decree rites or ceremonies, and authority in controversies of faith*, were left out both in the manuscripts, and in the printed editions, but were afterwards restored according to the Articles printed anno 1563. I cannot find out in what year they were again put in the printed copies. They appear in two several impressions in queen Elizabeth's time, which are in my hands; it passes commonly that it was done by archbishop Laud; and

his enemies laid this upon him among other things, that he had corrupted the doctrine of this church by this addition; but he cleared himself of that, as well he might, and, in a speech in the star-chamber, appealed to the original, and affirmed these words were in it.

The true account of this difficulty is this. When the Articles were first settled, they were subscribed by both houses upon paper; but, that being done, they were afterward ingrossed in parchment, and made up in form to remain as records. Now, in all such bodies, many alterations are often made after a minute or first draught is agreed on, before the matter is brought to full perfection; so these alterations, as most of them are small and inconsiderable, were made between the time that they were first subscribed, and the last voting of them. But the original records, which, if extant, would have cleared the whole matter, having been burnt in the fire of London, it is not possible to appeal to them; yet what has been proposed may serve, I hope, fully to clear the difficulty.

I now go to consider the Articles themselves.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without bodie, parts or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible; and in the unity of this Godhead there be three Persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

THE natural order of things required, that the first of all articles in religion should be concerning the being and attributes of God: for all other doctrines arise out of this. But the title appropriates this to the holy Trinity; because that is the only part of the Article which peculiarly belongs to the Christian religion; since the rest is founded on the principles of natural religion.

There are six heads to be treated of, in order to the full opening of all that is contained in this Article.

1. That there is a God.
2. That there is but one God.
3. Negatively, That this God hath neither body, parts, nor passions.