

APPENDIX.

No. 1.

THE AUGSBURG CONFESSION.

To the short account of this confession already given,* the Editor is induced to add the following particulars.†

‘The Augsburg confession was prepared for the twofold purpose of rebutting the slanders of the papists, and of publishing to Europe the doctrines of the reformers. The emperor Charles V., in order to terminate the disputes between the pope and the princes who favoured the Reformation, which tended to distract his empire by civil discord, and threw a formidable barrier into the way of his ambitious projects, had ordered the convention of a Diet, at Augsburg, and promised his personal attendance. The pope, also, who had long been pressing on the emperor the adoption of violent measures to suppress the obstinate heretics, as the holy father termed them, cherished the flattering expectation that this diet would give a death-blow to the Protestant cause. Encouraged by the promise of impartial audience from the emperor, the elector of Saxony charged Luther, Melancthon, Bugenhagen, and Jonas, to make a sketch of their doctrines to be used at the diet. Such a summary was written by Luther in seventeen sections, termed the Torgan Articles. The emperor, however, instead of reaching Augsburg on the 8th of April, according to promise, did not arrive until the 15th of June. Melancthon, in the mean time, expanded these Torgan Articles into what is now denominated the Augsburg Confession. This enlarged work was then submitted to Luther at Coburg, and received his cordial sanction. On the 25th of June, therefore, at 3 o'clock, p. m. this memorable confession was publicly pronounced in the presence of the emperor, his brother king Ferdinand, the electors John of Saxony, with his son John Frederick, George of Brandenburg, Francis and Ernest, dukes of Luncburg and Brunswick, Philip landgrave of Hesse, Wolfgang, prince of Anhalt, and about two hundred other princes and divines. The chancellors of the Elector, Baier and Pontanus arose, the former holding in his hand the German copy, and the latter the Latin original. The emperor desired

* See note, page 5.

† For these remarks, together with the translation of the Twenty-one Articles, the Editor is indebted to a work entitled ‘Elements of Popular Theology, with special reference to the Doctrines of the Reformation, as avowed before the Diet at Augsburg, in 1530. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the general Synod of the Lutheran church, Gettysburg, Pa. Andover, 1834.’—[Ed.]

the Latin to be read; but the Elector remonstrated, alleging, that as the diet was assembled on German ground, it ought to use the German language. The emperor having assented, Dr. Baier read the German copy, and, it is said, pronounced it with such an emphasis and so powerful a voice, that every syllable was heard, not only by all in the hall, but also by the vast multitudes who had crowded around the doors and windows of the spacious edifice. This confession, although it did not change the predetermined purpose of the politic Charles, exerted a prodigious influence in favour of the reformers in the minds of the numerous princes, divines, and literary men, who had assembled from a distance on this memorable occasion. It was soon after disseminated throughout Europe, and has been translated into the Hebrew, Greek, Spanish, Belgic, Italian, Slavonic, French, and English languages. The version found in this work, was made by the writer from the original Latin. This remark may not be superfluous, as most of the English versions which he has seen were made from the German copy; which though entirely coincident in sense differs occasionally in its phraseology. This Confession, which is justly styled the mother-symbol of the Reformation, has been adopted by the major part of all Protestant Europe, and has for about three centuries past been the standing symbol of Lutherism in the following kingdoms:

Germany, including Prussia, part of Hungary, small part of France.....	17,000,000
Denmark, in which the king must profess the Augsburg Confession	1,000,000
Norway, including Iceland	746,000
Sweden	2,800,000

Lapland and Finland also contain numerous churches of the Augsburg Confession. The United Brethren or Moravians, though peculiar in their church government, have always retained the Augsburg Confession as their symbol, and yet adhere to it more strictly than most other portions of the Lutheran church. The whole number of Christians in Europe who profess the Augsburg Confession has been rated by good authors at 27,000,000, but certainly is upward of 20,000,000, and embraces in it seventeen reigning sovereigns.*

CONFESSIO AUGUSTANA.

THE AUGSBURG CONFESSION.

I. DE DEO.

ARTICLE I.

OF GOD.

ECCLESIAE magno consensu apud nos docent, decretum Nicenæ synodi, de unitate essentia Divinæ, et de tribus personis, verum et sine ulla dubitatione credendum esse. Videlicet, quod sit una essentia Divina, quæ et appellatur et est Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator et Conservator omnium rerum visibilium et invisibilium, et tamen tres sint personæ, ejusdem essentia et potentia, et cœternæ, Pater, Filius, et Spiritus Sanctus. Et nomine personæ utuntur ea significatione, qua usi sunt in hac causa scriptores ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod propriè subsistit.

OUR churches with one accord teach, that the decree of the council of Nice, concerning the unity of the Divine essence, and concerning the three persons, is true, and ought to be confidently believed, viz. that there is one Divine essence, which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, the Creator and Preserver of all things visible and invisible: and yet that there are three persons, who are of the same essence and power, and are co-eternal, the Father, the Son, and the Holy Spirit. And the term person they use in the same sense, in which it is employed by ecclesiastical writers on this subject; to signify not a part or quality of something else, but that which exists of itself.

Damnant omnes hæreses, contra hunc articulum exortas, ut Manichæos, qui duo principia ponebant, bonum et malum. Item Valentinianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes. Damnant et Samosatenos, veteres et neotericos, qui, cum tantum unam personam esse contendant, de Verbo et de Spiritu Sancto astutè et impiè rhetoricantur, quod non sint personæ distinctæ, sed quod Verbum significet verbum vocale et Spiritus motum in rebus creatum.

[They condemn all heresies which have sprung up against this Article, such as that of the Manichæans, who maintained two principles, a bad and a good one. Likewise the Valentinians, Arians, Eunomians, Mahometans, and all such like. They condemn also the followers of Samosatenus, the older and later ones, who, when they contend that there is only one Person, subtly and impiously discourse of the Word and Holy Spirit, that they are not distinct persons, but that the Word signifies the vocal word, and the Spirit the motion created in things.*]

ARTICLE II.

II. DE PECCATO ORIGINIS.

OF NATURAL DEPRAVITY.

Item docent, quod, post lapsum Adæ, omnes homines secundum naturam propagati nascantur, cum peccato, hoc est, sine metu Dei, sine fiducia, erga Deum, et cum concupiscentia quodque hic morbus, seu vitium originis verè sit peccatum, damnans et afferens nunc

Our churches likewise teach, that since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God or confidence towards him, but with sinful propensities: and that this disease, or natural depravity, is really

* The passages included within these marks [], having been omitted in the Author's translation, are supplied by the Editor.

quoque æternam mortem his, qui non renascuntur per baptismum et Spiritum Sanctum.

Damnans Pelagianos, et alios, qui vitium originis negant esse peccatum, et ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem propriis viribus rationis coram Deo justificari posse.

III. DE FILIO DEI.

Item docent, quòd Verbum, hoc est, Filius Dei, assumerit humanam naturam in utero beatæ Mariæ Virginis, ut sint duæ naturæ, divina et humana, in unitate personæ inseparabiliter conjunctæ, unus Christus, vere Deus, et vere homo, natus ex virgine Mariâ, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis. Idem descendit ad inferos, et verè resurrexit tertia die, deinde ascendit ad cœlos, ut sedeat ad dexteram Patris, et perpetuò regnet et dominetur omnibus creaturis, sanctificet credentes in ipsum, misso in corda eorum Spiritu Sancto, qui regat, consoletur ac vivificet eos, ac defendat adversus diabolum, et vim peccati. Idem Christus palam est rediturus, ut judicet vivos et mortuos, etc., juxta Symbolum Apostolorum.

IV. DE JUSTIFICATIONE.

Idem docent, quod homines non possint justificari coram Deo propriis viribus, meritis aut operibus, sed gratis justificentur propter Christum per fidem, cum credunt se in gratiam recipi, et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso, Rom. 3. et 4.

sin, and still condemns and causes eternal death to those, who are not born again by baptism and the Holy Spirit.

[They condemn the Pelagians and others who deny that original corruption is sin, and who, that they may diminish the glory of the merits and benefits of Christ, allege that man may, by the proper operation of reason, be justified before God.]

ARTICLE III.

OF THE SON OF GOD AND HIS MEDIATORIAL WORK.

They likewise teach, that the Word, that is, the Son of God, assumed human nature, in the womb of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united in one person, constitute one Christ, who is true God and man, born of the Virgin Mary; who truly suffered, was crucified, died and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men. He likewise descended into hell, and truly arose on the third day; and then ascended to heaven, that he might sit at the right hand of the Father, might perpetually reign over all creatures, and might sanctify those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the devil and the power of sin. The same Christ will return again openly, that he may judge the living and the dead, &c., according to the Apostolic Creed.

ARTICLE IV.

OF JUSTIFICATION.

They in like manner teach, that men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously for Christ's sake, through faith; when they believe, that they are received into favour, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness.

ARTICLE V.

OF THE MINISTERIAL OFFICE (AND MEANS OF GRACE).

In order that we may obtain this faith, the ministerial office has been instituted, whose members are to preach the gospel, and administer the sacraments. For through the instrumentality of the word and sacraments, as means of grace, the Holy Spirit is given, who, in his own time and place, produces faith in those who hearken to the gospel message, namely, that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ.

[They condemn the Anabaptists and others, who think that the Holy Spirit comes upon men by their own preparations and works, without the external word.]

ARTICLE VI.

CONCERNING NEW OBEDIENCE (OR A CHRISTIAN LIFE).

They likewise teach, that this faith must bring forth good fruits; and that it is our duty to perform those good works which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him. For, remission of sins and justification are secured by faith; as the declaration of Christ himself implies: 'When ye shall have done all those things, say, we are unprofitable servants.'

[The same thing is taught by the ancient ecclesiastical writers: for Ambrose says, 'this has been ordained by God, that he who believes in Christ is saved without works, receiving remission of sins freely through faith alone.']

ARTICLE VII.

OF THE CHURCH.

They likewise teach, that there will always be one holy church. The church is the congregation of the saints, in which the gospel is correctly taught, and the sacraments are properly administered. And for the true unity of the church nothing more is required, than agreement concerning the doctrines of

V. DE MINISTERIO ECCLES.

Ut hanc fidem consequamur, institutum est ministerium docendi Evangelii et porrigendi sacramenta. Nam per verbum et sacramenta, tanquam per instrumenta donatur Spiritus Sanctus, qui fidem efficit, ubi et quando visum est Deo, in iis, qui audiunt Evangelium, scilicet, quòd Deus non propter nostra merita, sed propter Christum justificet hos, qui credunt, se propter Christum in gratiam recipi. Damnans Anabaptistas, et alios, qui sentiunt Spiritum Sanctum contingere sine verbo externo hominibus per ipsorum præparationes et opera.

VI. DE NOVA OBEDIENTIA.

Item docent, quod fides illa debeat bonos fructus parere, et quòd oporteat bona opera, mandata à Deo, facere, propter voluntatem Dei, non ut confidamus per ea opera justificationem coram Deo mereri. Nam remissio peccatorum et justificatio fide apprehenditur, sicut testatur et vox Christi. Cum feceritis hæc omnia, dicit, servi inutiles sumus. Idem docent et veteres scriptores ecclesiastici; Ambrosius enim inquit: Hoc constitutum est a Deo, ut qui credit in Christum, salvus sit, sine opere, solâ fide gratis accipiens remissionem peccatorum.

VII. DE ECCLESIA.

Item docent, quod una sancta ecclesia perpetuò mansura sit: Est autem ecclesia congregatio sanctorum, in qua evangelium rectè docetur, et rectè administrantur sacramenta. Et ad veram unitatem ecclesiæ, satis est consentire de doctrinâ evangelii et administratione sacramentorum. Nec necesse est ubi-

que esse similes traditiones humanas, seu ritus aut ceremonias, ab hominibus institutas. Sicut inquit Paulus: Una fides, unum baptisma, unus Deus et Pater omnium, &c.

VIII. QUID SIT ECCLESIA.

Quanquam ecclesia propriè sit congregatio sanctorum, et verè credentium; tamen, cum in hac vita multi hypocritæ et mali admixti sint, licet uti sacramentis, quæ per malos administrantur, juxta vocem Christi. Sedent scribæ et pharisæi in cathedra Moysis, &c. Et sacramenta et verbum propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur. Damnant Donatistas et similes, qui negabant licere uti ministerio malorum in ecclesia, et sentiebant, ministerium malorum inutile et inefficax esse.

IX. DE BAPTISMO.

De baptismo docent, quòd sit necessarius ad salutem, quodque per baptismum offeratur gratia Dei. Et quòd pueri sint baptizandi, qui per baptismum oblato Deo, recipiantur in gratiam Dei. Damnant Anabaptistas, qui improbant baptismum puerorum et affirmant pueros sine baptismo salvos fieri.

X. DE CÆNA DOMINI.

De cæna Domini docent, quòd corpus et sanguis Christi verè adsint, et distribuantur vescentibus in cænâ Domini et improbant secus docentes.

XI. DE CONFessione.

De confessione docent quòd absolutio privata in ecclesiis retinenda sit quam in confessione non sit necessaria omnium delictorum enumeratio. Est

the gospel, and the administration of the sacraments. Nor is it necessary, that the same human traditions, that is, rites and ceremonies instituted by men, should be every where observed. As Paul says: 'One faith, one baptism, one God and Father of all,' &c.

ARTICLE VIII.

WHAT THE CHURCH IS.

Although the church is properly a congregation of saints and true believers; yet as, in the present life, many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the sacraments, when administered by unconverted men, agreeably to the declaration of our Saviour, 'that the scribes and pharisees sit in Moses' seat,' &c.

[They condemn the Donatists and such like who denied that it is lawful to make use of the ministry of wicked men in the church, and who thought the ministry of such useless and without efficacy.]

ARTICLE IX.

OF BAPTISM.

Concerning baptism our churches teach, that it is a necessary ordinance, that it is a means of grace, and ought to be administered also to children, who are thereby dedicated to God, and received into his favour.

[They condemn the Anabaptists who reject the baptism of children; and who affirm that infants may be saved without baptism.]

ARTICLE X.

OF THE LORD'S SUPPER.

In regard to the Lord's supper they teach, that the body and blood of Christ are actually present under the emblems of bread and wine; and are dispensed to the communicants.

ARTICLE XI.

OF CONFESSIO.

In regard to confession they teach that private absolution ought to be retained in the churches; but that an enumeration of all our transgressions is not

enim impossibilis juxta Psalmum xix. 12. 'Delicta quis intelligit?'

requisite in confession. For this is an impossibility, according to the declaration of the Psalmist: 'Who can understand his errors?'

XII. DE PœNITENTIA.

ARTICLE XII.

OF REPENTANCE.

De pœnitentia docent, quòd lapsus post baptismum contingere possit remissio peccatorum quocunque tempore, cum convertuntur. Et quòd ecclesia talibus redeuntibus ad pœnitentiam absolutionem impertiri debeat. Constat autem pœnitentia propriè his duabus partibus: altera est, contritio seu terrores incussi conscientiæ agnito peccato. Altera est, fides, quæ concipitur ex evangelio, seu absolutione, et credit propter Christum remitti peccata, et consolatur conscientiam, et ex terroribus liberat. Deinde sequi debent bona opera, quæ sunt fructus pœnitentiæ. Damnant Anabaptistas, qui negant semel justificatos posse amittere Spiritum Sanctum. Item, qui contendunt, quibusdam tantam perfectionem in hac vita contingere, ut peccare non possint. Damnantur et Novatiani, qui volebant absolvere lapsos post baptismum redeuntes ad pœnitentiam. Rejiciuntur et isti, qui non docent remissionem peccatorum per fidem contingere, sed jubent nos mereri gratiam per satisfactiones nostras.

Concerning repentance they teach, that those who have relapsed into sin after baptism, may at any time obtain pardon, when they repent: and that the church ought to grant absolution (restore to church-privileges) to such as manifest repentance. But repentance properly consists of two parts. The one is contrition or dread on account of acknowledged sin. The other is faith, which is produced by the gospel, or by means of absolution: which believes that pardon for sin is bestowed for Christ's sake; which tranquilizes the conscience, and liberates it from fear. Such repentance must be succeeded by good works as its fruits. They condemn the doctrine of such as deny, that those who have once been justified, may lose the Holy Spirit. In like manner those who contend, that some persons attain so high a degree of perfection in this life, that they cannot sin. They reject also those, who are unwilling to absolve (restore to church-privileges) such as have backslidden after baptism, even if they repent: as also those who teach, that remission of sins is not obtained through faith; but require us to merit grace by our good works.

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

XIII. DE USU SACRAMENTORUM.

De usu sacramentorum docent, quòd sacramenta instituta sint, non modò ut sint notæ professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his, qui utuntur, proposita. Itaque utendum est sacramentis, ita ut fides accedat, quæ credat promissionibus, quæ per sacramenta exhibentur et ostenduntur. Damnant igitur illos, qui docent, quod sacramenta ex opere operato justificent, nec docent

Concerning the use of the sacraments our churches teach, that they were instituted not only as marks of a Christian profession among men; but rather as signs and evidences of the divine disposition towards us, tendered for the purpose of exciting and confirming the faith of those who use them. Hence the sacraments ought to be received with faith in the promises which are exhibited and proposed by them. They therefore condemn those who maintain, that the sa-

fidem requiri in usu sacramentorum, quæ credat remitti peccata.

XIV. DE ORDINE ECCLESIASTICO.

De ordine ecclesiastico docent, quòd nemo debeat in ecclesia publicè docere, aut sacramenta administrare, nisi ritè vocatus.

XV. DE RITIBUS ECCLESIASTICIS.

De ritibus ecclesiasticis docent, quòd ritus illi servandi sint, qui sine peccato servari possunt, et prosunt ad tranquillitatem et bonum ordinem in ecclesia, sicut certæ feriæ, festa et similia. De talibus rebus tamen admonentur homines, ne conscientiæ onerentur, tanquam talis cultus ad salutem necessarius sit. Admonentur etiam, quod traditiones humanæ institutæ ad placandum Deum, ad promerendam gratiam, et satisfaciendum pro peccatis, adversentur evangelio et doctrinæ fidei. Quare vota et traditiones de cibis et diebus, &c., institutæ ad promerendam gratiam, et satisfaciendum pro peccatis, inutiles sùnt et contra evangelium.

XVI. DE REBUS CIVILIBUS.

De rebus civilibus docent, quòd legitimæ ordinationes civiles sint bona opera Dei, quòd Christianis liceat gerere magistratus, exercere judicia, judicare res ex Imperatoriis et aliis præsentibus legibus, supplicia jure constituare, jure bellare, militare, lege contrahere, tenere proprium, jusjurandum postulantis magistratibus dare, ducere exorum, nubere. Damnant Anabaptistas, qui interdiciunt hæc civilia officia Christianis. Damnant et illos, qui evangelicam perfectionem non collocant in timore Dei et fidei, sed in deserendis civilibus officiis, quia evangelium tradit justitiam æternam cordis. Interim non dissipat Politiani aut œconomiam, sed

craments produce justification in their recipients as a matter of course (ex opere operato), and who do not teach that faith is necessary, in the reception of the sacraments, to the remission of sins.

ARTICLE XIV.

OF CHURCH ORDERS.

Concerning church orders they teach, that no person ought publicly to teach in the church, or to administer the sacraments, without a regular call.

ARTICLE XV.

OF RELIGIOUS CEREMONIES.

Concerning ecclesiastical ceremonies they teach, that those ceremonies ought to be observed, which can be attended to without sin, and which promote peace and good order in the church, such as certain holy-days, festivals, &c. Concerning matters of this kind, however, caution should be observed, lest the consciences of men be burdened, as though such observances were necessary to salvation. Men should also be apprised, that human traditional observances, instituted with a view to appease God, to merit his favour, and make satisfaction for sins, are contrary to the gospel and the doctrine of faith. Wherefore vows and traditionary observances concerning meats, days, &c. instituted to merit grace and make satisfaction for sins, are useless, and contrary to the gospel.

ARTICLE XVI.

OF POLITICAL AFFAIRS.

In regard to political affairs our churches teach, that legitimate political enactments are good works of God; that it is lawful for Christians to hold civil offices, to pronounce judgment and decide cases according to the imperial and other existing laws; to inflict just punishment, wage just wars, and serve in them; to make lawful contracts; hold property; to make oath when required by the magistrate, to marry and be married. They condemn the Anabaptists, who interdict to Christians the performance of these civil duties. They also condemn those who make evangelical perfection consist not in the fear of God and in faith, but in the abandon-

maximè postulat conservare tanquam ordinationes Dei, et in talibus ordinationibus exercere caritatem. Itaque necessariò debent Christiani obedire magistratibus suis et legibus. Nisi cum jubent peccare, tunc enim magis debent obedire Deo, quam hominibus, Actor. 5. v. 29.

XVII. DE CHRISTI REDITU AD JUDICIUM.

Item docent, quòd Christus apparebit in consummatione mundi adjudicandum, et mortuos omnes resuscitabit, piis et electis dabit vitam æternam et perpetua gaudia, impios autem homines ac diabolos condemnabit, ut sine fine crucientur. Damnant Anabaptistas, qui sentiunt, hominibus damnatis ac diabolis finem pœnarum futurum esse. Damnant et alios, qui nunc spargunt Judicium opiniones, quòd ante resurrectionem mortuorum, pii regnum mundi occupaturi sint, ubique oppressis impiis.

XVIII. DE LIBERO ARBITRIO.

De libero arbitrio docent, quòd humana voluntas habeat aliquam libertatem ad efficiendam civilem justitiam, et diligendas res ratione subjectas. Sed non habet vim sine Spiritu Sancto efficiendæ justitiæ Dei, seu justitiæ spiritualis, quia animalis homo non percipit ea, quæ sunt Spiritus Dei; sed hæc fit in cordibus, cum per verbum Spiritus Sanctus concipitur. Hæc totidem verbis dicit Augustinus lib. 3. Hypognosticon. Esse fatemur liberum arbitrium omnibus hominibus, habens quidem judicium rationis, non per quod sit idoneum in iis, quæ ad Deum pertinent, sine Deo aut inchoare aut certè peragere, sed tantum in operibus vitæ præsentis tam bonis, quam etiam malis; Bonis dico, quæ de bono naturæ oriuntur, i. e. velle laborare in agro, velle manducare et bibere, velle

maximè postulat conservare tanquam ordinationes Dei, et in talibus ordinationibus exercere caritatem. Itaque necessariò debent Christiani obedire magistratibus suis et legibus. Nisi cum jubent peccare, tunc enim magis debent obedire Deo, quam hominibus, Actor. 5. v. 29.

ARTICLE XVII.

OF CHRIST'S RETURN TO JUDGMENT.

Our churches also teach, that at the end of the world, Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end. They reject the opinions of the Anabaptists, who maintain, that the punishment of devils and condemned men will have an end: in like manner they condemn those, who circulate the Judaizing notion, that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be every where oppressed. [German: The pious will establish a separate temporal government, and all the wicked be exterminated.]

ARTICLE XVIII.

OF FREE WILL.

Concerning free will our churches teach, that the human will possesses some liberty for the performance of civil duties, and for the choice of those things lying within the control of reason. But it does not possess the power, without the influence of the Holy Spirit, of being just before God, or yielding spiritual obedience: for the natural man receiveth not the things which are of the Spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the word.

[The same is declared by Augustin in similar words: 'We confess that the will of man is free, having indeed the judgment of reason, not by which it may, in those things that pertain to God, be able, without Him, either to begin or accomplish any thing; but only in actions, good

habere amicum, velle habere indumenta, velle fabricare domum, uxorem velle ducere, pecora nutrire, artem discere diversarum rerum bonarum, velle quicquid bonum ad præsentem pertinet vitam. Quæ omnia non sine divino gubernaculo subsistant, imò ex ipso et per ipsum sunt et esse cœperant. Malis verò dico, ut est: velle idolum colere, velle homicidium, etc. Damnant Pelagianos, et alios, qui docent, quòd sine Spiritu Sancto, solis naturæ viribus, possimus Deum super omnia diligere, item præcepta Dei facere, quoad substantiam actuum. Quanquam enim externa opera aliquo modo efficere natura possit: potest enim continere manus a furto, a cæde; tamen interiores motus non potest efficere, ut timorem Dei, fiduciam erga Deum, castitatem, patientiam, etc.

XIX. DE CAUSA PECCATI.

De causa peccati docent, quòd tamen Deus creat et conservat naturam, tamen causa peccati est voluntas malorum, videlicet, diaboli et impiorum, quæ non adjuvante Deo, avertit se a Deo, sicut Christus ait Joh. 8. Cùm loquitur mendacium, ex seipso loquitur.

XX. DE BONIS OPERIBUS.

Falso accusantur nostri, quòd bona opera prohibeant. Nam scripta eorum, quæ extant de decem præceptis, et alia simili argumento testantur, quòd utiliter docuerint de omnibus vitæ generibus et officiis, quæ genera vitæ, quæ opera in qualibet vocatione Deo placeant. De quibus rebus olim parum docebant Concionatores, tantum puerilia et non necessaria opera urgebant, ut certas ferias, certa jejunia, fraternitates, peregrinationes, cultus sanctorum, rosaria, monachatum et similia. Hæc adversarii nostri admoniti non dediscunt, nec perinde prædicant hæc inutilia opera, ut olim. Præterea incipiunt fidei mentionem facere, de qua olim mirum erat silentium. Docent, nos non tantum operibus justifi-

as well as evil, of this present life. By good, I mean those which arise from the good of nature; for instance, the desire to labour, to eat and drink, to have a friend, have clothing, build a house, marry a wife, feed cattle, learn the arts of all useful things, to choose any thing which concerns this present life; all which, however, do not subsist independently of the Divine government; nay, rather, they are of, and owe their being to, Him. But by evil, I mean, the desire to worship an idol, conceive murder, &c. &c. They condemn the Pelagians, and others, who teach that it is possible, by the sole power of reason, without the aid of the Holy Spirit, to love God above all things, and to do his commands. For, although nature may be able to do, after a certain manner, external actions, as to keep one's hands from theft, from murder, &c.; yet it cannot perform the inner motions, such as, the fear of God, faith in God, chastity, patience, &c.]

ARTICLE XIX.

OF THE AUTHOR OF SIN.

On this subject they teach, that although God is the Creator and Preserver of universal nature; the cause of sin must be sought in the depraved will of the devil and wicked men, which, when destitute of divine aid, turns itself away from God: agreeably to the declaration of Christ, 'When he speaketh a lie, he speaketh of his own.' John viii. 44.

ARTICLE XX.

OF GOOD WORKS.

Our writers are falsely accused of prohibiting good works. Their publications on the ten commandments, and other similar subjects, shew, that they gave good instructions concerning all the different stations and duties of life, and explained what course of conduct, in any particular calling, is pleasing to God. Concerning these things preachers formerly said very little, but urged the necessity of puerile and useless works, such as certain holy-days, fasts, brotherhoods, pilgrimages, worship of saints, rosaries, monastic vows, &c. These useless things, our adversaries, having been admonished, no longer teach as formerly. Moreover, they now begin to make mention of faith, about which they formerly observed a marvellous si-

ent, sed conjungunt fidem et opera, et dicunt, nos fide et operibus justificari. Quæ doctrina tolerabilior est priore, et plus afferre potest consolationis, quam vetus ipsorum doctrina. Cùm igitur doctrina de fide, quam oportet in ecclesia præcipuam esse, tam diu jacuerit ignota, quemadmodum fateri omnes necesse est, de fidei justitia altissimum silentium fuisse in concionibus, tantùm doctrinam operum versatam esse in Ecclesiis, nostri de fide sic admonuerunt Ecclesias. Principio, quod opera nostra non possint reconciliare Deum, aut merere remissionem peccatorum, et gratiam, et justificationem, sed hanc tantum fide consequimur, credentes quòd propter Christum recipiamur in gratiam, qui solus positus est mediator et propitiatorum, per quam reconcilietur pater. Itaque qui confidit, operibus se mereri gratiam, is aspernatur Christi meritum et gratium, et quærit sine Christo humanis viribus viam ad Deum, cum Christus de se dixerit: Ego sum via, veritas et vita. Hæc doctrina de fide ubique in Paulo tractatur, (Eph. 2.) 'Gratia salvi facti estis per fidem, et hoc non ex vobis. Dei donum est non ex operibus,' etc. Et ne quis cavilletur, a nobis novam Pauli interpretationem excogitari, tota hæc causa habet testimonia Patrum. Nam Augustinus multis voluminibus defendit gratiam et justitiam fidei contra merita operum. Et similia docet Ambrosius de vocatione Gentium, et alibi. Sic enim inquit de vocatione gentium: Vilesceat redemptio sanguinis Christi, nec misericordiæ Dei humanorum operum prærogativa succumberet, si justificatio quæ fit per gratiam, merites præcedentibus deberetur, ut non munus largientis, sed merces esset operantis. Quanquam autem hæc doctrina contemnitur ab imperitis, tamen experiuntur piæ ac pavidæ conscientiæ, plurimum eam consolationis afferre, quia conscientiæ non possunt reddi tranquillæ per ulla opera, sed tantum fide, cùm certo statuunt, quòd propter Christum habeant placatum Deum. Quemadmodum Paulus docet, (Rom. v.) 'Justificati per fidem, pacem habemus apud Deum.' Tota hæc doctrina ad illud certamen perterrefactæ cœscientiæ referenda est, nec sine illo

lence. They now teach, that we are not justified by works alone, but join faith to works, and maintain that we are justified by faith and works. This doctrine is more tolerable than their former belief, and is calculated to impart more consolation to the mind. Inasmuch, then, as the doctrine concerning faith, which should be regarded as a principal one by the church, had so long been unknown; for all must confess, that concerning the righteousness of faith, the most profound silence reigned in their sermons, and the doctrine concerning works alone was discussed in the churches; our divines have admonished the churches as follows:—First, that our works cannot reconcile us to God, or merit the remission of sins, or grace, or justification: but this we can attain only by faith, when we believe that we are accepted by grace, for Christ's sake, who alone is appointed our mediator and propitiatory sacrifice, by which the Father is reconciled. He, therefore, who expects to merit grace by his works, casts contempt on the merits of Christ, and is seeking the way to God, in his own strength, without the Saviour; who nevertheless has told us, 'I am the way, the truth, and the life.' This doctrine concerning faith, is incessantly inculcated by the apostle Paul, (Ephes. ii.) 'Ye are saved by grace, through faith, and that not of yourselves, it is the gift of God,' &c. And lest any one should cavil at our interpretation, and charge it with novelty, we state that this whole matter is supported by the testimony of the fathers. For Augustin devotes several volumes to the defence of grace, and the righteousness of faith, in opposition to the merit of good works. And Ambrosius, on the calling of the Gentiles, &c. inculcates the same doctrine. But although this doctrine is despised by the ignorant; the consciences of the pious and timid find it a source of much consolation, for they cannot attain tranquillity in any works, but in faith alone, when they entertain the confident belief that, for Christ's sake, God is reconciled to them. Thus Paul teaches us, Rom. v. 'Being justified by faith, we have peace with God.'

certamine intelligi potest. Quare malè judicant de ea re homines imperiti et prophani, qui Christianam justitiam nihil esse somniant, nisi civilem et philosophicam justitiam. Olim vexabantur conscientie doctrina operum non audiebant ex evangelio consolationem. Quosdam conscientia expulit in desertum, in monasteria, sperantes ibi se gratiam meritorios esse per vitam monasticam. Alii alia excogitaverunt opera, ad promendam gratiam et satisfaciendum pro peccatis. Ideo magnoperè fuit opus, hanc doctrinam de fide in Christum tradere, et renovare, ne desset consolatio pavidis conscientis, sed scirent, fide in Christum apprehendi gratiam et remissionem peccatorum et justificationem. Admonentur etiam homines, quòd hic nomen fidei non significet tantum historie notitiam, qualis est in impiis et diabolo, sed significet fidem, quæ credit non tantum historiam, sed etiam effectum historie, videlicet hunc articulum, Remissionem peccatorum, quòd videlicet per Christum habeamus gratiam, justitiam et remissionem peccatorum. Jam qui scit, se per Christum habere propitium Patrem, is verè novit Deum, scit se ei curæ esse, invocat eum; Denique non est sine Deo sicut gentis. Nam diaboli et impij non possunt hunc articulum credere, Remissionem peccatorum. Ideo Deum tanquam hostem oderunt, non invocant eum, nihil boni ab eo expectant. Augustinus etiam de fidei nomine hoc modo admonet lectorem et docet, in scripturis nomen fidei accipi, non pro notitia, qualis est in impiis, sed pro fiducia, quæ consolatur et erigit perterrefactas mentes. Præterea docent nostri, quòd necesse sit bona opera facere, non ut confidamus per ea gratiam mereri, sed propter voluntatem Dei. Tantum fide apprehenditur remissio peccatorum ac gratia. Et quia per fidem accipitur Spiritus Sanctus, jam corda renovantur, et induunt novus affectus, ut parere bona opera possint. Sic enim ait Ambrosius: Fides bonæ voluntatis, et justæ actionis genetrix est. Nam humanæ vires, sine Spiritu Sancto, plenæ sunt impiis affectibus, et sunt imbecilliores, quam ut bona opera possint efficere coram Deo. Adhæc, sunt in potestate diaboli, qui impellit hominis

This whole doctrine must be referred to the conflict in the conscience of the alarmed sinner, nor can it be otherwise understood. Hence the ignorant and worldly-minded are much mistaken, who vainly imagine that the righteousness of the Christian is nothing else than what in common life and in the language of philosophy is termed morality. Formerly the consciences of men were harassed by the doctrine of works, nor did they receive any consolation from the gospel. Some followed the dictates of conscience into deserts, and into monasteries; hoping there to merit the divine favour by a monastic life. Others invented different kinds of works, to merit grace, and make satisfaction for their sins. There was therefore the utmost necessity, that this doctrine concerning faith in Christ should be inculcated anew; in order that timid minds might find consolation, and know that justification and the remission of sins are obtained by faith in the Saviour. The people are also now instructed, that faith does not signify a mere historical belief, such as wicked men and devils have; but that in addition to a historical belief, it includes an acquaintance with the consequences of the history, such as remission of sins, by grace through Christ, righteousness, &c. &c. Now he who knows that the Father is reconciled to him through the Son, possesses a true acquaintance with God, confides in his providence, and calls upon his name: and is therefore not without God as are the Gentiles. For the devil and wicked men cannot believe the article concerning the remission of sins. But they hate God as an enemy, do not call upon his name, nor expect any thing good at his hands. Augustin, in speaking of the word faith, admonishes the reader that in scripture this word does not signify mere knowledge, such as wicked men possess, but that confidence or trust by which alarmed sinners are comforted and lifted up. We moreover teach, that the performance of good works is necessary, because it is commanded of God, and not because we expect to merit grace by them. Pardon of sins and grace are obtained only by faith. And because

ad varia peccata, ad impias opiniones, ad manifesta scelera. Quemadmodum est videre in philosophis qui et ipsi conati honestè vivere, tamen id non potuerunt efficere, sed contaminati sunt multis manifestis sceleribus. Talis est imbecillitas hominis, cum est sine fide et sine Spiritu Sancto, et tantum humanis viribus se gubernat. Hinc facilè apparet, hanc doctrinam non esse accusandam, quòd bona opera prohibeat, sed multò magis laudandam, quòd ostendit, quomodo bona opera facere possimus. Nam sine fide nullo modo potest humana natura primi aut secundi præcepti opera facere. Sine fide non invocat Deum, à Deo nihil expectat, non tolerat crucem, sed quærit humana præsidia, confidit humanis præsidii. Ita regnant in corde omnes cupiditates, et humana concilia, cum abest fides et fiducia erga Deum. Quare et Christus dixit: Sine me nihil potestis facere, Joh. 15. Et Ecclesia canit: Sine tuo numine, nihil est in homine, nihil est innoxium.

the Holy Spirit is received by faith, the heart of man is renovated, and new affections produced, that he may be able to perform good works. Accordingly Ambrosius states, faith is the source of holy volitions and an upright life. For the faculties of man, unaided by the Holy Spirit, are replete with sinful propensities, and too feeble to perform works that are good in the sight of God. They are moreover under the influence of Satan, who urges men to various crimes, and impious opinions, and manifest offences; as may be seen in the examples of the philosophers who, though they endeavoured to lead perfectly moral lives, failed to accomplish their design, and were guilty of many notorious crimes. Such is the imbecility of man, when he undertakes to govern himself by his own strength without faith and the Holy Spirit. From all this it is manifest, that our doctrine, instead of deserving censure for the prohibition of good works, ought much rather to be applauded, for teaching the manner in which truly good works can be performed. For without faith, human nature is incapable of performing the duties either of the first or second table. Without it, man does not call upon God, nor expect any thing from him, but seeks refuge amongst men, and reposes on human aid. Hence when faith and confidence in God are wanting, all evil desires and human schemes reign in the heart; as Christ says, 'without me ye can do nothing,' John xv.; and the church responds, 'Without thy favour there is nothing good in man.'

ARTICLE XXI.

OF THE INVOCATION OF SAINTS.

De cultu sanctorum docent, quòd memoria sanctorum proponi potest, ut imitemur fidem eorum, et bona opera juxta vocationem; Ut Cæsar imitari potest exemplum Davidis in bello gerendo ad depellendos Turcas à patria. Nam uterque rex est. Sed scriptura non docet invocare sanctos, seu petere auxilium à sanctis. Quia unum Christum nobis proponit mediatorem, propitiarium, Pontificem et intercessorem. Hic invocandus est, et promissis, se exaudi-

Concerning the invocation of saints our churches teach, that the saints ought to be held in remembrance, in order that we may, each in his own calling, imitate their faith and good works; that the emperor may imitate the example of David, in carrying on war to expel the Turks from our country; for both are kings. But the sacred volume does not teach us to invoke saints or to seek aid from them. For it proposes Christ to us as our

turum esse preces nostras, et hunc cultum maximè probat, videlicet ut invocetur in omnibus afflictionibus, 1 Joh. ii. Si quis peccat, habemus advocatum apud Deum, etc. Hæc ferè summa est doctrinæ apud nos, in qua cerni potest, nihil inanes, quod discrepant à scripturis, vel ab Ecclesia Catholica, vel ab Ecclesia Romana quatenus ex scriptoribus nota est. Quod cum ita sit, inclementer judicant isti, qui nostras pro hæreticis haberi postulant, sed dissensio est de quibusdam abusibus, qui sine certa auctoritate in Ecclesiis irreperunt, in quibus etiam, si qua esset dissimilitudo, tamen decebat hæc lenitas Episcopos, ut propter confessionem, quam modò recensuimus, tolerarent nostros, quia ne canones quidem tam duri sunt, ut eosdem ritus ubique esse postulent, neque similes unquam omnium Ecclesiarum ritus fuerunt. Quanquam apud nos magna ex parte veteres ritus diligenter servantur. Falsa enim calumnia est, quòd omnes ceremoniæ, omnia vetera instituta in Ecclesiis nostris aboleantur. Verùm publica querela fuit, abusus quosdam, in vulgaribus ritibus hæerere. Hi quia non poterant bona conscientia probari, aliqua ex parte correcti sunt.

only mediator, propitiation, high priest, and intercessor. On his name we are to call, and he promises, that he will hear our prayers, and highly approves of this worship, viz. : that he should be called upon in every affliction, 1 John ii. : 'If any one sin, we have an advocate with the Father,' &c. This is the substance of our doctrines, from which it is evident, that they contain nothing inconsistent with the scriptures, or opposed either to the catholic (universal) or to the Roman church, so far as they accord with scripture. Under these circumstances, those certainly judge harshly, who would have us regarded as heretics. But the difference of opinion between us relates to certain abuses, which have crept into the churches without any good authority; in regard to which, if we do differ, the bishops ought to treat with lenity and tolerate us, on account of the confession, which we have just made. For, even the canons of the church are not so rigid, as to require every where a uniformity of rites; nor have the rites of all the churches ever been the same. Nevertheless, the ancient rites of the church we have in general carefully retained. For it is a slanderous charge, that all the ancient customs and institutions are abolished in our churches. But there was a general complaint, that some abuses had crept into the customary rites; and these, because we could not with a good conscience retain them, we have in part corrected.

'THE CORRUPTIONS IN THE CATHOLIC CHURCH WHICH THE REFORMERS CORRECTED.*

In addition to the preceding confession of their faith, the confessors also submitted to the Diet a list of the corruptions which had crept into the Roman church, and which had been corrected by them. As this list of abuses corrected, is seldom found annexed to the modern editions of the confessions, and will moreover not be entirely superfluous at the present day, we here present them to the reader, from the authentic German edition of Dr. Baumgarten.'

CHAPTER I. OF COMMUNION IN ONE KIND.

As there is nothing contained in the doctrines of our churches, inconsistent with scripture, or with the catholic church; and as we have merely rejected certain abuses,

* The Translation of these chapters, on the abuses which crept into the church, is from the work of Dr. Schmucker, already referred to, with the exception of cc. iii iv. and vii., which having been very much abridged or omitted by Dr. S., the Editor has supplied.

some of which had in the course of time crept into the church, whilst others were forcibly introduced into it; necessity demands that we should give some account of them, and assign the reasons which induced us to admit the alterations, in order that your imperial majesty may perceive that nothing was done in this matter in an unchristian or presumptuous manner, but that we were compelled to admit these alterations by the word of God, which is justly to be held in higher regard than any customs of the church. In our churches, communion is administered to the laity in both kinds, because we regard this as a manifest command and precept of Christ, Matt. xxvi. 27. 'Drink ye all of it.' In this passage Christ teaches, in the plainest terms, that they should all drink out of the cup. And in order that no one may be able to cavil at these words, and explain them as referring to the clergy alone, Paul informs us, that the entire church at Corinth received the sacrament in both kinds, 1 Cor. xi. 26. And this custom was retained in the church, as is proved by history and the writings of the fathers. Cyprian frequently mentions the fact that in his day, the cup was given to the laity. St. Jerome also says, the priests who administer the sacrament, dispense the blood of Christ to the people. And pope Gelasius himself commanded, that the sacrament should not be divided. (Distinct. 2. de Consecrat. cap. Comperimus.) There is no canon extant which commands that one kind alone should be received. Nor can it be ascertained when, or by whom, the custom of receiving bread alone was introduced, although cardinal Cusanus mentions the time when it was approved. Now it is evident, that such a custom, introduced contrary to the divine command, and also in opposition to the ancient canons, is wrong. It was therefore improper to coerce and oppress the conscience of those who wished to receive the sacrament, agreeably to the appointment of Christ, and compel them to violate the institution of our Lord. And inasmuch as the dividing of the sacrament is contrary to its institution by Christ, the host is not carried about in procession amongst us.

CHAPTER II. THE CELIBACY OF THE PRIESTS.

There has been general complaint among persons of every rank on account of the scandalous licentiousness and lawless lives of the priests; who were guilty of lewdness, and whose excesses had risen to the highest pitch. In order to put an end to such odious conduct, to adultery, and other lewd practices, several of our ministers have entered the matrimonial state. They themselves declare, that in taking this step they were influenced by the dictates of conscience, and a sacred regard for the holy volume, which expressly informs us, that marriage was appointed of God to prevent licentiousness: as Paul says, (1 Cor. vii. 2.) 'To avoid fornication, let every man have his own wife.' Again, 'It is better to marry than to burn;' (1 Cor. vii. 9.) and according to the declaration of Christ, that not all men can receive this word, (Matt. xix. 12.) In this passage Christ himself, who well knew what was in man, declares that few persons are qualified to live in celibacy: for 'God created us male and female,' (Gen. i. 27.) And experience has abundantly proved how vain is the attempt to alter the nature or meliorate the character of God's creatures by mere human purposes or vows, without a peculiar gift or grace of God. It is notorious that the effort has been prejudicial to purity of morals; and in how many cases it has occasioned distress of mind, and the most terrific apprehensions of conscience, is known by the confessions of numerous individuals. Since then the word and law of God cannot be altered by human vows or enactments, the priests for this and other reasons have entered into the conjugal state. It is moreover evident from the testimony of history and the writings of the fathers, that it was customary in former ages for priests and deacons to be married. Hence the injunction of Paul to Timothy, (1 Tim. iii. 2.) 'A bishop then must be blameless, the husband of one wife.' It is but four hundred years since the clergy in Germany were compelled by force to abandon the matri-

monial life, and submit to a vow of celibacy; and so generally and resolutely did they resist this tyranny, that the archbishop of Mayence, who published this papal edict, was well nigh losing his life in a commotion excited by the measure. And in so precipitate and arbitrary a manner was that decree executed, that the pope not only prohibited all future marriage of the priests, but even cruelly rent asunder the social ties of those who had long been living in the bonds of lawful wedlock, thus violating alike not only the laws of God, and the natural and civil rights of the citizen, but even the canons which the popes themselves made, and the decrees of the most celebrated councils! It is the deliberate and well-known opinion of many distinguished, pious, and judicious men, that this compulsory celibacy and prohibition of matrimony (which God himself instituted and left optional), has been productive of no good, but is the prolific source of numerous and abominable vices. Yea, even one of the popes, Pius II., himself declared, as history informs us, that though there may be several reasons why the marriage of priests should be prohibited, there are many more and weightier ones why it should not. And doubtless this was the deliberate declaration of Pius, who was a sensible and wise man. We would therefore confidently trust, that your majesty, as a Christian emperor, will graciously reflect, that in these latter days, to which reference is made in the sacred volume, the world has become still more degenerate, and mankind more frail and liable to temptation. It will be well to beware, lest, by the prohibition of marriage, licentiousness and vice be promoted in the German States. For on this subject no man can devise better or more salutary laws than those enacted by God, who himself instituted marriage for the promotion of virtue amongst men. The ancient canons also enjoin that the rigour of human enactments must on some subjects be accommodated to the infirmities of human nature, in order to avoid greater evils. Such a course would in this case be necessary and Christian: for what injury could result to the church, from the marriage of the clergy, and others who are to serve in the church? yea it is probable that the church will be but imperfectly supplied with ministers, should this rigorous prohibition of marriage be continued. If therefore it is evident from the divine word and command, that matrimony is lawful in ministers, and history teaches that their practice formerly was conformed to this precept; if it is evident that the vow of celibacy has been productive of the most scandalous and unchristian conduct, of adultery, unheard-of licentiousness, and other abominable crimes, among the clergy, as some of the dignitaries at Rome have themselves often confessed and lamented, it is a lamentable thing that the Christian estate of matrimony has not only been presumptuously forbidden, but in some places speedy punishment been inflicted as though it were a heinous crime! Matrimony is moreover declared a lawful and honourable estate, by the laws of your imperial majesty, and by the code of every empire in which justice and law prevailed. Of late, however, innocent subjects, and especially ministers, are cruelly tormented on account of their marriage. Nor is such conduct a violation of the divine laws alone; it is equally opposed to the canons of the church. The apostle Paul denominates that a doctrine of devils which forbids marriage, (1 Tim. iv. 1, 3.) And Christ says, (John viii. 44.) 'The devil is a murderer from the beginning.' For that may well be regarded as a doctrine of devils which forbids marriage and enforces the prohibition by the shedding of blood. But as no human law can abrogate or change a command of God, neither can any vows produce this effect. Therefore Cyprian also admonishes, that if any woman do not observe the vow of chastity, it is better for her to be married: (Lib. i.) and all the canons observe more lenity and justice toward those who assumed the vow of celibacy in youth, as is generally the case with priests and monks.

CHAPTER III.

OF THE MASS.

Our churches are falsely accused that they abolish the mass; for the mass is retained by us, and is celebrated with high reverence. Also almost all the usual

ceremonies are observed, except that in some places German are mixed with the Latin songs, which are added for the purpose of teaching the people; for ceremonies serve to teach the inexperienced. And not only Paul commandeth to use in the church a tongue which the people understand; but also it is constituted and ordained by the law of man.

The people are accustomed to use the sacrament together, if any be prepared for it; and that also doth increase the reverence and the religion of public ceremonies; for none are admitted and allowed to receive the sacrament, but such as are first examined. They are also admonished of the dignity and use of the sacrament, how great comfort it brings to fearful and trembling consciences, to the intent that they may learn to believe God, and ask and look for all good things from him.

This honour delights God; such use of the sacraments nourishes piety towards God. Therefore it does not appear that the mass is celebrated with more reverence among our adversaries than with us. It is undoubtedly and evidently known also that this hath been a common and very grievous complaint of all good men of a long season, that the masses have been shamefully abused and applied to lucre; and every man sees how wide this abuse doth appear in all temples, and by what sort of men masses are said, only for reward or stipend; how many celebrate contrary to the injunctions of the canons. But Paul grievously threatens those who treat the sacrament unworthily, when he says, 'whoso eateth this bread and drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.' Therefore when our priests were admonished of that sin, private masses ceased with us, because almost all private masses were done for lucre and advantage. And the bishops knew of these abuses well, and if they had corrected them in time, there would have been less dissension than there now is. Before, by reason of their dissimulation and unwillingness to hear and see what was amiss, they suffered many vices to creep into the church. Now they begin, when too late, to complain of the calamities and miseries of the church, when indeed all this tumult has arisen from no other source than these abuses, which were so manifest that they could be endured no longer. There are now great dissensions touching the mass and sacrament; and peradventure the world is punished for so long profaning and abusing masses, which the bishops have suffered for so many ages in the churches, when they both could and ought to have amended them: for it is written in the decalogue, that he that abuseth the name of God shall not be unpunished. But since the world began, nothing that God ever ordained hath been so abused and turned to filthy lucre as the mass has been. An opinion came in which increased private masses above measure: viz. that Christ by his passion did satisfy for original sin, but did institute and ordain the mass that it should be an oblation for daily sins, both mortal and venial. From this sprung a common opinion that the mass is a work that taketh away the sins of the quick and dead, by reason of the work wrought. Then arose the dispute whether one mass for many were as much worth as if for each individual a separate mass had been said. This disputation brought forth an infinite multitude of masses. Of these opinions our preachers and learned men gave warning that they dissented from holy scripture, and tarnished the glory of the passion of Christ. For the passion of Christ was an oblation and satisfaction not only for original sin, but also for all other sins; as it is written in the Hebrews, 'We are sanctified by the offering of the body of Jesus Christ once for all; also 'by one oblation he hath perfected for ever them that are sanctified.' Also the scripture teaches, that we are justified before God by faith in Christ, when we believe that our sins are forgiven us for Christ's sake. Now if the mass takes away the sins of the quick and dead even by its own proper virtue, their justification is the work of masses and not of faith; which thing scripture denies. But Christ commands to do it in remembrance of him. Wherefore the mass was instituted, that faith in them that use the sacrament should remember what benefits it receives by Christ, and so should raise up and comfort the trembling and fearful conscience. For to remember Christ is to remember the

benefits of Christ, and to think that, truly and in very deed, they are exhibited to us. Neither is it enough for us to remember the history; for this wicked men and Jews may remember. Wherefore the mass is to be celebrated that the sacrament may be administered to those who have need of comfort. Ambrose said, 'because I always sin, I ought always to take medicine.' Now forasmuch as the mass is such a communication of the sacrament, one common mass is kept by us every holy day; and also on other days, if any desire the sacrament, it is given to them that ask it. And this manner is not new in the church. For the old fathers before Gregory speak nothing of the private, but very much of the common, mass. Chrysostom says, 'That the priest standeth daily at the altar, and some he calls to communion, and others he keeps away.' And it appears by the old canons that some one priest did celebrate the mass, and from him all the other priests and deacons received the body of the Lord; for so are the words of the canon of Nice, Let deacons in order after the priests receive communion from the bishop or priests. And Paul, speaking of the communion, commands, that one should tarry for another that there may be a common participation. Forasmuch then as the mass, according to us, has the example of the church taken out of the holy scriptures and fathers, we trust that it cannot be improved; especially since the common and public ceremonies are, for the most part, kept in the usual way, only the number of masses is unlike; which, for great and manifest abuses, it were profitable at least to moderate. For in times past mass was not celebrated every day, not even in great congregations, and where most people assembled together, as the Tripartite history, lib. ix. cap. 38. testifies. Again, in Alexandria scriptures are read on Wednesdays and Fridays, and doctors expound them, and all things are done without the solemn custom of the oblation.

CHAPTER IV.

OF CONFESSION.

Confession is not done away in our churches; for the body of the Lord is not delivered to any except they are first examined and absolved. And the people are most diligently instructed in the faith of absolution: of which before this time there was little mention. The people are taught to hold the absolution in great esteem; because it is the voice of God, and pronounced by His command. The power of the keys is highly extolled, by shewing how much comfort it brings to troubled consciences; and that God requires faith that we should give credence to that absolution as to a voice sounding from heaven; and that faith in Christ truly obtains and receives remission of sins.

Before this, satisfactions were too much magnified, but there was no mention of faith and the merits of Christ, and of the righteousness of faith; wherefore in this our churches are not to be blamed. For even our adversaries are compelled to admit, that the doctrine of penance is most diligently treated and opened by our divines. But concerning confession they teach that the enumeration of sins is not necessary; and that consciences are not to be charged with the care of reckoning up all faults, for it is impossible to rehearse all sins, as the prophet records, saying, 'Who can understand his errors?' Jeremiah also says, 'The heart of man is deceitful above all things, and desperately wicked.' Wherefore if no sins should be forgiven but those which can be rehearsed, consciences could never be quieted; for many sins they neither see nor remember. Also, old writers witness that the numbering of sins is not necessary, for, in the decrees, Chrysostom is cited speaking thus: 'I say not to thee that thou shew thyself openly, nor accuse thyself before others, but I wish thee to obey the prophet, saying, 'declare thy way before God;' therefore confess thy sins, with prayer, unto God the true judge. Lay open the sins not with the tongue, but with the memory of thy conscience,' &c. &c. And the gloss concerning penance acknowledges that confession is of human authority.

CHAPTER V.

OF DIVERSITY OF MEATS.

The doctrine was formerly inculcated, that the diversity of meats and other human traditions were useful in order to merit grace and make satisfaction for sin. Hence new fasts, new ceremonies, and new orders, were daily invented, and strenuously insisted on as necessary parts of worship, the neglect of which was attended with heinous guilt. Thus occasion was given to many scandalous corruptions in the church. In the first place, the grace of Christ and the doctrine concerning faith are thereby obscured. Yet these doctrines are inculcated in the gospel with great solemnity, the merits of Christ are represented as of the utmost importance, and faith in the Redeemer is placed far above all human merits. Hence the apostle Paul inveighs bitterly against the observance of the Mosaic ritual and human traditions, in order to teach us that we acquire righteousness and grace not by our own works, but by faith in Christ. This doctrine was however entirely obscured by the notion that grace must be merited by legal observances, fasts, diversities of meats, habits, &c. *Secondly*, such traditions were calculated to obscure the divine law; for these traditions are elevated far above the word of God. No one was regarded as leading a Christian life, who did not observe these holy days, and pray, and fast, and dress, in this peculiar manner. Truly good works were regarded as mere worldly matter, such as fulfilling the duties of our calling, the labours of a father to support his family and educate them in the fear of the Lord, that mothers should take charge of their children, that the government should rule the country, &c. Such works which God has commanded, were pronounced worldly and imperfect, but these traditions had the credit of being the only holy and perfect works. For these reasons, to the making of such traditions there was no end. *Thirdly*, these traditions became extremely burdensome to the consciences of men. For it was not possible to observe them all, and yet the people were taught to regard them as necessary parts of worship. Gerson asserts that many were thus driven to despair, and some put an end to their own existence, because they heard of no consolation in the grace of Christ. How much the consciences of men were perplexed on these subjects, is evident from the writings of those divines (summists) who undertook to compile these traditions, and point out what was just and proper. So complicated an undertaking did they find it, that in the mean time the salutary doctrines of the gospel on more important subjects, such as faith and consolation in affliction, and others of like import, were totally neglected. Accordingly many pious men of those times complained that these traditions served only to excite contention and prevent devout souls from attaining the true knowledge of Christ. Gerson and several others uttered bitter complaints on this subject. And Augustin also complains, that the consciences of men ought not to be burdened with these numerous and useless traditions. Our divines were therefore compelled by necessity, and not by contempt of their spiritual superiors, to correct the erroneous views which had grown out of the misapprehension of these traditions. For the gospel absolutely requires that the doctrine of faith be steadily inculcated in the churches; but this doctrine cannot be rightly understood by those who expect to merit grace by works of their own appointment. We therefore teach that the observance of these human traditions cannot merit grace, or atone for sins, or reconcile us unto God; and ought therefore not to be represented as a necessary part of Christian duty. The proofs of this position are derived from scripture. Christ excuses his apostles for not observing the traditions, saying, 'In vain do they worship me, teaching for doctrines the commandments of men.' As He calls this a vain service, it cannot be a necessary one. And, again, 'Not that which goeth into the mouth defileth a man.' (Matth. xv. 3, 9, 11.) Again, Paul says, 'The kingdom of God is not meat and drink.' (Rom. xiv. 17.) 'Let no man therefore judge you in meat or in drink.' (Col. ii. 16.) Peter says, 'Why tempt ye God to put a yoke upon the neck of the disciples which

neither our fathers nor we were able able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved.' (Acts xv. 10, 11.) Here Peter expressly forbids that the consciences of men should be burdened with mere external ceremonies, either those of the Mosaic ritual or others. And Paul calls those prohibitions which forbid meats and to be married, 'doctrines of devils.' (1 Tim. iv. 1, 3.) For it is diametrically contrary to the gospel either to institute or perform such works with a view to merit pardon of sin, or under the impression that no one can be a Christian who does not observe them. The charge, however, that we forbid the mortification of our sinful propensities, as Jovian asserts, is groundless. For our writers have always given instruction concerning the cross which it is the duty of Christians to bear. We moreover teach, that it is the duty of every one, by fasting and other exercises, to avoid giving any occasion to sin, but not to merit grace by such works. But this watchfulness over our body is to be observed always, not on particular days only. On this subject Christ says, 'Take heed to yourselves lest at any time your hearts be overcharged with surfeiting.' (Luke xxi. 34.) Again, 'The devils are not cast out but by fasting and prayer.' (Matth. xvii. 21.) And Paul says, 'I keep under my body, and bring it into subjection.' (1 Cor. ix. 27.) By which he wishes to estimate, that this bodily discipline is not designed to merit grace, but to keep the body in a suitable condition for the several duties of our calling. We do not therefore object to fasting itself, but to the fact that it is represented as a necessary duty, and that specific days have been fixed for its performance.

CHAPTER VI.

OF MONASTIC VOWS.

In speaking of Monasticism it will be requisite to consider the light in which it has been viewed, the disorders which have occurred in monasteries, and the fact that many things are yet daily done in them contrary both to the word of God and the papal directions. In the time of St. Augustin the monastic life was optional; subsequently, when the doctrine and the discipline of monasteries were corrupted, vows were invented, in order that the evil might be remedied as it were by a species of incarceration. In addition to these monastic vows, other burdens were invented, by which persons were oppressed even during their minority. Many adopted this mode of life through ignorance, who, though of riper years, were fully acquainted with their infirmity. All these, in whatever way they may have been enticed or coerced into these vows, are compelled to remain, although even the papal regulations would liberate many of them. This severity has frequently been censured by many pious persons in former times; for they well knew that both boys and girls were often thrust into these monasteries merely for the purpose of being supported. They saw also the deplorable consequences of this course, and many have complained that the canons have been so grossly violated. Monastic vows were also represented in a very improper light. They were represented as equal to baptism, and as a method of deserving pardon and justification before God, yea as being not only a meritorious righteousness, but also the fulfilment of the commands and counsels of the gospel. They also taught that the monastic life was more meritorious than all the professions which God appointed: such as that of minister, civil officers, &c. as their own books will prove, and they cannot deny. In short, he that has been enticed into a monastery, will learn but little of Christ. Formerly schools were kept in monasteries, in which the scriptures and other things were taught, so that ministers and bishops could be selected from them. Now they pretend that the monastic life is so meritorious in the sight of God, as to be a state of perfection far superior to those modes of life which God himself has commanded. In opposition to all this we teach, that all who do not feel inclined to a life of celibacy, have the power and right to marry. Their vows to the contrary cannot annul the command of God: nevertheless, to avoid fornication, 'let every

man have his own wife, and let every woman have her own husband.' (1 Cor. vii. 2.) To this course we are urged and compelled, both by the divine precepts, and the general nature of man, agreeably to the declaration of God himself; 'It is not good for man to be alone, I will make him an help meet for him.' (Gen. ii. 18.) Although the divine precept concerning marriage already absolves many from their monastic vows, our writers assign many other reasons to demonstrate that they are not binding. Every species of worship invented by men, without a divine precept, in order to merit justification and grace, is contrary to the gospel and the will of God. As Christ himself says, 'But in vain do they worship me, teaching for doctrines the commandments of men.' (Matt. xv. 9.) Coincident with this is the doctrine of Paul, that we should not seek our righteousness in our own services, invented by men; that true righteousness in the sight of God must be sought in faith, and in our confidence in the mercy of God through Christ, his only Son. But it is notorious, that the monks represent their fictitious righteousness as amply sufficient to merit the pardon of sin and divine grace. But what is this else than to rob the merits of Christ of their glory, and to deny the righteousness of faith? Hence it follows, that these vows were unjust and a false worship, and of course not binding. For a vow to do any thing contrary to the divine command, that is an 'oath improper in itself, is not obligatory, as even the canons declare; for an oath cannot bind us to sin.' St. Paul says to the Galatians, 'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.' (Gal. v. 4.) Those therefore who would be justified by their vows, have abandoned the grace of God through Christ; for they rob Christ of his glory, who alone can justify us, and transfer this glory to their vows and monastic life. It is moreover a corruption of the divine law and of true worship, to hold up the monastic life to the people as the only perfect one. For Christian perfection consists in this, that we love and fear God with all our heart, and yet combine with it sincere reliance and faith in him through Christ: that it is our privilege and duty to supplicate the throne of grace for such things as we need in all our trials, and in our respective callings; and to give diligence in the performance of good works. It is in this that true perfection consists, and the true worship of God, but not in begging, or in a black or a white cap. This extravagant praise of celibacy, is calculated to disseminate among the people erroneous views on the sanctity of the married life. Examples are on record, of persons who abandoned their wives and children, and business, and shut themselves up in a monastery, under the vain impression that thus they came out from the world, and led a holier life. They forgot that we ought to serve God according to his own directions, and not the inventions of men.

CHAPTER VII.

OF THE POWER OF THE CHURCH.

There have been great disputes respecting the power of bishops, in which many men have injuriously mingled together the power of the church and the power of the sword. From this confusion the greatest wars and commotions have proceeded; while the pontiffs, relying upon the power of the keys, have not only instituted new modes of worship—have not only, with reservation of cases, and with violent communications, burdened consciences; but have also attempted to transfer the kingdoms of the world, and to take away the empire from emperors. Well disposed and learned men have long since reproved these vices in the church. Therefore our preachers, for the comforting of consciences, have been compelled to shew the difference between the ecclesiastical power, and the power of the sword; and have taught that both of them are, because of God's commandment, to be had in great reverence and honour as the highest benefits of God upon earth. And thus our learned men think that the power of the keys, or the power of the bishop, is, according to the gospel, a power to preach the gospel, to remit and retain sins, and

to minister the sacraments. For with this commandment Christ sent forth his apostles, saying, 'As my Father hath sent me, even so I send you.' 'Receive ye the Holy Ghost; whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.' (John xx.) Also, in the gospel according to Mark, he says, 'Go, preach the gospel to every creature,' &c. (Mark xvi.)

This power is to be exercised only in teaching or preaching the word, and by administering the sacraments either to many or few, as the case may be; for here are granted, not corporal things but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministration of the word and sacraments. As Paul saith, 'The gospel is the power of God unto salvation, to every one that believeth,' (Rom. i.) Therefore, since the power of the church granteth eternal things, and is exercised only by the ministration of the word, it does not interfere with civil administration, just as the art of singing hinders not civil or political administration; for political administration is occupied about other things than the gospel. For the magistrate does not defend minds, but bodies and corporal things, against manifest injuries, and restrains men with the sword and corporal punishment, for the maintenance of justice and peace. Therefore the power of the church and the civil power should not be mixed and confounded together: the ecclesiastical has its own commandments to teach the gospel and to administer the sacraments. Let it not therefore break into another's office—let it not transfer the kingdoms of the world—let it not abrogate the laws of princes—let it not take away lawful obedience—let it not interrupt judgments in any civil ordinances or contracts—let it not prescribe laws to governors concerning the form of the commonwealth; since Christ said, 'My kingdom is not of this world,' (John xviii.) Also, in another place, he saith, 'Who made me a judge or a divider over you?' (Luke xii.) And Paul saith to the Philippians, 'Our conversation is in heaven,' (Phil. iii.) And to the Corinthians, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of thoughts,' &c. (2 Cor. x.) In like manner, our teachers distinguish the offices of both these powers, and teach to honour them both, and to acknowledge that each of them is a gift and benefit of God.

If bishops have any power of the sword, that power they have not as bishops by the commandment of the gospel, but by the law of man, bestowed upon them by kings and emperors, for the civil administration of their own goods. So that this is different from that of the administration of the gospel. Therefore, whensoever any question is made of the jurisdiction of bishops, the temporal power ought to be separated from the ecclesiastical jurisdiction. Undoubtedly, according to the gospel, and as they say, *de jure divino*, no power belongs to the bishops as bishops, that is, to those to whom is committed the ministration of the word and sacraments, save only this power to remit sins, also to judge of doctrines, and to reject a doctrine contrary to the gospel, and to exclude from the communion of the church wicked men whose wickedness is known, and this by the word, without the secular arm. In this the churches are bound by the law of God to render obedience, according to that, 'He that heareth you, heareth me,' (Luke x.)

But when they teach any thing against the gospel, then the churches have a commandment of God prohibiting obedience, as this, 'Beware of false prophets,' (Matt. vii.) and Paul to the Galatians, 'If an angel from heaven preach any other gospel, let him be accursed,' (Gal. i.) Also to the Corinthians, 'We can do nothing against the truth, but for the truth,' (2 Cor. xiii.) Also, in another place he saith, 'Power is given to us for edification, and not for destruction.' So also do the canon laws command, 2 q. 7 *cap. Sacerdotes, et cap. oves*. And St. Austin, in reply to the epistle of Petilia, says, 'If catholic bishops be deceived any where by chance, and think any thing against the canonical scriptures of God, we ought not to consent to them.' If bishops have any other power, or jurisdiction, in determining of certain causes, as of matrimony or of tithes, they have it by man's law; where, when the ordinaries fail in the discharge of their duties, because

of their subjects, for the continuance of peace among them, princes are bound, whether they will or not, to see the law administered. Moreover, it is disputed, whether bishops or pastors have the right to ordain ceremonies in the churches, and to make laws of meats, of holy days, and degrees of ministers or orders, &c. Those that suppose that power is vested in bishops, allege this testimony. 'I have yet many things to say unto you, but ye cannot bear them now, but when the Spirit of truth is come, he shall teach you all truth,' (John xvi.) They allege also the example of the apostles, who made a prohibition that the people should abstain from blood and things strangled; (Acts xv.) They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath-day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments.

But as touching this question our divines thus teach, that bishops have no power to decree and ordain any thing against the gospel, as is shewed above. The canon laws teach the same thing, (ix. dist.) Moreover, it is contrary to scripture to make traditions, or to exact obedience to them, that by that observance we may satisfy for sin, or deserve grace or righteousness. For thus the glory of the merit of Christ is injured, when by such observances we go about to deserve justification. Now it is evident, that because of this persuasion, traditions have grown almost to an infinite number in the church; and the doctrine of faith, and righteousness of faith, in the mean while, hath been oppressed. For still more holy days were made, and fasting days commanded; new ceremonies, and new honourings of saints, were instituted. For the devisers and actors of such things thought to get remission of sins and justification by these works. So formerly penitential canons increased, or which we still see some remains in these satisfactions. Likewise the authors of traditions act contrary to the command of God, when they place sin in meats, days, and such like things; and burden the church with the bondage of the law, as if there ought to be among Christians, for the meriting of righteousness, a worship of God like unto that of which we read in Leviticus, the ordering whereof God committed, as they say, to the apostles and bishops. And the pontiffs appear to be deceived by the example of Moses's law: hence those burdens, that certain meats defile and pollute the conscience, and that it is deadly sin to omit and leave unsaid canonical hours; that fastings deserve remission of sins, and that they are necessary to the righteousness of the New Testament; that sin, in a case reserved, cannot be forgiven without the authority of the reserver, where, indeed, the canons themselves speak only of the reservation of the canonical penalty, and not of the reservation of sin. From whence and of whom have the bishops the power and authority to impose these traditions upon the church, to wound consciences? For there are clear testimonies which prohibit the making of such traditions either to deserve remission of sins, or as necessary to the righteousness of the New Testament, or to salvation. For Paul to the Colossians saith, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day,' &c. Also, 'if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, &c.) after the commandments and doctrines of men?' Also to Titus he openly prohibited traditions, warning, 'that they should not give heed to Jewish fables, and commandments of men, that turn from the truth;' and Christ, speaking of them that enforce traditions, says in this wise, 'Let them alone, they are blind, leaders of the blind.' and he reproves such modes of worship, saying, 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

If bishops have the power of lading churches with infinite traditions, and grieving consciences, why doth scripture so often prohibit the making and following traditions?—and why doth it call them doctrines of devils?—did the Holy Ghost forewarn us of these things in vain? Wherefore it must needs follow, that since ordinances, instituted as things necessary, or with an opinion to deserve remission of sin, are

contrary to the gospel: that it is not lawful for any bishop to institute such. For it is necessary that the doctrine of Christian liberty be kept still in the churches, which is, that the bondage of the law is not necessary to justification, as it is written in the Epistle to the Galatians, 'Be not entangled again with the yoke of bondage.' The pre-eminence of the gospel must still be retained, which declares, that we obtain remission of sins and justification freely by faith in Christ, and not for certain observations or rites devised by men. What shall we think then of the Lord's day, and the like rites of the temples? To this our learned men respond, that it is lawful for bishops or pastors to make ordinances, that things be done orderly in the church; not that we should purchase by them remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin, who, without offending others, break them. So Paul ordains that in the congregation women should cover their heads, and that interpreters and teachers be heard in order in the church. It is convenient that the churches should keep such ordinances for the sake of charity and tranquillity, that so one should not offend another, that all things may be done in the churches in order, and without tumult, but yet so that the conscience be not charged, as to think that they are necessary to salvation, or to judge that they sin, who, without hurting others, break them. As that no one should say that a woman sins, who goeth abroad bareheaded, offending none. Even such is the observation of the Lord's day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the church the observing of Sunday, instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The scripture permits and grants that the keeping of the Sabbath-day is now free, for it teaches that the ceremonies of Moses's law, since the revelation of the gospel, are not necessary. And yet because it was needful to ordain a certain day, that the people might know when they ought to come together, it appears that the church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath-day, even for this cause, that men might have an example of Christian liberty, and might know that the keeping and observance of either Saturday, or of any other day, is not necessary. There are wonderful disputations concerning the changing of the law—the ceremonies of the new law—the changing of the Sabbath-day,—which all have sprung from a false persuasion and belief of men, who thought that there must needs be in the church an honouring of God, like the Levitical law, and that Christ committed to the apostles, and bishops, authority to invent and find out ceremonies necessary to salvation. These errors crept into the church when the righteousness of faith was not clearly taught. Some dispute that the keeping of the Sunday is not fully, but only in a certain manner, the ordinance of God. They prescribe of holy days, how far it is lawful to work. Such manner of disputations, whatever else they be, are but snares of consciences. For although they busy themselves to modify and qualify their traditions, tempering the rigour of them with favourable declarations; yet notwithstanding as long as the opinion that they are necessary doth remain (which must needs remain where righteousness of faith and Christian liberty are not known), this equity and favour can never be perceived nor known. The apostles commanded to abstain from blood; who doth now observe and keep it? And yet they that do not keep it, sin not; for undoubtedly the apostles would not burden the conscience with such bondage, but they prohibited it for a time, for avoiding of slander; for the perpetual will and mind of the gospel is to be considered in a decree. Scarcely any canons are diligently kept, and many daily go out of use, even with those who defend traditions. Neither can consciences be assisted or consulted, unless this equity is observed, that is, that we know that canons and decrees are to be kept without the opinion of necessity, and that consciences are not hurt, though traditions be forgotten and be utterly set aside. Certainly bishops might easily preserve lawful obedience, if they would not compel men to keep traditions, which cannot be kept with a good conscience. They command priests to live unmarried; they receive none

unless they swear in effect that they will not teach the pure doctrine of the gospel. Our churches do not require that bishops should repair and re-establish concord at the expense of their honour (and yet it would become good pastors so to do), but they only require that they would release unjust burdens which are novelties, being received contrary to the custom of the catholic church. We will not deny, but that in the beginning some constitutions were grounded upon reasonable and probable causes, which yet are not now agreeable nor suited to later times. It appears, also, that some were wrongfully received; wherefore it might please the gentleness of the pontificate now to mitigate and release them, since such change would not break the unity of the church. For many traditions have, in process of time, been changed, as the canons themselves testify. But if it cannot be obtained that those observations should be released which cannot, without sin, be complied with; we must needs follow the rule of the apostles, which commands rather to obey God than men. Peter forbids bishops to be lords and emperors over the church. Now, it is not intended by us to take away jurisdiction from the bishops, but this one thing we require of them, that they would suffer the gospel to be purely taught, and that they would release a few certain ordinances, which cannot be observed without sin. But if they will not remit or release any thing, let them look to their charge how they shall render their accounts to God, in that they, by reason of their obstinacy, are the cause of this schism.

CONCLUSION.

The foregoing are the principal subjects of dispute between us. It were indeed easy to enumerate many other abuses and errors, but for the sake of brevity we have omitted them. Much complaint, for example, has existed concerning indulgences, pilgrimages, and the abuse of excommunication. The clergy have also had endless disputes with the monks about confession and numberless other subjects. These things we have omitted, in order that those of greater importance may be the more carefully weighed.

(Signed) JOHN, the Elector of Saxony.
 GEORGE, Earl of Brandenburg.
 ERNEST, Duke of Luneberg.
 PHILIP, Landgrave of Hesse.
 JOHN FREDERICK, Duke of Saxony.
 FRANCIS, Duke of Luneberg.
 WOLFGANG, Prince of Anhalt.
 THE SENATE and MAGISTRACY of NUREMBERG.
 THE SENATE of REUTLINGEN.

No. II.

BULLA PII QUARTI

*Super formâ Juramenti professionis fidei.
Datum Romæ, Anno 1564.*

Apostolicas et ecclesiasticas traditiones, reliquasq. ejusdem Ecclesiæ observationes et constitutiones firmissimè admitto, et amplector. Item sacram scripturam juxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu, et interpretatione sacrarum scripturarum, admitto: nec eam unquam, nisi juxta unanimum consensum Patrum accipiam, et interpretabor. Profiteor quoque septem esse verè et propriè sacramenta novæ legis a Jesu Christo, Domino nostro, instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium: Illaque gratiam conferre: et ex his baptismum, confirmationem, et ordinem, sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus, in supradictorum omnium sacramentorum solemnî administratione recipio et admitto. Omnia et singula, quæ de peccato originali, et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in missa offerri Deo verum, proprium et propitiatorium sacrificium, pro vivis et defunctis: atque in sanctissimo Eucharistiæ sacramento esse verè, realitèr, et substantialitèr corpus et sanguinem, unâ cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis, in corpus, et totius substantiæ vini, in sanguinem: quam conversionem Catholica Ecclesia transubstantiationem appellat. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque sacramentum sumi. Con-

THE NEW CREED OF THE CHURCH OF ROME.*

1. The apostolic and ecclesiastical traditions, and other observances and constitutions of the church, do I firmly admit and embrace.

2. Also the sacred scripture, according to that sense which our holy mother the church hath holden and doth hold (whose office it is to judge of the true sense and interpretation of holy scriptures) do I admit, neither will I ever receive and expound it but according to the uniform consent of the fathers.

3. I do also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ and necessary to the salvation of mankind, though all be not necessary for every man: that is to say, baptism, confirmation, the eucharist, penance, extreme unction, orders, and marriage: and that they confer grace, and that among these, baptism, confirmation, and orders, cannot be reiterated without sacrilege. Also the received and approved rites of the Catholic church used in the solemn administration of all the aforesaid sacraments, I receive and admit.

4. All and every the things which, concerning original sin and justification, were defined and declared in the holy council of Trent, I embrace and receive.

5. Also I confess that in the mass is offered to God a true, proper, and propitiatory sacrifice for the quick and the dead. And that in the most holy eucharist is truly, really, and substantially the body and blood, with the soul and divinity, of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion

* As this new creed is of great importance in our controversy with the papal church, the original, copied *verbatim et literatim* from the authorized document, is likewise given.

stantèr teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari: Similitèr et sanctos unâ cum Christo regnantes, venerandos, atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmissimè assero, imagines Christi ac Deiparæ semper Virginis, necnon aliorum sanctorum, habendas et retinendas esse: atq. eis debitum honorem, ac venerationem impertiendam. Indulgentiarum etiam potestatem à Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maximè salutarem esse affirmo. Sanctam Catholicam, et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem et magistram agnosco: Romanoq. Pontifici, B. Petri, Apostolorum principis, successoris, ac Jesu Christi Vicario veram obedientiam spondeo ac juro: cætera item omnia à sacris canonibus, et œcumenicis conciliis, ac præcipuè à sacrosancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio, atque profiteor, simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio et anathematizo. Hanc veram Catholicam fidem, (extra quam nemo salvus esse potest) quam in præsentî sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum, constantissimè (Deo adjuvante) retinere et confiteri, atque à meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum. Ego idem N. spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc sancta Dei Evangelia.

Volumus autem, quod præsentès literæ, in cancelleria nostra Apostolica, de more, legantur. Et ut omnibus facilis pateant, in ejus Quinterno describantur ac etiam imprimantur. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumserit, indignationem omnipotentis Dei, a beatorum Petri et Pauli, Apostolorum ejus, se noverit incursum.

the catholic church calls transubstantiation.

6. I confess also, that under one kind only, all and whole Christ, and the true sacrament, is received.

7. I do constantly hold that there is a purgatory, and that the souls detained there are holpen by the suffrages of the faithful.

8. And likewise that the saints reigning with Christ, are to be worshipped and prayed unto. And that they offer their prayers unto God for us: and that their relics are to be worshipped.

9. And most firmly I avouch, that the images of Christ, and of the mother of God, always a virgin, and of other saints, are to be had and retained, and that to them due honour and veneration is to be given.

10. Also, that the power of indulgencies was left by Christ in the church; and I affirm the use thereof to be most wholesome to Christ's people.

11. That the holy, catholic and apostolic Roman church is the mother and mistress of all churches, I acknowledge: and I vow and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and the vicar of Jesus Christ.

12. And all other things likewise do I undoubtedly receive and confess, which are delivered, defined, and declared by the sacred canons, and general councils, and especially the holy council of Trent: and withal, I condemn, reject, and accurse, all things that are contrary hereunto; and all heresies whatsoever, condemned, rejected, and accursed by the church: and I will be careful that this true Catholic faith (out of which no man can be saved, which at this time I willingly profess and truly hold) be constantly (with God's help) retained and confessed, whole and inviolate, to the last gasp; and by those that are under me, or such as I shall have charge over in my calling, holden, taught, and preached to the uttermost of my power: I the said N. promise, vow, and swear, so God help me, and his holy gospels.

Our pleasure is, that these present letters, according to custom, be read in

Datum Romæ, apud sanctum Petrum, anno Incarnationis Dominicæ Millicemo Quingentesimo sexagesimo quarto Idibus Novem. Pontificatus nostri anno quinto.

FED. CARDINALIS CÆSIUS
CÆ. GLORIERIUS.

our Apostolic chancery: and that they may be the more easily known unto all men, that they be there copied and imprinted.

It shall not be lawful, therefore, for any man to infringe this our will and commandment, or by audacious boldness to contradict the same.

Which if any man shall presume to attempt: let him know that he shall incur the indignation of Almighty God, and of Saint Peter and Saint Paul, his blessed apostles. Dated at Rome in the year of the incarnation of our Lord 1564. Id. November; the 5th year of our nativity.

No. III.

SESSIO 22. CAPUT 9.

PROLEGOMENON CANONUM SEQUENTIUM.

Quia vero adversus veterem hanc, in sacrosancto evangelio Apostolorum traditionibus, sanctorumque patrum doctrina fundatam fidem, hoc tempore multo disseminati sunt errores, multaque a multis docentur et disputantur; sacrosancta synodus post multos, gravesque his de rebus maturè habitos tractatus, unanimi patrum omnium consensu, quæ huic purissimæ fidei sacræque doctrinæ adversantur, damnare, et a sancta ecclesia eliminare, per subjectos hos canones constituit.

DE SACRIFICIO MISSÆ.

CANON I.

Si quis dixerit in missa non offerri Deo verum et proprium sacrificium; aut quod offerri non sit aliud, quam nobis Christum ad manducandum dari; anathema sit.

CANON II.

Si quis dixerit, illis verbis, 'Hoc facite in meam commemorationem;' Christum non instituisse Apostolos sacerdotes; aut non ordinasse, ut ipsi, alique sacerdotes offerrent corpus, et sanguinem suum; anathema sit.

CANON III.

Si quis dixerit, missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis pro peccatis, pœnis satisfactionibus et aliis, necessitatibus offerri debere; anathema sit.

CANON IV.

Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio, in cruce peracto, per missæ sacrificium; aut illi per hoc derogari; anathema sit.

CANON V.

Si quis dixerit, imposturam esse, missas celebrare in honorem sanctorum et pro illorum intercessione, apud Deum obtinenda, sicut ecclesia intendit; anathema sit.

CANON VI.

Si quis dixerit, canonem missæ errores continere, ideoque abrogandum esse; anathema sit.

CANON VII.

Si quis dixerit, cœremonias, vestes, et externa signa, quibus in missarum celebratione ecclesia catholica utitur, irritabula impietatis esse, magis quam officia pietatis; anathema sit.

CANON VIII.

Si quis dixerit, missas, in quibus solus sacerdos sacramentaliter communicat, illicitas esse ideoque abrogandas; anathema sit.

CANON IX.

Si quis dixerit, ecclesiæ Romanæ ritum, quo summissa voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem; anathema sit.

Conc. Trident. Sessio xxii. cap. ix. de Sacrificio Missæ.

No. IV.

MISSALE ROMANUM, EX DECRETO SACROSANCTI CONCILII TRIDENTINI RESTITUTUM. S. PII V. JUSSU EDITUM, CLEMENTIS VIII., ET URBANI PAPÆ OCTAVI AUCTORITATE RECOGNITUM.

DE DEFECTIBUS IN CELEBRATIONE MISSARUM OCCURRENTIBUS.

Sacerdos celebraturus, omnem adhibeat diligentiam, ne desit aliquid ex requisitis ad Sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et Ordo Sacerdotalis in conficiente, non conficitur Sacramentum. Et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii verò sunt defectus, qui in Missæ celebratione occurrentes, et si veritatem Sacramenti non impediunt; possunt tamen aut cum peccato, aut cum scandalo contingere.

II. DE DEFECTIBUS MATERIÆ.

Defectus ex parte materiæ possunt contingere, si aliquid desit ex iis, quæ ad ipsam requiruntur. Requiritur enim ut sit panis triticeus, et vinum de vite; et ut hujusmodi materia consecranda in actu consecrationis sit coram Sacerdote.

III. DE DEFECTU PANIS.

Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis in tanta quantitate, ut non maneat panis triticeus, vel si aliqui corruptus, non conficitur Sacramentum.

2. Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

7. Si Hostia consecrata dispereat, vel casu aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecratur.

IV. DE DEFECTU VINI.

Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aquæ, et vinum sit corruptum; non conficitur Sacramentum.

6. Si quis percipiat ante consecrationem, vel post consecrationem, totum vinum esse acetum, vel aliàs corruptum, idem servetur quod suprâ, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in Calice.

8. Si materia quæ esset apponenda, ratione defectus vel panis, vel vini, non posset illo modo haberi, si id sit ante consecrationem Corporis, ulterius procedi non debet. si post consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata: tunc si nullo modo haberi possit, procedendum erit, et Missa absolvenda, ita tamen ut prætermittantur verba, et signa, quæ pertinent ad speciem deficientem. Quòd si expectando aliquamdiu haberi possit, expectandum erit, ne sacrificium remaneat imperfectum.

V. DE DEFECTIBUS FORMÆ.

Defectus ex parte formæ possunt contingere, si aliquid desit ex iis, quæ ad integritatem verborum in ipsa consecratione requiruntur.

VI. DE DEFECTIBUS MINISTRÆ.

Defectus ex parte Ministræ possunt contingere quoad ea, quæ in ipso requiruntur. Hec autem sunt: In primis intentio, deinde dispositio animæ, dispositio corporis, dispositio vestimentorum, dispositio in ministerio ipso, quoad ea, quæ in ipso possunt occurrere.

VII. DE DEFECTU INTENTIONIS.

Si quis non intendit conficere, sed delusoriè aliquid agere. Item si aliquæ Hostiæ ex oblivione remaneant in Altari, vel aliqua pars vini, vel aliqua. Hostia lateat, cum non intendat consecrare nisi quas videt. Item si quis habeat coram se undecim Hostias, et intendat consecrare solum decem, non determinans quas decem intendit, in his casibus non consecrat, quia requiritur intentio.

IX. DE DEFECTIBUS DISPOSITIONIS CORPORIS.

Si quis non est jejunos post mediam noctem etiam post sumptionem solius aquæ, vel alterius potus, aut cibi, per modum etiam medicinæ, et in quantumcumque parva quantitate, non potest communicare, nec celebrare.

2. Si autem ante mediam noctem cibum, aut potum sumpserit, etiam si postmodum non dormierit, nec sit digestus, non peccat: sed ob perturbationem mentis, ex qua devotio tollitur, consultur aliquando abstinendum.

3. Si reliquæ cibi remanentes in ore transglutiantur, non impediunt Communionem, cum non transglutiantur per modum cibi, sed per modum salivæ. Idem dicendum si lavando os deglutiatur stilla aquæ præter intentionem.

5. Si præcesserit pollutio nocturna, quæ causata fuerit ex præcedenti cogitatione, quæ sit peccatum mortale, vel evenit propter nimiam crapulam, abstinendum est à communione, et celebratione, nisi aliud Confessario videatur.

X. DE DEFECTIBUS IN MINISTERIO IP SO OCCURRENTIBUS.

Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit: ut si celebretur in loco non sacro, vel non deputato ab Episcopo, vel in Altari non consecrato, vel tribus mappis non cooperto; si non adsint luminaria cerea; si non sit tempus debitum celebrandi, quod est ab aurora usque ad meridiem communiter: si celebrans; saltem Matutinum cum Laudibus non dixerit: si omittat aliquid ex vestibus sacerdotalibus: si vestes sacerdotales, et mappæ non sint ab Episcopo, vel ab alio hanc habente potestatem benedictæ: si non adsit clericus, vel alius deserviens in Missa, vel adsit, qui deservire non debet, ut mulier: si non adsit Calix cum Patena conveniens, cujus cuppa debet esse aurea, vel argentea, vel stannea; non ærea, vel vitrea: si Corporalia non sint munda, quæ debent esse ex lino, nec serico in medio ornata, et ab Episcopo vel ab alio hanc habente potestatem benedicta, ut etiam superius dictum est; si celebret capite cooperto sine dispensatione; si non adsit Missale licet memoriter sciret Missam, quam intendit dicere.

5. Si musca, vel aranea, vel aliquid aliud ceciderit in Calicem ante consecrationem, projiciat vinum in locum decentem et aliud ponat in Calice, misceat parum aquæ, offerat, ut suprâ, et prosequatur Missam: si post consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea sacerdoti, extrahat eam, et lavet cum vino, finita Missa comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine.

6. Si aliquid venenosum ceciderit in Calicem, vel quo provocaret vomitum, vinum consecratum reponendum est in alio Calice, et aliud vinum cum aqua apponendum denuò consecrandum, et finita Missa sanguis repositus in panno lineo, vel stuppa tamdiu servatur, donec species vini fuerint desiccata, et tunc stuppa comburatur, et combustio sacrarium projiciatur.

7. Si aliquod venenatum contigerit Hostiam consecratam, tunc alteram consecret, et sumat modo quo dictum est: et illa servetur in tabernaculo loco separato donec species corrumpantur et corruptæ deinde mittantur in sacrarium.

8. Si sumendo sanguinem particula remanserit in Calice, digito ad labium Calicis eam adducat, et sumat ante purificationem, vel infundat vinum, et sumat.

9. Si Hostia ante consecrationem inveniat fracta, nisi populo evidenter appareat, talis Hostia consecratur; si autem scandalum populo esse possit, alia accipiat, et offeratur: quod si illius Hostiæ jam erat facta oblatio, eam post ablutio-

sumat. Quod si ante oblationem Hostia appareat contracta, accipiatur altera integra, si citra scandalum, aut longam moram fieri poterit.

10. Si propter frigus, vel negligentiam, Hostia consecrata dilabatur in Calicem propterea nihil est reiterandum, sed Sacerdos Missam prosequatur, faciendo cæremonias, et signa consueta cum residua parte Hostiæ, quæ non est madefacta sanguine, si commodè potest. Si verò tota fuerit madefacta, non extrahat eam, sed omnia dicat omitendo signa, et sumat pariter Corpus, et sanguinem, signans se cum Calice, dicens: *Corpus et Sanguis Domini nostri, &c.*

11. Si in hieme sanguis congluetur in Calice, involvatur Calix pannis calefactis: si id non proficeret, ponatur in ferventi aqua prope Altare, dummodo in Calicem non intret, donec liquefiat.

12. Si per negligentiam aliquid de Sanguine Christi reciderit, si quidem super terram, seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur; cinis verò in sacrarium recondatur. Si verò super lapidem altaris ceciderit, sorbeat sacerdos stillam, et locus benè abluatur, et ablutio in sacrarium projiciatur. Si super linteum Altaris, et ad aliud linteum stilla pervenerit: si usque ad tertium, linteamini ter abluantur ubi stilla ceciderit, Calice supposito, et aqua ablutio in sacrarium projiciatur.

13. At si contingat totum Sanguinem post consecrationem effundi, si quidem aliquid vel parum remansit, illud sumatur, et de effuso reliquo sanguine fiat ut dictum est. Si verò nihil omnino remansit, ponat iterùm vinum, et quam, et conseret ab eo loco. *Simili modo postquam cœnatum est, facta priùs tamen Calicis oblatione, ut supra.*

14. Si Sacerdos evomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea, fiat; tunc enim species consecratæ cautè separentur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur. Quòd si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur.

15. Si Hostia consecrata, vel aliqua ejus particula dilabatur in terram, reverenter accipiatur, et locus, ubi cecidit mundetur, et aliquantulum abradatur, et pulvis, seu abrasio hujusmodi in sacrarium immittatur. Si ceciderit extra Corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum, hujusmodi diligenter lavetur, et lotio ipsa in sacrarium effundatur.

16. Possunt etiam defectus in ministerio ipso occurrere, si Sacerdos ignoret ritus, et cæremonias ipsas in eo servandas: de quibus omnibus in superioribus Rubricis copiosè dictum est.

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NAMES AND WORKS

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Barrow, Isaac, D.D., Master of Trinity College, Cambridge,	17th	Treatise of the Pope's Supremacy, and a Discourse concerning the Unity of the Church.
Buchanan, Claudius, D.D. Vice-Provost of the College of Fort William, Bengal, Chillingworth, William, A.M.	18th and 19th	Christian Researches in Asia.
Clarke, Adam, LL.D., Clemens, bishop of Rome, Cosin, John, D.D. Bishop of Durham,	19th 1st 17th	Religion of Protestants, a safe way to Salvation. Sermons. Epistle to the Corinthians. A Scholastical History of the Canon of Scripture.
Cossart, vide Labbe.	17th	Letter to Bishop Hall
Davenant, John, D.D., bishop of Sarum,	6th	Ecclesiastical History.
Evagrius Scholasticus, of Antioch,	4th	Ecclesiastical History.
Eusebius, Pamphilus, bishop of Cæsarea,	17th and 18th	Preservative against Popery
Gibson, Edmund, bishop of London,	16th	Encyclical Letter.
Gregory XVI. pope, Homilies of the church of England.	16th	Sermon on Justification.
Hooker, Richard,	16th	Introduction to the Critical Study and Knowledge of the Holy Scriptures.
Horne, Thos. Hartwell, B.D.	18th	History of England.
Hume, David,	16th and 17th	Bellum Papale, and Treatise of the Corruption of Scripture, Councils, and Fathers, &c. &c., for Maintenance of Popery.
James, Thomas, keeper of the Bodleian Library,		

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Labbe and Cossart,	17th	Edition of the Councils.
Lynde, Sir H.,	17th	Via Tuta and Via Devia.
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Mason, Francis, B. D., Fellow of Merton College, Oxford,	16th	Of the Consecration of the Bishops in the Church of England.
Milner, John, D. D., bishop of the Roman church,	19th	The End of Religious Controversy.
Milbourn, Rev. Luke,	17th	A Legacy to the Church of England.
Meagher, Andrew, Doctor of the Sorbonne,	18th	The Popish Mass.
Mosheim, Laurence, D. D., Chancellor of the University of Gottingen,	18th	Ecclesiastical History.
Morney, Philip, Lord du Plessis,	16th and 17th	Mystery of Iniquity, the History of the Papacy.
Page, James R., A. M.,	17th	Letters to a Romish Priest.
Pearson, John, D.D. bishop of Chester,	16th	Exposition of the Creed.
Sixtus V., pope,	16th	Preface to edition of the Vulgate.
Socrates Scholasticus, of Constantinople,	4th	Ecclesiastical History.
Stillingfleet, Edward, D. D., bishop of Worcester,	17th	A Rational Account of the Grounds of Protestant Religion.
Taylor, Jeremy, D. D., bishop of Down and Connor,	17th	Polemical Discourses.
Wake, William, D. D., archbishop of Canterbury,	17th and 18th	Exposition of the Doctrine of the Church of England, in Reply to Bossuet, bishop of Meaux.
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