

APPENDICES

APPENDIX I

TABLE OF CONFESSIONS OF FAITH, &c.

DATE.	ROMAN.	SWISS OR REFORMED.	LUTHERAN OR PROTESTANT.	ENGLISH.	SCOTCH.	IRISH.
1529		MARBURG ARTICLES				
1529			SCHWABACH ARTICLES			
1530		FIDEI RATIO	AUGSBURG CONFESSION			
1530		TETRAPOLITAN CONFESSION				
1530			XLIII. ARTICLES (Denmark)			
1532			BOHEMIAN CONFESSION			
1534		FIRST CONFESSION OF BASLE				
1536		SECOND CONFESSION OF BASLE (FIRST HELVETIC CONFESSION)		X. ARTICLES		
1536		CALVIN'S "INSTITUTES"				
1536		CONCORD OF WITTENBURG				

TABLE OF CONFESSIONS OF FAITH, &c.—Continued.

DATE.	ROMAN.	SWISS OR REFORMED.	LUTHERAN OR PROTESTANT.	ENGLISH.	SCOTCH.	IRISH.
1537			SCHMALKALD ARTICLES	INSTITUTION OF A CHRISTIAN MAN		
1538			XIII. ARTICLES			
1539				STATUTE OF VI. ARTICLES		
1540		CONFESSIO VARIATA				
1543		ARCHBISHOP HERMANN'S "CONSULTATIO"		NECESSARY DOCTRINE FOR ANY CHRISTIAN MAN		
1545	Formal opening of Council of Trent					
1549		CONSENSUS TIGURINUS		FIRST PRAYER BOOK OF EDWARD VI.		
1551			SAXON CONFESSION			
1552			WURTEMBERG CONFESSION	SECOND PRAYER BOOK OF EDWARD VI.	ARCHBISHOP HAMILTON'S CATECHISM	
1553				XLII. ARTICLES.		

TABLE OF CONFESSIONS OF FAITH, &c.—Continued.

DATE.	ROMAN.	SWISS OR REFORMED.	LUTHERAN OR PROTESTANT.	ENGLISH.	SCOTCH.	IRISH.
1557		CONFESSIO CZENGERINA (Hungary)				
1558				QUEEN ELIZABETH'S PRAYER BOOK		
1559		FRENCH CONFES- SION		XI. ARTICLES		
1560					CONFESSION OF FAITH	
1561		BELGIC CONFES- SION			BOOK OF DIS- CIPLINE	
1562		SECOND HELVETIC CONFES- SION				
1563		CATECHESIS HEIDELBERGENSIS		XXXVIII. ARTICLES		
1564	DECREES OF TRENT. CREED OF PIUS IV.					
1566		SECOND HELVETIC CONFES- SION adop- ted in Hungary				XI. ARTICLES of 1559 adopted
1569			AUGSBURG CONFES- SION adopted in Denmark			
1570		CONSENSUS OF SANDOMIR (Poland)				

TABLE OF CONFESSIONS OF FAITH, &c.—Continued.

DATE.	ROMAN.	SWISS OR REFORMED.	LUTHERAN OR PROTESTANT.	ENGLISH.	SCOTCH.	IRISH.
1571				XXXIX. ARTICLES		
1571				"Reformatio Legum" brought before Parlia- ment		
1573			BOHEMIAN CONFES- SION REISSUED			
1577			FORMULA OF CON- CORD (BOOK OF BERGEM)			
1593			AUGSBURG CONFES- SION adopted in Sweden			
1595				Lambeth Articles		
1615						ARTICLES OF RE- LIGION
1619		CANONS OF SYNOD OF DORT				
1635						XXXIX. ARTICLES adopted
1646				Attempted Revision of XXXIX. Articles. WESTMINSTER CONFES- SION		

TABLE OF CONFESSIONS OF FAITH, &amp;c.—Continued.

DATE.	ROMAN.	SWISS OR REFORMED.	LUTHERAN OR PROTESTANT.	ENGLISH.	SCOTCH.	IRISH.
1646				FIRST BAPTIST CONFESSION		
1667				SECOND BAPTIST CONFESSION		
1678				"The chief principles of the Christian Religion as professed by the people called Quakers."		
1743				"The Rules of the Society of the people called Methodists."		
1833				"Declaration of the Faith, Church Order, and Discipline of the Independents."		
1854	IMMACULATE CONCEPTION OF B. V. M. decreed					
1870	PAPAL INFALLIBILITY decreed.					

## NOTES ON THE TABLE OF CONFESSIONS

1529. **MARBURG ARTICLES.**—The outcome of a conference at Marburg between the leaders of the Saxon and the Swiss Reformation. These Articles (fifteen in number) are important as being the first series of dogmatic definitions of this period, upon which subsequent symbolical Lutheran writings were modelled.

„ **SCHWABACH ARTICLES.**—A revised and augmented edition of the foregoing series. They are seventeen in number, and Lutheran in spirit. Subscription to the series was a necessary condition of membership of the Protestant League.

1530. **FIDEI RATIO.**—A full statement of doctrine, written by Zwingli.

„ **AUGSBURG CONFESSION.**—Based upon the Schwabach Articles, and a series of Articles which had been drawn up at Torgau with a view to presenting a statement before the Diet at Augsburg. Melancthon seems to have had the chief hand in its composition. Its tone is moderate, and it is divided into two parts, as follows:—

## I. Articuli Fidei praeicipui:

- |                          |                                |
|--------------------------|--------------------------------|
| 1. De Deo.               | 12. De Pœnitentia.             |
| 2. De Peccato Originis.  | 13. De Usu Sacramentorum.      |
| 3. De Filio Dei.         | 14. De Ordine Ecclesiastico.   |
| 4. De Justificatione.    | 15. De Ritibus Ecclesiasticis. |
| 5. De Ministerio Eccles. | 16. De Rebus Civilibus.        |
| 6. De Nova Obedientia.   | 17. De Christi reditu ad jud.  |
| 7. De Ecclesia.          | 18. De Libero Arbitrio.        |
| 8. Quid sit Ecclesia.    | 19. De Causa Peccati.          |
| 9. De Baptismo.          | 20. De Bonis Operibus.         |
| 10. De Cœna Domini.      | 21. De cultu Sanctorum.        |
| 11. De Confessione.      |                                |

## II. Articuli in quibus recensentur abusus mutati:

- |                            |                                |
|----------------------------|--------------------------------|
| 1. De utraque Specie.      | 4. De Confessione.             |
| 2. De conjugio Sacerdotum. | 5. De Discrimine Ciborum.      |
| 3. De Missa.               | 6. De votis Monachorum.        |
|                            | 7. De Potestate Ecclesiastica. |

1530. XLIII. ARTICLES.—Put forth in the Diet at Copenhagen. These are altogether Lutheran in character. At a later period (1569) the Augsburg Confession was adopted in Denmark.
- „ TETRAPOLITAN CONFESSION, the work of Bucer and Capito, was presented to Charles V., in German and Latin, at the Diet of Augsburg, by the representatives of the four cities, Strasburg, Constance, Meiningen, and Linden. This formulary holds an intermediate position between the Saxon and Swiss schools of Reformers, with leanings in the direction of Zwinglianism.
1532. BOHEMIAN CONFESSION, presented to Margrave George of Brandenburg, with a preface by Luther, who, however, did not agree with it in all points. It underwent some modification, and was reissued several times, finally in 1573.
1534. FIRST CONFESSION OF BASLE takes up a conciliatory position between the Saxon and Swiss schools. It was first written in German at Basle, and afterwards turned into Latin.
1536. SECOND CONFESSION OF BASLE (FIRST HELVETIC CONFESSION).—The work of Bullinger, Myconius, and Grynæus. Zwinglian in doctrine.
- „ CONCORD OF WITTENBURG.—Drawn up by Melancthon. The result of a conference between the Saxon school of Reformers, represented by Luther and Melancthon, and the Swiss school, represented by Bucer and Capito.
- „ CALVIN'S "INSTITUTIONIS CHRISTIANÆ RELIGIONIS LIBRI QUATUOR."—Drawn up in the first instance as a defence of the "Reformed" of France, who were subjected to persecution on the ground that they held Anabaptist and revolutionary views. The work was dedicated to King Francis I.
1537. SCHMALKALD ARTICLES.—In 1535 overtures were made by Pope Paul III. for holding a Synod at Mantua, to meet May 1537. The German Reformers objected to a Council constituted in the Papal fashion, and drew up a series of Articles stating the points they were prepared to vindicate. This manifesto is called the "Schmalkald Articles," because it was accepted by the members of the Schmalkaldic League, which had

- been formed in March 1531, and by which the Protestant princes united to maintain the ground they had taken up in the Augsburg Confession.
1540. CONFESSIO VARIATA.—A new edition, by Melancthon, of the Augsburg Confession. Besides making several less important changes, he here restated the doctrine of the Eucharist in such a manner as to reconcile (so he hoped) the more temperate spirits of the two great Reforming parties, the Saxon and the Swiss.
1543. ARCHBISHOP HERMANN'S "CONSULTATIO."—Hermann, Archbishop and Elector of Cologne, proposed a plan of Reformation at Bonn (March 1542), which was accepted by the nobles. Melancthon and Bucer were invited to help in the work, and in 1543 was issued "Einfältiges Bedenken." The Latin version of 1545 was entitled "Simplex et Pia Deliberatio."
1549. CONSENSUS TIGURINUS.—Drawn up by Calvin. It expresses the union of the Calvinistic and Zwinglian schools of Swiss Reformers, under Calvin and Bullinger respectively, on the question of the Sacraments, to which it is chiefly devoted.
1551. SAXON CONFESSION.—An expanded form of the Augsburg Confession by Melancthon, who in the Preface describes it as "repetitio Confessionis Augustanae." It was drawn up, upon the re-establishment of the Council of Trent by Pope Julius III. in 1551, in order that it might form a basis of discussion for the Protestant representatives at the Council.
1552. WURTEMBERG CONFESSION.—Drawn up with the same object as the last, and actually presented to the Council of Trent, January 24, 1552. It was composed by Brenz at the request of Duke Christopher of Wurtemberg. The relation which this Confession bears to that of Augsburg is indicated in the Preface:—"Res in eo tum statu erant, ut nobis peculiaris confessio conscribenda, et Tridentino Conventui exhibenda esset, qua tamen tantum abest, ut ab Augustana Confessione recesserimus, ut eam potius compendio quodam complecti, et repetere voluerimus."
- „ ARCHBISHOP HAMILTON'S CATECHISM.—Promulgated by the Synod of the Scotch Church at S. Andrews, and

ordered to be read to their parishioners by the clergy. It contains an exposition of (1) the Ten Commandments, (2) the Creed, (3) the Seven Sacraments, (4) the Lord's Prayer, (5) the Ave Maria, and, lastly, an article on Prayer, to whom it should be made, and for whom. The Catechism contains all that we call Roman doctrine, but it is very remarkable that the Pope is not once mentioned in it, although as yet there had been no breach of the Scottish Church with Rome.

1557. **CONFESSIO CZENGERINA.**—Matthias Devay, a pupil of Luther, was the chief preacher of the Reformation in Hungary. Of those who accepted it, some adopted the Lutheran tenets, some the Swiss views, but the latter ultimately prevailed. The "Confessio Czengerina," drawn up at Czenger, is marked by a bias for Calvinistic doctrine. The Second Helvetic Confession was adopted in 1566 as the standard of doctrine.
1559. **FRENCH CONFSSION.**—The first Synod of the "Reformed" Church in France was held in May 1559. It drew up and published a Confession of Faith (consisting of forty Articles) in French, with the sanction of Calvin. A Latin version was made in 1566.
1560. **SCOTCH CONFSSION.**—Drawn up by Knox, and thoroughly Calvinistic in tone. Ratified by the Parliament, August 17, almost immediately after the death of the Queen Regent (Mary of Guise), June 10.
1561. **BOOK OF DISCIPLINE.**—Accepted by the General Assembly of the Reformed Church of Scotland. A higher grade of ministers, called "superintendents," was retained; but the **SECOND BOOK OF DISCIPLINE** (1592) adopted the Presbyterian constitution and rigidly Puritan order of worship.
- " **BELGIC CONFSSION.**—Consists of thirty-seven Articles, Calvinistic in their principles, drawn up apparently with the object of disarming the hostility of the civil authorities; the "Reformed" being continually exposed to the risk of being confounded with the Anabaptists.
1562. **SECOND HELVETIC CONFSSION.**—Composed by Bullinger, and a nearer approach to agreement with the Augsburg Confession than the former Helvetic Confession. On

the Eucharist it is Calvinistic rather than Zwinglian in tone. It was eventually accepted by the Swiss Cantons, and won much approval from the Reformed Churches of other lands.

1563. **CATECHESIS HEIDELBERGENSIS.**—Composed by Olevianus and Ursinus, under the auspices of Frederic III., Elector Palatine. The line of the "Confessio Variata" is followed, but with perhaps a rather stronger tendency to Calvinism than to Lutheranism. The Calvinistic doctrine of Predestination is avoided, and the Calvinistic doctrine of the Eucharist is stated in a manner approaching as closely as possible to the Lutheran.
1564. **DECREES OF THE COUNCIL OF TRENT.**—The first Session of the Council opened December 13, 1545. Sessions II.—V. were held in 1546; Sessions VI.—X. in 1547; Sessions XI.—XIV. in 1551; Sessions XV.—XVI. in 1552; Sessions XVII.—XXII. in 1562; Sessions XXIII.—XXIV. in 1563. The work which the Council did for the Church of Rome may be thus summarised:—(I.) As regards doctrine—it formulated and authorised the doctrines which had been growing up in the Mediæval Church. A definite doctrinal basis was thus laid down for the Church of Rome to work upon, and a final line of separation drawn between Romanist on the one hand, and Lutheran, Calvinist, and Zwinglian on the other; also between Tridentine Christianity and those who claim to hold unbroken continuity of faith and life with primitive Christianity. (II.) As regards discipline—it was truly a Reforming Council; the attempt of the Church of Rome to remove the abuses against which the conscience of Christendom had protested.
- CREED OF PIUS IV.**—Appends to the Nicene Creed the essence of the doctrinal decrees and canons of the Council of Trent.
1570. **CONSENSUS OF SANDOMIR.**—In Poland there had been much controversy between the Lutherans and the "Reformed," but a union was at last effected between the dissentient parties, both accepting this formulary, which steered a middle course.

1577. **FORMULA OF CONCORD.**—The outcome of attempts to settle the internal dissensions of Lutheranism. Compiled by Andrea of Tübingen, Chemnitz of Brunswick, and Chytræus of Rostock. The formulary was completed at Bergem (near Magdeburg), and hence is sometimes called the "Book of Bergem." Its character is not so much that of a popular exposition, but rather that of a scientific theological treatise. It contains (1) the "Epitome," an outline of the Christian faith; and (2) "Solida Declaratio," a full exposition of the first part. In this treatise we have the full development of orthodox Lutheranism, as distinguished from Tridentine Roman Catholicism on the one hand, and Anabaptism on the other, and also from the systematic theology of the Swiss Reformers.

1615. **IRISH ARTICLES OF RELIGION.**<sup>1</sup>—Based to some extent on the XXXIX. Articles, but the Lambeth Articles are incorporated almost verbatim. In 1635 the English XXXIX. Articles were adopted as the Standard of doctrine, Convocation passing a canon which ran thus:—"For the manifestation of our agreement with the Church of England in the confession of the same Christian faith, and the doctrine of the Sacraments, we do receive and approve the Book of Articles of Religion agreed upon by the archbishops and bishops and the whole clergy in the Convocation holden at London, in the year of our Lord 1562." It appears, however, that the Irish Articles of 1615 were not formally abrogated, nor have they been directly repudiated. Archbishop Ussher, indeed, continued to require subscription to the Articles of 1615 as well as to the XXXIX.; but by common consent they are now regarded as having been superseded by the XXXIX. Articles.

1619. **CANONS OF THE SYNOD OF DORT.**—The Synod was convened for the purpose of settling the theological disputes of the Netherlands, by condemning the famous "Remonstrance," the anti-Calvinistic manifesto of the Arminian party, which had been issued in 1610. Divines attended from England, Scotland,

<sup>1</sup> The text of these is given in full in Appendix VI., p. 351.

Germany, and Switzerland. The Belgic Confession and Catechesis Heidelbergensis were adopted as standards of orthodox doctrine.

1646. **WESTMINSTER CONFSSION.**—The outcome of long and violent debates of the Westminster Assembly, summoned in 1643 to remodel the English Church, and at which Scotch representatives sat. The Confession is strictly Calvinistic in character, and was only heartily accepted in Scotland. It was "approved by the General Assembly 1647, and ratified and established by Acts of Parliament of 1649 and 1690 as the public and avowed Confession of the (Presbyterian) Church of Scotland."

## APPENDIX II

A COMPARISON OF THE BISHOPS' BOOK (1537) AND  
THE KING'S BOOK (1543).

[The references are to "Formularies of Faith," Oxford, 1825.]

## BISHOPS' BOOK.

## CONTENTS.

1. Exposition of the Creed called the Apostles' Creed.
2. Exposition or Declaration of the Seven Sacraments.
3. Exposition of the Ten Commandments.
4. Exposition of the Paternoster, and the Ave, with the Articles of Justification and Purgatory.

## KING'S BOOK.

## CONTENTS.

The Declaration of Faith.  
The Articles of our Belief, called the Creed.  
The Seven Sacraments.  
The Ten Commandments of Almighty God.  
Our Lord's Prayer, called the Paternoster.  
The Salutation of the Angel, called the Ave Maria.  
An Article of Free Will.  
An Article of Justification.  
An Article of Good Works.  
Of Prayer for Souls Departed.

## PREFACE.

## READING THE SCRIPTURE.

"For the instruction of this part of the Church, whose office is to teach other, the having, reading, and studying of Holy Scripture, both of the Old and New Testament, is not only convenient, but also necessary: but for the other part of the Church, ordained to be taught, it ought to be deemed

## BISHOPS' BOOK.

## KINGS' BOOK.

certainly, that the reading of the Old and New Testament is not so necessary for all those folks, that of duty they ought and be bound to read it, but as the prince and the policy of the realm shall think convenient, so to be tolerated or taken from it. Consonant whereunto the politic law of our realm hath now restrained it from a great many" . . . (p. 218).

Stress is laid on faith (p. 25).

An Article on faith precedes the Exposition of the Creed (pp. 221-225).

## EXPOSITION OF THE CREED.

The Intercession of Christ (p. 45).  
The teaching office of the Holy Spirit (p. 51).  
The Holy Catholic Church (pp. 52-57).

The Intercession of the Saints in Christ is also dwelt upon (p. 237).  
The revelation of truth to the Church by the Holy Spirit is more clearly put (p. 243).  
The Pope's usurped headship is more strongly denounced (pp. 246, 247).

The share of Christians in the prayers and good works of the saints is dwelt upon here (p. 58).

The fact that no works of our own can win for us everlasting life is more emphasised in this book (p. 60).

CERTAIN NOTES AND OBSERVATIONS  
NECESSARY TO BE TAUGHT UNTO  
THE PEOPLE FOR THE BETTER  
INDUCING OF THEM UNTO THE  
RIGHT UNDERSTANDING OF THE  
FORESAID CREED.

Under this heading the intercession of the Saints is mentioned (p. 70).



## BISHOPS' BOOK.

## KING'S BOOK.

## THE SEVEN SACRAMENTS.

(These are not treated in the same order in the two books.)

In both books it is laid down that the Sacrament of Penance is necessary to salvation for those who have committed deadly sin after Baptism (p. 96).

Infant Baptism is treated more fully here (pp. 254, 255).

(p. 257).

Confession to a priest is rather more enlarged upon, while the necessity of faith in the penitent is also strongly insisted upon (p. 258).

In both books the real *corporal* presence of Christ's Body in the Eucharist is asserted.

(p. 100.)

presence of Christ's Body in the

(p. 263.)

Communion in one kind only is defended (pp. 265, 266).

Fasting Communion is advocated (p. 268).

The Sacraments of Baptism, Penance, and the Altar are put on a higher level than the others (p. 129).

Matrimony is left at liberty to all men saving priests and those who of their own free choice have vowed continency (p. 293).

## THE TEN COMMANDMENTS.

The proper use of Images is explained in both books (Second Commandment).

(pp. 135, 136.)

(pp. 299, 300.)

In both books it is declared that to pray direct to the Saints for benefits is to give to the creature the honour due to God only; but we may ask that the intercessions of the Saints be joined to our own (Third Commandment).

(p. 141.)

(pp. 304, 305.)

In both books also the dedication of churches and altars as memorials of the Saints is guarded from superstitious abuse (Third Commandment).

(pp. 141, 142.)

(p. 305.)

In both books the Fourth Commandment is treated as figurative of sanctification of life; people are warned about being over-scrupulous with regard to abstaining from labour on Sunday. Sprinkling of holy water,

## BISHOPS' BOOK.

## KING'S BOOK.

giving of holy bread, bearing candles at Candlemas, giving ashes on Ash-Wednesday, bearing palms on Palm-Sunday, creeping to the Cross on Good Friday, setting up the Sepulchre of Christ, &c., are defended as edifying ceremonies.

(pp. 142-147.)

(pp. 306-311.)

Those who get their living by begging are condemned as breakers of the Eighth Commandment (p. 327).

CERTAIN NOTES NECESSARY TO BE  
LEARNED FOR THE BETTER  
UNDERSTANDING OF THE TEN  
COMMANDMENTS.

## THE PATERNOSTER.

Introductory Note in which it is stated that—

“It is meet and much requisite that the unlearned people should use to make their prayers in their mother tongue” (p. 335).

On Petition 5 it is laid down that the exercise of the duty of forgiveness does not excuse the offender from making restitution, nor does it prevent the obstinate offender from being punished according to law (p. 349).

## THE AVE MARIA.

In both books this is shown not to be a prayer, but a hymn of praise and thanks (1) to our Lord and Saviour, (2) to the B.V.M. also, for that the Incarnation took place by her consent.

(p. 208.)

(p. 358.)

## THE ARTICLE OF FREE WILL.

Free will is thus defined:—

“In all men a certain power of the will joined with reason, whereby a reasonable creature without constraint in things of reason, discerneth and willeth good and evil; but it willeth not that good which is acceptable to God except it be holpen with grace” (p. 359).

## BISHOPS' BOOK.

## KING'S BOOK.

## THE ARTICLE OF JUSTIFICATION.

Christ's merits are the only sufficient and worthy cause. Faith is necessary on our part, and we, being justified, be necessarily bound to do good works.

(p. 209.)

Justification is defined as "the making of us righteous afore God." God is the principal cause, but man "shall also walk in such works as be requisite to his justification." The effects of Christ's works are appropriated by faith, repentance, baptism, and penance.

(p. 365, 366.)

## THE ARTICLE OF GOOD WORKS.

Two kinds are distinguished—(i.) fruits of righteousness, which are meritorious towards the attaining of everlasting life; and (ii.) works of penance, by means of which men do enter into justification (p. 371).

## THE ARTICLE OF PURGATORY.

## OF PRAYER FOR SOULS DEPARTED.

In both books the locality and name of Purgatory, and the kind of pains endured by souls departed, are declared uncertain. Abuses advanced under the name of Purgatory are to be put away. Prayers, masses, and alms for the departed are defended.

## APPENDIX III

EXTRACTS FROM CONTEMPORARY LETTERS SHOWING  
THE CHANGE IN CRANMER'S OPINIONS

(1.) Traheron to Bullinger, dated London, August 1, 1548:—

"You must know that all our countrymen, who are sincerely favourable to the restoration of the truth, entertain in all respects like opinions with you. . . . I except *the Archbishop of Canterbury* and Latimer" (vol. i. p. 320).

(2.) John ab Ulmis to Bullinger, dated London, August 18, 1548:—

"He has lately published a Catechism, in which *he* has not only approved that foul and sacrilegious transubstantiation of the papists in the Holy Supper of our Saviour, but all the dreams of Luther seem to him sufficiently well-grounded, perspicuous, and lucid" (vol. ii. p. 381).

(3.) Traheron to Bullinger, dated London, September 28, 1548:—

"You must know that Latimer has come over to our opinion respecting the true doctrine of the Eucharist, together with *the Archbishop of Canterbury* and the other bishops who heretofore seemed to be Lutherans" (vol. i. p. 322).

(4.) John ab Ulmis to Bullinger, dated Oxford, November 27, 1548:—

"Even *that Thomas himself* about whom I wrote to you when I was in London, by the goodness of God and the instrumentality of that most upright and judicious man, master John a Lasco, is in a great measure recovered from his dangerous lethargy" (vol. ii. p. 383).

(5.) Traheron to Bullinger, dated London, December 31, 1548:—

“*The Archbishop of Canterbury*, contrary to general expectation, most openly, firmly, and learnedly maintained your opinion upon this subject” [the Eucharist] (vol. i. p. 323).

(6.) Wolfgang Musculus to Bullinger, dated Berne, March 12, 1549:—

“I have nothing more to write about *the Archbishop*, except that he is daily becoming more favourable to Evangelical truth” (vol. i. p. 337).

(7.) Hooper to Bullinger, dated London, December 27, 1549:—

“*The Archbishop of Canterbury* entertains right views as to the nature of Christ's presence in the Supper, and is now very friendly towards myself” (vol. i. p. 71).

(8.) Hooper to Bullinger, dated London, February 5, 1550:—

“But now, as I hope, master Bullinger and *Canterbury* entertain the same opinions” (vol. i. p. 77).

(9.) Peter Martyr to Bullinger, dated Oxford, June 1, 1550:—

“There are also very many of the nobility and men of rank who entertain right views; and we have some bishops who are not ill-inclined, among whom *the Archbishop of Canterbury* is as a standard-bearer” (vol. ii. p. 482).

(10.) Hooper to Bullinger, dated London, June 29, 1550:—

“*Canterbury* has relaxed much of his Lutheranism (whether all of it I cannot say): he is not so decided as I could wish, and dares not, I fear, assert his opinion in all respects” (vol. i. p. 89).

[*Note.*—The references are to the series of “Original Letters” published by the Parker Society.]

## APPENDIX IV

### TEXT OF ARTICLES I.–XV. AS REVISED BY THE WESTMINSTER “ASSEMBLY OF DIVINES,” 1643

[Alterations and additions are printed in *italics*; an asterisk denotes that something has been omitted.]

#### ARTICLE I.

##### OF FAITH IN THE HOLY TRINITY.

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

#### ARTICLE II.

##### OF THE WORD, OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and *the* manhood, were joined together in one person, never to be divided; whereof is one Christ, very God, and very man: who *for our sakes* truly suffered *most grievous torments in his soul from God*; was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for \* actual sins of men.

[*Note.*—In the last line the word “all” has been omitted.]

#### ARTICLE III.

As Christ died for us, and was buried, so \* it is to be believed that *he continued in the state of the dead, and under the power and*

dominion of death, from the time of his death and burial until his resurrection; which hath been otherwise expressed thus:—He went down into hell.

[*Note.*—“Also” is omitted in the first line.]

#### ARTICLE IV.

##### OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men, at the general resurrection of the body, at the last day.

#### ARTICLE V.

##### OF THE HOLY GHOST.

The Holy Ghost is very and eternal God, of one substance, majesty, and glory with the Father and the Son, proceeding from the Father and the Son.

[*Note.*—There is no alteration in the wording of this Article, but the order of the clauses is changed.]

#### ARTICLE VI.

##### OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be \* believed as an article of \* faith, or \* necessary to salvation.

By the name of Holy Scripture we \* understand all the Canonical books of the Old and New Testament \* which follow:—

##### OF THE OLD TESTAMENT.

Genesis, Exodus, etc.

\* \* \*

##### OF THE NEW TESTAMENT.

The Gospel of St. Matthew, etc.

All which books, as they are commonly received, we do receive,

and acknowledge them to be given by the inspiration of God; and, in that regard, to be of most certain credit, and highest authority.

[*Note.*—Of the many omissions here, two will be seen to be of special significance—(a) the omission of the definition of the Canonical books as those “of whose authority was never any doubt in the Church,” and (b) the omission of any recognition of the Apocryphal books.]

#### ARTICLE VII.

##### OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New, in the doctrine contained in them; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for temporary promises.

Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christians; nor the civil precepts given by Moses, such as were peculiarly fitted to the commonwealth of the Jews, are of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral. By the moral law, we understand all the Ten Commandments taken in their full extent.

#### ARTICLE VIII.

##### OF THE THREE CREEDS.

The Creeds that go under the name of the Nicene Creed, Athanasius' Creed, and that which is called the Apostles' Creed, are thoroughly to be received and believed, for that they may be proved by most certain warrant of Holy Scripture.

[*Note.*—In some copies of the Articles as revised by the Westminster Assembly this eighth Article is altogether omitted. It is found, however, in the form given above in a rare volume of tracts in the library of the British Museum—King's Pamphlets, E. 516; Mitchell's “Westminster Assembly,” p. 157.]

## ARTICLE IX.

## OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but *together with his first sin imputed*, it is the fault and corruption of the nature of every man that naturally is *propagated from Adam*: whereby man is *wholly deprived of original righteousness*, and is of his own nature inclined *only* to evil. So that the lust of the flesh, called in the Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerate; whereby the flesh lusteth always contrary to the Spirit. And although there is no condemnation for them that are *regenerate and do believe*, yet the Apostle doth confess, that concupiscence and lust *is truly and properly sin* (*Rom. vii. 17, 20*).

[*Note.*—Several clauses of this Article are transposed.]

## ARTICLE X.

## OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn *or* prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, *pleasing and acceptable to God*, without the grace of God by Christ *both preventing us that we may have a good will, and working so effectually in us as that it determineth our will to that which is good, and also working with us when we have that will unto good.*

## ARTICLE XI.

## OF THE JUSTIFICATION OF MAN BEFORE GOD.

*We are justified, that is, we are accounted righteous before God, and have remission of sins, not for, nor by, our own works or deservings, but freely by his grace, only for our Lord and Saviour*

*Jesus Christ's sake, his whole obedience and satisfaction being by God imputed unto us, and Christ, with his righteousness, being apprehended and rested on by faith only. The doctrine of justification by faith only is a \* wholesome doctrine, and very full of comfort: \* notwithstanding God doth not forgive them that are impenitent, and go on still in their trespasses.*

[*Note.*—The order of some of the clauses is changed, and the reference to the Homily is, as we should expect, omitted.]

## ARTICLE XII.

## OF GOOD WORKS.

\* Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they, *notwithstanding their imperfections in the sight of God*, pleasing and acceptable unto him in and for Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the *fruits*.

[*Note.*—"Albeit that" is omitted in the first line.]

## ARTICLE XIII.

## OF WORKS BEFORE JUSTIFICATION.

Works done before *justification by Christ, and regeneration by his Spirit*, are not *pleasing unto God*, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done,\* *they are sinful.*

[*Note.*—"We doubt not but that" omitted in the last line.]

## ARTICLE XIV.

## OF WORKS OF SUPEREROGATION.

Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do,

but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, "When ye have done all *those things* that are commanded you, say, We are unprofitable servants; *we have done that which was our duty to do*" (*Luke xvii. 10*).

## ARTICLE XV.

## OF CHRIST ALONE WITHOUT SIN.

Christ, in the truth of our nature, was made like unto us in all things, sin only excepted; from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith, *1 John iii. 5*) was not in him. But all we the rest, although baptized *and regenerate*, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

## APPENDIX V

## BISHOP GESTE'S LETTER ON ARTICLE XXVIII

## GREETING IN YE LORD.

RIGHT HONOURABLE—I am verye sorye yt you are so sicke, God make make you whole, as it is my desyer and prayer. I wold have seen you er this, accordinge to my duetye and good will, but when I sent to knowe whether I might see you it was often answered yt you were not to be spoken with.

I suppose you have heard how ye Bisshop of Glocestre<sup>1</sup> found him selue greeved with ye plasyng of this aduerbe onelye in this article, 'The Body of Christ is gyven taken and eaten in ye Supper after an heavenly and spirituall maner only' bycause it did take awaye ye presence of Christis Bodye in ye Sacrament, and prively noted me to take his part therein, and yeasterday in myn absence more playnely vouched me for ye same. Whereas betwene him and me, I told him playnely that this word onelye in ye foresaid Article did not exclude ye presence of Christis Body from the Sacrament, but only ye grossenes and sensiblenes in ye receavinge thereof: For I saied unto him though he tooke Christis Bodye in his hand, receaved it with his mouthe, and that corporally naturally reallye substantially and carnally as ye doctors doo write, yet did he not for all that see it, feale it, smell it, nor tast it. And therefore I told him I wolde speake against him herein, and ye rather bycause ye article was of myn own pennyng. And yet I wold not for all that denye thereby any thing that I had spoken for ye presence. And this was ye some of our talke.

And this that I saied is so true by all sortes of men that even D. Hardinge writeth ye same as it appeareth most evidently by his wordes reported in ye Busshoppe of Salisburie's booke pagina 325, wich be these: 'Then ye maye saye yt in ye Sacrament His verye Bodye is present, yea really that is to saye, in deede, substantially that is in substance, and corporally carnally and naturally, by ye wich words is ment that His verye Bodye His verye flesh and His verye human nature is there not after corporall carnall or naturall wise, but invisibly unspeakably supernaturally spirituallly divinely and by waye unto Him only

<sup>1</sup> Richard Cheyney.

known.<sup>1</sup> This I thought good to write to your honour for mine owne purgation. The Almighty God in Christ restore you to your old health, and longe kepe you in ye same with encrease of vertue and honour.

Yours whole to his poore pow<sup>r</sup>

EDM. ROFFEN.

To ye right honourable and his singler good friend  
Sir Willm. Cecil Knight Principall Secretaire  
to ye Queens Ma<sup>tie</sup>.

<sup>1</sup> This passage is quoted from Bishop Jewel's controversy with the Romanist Harding (v. § 5, p. 445, ed. Parker Society).

## APPENDIX VI

### THE IRISH ARTICLES OF 1615

In the compilation of these Articles those who sympathised with the Swiss school of Reformers were able to exert an influence which they had not been able effectually to exert upon the course of the English Reformation, or upon the text of the formularies of the English Church. The Irish Articles are therefore given here in full, because a comparison of them with our XXXIX. Articles is most instructive, exhibiting by contrast the truly Catholic character of our own formulary.

[*Note.*—Passages from the LAMBETH ARTICLES are printed in **thick type**. Passages from the XXXIX. ARTICLES are printed in *italics*.]

### ARTICLES OF RELIGION

Agreed upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, in the Convocation holden at Dublin in the year of our Lord God 1615, for the avoiding of Diversities of Opinions, and the establishing of Consent touching true Religion.

#### ARTICLE I.

##### OF THE HOLY SCRIPTURE AND THE THREE CREEDS.<sup>1</sup>

(1.) The ground of our religion, and the rule of faith and all saving truth, is the word of God, contained in the holy Scripture.

(2.) *By the name of holy Scripture we understand all the Canonical books of the Old and New Testament, viz. :—*

<sup>1</sup> Cf. VI. and VIII. of the XXXIX. ARTICLES. On the significance of placing the Article on Holy Scripture first, see p. 48 above.

## OF THE OLD TESTAMENT.

The five Books of Moses.	Psalms.
Joshua.	Proverbs.
Judges.	Ecclesiastes.
Ruth.	The Song of Solomon.
The 1st and 2nd of Samuel.	Isaiah.
The 1st and 2nd of Kings.	Jeremiah, his Prophecy and
The 1st and 2nd of Chronicles.	Lamentations.
Ezra.	Ezekiel.
Nehemiah.	Daniel.
Esther.	The twelve Less Prophets.
Job.	

## OF THE NEW TESTAMENT.

The Gospels according to—	Colossians.
Matthew.	Thessalonians, two.
Mark.	Timothy, two.
Luke.	Titus.
John.	Philemon.
The Acts of the Apostles.	Hebrews.
The Epistle of Paul to the	The Epistle of St. James.
Romans.	St. Peter, two.
Corinthians, two.	St. John, three.
Galatians.	St. Jude.
Ephesians.	The Revelation of St. John.
Philippians.	

All which we acknowledge to be given by inspiration of God, and in that regard to be of most certain credit and highest authority.

(3.) *The other books, commonly called Apocryphal, did not proceed from such inspiration, and therefore are not of sufficient authority to establish any point of doctrine, but the Church doth read them as books containing many worthy things, for example of life, and instruction of manners.*

## SUCH ARE THESE FOLLOWING.

The 3rd Book of Esdras.	Baruch, with the Epistle of
The 4th Book of Esdras.	Jeremiah.
The Book of Tobias.	The Song of the Three Children.
The Book of Judith.	Sussannah.
Additions to the Book of Esther.	Bell and the Dragon.
The Book of Wisdom.	The Prayer of Manasses.
The Book of Jesus, the Son of	The 1st Book of Maccabees.
Sirach, called Ecclesiasticus.	The 2nd Book of Maccabees.

(4.) The Scriptures ought to be translated out of the original tongues into all languages for the common use of all men: neither is any person to be discouraged from reading the Bible in such a language as he doth understand, but seriously exhorted to read the same with great humility and reverence, as a special means to bring him to the true knowledge of God, and of his own duty.

(5.) Although there be some hard things in the Scripture (especially such as have proper relation to the times in which they were first uttered, and prophecies of things which were afterwards to be fulfilled), yet all things necessary to be known unto everlasting salvation are clearly delivered therein; and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacity both of learned and unlearned.

(6.) *The Holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practise.*

(7.) *All and every the Articles contained in the Nicene Creed, the Creed of Athanasius, and that which is commonly called the Apostles' Creed, ought firmly to be received and believed; for they may be proved by most certain warrant of holy Scripture.*

## ARTICLE II.

OF FAITH IN THE HOLY TRINITY.<sup>1</sup>

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

(9.) The essence of the Father doth not beget the essence of the Son; but the person of the Father begetteth the person of the Son, by communicating his whole essence to the person begotten from eternity.

(10.) *The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.*

<sup>1</sup> Cf. I., II., and V. of the XXXIX. ARTICLES.



## ARTICLE III.

OF GOD'S ETERNAL DECREE AND PREDESTINATION.<sup>1</sup>

(11.) God, from all eternity, did, by his unchangeable counsel, ordain whatsoever in time should come to pass: yet so as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.

(12.) By the same eternal counsel, God hath predestinated some unto life, and reprobated some unto death:<sup>2</sup> of both which there is a certain number, known only to God, which can neither be increased nor diminished.<sup>3</sup>

(13.) Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed in his secret counsel to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour.

(14.) The cause moving God to predestinate unto life, is not the foreseeing of faith, or perseverance, or good works, or of anything which is in the person predestinated, but only the good pleasure of God himself.<sup>4</sup> For all things being ordained for the manifestation of his glory, and his glory being to appear both in the works of his mercy and of his justice, it seemed good to his heavenly wisdom to choose out a certain number, towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

(15.) Such as are predestinated unto life, be called according unto God's purpose (his Spirit working in due season), and through grace they obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only-begotten Son Jesus Christ, they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity. But such as are not predestinated to salvation shall finally be condemned for their sins.<sup>5</sup>

(16.) The godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of

<sup>1</sup> Cf. XVII. of the XXXIX. ARTICLES.

<sup>2</sup> The 1st of the LAMBETH ARTICLES.

<sup>3</sup> The 3rd of the LAMBETH ARTICLES.

<sup>4</sup> The 2nd of the LAMBETH ARTICLES.

<sup>5</sup> The 4th of the LAMBETH ARTICLES.

Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things: as well because it doth greatly confirm and establish their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God. And, on the contrary side, for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is very dangerous.

(17.) We must receive God's promises in such wise as they be generally set forth unto us in holy Scripture: and in our doings, that will of God is to be followed which we have expressly declared unto us in the word of God.

## ARTICLE IV.

## OF THE CREATION AND GOVERNMENT OF ALL THINGS.

(18.) In the beginning of time, when no creature had any being, God, by his word alone, in the space of six days, created all things, and afterwards by his providence doth continue, propagate, and order them according to his own will.

(19.) The principal creatures are angels and men.

(20.) Of angels, some continued in that holy state wherein they were created, and are, by God's grace, for ever established therein: others fell from the same, and are reserved in chains of darkness unto the judgment of the great day.

(21.) Man being at the beginning created according to the image of God, (which consisted especially in the wisdom of his mind, and the true holiness of his free-will,) had the covenant of the law engrafted in his heart; whereby God did promise unto him everlasting life, upon condition that he performed entire and perfect obedience unto his commandments, according to that measure of strength wherewith he was endued in his creation, and threatened death unto him if he did not perform the same.

## ARTICLE V.

OF THE FALL OF MAN, ORIGINAL SIN, AND THE STATE OF MAN BEFORE JUSTIFICATION.<sup>1</sup>

(22.) By one man sin entered into the world, and death by sin; and so death went over all men, forasmuch as all have sinned.

(23.) Original sin standeth not in imitation of Adam (as the

<sup>1</sup> Cf. IX., X., and XIII. of the XXXIX. ARTICLES.

*Pelagians dream*), but is the fault and corruption of the nature of every person that naturally is engendered and propagated from Adam: whereby it cometh to pass that man is deprived of original righteousness, and by nature is bent unto sin; and therefore in every person born into the world, it deserveth God's wrath and damnation.

(24.) This corruption of nature doth remain even in those that are regenerated; whereby the flesh always lusteth against the Spirit, and cannot be made subject to the law of God. And howsoever, for Christ's sake, there be no condemnation to such as are regenerate, and do believe; yet doth the apostle acknowledge, that in itself this concupiscence hath the nature of sin (Rom. vii. 14-17).

(25.) The condition of man after the fall of Adam is such, that he cannot turn, and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works, pleasing and acceptable unto God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

(26.) Works done before the grace of Christ and the inspiration of his Spirit, are not pleasing unto God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather, for that they are not done in such sort as God hath willed and commanded them to be done, we doubt not but they are sinful.

(27.) All sins are not equal, but some far more heinous than others; yet the very least is of its own nature mortal, and, without God's mercy, maketh the offender liable unto everlasting damnation.

(28.) God is not the author of sin: howbeit he doth not only permit, but also by his providence govern and order the same, guiding it in such sort by his infinite wisdom, as it turneth to the manifestation of his own glory, and to the good of his elect.

#### ARTICLE VI.

##### OF CHRIST, THE MEDIATOR OF THE SECOND COVENANT.<sup>1</sup>

(29.) *The Son, which is the Word of the Father, begotten from everlasting of the Father, the true and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin,*

<sup>1</sup> Cf. II., XV., III., and IV. of the XXXIX. ARTICLES.

*of her substance: so that two whole and perfect natures (that is to say, the Godhead and Manhood) were inseparably joined in one person, making one Christ, very God and very man.*

(30.) *Christ, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his life and in his nature. He came as a lamb without spot, to take away the sins of the world by the sacrifice of himself once made; and sin (as St. John saith, 1 John iii. 5) was not in him. He fulfilled the law for us perfectly: for our sakes he endured most grievous torments immediately in his soul, and most painful sufferings in his body. He was crucified, and died, to reconcile his Father unto us, and to be a sacrifice, not only for original guilt, but also for all our actual transgressions. He was buried, and descended into hell; and the third day rose from the dead, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth at the right hand of his Father, until he return to judge all men at the last day.*

#### ARTICLE VII.

##### OF THE COMMUNICATING OF THE GRACE OF CHRIST.<sup>1</sup>

(31.) They are to be condemned, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

(32.) None can come unto Christ unless it be given unto him, and unless the Father draw him. And all men are not so drawn by the Father, that they may come unto the Son;<sup>2</sup> neither is there such a sufficient measure of grace vouchsafed unto every man, whereby he is enabled to come unto everlasting life.<sup>3</sup>

(33.) All God's elect are in their time inseparably united unto Christ by the effectual and vital influence of the Holy Ghost, derived from him, as from the head, unto every true member of his mystical body. And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.

<sup>1</sup> Cf. XVIII. of the XXXIX. ARTICLES.

<sup>2</sup> The 8th of the LAMBETH ARTICLES.

<sup>3</sup> The 7th of the LAMBETH ARTICLES, but not quoted verbatim.

## ARTICLE VIII.

OF JUSTIFICATION AND FAITH.<sup>1</sup>

(34.) *We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, applied by faith; and not for our own works or merits.* And this righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification.

(35.) Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. God showed his great mercy in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made, on our parts: which thing by us had been impossible to be done. And whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to provide for us the most precious merits of his own Son, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly believe in him. He, for them, paid their ransom by his death; he, for them, fulfilled the law in his life: that now, in him, and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which our infirmity was not able to effect, Christ's justice hath performed. And thus the justice and mercy of God do embrace each other: the grace of God not shutting out the justice of God in the matter of our justification, but only shutting out the justice of man (that is to say, the justice of our own works) from being any cause of deserving our justification.

(36.) When we say that we are justified by faith only, we do not mean that the said justifying faith is alone in man, without true repentance, hope, charity, and the fear of God; (for such a faith is dead, and cannot justify:) neither do we mean that this our act to believe in Christ, or this our faith in Christ, which is within us, doth of itself justify us, or deserve our justification unto us; (for that were to account ourselves to be justified by the virtue or dignity of something that is within ourselves:) but the true understanding and meaning thereof is, that although we

<sup>1</sup> Cf. XI. of the XXXIX. ARTICLES.

hear God's word, and believe it; although we have faith, hope, charity, repentance, and the fear of God within us, and add never so many good works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and imperfect, and insufficient to deserve remission of our sins, and our justification: and therefore we must trust only in God's mercy, and the merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. Nevertheless, because faith doth directly send us to Christ for our justification, and that by faith, given us of God, we embrace the promise of God's mercy, and the remission of our sins, (which thing none other of our virtues or works properly doth;) therefore the Scripture useth to say, that faith without works (and the ancient fathers of the Church, to the same purpose, that only faith) doth justify us.

(37.) By justifying faith, we understand not only the common belief of the articles of Christian religion, and a persuasion of the truth of God's word in general, but also a particular application of the gracious promises of the Gospel, to the comfort of our own souls; whereby we lay hold on Christ, with all his benefits, having an earnest trust and confidence in God, that he will be merciful unto us for his only Son's sake. So that a true believer may be certain, by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation by Christ.<sup>1</sup>

(38.) A true, lively, justifying faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away, in the regenerate, either finally or totally.<sup>2</sup>

## ARTICLE IX.

OF SANCTIFICATION AND GOOD WORKS.<sup>3</sup>

(39.) All that are justified, are likewise sanctified: their faith being always accompanied with true repentance and good works.

(40.) Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful, for offending God, their merciful Father, by their former transgressions, together with a constant resolution for the time to come to cleave unto God, and to lead a new life.

<sup>1</sup> The 6th of the LAMBETH ARTICLES.

<sup>2</sup> The 5th of the LAMBETH ARTICLES.

<sup>3</sup> Cf. XII., XV., XVI., and XIV. of the XXXIX. ARTICLES.

(41.) *Albeit that good works, which are the fruits of faith, and follow after justification, cannot make satisfaction for our sins, and endure the severity of God's judgment; yet are they pleasing to God, and accepted of him in Christ, and do spring from a true and lively faith, which by them is to be discerned, as a tree by the fruit.*

(42.) The works which God would have his people to walk in, are such as he hath commanded in his holy Scripture, and not such works as men have devised out of their own brain, of a blind zeal and devotion, without the warrant of the word of God.

(43.) The regenerate cannot fulfil the law of God perfectly in this life. *For in many things we offend all: and if we say that we have no sin, we deceive ourselves, and the truth is not in us.*

(44.) *Not every heinous sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. And therefore to such as fall into sin after baptism, place for repentance is not to be denied.*

(45.) *Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required.*

#### ARTICLE X.

##### OF THE SERVICE OF GOD.

(46.) Our duty towards God is to believe in him, to fear him, and to love him with all our heart, with all our mind, with all our soul, and with all our strength, to worship him and to give him thanks, to put our whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of our life.<sup>1</sup>

(47.) In all our necessities we ought to have recourse unto God by prayer; assuring ourselves, that whatsoever we ask of the Father in the name of his Son, our only Mediator and Intercessor, Christ Jesus, and according to his will, he will undoubtedly grant it.

(48.) We ought to prepare our hearts before we pray, and understand the things that we ask when we pray: that both our hearts and voices may together sound in the ears of God's Majesty.

<sup>1</sup> Cf. CHURCH CATECHISM, the answer to the question, "What is thy duty towards God?"

(49.) When Almighty God smiteth us with affliction, or some great calamity hangeth over us, or any other weighty cause so requireth; it is our duty to humble ourselves in fasting, to bewail our sins with a sorrowful heart, and to addict ourselves to earnest prayer, that it might please God to turn his wrath from us, or supply us with such graces as we greatly stand in need of.

(50.) Fasting is a withholding of meat, drink, and all natural food, with other outward delights, from the body, for the determined time of fasting. As for those abstinences which are appointed by public order of our State, for eating of fish and forbearing of flesh at certain times and days appointed, they are no ways meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meats, but are grounded merely upon politic considerations, for provision of things tending to the better preservation of the commonwealth.

(51.) We must not fast with this persuasion of mind, that our fasting can bring us to heaven, or ascribe outward holiness to the work wrought. For God alloweth not our fast for the work's sake (which of itself is a thing merely indifferent), but chiefly respecteth the heart, how it is affected therein. It is therefore requisite, that first, before all things, we cleanse our hearts from sin, and then direct our fast to such ends as God will allow to be good: that the flesh may thereby be chastised, the spirit may be more fervent in prayer, and that our fasting may be a testimony of our humble submission to God's Majesty, when we acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

(52.) All worship devised by man's fantasy, besides or contrary to the Scriptures (as wandering on pilgrimages, setting up of candles, stations and jubilees, pharisaical sects and feigned religions, praying upon beads, and such-like superstitions), hath not only no promise of reward in Scripture, but contrariwise threatenings and maledictions.

(53.) All manner of expressing God, the Father, the Son, and the Holy Ghost, in an outward form, is utterly unlawful; as also all other images devised or made by man to the use of religion.

(54.) All religious worship ought to be given to God alone: from whom all goodness, health, and grace ought to be both asked and looked for, as from the very author and giver of the same, and from none other.

(55.) The name of God is to be used with all reverence and holy respect: and therefore all *vain and rash swearing* is utterly to be condemned. Yet notwithstanding, upon lawful occasions, an oath may be given, and taken, according to the word of God, *in justice, judgment, and truth.*<sup>1</sup>

(56.) The first day of the week, which is the Lord's day, is wholly to be dedicated to the service of God: and therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises, both public and private.

## ARTICLE XI.

OF THE CIVIL MAGISTRATE.<sup>2</sup>

(57.) *The king's majesty, under God, hath the sovereign and chief power, within his realms and dominions, over all manner of persons, of what estate, either ecclesiastical or civil, soever they be; so as no other foreign power hath or ought to have any superiority over them.*

(58.) We do profess that the supreme government of all estates within the said realms and dominions, *in all causes, as well ecclesiastical as temporal, doth of right appertain to the king's highness. Neither do we give unto him hereby the administration of the word and Sacraments, or the power of the keys: but that prerogative only, which we see to have been always given unto all godly princes in holy Scripture by God himself; that is, that he should contain all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil, within their duty, and restrain the stubborn and evildoers with the power of the civil sword.*

(59.) The Pope, neither of himself, nor by any authority of the Church or See of Rome, or by any other means, with any other, hath any power or authority to depose the king, or dispose of any of his kingdoms or dominions, or to authorise any other prince to invade or annoy him or his countries, or to discharge any of his subjects of their allegiance and obedience to his majesty, or to give license or leave to any of them to bear arms, raise tumult, or to offer any violence or hurt to his royal person, state, or government, or to any of his subjects within his majesty's dominions.

<sup>1</sup> Cf. XXXIX. of the XXXIX. ARTICLES.

<sup>2</sup> Cf. XXXVII. of the XXXIX. ARTICLES.

(60.) That princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their subjects, or any other whatsoever, is impious doctrine.

(61.) *The laws of the realm may punish Christian men with death for heinous and grievous offences.*

(62.) *It is lawful for Christian men, at the commandment of the magistrate, to bear arms, and to serve in just wars.*

## ARTICLE XII.

OF OUR DUTY TOWARDS OUR NEIGHBOURS.<sup>1</sup>

(63.) Our duty towards our neighbours is to love them as ourselves, and to do to all men as we would they should do to us; to honour and obey our superiors; to preserve the safety of men's persons, as also their chastity, goods, and good names; to bear no malice nor hatred in our hearts; to keep our bodies in temperance, soberness, and chastity; to be true and just in all our doings; not to covet other men's goods, but to labour truly to get our own living, and to do our duty in that estate of life unto which it pleaseth God to call us.<sup>2</sup>

(64.) For the preservation of the chastity of men's persons, wedlock is commanded unto all men that stand in need thereof. Neither is there any prohibition by the Word of God, but that the ministers of the Church may enter into the state of matrimony: they being nowhere commanded by God's law, *either to vow the estate of single life, or to abstain from marriage, as they shall judge the same to serve better to godliness.*

(65.) *The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists falsely affirm.*

(66.) *Notwithstanding every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.*

(67.) Faith given is to be kept even with heretics and infidels. The popish doctrine of equivocation and mental reservation, is most ungodly, and tendeth plainly to the subversion of all human society.

<sup>1</sup> Cf. XXXII. and XXXVIII. of the XXXIX. ARTICLES.

<sup>2</sup> Cf. CHURCH CATECHISM, the answer to the question, "What is thy duty towards thy Neighbour?"

## ARTICLE XIII.

OF THE CHURCH, AND OUTWARD MINISTRY OF THE GOSPEL.<sup>1</sup>

(68.) There is but one Catholic Church, out of which there is no salvation ; containing the universal company of all the saints that ever were, are, or shall be gathered together in one body, under one head, Christ Jesus : part whereof is already in heaven triumphant, part as yet militant here upon earth. And because this Church consisteth of all those, and those alone, which are elected by God unto salvation, and regenerated by the power of his Spirit, (the number of whom is known only unto God himself,) therefore it is called the Catholic or universal, and the invisible Church.

(69.) But particular and visible Churches (consisting of those who make profession of the faith of Christ, and live under the outward means of salvation) be many in number : wherein the more or less sincerely, according to Christ's institution, the *word of God* is taught, the *Sacraments* are administered, and the authority of the keys is used, the more or less pure are such Churches to be accounted.

(70.) *Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and Sacraments ; yet, forasmuch as they do not the same in their own name, but in Christ's, and minister by his commission and authority, we may use their ministry, both in hearing the word and in the receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness ; nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them : which are effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences, and finally, being found guilty, by just judgment be deposed.*

(71.) *It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments of the Church, unless he be first lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given*

<sup>1</sup> Cf. XIX., XXVI., XXIII., XXIV., and XXXIII. of the XXXIX. ARTICLES.

*them in the Church, to call and send ministers into the Lord's vineyard.*

(72.) *To have public prayer in the Church, or to administer the Sacraments, in a tongue not understood of the people, is a thing plainly repugnant to the word of God, and the custom of the primitive Church.*

(73.) *That person which, by public denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as a heathen and publican ; until by repentance he be openly reconciled, and received into the Church, by the judgment of such as have authority in that behalf.*

(74.) God hath given power to his ministers, not simply to forgive sins, (which prerogative he hath reserved only to himself ;) but in his name to declare and pronounce unto such as truly repent, and unfeignedly believe his holy Gospel, the absolution and forgiveness of sins.<sup>1</sup> Neither is it God's pleasure that his people should be tied to make a particular confession of all their known sins unto any mortal man : howsoever, any person grieved in his conscience, upon any special cause, may well resort unto any godly and learned minister, to receive advice and comfort at his hands.<sup>2</sup>

## ARTICLE XIV.

OF THE AUTHORITY OF THE CHURCH, GENERAL COUNCILS, AND BISHOP OF ROME.<sup>3</sup>

(75.) *It is not lawful for the Church to ordain anything that is contrary to God's word : neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness, and a keeper of holy writ ; yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed upon necessity of salvation.*

(76.) *General Councils may not be gathered together without the commandment and will of princes ; and when they be gathered together, (forasmuch as they be an assembly of men not always governed with the Spirit and word of God,) they may err, and*

<sup>1</sup> Cf. the wording of the 'Absolution' in Morning and Evening Prayer.

<sup>2</sup> Contrast the concluding part of the first long Exhortation in the Communion Service.

<sup>3</sup> Cf. XX., XXI., XXXIV., XIX., and XXXVII. of the XXXIX. ARTICLES.

*sometimes have erred, even in things pertaining to the rule of piety. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be shewed that they be taken out of holy Scriptures.*

(77.) *Every particular Church hath authority to institute, to change, and clean to put away ceremonies and other ecclesiastical rites, as they be superfluous, or be abused; and to constitute other, making more to seemliness, to order, or edification.*

(78.) *As the Churches of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in those things which concern matter of practice and point of ceremonies, but also in matters of faith.*

(79.) *The power which the Bishop of Rome now challengeth, to be the supreme head of the universal Church of Christ, and to be above all emperors, kings, and princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the primitive Church: and therefore it is for most just causes taken away and abolished within the king's majesty's realms and dominions.*

(80.) *The Bishop of Rome is so far from being the supreme head of the universal Church, that his works and doctrine do plainly discover him to be that man of sin, foretold in the holy Scriptures, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming.*

#### ARTICLE XV.

##### OF THE STATE OF THE OLD AND NEW TESTAMENT.<sup>1</sup>

(81.) *In the Old Testament the commandments of the law were more largely, and the promises of Christ more sparingly and darkly propounded; shadowed with a multitude of types and figures, and so much the more generally and obscurely delivered, as the manifesting of them was further off.*

(82.) *The Old Testament is not contrary to the New. For both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. For they looked for all benefits of God the Father, through the*

<sup>1</sup> Cf. VII. of the XXXIX. ARTICLES.

merits of his Son Jesus Christ, as we now do: only they believed in Christ which should come, we in Christ already come.

(83.) *The New Testament is full of grace and truth, bringing joyful tidings unto mankind, that whatsoever formerly was promised of Christ, is now accomplished; and so, instead of the ancient types and ceremonies, exhibiteth the things themselves, with a large and clear declaration of all the benefits of the Gospel. Neither is the ministry thereof restrained any longer to one circumcised nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles. So that there is now no nation which can truly complain that they be shut forth from the communion of saints and the liberties of the people of God.*

(84.) *Although the law given from God by Moses, as touching ceremonies and rites be abolished, and the civil precepts thereof be not of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is freed from the obedience of the commandments which are called moral.*

#### ARTICLE XVI.

##### OF THE SACRAMENTS OF THE NEW TESTAMENT.

(85.) *The Sacraments ordained by Christ be not only badges or tokens of Christian men's profession; but rather certain sure witnesses, and effectual or powerful signs, of grace and God's goodwill towards us, by which he doth work invisibly in us, and not only quicken, but also strengthen and confirm our faith in him.*

(86.) *There be two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Lord's Supper.*

(87.) *Those five which by the Church of Rome are called Sacraments (to wit, Confirmation, Penance, Orders, Matrimony, and Extreme Unction) are not to be accounted Sacraments of the Gospel; being such as have partly grown from corrupt imitation of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God, together with a promise of saving grace annexed thereunto.*

(8.) *The Sacraments were not ordained of Christ to be gazed*

<sup>1</sup> Cf. XXV. of the XXXIX. ARTICLES.

upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect and operation; but they that receive them unworthily, thereby draw judgment upon themselves.

## ARTICLE XVII.

OF BAPTISM.<sup>1</sup>

(89.) *Baptism is not only an outward sign of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians; but much more a Sacrament of our admission into the Church, sealing unto us our new birth (and consequently our justification, adoption, and sanctification) by the communion which we have with Jesus Christ.*

(90.) *The Baptism of infants is to be retained in the Church, as agreeable to the word of God.*

(91.) *In the administration of Baptism, exorcism, oil, salt, spittle, and superstitious hallowing of the water, are for just causes abolished: and without them the Sacrament is fully and perfectly administered, to all intents and purposes, agreeable to the institution of our Saviour Christ.*

## ARTICLE XVIII.

OF THE LORD'S SUPPER.<sup>2</sup>

(92.) *The Lord's Supper is not only a sign of the mutual love which Christians ought to bear one towards another, but much more a Sacrament of our preservation in the Church, sealing unto us our spiritual nourishment and continual growth in Christ.*

(93.) *The change of the substance of bread and wine into the substance of the body and blood of Christ, commonly called Transubstantiation, cannot be proved by holy writ, but is repugnant to plain testimonies of the Scripture, overthroweth the nature of a Sacrament, and hath given occasion to most gross idolatry and manifold superstitions.*

(94.) *In the outward part of the holy Communion, the body and blood of Christ is in a most lively manner represented; being no otherwise present with the visible elements than things signi-*

<sup>1</sup> Cf. XXVII. of the XXXIX. ARTICLES.

<sup>2</sup> Cf. XXVIII., XXIX., XXX., and XXXI. of the XXXIX. ARTICLES.

fied and sealed are present with the signs and seals, that is to say, symbolically and relatively. But in the inward and spiritual part, the same body and blood is really and substantially presented unto all those who have grace to receive the Son of God, even to all those that believe in his name. And unto such as in this manner do worthily and with faith repair unto the Lord's table, the body and blood of Christ is not only signified and offered, but also truly exhibited and communicated.

(95.) *The body of Christ is given, taken, and eaten in the Lord's Supper, only after an heavenly and spiritual manner; and the mean whereby the body of Christ is thus received and eaten, is faith.*

(96.) *The wicked, and such as want a lively faith, although they do carnally and visibly (as S. Augustine speaketh) press with their teeth the Sacrament of the body and blood of Christ; yet in no wise are they made partakers of Christ; but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.*

(97.) *Both the parts of the Lord's Sacrament, according to Christ's institution, and the practice of the ancient Church, ought to be ministered unto all God's people; and it is plain sacrilege to rob them of the mystical cup, for whom Christ hath shed his most precious blood.*

(98.) *The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.*

(99.) *The sacrifice of the mass, wherein the priest is said to offer up Christ for obtaining the remission of pain and guilt for the quick and the dead, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic; but contrariwise most ungodly, and most injurious to that all-sufficient sacrifice of our Saviour Christ, offered once for ever upon the Cross, which is the only propitiation and satisfaction for all our sins.*

(100.) *Private mass, that is, the receiving of the Eucharist by the priest alone, without a competent number of communicants, is contrary to the institution of Christ.*

## ARTICLE XIX.

OF THE STATE OF THE SOULS OF MEN, AFTER THEY BE DEPARTED OUT OF THIS LIFE; TOGETHER WITH THE GENERAL RESURRECTION, AND THE LAST JUDGMENT.

(101.) *After this life is ended, the souls of God's children be presently received into heaven, there to enjoy unspeakable com-*



forts; the souls of the wicked are cast into hell, there to endure endless torments.

(102.) *The doctrine of the Church of Rome concerning limbus patrum, limbus puerorum, purgatory, prayer for the dead, pardons, adoration of images and relics, and also invocation of saints, is vainly invented without all warrant of holy Scripture, yea, and is contrary to the same.*<sup>1</sup>

(103.) At the end of this world, the Lord Jesus shall come in the clouds with the glory of his Father: at which time, by the almighty power of God, the living shall be changed, and the dead shall be raised; and all shall appear both in body and soul before his judgment-seat, to receive according to that which they have done in their bodies, whether good or evil.

(104.) When the last judgment is finished, Christ shall deliver up the kingdom to his Father, and God shall be all in all.

#### THE DECREE OF THE SYNOD.

If any minister, of what degree or quality soever he be, shall publicly teach any doctrine contrary to these Articles agreed upon; if after due admonition he do not conform himself, and cease to disturb the peace of the Church, let him be silenced, and deprived of all spiritual promotions he doth enjoy.

<sup>1</sup> Cf. XXII. of the XXXIX. ARTICLES.

## APPENDIX VII

### TRANSLATION OF PASSAGES QUOTED FROM DOCUMENTS AND FORMULARIES OF FAITH

#### ARTICLE II.

Page 30.

REFORMATIO LEGUM, "De Haeresibus," Cap. 5 :—

"With regard to the twofold nature of Christ there is dangerous and varied error; some of them are of the sect of the Arians, laying it down that Christ is man in such a way as to deny that He is God. Others so judge Him to be God as not to recognise that He is man, and talk nonsense with respect to His body, as though it were divinely assumed from heaven, and descended into the Virgin's womb, and that in its passage through Mary, it passed as it were through a channel or tube."

Page 33.

SECOND HELVETIC CONFESSION, Art. XI. :—

"Further, by His passion and death, and by all the things which, by His advent in the flesh, He did and suffered for our sake, our Lord reconciled the Father in heaven to all believers."

#### ARTICLE V.

Page 45.

ORTHODOX CONFESSION [of the Eastern Church] :—

"The Church teaches how the Holy Spirit proceeds from the Father alone as the fount and source of the Godhead."

#### ARTICLE VI.

Page 47.

TETRAPOLITAN CONFESSION, Cap. 1 :—

"We commanded those who amongst us exercised the office of preaching that they should teach from the pulpit nothing else than what is contained in the sacred Scriptures, or may be certainly proved thereby."

FRENCH CONFSSION, Art. V. :—

“And since this is the sum of all truth, containing all that is requisite for the worship of God, and for our salvation ; we declare that it is not lawful for men, nor even for angels themselves, to add anything to that Word, or to take away anything from it, or to alter anything at all in the same.”

SCOTCH CONFSSION, Art. XIX. :—

“We believe and confess that the Scriptures of God are sufficient to instruct, and make perfect, the man of God.”

BELGIC CONFSSION, Art. VII. :—

“We believe also that this Holy Scripture does most perfectly contain all the will of God, and that therein all those things whatsoever are abundantly taught, which must be believed by men that they may attain salvation.”

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SECOND HELVETIC CONFSSION, Art. I. :—

“And in this Holy Scripture the universal Church of Christ has all things most fully expounded, such as pertain both to a saving faith, as well as to the due framing of a life pleasing to God. And in this respect it is expressly commanded by God, that nothing should be either added to, or taken from, the same.”

COUNCIL OF TRENT, Session IV. :—

“The synod . . . perceiving that this truth and discipline are contained in the written books, and the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves at the dictation of the Holy Spirit, have come down even to us, transmitted as it were from hand to hand : the synod, following the examples of the orthodox fathers, receives and venerates, with equal affection of piety and reverence, all the books both of the Old and New Testament, since one God is the author of both, as also the said traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Spirit, and preserved by a continuous succession in the Catholic Church.”

ORTHODOX CONFSSION [of the Eastern Church] :—

“It is evident how the several parts of the Faith have their validity and sanction, partly from Holy Scripture, and partly from ecclesiastical tradition. . . . There are, therefore, two oracles of doctrines ; some Scripture hands down, namely, such as are contained in the Divine

books of Holy Scripture, and some are doctrines handed down by word of mouth by the Apostles, and these have been interpreted by the Councils and the Holy Fathers ; and on these two the Faith is founded.”

CALVIN'S INSTITUTES, I. ix. 1 :—

“For there have lately arisen certain unsteady persons, who, most haughtily professing to be taught by the Spirit, themselves reject all reading, and deride the simplicity of those who still attend to (what they themselves call) the letter that is dead, and that killeth.”

*Page 50.*

*Ibid.*, I. vii. 1 :—

“But there has generally prevailed a most dangerous error, viz., that Scripture has only so much weight as is conceded to it by the suffrages of the Church, as though the eternal and inviolable truth of God depended upon the choice of men.”

*Ibid.*, I. vii. 5 :—

“Let this, therefore, remain decided, that they whom the Holy Spirit has inwardly taught entirely acquiesce in the Scripture, and that it is self-authenticated, neither is it right that it should be made a subject of proof and reasoning ; but the certitude which it deserves with us it obtains by the testimony of the Spirit.”

FRENCH CONFSSION, Art. IV. :—

“We acknowledge these books to be Canonical ; *i.e.*, we account them as the norm and rule of our faith, and that not only by the common consent of the Church, but also much more by the testimony and inward persuasion of the Holy Spirit, by whose intimation we are taught to discern those books from other Ecclesiastical books.”

*Page 51.*

SCOTCH CONFSSION, Art. XIX. :—

“We assert, therefore, that those who say that the Scripture has no other authority than that which it has received from the Church are blasphemers against God, and injurious to the true Church.”

BELGIC CONFSSION, Art. V. :—

“These books alone we receive as sacred and Canonical, whereupon our faith may rest, and whereby it may be confirmed and established. And we believe without any doubt all those things which are contained in them, and that not so much because the Church receives and sanctions them as Canonical, as because the Holy Spirit bears witness to our consciences that they came forth from God, and most of all because they

themselves, by themselves, bear witness to and sanction this their own sacred authority and sanctity."

SECOND HELVETIC CONFESSION, Art. I. :—

"We believe and confess that the Canonical Scriptures of the holy prophets and apostles, of both Testaments, are the very true Word of God, and that they have sufficient authority of themselves, not from men. For God Himself spake to the fathers by the prophets and apostles, and still speaks to us through the Holy Scriptures."

*Page 52.*

S. JEROME, Preface to the Books of Solomon :—

"As, therefore, the Church indeed reads Judith, and Tobias, and the Maccabees, but does not receive them amongst the Canonical Scriptures, so also she reads these two volumes for edification of the people, not for establishing the authority of Ecclesiastical doctrines."

## ARTICLE VII.

*Page 53.*

REFORMATIO LEGUM, "De Haeresibus," Cap. 4 :—

"Many are found in our own time, amongst whom the Anabaptists are especially to be reckoned, who, if any one quote the Old Testament to them, regard it as now abrogated and altogether obsolete, referring all things that are commanded therein to the ancient times of our forefathers. Therefore they determine that none of those things ought to apply to us."

*Page 54.*

CALVIN'S INSTITUTES, II. x. 1 :—

"Moreover, what otherwise would be very useful, the monstrous scamp Servetus and some madmen of the sect of the Anabaptists have rendered necessary for us, who think no otherwise of the people Israel than of a herd of swine, whom they pretend to have been pampered by the Lord in this world, without any hope of immortality in heaven."

## ARTICLE IX.

*Page 71.*

REFORMATIO LEGUM, "De Haeresibus," Cap. 7 :—

"In regard to the stain of sin, contracted from our birth, which we call Original Sin, in the first place the error of the Pelagians, and next

that of the Anabaptists, must be avoided and got rid of by us. In this matter they agree in stating, against Scriptural truth, that Original Sin affected Adam only, and did not pass over to his posterity, and that it does not affect our nature with any wrong disposition, except that, owing to the fault of Adam, there is set forth a harmful example of sinning, which leads men to imitate and acquire the same iniquity."

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BELGIC CONFESSION, Art. XV. :—

"Original Sin is the corruption of the whole nature, and hereditary fault, with which even infants themselves are defiled in their mother's womb."

CALVIN'S INSTITUTES, II. i. 8 :—

"And therefore infants themselves also, as they bring their own condemnation into the world with them, are guilty by their very own fault, not by that of another."

"Original Sin therefore appears to be an hereditary depravity and corruption of our nature, diffused through all parts of the soul, which first makes us subject to God's wrath, and then produces works in us which Scripture calls works of the flesh."

COUNCIL OF TRENT, Session V. :—

"If any one asserts that the transgression of Adam injured himself alone, and not his posterity; and that the holiness and righteousness received from God, which he lost, he lost for himself alone, and not for us also; or that he, defiled by the sin of disobedience, has only transfused death and pains of the body unto the whole human race, but not sin also, which is the death of the soul; let him be anathema."

*Page 73.*

FORMULA OF CONCORD :—

"It is the loss of original righteousness, with which man was created in Paradise, or of the image of God, after which man had been created at the beginning in truth, holiness, and righteousness."

FRENCH CONFESSION, Art. IX. :—

"So that his own nature is wholly corrupt, and being blinded in spirit and depraved in heart, he has lost, without any exception whatever, all that integrity. For although he has some discernment of good and evil, nevertheless we affirm that whatsoever he has of light soon becomes darkness when the question is that of seeking God, so that by his own understanding and reason he can in no way approach to Him."

SCOTCH CONFSSION, Art. III. :—

“By which transgression, commonly called Original Sin, that image of God in man is wholly defaced.”

*Page 74.*

AUGSBURG CONFSSION, Part I. Art. II. :—

“They teach . . . that this disease, or fault of birth, is truly sin, condemning and bringing now also eternal death to those who are not regenerated by Baptism and the Holy Spirit.”

SECOND HELVETIC CONFSSION, Art. VIII. :—

“By our own desert we are subject to the wrath of God, and liable to just punishment; and so we should all be cast away from God, unless Christ our deliverer had brought us back. By death, therefore, we understand not merely bodily death, which must be undergone once by us all on account of sins, but also the everlasting punishments due to our sins and corruption.”

*Page 75.*

XIII. ARTICLES, Art. VI. :—

“But because infants are born with Original Sin, they have need of remission of that sin, and it is so remitted that the guilt is taken away, although the corruption of nature, or concupiscence, remains in this life, although it begins to be healed because the Holy Spirit works even in infants themselves and cleanses them.”

CALVIN'S INSTITUTES, IV. xv. 11 :—

“Baptism indeed promises us the drowning of our Pharaoh, and the mortification of sin, yet not in such a way that it no longer exists, or that it gives us no further trouble; but only that it may not overcome us. For as long as we live enclosed in this prison of our body, the remnants of sin will dwell in us; but if we hold in faith to the promise given to us by God in Baptism, they shall not rule or reign over us.”

MELANCHTHON, “Loci Theologici,” p. 112 :—

“So we thus answer that in Baptism sin is taken away as far as the guilt, or imputation, thereof is concerned, but the disease itself remains.”

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SAXON CONFSSION, Art. II. :—

“We declare that this evil concupiscence is sin.”

FRENCH CONFSSION, Art. XI. :—

“We affirm also that this fault, even after Baptism, is truly sin.”

COUNCIL OF TRENT, Session V. :—

“If any one denies that, by the grace of our Lord Jesus Christ, which is conferred in Baptism, the guilt of Original Sin is remitted, or asserts also that all that which has the true and proper nature of sin is not taken away, but says that it is only erased or not imputed, let him be anathema; for in those who are born again God hates nothing. . . . But the holy synod confesses and perceives that in the baptized there remains concupiscence, or an incentive to sin, which, since it is left for us to strive against, cannot injure those who refuse to consent to it, but successfully resist it through the grace of Christ. This concupiscence, which the Apostle sometimes calls sin, the holy synod declares that the Catholic Church has never understood to be called sin because in the regenerate it is truly and properly sin, but because it is of sin, and inclines to sin.”

## ARTICLE X.

*Page 79.*

REFORMATIO LEGUM, “De Haeresibus,” Cap. 7 :—

“We must oppose those who attribute so much strength and force to free-will, as to lay down that by it alone, without any special grace of Christ, a right life may be lived by man.”

AUGSBURG CONFSSION, Part I. Art. XVIII. :—

“Concerning free-will they teach that the will of man has some freedom for performing civil righteousness, and for making choice of things within the reach of reason. But without the Holy Spirit it has no power of performing the righteousness of God, or spiritual righteousness, because the natural man perceiveth not the things of the Spirit of God.”

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SAXON CONFSSION, Art. V. :—

“But man, by his natural strength, is by no means able to free himself from sin and eternal death; but this liberation and conversion of man to God and spiritual newness is wrought by the Son of God quickening us by His Holy Spirit.”

FRENCH CONFSSION, Art. IX. :—

“Further, although he be endowed with will, whereby he is moved to this or that, yet, since it is altogether captive under sin, it has no liberty whatever to desire good, save such as it has received by grace and by the gift of God.”

## SECOND HELVETIC CONFSSION, Art. IX. :—

“Man’s understanding was not, indeed, taken from him, nor was he deprived of will and altogether changed into a stone or stock ; nevertheless these things have been so altered and weakened in man that they are no more able to do that which they could before the Fall. For his understanding is darkened, whilst his will from being free has become an enslaved will.”

## COUNCIL OF TRENT, Session VI. :—

“The synod declares . . . that it behoves each one to recognise and confess, that whereas all men had lost their innocence in the transgression of Adam, having become unclean . . . were so far the slaves of sin . . . although in them the power of free choice, however weakened and biassed in its powers, was by no means extinguished.”

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## AUGSBURG CONFSSION, Part I. Art. XVIII. :—

“They condemn the Pelagians and others who teach that, without the Holy Spirit, by our natural powers alone, we are able to love God above all things, and also to keep the commandments of God, so far as the substance of our actions is concerned.”

## ARTICLE XI.

*Page 83.*

## WURTEMBERG CONFSSION, Art. V. :—

“For man is accepted by God, and is accounted righteous before Him for the sake of the only Son of God, our Lord Jesus Christ, by faith.”

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## COUNCIL OF TRENT, Session VI. :—

“Justification is not only remission of sins, but also sanctification and renewal of the inward man, by voluntary reception of the grace and gifts of God, whereby man from being unrighteous becomes righteous, and from being an enemy becomes a friend, so as to be an heir according to the hope of eternal life . . . The righteousness of God, whereby He makes us righteous, *i.e.*, upon being endued with which by Him, we are renewed in the spirit of our mind, and are not only accounted, but are called, and actually are, truly righteous, when we receive righteousness in ourselves.”

## AUGSBURG CONFSSION, Part I. Art. IV. :—

“They teach also that men cannot be justified before God by their own strength, deserts, or works, but are freely justified for Christ’s sake, by faith, when they believe that they are received into grace, and that their sins are remitted for Christ’s sake, Who by His death made satisfaction for our sins. This faith God imputes for righteousness before Him.”

## CONFESSIO VARIATA, Art. “De Fide” :—

“When, therefore, we say that we are justified by faith, we do not mean that we are righteous on account of the dignity of that virtue itself, but this is the meaning :—that we obtain remission of our sins, and the imputation of righteousness, by God’s mercy, for Christ’s sake.”

## SAXON CONFSSION, Art. III. :—

“When the mind is raised by this faith it is certain that remission of sins, reconciliation, and imputation of righteousness are given, for the sake of the merit of Christ Himself.”

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## FORMULA OF CONCORD :—

“The word ‘justification’ in this connection signifies the pronouncing righteous, the absolving from sins, and from the eternal punishment of sins, for the sake of Christ’s righteousness, which is imputed by God to faith.”

## CALVIN’S INSTITUTES, III. xi. 2 :—

“So we simply interpret justification as the acceptance with which God regards us as righteous, who have been received into grace ; and we say that it consists in remission of sins, and the imputation of the righteousness of Christ.”

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## FRENCH CONFSSION, Art. XVIII. :—

“We believe that our whole righteousness consists in the remission of our sins, which is also, as David testifies, our only felicity. Therefore we wholly reject all other grounds whereupon men think that they can be justified before God ; and casting away all thought of virtues and merits, we do altogether acquiesce in the sole obedience of Jesus Christ, which indeed is imputed to us, both that all our sins may be covered, and also that we may obtain favour before God.”

SECOND HELVETIC CONFESSION, Art. XV. :—

“Properly speaking, therefore, God alone justifies us, and . . . justifies only for Christ’s sake, by not imputing sins to us, but imputing to us His righteousness. . . . Therefore we teach and believe, with the Apostle, that sinful man is justified only by faith in Christ, not by the Law, or by any works.”

XIII. ARTICLES, Art. IV. :—

“Further with regard to justification, we teach that it properly signifies remission of sins, and our acceptance or reconciliation into grace and favour with God; *i.e.*, true renewal in Christ.”

## ARTICLE XII.

*Page 88.*

WURTEMBERG CONFESSION, ART. VII. :—

“But we must not think that, before God’s judgment-seat, when the question is of expiating sin, and appeasing Divine wrath, and deserving eternal salvation, we ought to trust to those good works which we do. For all good works which we do are imperfect, and cannot endure the severity of God’s judgment.”

*Page 89.*

COUNCIL OF TRENT, Session VI. Canon XXXII. :—

“If any one shall say that the good works of a man that is justified are in such wise the gifts of God, that they are not also the good merits of him that is justified; or, that the said justified man, by the good works which are performed by him through the grace of God and the merit of Christ, does not truly merit increase of grace, eternal life, and the attainment of that eternal life, if, that is, he depart in grace, and moreover an increase of glory; let him be anathema.”

SAXON CONFESSION, Art. IX. :—

“Vain therefore is the imagination of those who pretend that obedience is pleasing by its own worth, and that there is a ‘*meritum condigni*,’ as they say, and a righteousness before God which deserves eternal life.”

*Page 91.*

AUGSBURG CONFESSION, Part I. Art. XX. :—

“Our (preachers) are falsely accused of prohibiting good works. . . . In the first place, our works cannot reconcile God, or deserve remission of sins, and grace, and justification, but we obtain this by faith only.

.. . Moreover, our (preachers) teach that it is necessary to do good works, not that we may trust to deserve grace by them, but because of the will of God. Remission of sins and grace are apprehended by faith only. And because by faith the Holy Spirit is received, already our hearts are renewed, and put on new affections, so that they are able to bring forth good works.”

TETRAPOLITAN CONFESSION, Arts. III., V. :—

“First, therefore, since it has been handed down now for many years that a man’s own works are necessary for his justification, our (preachers) have taught that this is to be ascribed entirely to the good pleasure of God and the merit of Christ, and that it is appropriated by faith only . . .

“We are so far from rejecting good works that we do utterly deny that any man can fully be saved, except he advance thus far by the Spirit of Christ, that none of those good works be wanting in him, whereunto indeed God hath created him.”

BOHEMIAN CONFESSION, Arts. IX., X. :—

“A saving faith . . . thus performs by love all sorts of good and holy works, by which it is known, as a tree is known by its fruit. For as fire cannot be without heat, or the sun without radiance, so also a true faith which partakes of Christ cannot ever or anywhere be without renewal, and without love, and, what is more, without many holy and good works. . . .

“And such good works are pleasing to God, not because of any dignity or perfection belonging to themselves . . . but they are pleasing to God, only through Jesus Christ, in the person or man who has first been justified by Christ the Lord, through faith in Him, and has been rendered acceptable to God, when he believes.”

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BELGIC CONFESSION, Art. XXIV. :—

“It cannot be, therefore, that this holy faith is idle in a man; for we do not speak of a vain and dead faith, but only of that which in the Scripture is said to work by love, and which moves a man to exercise himself in those works which God Himself has commanded in His Word. But these works which spring from the sincere root of this faith are for this reason good and pleasing to God, *viz.*, because they are sanctified by His grace; but for our justification they are of no avail.”

SECOND HELVETIC CONFESSION, Art. XVI. :—

“For we teach that good works do truly spring from a living faith, through the Holy Spirit, and are done by the faithful according to

the Divine will, or the rule of God's Word. . . . We therefore condemn all who despise good works, and foolishly speak of them as not to be cultivated, and useless. Meanwhile, as has been already said, we do not think that we are saved by good works, and that they are so necessary to salvation that without them no one is ever saved."

## ARTICLE XIII.

Page 96.

COUNCIL OF TRENT, Session VI. :—

CANON I.—“If any one shall say that man may be justified before God by his own works, whether done through the strength of human nature, or through the teaching of the Law, without the Divine grace through Jesus Christ; let him be anathema.

CANON II.—“If any one shall say that, without the preventing inspiration of the Holy Spirit and His help, man can believe, hope, love, or be penitent, as he ought, so that the grace of justification may be conferred upon him; let him be anathema.”

CANON VII.—“If any one shall say that all works which are done before justification, in what manner soever they be done, are truly sins, or deserve the hatred of God, or that the more earnestly one strives to dispose himself for grace, so much the more grievously he sins; let him be anathema.”

## ARTICLE XIV.

Page 99.

BELLARMINE “De Monachis,” Cap. VII. :—

“By a counsel of perfection we mean a good work, not ordered us by Christ, but indicated; not commanded, but commended.”

*Ibid.*, Cap. VIII. :—

“It is the opinion of all Catholics that many things are truly and properly Evangelical counsels, but especially three—chastity, obedience, and poverty, which are neither commanded, nor are they things indifferent, but are pleasing to God, and commended by Him.”

*Ibid.*, Cap. XII. :—

“We see in all well-governed states that, besides rewards and punishments . . . there are also some rewards decreed for heroic actions . . . so therefore it is not unreasonable, nay, rather it is very reasonable, that besides life eternal which is promised to them that keep the Divine Law, there should be also certain rewards and singular honours for such as not only keep the Law of God, but also exhibit heroic virtues.”

Page 100.

WURTEMBERG CONFESSION, Art. VI. :—

“But the opinion of some, that man can in this life attain to such a pitch as not only to fulfil the Decalogue by his own works, but also to be able to do more and greater works than are commanded in the Decalogue, which they call works of supererogation, is foreign to the prophetic and Apostolic doctrine, and repugnant to the opinion of the true Catholic Church.”

## ARTICLE XV.

Page 101.

REFORMATIO LEGUM, “De Haeresibus,” Cap. 8 :—

“The pride of those men must be broken by our laws, who attribute such perfection of life to men that are justified, as neither the weakness of our nature produces, nor any one can take to himself save Christ.”

Page 103.

COUNCIL OF TRENT, Session V. :

“This same holy synod doth nevertheless declare that it is not its intention to include in this decree, where Original Sin is treated of, the Blessed and immaculate Virgin Mary.”

THE BULL “INEFFABILIS” of Pope Pius IX. :—

“We declare, pronounce, and define that the doctrine is revealed by God, and on that account is to be firmly and constantly believed by all the faithful, which holds that the most Blessed Virgin Mary in the first moment of her conception was, by the singular grace and privilege of Almighty God, in regard to the merits of Christ Jesus the Saviour of the human race, preserved pure from all stain of Original Sin.”

## ARTICLE XVI.

Page 105.

SCHMALKALD ARTICLES, “De falsa poenitentia” :—

“Do whatever you please; only believe; nothing harms you. Faith blots out all sins.” They add besides: “If any one sin after faith, and after receiving the Holy Spirit, he never truly had the Spirit or faith.”

REFORMATIO LEGUM, "De Haeresibus," Cap. 9 :—

"They also hold a perverse opinion about them that are justified who believe that they, after that they have once been justified, cannot fall into sin, or that if perchance they do any of those things which are forbidden by the laws of God, God does not account them as sins. To whom those are contrary in opinion, but equal in impiety, who affirm that any mortal sin whatsoever which is voluntarily committed by us after we have received Baptism, is sin against the Holy Ghost, and cannot be remitted."

Page 107.

AUGSBURG CONFSSION, Part I. Art. XII. :—

"They condemn the Anabaptists, who deny that they who have once been justified can lose the Holy Spirit, and who, moreover, maintain that some attain such perfection in this life that they cannot sin."

SAXON CONFSSION, Art. XVI. :—

"For, first, we do openly condemn the Cathari and Novatians, who feigned that the elect cannot fall into sins against conscience, and that those who have lapsed after amendment of life ought not to be received again."

COUNCIL OF TRENT, Session VI. Canon XXIII. :—

"If any one shall say that a man once justified can sin no more, nor lose grace, and that therefore he who falls and sins was never truly justified; or, on the other hand, that he is able, throughout his whole life, to avoid all sins, even those that are venial (except by a special privilege from God, as the Church holds respecting the Blessed Virgin Mary); let him be anathema."

Page 108.

CALVIN'S INSTITUTES, III. xxiv. 6, 7 :—

"But now it is not to be doubted but that, when Christ prays for all the elect, He prays the same thing for them as for Peter, that their faith may never fail. From which we conclude that they are beyond danger of falling away, because the intercessions of the Son of God for their constancy in godliness have not been rejected. What did Christ wish us to learn from this, save that we should trust that we shall be safe for ever, because we have once been made His? But it daily happens that those who seemed to be Christ's fall away from Him again, and are ruined . . . but it is equally certain that such persons never adhered to Christ with that confidence of the heart, by which I affirm that certainty of our election is assured to us."

LAMBETH ARTICLES, V. :—

"A true, living, and justifying faith, and the sanctifying Spirit of God, is not extinguished, does not fall away, or vanish away, in the elect, either finally or totally."

Page 110.

AUGSBURG CONFSSION, Part I. Art. XII. :—

"The Novatians also are condemned, who were unwilling to absolve those who had lapsed after Baptism, even when they returned to penitence."

## ARTICLE XVII.

Page 112.

PETER MARTYR, on Romans (p. 411) :—

"I say, therefore, that Predestination is the most wise purpose of God, whereby, before all eternity, He has constantly decreed to call those whom He hath loved in Christ to the adoption of sons, to justification by faith, and at length to glory through good works, that they may be conformed to the image of the Son of God, and that there may be declared in them the glory and mercy of the Creator."

Page 115.

CALVIN'S INSTITUTES, III. xxi. 5 :—

"By Predestination we mean the eternal decree of God, by which He has determined with Himself what He would have to become of each individual man. For all are not created in like condition, but for some eternal life, and for others eternal damnation, is fore-ordained. Therefore, according as each one was created for one of these two ends, we say that he is predestinated either to life or to death."

*Ibid.*, III. xxiii. 1 :—

"Many indeed, as if they would avert odium from God, acknowledge election in such a way as to deny that any one is reprobated, but altogether absurdly and childishly, since election itself would not stand unless it were opposed to reprobation. God is said to separate those whom He adopts to salvation; to say that others obtain by chance, or acquire by their own industry, that which election alone confers on a few would be worse than absurd. Those, therefore, whom God passes over He reprobates, and that from no other cause than that He wills to exclude them from the inheritance which He predestinates for His sons."



Page 116.

FRENCH CONFESSION, ART. XII. :—

“We believe that out of this universal corruption and damnation, in which all men are by nature submerged, God delivers some, but others He leaves in that corruption and damnation.”

LAMBETH ARTICLES, I. :—

“God from eternity has predestinated some to life, and others He has reprobated to death.”

CANONS OF DORT, “De Divina Praedestinatione,” Art. VI. :—

“And here especially there unfolds itself to us the deep, and both merciful and just, difference put between men who are all alike lost; that is to say, that decree of election and reprobation revealed in the Word of God.”

CALVIN'S INSTITUTES, III. xxi. 5 :—

“They involve Predestination in many cavils, especially those who make God's foreknowledge the cause of it.”

CALVIN'S INSTITUTES, III. xxii. 11 :—

“Therefore, if we are not able to assign any reason why He grants mercy to His own except because such is His pleasure, neither shall we find any other cause than His will for the reprobation of others.”

LAMBETH ARTICLES, II. :—

“The moving or efficient cause of Predestination to life is not the foreseeing of faith, or of perseverance, or of any other thing in the persons predestinated, but only God's will and good pleasure.”

CANONS OF DORT, “De Divina Praedestinatione,” Arts. IX., X. :—

“This same election was made, not because there was foreseen faith, and obedience of faith, holiness, or any other good quality and disposition, as a cause or condition required before in the man to be elected; but election is unto faith, and obedience of faith, holiness. . . . But the cause of this free election is the good pleasure of God alone.”

Page 117.

CONFESSION OF THE REMONSTRANTS, XVII. 3 :—

“Calling is effectual from the result, rather than from the intention of God alone, as thus stated, which apportions its saving effect of its own self, not indeed because, out of an absolute determination to save, it is in such a way administered, by some singular and secret wisdom of

God, that it agrees, so as to bring forth fruit, with the will of him that is called; nor because therein the will of him that is called is by some irresistible power, or by some almighty force, in such a way effectually determined to belief, that he cannot refuse to believe and obey.”

Page 118.

CALVIN'S INSTITUTES, III. xxiii. 12 :—

“This consideration also they urge to overthrow Predestination, viz., that its acceptance destroys all anxiety and exertion for right living. . . . Thus all will abandon themselves to despair, and go headlong into an abandoned manner of life, whithersoever their lust shall carry them. And truly they do not altogether lie.”

Page 119.

*Ibid.*, III. xxiv. 4 :—

“But though the discussion of Predestination be considered like a dangerous ocean, yet in traversing it, a safe and peaceful, and I will add a pleasant, passage lies open, unless any one wishes of his own accord to expose himself to danger. For as they plunge into a fatal abyss who examine into the eternal counsel of God, without the Word, in order that they may become assured of their own election; so they who investigate the same matter in a right and orderly manner, as it is contained in the Word, derive thence a peculiar benefit of consolation.”

REFORMATIO LEGUM, “De Haeresibus,” Cap. 22 :—

“Wherefore all men are to be warned by us, that in undertaking actions they refer not themselves to decrees of Predestination, but fashion the whole tenor of their life according to the laws of God, since they observe that both promises to the good and threats to the wicked are generally set forth in Holy Scripture.”

Page 120.

CALVIN'S INSTITUTES, III. xxi. 5 :—

“By Predestination we mean the eternal decree of God, by which He hath determined with Himself what He would have to become of each individual man. . . . Therefore, according as each one was created for one of these two ends, we say that he is predestinated either to life or to death.”

*Ibid.*, III. xxi. 7 :—

“Though it is sufficiently clear that God, by His secret counsel, freely chooses whom He will, the rest being rejected; yet His free election is as yet only half displayed until we come to particular individuals.”

*Ibid.*, III. xxiv. 1 :—

“I have already made a statement refuting the error of those to whom the general character of the promises seems to apply equally to the whole human race.”

REFORMATIO LEGUM, “De Haeresibus,” Cap. 22 :—

“For we ought to approach to the worship of God by those ways, and to abide in that will of God, which we see to be set forth in Holy Scripture.”

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COUNCIL OF TRENT, Session VI. :—

“No one, moreover, so long as he lives in this mortal state, ought so far to presume concerning the secret mystery of Divine predestination as to determine for certain that he is assuredly in the number of the predestinated ; as if it were true that he who is justified either cannot sin any more, or if he does sin, that he ought to promise himself a sure repentance ; for except by a special revelation it cannot be known whom God hath chosen unto Himself.”

*Ibid.*, Session VI. Canon XVII. :—

“If any one shall say that the grace of justification only befalls them that are predestinated unto life, but that all the rest who are called are called indeed, but do not receive grace, as being, by Divine power, predestinated to evil ; let him be anathema.”

### ARTICLE XVIII.

*Page 122.*

REFORMATIO LEGUM, “De Haeresibus,” Cap. 11 :—

‘Dreadful and monstrous is the audacity of those who maintain that men may hope for salvation in any religion or sect which they have professed, if only they strive to the best of their power for innocence and integrity of life, according to the light which shines upon them infused by nature. But by the authority of the Sacred Scripture pests of this kind are altogether silenced ; for there the Name of Jesus Christ is solely and alone mentioned to us, whereby we may attain salvation.’

*Page 123.*

COUNCIL OF TRENT, Session V. :—

“In order that our Catholic faith, without which it is impossible to please God, may remain steadfast.”

### ARTICLE XIX.

*Page 127.*

AUGSBURG CONFSSION, Part I. Art. VII. :—

“The Church is the congregation of saints, in which the Gospel is duly taught, and the Sacraments duly administered.”

*Page 128.*

SAXON CONFSSION, Art. XII. :—

“We say, therefore, that the visible Church in this life is the congregation of those who embrace the Gospel of Christ, and duly use the Sacraments.”

*Ibid.*, Art. XV. :—

“For God wishes His Church to be seen and heard in the world, and wishes it to be distinguished from the rest of the peoples by many public signs.”

*Page 129.*

SCOTCH CONFSSION, Art. XVI. :—

“As we believe in one God, Father, Son, and Holy Spirit, so also we constantly believe that from the beginning there has been, that there now is (Matt. iii. 9), and that unto the end of the world there will be one Church ; *i.e.*, a society and multitude of men elected by God. . . . This Church is invisible, known to God alone, Who alone knows whom He has chosen.”

SECOND HELVETIC CONFSSION, Art. XVII. :—

“Whence also the Church may be called invisible, not because men are invisible, of whom the Church is made up, but because, being hidden from our eyes and known to God alone, it often escapes man’s judgment.”

*Page 132.*

REFORMATIO LEGUM, “De Haeresibus, Cap. 21 :—

“For we thus define the visible Church as being the congregation of all faithful men, in which Holy Scripture is sincerely taught, and the Sacraments administered according to Christ’s ordinance, at least in those parts of them that are necessary.”

FIRST HELVETIC CONFSSION, Art. XV. :—

“And this Church, though it is known to the eyes of God alone, yet not only is perceived and known by certain external rites, instituted by

Christ Himself, and by the Word of God, as by a public and lawful discipline, but is so constituted that without these marks no one may be thought to belong to it, save by the special privilege of God."

CALVIN'S INSTITUTES, IV. i. 9:—

"For wherever we see that the Word of God is sincerely preached and heard, and where the Sacraments are administered according to Christ's institution, there it is by no means to be doubted that there is a Church of God."

SCOTCH CONFSSION, Art. XVIII. :—

"The Notes, therefore, of the true Church of God we believe, confess, and profess to be :—First and before all things, the true preaching of the Word of God, wherein God hath revealed Himself to us, as the writings of prophets and Apostles declare unto us. . . . Secondly, the due administration of the Sacraments of Jesus Christ, which should be joined to the Word and promise of God, that they may confirm and seal it in our hearts. In the last place, Ecclesiastical discipline, duly administered as the Word of God prescribes, for the repressing of vice and the nourishing of virtue."

*Page 133.*

REFORMATIO LEGUM, "De Haeresibus," Cap. 21 :—

"We must restrain by the bond of law the madness of those who think the Church of Rome to be founded on a rock of such a kind that it has never erred, nor can err; whereas both many errors thereof may be recounted from the records of our ancestors, and even might be brought forward from our own, partly in those matters whereon our life ought to be fashioned, partly also in those whereon our faith ought to be built up."

## ARTICLE XX.

*Page 134.*

WURTEMBERG CONFSSION, Art. XXXII. :—

"We believe and confess . . . that this Church has power to judge concerning all doctrines . . . that this Church has power to interpret Scripture. . . . Wherefore, also, the Church has authority to judge concerning doctrines, in such a way that nevertheless she restrain herself within the bounds of Holy Scripture, which is the voice of her Spouse, from which voice it is not right for any one, not even for an angel, to depart."

*Page 137.*

CREED OF POPE PIUS IV. :—

"I most firmly admit and embrace the Apostolical and Ecclesiastical traditions, and the other observances and constitutions of the same Church. . . . I also admit the Sacred Scripture according to that sense which Holy Mother Church has held, and does hold, whose province it is to judge of the true sense and interpretation of the Sacred Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers."

*Page 138.*

COUNCIL OF TRENT, Session IV. :—

"The Synod, following the examples of the orthodox Fathers, receives and venerates, with equal affection of piety and reverence, all the books, both of the Old and New Testament, since one God is the Author of both; as also the said traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Spirit, and preserved by a continuous succession in the Catholic Church."

## ARTICLE XXI.

*Page 140.*

REFORMATIO LEGUM, "De Summa Trinitate," Cap. 14 :—

"For some of those Councils, such as especially these four, Nicæa, the first of Constantinople, Ephesus, and Chalcedon, we embrace and receive with great reverence. And we hold the same opinion concerning many others which were afterwards held, in which we see and confess that the most holy Fathers have established many points in a most weighty and pious manner, according to the Divine Scriptures, concerning the Blessed and Most High Trinity, concerning Jesus Christ our Lord and Saviour, and man's redemption procured by Him. Nevertheless we consider that our faith is no otherwise bound by these, except in so far as they may be confirmed from the Holy Scriptures. For it is clear that some Councils have sometimes erred, and laid down mutually contradictory definitions, partly in morals, partly also in faith."

*Page 141.*

WURTEMBERG CONFSSION, Art. XXXIV. :—

"We acknowledge that the Church ought to have its own judgments concerning doctrines and sacred matters, and that the authority of lawful

Councils is great. But the authority of the Word of God must be by far the greatest of all. . . . Examples also bear witness that not only Popes but even Councils have erred."

SCOTCH CONFSSION, Art. XX. :—

"As we do not rashly condemn that which godly men assembled together in General Council lawfully gathered have propounded to us, so without proper examination we do not admit whatsoever is thrust upon men in the name of a General Council ; for it is clear that, as they were men, so also some of them have clearly erred, and that in matters of the greatest weight and moment. So far, therefore, as the Council proves the sentence and command which it gives by the plain Word of God, just so far do we reverence and embrace the same."

SECOND HELVETIC CONFSSION, Art. II. :—

"Wherefore, in controversies about religion or in matters of faith, we do not allow ourselves to be pressed with bare opinions of Fathers, or decisions of Councils, much less with received customs, or even with the consensus of a great number, or with long-established order. Therefore in a matter of faith we cannot endure any other judge than God Himself pronouncing by the Holy Scriptures what is true, what is false, what is to be followed, or what avoided."

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SECOND HELVETIC CONFSSION, Art. XI. :—

"And to sum up much of this subject in a few words, with a sincere heart we believe, and with free speech we boldly profess, whatsoever things are defined out of the Holy Scriptures, and contained in the Creeds, and in the decrees of the first four most illustrious Councils held at Nicæa, Constantinople, Ephesus, and Chalcedon, together with the Creed of the blessed Athanasius, and all Creeds like to these, concerning the mystery of the Incarnation of our Lord Jesus Christ ; and we condemn all things contrary to these."

## ARTICLE XXII.

Page 147.

COUNCIL OF TRENT, Session XIV. :—

"It is altogether false and alien from the Word of God that a fault is never forgiven by the Lord without the whole penalty being remitted."

*Ibid.*, Session XIV. Canon XV. :—

"If any one shall say . . . that it is fiction that, when the eternal

penalty has been removed by the power of the keys, temporal penalty for the most part remains to be undergone ; let him be anathema."

Page 148.

*Ibid.*, Session XIV. :—

"It is added that, whilst we, in making satisfaction, suffer for our sins, we are made conformable to Christ, Who made satisfaction for our sins. . . . But neither is this satisfaction, which we discharge for our sins, in such sense our own as not to be through Christ ; for we, who of ourselves can do nothing as of ourselves, can do all things by His co-operation. Thus man has nothing whereof to glory, but all our glorying is in Christ."

*Ibid.*, Session XXV. :—

"Whereas the Catholic Church, taught by the Holy Spirit, has from the sacred writings, and the ancient tradition of the Fathers, taught in sacred Councils, and most recently in this (Ecumenical Synod, that there is a Purgatory, and that the souls there detained are assisted by the aid of the faithful, but chiefly by the acceptable Sacrifice of the altar ; the holy Synod enjoins upon Bishops that they take diligent care that the sound doctrine concerning Purgatory, delivered by the holy Fathers and holy Councils, be believed and held by the faithful of Christ, and everywhere preached. But let the more difficult and subtle questions, and such as tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before uneducated people. In like manner, let them not allow such things as are uncertain, or which labour under an appearance of error, to be made public and treated of ; but those things which tend to a certain kind of curiosity or superstition, or savour of filthy lucre, let them prohibit as scandals and stumbling-blocks of the faithful."

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REFORMATIO LEGUM, "De Haeresibus," Cap. 12. :—

"Some impiously speculate that the souls of men who depart this life, when once they have gone out from the bodies, are wrapped in sleep, or annihilated, until the final moment of the last judgment ; but that then, when the day of the last judgment shall come, they are either roused again from sleep, or rise again from destruction, with their own proper bodies."

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LITURGY OF S. JAMES :—

"Remember, O Lord God, the spirits of all flesh, of whom we have made mention, and of whom we have not made mention, who are of the

true faith, from righteous Abel unto this day; do Thou Thyself give them rest there, in the land of the living, in Thy kingdom, in the delight of Paradise, in the bosom of Abraham, and Isaac, and Jacob, our holy Fathers, whence pain and grief and lamentation have fled away; there the light of Thy countenance looks upon them and gives them light evermore."

CLEMENTINE LITURGY:—

"Let us pray for those who rest in faith."

S. CYRIL'S LECTURES, v. 9.:—

"Then we make mention, too, of them that are fallen asleep, first of patriarchs, prophets, apostles, martyrs, that God would, at their prayers and intercessions, receive our supplication; then, too, on behalf of our holy Fathers and Bishops, and briefly of all amongst us who are fallen asleep before us, believing that it will be the greatest benefit to the souls on behalf of whom supplication is offered while the holy and most awful Sacrifice is lying before us."

LITURGY OF S. MARK:—

"To the souls of all these give rest, O Sovereign Lord, our God, in the tabernacles of Thy saints, in Thy kingdom; giving them freely the good things of Thy promises."

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CATACOMB INSCRIPTIONS:—

- (i.) "Kalimeros, may God refresh thy spirit, together with that of thy sister Hilara."
- (ii.) "O Lord, let not the spirit of Venus be overshadowed. Of her sons who survive, Benirosus (and) Projectus."
- (iii.) "O Irene, mayest thou live in God. A. Ω."

SECOND HELVETIC CONFESSION, Art. XXVI.:—

"For we believe that the faithful, upon the death of the body, go direct to Christ, and therefore stand in no need of helps on the part of those who are alive, or of prayers for the departed; in short, of those services rendered for them. We believe also that the unfaithful are cast headlong direct into hell, from which no return is open to the wicked by any offices of those who are alive."

Page 152.

BELLARMINE, "De Indulgentiis," I. Cap. 1:—

"The Church and the Schools of theologians mean by indulgences remissions of penalties, which often remain to be undergone after re-

mission of the faults and reconciliation have been obtained in the Sacrament of Penance, which remissions the supreme Pontiffs, of their fatherly gentleness, . . . are wont to grant at certain times, and not without some just and reasonable cause."

Page 153.

*Ibid.*, Cap. 2:—

"There is in the Church an unlimited treasury of satisfactions, arising from the sufferings of Christ, which shall never be able to be exhausted. . . . To this treasury of superabundant satisfactions belong also the sufferings of the Blessed Virgin Mary, and of all the other Saints, who have suffered more than their sins required."

*Ibid.*, Cap. 5:—

"An indulgence is properly a judicial absolution, carrying with it an expiation from the treasury."

*Ibid.*, Cap. 7:—

"By indulgences there is only removed the liability to temporal punishment, which remains when the fault is forgiven. . . . Indulgences set men free from liability to punishment not only before the Church, but also before God."

*Ibid.*, Cap. 14:—

"It is a thing most certain, and among Catholics undoubted, that indulgences can aid souls which are undergoing penalties in Purgatory."

COUNCIL OF TRENT, Session XXV.:—

"The Synod teaches and enjoins that the use of indulgences, most salutary for Christian people, and approved by the authority of Sacred Councils, is to be retained in the Church; and it condemns with anathema those who either assert that they are unprofitable, or deny that there is in the Church the power of granting them. Nevertheless, in granting them, it desires that moderation be observed, according to the ancient and approved custom in the Church, lest, by excessive facility, Ecclesiastical discipline be enervated. And desiring that the abuses which have crept into them, by reason of which this excellent name of indulgences is blasphemed by heretics, be amended and corrected, it has ordained generally, by this present decree, that all evil gains for the obtaining thereof, whence a most abundant cause of abuses amongst Christian people has been derived, be entirely abolished."

Page 154.

*Ibid.*, Session XXV.:—

"Moreover, that images of Christ, of the Virgin Mother of God, and

of other Saints, are to be had and retained, especially in churches, and that due honour and veneration are to be paid to them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped, or that anything is to be asked of them, or that confidence is to be reposed in images, as was done of old by the heathen, who placed their hope in idols; but because the honour which is shown to them is referred to the originals whom they represent, so that by means of the images which we kiss, and before which we uncover the head and prostrate ourselves, we adore Christ and venerate the Saints, whose similitude they bear."

COUNCIL OF TRENT, Session XXV. :—

"Moreover, in the invocation of Saints, veneration of relics, and sacred use of images, let every superstition be removed, all filthily gain abolished, finally all lasciviousness avoided, so that images be not painted or adorned with wanton beauty, and that men pervert not the commemoration of the Saints and the visitation of relics into revellings and drunkenness."

BELLARMINÉ, "De Imaginibus," II. Cap. 21 :—

"Images of Christ and of the Saints are to be venerated, not only by accident or improperly, but also for themselves and properly, so that they themselves terminate the veneration, as they are considered in themselves, and not only as being in the stead of their originals."

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TETRAPOLITAN CONFESSION, Art. XXII. :—

"And, in fine, our (preachers) have withheld prayers before statues and images, on this account especially, viz., that they began to be openly worshipped and adored, and foolish expenditure to be lavished upon them, which should have been spent on Christ, Who was hungry, and thirsty, and naked; last, because, by the worship and outlay spent on images, though repugnant to the Word of God, men seek to deserve reward from God. . . . Our preachers also confess that in itself the use of images is indifferent; but, however indifferent it may be, a Christian ought to regard what is profitable, what edifies, and to use images in such places, and upon such principle, as to put a stumbling-block in no one's way."

SAXON CONFESSION, Art. XXII. :—

"One is thought to be more propitious near one image, another near some other. These madnesses, since they are notoriously like those of the heathen, and without doubt do greatly provoke the wrath of God,

are both to be reproved by teachers and severely punished by godly magistrates."

SECOND HELVETIC CONFESSION, Art. IV. :—

"We therefore reject not only the idols of the heathen, but also the images of Christians. For although Christ took man's nature, yet He did not take it that He might furnish a model to sculptors and painters. . . . He promised that by His Spirit He would be with us for ever (John xvi.; 2 Cor. v.). Who therefore would believe that the shadow or similitude of His body confers any benefit upon the godly? . . . But that men may be instructed in religion, and put in mind of Divine things, and of their own salvation, the Lord commanded to preach the Gospel (Mark xvi.), not to paint and instruct the laity by a picture."

SCHMALKALD ARTICLES :—

"The relics of the Saints are full of many lies, absurdities, and follies. Bones of dogs and of horses are often found amongst them. And though perchance some of them might have been commended, yet on account of those impostures, which pleased the devil, they ought long ago to have been condemned, especially since they have not the support of the Word of God, and are unnecessary and unprofitable."

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COUNCIL OF TRENT, Session XXV. :—

"Also that the holy bodies of holy martyrs, and of others now living with Christ, which were the living members of Christ and the temple of the Holy Spirit, and which are to be raised by Him unto eternal life and glorified, are to be venerated by the faithful; through which bodies many benefits are bestowed by God upon men; so that they who affirm that veneration and honour are not due to the relics of the Saints, or that these and other sacred memorials are unprofitably honoured by the faithful, and that places dedicated to the memory of Saints are vainly visited for the purpose of obtaining their aid, are altogether to be condemned, as the Church has already long since condemned them, and does now also condemn them."

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MARTYRDOM OF POLYCARP :—

"Some, indeed, secretly engaged Nicetas, the father of Herod and brother of Alce, to intercede with the governor so as not to give the body; 'lest,' says he, 'for-saking the Crucified, they begin to worship this Polycarp.' And this they said at the suggestion and instigation of

the Jews, who were also watching when we were preparing to take him out of the fire, not knowing that neither can we ever forsake Christ, Who suffered for the salvation of them that are saved out of the whole world; nor can we worship any other. For Him we worship, being Son of God; but the martyrs we deservedly love as disciples and imitators of the Lord, on account of their unsurpassed affection towards their King and Master, whose associates and fellow-disciples may we also become. The centurion, therefore, seeing the contention of the Jews, put his body into the midst of the fire and consumed it, as is their custom. Thus we, afterwards taking up his bones, of more value than precious stones, and more precious than gold, deposited them where it was fitting. There being gathered together, as we have opportunity, with joy and gladness, the Lord shall grant unto us to celebrate the natal day of his martyrdom, both for a memorial of those that have finished their contest before us, and for the exercise and preparation of them that are about to enter upon it."

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SECOND HELVETIC CONFESSION, Art. V. :—

"But much less do we believe that the relics of the saints are to be adored or worshipped. Those holy men of old seemed to have paid sufficient honour to their dead if they had honourably committed their remains to the earth, after that the spirit had gone up to heaven, and they thought that their ancestors' most noble relics of all were their virtues, teaching, and faith, and as they commended these while praising the dead, so did they strive to express them so long as they lived upon earth."

SAXON CONFESSION, Art. XXII. :—

"'Mary, Mother of grace, do thou protect us from the enemy, in the hour of death receive us.' These versicles we heard a monk, a doctor of theology, uttering in the presence of a dying man, and often repeating them, though he made no mention of Christ; and many examples could be recounted."

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COUNCIL OF TRENT, SESSION XXV. :—

"The holy Synod commands all Bishops . . . that they instruct the faithful diligently, teaching them that the Saints, who reign together with Christ, offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them, and to resort to their prayers, aid, and help for obtaining benefits from God, through His Son Jesus Christ our Lord, Who alone is our Redeemer and Saviour; but that they think impiously who deny that the Saints, who enjoy eternal happiness in

heaven, are to be invoked, or who assert either that they do not pray for men, or that the invocation of them that they should pray for us individually is idolatry, or that it is repugnant to the Word of God, or that it is opposed to the honour of the one Mediator between God and men, Jesus Christ, or that it is foolish to supplicate orally or mentally those who reign in heaven."

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TETRAPOLITAN CONFESSION, Art. XI. :—

"Another abuse also connected with this subject is rejected, viz., that some, by prayers and fastings, so wish to deserve well of the Virgin Mary, Mother of God, and other saints, as by means of their intercessions and merits to be free from evils both of body and soul, and enriched with good of every kind."

AUGSBURG CONFESSION, Part I. Art. XXI. :—

"But Scripture does not teach us to invoke saints, or to seek aid from saints; because it sets forth to us one Christ as mediator, propitiary sacrifice, high-priest, and intercessor."

SAXON CONFESSION, Art. XXII. :—

"In this place we reprove this heathenish corruption, viz., that the custom of those who call upon men who have departed this life is defended, and aid or intercession is sought for at their hands. . . . It is plain that this doctrine concerning the Mediator was obscured and corrupted when men went for help to the Virgin Mother, as though she were more merciful, and sought, some one mediator, some another."

WURTEMBERG CONFESSION, Art. XXIII. :—

"We confess also that the saints in heaven do, after their manner, pray for us before God, as also the angels are careful for us, and all creatures do, after a certain heavenly manner, groan for our salvation, and travail together with us, as Paul saith. But as the invoking of the rest of creatures in worship is not to be established upon the ground of their groaning, so upon the ground of the prayers of the saints in heaven, the invoking of the saints in worship is not to be approved; for with regard to invoking them there is no command or example in the Sacred Scriptures."

FRENCH CONFESSION, Art. XXIV. :—

"Whatsoever men have pretended concerning the intercession of saints departed is nothing but a deceit and lie of Satan, that he might draw men away from the right manner of praying."

BELGIC CONFESSION, Art. XXVI. :—

"Nothing but distrust, therefore, brought in this custom, whereby we

rather dishonour the saints (whom we think to honour), while we carry on those practices, which they were so far from ever doing while they lived, that they rather constantly, and in accordance with their duty, rejected them, as their writings bear witness."

SECOND HELVETIC CONFESSION, Arts. V., XXIII. :—

"Wherefore we do neither adore, nor worship, nor invoke the saints in heaven, or in glory, nor do we acknowledge them for our intercessors or mediators before the Father in heaven. . . .

"The priesthood of Christ our Lord and true religion forbid us to invoke the saints in heaven, or to resort to them as intercessors."

### ARTICLE XXIII.

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AUGSBURG CONFESSION, Part I. Art. XIV. :—

"Concerning Ecclesiastical order, they teach that no one ought to teach publicly in the Church, or to administer the Sacraments, unless he be duly called."

XIII. ARTICLES, Art. X. :—

"Concerning Ministers of the Church, we teach that no one ought to teach publicly, or to administer the Sacraments, unless he be duly called, and that by those who, according to the Word of God, and the laws and customs of each country, have the power of calling and admitting them to office in the Church."

*Page 166.*

FIRST EPISTLE OF S. CLEMENT TO THE CORINTHIANS, xlii. 4 :—

"Preaching, therefore, through countries and cities, the Apostles appointed their first-fruits, having proved them by the Spirit, to be bishops and deacons of them that should afterwards believe."

*Ibid.*, xliv. 1-3 :—

"And our Apostles knew, by our Lord Jesus Christ, that strife should arise on account of the Ministry. For this cause, therefore, having had a perfect foreknowledge, they appointed persons as before mentioned, and then gave direction that when they should fall asleep, other approved men should succeed to their ministry. Wherefore we cannot think that those men are justly thrust out from their ministry who were appointed by the Apostles, or afterwards by other eminent men, with the consent of the whole Church, and who ministered blamelessly to the flock of Christ, with humility, in quietness, and without self-assertion, and who were for a long time well reported of by all."

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MELANCHTHON, Apol. Augsburg Conf., VII. xiv. 23, 24 :—

"Concerning this matter, in this assembly, we have often testified that we most anxiously desire to preserve the ecclesiastical polity, and the degrees of office which have been created in the Church, even by human authority. . . . Moreover, we wish this here again made public, that we would willingly preserve the ecclesiastical and canonical polity, if only the Bishops would cease to be so violent against our churches."

CALVIN'S INSTITUTES, IV. x. 6 :—

"Therefore they contend that all their commands and ordinances ought of necessity to be observed by the Christian people, and that he who shall violate them is guilty of double disobedience, because he is a rebel against God and the Church. Certainly, if they were true bishops, I would ascribe to them some authority in this respect, not as much as they demand for themselves, but as much as is requisite for the due regulation of the polity of the Church."

CALVIN, De Necessitate Reform. Eccles. :—

"If they set forth to us such a hierarchy, in which the Bishops have eminence in such a way that they do not refuse to be subject to Christ, that they depend upon Him as upon their one and only Head, and are traced back to Him . . . then, indeed, I confess that they are deserving of any anathema, whoever they shall be, who do not reverence it and pay heed to it with implicit obedience."

### ARTICLE XXIV.

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COUNCIL OF TRENT, Session XXII. :—

"Although the Mass contains much instruction for faithful people, yet it has not seemed expedient to the Fathers that it should be everywhere celebrated in the vulgar tongue."

COUNCIL OF TRENT, Session XXII. Canon IX. :—

"If any one shall say . . . that the Mass ought only to be celebrated in the vulgar tongue . . . let him be anathema."



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AUGSBURG CONFESSION, Part II. Art. III. :—

“Almost all the ceremonies that have been in use are preserved also, except that here and there hymns in German are mingled with the Latin, and these have been added for the instruction of the people. For to this end only we have need of ceremonies, viz., that they may teach the unlearned. And not only does Paul command to use a language understood by the people in church, but so it is appointed also by human law.”

WURTEMBERG CONFESSION, Art. XXVII. :—

“For as sermons and prayers ought to be spoken in a language known to the Church, so also Sacraments ought to be administered in a known language. For although it will sometimes be lawful to use a foreign language for the sake of the learned, yet the general agreement of the Catholic Church demands this, that the necessary ministrations of the Church be performed in the vernacular.”

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SECOND HELVETIC CONFESSION, Art. XXII. :—

“Let all foreign tongues, therefore, be silent in sacred assemblies. Let all things be set forth in the vulgar tongue, and in that which is understood in the place by men in the assembly.”

ARTICLE XXV.

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XIII. ARTICLES, Art. IX. :—

“We teach that the Sacraments, which are instituted by the Word of God, are not only badges of profession amongst Christians, but rather they are certain sure witnesses and effectual signs of grace, and of God’s goodwill toward us, by which God works invisibly in us, and pours His grace invisibly into us, if, that is, we receive them duly; and that by them faith is quickened and confirmed in them that use them.”

AUGSBURG CONFESSION, Part I. Art. XIII. :—

“Concerning the use of the Sacraments, they teach that the Sacraments were instituted, not only that they may be badges of profession amongst men, but rather that they may be signs and witnesses of God’s goodwill toward us, for quickening and confirming faith in those who use the Sacraments set before them.”

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*Ibid.*, Part I. Art. XIII. :—

“They therefore condemn those who teach that the Sacraments justify ‘ex opere operato,’ without holding that faith, which believes that sins are remitted, is necessary in using the Sacraments.”

XIII. ARTICLES, Art. IX. :—

“For neither is that true which some state, viz., that Sacraments confer grace ‘ex opere operato,’ without a good disposition in him that uses them; for, in reason, it is necessary for them that use them that their faith should be present, by which to believe those promises, and to receive the things promised, which are bestowed by means of the Sacraments.”

SAXON CONFESSION, Art. XV. :—

“We openly condemn the monstrous error of the monks, who have written that the receiving deserves remission of sins, and that ‘ex opere operato,’ without a good disposition in the receiver. This pharisaical imagination is repugnant to the passage, ‘The just shall live by his faith.’”

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COUNCIL OF TRENT, Session VII. Canon VIII. :—

“If any one shall say that by the said Sacraments of the New Law grace is not conferred ‘ex opere operato,’ but that faith alone in the Divine promise suffices for obtaining grace; let him be anathema.”

*Ibid.*, Canon VI. :—

“If any one shall say that the Sacraments of the New Law do not contain the grace which they signify, or that they do not confer that same grace upon those who do not place an obstacle in the way . . . let him be anathema.”

Page 177.

MELANCHTHON, Apology for the Augsburg Confession :—

“Absolution can properly be called the Sacrament of Penance.”

Page 178.

S. CYRIL’S LECTURES, I. :—

“I have long since desired, true and greatly loved children of the Church, to discourse concerning these spiritual and heavenly mysteries. . . . Especially have you been made capable of receiving the more divine mysteries, having been found worthy of divine and life-giving Baptism.”

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ZWINGLI, "Fidei Ratio," § 7 :—

"I believe, nay, I know, that all Sacraments are so far from conferring grace, that they do not even convey or dispense it. In this matter I may seem to thee somewhat bold, most mighty Cæsar. But my opinion is firm. For as grace (I use the word grace in the Latin sense, taking it to mean pardon, favour, and blessing freely bestowed) is wrought or given by the Spirit of God, so that gift comes only to the spirit. But a channel or vehicle is not necessary to the Spirit, for it itself is the influence and motive-power whereby all things are borne, and has no need of being borne; nor do we ever read in the Sacred Scriptures that things of sense, such as Sacraments are, of a certainty bare with them the Spirit; but if things of sense were ever borne with the Spirit, it was even the Spirit which did bear, not the things of sense."

Page 180.

*Ibid.*, § 7 :—

"By Baptism, therefore, the Church publicly receives him who has already been received through grace. Baptism does not, therefore, convey grace, but the Church testifies that grace has been bestowed on him to whom Baptism is given. I believe, therefore, O Cæsar, that it is a Sacrament of a sacred thing; *i.e.*, a sign of grace bestowed. I believe that it is a visible figure or form, *i.e.*, a visible type, of invisible grace, which has been bestowed and given by the gift of God, which nevertheless bears on its front almost a sort of analogy of the thing wrought by the Spirit. I believe that it is a public testimony."

*Ibid.*, "De Baptismo" :—

"Baptism is a sign of the covenant or contract, not instituted to this end, viz., to render him who is baptized righteous, or to confirm the faith of him who is baptized. For it is impossible that any outward thing should confirm and strengthen man's faith, which is an inward thing."

*Ibid.*, "De Baptismo" :—

"None of those things, therefore, which are external can confirm faith, or render us more certain therein. And the same statement we also make, with similar reason, concerning the Eucharist also, or Supper of the Lord."

ZWINGLI (at Marburg) :—

"Baptism is a Sacrament instituted and commanded by God for faith, not a bare sign or badge of Christian profession, but a work of

God, in which our faith is required, and by which faith we are regenerated."

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AUGSBURG CONFESSIO, Part I. Art. XIII. :—

"Concerning the use of the Sacraments, they teach that the Sacraments were instituted, not only that they might be badges of profession amongst men, but rather that they might be signs and witnesses of God's goodwill toward us, for quickening and confirming faith in those who use the Sacraments set before them."

SAXON CONFESSIO, Art. XIII. :—

"Which, nevertheless, are not only signs of profession, but much rather (as antiquity said) signs of grace."

SCOTCH CONFESSIO, Art. XXI. :—

"Therefore we altogether condemn the vanity of those who affirm that the Sacraments are nothing else than naked and bare signs."

BELGIC CONFESSIO, Art. XXXIII. :—

"Therefore those signs are by no means vain or empty."

REFORMATIO LEGUM, "De Haeresibus," Cap. 17 :—

"Great also is the rashness of those who so weaken the Sacraments as to wish them to be taken for bare signs and external marks only, as though by these badges the religion of Christian men were to be distinguished from other religions."

CALVIN'S INSTITUTES, IV. xiv. 1 :—

"It seems to me that it will be a simple and appropriate definition if we say that it is an outward symbol by which the Lord seals to our consciences the promises of His goodwill toward us, to support the weakness of our faith; and we on our part testify our piety toward Him, in His presence and that of the angels, as well as before men. We may otherwise, also, more briefly define it by calling it a testimony of Divine grace toward us, confirmed by an outward sign, with reciprocal attestation of our piety toward Him."

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BELGIC CONFESSIO, Art. XXXIII. :—

"For the Sacraments are signs and visible symbols of things internal and invisible, and through them, as through media, God Himself works in us by the power of the Holy Spirit."

REFORMATIO LEGUM, "De Sacramentis," Cap. 2 :—

"For the perfection of a Sacrament three things ought to concur. The first is a plain and notable sign which may be manifestly perceived. The second is a promise of God which is represented to us and clearly confirmed by the external sign. The third is a command of God by which necessity is laid upon us partly of doing, partly of keeping in memory, those things. Since these three things occur only in the case of Baptism and the Eucharist, according to the authority of Scripture, we account these two only for true and proper Sacraments of the New Testament."

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COUNCIL OF TRENT, Session VII. Canon I. :—

"If any one shall say that the Sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, viz., Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; or even that any one of these seven is not truly and properly a Sacrament; let him be anathema."

CREED OF POPE PIUS IV. :—

"I profess, also, that there are seven true and proper Sacraments of the New Law instituted by Jesus Christ our Lord, and necessary for the salvation of the human race, though not all necessary for each individual, . . . and that they confer grace."

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FRENCH CONFESSION, Art. XXXV. :—

"We acknowledge two Sacraments only common to the whole Church."

SCOTCH CONFESSION, Art. XXI. :—

"We acknowledge that now, in the time of the Gospel, we have only two chief Sacraments instituted by Christ, which are commanded to be used by all those who wish to be regarded as members of His Body, viz., Baptism and the Supper, or Table, of the Lord, which is commonly called the Communion of His Body and Blood."

BELGIC CONFESSION, Art. XXXIII. :—

"Moreover, that number of Sacraments suffices for us which Christ Himself, our true and only Teacher, instituted; and these are two only, viz., the Sacrament of Baptism, and of the sacred Supper of our Lord Jesus Christ."

SECOND HELVETIC CONFESSION, Art. XIX. :—

"The Sacraments of the new people are Baptism and the Lord's

Supper. There are some who reckon seven Sacraments of the new people, of which we acknowledge that Penance, Ordination of Ministers (not that Popish ordination, indeed, but the Apostolic), and Matrimony are very profitable ordinances of God, but not Sacraments. Confirmation and Extreme Unction are inventions of men, which the Church may dispense with without any loss; and we have them not in our churches, for they contain some things which we can by no means approve."

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SAXON CONFESSION, Art. XIX. :—

"In the rite of Confirmation there used to be made an examination of doctrine, in which men one by one recited a short statement of doctrine, and used openly to profess that they disapproved of heathenish and heretical madness, and that they wished to be and to remain members of the true Church, and that they would not depart from the true opinion which they then professed. This custom was profitable for instructing men and keeping them in the true knowledge of God. And in our churches similar things are done in catechising the young, and in private confession, in which the Pastors examine the doctrine of the people. But as to the rite of Confirmation, which the Bishops now retain, what is it but a vain shadow?"

WURTEMBERG CONFESSION, Art. XI. :—

"We do not doubt that the Apostles, at the beginning of the Gospel, which was revealed and confirmed on the day of Pentecost, conferred by imposition of hands a wonderful gift of the Holy Spirit upon those who believed in Christ, so that they spoke with diverse tongues. And we think it most profitable that children and youths be examined by the Pastors of their church in the Catechism, and be commended if they have been piously and rightly instructed, but be corrected if ill instructed. But, on the ground of this temporal action, and one confined to the persons of the Apostles themselves, a general and perpetual Sacrament ought not to be instituted in the Church without a definite command of God."

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ORIGEN, on Ps. xxxvii. Hom. 2 :—

"Only consider more diligently to whom thou shouldst confess thy sin. . . . If he shall understand and foresee that thy languor is such that it ought to be exposed and dealt with in the assembly of the whole Church, whereby it is likely that both the rest may be edified, and thou thyself the more readily healed."

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COUNCIL OF TRENT, Session XIV. :—

“CANON I.—If any one shall say that in the Catholic Church Penance is not truly and properly a Sacrament, instituted by Christ our Lord for reconciling the faithful unto God as often as they fall into sins after Baptism ; let him be anathema.”

“CANON VI.—If any one shall deny that Sacramental Confession was either instituted, or is necessary to salvation, of Divine right ; or shall say that the manner of confessing sins secretly to a priest alone, which the Catholic Church from the beginning has ever observed, and still observes, is alien from the institution and command of Christ, and is a human invention ; let him be anathema.”

“CANON VII.—If any one shall say that in the Sacrament of Penance it is not, of Divine right, necessary for remission of sins to confess all and individual deadly sins, . . . or, in fine, that it is not lawful to confess venial sins ; let him be anathema.”

“CANON VIII.—If any one shall say that the confession of all sins, such as the Church observes, is impossible, and a human tradition to be abolished by the godly, or that all and each one of the faithful of Christ, of either sex, are not bound thereto, according to the constitution of the great Lateran Council, once a year, and that on this account the faithful are to be persuaded not to confess at the time of Lent ; let him be anathema.”

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AUGSBURG CONFESSIO, Part II. Art. IV. :—

“Confession in the churches is not abolished amongst us . . . But concerning Confession, they teach that an enumeration of offences is not necessary, nor are consciences to be burdened by anxiety to enumerate all offences, because it is impossible to recount all offences.”

SAXON CONFESSIO, Art. XVI. :—

“Concerning making private Confession to Pastors, we affirm that the rite of private Absolution is to be retained in the Church, and we constantly retain it, for many weighty reasons. But at the same time we teach that an enumeration of offences in that private conference is not to be enjoined or demanded.”

WURTEMBERG CONFESSIO, Art. XIV. :—

“But although we think that enumeration of sins before a priest is not necessary to salvation, and that it has no merit for remission of sins, nevertheless we endeavour that a general confession of sins, as far as may be, and is lawful, be preserved in our churches, and that

for two reasons :—One is, that by this private conference the ignorant may be admonished and instructed in necessary matters ; the second is, that by this opportunity the Gospel of Christ concerning remission of sins may be heard privately, which Gospel is the true key of the Kingdom of Heaven, and absolution from sins, . . . and that by the hearing of the Gospel, or absolution, faith may be either conceived or confirmed.”

TETRAPOLITAN CONFESSIO, Art. XX. :—

“For that ordinance of confessing sins to a priest has driven innumerable souls into deep despair, and is liable to so many corruptions that it ought long ago to have been abolished.”

SECOND HELVETIC CONFESSIO, Art. XIV. :—

“But we believe that this sincere confession, which is made to God alone, either privately between God and the sinner, or openly in church, where that general confession of sins is recited, is sufficient, and that it is not necessary for obtaining remission of sins that any one should confess his sins to a priest by whispering them into his ears, that in return he may have absolution from him, with imposition of hands, because that of this thing no commandment or example is found in the Sacred Scriptures. . . . Duly, therefore, and effectually do ministers absolve when they preach the Gospel of Christ, and thereby remission of sins, which is promised to each individual believer, even as each one is baptized, and when they testify that this belongs particularly to each one. Nor do we think that this absolution is made more effectual because of that which is mumbled in an individual ear, or over an individual head.”

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CALVIN'S INSTITUTES, IV. xix. 28 :—

“But as far as concerns the office of the priesthood, which is commended to us by the mouth of Christ, I willingly reckon it in the position of a Sacrament. For there is involved in it a ceremony which, in the first place, is taken from the Scriptures, and which, in the second place, Paul testifies is not vain or unprofitable, but a faithful symbol of spiritual grace.”

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COUNCIL OF TRENT, Session XXIV. Canon VII. :—

“If any one shall say that the Church errs in that she has taught and now teaches, according to the Evangelical and Apostolic doctrine, that the bond of matrimony cannot be dissolved on account of the adultery of one of the parties ; and that both, or even the innocent party who

did not give occasion to the adultery, cannot contract another marriage during the lifetime of the other party; and that he is guilty of adultery who, having put away the adulteress, shall marry another wife, as also she who, having put away the adulterer, shall wed another husband; let him be anathema."

SAXON CONFSSION, Art. XVIII. :—

"Marriage is not forbidden to the innocent party, when, after the case has been tried, he (or she) is pronounced free."

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COUNCIL OF TRENT, Session XIV. :—

"It is also declared that this Unction is to be applied to the sick, but especially to those who lie in such danger as to seem placed at their departure from life; whence also it is called the Sacrament of the departing."

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CALVIN'S INSTITUTES, IV. xix. 18 :—

"This Unction is of the same kind as we have above proved imposition of hands to be; for it is a piece of stage-acting, by which, without any reason, and without result, they affect to imitate the Apostolic example."

SAXON CONFSSION, Art. XIX. :—

"Moreover, the Unction which is now named Extreme was in time past a means of healing, as is clear from the Epistle of James. Now it is a spectacle full of superstition. They say that sins are remitted through these Unctions, and they add invocation of the dead, which also we must disapprove. Therefore these ceremonies are not retained in our churches, neither before these times did the Church think them to be necessary."

WURTEMBERG CONFSSION, Art. XXII. :—

"We acknowledge that the Apostles anointed the sick with oil, and they obtained bodily health. We acknowledge also that the Epistle which bears the name of James commands that the elders of the Church be called to the sick, that they may anoint them with oil, and pray for them that they may obtain health. But these things were profitably practised at the time when the ministers of the Church were still endued with the gift of healing the sick corporally and wonderfully. But after that this gift ceased, when the Gospel was confirmed in the Church, it is self-evident that this ceremony of Unction is now idly and unprofitably used."

SECOND HELVETIC CONFSSION, Art. XXV. :—

"As for the Popish visitation of the sick with that extreme Unction of theirs, we have said above that we do not approve it, because it has absurd things in it, and is not approved by the Canonical Scripture."

ARTICLE XXVI.

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AUGSBURG CONFSSION, Part I. Art. VIII. :—

"Although the Church is properly the congregation of saints, and of them that truly believe, nevertheless, since in this life many hypocrites and evil men are mingled with them, we may use the Sacraments which are administered by evil men, according to the saying of Christ, 'The Scribes and Pharisees sit in Moses' seat,' &c. Both the Sacraments and the Word are effectual, on account of the institution and command of Christ, even though they are set forth by evil men. They condemn the Donatists, and those like them, who used to deny that we may use the ministry of evil men in the Church, and to think that the ministry of evil men is unprofitable and ineffectual."

REFORMATIO LEGUM, "De Hæresibus," Cap. 15 :—

"Next they separate themselves from the body of the Church, and refuse to approach with others to the Holy Table of the Lord, saying that they are kept back either by the wickedness of the ministers, or of other brethren."

SECOND HELVETIC CONFSSION, Art. XVIII. :—

"But we detest the prevalent error of the Donatists, who esteem doctrine and administration of the Sacraments effectual or ineffectual according as the life of the minister is good or evil."

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COUNCIL OF TRENT, Session VII. Canon XI. :—

"If any one shall say that in ministers, when they consecrate and confer the Sacraments, there is not required the intention at least of doing what the Church does; let him be anathema."

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S. AUGUSTINE, "De Bapt. contr. Donat." :—

"But the Baptism of Christ is consecrated by the words of the Gospel, and is holy even as ministered by adulterers to adulterers, although they be impure and unclean; because its holiness cannot be

polluted, and the power of God is present in His own Sacrament, whether for the salvation of those who use it well, or for the destruction of those who use it ill."

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SECOND HELVETIC CONFESSION, Art. XVIII. :—

"And there ought meanwhile to be proper discipline amongst ministers. For diligent inquiry should be made into the doctrine and life of ministers in Synods. The sinners should be rebuked by the elders and brought back into the way if they are capable of restoration to health, or deposed and driven away from the Lord's flock as wolves by the true shepherds if they are incurable."

### ARTICLE XXVII.

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TEACHING OF THE TWELVE APOSTLES, Cap. VII. :—

"Now concerning Baptism, thus baptize ye : having first uttered all these things, baptize into the Name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou hast not living water, baptize in other water ; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the Name of Father, Son, and Holy Spirit."

CALVIN'S INSTITUTES, IV. xv. 1 :—

"Wherefore those who have imagined that Baptism is nothing else than a badge and mark by which we profess our religion before men, as soldiers bear the insignia of their commander for a mark of their profession, have not considered that which is the principal thing in Baptism, *i.e.*, that it ought to be received by us with this promise, 'Whosoever shall believe and be baptized shall be saved.'"

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AGREEMENT OF ZURICH, XX. :—

"Those who have been baptized in early infancy God regenerates in childhood, or as they grow up to manhood, sometimes even in old age."

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CALVIN'S INSTITUTES, IV. xv. 22 :—

"The Sacrament is added afterwards like a seal, not to give efficacy to the promise of God, as though in itself it wanted validity, but only

to confirm it to us. Whence it follows that the children of the faithful are not baptized that they may then first become sons of God, who before were strangers from the Church ; because by virtue of the promise they already before belonged to the Body of Christ."

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XIII. ARTICLES, Art. VI. :—

"But because infants are born with Original Sin they have need of remission of that sin, and it is so remitted (by Baptism) that its guilt is taken away."

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TERTULLIAN, "De Bapt.," Cap. XVIII. :—

"In accordance, therefore, with the condition, disposition, and age also of each person the delay of Baptism is more profitable, and especially in the case of infants. . . . The Lord, indeed, says, 'Do not keep back the infants from coming to Me.' Let them come as they grow up ; let them come when they learn, when they are taught whither they come ; let them become Christians when they shall be able to know Christ. Why should the age of innocence be in a hurry for remission of sins ?"

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REFORMATIO LEGUM, "De Haeresibus," Cap. 18 :—

"Then their cruel impiety attacks Baptism, which they are unwilling should be given to infants, but altogether without any reason."

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AUGSBURG CONFESSION, Part I. Art. IX. :—

"Concerning Baptism, they teach . . . that children ought to be baptized, who, being by Baptism dedicated to God, are received into His favour."

"They condemn the Anabaptists, who disapprove the Baptism of children, and affirm that children are saved without Baptism."

TETRAPOLITAN CONFESSION, Art. XVII. :—

"Our (preachers) teach that Baptism is to be bestowed on infants also, no less than of old time under Moses they were circumcised."

SAXON CONFESSION, Art. XIV. :—

"We retain also the Baptism of infants, because it is most certain that the promise of grace pertains also to infants, and to those only who are grafted into the Church. Because concerning them it is said, 'Suffer

little children to come unto Me, because of such is the kingdom of heaven.' . . . And we do not judge this custom to be only an idle ceremony, but that infants are then truly received by God and sanctified, because they are then grafted into the Church, and to such the promise pertains."

WURTEMBERG CONFESSION, Art. X. :—

"We recognise that Baptism is, by the institution of Christ, to be administered as well to infants as to adults in the Church."

FRENCH CONFESSION, Art. XXXV. :—

"Moreover, although Baptism be a Sacrament of faith and repentance, nevertheless, since God counts their posterity also with the parents as in the Church, we affirm that infants born of holy parents ought to be baptized, on the authority of Christ."

SCOTCH CONFESSION, Art. XXIII. :—

"We acknowledge and confess that Baptism belongs as well to infants of the faithful as to the faithful themselves who are grown up and endued with knowledge, and therefore we condemn the error of the Anabaptists, who refuse Baptism to infants until they shall have knowledge and faith."

BELGIC CONFESSION, Art. XXXIV. :—

"Therefore here we do detest the error of the Anabaptists, who not only are not content with only one Baptism, and that once received, but also condemn the Baptism of infants born of faithful parents. But we believe that they ought to be baptized and sealed with the sign of the Covenant, for the same reason that little children in old time were circumcised in Israel."

SECOND HELVETIC CONFESSION, Art. XX. :—

"We condemn the Anabaptists, who deny that little infants newly born of faithful parents ought to be baptized. For, according to the doctrine of the Gospel, theirs is the kingdom of God, and they are in the Covenant of God. Why, therefore, should not the sign of God's Covenant be given to them? Why should not they be initiated by holy Baptism who are God's peculiar people, and in His Church?"

## ARTICLE XXVIII.

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ZWINGLI, iii. 263 :—

'Whether, therefore, we call it Eucharist, or gathering together, or Lord's Supper, it is nothing else than a commemoration, by which those

who firmly believe that they are reconciled to the Father by the death and blood of Christ, proclaim this life-giving death; *i.e.*, praise it, give thanks for it, and preach it. Now, therefore, it follows that those who come together to this custom or festivity to commemorate the Lord's death, *i.e.*, to proclaim it, testify by the very fact that they are members of one body, that they are one bread."

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EXHORTATION IN THE COMMUNION OFFICE :—

"For as the benefit is great when we spiritually eat the Body and drink the Blood of Christ, when we abide in Christ, and have Christ dwelling in us, and are made one with Him, which happens to those who approach worthily, *i.e.*, with a contrite and humble heart, with true faith and sure trust in the mercy promised through Christ; so there is danger if we approach unworthily, because we are made guilty of the Body and Blood of the Lord, and eat to our judgment and condemnation, because we do not discern the Lord's Body, nor hold It in the honour which is due to It."

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FOURTH LATERAN COUNCIL :—

"But there is one universal Church of the faithful, outside of which no one at all is saved; in which the same Jesus Christ is Himself both Priest and Sacrifice, Whose Body and Blood are truly contained in the Sacrament of the Altar, under the appearance of bread and wine, the bread being transubstantiated into His Body, and the wine into His Blood, by Divine power, so that for the perfecting of our mystical union we ourselves may receive of His that which He Himself received of ours."

COUNCIL OF TRENT, Session XIII. :—

"But because Christ our Redeemer declared that which He offered under the appearance of bread to be truly His own Body, therefore it has ever been held in the Church of God, and this holy Synod does now declare it anew, that by the consecration of the bread and wine a conversion takes place of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood, and this conversion is, by the Holy Catholic Church, conveniently and properly called Transubstantiation.

*Ibid.*, Session XIII. Canon II. :—

"If any one shall say that in the holy Sacrament of the Eucharist the substance of the bread and of the wine remains conjointly with the

Body and Blood of our Lord Jesus Christ, and shall deny that wondrous and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, the appearance only of Bread and Wine remaining, which conversion, indeed, the Catholic Church most fitly calls Transubstantiation; let him be anathema."

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REFORMATIO LEGUM, "De Haeresibus," Cap. 19:—

"For it is foreign and strange to the Sacred Writings, . . . and differs very much from the condition of Sacraments; lastly, it is as it were a common sink of many superstitions which have been brought into the Church of God."

CALVIN'S INSTITUTES, IV. xvii. 14:—

"The nature of a Sacrament, therefore, is overthrown unless, in its manner of signifying, the earthly sign correspond to the heavenly reality; and consequently we lose the truth of this mystery unless true bread represent the true Body of Christ."

WURTEMBERG CONFESSION, Art. XIX.:—

"The very necessity of the truth of a Sacrament seems to demand that, with the true presence of the Body of Christ, true bread should remain."

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ZWINGLI, "Exposition of the Christian Faith," §§ 63-66:—

"Spiritually to eat the Body of Christ is nothing else than to lean upon the mercy and goodness of God, through Christ, with the spirit and the mind. . . . But when thou comest to the Lord's Supper with this spiritual eating, and givest thanks to the Lord for so great a benefit, for the setting free of thy soul, in that thou hast been set free from the ruin of despair, and for the pledge whereby thou art assured of eternal blessedness; and when thou partakest of the bread and wine, which are symbols of Christ's Body, in company with the brethren, then thou eatest aright sacramentally; *i.e.*, when thou doest the same thing within that thou performest in outward appearance, when the mind is refreshed by that faith which thou attestest by symbols."

IGNATIUS, "Ad. Smyrn.," VII.:—

"They abstain from the Eucharist and from prayer, because they confess not that the Eucharist is the flesh of our Saviour, Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised from the dead."

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JUSTIN MARTYR, Apol. I. 66:—

"For not as common bread nor as common drink do we receive these, but in like manner as, by the word of God, Jesus Christ our Saviour was made flesh, and had flesh and blood for the sake of our salvation; so also we have been taught that the food which has been consecrated by the word of prayer in His own words, from which our flesh and blood are nourished by assimilation, is the Flesh and Blood of that same Jesus Who was made flesh."

IRENEUS, "Adv. Haer.," V. 2:—

"When, therefore, both the mingled cup and the created bread receive the word of God, and become the Eucharist of the Body of Christ, and by them the substance of our flesh both grows and consists, how can they say that the flesh is not capable of receiving the gift of God, *i.e.*, life eternal, when it is nourished by the Body and Blood of Christ, and is a member of Him."

S. CYRIL'S LECTURES, III. 3:—

"For as the bread of the Eucharist after the invocation of the Holy Spirit is no longer mere bread, but the Body of Christ."

S. CYRIL'S LECTURES, IV. 6:—

"Wherefore contemplate not the bread and wine as mere elements, for they are the Body and Blood of Christ, according to the Lord's declaration; for even if sense suggest this to you, let faith rather establish you. Judge not the matter from taste, but be fully assured without doubt that you have been vouchsafed the Body and Blood of Christ."

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COUNCIL OF TRENT, Session XIII.:—

"For neither are these things repugnant the one to the other, that our Saviour Himself ever sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that none the less He is in many other places sacramentally present unto us in His own substance, by that manner of existing, which, though we can scarcely express it in words, we nevertheless can, with the understanding illuminated by faith, suppose, and ought most constantly to believe, to be possible unto God."

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CAJETAN, "De Eucharistia," Cap. V.:—

"The true Body of Christ is eaten in the Sacrament, only not corporally, but spiritually. A spiritual eating which takes place through



the soul is suitable to the Flesh of Christ, as it is present in the Sacrament."

AUGSBURG CONFSSION, Part I. Art. X. :—

"Concerning the Lord's Supper, they teach that the Body and Blood of Christ are truly present, and are distributed to them that eat in the Lord's Supper; and they disapprove them that teach otherwise."

SAXON CONFSSION, Art. XV. :—

"But in the appointed use in this Communion Christ is truly and substantially present, and the Body and Blood of Christ are truly set before them that partake."

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WURTEMBERG CONFSSION, Art. XIX. :—

"Concerning the substance of the Eucharist, we hold and teach that the true Body of Christ and His true Blood are distributed in the Eucharist; and we refute those who say that the bread and wine of the Eucharist are only signs of the absent Body and Blood of Christ."

FORMULA OF CONCORD, p. 559 :—

"We believe that in the Lord's Supper the Body and Blood of Christ are truly and substantially present, and that, together with the bread and wine, they are truly distributed and received. We believe that the words of the Testament of Christ are not to be taken otherwise than in their literal sense, so that it is not the case that the bread signifies the absent Body of Christ, and the wine His absent Blood, but, on account of Sacramental union, the bread and the wine are truly the Body and Blood of Christ."

FORMULA OF CONCORD, p. 736 :—

"They teach that as in Christ two distinct and unchanged natures are inseparably united, so in the sacred Supper two diverse substances, viz., the natural bread and the true natural Body of Christ, are present here upon earth at the same time in the appointed administration of the Sacrament."

AUGSBURG CONFSSION, Part II. Art. III. :—

"Our Churches are falsely accused of abolishing the Mass, for the Mass is retained amongst us, and is celebrated with the greatest reverence. Almost all the ceremonies that have been in use are also preserved."

SAXON CONFSSION, Art. XV. :—

"In celebrating the rite itself we preserve the accustomed use of the universal ancient Church, Latin and Greek."

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CALVIN'S INSTITUTES, IV. xvii. 12 :—

"For Satan has exerted amazing subtlety on this point to draw away the minds of men from heaven and involve them in perverse error, as though Christ were attached to the element of bread. And, in the first place, indeed, we must by no means dream of such a presence of Christ in the Sacrament as Roman ingenuity has invented, as though by a local presence the Body of Christ were set forth to be felt by the hands, crushed by the teeth, and swallowed by the mouth."

*Ibid.*, IV. xvii. 16 :—

"Others . . . acknowledge that the bread in the Supper is truly the substance of the earthly and corruptible element, and undergoes no change in itself, but that it has included under it the Body of Christ. . . . But because by placing the Body itself in the bread they attribute ubiquity to it, which is contrary to its nature, and by adding 'under the bread' they mean that it lies concealed there; it is necessary shortly to drag out such subtleties from their hiding-places."

*Ibid.*, IV. xvii. 3 :—

"Therefore they are represented to us under bread and wine, that we may learn not only that they are ours, but that they are intended for the nourishing of our spiritual life. This is that which we have already called attention to, that by the corporal things which are set before us in the Sacrament we are led to spiritual things by a kind of analogy. Thus when bread is given to us as a symbol of the Body of Christ we ought immediately to think of this comparison, 'As bread nourishes the life of our body,' &c. . . . When we see wine set before us as a symbol of the Blood we ought to think of the uses of wine to the body," &c. . . .

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CALVIN'S INSTITUTES, IV. xvii. 33 :—

"But I deny that it can ever be eaten without the taste of faith; or (if the language of Augustine be preferred) I deny that men carry away more from the Sacrament than they collect in the vessel of faith."

*Ibid.*, IV. xvii. 19 :—

"Whatever may serve to express the true and substantial communication of the Lord's Body and Blood, which is set forth to the faithful under the sacred symbols of the Supper, I willingly admit, and in such a way that they are understood to receive, not in the imagination only,

or with the understanding of the mind, but to enjoy the thing itself for the nourishing of eternal life."

CALVIN'S INSTITUTES, IV. xvii. 21 :—

"But if symbols invented by man, which are images of things absent rather than marks of things present, of which also they very often give a fallacious representation, are nevertheless sometimes distinguished by the names of the things they signify; with much greater reason do those which are instituted by God borrow the names of those things of which they always bear a correct, and by no means fallacious, representation, and by the truth of which they are accompanied."

FRENCH CONFESSION, Art. XXXVI. :—

"For although He is now in heaven, and there shall remain until He come to judge the world, yet we believe that by the secret and incomprehensible power of His Spirit, apprehended by faith, He nourishes and quickens us with the substance of His Body and Blood."

SCOTCH CONFESSION, Art. XXI. :—

"And also that in the Lord's Supper, rightly used, Christ is so joined to us as to be the very nourishment and food of our souls."

BELGIC CONFESSION, Art. XXXV. :—

"But in order that Christ might figure or represent to us this spiritual and heavenly Bread, He hath ordained earthly and visible bread and wine for a Sacrament of His Body and Blood, that by these He might testify to us that as we truly receive and hold this Sacrament in our hands and eat it with our mouth (whereby, also, afterwards this life of ours is sustained), so truly, also, do we by faith (which is to our soul like hand and mouth) receive the true Body and the true Blood of Christ in our souls, for the cherishing of spiritual life within us."

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SECOND HELVETIC CONFESSION, Art. XXI. :—

"Therefore the faithful receive that which is given by the Lord's minister, and eat the bread of the Lord, and drink of the cup of the Lord; meanwhile within, by the working of Christ through the Holy Spirit, they receive also the Flesh and Blood of the Lord, and feed upon these unto life eternal."

CONFESSION VARIATA :—

"That together with the bread and wine the Body and Blood of Christ are truly set before us."

CALVIN'S INSTITUTES, IV. xvii. 11 :—

"I say, therefore, that in the mystery of the Supper, by the symbols of bread and wine, Christ is truly set before us; *i.e.*, His Body and Blood."

COUNCIL OF TRENT, Session XIII. :—

"It hath been instituted by Christ the Lord that it may be received."

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JUSTIN MARTYR, Apol. I. 65 :—

"When he who officiates has performed the consecration and all the people have responded, they who amongst us are called deacons distribute to each one of those present to partake of the consecrated bread, and of the wine mingled with water, and bear it away to those who are not present."

*Ibid.*, Apol. I. 67 :—

"And the distribution and participation of the consecrated elements take place for each one, and to those who are not present it is sent by means of the deacons."

CALVIN'S INSTITUTES, IV. xvii. 39 :—

"To what end, therefore, avails the former consecration, the virtue of which does not reach to the sick persons? But those who adopt the practice have the example of the ancient Church. I confess it; but in so important a matter, and in which any error is fraught with great danger, nothing is safer than to follow the truth itself."

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LITURGY OF S. JAMES :—

"In the night wherein He was betrayed, or rather surrendered Himself, for the life and salvation of the world [here the priest takes the bread into his hands, saying], taking the bread in His holy and pure and spotless and immortal hands, looking up to heaven, and showing it to Thee, His God and Father. He gave thanks, and hallowed, and brake, and gave to His disciples and apostles, saying," . . .

SAXON CONFESSION, Art. XV. :—

"It is also a manifest profanation to carry about and adore a part of the Lord's Supper."

WURTEMBERG CONFESSION, Art. XIX. :—

"Another error is that one part of the Sacrament used to be carried about and reserved for the special worship of God. But the Holy

Spirit forbids any worship of God to be instituted without a sure commandment of God."

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SCOTCH CONFESSION, Art. XXII. :—

"Adoration, veneration, carrying about through the streets of the city, reservation of the bread in a pyx or box, are not lawful uses of the Sacrament of the Body of Christ, but mere profanation of the same."

### ARTICLE XXIX.

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SECOND HELVETIC CONFESSION, Art. XIX. :—

"Meanwhile, as we do not estimate the perfection of the Sacraments from the worthiness or unworthiness of the ministers, so neither do we from the state of the receivers. For we acknowledge that the Sacraments depend for their perfection upon the faith, or truth, and the simple goodness of God. For as the Word of God remains the true Word of God, by which not only bare words are recited when it is preached, but at the same time the things signified or announced by the words are offered by God, although ungodly and unbelieving men hear and understand the words, yet they do not enjoy the things signified, because they do not receive with true faith; so the Sacraments, consisting in word and signs and things signified, remain true and perfect Sacraments, not only because they signify holy things, but because God offers also the things signified, although unbelievers receive not the things offered. This comes to pass not by any fault of God, Who gives or offers, but by the fault of men, who receive without faith and unlawfully, whose unbelief does not make of none effect the faithfulness of God (Rom. iii.)."

### ARTICLE XXX.

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COUNCIL OF CONSTANCE, Session XIII. :—

"And as this custom was reasonably introduced for avoiding certain dangers and scandals, although in the primitive Church this Sacrament was received by the faithful in both kinds, afterwards by the consecrating priests in both kinds, and by the laity only under the species of bread; since it is most firmly to be believed and by no

means to be doubted that the whole Body and Blood of Christ is truly contained under the species of bread, as well as under the species of wine; wherefore, when a custom of this kind has been reasonably introduced by the Church and the holy Fathers, and has been observed for a very long time, it is to be regarded as a law which we may not reject or change at will without the authority of the Church."

COUNCIL OF CONSTANCE, Session XIII. :—

"Also the holy Synod itself decrees and declares with regard to these matters to the Most Reverend Fathers in Christ, and their lordships the Patriarchs, Primates, Archbishops, and Bishops, and their vicars in matters spiritual, wherever appointed, that proceedings are to be instituted whereby it may be committed and commanded unto them by the authority of this sacred Council, under penalty of excommunication, that they effectually punish those who go beyond this decree, who shall encourage the communicating of the people in both kinds, of bread and of wine, and shall teach that it ought so to be done."

AUGSBURG CONFESSION, Part II. Art. I. :—

"Both kinds of the Sacrament are given to the laity in the Lord's Supper, because this custom has the Lord's command (Matt. xxvi.), 'Drink ye all of it,' where Christ manifestly commanded concerning the cup that all should drink; and that no one might be able to object that this concerns priests only, Paul, writing to the Corinthians, cites an example in which it is clear that the whole Church received in both kinds."

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COUNCIL OF TRENT, Session XXI. :—

"Therefore the said holy Synod, taught by the Holy Spirit, Who is the Spirit of wisdom and understanding, the Spirit of counsel and godliness, and following the judgment and custom of the Church itself, declares and teaches that by no divine precept are the laity, and clergy when not consecrating, bound to receive the Sacrament of the Eucharist in both kinds; neither can it by any means be doubted, without injury to faith, that Communion in either one kind is sufficient for them unto salvation."

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*Ibid.*, Canon I. :—

"If any one shall say that, by the precept of God, or by necessity for salvation, all and each one of the faithful of Christ ought to receive both kinds of the most holy Sacrament of the Eucharist; let him be anathema."

COUNCIL OF TRENT, Canon II. :—

“If any one shall say that the Holy Catholic Church was not led by just causes and reasons to communicate the laity, and the clergy also when not consecrating, under the species of bread only; or that it has erred in this; let him be anathema.”

*Ibid.*, Canon III. :—

“If any one shall deny that Christ whole and entire, the Fount and Author of all graces, is received under the one species of bread, because, as some falsely assert, He is not received in both kinds, according to the institution of Christ Himself; let him be anathema.”

*Ibid.*, Session XXII. :—

“Further, whereas the same holy Synod, in the preceding session, reserved until another time, for an opportunity that might occur, two articles to be examined and defined, which had been proposed on another occasion, but had not then as yet been discussed, viz., whether the reasons by which the Holy Catholic Church was led to communicate, under the one species of bread, both laymen and priests when not celebrating, are to be adhered to in such a way that on no account is the use of the chalice to be allowed to any one soever; and whether, if, for reasons that are fair and agreeable to Christian charity, it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be granted under certain conditions, and what are those conditions—the Council, desiring that the salvation of those on whose behalf petition is made may be best provided for, has now decreed that the whole matter be referred to our most holy Lord, as by this present decree it refers it, who of his singular prudence will do that which he shall judge profitable for the Christian commonweal, and salutary for those who petition for the use of the chalice.”

#### ARTICLE XXXI.

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AUGSBURG CONFESSION, Part II. Art. III. :—

“There grew up an opinion which multiplied private Masses to infinity, viz., that Christ by His passion made satisfaction for original sin, and instituted the Mass, in which an offering should be made for daily offences, mortal and venial. Hence arose the common opinion that the Mass is a work blotting out the sins of quick and dead ‘ex opere operato.’ Here it began to be discussed whether one Mass said on behalf of many has as much efficacy as a separate Mass said on behalf

of each one. This discussion produced that infinite multitude of Masses.”

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AUGSBURG CONFESSION, Part II. Art. III. :—

“Concerning these opinions, our (preachers) have admonished that they disagree with the Holy Scriptures, and injure the glory of the passion of Christ. For the passion of Christ was the oblation and satisfaction, not only for original guilt, but also for all other sins.” . . .

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BULLINGER, “Decades,” p. 17 :—

“Therefore it remains now undoubted that Christ our Lord is the full propitiation, satisfaction, and sacrifice, and victim for the sins (both for the penalty, I mean, and for the fault) of the whole world; and, moreover, the only one.”

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JUSTIN MARTYR, “Dialogue with Trypho,” Cap. 41 :—

“And the meal-offering, sirs, I said, which was commanded to be offered on behalf of those cleansed from leprosy, was a type of the bread of the Eucharist, which Jesus Christ our Lord commanded us to offer for a memorial of His passion, which He suffered on behalf of men whose souls are purified from all evil.”

*Page 256.*

LITURGY OF S. CLEMENT :—

“Wherefore, having in remembrance His passion and death and resurrection from the dead, and His return again into heaven, and His second future coming, when He shall come with glory and power to judge the quick and the dead, and to render to every man according to his works—we offer unto Thee, our King and God, according to His appointment, this Bread and this Cup, giving thanks unto Thee through Him, that Thou hast thought us worthy to stand before Thee, and to offer sacrifice unto Thee.”

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LITURGY OF S. JAMES :—

“Therefore we sinners, also, having in remembrance His life-giving passion, His saving Cross, His death, and resurrection from the dead on the third day, His ascension into heaven, and session at the right hand of Thee, His God and Father, and His glorious and terrible second coming, when He shall come with glory to judge the quick and the dead,

when He shall render to every man according to his works—offer to Thee, O Lord, this tremendous and unbloody Sacrifice, beseeching” . . .

TEACHING OF THE TWELVE APOSTLES, Cap. XIV. :—

“But on the Lord’s Day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath a controversy with his friend, let him not come together with you until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: ‘At every place and time, bring Me a pure sacrifice; for a great King am I, saith the Lord, and My Name is marvellous among the nations.’”

S. IGNATIUS, “Ad Philad.,” IV. :—

“Take heed, then, to have but one Eucharist, for there is one Flesh of our Lord Jesus Christ, and one cup for the unity of His Blood, one altar, as there is one Bishop, along with the presbytery and deacons, my fellow-servants; so that whatsoever ye do, ye may do it according to the will of God.”

IRENÆUS, “Adv. Haer.,” IV., XVIII. :—

“Therefore the oblation of the Church, which the Lord taught should be offered in the whole world, is accounted by God a pure Sacrifice, and is acceptable to Him.”

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S. CYPRIAN, Ep. LXIII. :—

“For if Jesus Christ, our Lord and God, is Himself the chief Priest of God the Father, and has first offered Himself a Sacrifice to the Father, and has commanded this to be done for a memorial of Himself, certainly that priest truly discharges the office of Christ who imitates that which Christ did; and he then offers a true and full Sacrifice in the Church to God the Father if he so proceeds to offer it according as he sees that Christ Himself offered.”

S. CYRIL’S LECTURES, V. 7, 8 :—

“Then, having sanctified ourselves by these spiritual hymns, we call upon God, the lover of men, to send forth the Holy Spirit upon the gifts lying before Him, that He may make the bread the Body of Christ, and the wine the Blood of Christ, for everything whatsoever the Holy Spirit has touched is wholly sanctified and transmuted. Then, after the spiritual Sacrifice, the bloodless worship, is completed, we beseech God upon that Sacrifice of propitiation for the common peace of the Churches, for the good order of the world, for kings, for soldiers and allies, for those in sickness, for those who are afflicted,

and generally for all in need of succour we all pray and offer this sacrifice.”

COUNCIL OF NICÆA, Canon XVIII. :—

“It has come to the knowledge of the holy and great Synod that, in certain places and cities, the deacons give the Eucharist to the priests, a thing which neither the rule nor the custom has handed down, viz., that those who have no authority to offer Sacrifice should give the Body of Christ to them that offer.”

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CALVIN’S INSTITUTES, IV. xviii. II :—

“But because I perceive that those ancient writers also wrested this memorial to a use inconsistent with the Lord’s institution (because that the Supper, as used by them, presented I know not what appearance of a repeated, or at any rate of a renewed, offering) . . . nevertheless, I think they cannot be acquitted of having committed some error in practice, for they imitated the Jewish manner of sacrificing more nearly than either Christ had commanded, or the nature of the Gospel admitted.”

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COUNCIL OF TRENT, Session XXII. :—

CANON I.—“If any one shall say that in the Mass a true and proper Sacrifice is not offered to God . . . let him be anathema.”

CANON III.—“If any one shall say that the Sacrifice of the Mass is only one of rendering praise and thanks, or that it is a bare commemoration of the Sacrifice accomplished on the Cross, but not a propitiatory Sacrifice; or that it avails the receiver only, and that it ought not to be offered for quick and dead, for sins, punishments, satisfactions, and other necessities; let him be anathema.”

CANON IV.—“If any one shall say that blasphemy is cast upon the most holy Sacrifice of Christ, accomplished on the Cross, by the Sacrifice of the Mass, or that it is thereby taken away from; let him be anathema.”

CANON V.—“If any one shall say that it is an imposture to celebrate the Mass in honour of the Saints, and for obtaining their intercession with God, as the Church intends; let him be anathema.”

CANON VIII.—“If any one shall say that Masses in which the priest alone communicates sacramentally are unlawful, and on that account to be abolished; let him be anathema.”

COUNCIL OF TRENT, Session XXII. :—

“Thy holy Synod would wish, indeed, that at each Mass the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit of this most holy Sacrifice might be derived unto them. Nevertheless, if this be not always done, it does not therefore condemn as private and unlawful those Masses in which the priest alone communicates sacramentally, but approves of and even commends them.”

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TETRAPOLITAN CONFESSION, Art. XIX. :—

“And, on the other hand, they who celebrate Masses presume to offer Christ to the Father for quick and dead, and make the Mass to be such a work as that almost by it alone the favour of God and salvation is obtained, howsoever men may either believe or live. Whereupon, also, that shameful and twice and thrice impious traffic in this sacred thing has crept in, and it has come to pass that nothing to-day is more gainful than the Mass. Therefore they have rejected private Masses, because the Lord did command this Sacrament to His disciples in common.”

SAXON CONFESSION, Art. XV. :—

“Many before this time have written that in the Mass there is made an offering for quick and dead, and that it deserves remission of sins for him that maketh it, and for others, ‘ex opere operato.’ . . . By this opinion sacrifices were multiplied, and covetous means of gain increased. Such is the merchandise in Masses and profanation of the Lord’s Supper almost throughout the whole world. But God would have corrupt forms of worship reprov’d and abolished. Therefore we do simply and truly propound the Divine voice which condemns those errors; and with our whole heart we affirm before God, and before the whole Church in heaven and earth, that there was only one Sacrifice of propitiation, or whereby the wrath of the Eternal Father against the whole human race has been appeased, viz., the whole obedience of the Son of God, our Lord Jesus Christ, crucified and risen again.”

WURTEMBERG CONFESSION, Art. XIX. :—

“Moreover, since the name ‘Sacrifice’ is capable of very wide meaning, and generally signifies a holy worship, we willingly grant that the true and lawful use of the Eucharist may in this sense be called a Sacrifice. And if the Eucharist be celebrated, according to Christ’s institution, in such a way that therein the death of Christ is proclaimed, and the Sacrament of Christ’s Body and Blood dispensed to the Church

it is rightly called an applying of the merit of Christ’s passion, to them, that is, who receive the Sacrament.”

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SECOND HELVETIC CONFESSION, Art. XXI. :—

“What manner of Mass was formerly used by the ancient Fathers, whether tolerable or intolerable, we do not dispute; but this we freely say, that the Mass which is to-day in use throughout the whole Roman Church has been, for many reasons, and those most just ones (which for brevity’s sake we do not now mention particularly), abolished in our churches. Assuredly we could not approve it, because of a wholesome action it is made a vain spectacle, also because it is made a matter of gain, or celebrated for money, and because that therein the priest is said to make by consecration the very Body of the Lord, and to really offer the same for the remission of sins, both of quick and dead; add also that it is offered for the honour and commemoration or memorial of the Saints in heaven,” &c.

ARTICLE XXXII.

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COUNCIL OF TRENT, Session XXIV. Canon IX. :—

“If any one shall say that clergy constituted in sacred Orders, or regulars, who have solemnly professed chastity, are able to contract matrimony, and that when contracted it is valid, the ecclesiastical law or vow notwithstanding; and that the contrary is nothing else than to condemn matrimony; and that all who do not feel that they have the gift of chastity may, even though they have vowed it, contract matrimony; let him be anathema, since God does not deny the gift to them that ask rightly, nor suffer us to be tempted above that we are able.”

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AUGSBURG CONFESSION, Part. II. Art. II. :—

“But although there is a plain commandment of God, although the custom of the Church is well known, although impure single life produces very many scandals, adulteries, and other crimes deserving punishment by the good magistrate; nevertheless it is strange that in nothing is greater severity exercised than against the marriage of priests. God commands to honour marriage. The laws in all well-ordered states, even amongst the heathen, have adorned it with very great honours.

But now men suffer capital punishment, and priests too, against the purport of the Canons, for no other cause than because of marriage. Paul calls that a doctrine of demons which forbids marriage (1 Tim. iv.). That can now easily be understood, when the prohibition of marriage is guarded by such punishments."

TETRAPOLITAN CONFSSION, Art. XII. :—

"Wherefore we could not withstand any one who wished to change the monastic life, which is without doubt a bondage to Satan, for a Christian one; as also we could not withstand others of the ecclesiastical order who have married wives and embraced a kind of life from which more advantage can be expected for their neighbours, and greater uprightness of life, than from that kind of life in which they formerly were. Finally, we have not allowed ourselves to prohibit from the right of marriage those who among us have persevered in the ministry of the Word of God, no matter what chastity they had vowed, for the reasons mentioned, since S. Paul, the chief maintainer of true chastity, admits as bishop a married man."

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BOHEMIAN CONFSSION, Art. IX. :—

"They teach also that priests be not engaged in worldly business, but especially that they be free from the state of marriage, that they may be more fit and ready for ministering to the benefit of their neighbour, and of the Church. Moreover, marriage brings with it many hindrances, which prevent many from responding well to their vocation. Wherefore our (preachers) consider celibates to be fit and more suitable for the ministry of the Church, if, that is, this special gift shall have been given to them by God. Not that they think that priests commit sin if they contract matrimony, if necessity warn them, or there be other just reasons for it. For Paul also explicitly teaches that husbands of one wife are to be chosen for undertaking ecclesiastical duties."

CALVIN'S INSTITUTES, IV. xii. 23 :—

"In one matter they are more than rigorous and inexorable, viz., in not allowing marriage to priests. With what impunity fornication rages amongst them it is unnecessary to say, and emboldened by their polluted celibacy, they have become hardened to all crimes; yet this prohibition clearly shows how pestilent are all their traditions, since it has not only deprived the Church of upright and able pastors, but has introduced a horrible refuse-heap of enormities, and cast many souls into the abyss of despair. Assuredly the prohibition of marriage to priests was an act of impious tyranny, not only contrary to the Word of God, but also to all equity. In the first place, to forbid that which the Lord had left free

was not lawful for men on any account. Secondly, that God had expressly guarded in His Word against infringement of this liberty is too clear for it to be necessary to give long proof."

SAXON CONFSSION, Art. XVIII. :—

"Moreover, we know it is the will of God that marriage should not be prohibited to any persons who are able to marry, and who without marriage would not live without danger to conscience, as it is written. . . . Therefore marriage is allowed amongst us to priests, and other persons, who prefer to live a godly life in marriage, rather than in single life to have wounded consciences, so that they cannot call upon God and live a godly life."

WURTEMBERG CONFSSION, Art. XXI. :—

"Moreover, we do not doubt but that they who are true lovers of uprightness think that marriage is free, not only for the laity (as they call them), but also for the ministers of the Church. For the Epistle to the Hebrews says, 'Marriage is honourable in all men, and the bed is undefiled;' and Paul approves marriage in a bishop, and affirms that the prohibition of marriage is a spirit of error and a doctrine of demons. . . . Neither ought a vow of chastity to be a hindrance, because that such a vow, being taken by human superstition, without the authority of the Word of God and contrary to faith, is not acknowledged by God."

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SECOND HELVETIC CONFSSION, Art. XXIX. :—

"They who have the gift of celibacy from heaven, so that they can from the heart, or with the whole mind, be pure and continent, and do not grievously burn—let such serve the Lord in that calling as long as they shall feel themselves endued with the Divine gift, and let them not lift up themselves above the rest, but let them serve the Lord earnestly in simplicity and humility. Such, moreover, are more fit for taking charge of Divine things than they who are distracted with the private affairs of a family. But if the gift be taken away again, and they feel a continual burning, let them remember the Apostle's words, 'It is better to marry than to burn' (1 Cor. vii.)."

### ARTICLE XXXIII.

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S. AMBROSE, "De Offic.," II. xxvii. :—

"With grief, also, a putrefying part of the body is cut off, and it is treated for a long time, if it can be healed with medicines; if it cannot,

then it is cut off by a good physician. Such is the affection of a good bishop that he desires to heal the infirm, to remove growing ulcers, to burn away a little, and not to cut off altogether; last of all, with grief to cut off that which cannot be healed."

THEODORET, Ep. LXXVII. :—

"Let them be debarred from partaking of the Holy Mysteries, but let them not be debarred from the prayer of the catechumens, nor from hearing the Divine Scriptures, nor from the counsel of the teachers."

Page 273.

FORM OF EXCOMMUNICATION :—

"And since the aforesaid A. B., conscious of his wrong-doing, has contemptuously refused to appear on the day lawfully named, and has contumaciously withdrawn himself from justice, and has encouraged others by his example to like contumacy; therefore I would notify you of this besides, that our Bishop, in the Name and by the authority of Almighty God, has excommunicated him from all fellowship in the Church of God, and has cut him off from the Body of Christ as a dead member. In this condition is he situated at this time, and in such critical state of his soul. S. Paul, taught by the inspiration of the Spirit of God, bids us flee from the companionship of such men, and from intercourse with them, lest we be partakers in their crime. Nevertheless, as Christian charity moves us, since he has not the will to pray for himself, nor does he understand his danger, let us all pray to God on his account, that he may some day recognise his wretchedness and the uncleanness of his life, and repent, and be turned to God; for our God is merciful, and is able to recover the fallen even from death."

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REFORMATIO LEGUM, "De Haeresibus," Cap. 15 :—

"As though excommunication could be understood in any case before that the Church has directed sentence of excommunication against him, in which it is declared that he is to be avoided no otherwise than as a heathen and publican."

S. CYPRIAN, Ep. IV. :—

"God commanded those who did not obey His priests, and those who did not hearken to the judges appointed by Him for the time, to be slain. And, indeed, they were slain with the sword during the time when the circumcision of the flesh was yet in force; but now that circumcision has begun to be spiritual among God's faithful servants, the proud and contumacious are slain with the spiritual sword when they are cast out of the Church."

Page 277.

COUNCIL OF TRENT, Session XXV. :—

"Although the sword of excommunication be the very sinews of ecclesiastical discipline, and very salutary for keeping the people to their duty, yet it is to be exercised soberly and with great circumspection, since experience teaches that, if it be rashly or for trifling causes wielded, it is rather despised than feared, and produces destruction rather than salvation."

*Ibid.*, Session XXV. :—

"But it shall be a crime for any secular magistrate to prohibit an ecclesiastical judge from excommunicating any one, or to command that he revoke an excommunication which has been pronounced, under pretext that the things contained in the present decree have not been observed, since the cognizance of this does not pertain to secular rulers, but to ecclesiastical. But any excommunicate person, if, after the legal admonitions, he does not repent, not only shall not be admitted to the Sacraments, and to communion and intercourse with the faithful, but if, having been bound with censures, he shall, with obdurate mind, remain for a year in the defilement thereof, he may be also proceeded against as one suspected of heresy."

FRENCH CONFESSION, Art. XXXIII. :—

"We think that we ought to follow that which our Lord Jesus Christ appointed concerning excommunication, which indeed we approve, and judge to be necessary, together with its appurtenances."

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BELGIC CONFESSION, Art. XXXII. :—

"We therefore reject all human inventions and all laws which are brought into the worship of God, so that consciences are in any way entangled or bound by them. And we receive those only which are fitted either for cherishing and nourishing concord, or for keeping us in obedience to God. But to this end first of all excommunication is necessary, when practised according to the command of God's Word, with other consequent ecclesiastical disciplines belonging to it."

ARTICLE XXXIV.

Page 280.

AUGSBURG CONFESSION, Part I. Art. VII. :—

"Nor is it necessary that human traditions, or rites or ceremonies instituted by men, should be everywhere alike."



## BOHEMIAN CONFESSION, Art. XV. :—

“Although, also, our ministers do not observe the rites and ceremonies of all, a thing which is neither possible, nor is it necessary that everywhere in all Churches the same rites and ceremonies should be observed. . . .

“On this point they teach that human traditions ought not to be considered as inviolable and eternal laws; but as they are admitted upon well-ascertained and just causes, so also, upon other causes and circumstances arising which tend in the opposite direction, we may violate them without sin.”

## FRENCH CONFESSION, Art. XXXII. :—

“We believe that it is expedient that those who are chosen to be governors of any Church should investigate among themselves upon what principle the whole body may be conveniently ruled; nevertheless in such a way that they nowhere swerve from that which our Lord Jesus Christ has appointed. But this does not hinder each separate place from having certain peculiar institutions, according as it shall seem convenient.”

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## SECOND HELVETIC CONFESSION, Art. XXVII. :—

“But if in the Churches diverse rites are found, let no one think from this that the Churches disagree. Socrates saith, ‘It would be impossible to write down all the rites of the Churches which are throughout countries and districts. No religion observes the same rites, although it embraces the same doctrine concerning them, for even they who are of the same faith differ amongst themselves concerning rites.’ . . . But the Churches have always used liberty in rites of this kind, as things indifferent; as we also do to-day.”

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## SAXON CONFESSION, Art. XX. :—

“This is, therefore, the chief rule: It is not lawful for any creature, neither for angels, nor men, nor kings, nor bishops, to frame laws or rites repugnant to the Word of God.”

## ARTICLE XXXVI.

*Page 295.*

## COUNCIL OF TRENT, Session XXIII. Canon IV. :—

“If any one shall say that by sacred ordination the Holy Spirit is not

given, and that the Bishops do therefore vainly say, ‘Receive thou the Holy Ghost,’ . . . let him be anathema.”

## ARTICLE XXXVII.

*Page 300.*

## REFORMATIO LEGUM, “De Haeresibus,” Cap. 13 :—

“Moreover, also, the boorish stupidity of the Anabaptists is to be rejected, who deny that it is lawful for Christians to hold a magistrate’s office, as though Christ descended to earth that He might abolish the government of states. Nay, but the Holy Spirit appointed princes and magistrates to be ministers of God, that they may show their favour to good deeds, and restrain evil ones by punishments; and if these two were wanting to human affairs the very greatest confusion would follow in everything.”

*Page 303.*

*Ibid.*, Cap. 21 :—

“Wherefore the error of those men is intolerable who will have it that the universal Church of the whole Christian world is contained in the principality of the Bishop of Rome alone.”

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## SUBMISSION OF CLERGY.

The king was recognised as “Singular protector, only and supreme lord of the English Church and clergy, and, as far as the laws of Christ permit, even Supreme Head.”

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## FRENCH CONFESSION, Art. XXVIII. :—

“Therefore we condemn the Papistical assemblies, . . . and accordingly we judge that all those who associate themselves with actions of this kind, and communicate with them, separate themselves from the Body of Christ.”

## CANONS OF DORT, Preface :—

“This Church, rescued by the powerful hand of God from the tyranny of the Roman Antichrist and the horrible idolatry of the Papacy.”

CALVIN'S INSTITUTES, IV. ii. 12 :—

"Daniel and Paul foretold that Antichrist would sit in the temple of God. The head and leader of that wicked and abominable kingdom amongst us we hold to be the Roman Pontiff."

*Ibid.*, IV. ii. 11 :—

"As, nevertheless, in old time amongst the Jews there remained some peculiar prerogatives of the Church, so to-day we do not take away from the Papists the vestiges of the Church which after their removal the Lord has willed should remain amongst them. . . . So when God had set aside His Covenant in France, Italy, Germany, Spain, and England, where those provinces were oppressed by the tyranny of Antichrist, nevertheless He preserved amongst them, in the first place, Baptism, as a testimony of the Covenant, by which His Covenant might remain inviolable, and this, being consecrated by His mouth, retains its virtue in spite of man's impiety; then by His providence He caused other vestiges of the Church also to remain, that the Church might not utterly perish."

Page 311.

AUGSBURG CONFESSION, Part I. Art. XVI. :—

"Concerning civil matters, they teach that lawful civil institutions are good works of God; that it is lawful for Christians to exercise a magistrate's office, to pass judgments, to judge matters in accordance with the imperial laws and others that are in force, to appoint punishments in accordance with law, to engage in lawful wars, to take up military service, to contract by law, to hold property, to take an oath when the magistrates so require, and to marry.

"They condemn the Anabaptists, who forbid these civil functions to Christians."

SAXON CONFESSION, Art. XXIII. :—

"Then the justice of God is seen in political government, because He will have open crimes to be punished by the magistrates; and when they who are in authority do not themselves inflict punishment on offenders, God Himself, in a wonderful manner, seizes them for punishment, and proportionately punishes horrible offences with horrible penalties in this life, as it is said, 'He who has taken the sword shall perish by the sword;' and again, 'Whoremongers and adulterers God judgeth.'"

SECOND HELVETIC CONFESSION, Art. XXX. :—

"We condemn the Anabaptists, who, as they deny that a Christian can perform the function of a magistrate, so also deny that any man may be rightly put to death by the magistrate, or that the magistrate can make war, or that oaths should be taken before the magistrate, &c."

Page 313.

TERTULLIAN, Apol. XXXVII. :—

"We are of yesterday, and we have filled all things of yours; your cities, islands, fortresses, towns, courts; your very camps; your tribes and classes; the palace, the senate, the forum; we have left to you your temples only."

### ARTICLE XXXVIII.

Page 314.

REFORMATIO LEGUM, "De Haeresibus," Cap. 14 :—

"There is excluded also the community of goods and possessions brought in by the same Anabaptists, which they press so far as to leave nothing of his own to any man. And in this they speak marvellously, since they perceive that theft is prohibited by the Divine Scripture, and see that alms are praised in both Testaments, which we bestow out of our own belongings; but neither of these two things, of course, could be unless the right of having goods and possessions of their own were left to Christians."

Page 315.

BELGIC CONFESSION, Art. XXXVI. :—

"Wherefore we detest the Anabaptists and all turbulent people who reject higher powers and magistrates, overthrow legal rights and judgments, make all goods common, and, in fine, abolish or confound all orders and degrees which, for uprightiness' sake, God has appointed amongst men."

### ARTICLE XXXIX.

Page 317.

REFORMATIO LEGUM, "De Haeresibus," Cap. 15 :—

"Moreover, neither do the Anabaptists leave the lawful use of oaths; and in this they proceed contrary to the sense of Scripture, and the examples of the Fathers of the Old Testament, as well as the Apostle Paul, nay of Christ, nay of God the Father, whose oaths are often mentioned in the Sacred Writings."

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