

CHAPTER XI.

HISTORICAL NOTICES OF SUBSCRIPTION TO THE ARTICLES.

IT does not fall in with the design of the present publication to enlarge upon the ethical meaning of subscription, nor to adjudicate in respect to the Articles before us, whether it must be viewed as extending to the *positive adoption* of every tenet there propounded, or whether it imply no more than a general obligation on the part of the subscriber to keep himself within definite limits in his treatment of controverted topics. Though the latter view has been occasionally advanced by men of the highest reputation,¹ the former would seem to be more consistent with the nature and intention of the Articles as well as with the ground which the Church has occupied in the Canons of 1571.²

The subscription of the clergy to Formularies of Faith is exacted with the hope of securing a similarity of doctrine in those who have deliberately undertaken the office of public teachers. It must accordingly involve their appropriation of the Articles as the exponent of their individual opinions, so far as they bear upon subjects which are authoritatively determined in that series; and while in this way obliging the clergyman to a full and positive faith, subscription is also the act by which he formally renounces the errors and corruptions which are there either censured or proscribed. It does not indeed assume that every single definition is capable of the same kind of proof, or that all are in the same way needful to salvation, and necessary terms of communion for the

¹ *e. g.* Bramhall, Works, II. 201, and elsewhere; Oxf. 1842: but cf. Bennett, c. xxxiv. on this and other similar passages.

² *Articuli illi . . . haud dubie selecti sunt ex sacris libris Veteris et Novi Testamenti, et cum coelesti doctrina quæ in illis continetur per omnia congruunt.*" Cardwell's Synod. I. 127.

layman; but even with respect to those statements which have been viewed as no more than probable opinions, or which are in truth only matters of history and of morals, the candidate for holy orders must certify his own willingness to shape his teaching by the public standard, and to yield his unwavering assent to the fitness of the whole collection.

The mode of interpreting the Articles has been made a further subject of discussion from the time of their first appearance;¹ one man claiming to subscribe with the mental reservation—"so far as they are in my opinion agreeable to the holy Scriptures;" a second, questioning the obligation of the test where it may seem to have varied from the language of an older school or system; but reluctant as we may be to stigmatize² the subscriber of this kind as disloyal to the Church, or regardless of his own character and position, the claim to such an exercise of "private judgment" is certainly incompatible with the health and continuity of all religious associations.

The following canons of interpretation, which have the sanction of some distinguished living prelates, appear to be more reasonable in themselves and more suited to the nature of the document for which they are intended:

First, to study the history of the period out of which the Articles were originally produced.

Secondly, to read them in this light, approximating as nearly as possible to the point of view which was occupied by the leading compilers.

Thirdly, to weigh the language of the Articles in its plain and grammatical sense (*i. e.* in the sense which it bore in the Edwardine and Elizabethan periods of the Church,) bestowing on it "the just and favourable construction, which ought to be allowed to all human writings, especially such as are set forth by authority."

Fourthly, in case of vagueness in the language of the Articles, or (as might be expected from their history) of comparative *silence*

¹ See above, pp. 113, 193.

² Bp. Conybeare (Sermon on 1 Tim. vi. 3, 4) characterizes the former view as "trifling with common sense as much as with common honesty." The same principle was deliberately stated by the Arians at the beginning of the last century. Waterland, "Case of Arian Subscription," *passim*.

touching some theological topic, to ascertain the doctrine of the Church of England, by consulting the rest of her symbolical writings—the Prayer Book, the Ordinal, the Homilies and Canons.

Fifthly, where all these sources have been tried, without gaining *explicit* information as to the purport of any Article, to yield our assent to the inferences which "the catholic doctors and ancient bishops" have gathered on that point out of the sacred Scriptures; according to the recommendation of the Canon in which the Articles of Religion were originally enjoined.

The first occasion which called for an exercise of these principles occurred in the years 1551 and 1552, when the Edwardine Articles were put in circulation at least by some of the reforming prelates, for the subscription of the English clergy.¹ This, however, was done without any public authority either of the Church or of the civil power, and was not unfrequently resisted by the Romanizing party; but a royal mandate of June 19, 1553, made subscription imperative on all (including the students in the University of Cambridge,) at the expiration of six weeks from the date of its appearance. By this means all the actual incumbents were constrained to subscribe on pain of deprivation, and a similar test was provided for those who might in future be appointed to any office in the Church.² But the death of Edward interrupted the circulation of this mandate, and subscription to the Articles was accordingly abandoned for a period of eighteen years.

In the meanwhile, however, Gardiner had profited by the example which had been set by his rival Hooper; and on forwarding his series of fifteen Articles to the University of Cambridge, he took the precaution of enjoining that they should be punctually subscribed by the students before admission to degrees.³

During the early years of the reign of Elizabeth (1559—1571) the clergy, on entering their benefices, very generally accepted a test of doctrine embodied in "Eleven Articles;" being commanded on the authority of the bishops, without any formal

¹ See above, 87—90.

² Wilkins, iv. 127.

³ See above, p. 86, note (3.)

order of Convocation, to read this document on two Sundays of the year, after the Gospel for the day. The same was also prescribed in Ireland after the year 1566, but in neither country was attention drawn distinctly to the present list of Articles till 1571, excepting so far as the signatures of the members of the Synod, by whom the Edwardine Articles were revised, was a recognition of the principle of subscription.

At the later date two measures, independent in their origin and operation, were adopted for promoting uniformity of doctrine, and for excluding all those from the ministry of the Church who were unwilling to acquiesce in the fitness of this test, as well as of the Elizabethan Prayer Book. The first measure, originating in the House of Commons, and resulting in the Act 13 Eliz. c. 12, required "every one under the degree of a bishop, which doth or shall pretend to be a priest or minister of God's holy Word and Sacraments, by reason of any other form of institution, consecration or ordering than the form set forth by Parliament in the time of the late king, of most worthy memory, King Edward the Sixth, or now used in the reign of our most gracious sovereign lady, before the feast of the Nativity of Christ next following, shall in the presence of the bishop, or guardian of the spiritualities of some one diocese where he hath or shall have ecclesiastical living, *declare his assent, and subscribe to all the Articles of Religion, which only concern the confession of the true Christian faith, and the doctrine of the Sacraments*—and shall bring from such bishop or guardian of spiritualities in writing under his seal authentick, a testimonial of such assent and subscription; and openly on some Sunday, in the time of the public service afternoon, in every Church where by reason of any ecclesiastical living he ought to attend, read both the said testimonial and the *said Articles*."

The early portion of this clause was clearly designed to meet the case of the ministers who had been ordained during the previous reign, while the Ordinal of King Edward was superseded; and on this ground it had to encounter the reprobation of the "Admonitioners to the Parliament," which was published in the following year: but whether the Articles, to which subscription was exacted from the future candidates for ecclesiastical prefer-

ment, were *all* the thirty-nine of the present series, or those which can be regarded as purely dogmatical,¹ are questions very difficult to answer.

In a following clause of the Act it is enjoined that no person shall hereafter be admitted to any benefice with cure, "except he then be of the age of three and twenty years at the least, and a deacon, and shall first have subscribed *the said Articles* in presence of the ordinary,"—where the ambiguity of which we complained above, is no less strikingly apparent.

Bennett² and other writers have contended that the word "only" was not designed to be restrictive but demonstrative, declaring the nature of the subjects handled in the Articles which exclusively concern the true Christian faith and the doctrine of the Sacraments.

But this argument is at the best precarious, and when we bear in mind that such a distinction was actually drawn as early as the introduction of the bill, by its principal promoters,³ and revived in the Admonition to the Parliament in the course of the following year,⁴ and in the Convocation of 1575,⁵ and urged still more emphatically on behalf of the Puritans in the reign of James I.,⁶ it must be allowed that the statute was regarded, at least by many who were in search of a pretext for non-conformity, as binding to no more than one class of statements.

Selden⁷ has alluded to the same fact in the following passage of his "Table-Talk:" "There is a secret concerning the Articles," he writes; "of late ministers have subscribed to all of them, but by Act of Parliament that confirmed them, they ought only to

¹ The Articles relating to faith and doctrine (so far as these may be separated from the rest,) are 1, 2, 3, 4, 5, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22. Bp. Gibson's Codex, 321.

² c. xxii.: cf. Collier, II. 531.

³ See above, pp. 143, 144.

⁴ See Whitgift's Defence of the Answers to the Admonition, 776, Lond. 1574. Elsewhere, however, it would seem as if the Admonitioners did not themselves recognize this distinction. They speak of the "pontifical, which is annexed to the booke of common-prayer and whereunto subscribing to the Articles we must subscribe also." B. v.

⁵ Wilkins, iv. 284.

⁶ See above, p. 192, note (2.)

⁷ Table Talk, "Articles," 3, 4. Lond. 1789.

subscribe to those Articles which contain matter of faith and the doctrine of the Sacraments. . . . But bishop Bancroft, in the Convocation held in king James's days, he began it, that ministers should subscribe to three things, to the king's supremacy, to the Common-Prayer, and to the Thirty-nine Articles; though many of them do not contain matter of faith."

The writers on the other side have alleged a remarkable opinion from the Institutes of Sir Edward Coke, which is couched in the following terms:—"I heard Wray, Chief Justice in the King's Bench, Pasch. 23 Eliz., report that where one Smyth subscribed to the said Thirty-nine Articles of Religion with this addition "so far forth as the same were agreeable to the Word of God," it was resolved by him and all the Judges of England, that this subscription was *not according to the statute* of 13 Eliz. Because the statute required an *absolute* subscription, and this subscription made it conditional; and that this Act was made for avoiding of diversity of opinions, &c. and by this addition the party might by his own private opinion take some of them to be against the Word of God, and by this means diversity of opinions should not be avoided,—which was the scope of the statute,—and the very Act itself made touching subscription hereby of none effect."¹

Now this opinion of the Lord Chief Justice, soon after the statute came into operation, is certainly entitled to great weight, but it seems to rest solely on a determination that no such reserve or restriction was easily reconcilable with the object of the Church, instead of being drawn from a careful examination of the wording of the Act itself, and the known views of its leading promoters.

The practice also of the high commissioners before whom delinquents were summoned was in favour of the rigorous interpretation; but while this fact is of the greatest service in ascertaining the general feeling of the Church at that period, it does not clear away the ambiguity of language observable in the passages above mentioned. As late also as the opening of the reign of Charles II. the king himself appears to have recognised a distinction between articles of doctrine and articles of discipline:² yet in the Act of

¹ Instit. Part iv. c. 74, 323, 324.

² Cardwell's Document. Annals, II. 300.

Uniformity (13 and 14 Car. c. 4), such a difference is wholly abandoned, and there is now no colourable plea⁴ for seeking shelter in a limitatory clause, however plausible it might have been urged anterior to the passage of that Act.

But while the House of Commons were thus exacting a subscription to the Articles (1) of all the clergy who had not been ordained according to the Edwardine form, and (2) of all future incumbents upon admission to their cures, the Convocation of the same year was actively engaged in devising a second and auxiliary provision. They enjoined³ that all persons approved as public preachers, should have their licenses renewed only on the condition that they subscribe the Articles of Religion as agreed on at the Synod, and pledge themselves to preach in accordance with that standard. In like manner, every minister of a church before entering on his sacred functions is enjoined³ to give a satisfactory proof of the orthodoxy of his creed by subscribing (not some, but) *all* the Articles of Religion;—where the prelates had obviously an eye to the notion that all the requirements of the Church were included in the recognition of what were deemed the *doctrinal* Articles; and consequently, if subscription to the rest could not have been legally enforced, it is indisputable that the whole work was now binding on the clergy, at least *in foro conscientiæ*.

It may have been this consideration which moved the commissioners to demand the subscriptions of 1572 without any limitation or reserve: and the obligatory imposition of the Articles in general would form the crying grievance of the Puritans, and the cause of the formidable agitations which sprang up in every quarter. The earliest symptom of discontent appears in the following extract:—"Whereas immediately after the laste Parliament, holden at Westminster, begon in anno 1570, and ended in anno 1571, the ministers of God's holy Word and Sacraments were called before her maiesties hygh commysyoners and enforced to subscribe vnto the Articles, if they would kepe theyr places and

¹ Yet Blackburne ventures to affirm, that the limiting clause is not abrogated by that Act. Preface to 2nd edition of the "Confessional."

² Cardwell, Synod. i. 127.

³ Cardwell, Synod. i. 120.

⁴ Pref. to the First "Admonition to the Parliament."

liuyngs, and some for refusing to subscribe vnbrotherly and uncharitably intreated, and theyr offyces and places removed: May it please therefore thys honorable and high court of Parliament, in consideration of the premises to take a view of such causes as then dyd withhold, and now doth, the foresayd ministers from subscribing and consenting vnto those foresaid Articles," &c.

This attack on the general principle of subscription without regard to the nature of the document propounded, was speedily followed by others of the same unsparing tone. "The wound grows desperate," they cried,¹ "and wants a corrosive; 'tis no time to blanch or sew pillows under men's elbows." Yet instead of meeting this furious onslaught and repelling the demon of non-conformity at its first invasion of the Church, too many of the Elizabethan prelates, after a few feeble efforts, sunk down into lethargic acquiescence, or even fostered the growth of the evils which were to issue in the Great Rebellion. The whole of the primacy of Grindal was marked by his tenderness in favour of the Non-conformists, and in his later years he seems to have almost wholly neglected to press the Articles, or any other test of doctrine, upon the clergy of his province.² The result was that when Whitgift succeeded to his post in 1583, he found it necessary to enter upon more stringent measures for preserving the Church from the rising inundations of the Puritanic principle. He accordingly proposed a number of declarations which are known as "Whitgift's Articles," and which finally received the sanction of the Church in the 36th of the Jacobean Canons. They were designed for all who had been admitted to the cure of souls,³ as well as for all who should in future be licensed to preach, read, catechize, minister the sacraments, or execute any other ecclesiastical function.⁴ The first relates to the royal supremacy, the second to the Prayer-Book and Ordinal, while the third immediately bearing

¹ The number actually deprived for non-subscription was about one hundred. Neal, i. 284: cf. Preface to Rogers, On the Articles, who describes the mal-contents as "divers of the inferior ministers in and about London and elsewhere in this kingdom."

² Neal, i. 285.

³ Fuller, Church Hist. Bk. ix. p. 138. ed. fol.

⁴ Pref. to Rogers, On the Articles. ⁵ Bennett, 398, 399.

on our subject is expressed in the following terms: "That I allow the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year of our Lord God 1562, and set forth by her Majesty's authority, and do believe all the Articles therein contained to be agreeable to the Word of God. In witness whereof I have subscribed my name."

"The brethren," as the Puritan party was now generally designated, were so pressed by this vigorous measure of the Primate,⁵ that the year 1584 is noted in their annals as "the woful year of subscription."⁶ Nor was the indignation excited at this period confined to the bosoms of the clergy. The House of Commons also, which was now more and more strongly tainted with the democracy of Geneva, addressed a petition to the Lords in 1585, desiring that "hereafter *no oath or subscription* be tendered to any that is to enter into the ministry, or to any benefice with cure, or to any place of preaching, but such only as be expressly prescribed by the statutes of this realm," &c.⁷

Yet the impulsive efforts of one true-hearted prelate appear to have had little force in curing the laxity of discipline which prevailed in the Church at large. Non-conformity went on silently increasing, and that with the connivance of the bishops, until it leavened the whole lump. "How carelessly subscription is exacted in England," was the lamentation of Bancroft in 1593, "I am ashamed to report. Such is the retchlessness of many of our bishops on the one side, and their desire to be at ease and quietness to think upon their own affairs; and on the other side, such

¹ For another form of subscription employed at this period, see Bennett, 399.

² In the same year the Convocation put forth certain "Articuli pro clero," enjoining among other things that no bishop hereafter shall admit any person to holy Orders, except he is of his own diocese . . . "vel saltem, nisi rationem fidei suæ juxta Articulos illos Religionis . . . Latino sermone reddere possit, adeo ut sacrarum literarum testimonia, quibus eorundem Articulorum veritas innititur, recitare etiam valeat." Cardwell, Synod. i. 141.

³ Rogers, Ibid.

⁴ D'Ewes, 358. The Archbishop of York (Sandys) replied, that "for subscription, he doubted not it was lawful, and might prove the cause of much order and quietness in the Church," 360.

is the obstinacy and intolerable pride of that factious sort, as that betwixt both sides, either subscription is not at all required, or if it be, the bishops admit them *so to qualife it* that it were better to be omitted altogether."¹

Bancroft was himself raised to the primacy of England very early in the following Century, and before that time had been distinguished by his zeal in reducing the lawlessness of the Nonconformists. He was president of the Convocation which assembled on the 20th of March, 1603, and in which the Articles of Religion "all and singular," were subscribed "by the byshops and the whole cleargy of the province of Canterbury." This formal recognition had doubtless been suggested by the prevalent hostility to the Articles, as well as to the other Formularies of the Church,² on the part of the puritan body; and the same cause would operate in the proposition of Bancroft, to engraft the disciplinary injunctions of archbishop Whitgift,³ upon the new code of Canons, which were solemnly confirmed at this period, under the great seal of England. The absolute order for subscription which this code embodied, resulted in the secession of a large number of the Nonconformists, entitled "brethren of the second separation," and in the further embittering of those who adhered to the communion of the Church, against the whole ecclesiastical system.

But the zeal of the English rulers, though too long dormant or perverted, was now prompting them to undertake a more extensive plan for repairing its many breaches.⁴ The Universities,

¹ Survey of the Pretended Holy Discipline, 249, Lond. 1593.

² At the Hampton-Court Conference just before the leader of the Puritans had contended that "subscription was a great impeachment to a learned ministry, and therefore entreated *it might not be exacted as heretofore.*" Cardwell's Hist. of Confer. 193. "To subscribe according to the statutes of the realm, namely, to the Articles and the King's supremacy they were not unwilling." The Prayer-Book was the great stumbling-block.

³ See above, p. 212, and cf. Canon xxxvi. which enjoins subscription to the Articles universally on all as well as ordination as at institution to a benefice. The best "Account of the Subscription of the Convocation to the Articles in 1604," is given by the late Archdeacon Todd in App. iv. of his "Declaration of our Reformers on Original Sin," &c. Lond. 1818.

⁴ e. g. Bancroft inquires in 1605, and Abbott in 1616 whether any impugn the Articles (Cardwell's Docum. Ann. II. 103, 221).

which had long been the nursery of puritanism, were henceforth included under the operation of the test provided by the Canons of 1604. It is true that the officers of Cambridge adopted a similar method of ascertaining the orthodoxy of their graduates, as early as the reign of Edward; but his death, as we have noticed, put an end to the agitation which this question was exciting, and it does not seem to have been afterwards mooted there until the reign of James I.¹ At Oxford, however, a decree of Convocation, in 1573, commanded that each candidate for the future, before taking his degree, should subscribe the Articles of Religion: and in 1576, a further law extended the application of the test to every person above the age of sixteen, upon entering his name at any College or Hall. In the year 1616² the powers of both the Universities were enlarged by directions from King James, enjoining that *all* who were admitted to degrees should subscribe the three Articles of the 36th Canon; but in the case of Cambridge, it was resolved by the "Grand Committee for Religion," (Jan. 19, 1644), that the regulation for exacting subscription from the students was against the law and liberty of the subject, and ought not to be pressed in future upon any one whatever.³

Yet notwithstanding the disuse into which it had fallen, during the gloomy interval that elapsed from this period to the Restoration of Charles II., it was now imposed upon the clergy with a greater stringency than ever. Conformity to the ritual of the Church was peremptorily ordered by Sheldon and his colleagues, and the 36th of the Jacobean Canons obeyed with unswerving punctuality. Among other proofs of this augmented vigilance, which it was thought necessary to exert in promoting the harmony of faith and worship, the Act of Uniformity, 13 and 14 Car. II., c. 14, requires every head of a college to "subscribe unto the Nine and Thirty Articles of Religion, mentioned in the statute made in the thirteenth year of the reign of the late Queen Elizabeth . . .

¹ Some of the following facts are drawn from a "Summary View of the Laws relating to Subscriptions," &c., 2nd ed. Lond. 1772.

² Three years earlier the King had prescribed subscription to the three Articles of the 36th Canon in the case of candidates for *divinity* degrees, but the rule was now made binding upon all who took any degree whatever.

³ Rushworth, iv. 149.

and declare his unfeigned assent and consent unto, and approbation of, the said Articles:" and in a subsequent proviso it enacts, that "all such subscriptions shall be construed *as extending to the Ordinal* mentioned in the six and thirtieth Article, any thing in the said Article, or in any statute act, or canon heretofore had or made, to the contrary thereof, in any wise notwithstanding."

The Act of Toleration, as we have seen already, restricted the number of the Articles which were offered to "dissenting ministers," but in the application of that Formulary to the Church, its effect has been altogether unimpaired from the period of the Restoration to the times in which we live.

It should be remarked, however, that a large number of the English clergy, more especially in the middle of the last century, were loud in demanding emancipation from what they called the "fetters of subscription." The depriving of the Non-jurors very frequently involved the substitution of elements ill-according with the primitive temper of the Prayer-Book, or with the unhesitating voice of the other Formularies in behalf of dogmatic truth. The controversies also, which broke out at the same period, were the means of confining the attention of the rest to their own immediate wants; and in proportion as the study of patristic literature decayed, there grew up a school of Arian and Socinian clergy, absolutely denying the necessity of faith in the fundamental doctrines of the Church, or striving to reduce the credenda of the Gospel to the lowest possible number. Still it is painful to record, that most of these writers were not unwilling, in the first instance, to undergo the formality, as they deemed it, of subscribing the Articles of Religion, either as a step on the way to ordination or to the honours and emoluments of office. They alleged that "these Articles may conscientiously be subscribed in any sense in which they themselves, by their own interpretation, could reconcile them to Scripture without regard to the meaning and intention, either of the persons who first compiled or who now imposed them."¹ But the hollowness of their principle was speedily acknowledged, and many of them afterwards resorted to a scheme for demolishing every oath and declaration, which had the power of questioning

¹ Waterland, Case of Arian Subscription; Works II. 264, 265.

their fitness for the work of their sacred callings. Headed by the unscrupulous but very talented author of the "Confessional," they affirmed that the doctrines of the Christian religion cannot possibly be made clearer by human compilations or Articles of faith; that to demand a full and undoubted assent to propositions, in themselves very doubtful and obscure, is to tyrannize over the understanding of subscribers; that external conformity in the *use* of an established Liturgy without the aid of Articles of Religion, or *any* test of doctrine whatsoever, is security enough for the decencies of public worship, and also for the peaceful continuation of the present Church-establishment.¹

While the press was teeming with publications in behalf of these bold and suicidal measures, the disaffection took a more formidable shape under the guidance of the same Blackburne, who had been the instrument in rousing the general agitation. In 1771, he published his "Proposals for an Application to Parliament, for relief in the matter of subscription to the Liturgy and Thirty-nine Articles of the Established Church of England;"² and as the way had been already opened in some of his earlier productions, there was no lack of "learned and conscientious clergy" to aid him in his present undertaking. A petition³ was accordingly prepared and introduced into the House of Commons, Feb. 6, 1772. It set out by affirming "the undoubted right of Protestants to interpret Scripture for themselves;" it complained of the violence habitually done to this principle by the exaction of assent to "Articles and Confessions of faith drawn up by fallible men;" and after enlarging upon other grievances, submitted the cause of the petitioners, "under God, to the wisdom and justice of a British parliament, and the piety of a Protestant king."

¹ See these arguments soberly stated in a "Letter to the Members of the Honourable House of Commons," by a Christian Whig, Lond. 1772. The Arian character of the movement is peculiarly manifest in "Reasons humbly offered for composing a new set of Articles of Religion; with XXI. Articles proposed as a *specimen for improvement*," Lond. 1771. In this "improved set," there is no allusion to the doctrine of the Holy Trinity.

² Works, VII. 1, seqq. Camb. 1804.

³ See it at length; *ibid.* 15, seqq.

Happily, however, for the nation as well as for the Church, this feverish effort of the Arianizing party to escape from the consequences of the obligations to which it had willingly submitted, was condemned in the House of Commons. By whatever motives they were influenced, whether by "disinclination to religious changes,"¹ or "by the fashion of the times,"² or by a clearer anticipation of the fruits of this measure than some of its infatuated authors, they repelled the petition on the threshold, by a majority of 217 to 71, leaving Blackburne to utter his regret in a series of acrimonious "Reflections" on the fate of his darling project.

The following period³ in the history of religion was undisturbed by any organized attack upon the Articles, or, indeed, upon any of the tests of doctrine put forth by the English Church; for in spite of the coldness which prevailed at the close of the last century, and in spite also of a number of individual scruples, and the laxer theories of subscription which are perpetually recurring, the Formularies of Faith have continued to keep their hold upon the affections of the country, and to answer the salutary end for which they were first provided.

In our own age, there is, perhaps, less fear than ever, that the Articles of Religion will be successfully assailed by the growing host of misbelievers. The new life which has sprung up in the hearts of individual churchmen, and has propagated itself through the masses of the island to the farthest dependencies of our gigantic empire, is awakening, together with a deeper zeal and a more unworldly self-renunciation, a fresh love for the objective verities of religion, and a cordial regard for the teaching of the past. It has quickened the perception of our intimate affinity to the whole of the Christian body; it has urged us to emulate the ancient worthies into whose labours we have entered; and if only it be calm and discriminating as it is vigorous and

¹ A Letter to a Bishop, (by an advocate of the measure,) 4. Lond. 1772.

² Blackburne, Reflections on the Fate of a Petition, &c. Works, vii. 37.

³ In 1801 the Articles were formally accepted (not, however, without modification in one or two particulars) by the Church in the United States of America, and in 1804, as was before mentioned, p. 169, note 3, by the sister Church in Scotland.

expansive, it will, by God's help, make this Church of England the joy of the whole earth.

Long indeed may she go forward on her mission, patiently tracking the footsteps of her Master, and earnestly contending for the faith as it was once delivered to the saints. And long especially may we be spared the distressing spectacle which is exhibited in the continent of Europe, where the principles vindicated and re-affirmed in the age of the Reformation, were then as ardently cherished as on our own side of the German Ocean, but where now the guilty abandonment of Formularies, combining with an imperfect ecclesiastical organization, has left no more than a small and sorrowing remnant to toil in the re-establishment of the Gospel upon the quicksands of infidelity.

APPENDIX

No. I.

ARTICLES¹

DEvised BY

THE KINGES HIGHNES MAJESTIE,
TO STABLYSHE CHRISTEN QUIETNES AND UNITIE
AMONGE US,

AND

TO AVOYDE CONTENTIOUS OPINIONS,

WHICH ARTICLES BE ALSO APPROVED

BY THE CONSENT AND DETERMINATION OF THE HOLE
CLERGIE OF THIS REALME.

ANNO M.D.XXXVI.

¹ [In the Cotton MS. the title is, 'Articles about Religion, set out by the Convocation, and published by the King's authority.' See above, pp. 53, 54].

THE PREFACE.¹

Henry the VIII. by the grace of God king of England and of France, defensor^a of the faith, lord of Ireland, and in earth supreme head of the Church of England, to all, and singular our most loving, faithful, and obedient subjects, greeting.

The text of the following Articles is that of the edition originally printed by Thomas Berthelet, in 1536, which is preferred for the reasons above stated, p. 54. The collations marked *B* are derived from the Cotton MS. Cleopatra, E. V. fol. 59, through the medium of Burnet's Addend. to Vol. i. 459, seqq.; while those marked *C* represent the variations of the Articles as they were drawn by Collier, from the 'State Paper Office,' II. 122, seqq.; and those marked *F*, the variations in a copy made by Fuller from the Convocation-Records; Church History, Book v. p. 213, seqq. ed. fol.

AMONG other cures appertaining^b unto this our princely office, whereunto it hath pleased Almighty God of His infinite mercy and goodness to call us, we have always esteemed and thought, like as we also yet esteem and think, that it most chiefly belongeth unto our said charge diligently to foresee and cause, that not only the most holy word and commandments of God should most sincerely be believed, and most reverently be observed and kept of our subjects, but also^c that unity and concord in opinion^d, namely in such things as doth concern our religion, may increase and go forthward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished.

For the which cause, we being of late, to our great regret, credibly advertised of such diversity in opinions, as have grown and sprung in this our realm, as well concerning certain articles necessary to our salvation, as also touching certain other honest and commendable ceremonies, rites, and usages now of long time used and accustomed in our churches^e, for conservation of an honest policy and decent and seemly order to be had therein,^f minding to have that unity and agreement established through our said Church concerning the premises, and being very desirous to eschew not only the dangers of souls, but also the outward unquietness which by occasion of the said diversity in opinions (if remedy were not provided) might perchance have ensued, have not only in our own person at many times taken great pains, study, labours, and travails, but also have caused our bishops, and other the most discreet and best learned men of our clergy of this our realm, to be assembled in our convocation, for the full debatement and quiet determination of the same. Where, after long and mature deliberation, and disputations

^a defensor] defender *B*.

^b appertaining] committed *B*.

^c that it most chiefly . . . but also] this to be most chief, most ponderous, and of most weight, that His holy word and commandments may sincerely, without let or hindrance, be of our subjects truly believed and reverently kept, and observed;

and that *B*.

^d opinion] opinions *F*.

^e now of long time . . . churches] in our said church *B*.

^f for conservation . . . had therein] for an honest policy and decent order heretofore of long time used and accustomed *B*.

¹ The whole of the Declaration or Preface is wanting in *C*.

had of and upon the premises, finally they have concluded and agreed upon the most special points and articles, as well such as be commanded of God, and are necessary to our salvation, as also divers other matters^a touching the honest ceremonies and good and politic orders, as is aforesaid; which their determination, debatement, and agreement, for so much as we think to have proceeded of a good, right, and true judgment, and to be agreeable to the laws and ordinances of God, and much profitable for the establishment of that charitable concord and unity in our church of England, which we most desire, we have caused the same to be published, willing, requiring, and commanding you, to accept, repute and take them accordingly. And further we most heartily desire and pray^b Almighty God, that it may please him so to illumine your hearts, that you and every of you may have no less desire, zeal and love to the said unity and concord, in reading, divulging, and following the same, than we have had, and have in causing them to be thus devised, set forth, and published.

And, for because we would the said Articles and every of them should be taken and understanden of you after such sort, order, and degree, as appertaineth accordingly, we have caused, by the like assent and agreement of our said bishops and other learned men, the said Articles to be divided into two sorts; whereof the one part containeth such as be commandedⁱ expressly by God, and be necessary to our salvation; and the other containeth such things as have been of a long continuance for a decent order and honest policy, prudently instituted and used in the churches^k of our realm, and be for that same purpose and end to be observed and kept accordingly, although they be not expressly commanded of God, nor necessary to our salvation.^l Wherefore we will and require you to accept the same, after such sort, as we have here prescribed them unto you, and to conform yourselves obediently unto the same. Whereby you^m shall not only attain that most charitable unity and loving concord, whereof shall ensue your incomparable commodity, profit, and lucre, as well spiritual as other, but also you shall not a little encourage us to take further travails,ⁿ pains, and labours for your commodities, in all such other matters as in time to come may happen to occur, and as it shall be most to the honour of God, the profit, tranquillity, and quietness of all you our most loving subjects.

[I.] *The principal articles concerning our Faith.*

First, As touching the chief and principal articles of our faith, sith it is thus agreed as hereafter followeth by the whole clergy of this our realm, we

^g the most special points . . . other matters] the said matters, as well as those that be commanded of God, and are necessary to our salvation, and as also the other B.

^h And further . . . pray] most heartily desiring and praying B.

ⁱ whereof the one part . . . commanded] that is to say, such as are commanded B.

^k churches] church F.

^l The order of the clauses of the sentence is inverted in B.

^m Wherefore we will . . . Whereby you] which ye following, after such sort as we have prescribed unto you B.

ⁿ you shall not . . . travails] ye conforming yourselves, and using these our said Articles as is aforesaid shall not a little encourage us to take further travail B.

will that all bishops and preachers shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and canon of the Bible, and also in the three Creeds or symbols,^o whereof one was made by the apostles, and is the common creed, which every man useth: the second was made by the holy council of Nice, and is said daily in the mass; and the third was made by Athanasius, and is comprehended in the Psalm *Quicumque vult*: and that they ought and must take and interpret all the same things according to the selfsame sentence and interpretation, which the words of the selfsame^p creeds or symbols do purport, and the holy approved doctors of the Church do entreat and defend the same.

Item, That they ought and must repute, hold, and take all the same things for the most holy, most sure, and most certain, and infallible words of God, and such as neither ought, ne can be altered or convellid, by any contrary opinion or authority.

Item, That they ought and must believe, repute, and take all the articles of our faith contained in the said creeds to be so necessary to be believed for man's salvation, that whosoever being taught will not believe them as is aforesaid, or will obstinately affirm the contrary of them,^q he or they cannot be the very members of Christ and his espouse the Church, but be very infidels or heretics, and members of the Devil, with whom they shall perpetually be damned.

Item, That they ought and must most reverently and religiously observe and keep the selfsame words, according to the very same form and manner of speaking, as the articles of our faith be already contained and expressed in the said creeds, without altering in any wise, or varying from the same.

Item, That they ought and must utterly refuse and condemn all those opinions contrary to the said Articles, which were of long time past condemned in the four holy councils, that is to say, in the Council of Nice, Constantino-ple, Ephesus, and Chalcedonense, and all other sith that time in any point consonant to the same.

[II.] *The Sacrament of Baptism.*

Secondly, As touching the holy sacrament of Baptism, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things, which hath been always by the whole consent of the Church approved, received, and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament by our Saviour Jesu^r Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum caelorum*: that

^o three Creeds or symbols] Creed and symbols C.
^p selfsame] said C.

^q them] C adds or any of them.
^r Jesu] Jesus B. C.; the same elsewhere.

is to say,^a No man can enter into the kingdom of heaven, except he be born again of water and the Holy Ghost.

Item, That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ,^b *Qui crediderit et baptizatus fuerit, salvus erit*: that is to say, Whosoever believeth and is baptized shall be saved.

Item, That the promise of grace and everlasting life (which promise is adjoined unto this sacrament of baptism) pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and that they ought therefore and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. Inasmuch as infants and children dying in their infancy shall undoubtedly be saved^c thereby, and else not.

Item, That infants must needs be christened because they be born in original sin, which sin must needs be remitted; which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth His grace and efficacy in them, and cleanseth and purifieth them from sin by His most secret virtue and operation.

Item, That children or men once baptized, can, ne ought ever to be baptized again.

Item, That they ought to repute and take all the Anabaptists' and the Pelagians' opinions contrary to the premises, and every other man's opinion agreeable unto the said Anabaptists' or the Pelagians' opinions in this behalf, for detestable heresies, and utterly to be condemned.

Item, That men or children having the use of reason, and willing and desiring to be baptized, shall, by the virtue of that holy sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith, according as it was mentioned in the first Article.^d

And finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament, that is to say, that in and by this said sacrament, which they shall receive, God the Father giveth unto them, for his Son Jesu Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, according to the saying of St. John and the Apostle St. Peter,^e *Delictorum poenitentiam agite, et baptizetur unusquisque vestrum in nomen Jesu*

^a The translation in this and other instances wanting in B and C: F gives the English without the Latin.

^b saying of Christ] saying of John C.
 ^c saved] salvus C. This spelling is retained throughout.

^x in the first Article] in the article here before, or else not C: in the article before, or else not B.

^y saying of Saint John and the apostle Saint Peter] saying of Christ and His apostle St. Peter B, C.

Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti; that is to say, Do penance for your sins, and be each of you baptized in the name of Jesu Christ, and you shall obtain remission of your sins, and shall receive the gift of the Holy Ghost. And according also to the saying of St. Paul, *Non ex operibus justitiæ quæ fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavarum regenerationis et renovationis Spiritus Sancti, quem effudit in nos opulente per Jesum Christum Servatorem nostrum, ut justificati illius gratia hæredes efficiamur juxta spem vitæ æternæ*; that is to say, God hath not saved us for the works of justice which we have done, but of His mercy by baptism, and renovation of the Holy Ghost, whom He hath poured out upon us most plentifully, for the love of Jesu Christ our Saviour, to the intent that we, being justified by His Grace, should be made the inheritors of everlasting life, according to our hope.

[III.] *The Sacrament of Penance.*

Thirdly, Concerning the sacrament of penance, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must most constantly believe, that that sacrament was institute of Christ in the New Testament as a thing so necessary for man's salvation, that no man, which after his baptism is fallen again, and hath committed deadly sin, can, without the same, be saved, or attain everlasting life.

Item, That like as such men which after baptism do fall again into sin, if they do not penance in this life, shall undoubtedly be damned; even so whensoever the same men shall convert themselves from their^a naughty life, and do such penance for the same as Christ requireth of them,^a they shall without doubt attain remission of their sins, and shall be saved.

Item, That the sacrament of perfect penance which Christ requireth of such manner persons consisteth of three parts, that is to say, contrition, confession, and the amendment of the former life, and a new obedient reconciliation unto the laws and will of God, that is to say, exterior acts in works of charity according as they be commanded of God, which be called in scripture, *fructus digni poenitentia*, the worthy fruits of penance.

Furthermore, as touching contrition, which is the first part, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that the said contrition consisteth in two special parts, which must always be conjoined together, and cannot be severed; that is to say, the penitent and contrite man must first knowledge the filthiness and abomination of his own sin,^b (unto which knowledge^c he is brought by hearing and considering of the will of God declared in His laws,) and feeling and perceiving in his own conscience that God is angry and displeased with him for the same; he must also conceive not only great sorrow and inward shame that he hath so grievously offended God, but also great

^a their] the said B, their said C.

^a C adds the declaration of which followeth.

^b sin] sin C.

^c unto which knowledge] whereunto B, C.

fear of God's displeasure towards him, considering he hath no works or merits of his own which he may worthily lay before God, as sufficient satisfaction for his sins; which done, then afterward with this fear, shame, and sorrow must needs succeed and be conjoined, the second part, that is to wit, a certain faith, trust, and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified, and of the number of His elect children, not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesu Christ.

Item, That this certain faith and hope is gotten and also confirmed, and made more strong by the applying of Christ's words and promises^d of His grace and favour, contained in His gospel, and the sacraments instituted by Him in the New Testament; and therefore to attain this certain faith, the second part of penance is necessary, that is to say, confession to a priest, if it may be had; for the absolution given by the priest was instituted of Christ to apply the promises of God's grace and favour to the penitent.

Wherefore as touching confession, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that they ought and must certainly believe that the words of absolution pronounced by the priest, be spoken by authority given to him by Christ in the Gospel.

Item, That they ought and must give no less faith and credence to the same words of absolution so pronounced by the ministers of the Church, than they would give unto the very words and voice of God Himself if He should speak unto us out of heaven, according to the saying of Christ, *Quorumcumque remiseritis peccata, remittuntur eis: quorumcumque retinueritis retenta sunt*: that is to say, Whose sins soever ye do forgive, shall be forgiven; whose sins soever ye do retain, shall be retained. And again, in another place Christ saith, *Qui vos audit me audit, &c.*; that is to say, Whosoever heareth you heareth me, &c.

Item, That in no wise^f they do contemn this auricular confession which is made unto the ministers of the Church, but that they ought to repute the same as a very expedient and necessary mean, whereby they may require and ask this absolution at the priest's hands, at such time as they shall find their consciences grieved with mortal sin, and have occasion so to do, to the intent they may thereby attain certain comfort and consolation of their consciences.

As touching the third part of penance, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that although Christ and His death be the sufficient oblation, sacrifice, satisfaction, and recompence, for the which God the Father forgiveth and remitteth to all sinners not only their sin, but also eternal pain

due for the same; yet all men truly penitent, contrite, and confessed, must needs also bring forth the fruits of penance, that is to say, prayer, fastings, almsdeeds, and must make restitution or satisfaction in will and deed to their neighbours, in such things as they have done them wrong and injury in, and also must do all other good works of mercy and charity,^g and express their obedient will in the executing and fulfilling of God's commandment outwardly, when time, power, and occasion shall be ministered unto them, or else they shall never be saved; for this is the express precept and commandment of God, *Agite fructus dignos penitentiae*; that is to say, Do you the worthy fruits of penance:^h and St. Paul saith,ⁱ *Quemadmodum prae-buistis membra vestra serva immunditiae et iniquitati ad aliam atque aliam iniquitatem; sic et nunc praebete membra vestra serva justitiae ad sanctificationem, &c.*; that is to say, Like as in times past you have given and applied yourself and all the members of your body to all filthy living and wickedness, continually increasing the same, in like manner now you must give and apply yourself wholly to justice, increasing continually in purity and cleanness of life: and in another place he saith, *Castigo corpus meum, et in servitutem redigo*; that is to say, I chastise and subdue my carnal body and the affections of the same, and make them obedient unto the spirit.

Item, That these precepts and works of charity be necessary works to our salvation, and God necessarily requireth that every penitent man shall perform the same, whensoever time, power, and occasion shall be ministered unto him so to do.

Item, That by penance and such good works of the same, we shall not only obtain everlasting life, but also we shall deserve remission or mitigation of these present pains and afflictions in this world, according to the saying of St. Paul, *Si nos ipsi judicaremus, non judicaremur a Domino*; that is to say, If we would correct and take punishment of ourselves, we should not be so grievously corrected of God: and Zacharias the prophet saith, *Convertimini ad me, et ego convertar ad vos*; that is to say, Turn yourselves unto me, and I will turn again unto you: and the prophet Esay saith, *Frange esurienti panem tuum, et egenos vagosque induc in domum tuam. Cum videris nudum operi eum et carnem tuam ne despexeris; tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam justitia tua, et gloria Dei colliget te: tunc invocabis et Dominus exaudiet te, clamabis, et dicit: Ecce adsum. Tunc orietur in tenebris lux tua et tenebrae tuae erunt sicut meridies, et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus et sicut fons aquarum, cujus non deficient aquae, &c.*; that is to say, Break and deal thy bread unto the hungry, bring into thy house the poor man, and such as want harborough; when thou seest a naked man, give him clothes to cover him with, and refuse not to succour and help the poor and needy, for he is thine own flesh. And if

^g and must make restitution or satisfaction—
[charity] and all other good works C.
^h penance] C inserts and Saint Paul saith

"Debitores sumus."
[Saint Paul saith] in another place he saith
C.

^d promises] promissae B.

^f wise] vias B.

^e The rest of the quotation not cited in B.

thou wilt thus do, then shall thy light glister out as bright as the sun in the morning, and thy health shall sooner arise unto thee, and thy justice shall go before thy face, and the glory of God shall gather thee up, that thou shalt not fall: and whensoever thou shalt call upon God, God shall hear thee; and whensoever thou shalt cry unto God, God shall say, Lo, here I am, ready to help thee. Then shall thy light overcome all darkness, and thy darkness shall be as bright as the sun at noon days; and then God shall give unto thee continual rest, and shall fulfil thy soul with brightness, and shall deliver thy body from adversity; and then thou shalt be like a garden, that most plentifully bringeth forth all kind of fruits, and like the well-spring that never shall want water.

These things, and such other, should be continually taught and inculked into the ears of our people, to the intent to stir and provoke them unto good works; and by the selfsame good works to exercise and confirm their faith and hope, and look for to receive at God's hand mitigation and remission of the miseries, calamities, and grievous punishments, which God sendeth to men in this world for their sins.*

[IV.] *The Sacrament of the Altar.*

Fourthly, As touching the sacrament of the altar, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must constantly believe, that under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is verily, substantially, and really contained and comprehended the very selfsame body and blood of our Saviour Jesus Christ, which was born of the Virgin Mary, and suffered upon the cross for our redemption; and that under the same form and figure of bread and wine the very selfsame body and blood of Christ is corporally, really, and in the very substance exhibited, distributed, and received unto and¹ of all them which receive the said sacrament; and that therefore the said sacrament is to be used with all due reverence and honour, and that every man ought first to prove and examine himself, and religiously to try and search his own conscience, before he shall receive the same; according to the saying of St. Paul, *Quisquis ederit panem hunc aut biberit de poculo Domini indigne, reus erit corporis et sanguinis Domini; probet igitur seipsum homo, et sic de pane illo edat et de poculo illo bibat: nam qui edat aut bibit indigne iudicium sibi ipsi manducat et bibit, non dijudicans corpus Domini*; that is to say, whosoever eateth this body of Christ unworthily, or drinketh of this blood of Christ unworthily, shall be guilty of the very body and blood of Christ; wherefore let every man first prove himself, and so let him eat of this bread, and drink of this drink. For whosoever eateth it or drinketh it unworthily, he eateth and

* B and C substitute for this last paragraph the following equivalent: *Hæc sunt inculcanda ecclesiis et ut exercentur ad bene operandum, et in his ipsis operibus exercent, et confirmant fidem,*

potentes et expectantes a Deo mitigationem presentium calamitatum.

¹ unto and] wanting B. C.

drinketh it to his own damnation; because he putteth no difference between the very body of Christ and other kinds of meat.

[V.] *Justification.*

Fifthly, As touching the order and cause of our justification, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that this word Justification signifieth remission of our sins, and our acceptance or reconciliation into the grace and favour of God, that is to say, our perfect renovation in Christ.

Item, That sinners attain this justification by contrition and faith joined with charity, after such sort and manner as we before mentioned and declared; not as though our contrition, or faith, or any works proceeding thereof, can worthily merit or deserve to attain the said justification; for the only mercy and grace of the Father, promised freely unto us for His Son's sake Jesus Christ, and the merits of His blood and passion, be the only sufficient and worthy causes thereof: and yet that notwithstanding, to the attaining of the same justification, God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which, as we said before, must necessarily concur in remission of our sins, that is to say, our justification; but also He requireth and commandeth us, that after we be justified we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of His laws and commandments: for although acceptance to everlasting life be conjoined with justification, yet our good works be necessarily required to the attaining of everlasting life; and we being justified, be necessarily bound, and it is our necessary duty to do good works, according to the saying of St. Paul, *Debitores sumus non carni, ut secundum carnem vivamus. Nam si secundum carnem vixerimus, moriemur: sin autem spiritu facta corporis mortificaverimus, vivemus; etenim quicumque Spiritu Dei ducuntur, hi sunt filii Dei*; that is to say, We be bound not to live according to the flesh and to fleshly appetites; for if we live so, we shall undoubtedly be damned. And contrary, if we will mortify the deeds of our flesh, and live according to the Spirit, we shall be saved. For whosoever be led by the Spirit of God, they be the children of God. And Christ saith, *Si vis ad vitam ingredi, serva mandata*; that is to say, If ye will come to heaven, keep the commandments. And St. Paul, speaking of evil works, saith, *Qui talia agunt regnum Dei non possidebunt*; that is to say, Whosoever commit sinful deeds, shall never come to heaven. Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that God necessarily requireth of us to do good works commanded by Him; and that not only outward and civil works, but also the inward spiritual motions and graces of the Holy Ghost; that is to say, to dread and fear God, to love God, to have firm confidence and trust in God, to invoke and call upon God, to have patience in all adversities, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues: for Christ saith, *Nisi abundaverit justitia vestra plusquam Scribarum*

et Phariseorum, non intrabit in regnum cælorum; that is to say, we must not only do outward civil good works, but also we must have these foresaid inward spiritual motions, consenting and agreeable to the law of God.

ARTICLES CONCERNING THE LAUDABLE CEREMONIES USED
IN THE CHURCH.^m

[VI.] *And first of Images.*

AS touching images, truth it is that the same have been used in the Old Testament, and also for the great abuses of them sometime destroyedⁿ and put down; and in the New Testament they have been also allowed, as good authors do declare. Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, how they ought and may use them. And first, that there may be attributed unto them, that they may be representers of virtue and good example, and that they also be by occasion the kindlers and stirrers of men's minds, and make men oft to^o remember and lament their sins and offences, especially the images of Christ and our Lady; and that therefore it is meet that they should stand in the churches, and none otherwise to be esteemed; and to the intent the rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our bishops and preachers diligently shall teach them, and according to this doctrine reform their abuses, for else there might fortune idolatry to ensue, which God forbid. And as for censuring of them, and kneeling and offering unto them, with other like worshippings, although the same hath entered by devotion, and fallen to custom; yet the people ought to be diligently taught that they in no-wise do it, nor think it meet to be done to the same images, but only to be done to God, and in His honour, although it be done before the images, whether it be of Christ, of the Cross, of our Lady, or of any other saint beside.

[VII.] *Of honouring of Saints.*

As touching the honouring of saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charges, that saints now being with Christ in heaven be to be honoured of Christian people in earth; but not with that confidence and honour which are only due unto God, trusting to attain at their hands that^p which must be had only of God; but that they be thus to be honoured, because they be known the elect persons of Christ, because they be passed in godly life out of this transitory world, because they already do reign in glory with Christ;

^m This division of the Articles is not found in B, nor C.

ⁿ that the same . . . destroyed] that the same hath been said in the Old Testament for the great

abuses of them to have been sometimes destroyed C.

^o oft to] often B, C, F.
^p that] wanting in C.

and most specially to laud and praise Christ in them for their excellent virtues which he planted in them, for example of, and by them to such as yet are in this world to live in virtue and goodness, and also not to fear to die for Christ and His cause, as some of them did; and finally to take them, in that they may, to be advancers of our prayers and demands unto Christ. By these ways, and such like, be saints to be honoured and had in reverence, and by none other.

[VIII.] *Of praying to Saints.*

As touching praying to saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that albeit grace, remission of sin, and salvation, cannot be obtained but of God only by the mediation of our Saviour Christ, which is only sufficient Mediator for our sins; yet it is very laudable to pray to saints in heaven everlastingly living, whose charity is ever permanent, to be intercessors, and to pray for us and with us, unto Almighty God after this manner: "All holy angels and saints in heaven pray for us and with us unto the Father, that for His dear Son Jesu Christ's sake, we may have grace of Him and remission of our sins, with an earnest purpose, (not wanting ghostly strength,) to observe and keep His holy commandments, and never to decline from the same again unto our lives' end;" and in this manner we may pray to our blessed Lady, to St. John Baptist, to all and every of the Apostles or any other saint particularly, as our devotion doth serve us; so that it be done without any vain superstition, as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same. And likewise we must keep holy-days unto God, in memory of Him and His saints, upon such days as the Church hath ordained their memories to be celebrated; except they be mitigated and moderated by the assent and commandment of us,^q the supreme head, to the ordinaries, and then the subjects ought to obey it.

[IX.] *Of Rites and Ceremonies.*

As concerning rites and ceremonies of Christ's Church, as to have such vestments in doing God's service, as be and have been most part used, as sprinkling of holy water to put us in remembrance of our baptism, and the blood of Christ sprinkled for our redemption upon the cross; giving of holy bread, to put us in remembrance of the sacrament of the altar, that all Christian men be one body mystical of Christ, as the bread is made of many grains, and yet but one loaf, and to put us in remembrance of the receiving of the holy sacrament and body of Christ, the which we ought to receive in right charity, which in the beginning of Christ's Church men did more often receive than they use nowadays to do; bearing of candles on Candlemas-day, in memory of Christ the spiritual Light, of whom Simeon did prophesy, as is read in the church that day:¹ giving of ashes on Ash-Wednesday, to put in

^q us] wanting in C.

¹ [i. e. in the Gospel for the Feast of the Purification.]

remembrance every Christian man in the beginning of Lent and penance, that he is but ashes and earth, and thereto shall return, which is right necessary to be uttered from henceforth in our mother-tongue always on the same day; bearing of palms on Palm-Sunday, in memory of the receiving of Christ into Jerusalem, a little before His death, that we may have the same desire to receive Him into our hearts; creeping to the cross, and humbling ourselves to Christ on Good Friday before the cross, and there offering unto Christ before the same, and kissing of it in memory of our redemption by Christ made upon the cross; setting up the sepulture^r of Christ, whose body after His death was buried; the hallowing of the font, and other like exorcisms and^s benedictions by the ministers of Christ's Church; and all other like laudable customs, rites, and ceremonies be not to be contemned and cast away, but to be used and continued as things good and laudable, to put us in remembrance of those spiritual things that they do signify;² not suffering them to be forgot, or to be put in oblivion, but renewing them in our memories from time to time. But none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins be forgiven.

[X.] *Of Purgatory.*

Forasmuch as due order of charity requireth, and the Book of Maccabees, and divers ancient doctors plainly show,¹ that it is a very good and a charitable deed to pray for souls departed, and forasmuch also as such usage hath continued in the Church so many years, even from the beginning, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that no man ought to be grieved with the continuance of the same, and that it standeth with the very due order of charity, a Christian man to pray for souls departed, and to commit them in our prayers to God's mercy, and also to cause other to pray for them in masses and exequies, and to give alms to other to pray for them, whereby they may be relieved and holpen of some part of their pain:^a but forasmuch as the place where they be, the name thereof, and kind of pains there, also be to us uncertain by Scripture; therefore this with all other things we remit to Almighty God, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them, referring the rest wholly to God, to whom is known their estate and condition. Wherefore it is much necessary that such abuses be clearly put away, which under the name of purgatory hath been advanced, as to make men believe that through the bishop of Rome's pardons souls might clearly be delivered out of purgatory,

^r sepulture] sepulchre C.
^s exorcisms] wanting in C.
^t shew] shewen B, F.

^a relieved and holpen of some part of their pain] sooner obtain the mercy of God and fruition of His glory C.

¹ [See an interesting "Book of Ceremonies" in which the *symbolical* import of Divine worship (as then practised) is illustrated at great length in Strype, *Eccl. Mem.* I. App. 27, seqq.]

and all the pains of it, or that masses said at *Scala Cæli*,¹ or elsewhere, in any place, or before any image, might likewise deliver them from all their pain, and send them straight to heaven; and other like abuses.

LONDINI IN ÆDIBUS.
 THOMÆ BER
 THELETI REGII IMPRES-
 -SORIS.

[The following is the longer list of the signatures appended to the Articles of 1536: see above, p. 56. It is here printed from Burnet *ubi sup.*, and agrees with the second of the lists preserved by Collier, except that the order of the names is occasionally altered. Like many similar documents of the age it is capable of furnishing the reader with a number of instructive facts.]

Signed,
 Thomas Cromwell.

T. Cantuarien.	Hugo ab. de Redying.
Edvardus Ebor.	Robertus ab. Malmesbur.
Joannes London.	Clemens ab. Eveshamen.
Cuthbertus Dunelmens.	Johannes ab. de Bello.
Joannes Lincoln.	Willielmus ab. S. Petri Glocest.
Joannes Lincoln. nomine procura- torio pro dom. Joan. Exon.	Richardus ab. Winchelcombens.
Joannes Bathonien.	Joannes ab. de Croyland.
Hugo Wygornen.	Robertus ab. de Thorney.
Joannes Roffen.	Robertus ab. de Walntham.
Rich. Cicestren.	Joannes ab. Cirencest.
Thomas Elien.	Joannes ab. Textber.
Joannes Lincoln. nomine procura- torio pro dom. Rowlando Coven. et Lichfielden.	Thomas prior Coventr.
Joannes Bangoren.	Joannes ab. de Oseney.
Nicholaus Sarisburiens.	Henricus ab. de Gratiis.
Edvardus Hereforden.	Anthonius ab de Eynsham.
Willielmus Norwicensis.	Robertus prior Elien.
Willielmus Meneven	Robertus prior sive magister ordinis de Sempringham.
Robertus Assaphen.	Richardus ab. de Notte.ey.
Robertus abbas sancti Albani.	Hugo prior de Huntynghon.
Willielmus ab. Westmonaster.	Willielmus ab. de Stratford.
Joannes ab. Burien.	Gabriel ab. de Buockfestria.
Ricardus ab. Glasconia.	Henricus ab. de Wardenor.

¹ [Three shrines, borrowing this name from the chapel of *Scala Cæli* at Rome, appear to have existed in England anterior to the Reformation. The first was King Henry the Seventh's chapel at Westminster, the second was in the Church of St. Botolph at Boston, the third was the chapel of our Lady in the church of the Augustine Friars at Norwich. See further illustrations in "Notes and Queries," No. 25, p. 402.]

Joanes prior de Merton.
Richardus pr. de Walsingham.
Thomas ab. de Gerendon.
Thomas ab. de Stanley.
Richardus ab. de Bytlesden.
Richardus pr. de Lanthoni.
Robertus ab. de Thame.

Joannes prior de Neweham.
Radulphus prior de Kyme.
Richardus ab. de Bruera.
Robertus ab. de Welhows.
Bartholameus pr. de Overey.
Willielmus pr. de Burgaveni.
Thomas ab. de Abendon.

Inferior Domus.

Ri. Gwent archidiaconus London, et Breck.	Adam Traves archid. Exon.
Roberaus Aldrydge archid. Colecest.	Richardus Woleman dec. Wellen.
Thomas Bedyll archid. Cornub.	Tho. Brerewood archidiacon. Bar. procur. capituli et cleri Exon.
Richardus Strete archid. Derbiæ.	Georgius Carew archid. Totton proc. capituli et cleri Exon.
David Pole ar. Salop.	Thomas Bennet proc. cleri et capit. Sarum.
Richardus Doko archid. Sarum.	Richardus Arche proc. cleri et capit. Sarum.
Edmundus Bonner archid. Leycestriæ.	Petrus Ligham pr. cleri Cant.
Thomas Baghe archid. Surr.	Edmundus Steward proc. cleri Winton.
Gamaliel Clyfton decanus Hereford. et proc. capit.	Joannes Kayne pr. cleri Lincoln.
Joannes London decanus Wallingford.	Leonardus Savile proc. cleri archid. Lewen.
Nicholas Metcalf. archid. Roffens.	Simon Matthew pr. cleri London.
Richardus Layton archid. Bucks.	Humfrid. Ogle archid. Salop.
Hugo Coron proc. cleri Hereford.	Gulielmus Maye proc. cleri Elien.
Richardus Sparcheford proc. cleri Hereford.	Rolandus Phylips proc. capituli eccles. St. Pauli London.
Mauritius Griffith proc. cleri Roffen.	Joannes Bell ar. Glocest.
Gulielmus Buckmastre procurator cleri London.	Richardus Shelton mag. colleg. de Metyngham; per me Willielmum Glyn. archi. Anglessem.
Richardus Rawson archid. Essex.	Robertus Evans decan. Bangoren.
Edmundus Cranmer archid. Cant.	Walterus Cretyng ar. Bathonien.
Polidorus Vergilius archid. Wellen.	Thomas Bagard procurator cleri Wygornen.
Richardus Coren archid. Oxon.	Joannes Nase proc. cleri Bathon. et Wellen.
Henricus Morgan procurator cleri Lincoln.	Georgius Wyndam archid. Norwicen.
Petrus Vannes archid. Wygornen.	Joannes Chambre dec. St. Stephani. archid. Bedford.
Georgius Hennage decanus Lincoln.	Nicolaus Wilson.
Milo Spencer procurator cleri Norwicen.	
Willielmus Knyght archid. Cestriæ.	
Nicolaus Metcalf archid. Roffen.	
Willmus Hedge procuratur cleri Norwicen.	

APPENDIX

No. II.

A BOOK

CONTAINING

DIVERS ARTICLES, DE UNITATE DEI ET TRINITATE
PERSONARUM, DE PECCATO ORIGINALI, &c.

For some account of the origin and importance of these Articles, see above, pp. 73 seqq. They are now reprinted from Dr. Jenkyns' edition of *Cranmer*, iv. 273 seqq., and, as in that work, the passages or phrases which have reappeared in the Edwardine Articles, are denoted by *Italics*. Six of the *Thirteen Articles*, as we have seen already, p. 77 note (3), were printed by Strype, *Eccl. Mem.* i., App. No. cxii., but with considerable variations. A few of the more important are appended to the several Articles in question: while the portions of the document which are almost identical with the *Augsburg Confession* have been included between ||...||.

TABLE.

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| 1. De Unitate Dei et Trinitate Personarum. | 8. De Pœnitentia. |
| 2. De Peccato Originali. | 9. De Sacramentorum Usu. |
| 3. De Duabus Christi Naturis. | 10. De Ministris Ecclesiæ. |
| 4. De Justificatione. | 11. De Ritibus Ecclesiasticis. |
| 5. De Ecclesia. | 12. De Rebus Civilibus. |
| 6. De Baptismo. | 13. De Corporum Resurrectione et
Judicio Extremo. |
| 7. De Eucharistia | |

I. De Unitate Dei et Trinitate Personarum.¹

||De Unitate Essentiæ Divinæ et de Tribus Personis, censemus decretum Nicenæ Synodi verum, et sine ulla dubitatione credendum esse, videlicet, quod sit una Essentia Divina, quæ et appellatur et est *Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator et Conservator omnium rerum visibilium et invisibilium*, et tamen *tres sint personæ ejusdem essentiæ et potentiæ*, et cœternæ, *Pater, Filius, et Spiritus Sanctus*; et nomine personæ utimur ea significatione qua usi sunt in hac causa scriptores ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod proprie subsistit. Damnamus omnes hæreses contra hunc articulum exortas, ut Manicheos, qui duo principia ponebant, bonum et malum: item Valentinianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes. Damnamus et Samosatenos, veteres et neotericos, qui cum tantum unam personam esse contendent, de Verbo et Spiritu Sancto astute et impie rhetoricantur, quod non sint personæ distinctæ, sed quod Verbum significet verbum vocale, et Spiritus motum in rebus creatum.||

II. De Peccato Originali.²

||Omnes hominos, secundum naturam *propagati*, nascuntur cum peccato originali; hoc est cum carentia *originalis justitiæ* debitæ inesse, unde sunt filii iræ, et deficiunt cognitione Dei, metu Dei, fiducia erga Deum, etc. Et habent concupiscentiam, repugnantem legi Dei; estque hic morbus seu vitium originis vere peccatum, damnans et afferens nunc quoque æternam mortem his qui non renascuntur per Baptismum et Spiritum Sanctum. Damnamus Pelagianos, et alios, qui vitium originis negant esse peccatum, et ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem viribus naturalibus sine Spiritu Sancto posse legi Dei satisfacere, et propter honesta opera rationes pronuciari justum coram Deo.||

¹ Confess. August. Part. I. § 1.

² Ibid. § 11. The extent of the Fall is stated less strongly in the English than in the German Article.

III. De Duabus Christi Naturis.¹

[Item docemus, quod *Verbum*, hoc est *Filius Dei*, *assumpserit humanam naturam in utero Beatæ Mariæ Virginis, ut sint duæ naturæ, divina et humana in unitate personæ inseparabiliter conjunctæ unus Christus, vere Deus, et vero homo, natus ex Virgine Maria, vere passus, crucifixus, mortuus, et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis. Item descendit ad inferos, et vere resurrexit tertia die, deinde ascendit ad cælos, ut sedeat ad dexteram Patris et perpetuo regnet et dominetur omnibus creaturis, sanctificet credentes in ipsum, misso in corde eorum Spiritu Sancto, qui regat, consoletur, ac vivificet eos, ac defendat adversus Diabolum et vim peccati. Idem Christus palam est rediturus ut judicet vivos et mortuos, &c., juxta Symbolum Apostolorum.]*

IV. De Justificatione.²

Item de Justificatione docemus, quod ea proprie significat remissionem peccatorum et acceptationem seu reconciliationem nostram in gratiam et favorem Dei. hoc est veram renovationem in Christo; et quod peccatores, licet non assequantur hanc justificationem absque poenitentia, et bono ac proposito motu cordis quem Spiritus Sanctus efficit erga Deum et proximum, non tamen propter dignitatem aut meritum poenitentiae aut ullorum operum seu meritorum suorum justificantur, sed gratis propter Christum per fidem, cum credunt se in gratiam recipi, et peccata sua propter Christum remitti, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso. Rom. 3^o. et 4^o.|| Fidem vero intelligimus non inanem et otiosam, sed eam "quæ per dilectionem operatur." Est enim vera et Christiana fides de qua hic loquimur, non sola notitia articulorum fidei, aut credulitas doctrinæ Christianæ duntaxat historica, sed una cum illa notitia et credulitate, firma fiducia misericordiae Dei promissæ propter Christum, quæ videlicet certo persuademus ac statuimus eum etiam nobis misericordem et propitium. Et hæc fides vere justificat, vere est salutifera, non ficta, mortua, aut hypocritica, sed necessario habet spem et charitatem sibi individue conjunctas, ac etiam studium bene vivendi, et bene operatur pro loco et occasione. Nam bona opera ad salutem sunt necessaria, non quod de impio justum faciunt, nec quod sunt pretium pro peccatis, aut causa justificationis, sed quia necessum est, ut qui jam fide justificatus est et reconciliatus Deo per Christum, voluntatem Dei facere studeat juxta illud: "Non omnis qui dicit mihi Domine, Domine, intrabit regnum cælorum, sed qui facit voluntatem Patris mei, qui in cælis est." Qui vero hæc opera facere non studet, sed secundum carnem vivit, neque veram fidem habet, neque justus est, neque vitam æternam (nisi ex animo respiscat, et vere poeniteat) assequetur.³

¹ The rest wanting.

² Ibid. §§ IV. v.

¹ Confess. August. § III.

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

V. De Ecclesia.

Ecclesia præter alias acceptiones in scripturis duas habet præcipuas: unam, quæ Ecclesia accipitur pro congregatione omnium sanctorum et vere fidelium, qui Christo capiti vere credunt et sanctificantur Spiritu ejus. Hæc autem vivum^b est et vere sanctum Christi corpus mysticum, sed soli Deo cognitum, qui hominum corda solus intuetur. Altera acceptio est quæ Ecclesia accipitur pro congregatione omnium hominum qui baptizati sunt in Christo et non palam abnegarunt Christum, nec juste et per ejus verbum^c sunt excommunicati. Ista Ecclesiæ acceptio congruit ejus statui in hac vita duntaxat, in qua boni malis sunt admixti et debet esse cognita ut possit audiri juxta illud: "Qui Ecclesiam non audierit," &c. Cognoscitur autem per professionem Evangelii et communionem sacramentorum. Hæc est Ecclesia catholica et apostolica, quæ non Episcopatus Romani aut cujusvis alterius Ecclesiæ finibus circumscribitur, sed universas totius Christianismi complectitur Ecclesias, quæ simul unam efficiunt catholicam. In hac autem catholica Ecclesia nulla particularis Ecclesia, sive Romana illa fuerit, sive quævis alia, ex institutione Christi supra alias Ecclesias eminentiam vel auctoritatem ullam vindicare potest. Est vero hæc Ecclesia una, non quod in terris unum aliquod caput, seu unum quendam vicarium sub Christo habeat aut habuerit unquam, (quod sibi jam diu Pontifex Romanus divini juris prætextu vindicavit, cum tamen revera divino jure nihil amplius illa sit concessum quam alii cuivis episcopo,) sed ideo una dicitur, quia universi Christiani in vinculo pacis colligati unum caput Christum agnoscunt, cujus se profiterentur esse corpus, unum agnoscunt Dominum, unam fidem, unum baptisma, unum Deum ac Patrem omnium.

Traditiones vero, et ritus, atque ceremoniæ, quæ vel ad decorem vel ordinem vel disciplinam Ecclesiæ ab hominibus sunt institutæ, non omnino necesse est ut eadem sint ubique aut prorsus similes. Hæc enim et variæ fuere, et variari possunt pro regionum et morum diversitate, ubi decus, ordo, et utilitas Ecclesiæ videbuntur postulare:

¶ Hæc enim et variæ fuere, et variari possunt pro regionum et morum diversitate, ubi decus decensque ordo principibus rectoribusque regionum vide-

^b vivum] una.

^c juste et per ejus verbum] wanting.

^d The rest as far as Traditiones wanting.

^e The following paragraph is written on a loose

slip of paper, as if subsequently added. In Strype's version we have, Sic tamen ut sint consentientes Verbo Dei.

buntur postulare; ita tamen ut nihil varietur aut instituat contra verbum Dei manifestum.]]

Et quamvis in Ecclesia secundum posteriorem acceptionem *[[mali sint bonis admixti, atque etiam ministeris verbi et sacramentorum nonnunquam præ-sint;]]* tamen cum ministrent non suo sed Christi nomine, mandato, et auctoritate, licet eorum ministerio uti, tam in verbo audiendo quam in recipiendis sacramentis juxta illud: "Qui vos audit, me audit." Neo per eorum malitiam minuitur effectus, aut gratia donorum Christi vile accipientibus, *[[sunt enim efficacia propter promissionem et ordinationem Christi, etiamsi per malos exhibeantur.]]*

VI. De Baptismo.¹

De Baptismo dicimus, quod Baptismus a Christo sit institutus, et *[[sit necessarius ad salutem, et quod per Baptismum offerantur remissio peccatorum et gratia Christi,]]* infantibus et adultis. Et quod non debeat iterari Baptismus. Et quod infantes debeant baptizari. Et quod infantes per Baptismum consequantur remissionem peccatorum et gratiam, et sint filii Dei, quia promissio gratiæ et vitæ æternæ pertinet non solum ad adultos, sed etiam ad infantes. Et hæc promissio per ministerium in Ecclesia infantibus et adultis administrari debet. Quia vero infantes nascuntur cum peccato originis, habent opus remissione illius peccati, et illud ita remittitur ut reatus tollatur, licet corruptio naturæ seu concupiscentia manet in hac vita, etsi incipit sanari, quia Spiritus Sanctus in ipsis etiam infantibus est efficax et eos mundat.^f Probamus igitur sententiam Ecclesiæ quæ damnavit Pelagianos, quia negabant infantibus esse peccatum originis. *[[Damnamus et Anabaptistas qui negant infantes baptizandos esse.]]* De adultis vero docemus, quod ita consequuntur per Baptismum remissionem peccatorum et gratiam, si baptizandi attulerint poenitentiam veram, confessionem articulorum fidei, et credant vere ipsis ibi donari remissionem peccatorum et justificationem propter Christum, sicut Petrus ait in Actis: "Poenitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti."

VII. De Eucharistia.²

De Eucharistia constanter credimus et docemus, quod in sacramento corporis et sanguinis Domini, *[[vere, substantialiter, et realiter adsint corpus et sanguis Christi]]* sub speciebus panis et vini. Et quod sub eisdem speciebus vere et realiter exhibentur et distribuuntur illis qui sacramentum accipiunt, sive bonis sive malis.

^f mundat] mundat suo quodam modo.

¹ Conf. August. § IX.

² Conf. Aug. § x.: see above, p. 76.

VIII. De Poenitentia.¹

Summam et ineffabilem suam erga peccatores clementiam et misericordiam Deus Opt. Max. apud Prophetam declarans hisce verbis, "Vivo ego, dicit Dominus Deus, nolo mortem impii, sed ut impius convertatur a via sua et vivet," ut hujus tantæ clementiæ ac misericordiæ peccatores participes efficerentur, saluberrime instituit Poenitentiam, quæ sit omnibus resipiscentibus velut antidotum quoddam et efficax remedium adversus desperationem et mortem. Cujus quidem Poenientiæ tantam necessitatem esse fatemur, ut quotquot a Baptismo in mortalia peccata prolapsi sint, nisi in hac vita resipiscentes Poenitentiam egerint, æternæ mortis judicium effugere non poterint. Contra [vero] qui ad misericordiam Dei per Poenitentiam tanquam ad asylum confugerint, quantiscunque peccatis obnoxii sunt, si ab illis serio conversi Poenitentiam egerint, peccatorum omnium veniam ac remissionem indubie consequentur. Porro quoniam peccare a nobis est, resurgere a peccatis, Dei opus est et donum, valde utile et necessarium esse arbitramur docere, et cujus beneficium sit ut veram salutaremque Poenitentiam agamus, et quænam illa sit ac quibus ex rebus constet, de qua loquimur Poenitentia.

Dicimus itaque Poenientiæ per quam peccator a morte animæ resurgit, et denuo in gratiam cum Deo redit, Spiritum Sanctum auctorem esse et effectorem, nec quemquam posse sine hujus arcano afflatu, peccata sua salutariter vel agnoscere vel odio habere, multo minus remissionem peccatorum a Deo sperare aut assequi. Qui quidem sacer Spiritus Poenientiæ initium, progressum, et finem, cæteraque omnia quæ veram Poenitentiam perficiunt in anima peccatrice, hoc (quem docebimus) ordine ac modo operatur et efficit

Principio, facit ut peccator per verbum peccata sua agnoscat, et veros conscientiæ terrores concipiat, dum sentit Deum irasci peccato, utque serio et ex corde doleat ac ingemiscat, quod Deum offenderit; quam peccati agnitionem, dolorem, et animi pavorem ob Deum offensum, sequitur peccati confessio, quæ fit Deo dum rea conscientia peccatum suum Deo confitetur, et esse apud Deum accusat et damnat, et sibi petit ignosci. Psalm. 31. "Delictum meum cognitum tibi feci, et injustitiam meam non abscondi. Dixi, confitebor adversum me injustitiam meam Domino, et tu remisisti impietatem peccati mei." Atque hæc coram Deo confessio conjunctam habet certam fiduciam misericordiæ diviniæ et remissionis peccatorum propter Christum, qua fiducia conscientia jam erigitur et pavore liberatur, ac certo statuit Deum sibi esse propitium, non merito aut dignitate poenientiæ, aut suorum operum, sed ex gratuita misericordia propter Christum, qui solus est hostia, satisfactio, ac unica propitiatio pro peccatis nostris. Ad hæc adest et certum animi propositum vitam totam in melius commutandi, ac studium faciendi voluntatem Dei et perpetuo abstinendi a peccatis. Nam vitæ novitatem sive fructus dignos Poenientiæ ad totius Poenitentia perfectionem necessario requirit Deus, juxta illud, Rom. 6^o: "Sicut exhibuistis membra vestra servire

¹ Strype has printed two Articles *de Poenitentia*, the second of which is on the whole, though not verbally, in accordance with the present.

immunditiæ et iniquitati, ad iniquitatem, ita nunc exhibete membra vestra servire justitiæ, in sanctificationem."

Atque hæc quidem omnia, agnitionem peccati, odium peccati, dolorem pavoremque pro peccatis, peccati coram Deo confessionem, firmam fiduciam remissionis peccatorum propter Christum, una cum certo animi proposito postea semper a peccatis per Dei gratiam abstinendi et serviendi justitiæ, Spiritus Sanctus in nobis operatur et efficit, modo nos illius afflatui obsequamur, nec gratiæ Dei nos ad Pœnitentiam invitanti repugnemus.

Cæterum cum has res quæ Pœnitentiam efficiunt maxima pars Christiani populi ignoret, nec quomodo agenda sit vera Pœnitentia intelligat, nec ubi speranda sit remissio peccatorum norit, ut in his rebus omnibus melius instituat et deceatur, non solum concionatores et pastores diligenter in publicis concionibus populum de hac re informare, et quid sit vera Pœnitentia, ex sacris literis sincere prædicare debent, verum etiam valde utilem ac summe necessariam esse dicimus peccatorum confessionem, quæ auricularis dicitur, et privatim fit ministris Ecclesiæ.

Quæ sane confessio modis omnibus in Ecclesia retinenda est et magnificianda, cum propter hominum imperitorum institutionem in verbo Dei, et alia commoda non pauca, (de quibus nox dicemus) tum præcipue propter absolutionis beneficium, hoc est remissionem peccatorum, quæ in hac confessione confidentibus offertur et exhibetur per absolutionem et potestatem clavium, juxta illud Christi, Joan. 20. "Quorum remisistis peccata," &c. Cui absolutioni certo oportet credere. Est enim vox Evangelii, qua minister per verbum, non suo sed Christi nomine et autoritate, remissionem peccatorum confidenti annuntiat ac offert. Cui voci Evangelii per ministrum sonanti, dum confitens certa fide credit et assentitur, illico conscientia ejus fit certa de remissione peccatorum, et jam certo secum statuit Deum sibi propitium ac misericordem esse. Quæ una profecto res Christianos omnes magnopere debet permovere, ut confessionem, in qua per absolutionem gratiæ et remissionis peccatorum certitudo concipitur et confirmatur, modis omnibus et ament et amplectantur. Et in hac privata absolutione sacerdos potestatem habet absolvendi confidentem ab omnibus peccatis, etiam illis qui soliti sunt vocari casus reservati, ita tamen ut ille privatim absolutus, nihilominus pro manifestis criminibus (si in jus vocetur) publicis judiciis subiaceat.

Accedunt huc et alia confessiones arcanae commoda, quorum unum est, quod indocti, ac imperiti homines nusquam [commodius] aut melius quam in confessione de doctrina Christiana institui possint, [modo confessorem doctum et pium nacti fuerint.] Nam cum animos attentos ac dociles in confessione efferrant, diligenter ad ea quæ a sacerdote dicuntur animum advertunt. Quocirca et fides eorum explorari potest, et quid peccatum sit, quamque horrenda res sit, et quæ sint peccatorum inter se discrimina, ac quam graviter contra peccata irascitur Deus, a doctis ac piis pastoribus seu confessoribus [ex verbo Dei] doceri possunt ac informari. Multi enim, propterea quod hæc ignorent, in conscientiis sæpe graviter anguntur, illic trepidantes timore, ubi timor non est, qui (ut Servator ait) "culicem excolantes, camelum deglutiunt;" in minimis levissimisque peccatis valde anxii, de

maximis et gravissimis non perinde pœnitentes. Sunt porro qui simili laborantes inscitia propter immodicum timorem et animi pusillanimitatem de peccatorum venia fere desperant. Contra sunt, qui per hypocrisim superbientes seipso adversus Deum erigunt, quasi aut sine peccato sint, aut ipsos pro peccatis Deus nolit punire.

Jam quis nescit utilis et necessaria istiusmodi hominibus confessio sit, in qua hi verbo Dei dure increpandi arguendique sunt, ut peccatores se agnoscant, atque intelligant, quam horribiliter Deus peccata puniat. Contra, illi qui nimio timore desperant, suavissima Evangelii consolatio afferenda est. Ad hæc in confessione [ex verbo Dei] doceri homines possunt, non solum qua ratione Diaboli tentationes vincant, et carnem mortificent, ne ad prioris vitæ sordes postea relabantur, verum etiam quibus remediis peccata omnia fugiant, ut non regnent in ipsis. Præterea illa animi humilitas qua homo homini propter Deum sese submittit, et pectoris sui arcana aperit, multarum profecto virtutum custos est et conservatrix. Quid quod pudor ille et erubescencia peccati quæ ex confessione oritur, præterquam quod animum a peccato ad Deum vero conversum indicat, etiam multos mortales a turpibus factis retrahit ac cohibet. Postremo, ut ille qui simpliciter et tranquam coram Deo peccato sua ministro Ecclesiæ confitetur, declarat se verum Dei timorem habere, ita hac animi humilitate discit Deum magis et timere et revereri, et innatam in corde superbiam reprimere, ut Dei voluntati facilius obsequatur et obtemperet. Jam vero, cum hæc ita se habeant, nihil dubitamus, quin omnes viri boni hanc confessionem tot nominibus utilem ac necessariam, non solum in Ecclesia retinendam esse, sed magno etiam in pretio habendam judicent. Quod si qui sunt qui eam vel damnant, vel rejiciunt, hi profecto se et in verbo Dei institutionem, et absolutionis beneficium, (quod in confessione datur) et alia multa atque ingentia commoda Christianis valde utilia, negligere et contemnere ostendunt; nec animadvertunt se in orbem Christianum maximam peccandi licentiam invehere, et magnam in omne scelus ruendi occasionem præbere.

Quod vero ad enumerationem peccatorum spectat, quemadmodum non probamus scrupulosam et anxiam, ne laqueum injiciat hominum conscientiis, ita censemus segnem et supinam negligentiam in re tam salutari magnopere periculosam esse et fugiendam.

[IX.] De Sacramentorum Usu.¹

¶ Docemus, quod *Sacramenta* quæ per verbum Dei instituta sunt, non tantum sint notæ professionis inter Christianos, sed magis, certa quedam testimonia et efficacia signa gratiæ, et bonæ voluntatis Dei erga nos, per quæ Deus invisibiliter operatur in nobis, et suam gratiam in nos invisibiliter diffundit, siquidem ea rite susceperimus; quodque per ea exciatur et confirmatur fides in his qui eis utuntur. Porro docemus, quod ita utendum sit sacramentis,

¹ Confess. August. 2. XIII.: but the English statement by introducing the epithet "efficacia" and the phrase "per quæ Deus invisibiliter operatur in nobis" expresses the doctrine of the sacraments more strongly.

ut in adultis, præter veram contritionem, necessario etiam debeat, accedere fides, quæ credat præsentibus promissionibus, quæ per sacramenta ostenduntur, exhibentur. Neque enim in illis verum est, quod quidam dicunt, sacramenta conferre gratiam *ex opere operato* sine bono motu utentis, nam in ratione utentibus^g necessum est, ut fides etiam utentis accedat, per quam credat illis promissionibus, et accipiat res promissas, quæ per sacramenta conferantur.^h De infantibus vero cum temerarium sit eos a misericordia Dei excludere, præsertim cum Christus in Evangelio dicat, "Sinite parvulos ad me venire, talium est enim regnum cælorum:" et alibi, "Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum cælorum:" cumque perpetuo Ecclesiæ Catholicæ consuetudine, jam inde ab ipsis Apostolorum temporibus, receptum sit infantes debere baptizari in remissionem peccatorum et salutem, dicimus quod Spiritu Sanctus efficax sit in illis, et eos in Baptismo mundet, quemadmodum supra in Articulo de Baptismo dictum est.

[X.] De Ministris Ecclesiæ.¹

De Ministris Ecclesiæ docemus, quod nemo debeat publice docere, aut Sacramenta ministrare, nisi rite vocatus, et quidem ab his, penes quos in Ecclesia. juxta verbum Dei, et leges ac consuetudines uniuscujusque regionis, jus est vocandi et admittendi. Et quod nullus ad Ecclesiæ ministerium vocatus, etiamsi episcopus sit, sive Romanus, sive quicumque alius, hoc sibi jure divino vindicare possit, ut publice docere, Sacramenta ministrare, vel ullam ecclesiasticam functionem in aliena diocesi aut parochia exercere valeat; hoc est, nec episcopus in alterius episcopi diocesi, nec parochus in alterius parochia. Et demum quod militia ministri efficaciam Sacramentorum nihil detrahat, ut jam supra docuimus in Articulo de Ecclesia.

[XI.] De Ritibus Ecclesiasticis.²

Ritus, ceremoniæ, et ordinationes ecclesiasticæ humanitus institutæ, quæcunque prosunt ad eruditionem, disciplinam, tranquillitatem, bonum ordinem, aut decorum in Ecclesia, servandæ sunt et amplectendæ, ut stata festa, jejunia, preces, et his similia.

De quibus admonendi sunt homines quod non sint illi cultus, quos Deus in Scriptura præcipit aut requirit, aut ipsa sanctimonia, sed quod ad illos cultus et ipsam sanctimoniam admodum utiles sunt, ac tum placent Deo, cum ex fide, charitate, et obedientia servantur. Sunt autem veri et genuini cultus, timor Dei, fides, dilectio, et cætera opera a Deo mandata. Ad quæ consequenda et præstanda, quoties ritus et traditiones adjumentum adferunt diligenter servandæ sunt, non tanquam res in Scripturis a Deo exactæ, aut illis veris et genuinis cultibus æquandæ, sed tanquam res Ecclesiæ utiles, Deo gratæ, et adminicula veræ pietatis. Et quamvis ritus ac traditiones ejusmodi a Christianis observari debeant, propter causas quas ante diximus, tamen in illarum observatione ea libertatis Christianæ ratio habenda

^g necessum] necessarium.

^h conferantur] conferuntur.

¹ Confess. August. § XIV.

² Ibid. § XV.

est, ut nemo se illis ita teneri putet, quin eas possit omittere, modo adsit justa violandi ratio et causa, et absit contemptus: nec per ejusmodi violationem proximi conscientia turbetur aut lædatur. Quod si ejusmodi ritus aut ordinationes alio animo ac consilio instituuntur, aut observantur, quam ut sint exercitia quædam, admonitiones, et pædagogicæ, quæ excitent et conducant ad eas res in quibus sita est vera pietas et justitia; nos talem institutionem et observationem omnino improbandam et rejiciendam esse dicimus. Non enim remissio peccatorum, justificatio, et vera pietas tribuenda est ejusmodi ritibus et traditionibus, (nam remissionem peccatoris et justificationem propter Christum gratis per fidem consequimur) sed hoc illis tribuendum est, quod quemadmodum nec sine legibus politicis civitas, ita nec sine ritibus ac traditionibus Ecclesiæ ordo servari, confusio vitari, juvenus ac vulgus imperitum erudiri potest, quodque ejusmodi ritus et traditiones ad pietatem et spirituales animi motus non parum adminiculantur et prosunt. Quod si ullæ traditiones aliquid præcipiunt contra verbum Dei, vel quod sine peccato præstari non potest, nos ejusmodi traditiones, tanquam noxias et pestiferas, ab Ecclesia tollendas esse censemus: impias etiam opiniones et superstitiones quæ Christi gloriam ac beneficium lædunt atque obsecrant, quoties vel populi ignorantia ac simplicitate, vel prava doctrina aut negligentia pastorum, traditionibus ullis annectuntur et hærent, reseccandas penitus et abolendas esse judicamus. Præterea etiam hoc docendi sunt homines, quod ejusmodi rituum ac traditionum externa observatio Deo minime grata sit, nisi his, qui illis utuntur, animus adsit qui eas referat ad pietatem, propter quam institutæ sunt. Ad hæc, quod inter præcepta Dei, et ritus sive traditiones quæ ab hominibus instituuntur, hoc discrimen habendum sit, nempe quod ritus sive traditiones humanitus institutæ, mandatis ac præceptis Dei (quæ in Scripturis traduntur) cedere semper et postponi ubique debeant. Et nihilominus quoniam ordo et tranquillitas Ecclesiæ absque ritibus et ceremoniis conservari non potest, docemus adeo utile esse et necessarium, Ecclesiam habere ritus et ceremonias, ut si ab ut Ecclesia tollerentur, ipsa illico Ecclesia et dissiparetur et labefacteretur.

Postremo ritus, ceremoniæ, sive traditiones, de quibus antea diximus, non solum propter causas prædictas, verumetiam propter præceptum Dei, qui jubet nos potestatibus obedire, servandæ sunt.

[XII.] De Rebus Civilibus.

Misera mortalium conditio peccato corrupta, præceptis ad iniquitatem et ad flagitia ruit, nisi salubri auctoritate retineatur, nec potest publica salus consistere, sine justa gubernatione et obedientia; quamobrem benignissimus Deus ordinavit reges, principes, ac gubernatores, quibus dedit auctoritatem non solum curandi ut populus juxta divinæ legis præscripta vivat, sed etiam legibus aliis reipublicæ commodis, et justa potestate eundem populum continendi ac regendi; hos autem in publicam salutem deputavit Deus, suos in terra ministros, et populi sui duces ac rectores, eisque, subjecit universam cujusvis sortis multitudinem reliquam. Atque ob eam causam multa ac diligenter de illis in Scripturis tradit. Primum quidem, ut ipsi cœlestibus

præceptis erudiantur ad sapientiam et virtutem, quo sciant cujus sint ministri, et concessum a Deo iudicium et auctoritatem legitime atque salubriter exerceant; juxta illud, "Erudimini qui iudicatis terram, servite Domino in timore." Deinde vero præcipit, atque illis in hoc ipsum auctoritatem dat, ut pro conditione reipublicæ suæ, salutare ac justas leges (quoad pro virili possint) provideant atque legitime condant, per quas non solum æquitas, justitia, et tranquillitas in republica retineri, sed etiam pietas erga Deum promoveri possit; atque insuper ut legis Dei atque Christianæ religionis tuendæ curam habeant, quemadmodum Augustinus diserte fatetur, dicens, "In hoc reges, sicut eis divinitus præcipitur, Deo serviunt, in quantum reges sunt, si in suo regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ ad divinam religionem." Proinde principum ac gubernatorum potestas et officium est, non solum pro sua et reipublicæ incolumitate ac salute justa bella suscipere, probos amplecti et fovere, in improbos animadvertere, pauperes tueri, afflictos et vim possos eripere, arcere injurias, et ut ordo et concordia inter subditos conservetur, atque quod suum est cuique tribuatur curare; verum etiam prospicere, et (si causa ita postulaverit) etiam compellere, ut universi tam sacerdotes quam reliqua multitudo officiis suis rite et diligenter fungantur, omnem denique operam suam adhibere, ut boni ad bene agendum invitentur, et improbi a malefaciendo cohibeantur. Et quamvis illi qui timore legum et poenarum corporalium cohibentur a peccando, aut in officio continentur, non eo ipso fiunt pii vel accepti Deo; tamen hucusque proficit salubris, coercio, ut et illi qui tales sunt, interim vel minus sint mali, vel saltem minus flagitiorum committant, viamque nonnunquam facilius inveniant ad pietatem, et reliquorum quies ac pietas minus turbetur, scandala et pernicioosa exempla auferantur a Christianis cœtibus, et apertis vitiiis aut blasphemiiis nomen Dei et religionis decus quam minimum dehonestetur.

Ad hæc quia necessum est, ut auctoritatem principum, reipublicæ atque rebus humanis summopere necessariam, populus tanquam Dei ordinationem agnoscat et revereatur; idcirco Deus Scripturis passim præcipit, ut omnes cujusunque in republica gradus aut conditionis fuerint, promptam et fidelem obedientiam principibus præstent, idque non solum metu corporalis poenæ, sed etiam propter Dei voluntatem; quemadmodum Petrus diligenter monet: "Subditi (inquiens) estote omni humanæ creaturæ propter Deum, sive regi quasi præcellenti, sive ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum, quia sic est voluntas Dei." Paulus vero in hunc modum; "Admone illos principibus et potestatibus subditos esse, magistratibus parere, ad omne opus bonum paratos esse, neminem blasphemare." Quod si malus princeps aut gubernator quicquam injuste aut inique imperat subdito, quamvis ille potestate sua contra Dei voluntatem abutatur, ut animam suam lædat, nihilominus subditus debet ejusmodi imperium, quantumvis grave, pati ac sustinere, (nisi certo constet id esse peccatum,) potius quam resistendo publicum ordinem aut quietem perturbare; quod si certo constet peccatum esse quod princeps mandat, tum subditus neque pareat neque reipublicæ pacem quovismodo perturbet,

sed pace servata incolumi, et causæ ultione Deo relicta, vel ipsam potius mortem sustineat, quam quicquam contra Dei voluntatem aut præceptum perpetret.

Porro quemadmodum de obedientia principibus exhibenda Scriptura diligenter præcipit, ita etiam ut cætera officia alacriter illis præstemus, monet atque jubet, qualia sunt tributa, vectigalia, militiæ labor, et his similia. Quæ populus, ex Dei præcepto, principibus pendere et præstare debet, propterea quod reipublicæ absque stipendiis, præsidiis, et magnis sumptibus neque defendi possunt neque regi. Est præterea et honos principibus deferendus, juxta Pauli sententiam, qui jubet, ut principibus honorem exhibeamus. Qui sane honos non in externa duntaxat reverentia et observantia positus est, sed multo verius in animi iudicio et voluntate; nempe ut agnoscamus principes a Deo ordinatos esse, et Deum per eos hominibus ingentia beneficia largiri: ad hæc ut principes propter Deum et metuamus et amemus, et ut ad omnem pro viribus gratitudinem illis præstandam parati simus: postremo ut Deum pro principibus precemur, uti servet eos, ac eorum mentes semper inflectat ad Dei gloriam et salutem reipublicæ. Hæc si fecerimus, vere principes honorabimus, juxta Petri præceptum, "Deum time, Regem honorificate." Quæ cum ita sint, non solum licet Christianis principibus ac gubernatoribus regna et ditiones possidere, atque dignitatibus et muneribus publicis fungi, quæ publicam salutem spectant, et undecunque promovent vel tuentur, uti supra diximus, verum etiam quando in ejusmodi functionibus respiciunt honorem Dei, et eodem dignitatem suam atque potestatem referunt, valde placent Deo, ejusque favorem, ac gratiam ampliter demerentur. Sunt enim bona opera quæ Deus præmiis magnificentissimis non in hac duntaxat vita, sed multo magis in æterna, cohonestat atque coronat.

Licet insuper Christianis universis, ut singuli quique pro suo gradu ac conditione juxta divinas ac principum leges et honestas singularum regionum consuetudines, talia munia atque officia obeant et exerceant, quibus mortalis hæc vita vel indiget, vel ornatur, vel conservatur. Nempe ut victum quærant ex honestis artibus, negotientur, faciant contractus, possideant proprium, res suas jure postulent, militent, copulentur legitimo matrimonio, præstent jurandum et hujusmodi. Quæ omnia, quemadmodum universis Christianis, pro sua cujusque conditione ac gradu, divino jure licita sunt, ita cum pii subditi propter timorem Dei, principibus ac gubernatoribus suis promptam atque debitam præstent obedientiam, cæteraque student peragere, quæ suum officium et reipublicæ utilitas postulat, placent etiam ipsi magnopere Deo, et bona faciunt opera, quibus Deus ingentia præmia promittit, et fidelissime largitur.

[XIII.] De Corporum Resurrectione et Judicio Extremo.

Credendum firmiter atque docendum censemus, quod in consummatione mundi, Christus sicut ipsemet apud Matthæum affirmat, venturus est in gloria Patris sui cum angelis sanctis, et majestate, ac potentia, sessurusque super sedem majestatis suæ. Et quod in eodem adventu, summa celeritate, in momento temporis, ictu oculi, divina potentia sua suscitabit mortuos, sis-

tetque in eisdem in quibus hic vixerunt corporibus ac carne, coram tribunali suo cunctos homines, qui unquam ab exordio mundi fuerunt, aut postea unquam usque in illam diem futuri sunt. Et iudicabit exactissimo atque iustissimo iudicio singulos, et reddet unicuique secundum opera sua, quæ in hac vita et corpore gessit: piis quidem ac iustis æternam vitam et gloriam cum sanctis angelis impiis vero et sceleratis æternam mortem atque supplicium, cum Diabolo et prævaricatoribus angelis. Præterea quod in illo iudicio perfecta et perpetua fiet separatio proborum ab improbis, et quod nullum erit postea terrenum regnum aut terrenarum voluptatum usus, qualia quidam errore decepti somniaverunt. Demum quod nullus post hoc iudicium erit finis tormentorum malis, qui tunc condemnabuntur ad supplicia, sicut nec ullus finis beatitudinis bonis, qui in illo die acceptabuntur ad gloriam.