

APPENDIX

No. IV.

THE ELEVEN ARTICLES,

1559.

A Declaration of certain principal Articles of Religion set out by the order of both archbishops metropolitans, and the rest of the bishops for the uniformity of doctrine, to be taught and holden of all parsons, vicars and curates, as well in testification of their common consent in the said doctrine to the stopping of the mouths of them, that go about to slander the ministers of the church for diversity of judgment, as necessary for the instruction of their people; to be read by the said parsons, vicars, and curates at their possession-taking, or first entry into their cures, and also after that, yearly at two several times, that is to say, the Sunday next following Easter day, and St. Michael the archangel, or on some other Sunday within one month after those feasts, immediately after the gospel.

For some account of the following Articles, see pp. 120 seqq., and for their circulation in Ireland after the year 1566, pp. 121, 169. They are here reprinted from Wilkins, iv. 195 seqq

FORASMUCH as it appertaineth to all Christian men, but especially to the ministers, and the pastors of the Church, being teachers and instructors of others, to be ready to give a reason of their faith, when they shall be thereunto required; I, for my part, now appointed your parson, vicar, or curate, having before my eyes the fear of God, and the testimony of my conscience, do acknowledge for myself, and require you to assent to the same.

First, That there is but one living and true God, of infinite power, wisdom, and goodness, the Maker and Preserver of all things; and that in unity of this Godhead there be three Persons, of one substance, of equal power and eternity, the Father, the Son, and the Holy Ghost.

II. I believe also whatsoever is contained in the holy canonical Scriptures, in the which Scriptures are contained all things necessary to salvation, by the which also errors and heresies may sufficiently be reproved and convicted, and all doctrine and articles necessary to salvation established. I do also most firmly believe and confess all the articles contained in the three Creeds, the Nicene Creed, Athanasius' Creed, and our common Creed, called the Apostles' Creed; for these do briefly contain the principal articles of our faith, which are at large set forth in the holy Scriptures.

III. I do acknowledge also that church to be the spouse of Christ, wherein the word of God is truly taught, the sacraments orderly ministered according to Christ's institution, and the authority of the keys duly used; and that every such particular church hath authority to institute, to change, clean to put away ceremonies, and other ecclesiastical rites, as they be superfluous, or be absurd, and to constitute other making more to seemliness, to order, or edification.

IV. Moreover I confess, that it is not lawful for any man to take upon him any office or ministry, either ecclesiastical or secular, but such only as are lawfully thereunto called by their high authorities, according to the ordinances of this realm.

V. Furthermore, I do acknowledge the queen's majesty's prerogative and superiority of government of all estates, and in all causes, as well ecclesiastical as temporal, within this realm, and other her dominions and countries, to be agreeable to God's word, and of right to appertain to her highness, in such sort, as is in the late act of parliament expressed, and sithence by her majesty's Injunctions declared and expounded.

VI. Moreover, touching the Bishop of Rome, I do acknowledge and confess, that by the Scriptures and word of God he hath no more authority than other bishops have in their provinces and dioceses; and therefore the power,

which he now challengeth, that is, to be the supreme head of the universal church of Christ, and to be above all emperors, kings, and princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the primitive church, and therefore is for most just causes taken away and abolished in this realm.

VII. Furthermore, I do grant and confess, that the book of Common Prayer and administration of the holy sacraments, set forth by the authority of parliament, is agreeable to the Scriptures, and that it is catholic, apostolic, and most for the advancing of God's glory, and the edifying of God's people, both for that it is in a tongue, that may be understood of the people, and also for the doctrine and form of ministration contained in the same.

VIII. And although in the administration of baptism there is neither exorcism, oil, salt, spittle, or hallowing of the water now used, and for that they were of late years abused and esteemed necessary, where they pertain not to the substance and necessity of the sacrament, that they be reasonably abolished, and yet the sacrament full and perfectly ministered to all intents and purposes, agreeable to the institution of our Saviour Christ.

IX. Moreover, I do not only acknowledge, that private masses were never used amongst the fathers of the primitive church, I mean, public ministration and receiving of the sacrament by the priest alone, without a just number of communicants, according to Christ's saying, "Take ye and eat ye," etc., but also, that the doctrine, that maintaineth the mass to be a propitiatory sacrifice for the quick and dead, and a mean to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic, but contrarywise most ungodly and most injurious to the precious redemption of our Saviour Christ, and his only sufficient sacrifice offered once for ever upon the altar of the cross.

X. I am of that mind also, that the holy communion or sacrament of the body and blood of Christ, for the due obedience to Christ's institution, and to express the virtue of the same, ought to be ministered unto the people under both kinds; and that it is avouched by certain fathers of the church to be a plain sacrilege, to rob them of the mystical cup, for whom Christ hath shed his most precious blood, seeing he himself hath said, "Drink ye all of this:" considering also, that in the time of the ancient doctors of the Church, as Cyprian, Hierom, Augustine, Gelasius, and others, six hundred years after Christ and more, both the parts of the sacrament were ministered to the people.

Last of all, as I do utterly disallow the extolling of images, relics, and feigned miracles, and also all kind of expressing God invisible in the form of an old man, or the Holy Ghost in the form of a dove, and all other vain worshipping of God, devised by man's fantasies, besides or contrary to the Scriptures, as wandering on pilgrimages, setting up of candles, praying upon beads, and such like superstition; which kind of works have no promise of reward in Scripture, but contrarywise threatenings and maledictions: so I do exhort all men to the obedience of God's law, and to the works of faith,

as charity, mercy, pity, alms, devout and frequent prayer with the affection of the heart, and not with the mouth only, godly abstinence and fasting, charity, obedience to the rulers, and superior powers, with such like works and godliness of life commanded by God in his word, which, as St. Paul saith, "hath promises both of this life and of the life to come," and are works only acceptable in God's sight.

These things above rehearsed, though they be appointed by common order, yet I do without all compulsion, with freedom of mind, and conscience, from the bottom of my heart, and upon most sure persuasion, acknowledge to be true and agreeable to God's word; and therefore I exhort you all, of whom I have cure, heartily and obediently to embrace and receive the same, that we all joining together in unity of spirit, faith, and charity, may also at length be joined together in the kingdom of God, and that through the merits and death of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all glory and empire now and for ever. Amen.

APPENDIX

No. V.

LAMBETH ARTICLES.

The following is a copy of the Lambeth Articles, in the form which they finally assumed. It is taken from Strype, *Whitgift*, 461, who thought it worthy of being entitled a 'correct and authentic' version. The truth is that we must carefully distinguish between the 'Articuli a D. Whitakero Lambethæ propositi,' and the 'Articuli approbati:' and for the sake of impressing this difference on the reader, the original theses are subjoined, together with a number of emendations suggested by the bishops, to whom they were afterwards presented. The commentary or *critique* of Whitgift and the rest, is preserved in a small publication, entitled 'Articuli Lambethani,' Lond. 1651, and afterwards appended to Elis's 'Artic. XXXIX. Eccl. Anglican. Defensio.'

Articuli approbati a reverendissimis Dominis, D.D. Joanne Archiepiscopo Cantuariensi, et Richardo Episcopo Londinensi, et aliis Theologis, Lambethæ, Novembris 20, Anno 1595.

- I. Deus ab æterno prædestinavit quosdam ad vitam, et quosdam ad mortem reprobavit.
- II. Causa movens aut efficiens prædestinationis ad vitam non est prævisio fidei aut perseverantiæ, aut bonorum operum, aut ullius rei quæ insit in personis prædestinatis, sed sola voluntas beneplaciti Dei.
- III. Prædestinatorum præfinitus et certus est numerus, qui nec augeri nec minui potest.
- IV. Qui non sunt prædestinati ad salutem, necessario propter peccata sua damnabuntur.
- V. Vera, viva et justificans fides, et spiritus Dei sanctificans non extinguitur, non excidit, non evanescit in electis, aut finaliter aut totaliter.
- VI. Homo vere fidelis, id est, fide justificante præditus, certus est plethoria fidei, de remissione peccatorum suorum et salute sempiterna sua per Christum.
- VII. Gratia salutaris non tribuitur, non communicatur, non conceditur universis hominibus, qua servari possint, si voluerint.
- VIII. Nemo potest venire ad Christum nisi datum ei fuerit, et nisi Pater eum traxerit. Et omnes homines non trahuntur a Patre ut veniant ad Filium.
- IX. Non est positum in arbitrio aut potestate uniuscujusque hominis servari.

Articuli Lambethæ propositi prout a cl. V. D. Whitakeri in ipsius autographo concepti, Episcopis aliisque Theologis Lambethæ proponerentur.

I.

Deus ab æterno prædestinavit quosdam ad vitam, et quosdam ad mortem reprobavit.

lis hic non intenditur, sed est verissimus Articulus.

II.

Causa efficiens Prædestinationis non est prævisio fidei, aut perseverantiæ, aut bonorum operum, aut ullius rei quæ in sit personis prædestinatis, sed sola et absoluta et simplex voluntas Dei.

Lambethanis 1° 'movens;' 2° 'ad vitam;' 3° mutatur in 'sola absoluta et simplex voluntas Dei,' in 'sola voluntas beneplaciti Dei;' idque non sine justa ratione. Causa enim movens prædestinationis 'ad vitam,' non est 'fides,' sed 'meritum Christi,' cum Deus servandis salutem destinavit non propter fidem, sed propter Christum. 'Moventis' vocabulum proprie 'merito' convenit; Meritum autem est in obedientia Christi, non in fide nostra. Additur 'ad vitam,' quia licet prædestinationis 'ad mortem' causa sit 'prævisio' infidelitatis et impoenitentiae, adeoque alicujus rei quæ insit personis prædestinatis 'ad mortem;' tamen nulla est causa prædestinationis 'ad vitam,' nisi sola 'voluntas beneplaciti Dei;' juxta illud Augustini, 'Prædestinationis causa quaeritur et non invenitur; reprobationis vero causa quaeritur et invenitur.' 'Absoluta et simplex voluntas Dei' majus quiddam dicit, quam sola voluntas beneplaciti. Nam et conditionalis voluntas est beneplaciti, et vult Deus nos recte facere, si nos velimus ejus gratiæ non deesse: et placuit Deo servare singulos homines, si crederent.

III.

Prædestinatorum præfinitus et certus est numerus, qui nec augeri nec minui potest.

servantur quam Deus præciverit.

I.

Admissus est hic Articulus totidem verbis. Nam si per primum 'quosdam' intelligantur 'credentes,' per secundum 'quosdam,' 'increduli;'

II.

Causa movens aut efficiens Prædestinationis 'ad vitam' non est 'prævisio' fidei aut perseverantiæ, aut bonorum operum aut alius rei, quæ insit in personis prædestinatis: sed 'sola voluntas beneplaciti Dei.' Ad-

ditur in hoc secundo Articulo a Lambethanis 1° 'movens;' 2° 'ad vitam;' 3° mutatur in 'sola absoluta et simplex voluntas Dei;' idque non sine justa ratione. Causa enim movens prædestinationis 'ad vitam,' non est 'fides,' sed 'meritum Christi,' cum Deus servandis salutem destinavit non propter fidem, sed propter Christum. 'Moventis' vocabulum proprie 'merito' convenit; Meritum autem est in obedientia Christi, non in fide nostra. Additur 'ad vitam,' quia licet prædestinationis 'ad mortem' causa sit 'prævisio' infidelitatis et impoenitentiae, adeoque alicujus rei quæ insit personis prædestinatis 'ad mortem;' tamen nulla est causa prædestinationis 'ad vitam,' nisi sola 'voluntas beneplaciti Dei;' juxta illud Augustini, 'Prædestinationis causa quaeritur et non invenitur; reprobationis vero causa quaeritur et invenitur.' 'Absoluta et simplex voluntas Dei' majus quiddam dicit, quam sola voluntas beneplaciti. Nam et conditionalis voluntas est beneplaciti, et vult Deus nos recte facere, si nos velimus ejus gratiæ non deesse: et placuit Deo servare singulos homines, si crederent.

III.

In hoc Articulo nihil mutatur: verissimus enim est si de præscientia Dei intelligatur quæ nunquam fallitur. Non enim plures vel pauciores

IV.

Qui non sunt prædestinati ad salutem, necessario propter peccata condemnabuntur.

priorem interpreteris ut et 'peccata' et 'damnationem' necessitate quadam ex ipsa prædestinatione deducas atque ex ea fluere existimes, aperte Augustino, Prospero, Fulgentio, &c. contradicis, et cum Manichæis, Deum peccati autorem necesse est facias.

V.

Vera, viva et justificans fides et Spiritus Dei sanctificans non extinguitur, non excidit, non evanescit, in iis qui semel ejus participes fuerunt, aut totaliter aut finaliter.

alio et ad mentem Augustini; cum in autographo sint ad mentem Calvini. Augustinus enim opinatus est, 'veram fidem quæ per dilectionem operatur, per quam contingit adoptio, justificatio et sanctificatio, posse et intercidi et amitti: fidem vero esse commune donum electis et reprobis, sed perseverantiam electis propriam:' Calvinus autem, 'veram et justificantem fidem solis salvandis et electis contingere.' Et cl. v. D. Overal defendit et in Academia et in Conventu Hamptoniensi, 'justificatum, si incidat in graviora peccata, antequam poenitentiam agat, in statu esse damnationis:' ibique contrari sententia quæ statuit, 'justificatum, etiamsi in peccata graviora incidat, justificatum tamen manere,' a Regia Majestate damnata est: ita in hoc Articulo nihil minus quam Whitakeri sententia probata est

VI.

Homo vere fidelis, id est, fide justificante præditus certus est, certitudine fidei, remissione peccatorum suorum et salute sempiterna sua per Christum.

stituitur vox Græca 'plerophoria.' Quidam autem ex theologis voluerunt, pro fidei plerophoria, reponi spei plerophoriam: verum eorum absentia cum transigeretur negotium, effecit ut maneret vox 'fidei' quam scripserat Whitakerus. Vocæ autem 'plerophoriæ' usi sunt, quia non designat plenam et absolutam certitudinem, qualis est 'scientiæ vel principiorum fidei,' (cum fides sit talium rerum, quarum est evidentia vel certa scientia,) sed minorem quandam certitudinis gradum, quippe cum etiam in judiciariis et forensibus probationibus usurpetur.

¹ See above, p. 198.

Verissimus est hic articulus, si de certitudine præsentis status intelligatur, aut etiam futuri, sed conditionata. Credit enim fidelis se credere, et credit credentem servatum iri; credit etiam perseveraturum se; sed non una omnino et eadem certitudine: quia certitudo hæc partim nititur Dei promissionibus, qui nos tentari ultra vires non patitur; partim pii propositi sinceritate, qua pro tempore futuro nos Deo obedientiam præstituros sancto in nos recipimus.

Alioqui si hic sensus affingitur assertioni, 'hominem certitudine eadem, qua Christum credat mortuum et esse mundi salvatorem, credere debere, se esse servandum, sive electum,' repugnaret hæc assertio Confessioni regis Edvardi, in qua legitur, 'decretum prædestinationis incognitum est;' et Augustino, 'Prædestinatio apud nos, dum in præsentis vitæ periculis versamur, incerta est.' *De Civit. Dei*, Lib. xi. cap. 12, et alibi, 'Justi, licet de suæ perseverantiæ præmio certi sint, tamen de ipsa perseverantiæ reperiuntur incerti.'

VII.

Gratia sufficiens ad salutem non tribuitur, non communicatur, non conceditur, universis hominibus, qua servari possint, si velint.

akeri autographo substituerunt Lambethani, 'gratiam salutarem;' ut plane appareat loqui eos de ea gratia, quæ est actu ultimo salutis sive actu efficax seu quæ per se, non addita nova gratia, salutem operatur. Hæc quidem non conceditur, sed ne offertur universis, cum sint plurimi (utpote pagani, &c.) quibus Evangelium nec interna nec externa voce prædicetur. Ergo illa verba 'qua servari possint si velint' intelligenda sunt de potentia proxima et immediata. Nam si de potentia remotiore intellexissent, frustra induxissent vocem 'gratiæ sufficientis,' quæ 'sufficiens' appellari solet, non quod sit efficax, vel per se actu operetur salutem, sed quod sufficiens sit ad salutem ducere, modo homo non ponat obicem. Et hæc Augustini et Prosperi fuit sententia, qui 'gratiam saltem parciozem, occultiozemque omnibus datam' aiunt, et talem quidem quæ ad remedium sufficeret. Unde Fulgentius, 'Quod non adjuvantur quidam a gratia Dei, in ipsis causa est, non in Deo.'

VIII.

Nemo potest venire ad Christum nisi datum ei fuerit, et nisi Pater eum traxerit: et omnes homines non trahuntur a Patre ut veniant ad filium.

quo omnium hominum corda pulsari dicit Prosper. Tractum autem Theologi Lambethani non intellexerunt (cum Whitakero) 'determinationem physicam irresistibilem;' sed divinam operationem (prout communiter in con-

VII.

Gratia 'salutaris' non tribuitur, non communicatur, non conceditur universis hominibus, qua servari possint, si velint. Pro 'gratia sufficienti ad salutem,' quod erat in Whit-

VIII.

In hoc Articulo nihil mutatum: non omnes trahuntur tractu ultimo. Sed qui negat omnes trahi tractu remotiore tollit opitulationem illam generalem, sive commune auxilium

versione nominis operatur) quæ naturam voluntatis liberam non tollit, sed ad bonum spirituale idoneam primo facit, deinde et ipsam bonam facit.

IX.

Non est positum in arbitrio aut potestate uniuscujusque hominis servari.

IX.

In hoc quoque nihil mutatum: verissimum enim est, salutem nostram esse primario non in nobis, sed a gratia præveniente, excitante, concomitante et subsequente in omni opere bono; secundario ab arbitrio et voluntate hominis consentiente atque acceptante. Nulla potestas est arbitrii ad bonum spirituale, non modo tollat impedimenta, sed et vires suppeditet. Non est ergo positum in arbitrio "primitus et potissimum;" imo nullo modo in arbitrio est positum, ut homo quilibet quolibet momento ad salutem possit pervenire. At vero esse aliquam aliquando in arbitrio potestatem gratiæ subordinatam et gratiæ consentientem, nemo inficias iverit, qui Augustinum audiverit: "Dum tempus est, (inquit,) dum in nostra potestate et opera bona facere;" et alibi, de pœnis inferni loquens: Majus est (inquit) quod timere debes, et in potestate habes ne eveniat tibi.

APPENDIX

No. VI.

ARTICLES OF RELIGION

AGREED VPON BY

THE ARCHBISHOPS AND BISHOPS,

AND THE REST OF THE CLEARGIE OF IRELAND.

In the Conuocation holden at Dublin in the yeare of our
Lord God 1615, for the auoiding of Diuersities of
Opinions, and the establishing of consent
touching true Religion.

IRISH ARTICLES OF RELIGION.

Of the holy Scripture and the three Creeds.

1. The ground of our Religion, and the rule of faith and all saving trueth is the word of God, contained in the holy Scripture.
2. By the name of holy Scripture we understand all the Canonick Bookes of the Old and New Testament, viz. :

Of the Old Testament.

The 5 Bookes of Moses.	Psalmes.
Iosua.	Prouerbes.
Iudges.	Ecclesiastes.
Ruth.	The Song of Salomon.
The first and second of Samuel.	Isaiah.
The first and second of Kings.	Jeremiah, his Prophesie and Lamentation.
The first and second of Chronicles.	Ezechiel.
Ehra.	Daniel.
Nehemiah.	The 12 lesse Prophets,
Esther.	Iob.

Of the New Testament.

The Gospells according to Matthew.	Colossians.
Marke.	Thessalonians 2.
Luke.	Timothie 2.
Iohn.	Titus.
The Actes of the Apostles.	Philemon.
The Epistle of S. Paul to the Romanes.	Hebrewes.
Corinthians 2.	The Epistle of S. Iames.
Galathians.	Saint Peter 2.
Ephesians.	Saint Iohn 3.
Philippians.	Saint Iude.
	The Reuelation of S. Iohn.

All which wee acknowledge to be giuen by the inspiration of God, and in that regard to be of most certaine credit and highest authority.

3. The other Bookes, commonly called *Apocryphall*, did not proceede from

For some account of the formation and authority of these Articles, see above, pp. 171 seqq. They are now reprinted from a copy of the original edition, which is appended to Dr. Elrington's *Life of Archbishop Ussher*.

such inspiration, and therefore are not of sufficient authoritie to establish any point of doctrine; but the Church doth reade them as Bookes containing many worthy things for example of life and instruction of maners.

Such are these following :

The thirde booke of Esdras.	Baruch, with the Epistle of Ieremiah.
The fourth booke of Esdras.	
The booke of Tobias.	The song of the three Children.
The booke of Iudith.	Susanna.
Additions to the booke of Esther.	Bell and the Dragon.
The booke of Wisedome.	The praier of Manasses.
The booke of Iesus, the Sonne of Sirach, called Ecclesiasticus.	The First booke of Macchabees.
	The Second booke of Macchabees.

4. The Scriptures ought to be translated out of the original tongues into all languages for the common use of all men: neither is any person to be discouraged from reading the Bible in such a language, as he doth vnderstand, but seriously exhorted to read the same with great humilitie and reuerence, as a speciall meanes to bring him to the true knowledge of God, and of his owne duty.

5. Although there bee some hard things in the Scripture (especially such as haue proper relation to the times in which they were first vttered, and prophesies of things which were afterwarde to bee fulfilled,) yet all things necessary to be knowen vnto euerlasting saluation are cleerely deliuered therein: and nothing of that kinde is spoken vnder darke mysteries in one place, which is not in other places spoken more familiarly and plainely, to the capacitie of learned and vnlearned.

6. The holy Scriptures containe all things necessary to saluation, and are able to instruct sufficiently in all points of faith that we are bound to beleue, and all good duties that we are bound to practise.

7. All and euerie the Articles contained in the *Nicene Creede*, the *Creede of Athanasius*, and that which is commonly called the *Apostles' Creede*, ought firmly to bee received and belesued, for they may be proued by most certaine warrant of holy Scripture.

Of faith in the holy Trinitie.

8. There is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisdom, and goodnes, the maker and preseruer of all things, both visible and inuisible. And in vnitie of this Godhead, there be three persons of one and the same substance power and eternitie: the Father, the Sone, and the holy Ghost.

9. The essence of the Father doth not begett the essence of the Sonne; but the person of the Father begetteth the person of the Sonne, by communicating his whole essence to the person begotten from eternitie.

10. The holy Ghost, proceeding from the Father and the Sonne, is of

one substance, maiestie, and glory, with the Father and the Sonne, very and eternall God.

Of God's eternall decree, and Predestination.

11. God from all eternitie did by his vnchangeable counsell ordaine whatsoever in time should come to passe: yet so, as thereby no violence is offred to the wills of the reasonable creatures, and neither the libertie nor the contingencie of the second causes is taken away, but established rather.

12. By the same eternall counsell God hath predestinated some vnto life, and reprobated some vnto death: of both which there is a certaine number, known only to God, which can neither be increased nor diminished.¹

13. Predestination to life, is the euerlasting purpose of God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsell to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ vnto euerlasting saluation, as vessels made to honor.

14. The cause mouing God to predestinate vnto life, is not the foreseeing of faith, or perseuerance, or good workes, or of any thing which is in the person predestinated, but onely the good pleasure of God himselfe.² For all things being ordained for the manifestation of his glory, and his glory being to appeare both in the workes of his Mercy and of his Iustice; it seemed good to his heauenly wisdom to choose out a certaine number towards whom he would extend his vnderdeserued mercy, leauing the rest to be spectacles of his iustice.

15. Such as are predestinated vnto life, be called according vnto Gods purpose (his Spirit working in due season) and through grace they obey the calling, they bee iustified freely, they bee made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length, by God's mercy they attaine to euerlasting felicitie. But such as are not predestinated to saluation, shall finally be condemned for their sinnes.³

16. The godlike consideration of Predestination and our election in Christ, is full of sweete, pleasant, and vnspenkeable comfort to godly persons, and such as feele in themselues the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their mindes to high and heauenly things: as well because it doth greatly confirme and establish their faith of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eies the sentence of Gods predestination, is very dangerous.

17. Wee must receiue Gods promises in such wise as they be generally

¹ [Lambeth Articles, i. iii.]

² [Lambeth Articles, iv.]

³ [Ibid, ii.]

set forth vnto vs in holy Scripture; and in our doings, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

Of the creation and gouernement of all things.

18. In the beginning of time, when no creature had any being, God by his word alone, in the space of sixe dayes, created all things, and afterwarde by his prouidence doth continue, propagate, and order them according to his owne will.

19. The principall creatures are Angels and men.

20. Of Angels, some continued in that holy state wherein they were created, and are by God's grace for euer established therein: others fell from the same, and are reserued in chaines of darknesse vnto the iudgement of the great day.

21. Man being at the beginning created according to the image of God (which consisted especially in the Wisedome of his minde and the true Holyness of his free will) had the couenant of the lawe ingrafted in his heart: whereby God did promise vnto him euerlasting life, vpon condition that he performed entire and perfect obedience vnto his Commandements, according to that measure of strength wherewith hee was endued in his creation, and threatened death vnto him if he did not performe the same.

Of the fall of man, originall sinne, and the state of man before iustification.

22. By one man sinne entred into the world, and death by sinne: and so death went ouer all men, for as much as all haue sinned.

23. Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person that naturally is ingendred and propagated from Adam: whereby it commeth to passe that man is deprived of originall righteousnes, and by nature is bent vnto sinne. And therefore, in euery person borne into the world, it deserueth Gods wrath and damnation.

24. This corruption of nature doth remaine euen in those that are regenerated, whereby the flesh alwaies lusteth against the spirit, and cannot bee made subject to the lawe of God. And howsoeuer, for Christs sake there bee no condemnation to such as are regenerate and doe beleue: yet doth the Apostle acknowledge that in it selfe this concupiscence hath the nature of sinne.

25. The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe by his owne naturall strength and good workes, to faith, and calling vpon God. Wherefore we haue no power to doe good workes, pleasing and acceptable vnto God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when wee haue that good will.

26. Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasing vnto God, for as much as they spring not of faith in Iesus Christ, neither do they make men meete to receaue grace, or (as the

Schoole Authors say) deserue grace of congruittie: yea rather, for that they are not done in such sorte as God hath willed and commaunded them to be done, we doubt not but they are sinfull.

27. All sinnes are not equall, but some farre more heynous than others; yet the very least is of its owne nature mortall, and without Gods mercy maketh the offender lyable vnto euerlasting damnation.

28. God is not the Author of sinne: howbeit he doth not only permitt, but also by his prouidence gouerne and order the same, guiding it in such sorte by his infinite wisedome, as it turneth to the manifestation of his owne glory and to the good of his elect.

Of Christ, the mediator of the second Covenant.

29. The Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhoode were inseparably ioined in one person, making one Christ very God and very man.

30. Christ in the truth of our nature, was made like vnto vs in all things, sinne only excepted, from which he was cleerley voyd, both in his life and in his nature. He came as a Lambe without spott, to take away the sins of the world, by the sacrifice of himselfe once made, and sinne (as *Saint Iohn* saith) was not in him. He fulfilled the law for vs perfectly: For our sakes he endured most grievous torments immediately in his soule, and most painefull sufferings in his body. He was crucified, and dyed to reconcile his Father vnto vs, and to be a sacrifice not onely for originall guilt, but also for all our actuall transgressions. He was buried and descended into hell, and the third day rose from the dead, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith he ascended into Heauen, and there sitteth at the right hand of his Father, vntil hee return to iudge all men at the last day.

Of the communicating of the grace of Christ.

31. They are to be condemned, that presume to say that euery man shalbe saued by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs only the name of Iesus Christ whereby men must be saued.

32. None can come vnto Christ, vnlesse it be giuen vnto him, and vnlesse the Father drawe him. And all men are not so drawn by the Father that they may come vnto the Son. Neither is there such a sufficient measure of grace vouchsafed vnto euery man whereby he is enabled to come vnto euerlasting life.¹

¹ [Lambeth Articles, VII. VIII. IX.]

33. All Gods elect are in their time inseparably vnited vnto Christ by the effectuall and vitall influence of the holy Ghost, deriued from him as from the head vnto enery true member of his mysticall body. And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.

Of Iustification and Faith.

34. We are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ, applied by faith; and not for our owne workes or merits. And this righteousnes, which we so receiue of Gods mercie and Christs merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

35. Although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no ransome paid therefore at all. God shewed his great mercie in deliuering vs from our former captiuitie, without requiring of any ransome to be payd, or amends to be made on our parts; which thing by vs had been vnpossible to be done. And whereas all the world was not able of themselues to pay any part towards their ransome, it pleased our heauenly Father of his infinite mercie without any desert of ours, to prouide for vs the most precious merits of his owne Sonne, whereby our ransome might be fully payd, the lawe fulfilled, and his iustice fully satisfied. So that Christ is now the righteousnes of all them that truly beleue in him. Hee for them payd their ransome by his death. Hee for them fulfilled the lawe in his life. That now in him, and by him euerie true Christian man may be called a fulfiller of the lawe: forasmuch as that which our infirmitie was not able to effect, Christs iustice hath performed. And thus the iustice and mercie of God doe embrace each other: the grace of God not shutting out the iustice of God in the matter of our iustification; but onely shutting out the iustice of man (that is to say, the iustice of our own workes) from being any cause of deseruing our iustification.

36. When we say that we are iustified by Faith onely, we doe not meane that the said iustifying faith is alone in man, without true Repentance, Hope, Charity, and the feare of God (for such a faith is dead, and cannot iustifie,) neither do we meane, that this our act to beleue in Christ, or this our faith in Christ, which is within vs, doth of it selfe iustifie vs, or deserue our iustification vnto vs, (for that were to account our selues to be iustified by the vertue or dignitie of some thing that is within our selues:) but the true vnderstanding and meaning thereof is that although we heare Gods word and beleue it, although we haue Faith, Hope, Charitie, Repentance and the feare of God within us and adde neuer so many good workes thereunto: yet we must renounce the merit of all our said vertues, of Faith, Hope, Charitie, and all our other vertues, and good deeds, which

we either haue done, shall doe, or can doe, as things that be farre too weake and vnperfect, and vnsufficient to deserue remission of our sinnes, and our iustification: and therefore we must trust onely in Gods mercie, and the merits of his most dearely beloued Sonne, our onely Redeemer, Sauour, and Iustifier Iesus Christ. Neuerthelesse, because Faith doth directly send vs to Christ for our iustification, and that by faith given vs of God wee embrace the promise of Gods mercie, and the remission of our sinnes, (which thing none other of our vertues or workes properly doth:) therefore the Scripture vseth to say, that *Faith without workes*; and the ancient fathers of the Church to the same purpose, that *onely Faith* doth iustifie vs.

37. By iustifying Faith wee vnderstand not onely the common beleefe of the Articles of Christian Religion, and a perswasion of the truth of Gods worde in generall: but also a particular application of the gratuitous promises of the Gospell, to the comfort of our owne soules: whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto vs for his onely Sonnes sake. So that a true beleueer may bee certaine, by the assurance of faith, of the forgiuenesse of his sinnes, and of his euerlasting salvation by Christ.¹

38. A true liuely iustifying faith, and the sanctifying spirit of God, is not extinguished, nor vanisheth away in the regenerate, either finally or totally.²

Of sanctification and good workes.

39. All that are iustified, are likewise sanctified: their faith being alwaies accompanied with true Repentance and good Workes.

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

41. Albeit that good workes, which are the fruits of faith, and follow after iustification, cannot make satisfaction for our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing to God, and accepted of him in Christ, and doe spring from a true and liuely faith, which by them is to be discerned, as a tree by the fruite.

42. The workes which God would haue his people to walke in, are such as he hath commaunded in his holy Scripture, and not such workes as men haue deuised out of their own braine, of a blind zeale, and deuotion, without the warrant of the word of God.

43. The regenerate cannot fulfil the lawe of God perfectly in this life. For in many things we offend all: and if we say, we haue no sinne, wee deceaue our selues, and the truth is not in vs.

44. Not euerie heynous sinne willingly committed after baptisme, is sinne against the holy Ghost, and vnpardonable. And therefore to such as fall into sinne after baptisme, place for repentance is not to be denied.

¹ [Cf. Homily, Of Salvation, Part II. p. 24, ed. Camb.]

¹ Lambeth Articles, vi.]

² [Ibid. v.]

45. Voluntary workes, besides ouer and aboute God's commandements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duty is required.

Of the seruice of God.

46. Our dutie towards God is to beleue in him, to feare him, and to loue him with all our heart, with all our minde, and with all our soule, and with all our strength, to worship him, and to giue him thanks, to put our whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the dayes of our life.¹

47. In all our necessities we ought to haue recourse vnto God by prayer: assuring ourselues, that whatsoever we aske of the Father, in the name of his Sonne (our onely mediator and intercessor) Christ Iesus, and according to his will, he will vndoubtedly grant it.

48. Wee ought to prepare our hearts before wee pray, and vnderstand the things that wee aske when we pray: that both our hearts and voyces may together sound in the eares of Gods Maiestie.

49. When almighty God smiteth vs with affliction, or some great calamitie hangeth ouer vs, or any other waighty cause so requireth; it is our dutie to humble our selues in fasting, to bewaile our sinnes with a sorrowfull heart, and to addict our selues to earnest prayer, that it might please God to turne his wrath from vs, or supplie vs with such graces as wee greatly stand in neede of.

50. Fasting is a with-holding of meat, drincke, and all naturall foode, with other outwarde delights, from the body, for the determined time of fasting. As for those abstinences which are appointed by publike order of our state, for eating of fish and forbearing of flesh at certaine times and daies appointed, they are no wayes ment to bee religious fastes, nor intended for the maintenance of any superstition in the choice of meates, but are grounded merely vpon politike considerations, for prouision of things tending to the better preseruacion of the Commonwealth.

51. Wee must not fast with this perswasion of minde, that our fasting can bring vs to heauen, or ascribe holynesse to the outward worke wrought. For God alloweth not our fast for the worke sake (which of it selfe is a thing meereley indifferent,) but chiefly respecteth the heart, how it is affected therein. It is therefore requisite that first before all things we cleanse our hearts from sinne, and then direct our fast to such ends as God will allow to bee good: that the flesh may thereby be chastised, the spirit may be more feruent in prayer, and that our fasting may bee a testimony of our humble submission to Gods maiestie, when wee acknowledge our sinnes vnto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

¹ From the 'Catechism.'

² [Cf. Homily, Of Fasting, p. 284.]

52. All worship deuised by mans phantasie, besides or contrary to the Scripture (as wandering on Pilgrimages, setting vp of Candles, Stations, and Iubilies, Pharisaiicall sects and fained religions, praying vpon Beades, and such like superstition) hath not onely no promise of reward in Scripture, but contrariwise threatnings and maledictions.

53. All manner of expressing God the Father, the Sonne, and the holy Ghost, in an outward forme, is vtterly vnlawfull. As also all other images deuised or made by man to the use of Religion.

54. All religious worship ought to be giuen to God alone; from whome all goodness, health, and grace ought to be both asked and looked for, as from the very author and giuer of the same, and from none other.

55. The name of God is to be vsed with all reuerence and holy respect: and therefore all vaine and rash swearing is vtterly to be condemned. Yet notwithstanding vpon lawfull occasions, an oath may be giuen, and taken according to the word of God, *iustice, iudgement, and truth.*

56. The first day of the weeke, which is the *Lords day*, is wholly to be dedicated unto the seruice of God: and therefore we are bound therein to rest from our common and daily buysinesse, and to bestow that leasure vpon holy exercises, both publike and priuate.

Of the Ciuill Magistrate.

57. The Kings Maiesty vnder God hath the Soueraigne and chiefe power, within his Realmes and Dominions ouer all manner of persons, of what estate, either Ecclesiasticall or Ciuill, soeuer they bee; so as no other forraigne power hath or ought to haue any superiority ouer them.

58. Wee do professe that the supreme gouernement of all estates within the saide Realmes and Dominions, in all causes, as well Ecclesiasticall as Temporall, doth of right appertaine to the Kings highnes. Neither doe we giue vnto him hereby the administration of the Word and Sacraments, or the power of the Keyes: but that prerogatiue onely, which we see to haue been alwaies giuen vnto all godly Princes in holy Scripture by God himselfe; that is, that he should containe all estates and degrees committed to his charge by God, whether they be Ecclesiasticall or Ciuill, within their duty, and restraine the stubborne and euill doers with the power of the Ciuill sward.

59. The Pope neither of himselfe, nor by any authoritie of the Church or Sea of Rome, or by any other meanes with any other, hath any power or authoritie to depose the King, or dispose any of his Kingdomes or Dominions, or to authorise any other Prince to inuade or annoy him or his Countreies, or to discharge any of his subjects of their allegiance and obedience to his Maiestie or to giue licence or leaue to any of them to beare armes, raise tumult, or to offer any violence or hurt to his Royall person, state, or gouernement, or to any of his subjects within his Maiesties Dominions.

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

61. The lawes of the Realme may punish Christian men with death for heynous and grieuous offences.

62. It is lawfull for Christian men, at the commandement of the Magistrate, to beare armes, and to serue in iust wars.

Of our duty towards our Neighbours.

63. 'Ovr duty towards our neighbours is, to loue them as our selues, and to do to all men as we would they should doe to us; to honour and obey our Superiours, to preserue the safety of mens persons, as also their chastitie, goods, and good names; to beare no malice nor hatred in our hearts; to keepe our bodies in temperance, sobernes, and chastitie; to be true and iust in all our doings; not to couet other mens goodes, but labour truely to get our owne lining, and to doe our dutie in that estate of life vnto which it pleaseth God to call us.

64. For the preseruacion of the chastitie of mens persons, wedlocke is commaunded vnto all men that stand in need thereof. Neither is there any prohibition by the word of God, but that the ministers of the Church may enter into the state of Matrimony: they being no where commaunded by Gods Lawe, either to vow the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them, as well as for all other Christian men, to marrie at their owne discretion, as they shall iudge the same to serue better to godlines.

65. The riches and goodes of Christians are not common, as touching the right, title, and possession of the same: as certaine Anabaptists falsely affirme. Notwithstanding euerie man ought of such things as hee possesseth, liberally to giue alms to the poore, according to his ability.

66. Faith giuen, is to be kept, even with Hereticks and Infidells.

67. The Popish doctrine of Equiuocation & mentall Reseruacion is most vngodly, and tendeth plainly to the subuersion of all humane society.

Of the Church, and outward ministry of the Gospell.

68. There is but one Catholike Church (out of which there is no saluation) containing the uniuersall company of all the Saints that euer were, are, or shalbe, gathered together in one body, vnder one head Christ Iesus: part whereof is already in heaven *triumphant*, part as yet *militant*, heere vpon earth. And because this Church consisteth of all those, and those alone, which are elected by God vnto saluation, & regenerated by the power of his spirit, the number of whome is knowen only vnto God himselfe; therefore it is called *Catholike* or vniversall, and the *Inuisible* Church.

69. But particular and visible Churches (consisting of those who make profession of the faith of Christ, and liue vnder the outward means of saluation) be many in number: wherein the more or lesse sincerely according to Christs institution, the word of God is taught, the Sacraments are adminis-

¹ [Cf. "Catechism."]

tered, and the authority of the Keyes is vsed, the more or lesse pure are such Churches to bee accounted.

70. Although in the visible Church the euill bee euer mingled with the good, and sometimes the euill haue chiefe authoritie in the ministration of the word & Sacraments: yet, for as much as they doe not the same in their owne name, but in Christs, and minister by his commision and authority, we may vse their ministry both in hearing the word and in receiuing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse: nor the grace of Gods gifts diminished from such as by faith and rightly doe receaue the Sacraments ministred vnto them; which are effectually, because of Christs institution and promise, although they be ministred by euill men. Neuerthelesse it appertaineth to the discipline of the Church, that inquiry be made of euill ministers, and that they be accused by those that haue knowledge of their offences, and finally being found guiltie, by iust iudgement bee deposed.

71. It is not lawfull for any man to take vpon him the office of publike preaching or ministering the Sacraments in the Church, vnless hee bee first lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men who haue publike authoritie giuen them in the Church, to call and send ministers into the Lords vineyard.

72. To haue publike prayer in the Church, or to administer the Sacraments in a tongue not vnderstood of the people, is a thing plainly repugnant to the word of God, and the custome of the Primitiue Church.

73. That person which by publike denunciation of the Church is rightly cut off from the vnitie of the Church, and excommunicate, ought to bee taken of the whole multitude of the faithfull, as a Heathen and Publican, vntill by Repentance he be openly reconciled and receaued into the Church, by the iudgement of such as haue authoritie in that behalfe.

74. God hath giuen power to his ministers, not simply to forgiue sinnes, (which prerogatiue he hath reserued onely to himselfe) but in his name to declare and pronounce vnto such as truely repent and vnfaignedly beleue his holy Gospell, the absolution and forgiuenesse of sinnes. Neither is it Gods pleasure that his people should be tied to make a particular confession of all their knowen sinnes vnto any mortall man: howsoeuer any person grieved in his conscience, vpon any speciall cause, may well resorte vnto any godly and learned Minister, to receaue aduise and comfort at his hands.

Of the authoritie of the Church, generall Councils, and Bishop of Rome.

75. It is not lawfull for the Church to ordaine any thing that is contrary to Gods word: neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church bee a witness, and a keeper of holy writt: yet as it ought not to decree any thing against the same, so besides the same ought it not inforce any thing to be beleueed vpon necessitie of saluation.

76. General Councils may not be gathered together without the commaundement and will of Princes; and when they be gathered together (for as much as they be an assembly of men not alwaies gouerned with the spirit and word of God) they may err, and sometimes haue erred, euen in things pertaining to the rule of pietie. Wherefore things ordained by them, as necessary to saluation, haue neither strength nor authority, vnlesse it may be shewn that they bee taken out of holy Scriptures.

77. Euery particular Church hath authority to institute, to change, and cleane to put away ceremonies and other Ecclesiasticall rites, as they be superfluous, or be abused; and to constitute other, making more to seemelynes, to order, or edification.

78. As the Churches of *Ierusalem*, *Alexandria* and *Antioch* haue erred; so also the Church of *Rome* hath erred, not onely in those things which concerne matter of practice and point of ceremonies, but also in matters of faith.

79. The power which the Bishop of *Rome* now challengeth, to be Supreme head of the vniuersall Church of Christ, and to be aboue all Emperours, Kings and Princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the Primitiue Church: and therefore is for most iust causes taken away and abolished within the Kings Maiesties Realmes and Dominions.

80. The Bishop of Rome is so farre from being the supreme head of the vniuersall Church of Christ, that his workes and doctrine doe plainly discover him to bee *that man of sinne*, foretold in the holy Scriptures *whome the Lord shall consume with the spirit of his mouth, and abolish with the brightnes of his coming.*

Of the State of the old and new Testament.

81. In the Old Testament the Commaundements of the Law were more largely, and the promises of Christ more sparingly and darkely propounded, shaddowed with a multitude of types and figures, and so much the more generally and obscurely deliuered, as the manifesting of them was further off.

82. The Old Testament is not contrary to the New. For both in the Old and New Testament euerlasting life is offered to mankind by Christ, who is the onely mediator betweene God and man, being both God and man. Wherefore they are not to be heard, which faine that the old Fathers did looke onely for transitory promises. For they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ, as we now doe: onely they beleued in Christ which should come, we in Christ already come.

83. The New Testament is full of grace and truth, bringing ioyfull tidings vnto mankind, that whatsoever formerly was promised of Christ, is now accomplished: and so in stead of the aunient types and ceremonies, exhibiteth the things themselues, with a large and cleere declaration of all the benefits of the Gospell. Neither is the ministry thereof restrained any

longer to one circumcised nation, but is indifferently propounded vnto all people, whether they be Iewes or Gentils. So that there is now no Nation which can truly complaine that they be shut forth from the communion of Saints and the liberties of the people of God.

84. Although the Law giuen from God by Moses, as touching ceremonies and rites be abolished, and the Ciuill precepts thereof be not of necessitie to be receaued in any Common-wealth: yet notwithstanding no Christian man whatsoever is freed from the obedience of the Commaundements, which are called Morall.

Of the Sacraments of the New Testament.

85. The Sacraments ordained by Christ, be not onely badges or tokens of Christian mens profession: but rather certaine sure witnesses, and effect-uall or powerfull signes of grace and Gods good will towards us, by which he doth worke inuisibly in vs, and not onely quicken but also strengthen and confirme our faith in him.

86. There bee two Sacraments ordained of Christ our Lord in the Gospell, that is to say, *Baptisme* and the *Lords Supper*.

87. Those five which by the Church of *Rome* are called Sacraments, to witt, *Confirmation*, *Penañce*, *Orders*, *Matrimony*, and *Extream unction*, are not to be accounted Sacraments of the Gospell: being such as haue partly grown from corrupt imitation of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with *Baptisme* and the *Lords Supper*, for that they haue not any visible signe or ceremonie ordained of God, together with a promise of sauing grace annexed thereunto.

88. The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about; but that we should duely vse them. And in such onely as worthily receaue the same, they haue a wholesome effect and operation; but they that receaue them vnnorthily, thereby draw iudgement vpon themselues.

Of Baptisme.

89. Baptisme is not onely an outward signe of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians; but much more a Sacrament of our admission into the Church, sealing vnto vs our new birth (and consequently our Iustification, Adoption, and Sanctification) by the communion which we haue with Iesus Christ.

90. The Baptisme of Infants is to be retained in the Church, as agreeable to the word of God.

91. In the administration of Baptisme, *Exorcisme*, *Oile*, *Salte*, *Spittle*, and superstitious *hallowing of the water*, are for iust causes abolished: and without them the Sacrament is fully and perfectly administered, to all intents and purposes, agreeable to the institution of our Sauour Christ.¹

[Cf 'Eleven Articles,' § viii.]

Of the Lords Supper.

92. The Lords supper is not onely a signe of the mutuall loue which Christians ought to beare one towards another, but much more a Sacrament of our preseruatiō in the Church, sealing vnto vs ovr spirituall nourishment and continuall growth in Christ.

93. The change of the substance of bread and wine into the substance of the Body and Bloud of Christ, commonly called *Transubstantiation*, cannot be proued by Holy Writ; but is repugnant to plaine testimonies of the Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to most grosse Idolatry, and manifold superstitions.

94. In the outward part of the Holy Communion, the Bodie and Bloud of Christ is in a most liuely manner *represented*: being no otherwise present with the visible elements than things signified and sealed are present with the signes and seales, that is to say, symbolically and relatiuely. But in the inward and spirituall part the same Body and Bloud is really and substantially *presented* vnto all those who haue grace to receaue the Sonne of God, euen to all those that beleue in his name. And vnto such as in this manner doe worthylie and with faith repaire vnto the Lords table, the Bodie and Bloud of Christ is not onely signified and offered, but also truly exhibited and communicated.

95. The Bodie of Christ is giuen, taken, and eaten in the Lords Supper, onely after an heauenly and spirituall manner; and the meane whereby the Body of Christ is thus receaued and eaten is Faith.

96. The wicked and such as want a liuely faith, although they doe carnally and visibly (as Saint Augustine speaketh) presse with their teeth the Sacrament of the body and bloud of Christ, yet in no wise are they made partakers of Christ; but rather to their condemnation doe eat and drincke the signe or Sacrament of so great a thing.

97. Both the parts of the Lords Sacrament, according to Christs institution and the practise of the auncient Church, ought to be ministred vnto Gods people; and it is plain sacriledge to rob them of the mysticall cup, for whom Christ hath shed his most precious bloud.¹

98. The Sacrament of the *Lords Supper* was not by Christs ordinance reserued, carried about, lifted vp, or worshipped.

99. The sacrifice of the Masse, wherein the Priest is said to offer vp Christ for obtaining the remission of paine or guilt for the quicke and the dead, is neither agreeable to Christs ordinance nor grounded upon doctrine Apostolike; but contrarywise most ungodly and most iniurious to that all-sufficient sacrifice of our Sauour Christ, offered once for euer vpon the Crosse, which is the onely propitiation and satisfaction for all our sinnes.

100. Priuate Masse, that is, the receauing of the *Eucharist* by the Priest alone, without a competent number of communicants, is contrary to the institution of Christ.

¹ [Cf. 'Eleven Articles,' § x.]

Of the state of the soules of men, after they be departed out of this life; together with the generall Resurrection, and the last Iudgement.

101. After this life is ended the soules of Gods children be presently receaued into Heauen, there to enjoy vnspeakable comforts; the soules of the wicked are cast into Hell, there to endure endlesse torments.

102. The doctrine of the Church of Rome, concerning *Limbus Patrum*, *Limbus Puerorum*, *Purgatorie*, *Prayer for the dead*, *Pardons*, *Adoration of Images and Reliques*, and also *Inuocation of Saints* is unainely inuented without all warrant of holy Scripture, yea and is contrary vnto the same.

103. At the end of this world the Lord Iesus shall come in the clouds with the glory of his Father; at which time, by the almightie power of God, the liuing shalbe changed and the dead shalbe raised; and all shall appeare both in body and soule before his iudgement seat, to receaue according to that which they haue done in their bodies, whether good or euill.

104. When the last iudgement is finished, Christ shall deliuer vp the Kingdome to his Father, and God shalbe all in all.

The Decree of the Synod.

If any Minister, of what degree or qualitie soeuer he be, shall publicly teache any doctrine contrary to these Articles agreed vpon, if, after due admonition, he doe not conforme himselfe, and cease to disturbe the peace of the Church, let him be silenced, and deprived of all spirituall promotions he doth enjoy.

NOTES AND ILLUSTRATIONS.

The following 'Notes and Illustrations' are drawn almost exclusively from the symbolical Books of the Roman and Reformed Communions, and from the works of contemporary writers, where the language is either strikingly parallel or antagonistic to the statements of the English Articles. The value of such illustrations will appear more especially in the case of disputed or technical phraseology.

ARTICLE I.

Cf. *Augsburg Confession*, Art. i. from which the present was borrowed almost verbatim, apparently through the medium of the XIII. Articles: see above, pp. 76, 255.)

The following is the version of this Article in the *Reformatio Legum Ecclesiasticarum*, c. 2: 'Omnes filii Dei per Jesum Christum renati, ex corde puro, conscientia bona, et fide non ficta credant et confiteantur, unum esse vivum et verum Deum æternum et incorporeum, impassibilem, immensæ potentia, sapientia et bonitatis, Creatorem et Conservatorem omnium rerum tum visibilium tum invisibilium: et in unitate ejus divinæ naturæ tres esse Personas, ejusdem essentia ac æternitates, Patrem, Filium, et Spiritum Sanctum: Patrem vero a seipso esse, nec ab alio quoquam vel generari vel procedere; et Filium quidem a Patre generari: Spiritum Sanctum vero et a Patre et a Filio procedere: nec ullam naturæ diversitatem aut inæqualitatem in ista Personarum distinctione poni, sed quoad substantiam, vel, ut dicunt, essentiam divinam, omnia inter eos paria et æqualia esse:—(cf. Gardiner's Articles, § 1. Cardwell's *Docum. Annals*, i. 161.)

ARTICLE II.

(Cf. *Augsburg Confes.* Art. III. from which the English Article was mainly borrowed, as above, pp. 76, 255.....The clause respecting our Lord's eternal generation and consubstantiality was introduced in 1562, from the Wirtemberg Articles of 1551; see p. 124.)

In the *Reformatio Legum*, c. 3, we have the following version of it: 'Credatur etiam, cum venisset plenitudo temporis, Filium qui est verbum Patris, in utero beatæ virginis Mariæ, ex ipsius carnis substantia, naturam humanam assumpsisse, ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate Personæ, fuerint inseparabiliter conjunctæ; ex quibus unus est Christus, verus Deus et verus homo: qui vere passus est, crucifixus, mortuus et sepultus, descendit ad inferos ac tertia die resurrexit, nobisque per suum sanguinem reconciliavit Patrem, sese hostiam offerens illi, non solum

pro culpa originis, verum etiam pro omnibus peccatis quæ homines propria voluntate adjecerunt.'

The *Irish Articles* handle the mysterious question as to the *mode* of derivation of the Son from the Father: see § 9.

ARTICLE III.

(See above, pp. 101, 132 and notes, for the causes which most probably led to the abbreviation of this Article in 1562. The longest form it had assumed occurs in the rough draught of 1552, as signed by the royal chaplains, see p. 256, note 1.)

The '*Assembly of Divines*' made the Article run as follows: 'As Christ died for us, and was buried; so it is believed that he continued in the state of the dead and under the power and dominion of death, from the time of his death and burial, until his resurrection; which hath been otherwise expressed thus, *He went down into hell.*'

The view very generally received among the English, as opposed to the Calvinistic theologians, was thus stated in Nowell's *Catechismus*: 'Christum vt corpore in terræ viscera, ita, anima a corpore separata, ad inferos descendisse; simulque etiam mortis suæ virtutem, adque efficacitatem ad mortuos atque inferos adeo ipsos ita penetrasse, vt et incredulorum animæ acerbissimam iustissimamque infidelitatis suæ damnationem, ipseque inferorum princeps Satanæ tyrannidis suæ et tenebrarum potestatem omnem debilitatam, fractam atque ruina collapsam esse, persentiret: contra vero mortui Christo dum vixerunt fidentes, redemptionis suæ opus iam peractum esse, eiusque vim atque virtutem cum suavissima certissimaque consolatione, intelligerent atque perciperent,' 71, ed. Lond. 1572.

ARTICLE IV.

Reformatio Legum, c. 4: 'Credatur item Dominus noster Jesus Christus, etiam post resurrectionem, duplici natura constare; divina quem, immensa, incircumscrip̄ta, et infinita quæ ubique sit et omnia impleat; humana vero, finita et descripta humani corporis terminis ac finibus, qua, postquam peccata nostra perpurgavisset, in cœlos ascendit, ibique ita sedet ad dexteram Patris, ut non ubique sit, quippe quem oportet in cœlo remanere, usque ad tempus restitutionis omnium, cum ad iudicandum vivos et mortuos veniet, ut reddat cuique opera sua.'

ARTICLE V.

(Cf. Wirttemberg Confession, above, p. 124, note 4, for the origin of this Article.)

Reformatio Legum, de Hæresibus, c. 6: 'Quomodo vero hæc putida membra sunt ab Ecclesiæ corpore segreganda, quæ de Christo capite tam perverse sentiunt [*above*, p. 92, note,] sic illorum etiam est execrabilis impu-

dentia, qui cum Macedonio contra Spiritum Sanctum conspiraverunt, illum pro Deo non agnoscentes.'

ARTICLE VI.

(On the primary aim of this Article, see above, p. 101, and notes.)

After enumerating the canonical books, the *Reformatio Legum* proceeds: 'Hæc igitur generatim est sancta Scriptura, qua omnia creditur ad salutem necessaria, plene et perfecte contineri credimus, usque adeo ut quicquid in ea non legitur, nec reperitur, nec denique ex eadem aut consequitur, aut convincitur, a nemine sit exigendum ut tanquam articulus fidei credatur.'

One of *The Articles of the Principal Heads of Religion*, (above, p. 120, note 1:) 'S. Scriptura in se continet omnem doctrinam pietatis; ex qua sufficienter et error omnis convinci possit et veritas stabiliri.'

[*of whose authority was never any doubt in the Church.*] This mode of ascertaining the component parts of the Canon did not satisfy the French and Belgic reformers. *E. g.*, in Art. iv. of the *Galic Confession*, (1561,) it is stated: 'Nous connoissons ces livres estre canoniques, et reigle tres certaine de nostre Foy non tant par le commun accord et consentement de l'Eglise, que par le tesmoignage et intérieure persuasion du S. Esprit, qui les nous fait discerner d'avec les autres livres Ecclesiastiques [=Apocryphal.] Sur lesquels (encore qu'ils soyent utiles) on ne peut fonder aucun article de Foy.' (Niemeyer, 314, 315:) cf. *Confess. Belgic.* Art. v. (*Ibid.* 361, 362.)

The Apocryphal books, according to the *Reformatio Legum*, 'leguntur quidem a fidelibus et in ecclesia recitantur, quod ad ædificationem plebis plurima in illis valeant, quibus tamen non tantum autoritas tribuitur, ut fidei nostræ dogmata ex ipsis solis et separatim citra alios indubitata Scripturæ locos constitui, constabiliri que, vel possint, vel debeant. Sunt ergo et cum iudicio et sobrie isti tum audiendi tum legendi.'

The *Roman Church*, since April 8, 1546, has included the books of Tobit, Judith, Baruch, Wisdom, Ecclesiasticus, and the 1st and 2nd of Maccabees, in the Old-Testament canon, (Council Trident. Sess. iv. :) and the same decree (which was the work of five cardinals and forty-eight bishops) after declaring that the Christian revelation is transmitted 'in libris scriptis et sine scripto traditionibus,' orders both to be received '*p̄ri pietatis affectu ac reverentia.*' Of this dogma, Alley speaks as follows, *Pore Mans Librarie*, i. 58: 'It is therefore a new invention and lye, invented lately in the diuels shoppe that all doctrine of religion cannot be proued out of the Scriptures and that mens traditions, *without and besides the Scriptures*, are necessary workes to saluation.'

ARTICLE VII.

(See above, pp. 93, 102, and notes, for the original aim of this Article.)

'Here I note onely one thing, which is [the] temeritie, ignorance and blasphemy of certaine phantastical heades, which hold y^t the prophets do write onely to the people of y^e old Testament, and that their doctrine did pertain onely to their time; and would seclude al y^e fathers y^t liued vnder y^e law from the hope of eternal saluation. And here is also a note to be gathered against them which vtterly reiect y^e old testament, as a boke nothing necessarie to y^e christians which liue vnder y^e Gospel. But as I haue said before, ther is no difference betwene the old Testament and the newe, but onelye in circumstance and nothing in substance. And therefore the one is as wel to be allowed and receiued as the other.' Alley, *Pore Mans Librarie*, II. 97: cf. *Homilies*, 2nd Part of Faith, 38, ed. Camb.

The *Gallican Confession*, Art. XXIII. is somewhat different: 'Nous croyons que toutes les figures de la Loy ont prins fin à la venue de Iesus Christ. Mais combien que les cérémonies ne soyent plus en usage, néanmoins la substance et vérité nous en est demeurée en la personne de celui, auquel gist tout accomplissement. Au surplus, il nous faut ayder de la Loy et des Prophetes tant pour reigler nostre vie, que pour estre confirmer aux promesses de l'Évangile.'

ARTICLE VIII.

(See Art. I. of 1536, above, pp. 59, 239; and cf. *Confess. Saxon. Præm.*, *Confess. Gallic.* Art. v.)

Reformatio Legum, de Summa Trin. c. 5: 'Et quoniam omnia ferme, quæ ad fidem spectant catholicam, tum quoad beatissimam Trinitatem, tum quoad mysteria nostræ redemptionis, tribus Symbolis, hoc est, Apostolico, Niceno, et Athanasii breviter continentur; idcirco ista tria Symbola, ut fidei nostræ compendia quædam recipimus et amplectimur, quod firmissimis divinarum et canonicarum Scripturarum testimoniis facile probari possint.'

The *Articles of the Principal Heads of Religion* subjoin to a similar statement: 'Qui istis non crediderint inter veros Catholicos non sunt recipiendi.'

ARTICLE IX.

(For the original aim of this Article, see p. 102 and notes. It is based on Art. II. of the Augsburg Confession, from which it was drawn through the medium of the XIII. Articles, above, pp. 76, 255.)

Reformatio Legum, de Hæresibus, c. 7: 'In labe peccati ex ortu nostro contracta, quam vitium originis appellamus, primum quidem Pelagianorum,

deinde etiam Anabaptistarum nobis vitandus et submoendus est error, quorum in eo consensus contra veritatem sacrarum Scripturarum est, quod peccatum originis in Adamo solo hæserit, et non ad posteros transierit, nec ullam afferat naturæ nostræ perversitatem, nisi quod ex Adami delicto propositum sit peccandi noxium exemplum, quod homines ad eandem pravitatem invitat imitandum et usurpandum.'

Catechismus Brevis, 1553, (see above, p. 86): 'Quo factum est, ut statim uterque mortui sunt, hoc est, non tantum morti corporis obnoxii fuerunt, verum *animi quoque vitam amiserunt, quæ est justitia*; et protinus in illis imago offuscata est, ac lineamenta illa justitiæ, sanctitatis, veritatis et cognitionis Dei, longe pulcherrima, *confusa sunt et pene deleta*; reliqua vero fuit imago terrena cum injustitia conjuncta, fraude, affectione carnali, et de rebus divinis ac celestibus ignoratio summa. Inde autem nata est carnis nostræ infirmitas; inde ista corruptio et confusio affectionum et cupiditatum omnium; hinc illa pestis, hinc illud seminarium et nutrimentum peccatorum omnium, quo genus humanum inficitur et *Peccatum Originis* appellatur.' B. vii. seqq.

very far gone from original righteousness.] The '*Assembly of Divines*' preferred the phrase '*wholly deprived of original righteousness*,' which brought the Article into harmony with some of the earlier statements of the Lutherans and the general tenour of the Calvinistic teaching. The *Gallican Confession*, Art. IX. may be quoted as a specimen: 'Nous croyons que l'homme ayant esté créé pur et entier, et conforme à l'image de Dieu, est par sa propre faute descheu de sa grace qu'il avoit reçue, et ainsi s'est aliéné de Dieu, qui est la fontaine de justice et de tous biens, en sorte que *sa nature est du tout corrompue*; et est tant aveuglé en son esprit et dépravé en son cœur, a perdu toute intégrité sans en avoir rien de résidu.'

original righteousness.] By this phrase the Schoolmen generally described the moral and spiritual condition of man anterior to the fall: some, however, making the '*donum originalis justitiæ*' no more than a super-added grace, and not a connatural quality. See Field, *On the Church*, II. 176—205; ed. E. H. S. In the view of these latter, the effect of the fall was *simply* privative, whereas the Article before us regards it as a positive, though not entire, vitiation of man's nature: cf. *Confess. Saxon.* Art. II. (Apud Francke, App. 75.)

concupiscentia and lust hath of itself the nature of sin.] According to the version of the *Assembly of Divines*, it '*is truly and properly sin*,' and similarly the Saxon Confession, ubi sup. On the contrary, the council of Trent (in 1546) decreed as follows: '*Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta synodus declarat, ecclesiam Catholicam numquam intellexisse peccatum appellari, quod vere et proprio in renatis peccatum sit, sed quia ex peccato est et peccatum inclinat.*' Sessio v. § 5. It is very remarkable that in former passage of the same section the view is anathematised, which affirms that in the sacrament of baptism '*non tolli totum id, quod veram et propriam peccati rationem habet.*' The English Article retains the phrase '*peccati rationem habere*,' but drops the epithets

'veram et propriam,' and has thus occupied a sort of middle place between the contending parties.

The following is the view of Gardiner and the anti-reformation school: 'Although the gylte of originall synne be taken awaye in baptyisme, yet *the scarre of it* (as it were,) *y' matter of it doth remayne*, whiche as it troubleth and letteth mans perfection in vertue, and therby is maynteyned a continual strife and debate, so is it not to be accompted our synne tyll we conceyue it by embracyng and agreynge to such carnall motions.' *Declaration* (against Joye,) fol. cxxi.

ARTICLE X.

(See above, p. 102, and note 4: the former clause was introduced from the Wirtemberg Articles, above, p. 124; the latter is almost verbatim from St. Augustine, 'De Gratia et Libero Arbitrio,' c. xvii. al. xxxiii.)

Reformatio Legum, ibid. c. 7: 'Similiter nobis contra illos progrediendum est, qui tantum in libero arbitrio roboris et nervorum ponunt ut eo solo sine alia speciali Christi gratia recte ab hominibus vivi posse constituent.'

Necessary Doctrine and Erudition, Article of Free-will: 'And so likewise although there remain a certain freedom of will in those things which do pertain unto the desires and works of this present life [cf. Augsburg Confes. § xviii.,] yet to perform spiritual and heavenly things free-will of itself is sufficient: and therefore the power of man's free-will, being thus wounded and decayed, hath need of a physician to heal it, and an help to repair it; that it may receive light and strength, whereby it may see, and have power to do those godly and spiritual things, which before the fall of Adam it was able and might have done:' pp. 329, 330.

Gardiner's *Declaration* (against George Joye:) 'All such textes of Scripture as seeme to attribute to man power and faculte of him selfe to do good, howe playnely so euer they be, I maye gather no sence or vnderstandynge of them, but suche as may agre with those textes of Scripture that shew how man of himselfe can not do any good things, not so muche as thynke a good thought, but it be by the speciall gyfte and grace of God. And howe playne so euer some of the textes of Scripture seme, so to conside man as to resemble him to an earthpot at the pleasure of the potter, and onely to do as he is ordeined to do by God, yet must we forbear to make any other sence, then such as may agre with other textes of Scripture, that declare mans frechoise to receiue grace when it is offred hym, or to refuse it and continue in synne.' fol. xl.

The *Gallican Confession*, as before, makes use of a somewhat different language: 'Et combien qu'il ait encores quelque discrétion du bien et du mal; non obstant nous disons que ce qu'il a de clarté, se convertit en ténèbres, quand il est question de chercher Dieu, tellement qu'il n'en peut nullement approcher par son intelligence et raison. Et combien qu'il ayt volonté par laquelle il est incité à faire cecy ou cela, toutesfois elle est du tout cap-

tive sous péchée, en sort qu'il n'a nulle liberté à bien, que celle que Dieu luy donne.'

ARTICLE XI.

(Cf. Augs. Conf. Art. iv. p. 37; Art. v. of 1536. p. 60; Art. iv. of 1538. p. 76; Art. xi. of 1552. p. 102, and notes; Wirtemberg Confess. p. 124.

Reformatio Legum, ibid. c. 7: 'Neo illi sunt audiendi, quorum impietas salutarem et in sacris Scripturis fundatam justificationis nostræ doctrinam oppugnat, in qua tenendum est, non operum momentis, justitiam hominum collocari.'

Catechismus Brevis: 'Quoties igitur dici solet, sola nos fide justificari et servari, ita dictum est quia fides, aut potius fiducia sola apprehendit, intelligit, et cognoscit nostram justificationem nobis a Deo gratis dari, hoc est, nullis nostris meritis, sed ex gratuita gratia Omnipotentis Patris.' d, vi.

Confessio Variata, A. D. 1540: 'Quum igitur dicimus Fide justificamur, non hoc intelligimus quod justus simus propter ipsius virtutis dignitatem, sed hæc est sententia: consequi nos remissionem peccatorum et imputationem justitiæ per misericordiam propter Christum.' Apud Francke, Lib. Symbol. App. 14.

Gardiner, *Declaration* (against Joye:) 'I euer affirmed that we be frelye iustified and frely saued, and yet God in giuinge vs this fredome, for Christ, worketh so in ordre and so wylléth vs to obserue it, which I call the condycyon, as for wante thereof we shal eyther not atteyne fredome, or loose our fredom when we haue atteyned it.' fol. ciiii.... 'And surely al the disputacyon, in this Artycle of iustification is deduced by discussion thus farre, that for all the *only* and *onely*, with so many *onelyes* which they haue added to *faythe*, to make y' speach litigious, there now is none founde amonge lerned men, but that saye (as ye master Joye say) that charite is not excluded from faith in iustification, [cf. *Hom. Of Salvation*, 24. ed. Camb.,] but that there is in the iustification of man fayth and charitie. But the newe secte (whiche ye professe,) to mayntayne the aduerbe *onelye*, saye the offyce of fayth is onely to iustifie, and yet charitie is present, but is not effectuose therein,' fol. cxiii.: cf. the 6th of his XV. *Articles*.

The following is the view taken of the doctrine by the *Council of Trent*, in 1547: 'Hanc dispositionem seu præparationem justificationis ipsa consequitur: quæ non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis [cf. Art. v. of 1536. p. 66.] per voluntariam susceptionem gratiæ et donorum. Unde homo ex injusto fit justus et ex inimico amicus, ut sit hæres secundum spem vitæ æternæ. Hujus justificationis causæ sunt; *finalis* quidem, gloria Dei, et Christi ac vitæ æternæ; *efficiens* vero, misericors Deus, qui gratuito abluit et sanctificat, signans et unguens spiritu promissionis sancto, qui est pignus hæreditatis nostræ: *meritoria* autem, dilectissimus unigenitus suus, Dominus noster Jesus Christus; qui, cum essemus inimici, propter nimiam charitatem qua dilexit nos, sua sanc-

tissima passione in ligno crucis, nobis justificatione meruit, et pro nobis Deo Patri satisfecit. *Instrumentalis* item, sacramentum baptismi, quod est sacramentum fidei, sine qua nulli unquam contigit justificatio. Demum unica *formalis* causa est justitia Dei, non qua ipse justus est, sed qua nos justos facit, qua videlicet ab eo donati renovamur spiritu mentis nostræ, et non modo reputamur sed vere justii nominamur et sumus, justitiam in nobis recipientes, unusquisque suam secundum mensuram, quam Spiritus Sanctus partitur singulis prout vult, et secundum propriam cujusque dispositionem et cooperationem.' Sess. VI. c. VII.

ARTICLE XII.

(Borrowed in part from the Wirtemberg Confession: see above, p. 124.)

Articles of 1583, or 1540, (see above, p. 78): '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,' etc.

Confessio Variata, de Bonis Operibus, § 2: 'Docemus etiam, quomodo hæc inchoata obedienti placeat Deo. Nam in hac tanta infirmitate et imunditie naturæ sancti non satisfaciunt legi; opus igitur est piis consolatione, ut sciant, quomodo hæc exigua et imperfecta obedientia Deo placeat. Non enim ideo placet quia legi satisfaciatur, sed quia personæ reconciliatæ et justæ sunt propter Christum et credunt sibi condonari imbecillitatem suam... Quamquam igitur hæc nova obedientia procul abest a perfectione legis tamen est justitia et meretur præmia, ideo quia personæ reconciliatæ sunt.'

The *Council of Trent*, Sess. VI. cxvi. maintains that the word 'merit' (as in the above extract) may be properly applied to Christian works, and adds the following denunciation of those who questioned the assertion: 'Si quis dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, est ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum, anathema sit;' cf. Gardiner's *Declaration*, fol. xx., and his 7th *Article*.

ARTICLE XIII.

(For the original aim of this Article, see above, p. 104, and note.)

The inability of man to do good works without preventing grace (sine præveniente Spiritus Sancti inspiratione atque ejus adjutorio) was strongly affirmed at the *Council of Trent*, (Sess. VI. Can. I, III), in opposition to some of the Pelagianizing Schoolmen: but the doctrine that all works wrought before *justification* are truly sinful (vere peccata, vel odium Dei mereri) was

laid under a special anathema (Can VII.) Gardiner, in like manner, distinguished between 'bona opera' and 'opera poenitentia,' of which the former follow justification, while the latter precede it, fol. xxxviii. He afterwards taxed his opponent with ignorance as to the true meaning of the terms 'meritum de congruo' and 'de condigno,' fol. clxvi. b.

Luther, (quoted by Archbp. Laurence, Serm. IV. :) 'Hic adversarii opponunt exemplum Cornelii . . . Cornelius, inquit, teste Luca, vir bonus, justus, timens Deum, faciens eleemosynas multas populo et deprecans Deum semper, ergo merebatur de congruo remissionem peccatorum . . . Errant igitur sophistæ non dicunt, pro statuendo opere congrui Cornelium operibus naturalibus rationis et moralibus, consecutum esse gratiam, et remissionem Spiritus Sancti. Nam justum et timentem Dei, &c. esse, affectus sunt non hominis Gentilis aut naturalis sed spiritualis qui jam fidem habet.'

ARTICLE XIV.

(For the original aim of this Article, see above, p. 104, and note.)

Reformatio Legum, ibid. c. 8: 'Tum et illorum arrogantia comprimenda est, et autoritate legum domanda, qui supererogationis opera quædam importaverunt, quibus existimant non solum cumulate Dei legibus, et explete satisfieri, sed aliquid etiam in illis amplius superesse quam Dei mandata postulent, unde et sibi mereri et aliis merita applicari possint.'

ARTICLE XV.

(Aimed at the 'Romish' dogma respecting the sinlessness of the Virgin, above, p. 104; and in later times rejected by Wesley as impugning his doctrine of human perfection.)

Joliffe, (against Hooper), fol. 165: 'Hinc articulum sanum et verum esse affirmamus, veruntamen quoties fit quæstio de peccato, Mariam virginem exceptam intelligimus.' He afterwards (fol. 166) quotes the following from Gabriel Biel, 'eruditissimus sacræ Theologiæ licentiatus': 'Cæteri quoque sancti, etsi quidam eorum ab omni *actuali* tam mortali quam veniali peccato (sicut de Ioanne Baptista et Ieremia propheta constat) fuere liberi, *originali* tamen culpa non caruerunt, quamvis ab ea, priusquam nascerentur, sunt mundati: sola virgo Maria ita ex utroque parente fuit concepta, ut tamen ab originali peccato prærogativa singulari sit præservata.'

See the decision of the *Council of Trent* under the following Article.

ARTICLE XVI.

(See above, p. 104, note 6, and for the various objections to this Article, pp. 195, 198, 200, (note 1), 203.)

Reformatio Legum, ibid. c. 9: 'Etiam illi de justificatis perversæ sentiunt, qui credunt illos, postquam justii semel facti sunt, in peccatum non posse

incidere, aut si forte quicumque eorum faciunt, quæ Dei legibus prohibentur, ea Deum pro peccatis non accipere. Quibus opinione contrarii, sed impietate pares sunt, qui quodcumque peccatum mortale, quod post baptismum a nobis susceptum voluntate nostra committitur, illud omne contra Spiritum Sanctum affirmant gestum esse et remitti non posse.'

Augsburg Confession, Art. XII. § 3: 'Damnant Anabaptistas, qui negant semel justificatos posse amittere Spiritum Sanctum . . . Damnantur et Novatiani qui nolebant absolvere lapsos post baptismum redeuntes ad poenitentiam.'

Council of Trent, Sess. VI. XXIII.: 'Si quis hominem semel justificatum dixerit amplius peccare non posse, neque gratiam amittere, atque ideo eum qui labitur et peccat nunquam vere fuisse justificatum, aut contra, posse in tota vita peccato omnia etiam venialia vitare, nisi ex speciali Dei privilegio, quemadmodum de beata virgine Maria tenet ecclesia, anathema sit.'

Gardiner, (against Joye,) fol. clvi.: 'I have learned and thereafter speake, that a sinner cannot turne without the grace of God, which God dystributeth by degrees, as y^e sonne sheweth herselfe (*sic*) in the morninge, in whom there is encrease by successe tyl the sonne come to the highest at noon. Men fall sodenly doune the hyll from God, but they be drawn vp the hyll to hym by degrees.'

ARTICLE XVII.

(For the original aim of this Article, see above, p. 104 and notes; for the verbal modifications in 1562, pp. 126 (note,) 127. The wording of it has several points of resemblance to Luther's Preface to his *Comment. on the Epistle to the Romans*. (See Bp. Short's *Hist. of the Church*, pp. 323, 324.)

The *Reformatio Legum*, *ibid.* c. 22, after mentioning the practical evils which had grown from a perversion of the doctrines of predestination and reprobation, proceeds as follows: Nos vero sacris Scripturis eruditi, talem in hac re doctrinam pronimus, quod diligens et accurata cogitatio de prædestinatione nostra et electione suscepta, (de quibus Dei voluntate determinatum fuit antequam mundi fundamenta jacerentur;) hæc itaque diligens et seria, quam diximus, his de rebus cogitatio, piorum hominum animos spiritu Christi afflatus et carnis et membrorum subjectionem percentiscentes, et ad coelestia sursum tendentes, dulcissima quadam et jucundissima consolatione permulcet, quoniam fidem nostram de perpetua salute per Christum ad nos perventura confirmat, vehementissimas charitatis in Deum flammam accendit, mirabiliter ad gratias agendas exsuscitat, ad bona nos opera propinquissime adducit, et a peccatis longissime abducit, quoniam a Deo sumus electi, et filii ejus instituti. Quæ singularis et eximia, conditio summam a nobis salubritatem morum, et excellentissimam virtutis perfectionem requirit: denique nobis arrogantiam minuit, ne viribus nostris geri credamus, quæ gratuita Dei beneficentia et infinita bonitate indulgentur. Præterea neminem ex hoc loco purgationem censemus vitiorum suorum afferre posse; quia

Deus nihil ulla in re injuste constituit, nec ad peccata voluntates nostras unquam invitas trudit. Quapropter omnes nobis admonendi sunt, ut in actionibus suscipiendis ad decreta prædestinationis se non referant, sed universam vitæ suæ rationem ad Dei leges accommodent; cum et promissiones bonis, et minas malis, in sacris Scripturis *generaliter propositas* contemplemur. Debemus enim ad Dei cultum viis illis ingredi, et in illa Dei voluntate commorari, quam in sacris Scripturis patefactam esse videmus.'

Gardiner, (against Joye,) fol. xxxix.: 'I acknowledge God's predestination as whereof I am most certeynly assured by scripture, and also confesse the textes of scripture by me rehersed to conteyne a most certeine truth and ought therefore to be worshypped and reuerenced. And am sorry to se the high mystere of Goddes predestinacion and the scripture lykewise to be abused vnsemely by noughtye men, to suche ende and effecte as the Grekes and infidels vsed the false opinion of destynye.'... Again (fol. lii.): 'For and their opinion were true, there neded no preachynge, prayer, ministracion of sacramentes or any memory or remembraunce of Christ, but as the Turkes do, ones in a weke tell the people out of the stepyll, ye that are predestinate, shal be of necessitie saued, ye that are not predestinate, shal be of necessitie dampned.'... Again (fol. lxxiii): 'The true teachynge of Christes church abhorreth necessitie, and yet worshyppeth for moost certayne trutthes of Goddes prouidence, election, and predestinacion, whereby we be taughte that God is auctor of al our helth, welth and saluacion, the circumsaunce of which workyng in God in his election and predestinacion, although it be as impossible for man's wit to frame with our choysse and free wyll, as to deuise howe a camell sholde passe through the eye of an nedle without makyng the nedles eye bygger or the camell lesse; yet that is impossible for man, is not impossible for God.' He then goes into a long argument with the hope of dispelling some portion of the mystery in which this is enveloped, 'by distincting Goddes knowledge from His Election as the cause from the effect.'

The private opinions of the leading English reformers on the general question of the Divine decrees have been not unfrequently collected, and shewn to be uncalvinistic: *e. g.* in Wincheste's *Dissertation on the XVIIth Article*, Laurence's *Authentic Documents relating to the Predestinarian Controversy*, and *Bampton Lectures*, 383 seqq.

Calvin's doctrine is thus stated in the *Institutiones*, Lib. III. c. 21, § 5, and even intensified elsewhere: 'Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit quid de unoquoque homine fieri vellet. Non enim pari conditione creantur omnes; sed aliis vita æterna, aliis damnatio æterna præordinatur. Itaque prout in alterutrum finem quisque conditus est, ita vel ad vitam vel ad mortem prædestinatum dicimus.'

The dogma of reprobation, respecting which the English Article is altogether silent, was by *Calvin* regarded as an essential part of his system: 'Multi quidem ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed incite nimis et pueriliter, quando

ipsa electio nisi reprobationi opposita non staret. Dicitur segregare Deus quos adoptet in salutem; fortuito alios adipisci, vel sua industria acquirere, quod sola electio paucis confert, plusquam insulse dicitur. Quos ergo Deus præterit reprobat, neque alia de causa nisi quod ab hæreditate quam filiis suis prædestinat, illos vult excludere.' *Instit.* Lib. III. c. 23, § 1.

The general doctrine of the *Lutherans* was strongly opposed to the Calvinistic, as will be seen in the following extract from the *Formula Concordiæ* (Libr. Symbol. Part III. p. 67:) 'Rejicimus itaque omnes, quos jam enumerabimus, errores. (1) Quod Deus nolit, ut omnes homines pœnitentiam agant et evangelio credant. (2) Quando Deus nos ad se vocat, quod non serio hoc vult, ut omnes homines ad ipsum veniant. (3) Quod nolit Deus, ut omnes salventur, sed quod quidam non ratione peccatorum suorum, verum solo Dei consilio, proposito, et voluntate, ad exitium destinati sint, ut prorsus salutem consequi non possint. (4) Quod non sola Dei misericordia et sanctissimum Christi meritum, sed etiam in nobis ipsis aliqua causa sit electionis divinæ, cujus causæ ratione Deus nos ad vitam æternam elegerit. Hæc dogmata omnia falsa sunt, horrenda et blasphema, iisque piis mentibus omnis prorsus consolatio eripitur, quam ex evangelio et sacramentorum usu capere deberent, et idcirco in ecclesia Dei nequaquam sunt ferenda.'

The *Council of Trent*, though much divided on this subject, made no more than the following decree (Sess. VI. c. XII. :) 'Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuatur se omnino esse in numero prædestinatorum: quasi verum esset quod justificatus aut amplius peccare non possit, aut si peccaverit certam sibi respicientiam promittere debeat, nam nisi ex speciali revelatione scire non potest, quos Deus sibi elegerit.'

ARTICLE XVIII.

(For the original aim of this Article see above, p. 104 and note.)

Reformatio Legum, *ibid.* c. 11: 'Horribilis est et immanis illorum audacia, qui contendunt in omni religione vel secta, quam homines professi fuerint, salutem illis esse sperandam [cf. the title of the *Latin Article*,] si tantum ad innocentiam et integritatem vitæ pro viribus enitentur juxta lumen, quod illis præluet a natura infusum. Autoritate vero sacram literarum confixæ sunt hujusmodi pestes. Solum enim et unicum ibi Jesu Christi nomen nobis commendatum est, ut omnis ex eo salus ad nos perveniat.'

Melancthon (quoted by *Laurence*, 301:) "Usitata et falso distinctio est, tres esse logos, naturalem, Mosaicam, et Evangelicam. Et magis impium, est, quod affingunt, singulos propter suæ legis observationem consecutos esse remissionem peccatorum, et vitam æternam."

ARTICLE XIX.

(See above, p. 104 and note 4; cf. *Augsburg Conf. Art. VII. p. 37*; *Art. v. of 1538, p. 76*; *Art. III. of 1559, pp. 119, 120.*)

In the *Articles of Principal Heads of Religion* (see above, p. 102, note 1,) we have the following definition: 'Ecclesia Christi est in qua purum Dei Verbum prædicatur et sacramenta juxta Christi ordinationem administrantur, et in qua clavium autoritas retinetur: cf. *Homilies*, 465, ed. Camb., for the same 'three notes or marks.'

Alley, Poor Mans Librarie, i. fol. 195, 6: 'It (the Church) hath alwayes thre notes or markes whereby it is knowne. The first note is pure and sound doctrine. The second note are the sacraments ministred according to Christes holy institution. The third note is the right vse of ecclesiasticall discipline. This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the auncient Fathers, so that none may iustly find fault therwith: cf. *Confessio Belgic. Art. XXIX.* apud *Niemeyer*, p. 380.

Joliffe (against *Hooper*), fol. 90: 'Diffinitio ista ecclesiæ manca et mutila est. Nam ecclesia Christi catholica est congregatio fidelium omnium quæ unica est professione fidei, doctrinæ, et administratione sacramentorum, ac catholicæ religionis, cum legitima et continua successione vicariorum Christi.'

The second portion of the Article finds the following parallel in the *Reformatio Legum*, *ibid.* c. 21: 'Etiam illorum insania legum vinculis est constringenda, qui Romanam ecclesiam in hujusmodi petra fundatam esse existimant, ut nec erraverit, nec errare possit; cum et multi possint ejus errores ex superiore majorum memoria repeti, et etiam ex hac nostra proferri, partim in his quibus vita nostra debet informari, partim etiam in his quibus fides debet institui.'

ARTICLE XX.

(For the original aim of this Article, and its enlargement in 1562, see above, p. 103, 137, 138. The disputed clause has a parallel in the *Wirtemberg Confession*, p. 125, note 5.)

Alley, Poore Mans Librarie, i. 87: 'Of the word the Church hath her authoritie and by it onely ought to pronounce and giue sentence of all controuersies. . . . Again, 88, b: 'By this it evidently appeareth that it was then the iudgement of the Church to giue sentence in all controuersies out of the Scriptures, and to refuse (? refute) those, which wrested obscure and darcke places to confirme their wicked doctrine, by other manifest and playne places of Scriptura. . . . Therefore it may be concluded that they which attribute vnto the Church and to the Fathers authoritie to ordeine any thyng without the Scripture, and to define of controuersies of religion without the word, do offer great iniurie and wrong to the primatiue Church.'

ARTICLE XXI.

(See above, p. 105.)

The *Reformatio Legum*, de Summa Trinitate, c. 14, after expressing the greatest regard for the four œcumenical councils, proceeds in the following manner: 'Quibus tamen non aliter fidem nostram obligandam esse censemus, nisi quatenus ex Scripturis sanctis confirmari possunt. Nam concilia nonnulla interdum errasse, et contraria inter sese definivisse, partim in actionibus juris, partim etiam in fide, manifestum est.'

Alley, ubi sup. i. 199, b.: 'The old and auncient synodes are to be embraced gladly, and must be taken, as touching the opinions of faith, for holy counsels, as the counsels of Nice, Constantinople, Ephesus the first, of Calcidon and such like, which were assembled for the confuting of errors. For they doo contain nothing, but the pure and natie interpretation of the Scriptures, which the holye Fathers applyed to dashe downe and ouerthrow the enemies of true religion. In the latter [i. e. later] counsels the Church did degenerate from the purity of that golden worlde, yet notwithstanding those counsels had some Bishops that were knowen to bee better than the rest.'

ARTICLE XXII.

(See above, p. 93, note 1; p. 105, note 3; p. 126.)

Romish doctrine.] In the *Heads of Doctrine*, 1559, the phrase 'doctrina Scholasticorum,' was still retained. Some of the earlier examples in which the word *Romish* was employed, to characterise the mediæval abuses of which the pope was the chief patron, occur in *Alley's Praelections*, 1560; e. g. i. 95, b. *Cranmer, Answer to Gardiner*, III. 516, has the phrase 'your new *Romish* errors.'

Purgatory.] The decree of the *Council of Trent*, on this and other points embraced in the present Article, is dated Dec. 4, 1563, and was not therefore directly intended by the Reformers; but the general teaching of the Western Church, for some time anterior to the Reformation, had propagated the same errors in a less guarded form. The way in which they were defended by *Joliffe* and his friends, while commenting on this Article, may be seen in his work against Hooper, fol. 90—115.

Reformatio Legum, ibid. c. 10: 'Verum sacræ Scripturæ solam Christi mortem nobis ad delictorum purgationem reservant, nec ullum ponunt aliud sacrificium quod ad hanc rem valere possit, imo de purgatorio sane ipsorum ne una quidem syllaba sacris in Scripturis invenitur.'

The doctrine here contemplated is thus expressed in the *Articles* sent by Gardiner to the University of Cambridge in 1555, (see above, p. 115:) 'Credimus post hanc vitam esse purgatorium in quo animæ defunctorum purgantur, poenaeque adhuc peccatis debita, exsolvitur: sanctumque et salubre esse pro defunctis exorare, nostraque preces, eleemosynas, jejunia, et opera alia

pia, maxime autem altaris sacrificium, illis multum prodesse persuasissimum habemus.' Cardwell's *Doc. An.* i. 164.

Respecting *Relicks and Images*, he speaks as follows: 'Reliquias martyrum, et loca in eorum honorem consecrata, pie et religiose a Christianis venerari, et invisi posse affirmamus; imaginum quoque usum ferendum et hominibus esse fructuosum esse fatemur.' *Ibid.*

Respecting *Invocation of Saints*: 'Sanctos cum Christo agentes nos pie posse et debere venerari, eosdemque invocare, ut pro nobis orent, atque nostras preces et vota ab illis percipi, et eorum nos precibus juvari confitemur et agnoscimus.' *Ibid.* 163.

Pardons.] The following illustration is from the chief of the anti-reformation party: 'Amonges other thynges [I] noted the deuylls craft, what shifte he vseth to deceyue man whose felicitie he enuieth, and therefore coueteth to haue man idle and voyde of good workes, and to be ledde in that idelnes, with a wanne hope to liue merely and at his pleasure here, and yet haue heuen at y^e last: And for that purpose procured oute *pardons from Rome*, wherein heauen was sold for a little money, and for to retayle that marchaundise, the deuyll vsed freres for his ministers: nowe they be gone with all theyr tromperye but the deuyll is not yet gone.' Gardiner, against Joye, fol. ix.

ARTICLE XXIII.

(Based on the Augsburg Conf. Art. xiv. above, p. 38; for its original aim, p. 105; cf. Art. iv. of 1539, p. 120.)

Reformatio Legum, ibid. c. 16: 'Similis est illorum amentia, qui institutionem ministrorum ab Ecclesia disjungunt, negantes in certis locis certos doctores, pastores atque ministros collocari debere; nec admittunt legitimas vocationes, nec solemnem manuum impositionem, sed per omnes publice docendi potestatem divulgant, qui sacris literis utcunque sunt aspersi et spiritum sibi vendicant; nec illos solum adhibent ad docendum, sed etiam ad moderandam Ecclesiam et distribuenda sacramenta; quæ sane universa cum scriptis Apostolorum manifestè pugnant.'

Heads of Religion: 'Absque externa et legitima vocatione non licet cuiquam sese ingerere in aliquod ministerium ecclesiasticum vel sæculare.'

ARTICLE XXIV.

(See above, pp. 105, 126.)

Heads of Religion: 'Præceptum Dei est, ut quæ leguntur in ecclesia illa lingua proferantur quæ ab ecclesia intelligatur.'

ARTICLE XXV.

(For the original aim of this Article, see p. 105, and note; for its numerous modifications, pp. 126, 128, and notes. The first clause was derived from Art. ix. of 1538, p. 76.)

The *Reformatio Legum*, after condemning the error of those who spoke of the sacraments as 'inania et vacua' (quoted above, p. 105, note 1.) proceeds: 'Quæ cum inter nos dispertuntur, si divini Spiritus fides confirmatur, erigitur conscientia, promissio etiam veniæ peccatorum per Christum facta intrinsecus exhibeter, extrinsecus vero istis sacramentis quasi sigillo quodam consignatur. Præterea verbo Dei quod intercedit, et symbolorum adhibitorum naturis erudiuntur fideles de pretio nostræ redemptionis per Christum comparatæ, Spiritus sanctus et gratia in mentibus fidelium uberius instillatur, tum etiam fœdus quod per Christum inter Deum et nos ictum est corroboratur, ut nobis ille proprius sit Deus, nos illi peculiaris populus, et astringimus nos ipsos ad peccatorum abolitionem et integritatem vitæ suscipiendam. Quæ si recte ponderentur, necesse est ut obmutescat illorum calumnia, qui sacramentorum inopem volunt, et nudam naturam relinquere.' cf. *Confessio Scoticana*, I. A. D. 1568; apud Niemeyer, 352, 353.

Heads of Religion: 'Christus tantum duo sacramenta expresse nobis commendat, Baptisma et Eucharistiam: quibus confertur gratia rite summentibus, etiam si malus sit minister; et non prosunt indigne suscipientibus quantumvis bonus sit minister.'

The *Swiss* doctrine is thus stated in the *Consensus Tigurinus*, A. D. 1549, c. vii.: 'Sunt quidem et hi sacramentorum fines, ut notæ sint ac tesserae Christianæ professionis et societatis sive fraternitatis, ut sint ad gratiarum actionem incitamenta et exercitia fidei ac piæ vitæ, denique sygraphæ ad id obligantes. Sed hic unus inter alios præcipuus, ut per ea nobis gratiam suam testetur Deus, repræsentet atque obsignet. Nam etsi nihil aliud significant, quam quod verbo ipso annunciatur, hoc tamen magnum est, subjici oculis nostris quasi vivas imagines, quæ sensus nostros melius efficiant, quasi in rem ducendo; dum nobis Christi mortem omniaque ejus beneficia in memoriam revocant, ut fides magis exerceatur; deinde quod ore Dei renunciatum erat, quasi sigillis confirmari et sanciri.' The *Reformed*, as distinguished from the *Lutherans*, confined themselves to this *obsignatory* view of the sacraments, denying that they could properly be said to *work* or to *confer* grace: cf. ubi sup. c. xvii., and still more strongly in *Zwingli's Fidei Ratio*, apud Niemeyer, 24, and in the *Consensionis Caputum Explicatio*, p. 209, ed. Niemeyer. The idea that a sacrament ever acts 'instar canalii,' is denounced as 'plane insipida superstitio.'

efficacia signa.] The following is the language of Dr. Ward, one of the delegates at the Synod of Dort: 'Sacramenta ista, quæ signa *efficacia* appellat Articulus noster xxiv., conferre gratiam dicimus.' Opera Nonnulla, p. 44, ed. S. Ward, Lond. 1658; cf. *Ussher's Works*, xv. 506, 510, ed. Elrington.

Joliffe (against Hooper,) fol. 174: 'Sacramenta Christi ecclesiæ non sunt tantum notæ professionis Christianæ, nec tantum signa efficacia gratiæ, sed etiam gratiam illam, quam significant, virtute passionis et institutionis Christi, conferunt his qui non ponunt obicem. [This phrase is found in St. Augustine, Ep. xxiii. who employs it with regard to infants. Ward, ubi sup. 45.] . . . Sacramentum novæ legis proprie dicitur, quod ita signum est gratiæ Dei et inuisibilis gratiæ forma, vt ipsius imaginem gerat, et causa existat;' cf. *Gardiner's 3rd Article*.

ARTICLE XXVI.

(Included in Art. v. of 1538, p. 76; see also p. 105, and note, for its original application.)

Consensus Tigurinus (Niemeyer, p. 210): 'De ministris hic non agitur, de quibus stulte olim dubitatum est, an eorum perfidia vel alia quævis indignitas sacramenta vitiet. Nobis autem sanctior est Dei institutio, quam ut ejus vis ab hominibus pendeat.'

Council of Trent, A. D. 1547, Sess. vii. 'De Sacramentis,' can. xi.: 'Si quis dixerit in ministris dum sacramenta conficiunt et conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia, anathema sit.'

ARTICLE XXVII.

(Cf. Art. ii. of 1536, p. 58; Art. v. of 1538, p. 76; Art. xxviii. of 1552, p. 105. For the strengthening of the language of 1552, respecting infants, see p. 127.)

whereby, as by an instrument.] 'Bucerus in *Retract.* in Matth. agnoscit sacramenta recte dici *instrumenta*, organa et canales gratiæ.' Ward, ubi sup. 53. 'Diversæ good holy doctours haue taught as I sai by such places of Scripture, that God in the working of such cleansing of the soule and infusion of grace, useth the sacramentes not as a *bare signe*, but as an *instrument* with whiche and by whiche it pleaseth hym to work them.' *Sir Thomas More* (against Tindale,) *Works*, i. 386. 'All these graces almighty God worketh by baptisme as by a peculiar *instrument* for that purpose in the hartes of all infants that by the church and in the faith of the church [*Gardiner* adds, fol. clix. b, and of their parentes] be offered to God and baptised, wher nothing of the infantes party doth stop the grace of the sacrament. But if he that is baptised be of age and discretion hauing the use of his reason, it is required necessarily of him before baptisme to haue faith and repentaunce of his naughty living.' *Holsome and Catholyke Doctryne* (Sermons by Thomas Watson, intruding bishop of Lincoln, 1557,) fol. xii. 'Sunt enim sacramenta signa ac symbola visibilia rerum internarum et invisibilium, per quæ, *ceu per media*, Deus ipse virtute Spiritus Sancti in nobis operatur.' *Confess. Belgica*, Art. xxxiii.

The baptism of young children.] The *Reformatio Legum* speaks as follows: 'Deinde crudelis illorum impietas in baptismum irruit, quem infantibus im-

partiri nolunt, sed omnino nulla ratione. Nec enim minus ad Deum et ecclesiam pertinent Christianorum infantes, quam liberi quondam Hebræorum pertinebant, quibus in infantia cum circumcisio adhiberetur, nostris etiam infantibus debet baptismus admoveri, quoniam ejusdem promissionis et fœderis divini participes sunt, et a Christo sunt etiam summa cum humanitate suscepti.

The *Lutheran* as opposed to the Calvinistic view of *infant* baptism will be seen in an extract from a series of *Articuli Visitatorii* (Francke, App. 119,) where they condemn what they describe as the 'falsa et erronea doctrina Calvinistarum.'

The propositions thus selected for their censure are the following: (1.) 'Baptismum esse externum lavacrum aquæ, per quod interna quædam ablutio a peccatis tantum significatur. (2) Baptismum non operari neque conferre regenerationem, fidem, gratiam et salutem, sed tantum significare et obsignare ista. (3) Non omnes, qui aqua baptizantur, consequi eo ipso gratiam aut donum fidei, sed tantum electos. (4) Regenerationem non fieri in vel cum baptismo, sed postea demum crescente ætate, imo et multis in senectute demum contingere. (5) Salutem non dependere a baptismo, atque ideo baptismum in causa necessitatis non permittendum esse in ecclesia, sed in defectu ordinarii ministri ecclesiæ permittendum esse, ut infans sine baptismo moriatur. (6) Christianorum infantes jam ante baptismum esse sanctos ab utero matris, imo ad huc in utero materno constitutos esse in fœdere vitæ æternæ, ceteroqui sacrum baptismum ipsis conferri non posse.' This limitation of baptism to the children of the faithful constantly appears in the 'Calvinistic' Confessions, e. g. *Zwinglii* de Sacramentis, apud Niemeyer, 25; *Galic.* Art. xxxv.; *Belgic.* xxxiv. 'He secludeth the children of excommunicate persons and of professed papistes from the sacrament of baptisme, vntill they be able to make a confession of their fayth; which smelleth very strongly of Anabaptisme, and is a manifest error.' Whitgift's 'Table of the dangerous doctrines avouched by T. C.' prefixed to *The Defense*, ed. 1574: cf. Hales, *Letters from the Synod of Dort*, 22.

ARTICLE XXVIII.

(For the important Changes to which that Article was subjected, see pp. 127, 133, and note.)

Transubstantiation. The *Reformatio Legum*: 'Obrepsit etiam in eucharistia periculosissimus error eorum qui docent, concionantur et contendunt, virtute certorum verborum quæ minister ad symbola hujus sacramenti insurrat, panem converti vel (ut ipsi loquuntur) transubstantiari in Christi corpus, et itidem vinum in sanguinem. Quod sane dogma quoniam sacris literis adversatur, a natura sacramenti discrepat et verum Christi corpus ita depravat, ut vel divinam in illud inducat naturam omnibus locis diffusam [cf. the paragraph of 1552, which was afterwards suppressed,] vel ex eo spectrum aut machinam quandam comminiscatur, totum hoc papisticæ fœcis somnium auferri volumus, et naturam veram panis et vini in eucharistiæ

remanentem plane agnoscere, quomodo Spiritus Sanctus apertis verbis attestatur. Itaque nec in altum tolli sacramentum hoc, nec circumferri per agros patimur, nec conservari in crastinum, nec adorari; denique nullam relinquimus majorem eucharistiæ venerationem quam baptismi et verbi Dei.'

Heads of Religion, A. D. 1559: 'Cœna Dominica non est tantum symbolum mutæ benevolentiæ Christianorum inter se, sed magis symbolum est nostræ redemptionis per Christi mortem et nostræ conjunctionis cum Christo. Ubi fidelibus vere datur et exhibetur, communicatio corporis et sanguinis Domini..... Scholastica Transubstantiatio panis et vini in corpus et sanguinem Christi probari non potest ex sacris literis.'

ARTICLE XXIX.

(First published in 1571; for its suppression till that period, see above, pp. 125, 137, and notes.)

ARTICLE XXX.

(Added in 1562, p. 125: cf. Art. x. of 1559.)

Gardiner, *Sermon* in 1548 (quoted by Mr. Haweis, *Sketches*, 43:) Where I said of the mass that it was a sacrifice ordained to make us the more strong in the faith and remembrance of Christ's passion....the Parliament [alluding to 1 Edwd. VI. c. 1] very well ordained mass to be kept; and because we should be the more strong in the faith and devotion towards God, it was well done of the Parliament for moving the people more and more with devotion, to ordain that this sacrament should be received in both kinds; cf. his 8th Article.

Council of Trent, July 16, 1562, Sess. xxi. can. 1.: 'Si quis dixerit ex Dei præcepto vel necessitate salutis omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere, anathema sit.'

ARTICLE XXXI.

(Based on Augsburg Conf. Part II. Art. III. § 10; above, p. 107.)

Bullinger, (*Decad.* p. 17, published 1550:) 'Itaque relinquitur jam indubitatum Christum Dominum plenariam esse propitiationem, satisfactionem, hostiamque, ac victimam pro peccatis (pro poena, inquam, et pro culpa) totius mundi, et quidem solam. Non est enim in alio quoquam salus.'

Cranmer, (*Answer to Gardiner*, 1551:) 'This is the honour and glory of our High Priest wherein He admitteth neither partner nor successor. For by His own oblation He satisfied the Father for all men's sins, and reconciled mankind into His grace and favour....And as He dying once was offered for all, so as much as pertained to Him, He took all men's sins unto Himself.' See other passages asserting the universality of Christ's satisfaction, in *Laurence*, *Bampton Lect.* 299, 300.

The sacrifices of masses.] *The Reformatio Legum*, *ibid.* c. 10: 'Quorum'

dam nimis est curiosa perversitas qui veniam quidem peccatorum expectant, sed hanc morte Christi per solam fidem ad nos accommodatam plene non redunt et omnibus partibus impleri. Quapropter alia conquirunt sacrificia, quibus perpurgari possint, et ad hanc rem missas exhibent in quibus sacrificium Deo Patri credunt oblatum esse, nimirum corpus et sanguinem Domini nostri Jesu Christi, vere, quomodoque illi dicunt, realiter, ad veniam peccatorum impetrandam et salutem tam mortuorum quam vivorum procurandam; quibus etiam regnum tam latum dant ut illis aliquando minui, nonnunquam omnino tolli purgatorii tormenta statuant;’ cf. the 9th of the *Eleven Articles*.

Joliffe (against Hooper,) fol. 189: ‘Quod ad missam attinet recte eam dici arbitror repetitam commemorationem passionis et mortis Christi, in qua ille se obtulit pro peccatis totius mundi.’

ARTICLE XXXII.

(See above, p. 107, and note 1; and for the change this Article underwent in 1562, p. 127.)

Heads of Religion: ‘Celibatus nulli hominum statui præcipitur, neque iungitur ministris ecclesiæ ex verbo Dei.’

Joliffe (against Hooper,) fol. 189, b: ‘His qui non voverunt non est mandatum, neque enim pugnant Ordo et Matrimonium: cæterum iis qui se voto astrinxerunt, dicit Scriptura, redde vota.’

ARTICLE XXXIII.

(See above, p. 107.)

Nowell, Catechismus, (p. 157. ed. 1572:) ‘In ecclesiis bene institutis atque moratis, certa, ut antea dixi, ratio atque ordo gubernationis instituebatur atque observabatur. Deligebantur seniores; id est magistratus ecclesiastici, qui disciplinam ecclesiasticam tenerent atque colerent. Ad nos auctoritas, animadversio, atque castigatio censoria pertinebant: hii adhibito etiam pastore, si quos esse cognoverant qui vel opinionibus falsis, vel turbulentis erroribus, vel anilibus superstitionibus vel vita vitiosa flagitiosaque magnam publice offensionem ecclesiæ Dei adferrent, quique sine cœnæ Dominicæ profanatione accedere non possent, eos a communione repellebant, atque rejiciebant, neque rursum admittebant, donec pœnitentia publica ecclesiæ satisfecisset.’

ARTICLE XXXIV.

(Included in Art. v. of 1538: for its original aim, see p. 107, and note; for its modifications in 1562, pp. 126, 133: cf. Art. III. of 1559.)

Heads of Doctrine: ‘Quævis ecclesia particularis auctoritatem instituendi,

mutandi et abrogandi ceremonias et ritus ecclesiasticos habet, modo ad decorem, ordinem et adificationem fiat.’

Traditions of the Church] ‘Colligimus hinc ecclesiasticorum (quos vocant) *traditiones* et leges, quibus fastum, divitias, honores, titulos legesque suas fulciunt et defendunt, causam esse omnis insanix; nam capti Christo non consonant.’ *Zwinglii Articuli*, § XI: Niemeyer, p. 5.

ARTICLES XXXV, XXXVI.

(For the indignation which these Articles excited among the Puritans, see above, pp. 193, 194. The object of the second clause in Art. xxxvi. has been explained already, p. 127, note 2.)

ARTICLE XXXVII.

(For the original aim of this Article, see above, p. 107; and for its modification in 1562, p. 126.)

Heads of Doctrine: ‘Elizabetha regina Angliæ est unicus et supremus Gubernator hujus regni et omnium dominiorum et regionum quarumcunque tam in rebus et causis ecclesiasticis quam temporalibus....Romanus Pontifex nullam habet jurisdictionem in hoc regno, nec alia quæcunque potestas extranea.’

Gardiner, Sermon in 1548, as above; ‘It is a marvellous thing that upon these words the Bishop of Rome should found his supremacy; for whether it be *super petram* or *Petrum*, all is one matter; it maketh nothing at all for the purpose to make a foundation of any such supremacy. For otherwise when Peter spake carnally to Christ (as in the same chapter a little following,) Satan was his name, where Christ said, “Go after me, Satan;” so that the name of Peter is no foundation for supremacy, but as it is said in Scripture, *Fundati estis super fundamentum apostolorum et prophetarum*, that is, by participation (for godly participation giveth name of things,) he might be called the head of the Church, as the head of the river is called the head, because he was the first who made this confession of Christ, which is not an argument for dignity, but for the quality that was in the man.’

ARTICLE XXXVIII.

(See above, p. 107.)

Reformatio Legum, c. 14: ‘Excludatur etiam ab eisdem Anabaptistis inducta honorum et possessionum communitas, quam tantopere urgent, ut nemini quicquam relinquunt proprium et suum.’

ARTICLE XXXIX.

(See above, p. 108.)

Reformatio Legum, c. 15: 'Præterea nec juramentorum Anabaptistæ legitimum relinquunt usum, in quo contra Scripturarum sententiam et veteris Testamenti patrum exempla, Pauli etiam apostoli, imo Christi, imo Dei Patris, procedunt.'

THE END