

## ARTICLE XIX.

## Of the Church.

(1) *The visible church of Christ, (2) is a congregation (3) of faithful men: in the which (4) the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. As (5) the church of Jerusalem, Alexandria and Antioch hath erred; so also (6) the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.*

*The propositions.*

1. There is a church of Christ, not only invisible, but also visible.
2. There is but one church.
3. The visible church is a Catholic church.
4. The word of God was, and for time is before the church.
5. The marks and tokens of the visible church are the due and true administration of the word and sacraments.
6. The visible church may, and from time to time hath erred both in doctrine and conversation.
7. The church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

## Proposition I.

*There is a church of Christ both invisible and visible.*

## The proof from God's word.

A true saying is it, the Lord and he only knoweth who are his. For to man the church of Christ is partly invisible, and visible partly. The invisible are all the elect, who be or shall be either in heaven triumphing; or on earth fighting against the flesh, the world, and the devil. These as members of the church, are said to be invisible; not because the men be not seen, but for that their faith and conscience to Godward is not perfectly known unto us.

The members of the visible church are some of them for God, and some against God; all of them notwithstanding deemed parts of the church, and accounted faithful, so long as

they make no manifest and open rebellion against the gospel of Christ.

All this we gather from the holy scripture, where mention is made of the church invisible, and triumphing, Rev. ii. 26, 28; and iii. 5, 12; and vii. 14, 15; invisible and militant, in the Epistles of St Paul, Peter, and book of St John's Revelations, also of the church visible, and mixed with good and bad, by the parable of the sower, of the marriage, and of the virgins; as also by the saying of our Saviour Christ<sup>a</sup>, and of St Paul<sup>b</sup>.

The churches bear witness hereunto<sup>1</sup>.

<sup>a</sup> Have not I chosen you twelve, and one of you is a devil? John vi. 70.

<sup>b</sup> For he knew who should betray him: therefore said, Ye are not all clean, John xiii. 11. In a great house are not only vessels of gold, and of silver, but also of wood, and of earth, and some for honour, and some unto dishonour, 2 Tim. ii. 20.

[<sup>1</sup> Quæ (sc. ecclesia) quidem quum solius Dei sit oculis nota, externis tamen quibusdam ritibus ab ipso Christo institutis, et verbo Dei velut publica legitimaque disciplina non solum cernitur cognosciturque: sed ita constituitur, ut in hac sine his nemo, nisi singulari Dei privilegio censeatur.—Harm. Conf. Sect. x. p. 9. Conf. Helv. Prior. Art. xiv. ...Ecclesia invisibilis appellari potest, non quod homines sint invisibiles, ex quibus ecclesia colligitur, sed quod oculis nostris absconsa, Deo autem soli nota, &c....Rursus non omnes qui numerantur in ecclesia, sancti et viva atque vera sunt ecclesiæ membra, &c.—Ibid. pp. 7, 8. Conf. Helv. Post. cap. 17. ...docetur...sanctam catholicam uniuscujusque temporis præsens ecclesiam, quæ in terris militat, esse communitatem universorum christianorum, quæ in toto orbe terrarum hinc inde diffusa est....Hæc vera ecclesia...utrumque adhuc, tam triticum purum quam paleas, pios Dei et impios mundi filios, &c....in se continet.—Ibid. p. 10. Conf. Bohem. cap. 8. ...affirmamus ex Dei verbo, ecclesiam esse fidelium cœtum, qui in verbo Dei sequendo et pura religione colenda consentiunt....Minime tamen inficiamur, quia fidelibus hypocritæ et reprobi multi sint permixti, sed quorum malitia ecclesiæ nomen delere non possit.—Ibid. p. 15. Conf. Gall. Art. xxvii. Quæ (sc. ecclesia) est vera congregatio seu cœtus omnium fidelium Christianorum...hæc ecclesia sancta nullo est aut certo loco sita et circumscripta, aut ullis certis ac singularibus personis astricta aut alligata.—Ibid. p. 17. Conf. Belg. Art. xxvii. Est autem ecclesia Christi propriæ congregatio membrorum Christi, hoc est sanctorum qui vere credunt et obediunt Christo: etsi in hac vita huic congregationi multi mali et hypocritæ sunt admixti.—Ibid. p. 19. Conf. Aug. 1540. Art. vii. Dicimus igitur ecclesiam visibilem in hac vita cœtum esse amplectentium evangelium Christi, et recte utentium sacramentis....In quo tamen cœtu multi sunt non sancti, sed de vera doctrina consentientes.—Ibid. p. 21. Conf. Saxon. Art. xi. Credimus et confitemur quod una sit sancta, catholica, et apostolica ecclesia....Quod huic ecclesiæ in hac terra multi mali et hypocritæ admixti sunt.—Ibid. pp. 26, 7. Conf. Virtemb. Art. xxxii. Ecclesia sive congregatio Christi...est societas et cœtus eorum qui se Christo addeunt...Inter quos tamen multi etiam ad finem usque mundi immiscentur, qui etsi fidem christianam profiteantur, eam tamen re vera non habent.—Ibid. p. 29. Conf. Suev. Art. xv.]

Gal. iv. 29.  
Eph. vi. 10,  
&c.  
2 Tim. iii. 12.  
1 Pet. v. 9,  
10.  
Rev. xii. 7,  
11.  
17 & xvii. 14.  
Matt. xiii.  
Matt. xxii.  
Matt. xxv.  
Conf. Helv. I.  
Art. xiv. &  
ii. cap. 17.  
Bohem. c. 8.  
Gal. Art.  
xxvii.  
Belg. Art.  
xxvii.  
August. Art.  
vii.  
Saxon. Art.  
xi.  
Wittemb.  
Art. xxxii.  
Suevica, Art.  
xv.

*The errors and adversaries unto this truth.*

This truth hath many adversaries, whereof

Some renounce our Christ the Saviour of mankind, and so think his people are not the church; as the Jews, Turks, and hereticks have done<sup>1</sup>.

Some acknowledge no triumphing state of the godly in heaven, but dream of an ever-glorious condition in this world; as the Family of Love<sup>2</sup>.

Some think the church Catholic to be visible; as the Papists<sup>3</sup>.

[<sup>1</sup> See above, pp. 57, 8, and p. 162.]

[<sup>2</sup> No man ascendeth unto heaven, but he which cometh (John 3. 6; Eph. 4. a.) or descendeth from heaven. The which figureth forth unto us in clearness, that the earthly flesh and blood cannot ascend to heaven, inasmuch as it is not of the heaven, but of the earth. But the holy Being of God, which God the Father out of his holy heaven hath grounded, or set from the beginning, in the Manhood; and is in us, for our sins' cause, become mortal, hath the sure promises to rise up again in immortal glory: and that the same shall reach from the man on the earth even unto God in the heaven; for to make known out of the heaven unto the man on the earth the heavenly goods, and to bring the same unto him out of the heaven, and thereto the eternal life.—H. N. Document. Sent. Transl. out of Base-Almayne, chap. vi. § 1. Among us the death is now swallowed up (Oze. 13. b.) in the death: the everlasting life is come unto us in the renewing of our life.—Terra Pacis. A testification of the Spiritual Land of Peace, &c. Translated, &c. cap. xlv. § 12. In the true love the kingdom of heaven bideth stedfast upon the earth everlastingly in perfection: and there cometh with the same in the true love the eternal life to the elected holy ones of God upon the earth.—Proverbs of H. N. Translated, &c. p. 14. cap. v. § 15. Rejoice now in this same day, all ye holy prophets, angels, and apostles (Apoc. 18. c.) For this is the day (Deut. 5. a. Nahum 1. a.) of the vengeance of our Lord and God, for to revenge the blood of his holy ones, (Math. 23. d. Apoc. 16. a.) that the sinners have spilt or shed upon the earth, and for to declare or reveal his holy ones again gloriously upon the earth, to the end that they might inhabit (2 Pet. 3. b.) the same peaceably in all love, and reign thereover, or judge (Apo. 5. b. 22.) the same with righteousness, from henceforth world without end.—Prophecy of the Spirit of Love. Translated &c. 1574. cap. xvi. § 8.]

[<sup>3</sup> The church is a visible company of people first gathered together of Christ and his disciples, continued unto this day in a perpetual succession, in one Apostolic faith, living under Christ the head: and in earth under his vicar, pastor, and chief bishop.—Vaux, Catech. Antv. 1574. cap. i. p. 8.

And a great multitude was added to our Lord. As before (c. 10) a few, so now great numbers of Gentiles are adjoined also to the visible church, consisting before only of the Jews. Which church hath been ever since Christ's ascension, notoriously seen and known: their preaching open, their sacraments visible, their discipline visible, their heads and governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the heretics that went out from them, visible: the joining either of men or nations unto them, visible: their peace and rest after persecutions, visible: their governors in prison, visible: the church prayeth for them visibly, their councils visible, their gifts and graces visible, their name (Christians) known to all the world. Of the protestants' invisible church we hear not one word.—Test. Rhem Rhemes, 1582. Ann. Acts xi. 24. p. 323.]

See Artic. II. prop. 4. Art. XVIII. prop. 2.

Leon. Ramsey's and J. Allen's Conf. also H. N. document. Sent. chap. 6, § 1, chap. 3, § 5. Spir. Land, chap. 44, § 12. Proverbs, chap. v. § 15. Proph. chap. xvi. § 8. Vaux Catech. cap. 1. Test. Rhem. Annot. Acta xi. 24.

Some imagine the church militant is not visible at all; as the Libertines.

Some give out, that the visible church is devoid of sin and sinners; as did the Donatists<sup>4</sup>, and do the Anabaptists<sup>5</sup>, Family of Love<sup>6</sup>, Brownists<sup>7</sup>, and Barrowists<sup>8</sup>.

Aug. contra Petil. cap. 19. Calv. contra Libert. H. N. 1 Exhort. chap. 13, sect. 10 & 1 Epist. Pref.

## Proposition II.

*There is but one Church.*

The proof from God's word.

When we do say, that the church is visible, invisible, and that there is a Western, East, Greek, Latin, English, church; we mean not that there be divers churches of Christ, but that

<sup>4</sup> A confused gathering together of good and bad in public assemblies is no church. The Brownists' answer to Mr Cartwright, p. 39.

<sup>5</sup> The assemblies of good and bad together are no churches, but heaps of profane people, saith Barrow in his Discovery, p. 33.

[<sup>4</sup> The passage meant is perhaps this: ...nimis execrabili et impia cœcitate vos a frumentis Christi, quæ per totum agrum, id est totum mundum usque ad finem crescut, paucis in Africa zizaniis offensi præcidistis.—August. Opp. Par. 1836-8. Tom. ix. col. 354. v. Cont. Litt. Petil. Lib. i. cap. 24.]

[<sup>5</sup> Quod ad innocentiam perfectam attinet, quam isti imaginantur, fingentes hominem regeneratum ab omni peccato purum et immunem esse: atque regenerationem instar angelici esse status, in quo homo delinquere aut labi non possit: si res ita se haberet, quo pertineret oratio, quo nos Christus precari jussit, ut remittat Deus nobis debita nostra? Id enim ad infideles non pertinet.—Calv. Opp. Amstelod. 1667-71. Tom. viii. p. 389. Instr. adv. Libert. cap. 18.]

[<sup>6</sup> It behoveth, that all their mind, will, and meaning stand minded to demand after, nor yet lust to hear any other thing (for to know the same) but only this, namely, which are the upright ways of the Lord (Eccli. 2. a. 3. 5.), how they should enter into those same and walk in them, and even so in the good pleasure or delight of the Most Highest, have their forth-going therein, for to grow up (Eph. 1. a. Col. 1. b. 1 Pet. 2. a.) in the upright virtues of God, and in the lovely Being of the Love, to the end that they might even so (growing up in the oldness of the godly wisdom and holy understanding) become perfect men in the old age (Eph. 4. b.) of the man Christ, &c.—First Exhortation of H. N. Lond. 1649. p. 89. cap. xiiii. § 10. But all ye that love the truth and upright righteousness with us....endeavour you first of all hereto, namely, to accomplish the beginning of the true christian life, and to observe....all upright and reasonable exercises to an incorporating to the sincere righteousness: and going forth humbly and obediently therein ye shall attain unto the true fulfilling or perfection of the christian life in the Spirit in the coming of the glorious appearing of the uncovered face of God and Christ.—H. N. First Epistle, Pref. § 5.]

[<sup>7</sup> He (Calvin) at the first dash made no scruple to receive all the whole state, even all the profane ignorant people, into the bosom of the church, &c.—Barrow's Discovery of the False Church. 1590. p. 33.]

one and the same church is diversly taken, and understood, and also hath many particular churches; as the sea many rivers, and arms, branching from it. For the visible church is not many congregations, but one company of the faithful.

Rom. xii. 5. "We, being many, are one body in Christ, and every one, one another's members."

1 Cor. x. 9. "We, that are many, are one bread and one body."

1 Cor. xii. 12, 13, 27. "For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: even so is Christ. For by one spirit are we all baptized into one body," &c. "Now ye are the body of Christ, and members for your part."

Rom. xii. 4, 5. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one, one another's members."

Gal. iii. 28. "There is neither Jew nor Grecian; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus."

All God's people agree with us in this point<sup>1</sup>.

*The errors and adversaries unto this truth.*

The adversaries unto the eighteenth article be also, for a great part, adversaries unto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one church; yet the same persons do err, which condemn so many (as no members of Christ's church) which join not with them in their singular and private opinions, arrogating the style and title unto themselves only, and denying all other men to be either the church, or members of the body of Christ. Such are

[<sup>1</sup> Et quum semper unus modo sit Deus, unus mediator Dei et hominum Jesus Messias, &c....unus denique spiritus, una salus, una fides, unum testamentum vel foedus, necessario consequitur unam duntaxat esse ecclesiam.—Harm. Conf. Sect. x. p. 3. Conf. Helv. Post. cap. 17. ...Ecclesia, domus Dei...corpus Christi spirituale, et artus conjuncti, quos inter se aptat et connectit unum caput Christus, Spiritus unus regenerationis, unum verbum Dei, &c.—Ibid. p. 11. Conf. Bohem. cap. 8. Credimus igitur nemini licere sese cœtibus subducere, et in seipso acquiescere, sed potius omnibus simul tuendam et conservandam esse ecclesiæ unitatem.—Ibid. p. 14. Conf. Gall. Art. xxvi. Credimus et confitemur unicam ecclesiam catholicam seu universalem.—Ibid. p. 17. Conf. Belg. Art. xxvii. Item docent, quod una sancta ecclesia perpetuo mansura sit.—Ibid. p. 19. Conf. August. Art. vii. ...quod una sit sancta...ecclesia.—Ibid. p. 26. Conf. Virtemb. Art. xxxii. The unity of the church is not stated in the Conf. Suevic.]

The Russes, who boast how themselves with the Grecians, are the only church of God<sup>2</sup>; themselves only are the men who shall be saved<sup>3</sup>, all Christians beside themselves, are no better than Turks<sup>4</sup>.

The Papists also, which say, that

The present church of Rome is God's church<sup>5</sup>, God's Catholic church<sup>6</sup>, the mystical body of Christ<sup>7</sup>, "Papists, Catholics, and true Christians, are all one."

Muncer, and the Anabaptists termed themselves (clean opposite to the church of Christ) the elect of God; and said that all other men were wicked, and worthy to be slain<sup>8</sup>.

The Family of Love, who publish how themselves only are the church, and all other men are heathen and beasts<sup>9</sup>, themselves only are the Catholic church of God, the saints<sup>10</sup> of God, and his acceptable people<sup>11</sup>, and that such

[<sup>2</sup> Gloriantur Rutheni se solos cum Græcis veros Christianos esse.—Guagn. de Relig. Mosc. in Collect. Script. de Relig. Russ. Spir. Nem. 1582. p. 231.]

[<sup>3</sup> Sacram. de Relig. Ruthen. cap. 2. Ibid. p. 188. See above, p. 82, note 5.]

[<sup>4</sup> Russe Commonwealth. Lond. 1591. cap. 25. p. 103. b.]

[<sup>5</sup> Not to be with the pope is to be with Antichrist.—Test. Rhem. Rhemes, 1582. Ann. Marg. p. 323.]

[<sup>6</sup> ...the late English general and most impudent revolt from the unity of God's catholic and apostolic church.—Card. Alan's Sincere and Modest Def. against the Exec. of Just. cap. vii. p. 154.]

[<sup>7</sup> ...but if any quintessence of grace or other good gift be in me, it floweth from her (sc. our holy mother the catholic Roman church), and is not mine, but as a wretched poor miserable (yet a lively) member of that body mystical &c.—Decacordon of Quodlibetical Questions, 1602. p. 342.]

[<sup>8</sup> ... (Muncerus) cœpit eorum nomina conscribere qui facta societate per jurandum promittebant auxilia, quo videlicet impiis interfectis novi substituerentur principes ac magistratus: nam a Deo sibi mandatum esse profitebatur ut sublatis illis constitueret novos.—Sleidan. Comment. Argentorat. 1555. Lib. v. fol. 55.]

[<sup>9</sup> See above, p. 67, note 8.]

[<sup>10</sup> ...for he (H. N.) manifesteth according to the truth, that none among all the children of men shall be found meet (in the sight of the Lord) to bear the names of Christians (boast they never so much of their Christianity, freedom, or justification by Christ in their unregenerated life as they will) which hath not submitted themselves in true repentance under the obedience of God's holy law, which is administered unto them in the Service of Love, &c.—Letter of the Fam. in Displ. of the Fam. Lond. 1579. fol. K.]

[<sup>11</sup> If then these which notwithstanding seem to be wise and understanding, and can prate much of spiritual and heavenly things, be yet strangers unto the holy Spirit and unto the true Love, and yet utterly without the body of Christ or the true christianity, and held captive with a wicked nature, so consider then, how wide and far-estranged that the brutish world, and all they that are enemies or resisters of the Doctrine of Love, must yet needs be from the same christian being.—H. N. Evang. Reg. Transl. out of Base-Almayne, cap. iv. § 7. The other references the editor has been unable to verify.]

Alex. Guag. de Relig. Mosc. p. 231. Sacram. de Relig. Ruthen. cap. 1, pag. 188. Russ. Com. cap. 25, p. 103. b. Test. Rhem. an. mar. p. 323. Answ. to the Execut. of Inst. c. 7. p. 151. Quodlibets, pag. 342. Test. Rhem. an. mar. p. 323. Sleidan. Hist. Lib. v. Allen's Conf. Displ. H. G. b. Vitel's Letter. Display D. 5. H. N. Instru. Art. viii. sect. 35, Art. i. sect. 35, Art. vii. sect. 36. Fiel. Decl. chap. 4. sect. 11. H. N. Evang. chap. 4. sect. 7.

as are no Familists, they have no living God, and shall perish.

The Puritans finally they say,

"If God have any church or people in the land, no doubt the title Puritan is given them<sup>1</sup>." Notable words: either God hath no church in England, or Puritans are the church.

The Mar-Prelate is not afraid to utter this speech,

"They, against whom I deal (namely, the ecclesiastical officers, as bishops and their favourers and partakers) have so provoked the anger of the Lord, and prayers of his church, as stand long they cannot<sup>2</sup>." Others, of the said bishops and the like, write thus, "They bid battle to Christ and his church, and it must bid defiance to them till they yield<sup>3</sup>."

### Proposition III.

*The visible Church is a Catholic Church.*

The proof from God's word.

The visible church, properly understood, is but a part of the Catholic; yet, forasmuch as it is a congregation of the faithful, who are, for calling, governors and subjects, noble and base, rich and poor, teachers and learners; for sex, men and women; for age, old and young; for nation, Jews and Gentiles, Grecians and barbarians; for time and continuance, in all ages, even from our first parents; it may rightly be called a Catholic church.

This is grounded upon God's word, where we find that excluded is no calling<sup>a</sup>, no sex<sup>b</sup>, none age<sup>c</sup>, no nation<sup>d</sup>, and

<sup>a</sup> Preach the gospel to every creature, Mark xxvi. 15. Teach all nations, Matt. xxviii. 19. Not many (yet some) wise men after the flesh; not many (yet some) mighty; not many (yet some) noble are called, 1 Cor. ii. 26.

<sup>b</sup> Whosoever shall call on the name of the Lord, shall be saved, Acts ii. 21. The gospel is the power of God to salvation to every one that believeth, Rom. i. 16. There is neither Jew nor Grecian; there

[<sup>1</sup> See A Dialogue concerning the Strife of our Church. Lond. 1584. p. 49.]

[<sup>2</sup> The Protestation of Martin Marprelat, p. 16. Where, the anger of God and the prayers of his Church against them.]

[<sup>3</sup> See Second Admonition, p. 35, where, bid the defiance.]

that the church, as it hath been from the world's beginning, so shall it continue to the end.

And this is the confession of the churches<sup>4</sup>.

*Errors and adversaries unto this truth.*

Unsound be they in religion therefore, which have and do as it were tie the church to a certain country, as the Donatists<sup>5</sup> did to Africa; a people, as the Jews<sup>6</sup> to themselves; persons, place, calling or time, as do the Papists,

To certain persons, when they say,

The church is founded upon Peter and his successors<sup>7</sup>.

is neither bond nor free; there is neither male nor female: for you are all one in Christ Jesus, Gal. iii. 28.

<sup>c</sup> He that shall believe and is baptized shall be saved, Mark xvi. 16. By him every one that believeth is justified, Acts xiii. 39. He is the end of the law<sup>8</sup> to every one that believeth, Rom. x. 4.

<sup>d</sup> They shall come from the east and from the west, and from the north and from the south, and shall sit at table in the kingdom of God, Luke xiii. 29. The promise is made unto you and to your children, and to all that are afar off, &c. Acts ii. 39. In every nation, he that feareth God, and worketh righteousness, is accepted with him, Acts x. 35.

[<sup>4</sup> ...Ecclesiam: quam propterea catholicam nuncupamus, quod sit universalis et diffundatur per omnes mundi partes, et ad omnia se tempora extendat, &c.—Harm. Conf. Sect. x. p. 3. Conf. Helv. Post. cap. xvii. ...quæ (ecclesia) in toto orbe terrarum hinc inde diffusa est, et per sanctum evangelium ex omnibus gentibus, &c....congregatur.—Ibid. p. 10. Conf. Bohem. cap. viii. Denique hæc ecclesia sancta nullo est aut certo loco sita et circumscripta, aut ullis certis ac singularibus personis stricta aut alligata. Sed per omnem orbem terrarum sparsa atque diffusa, &c.—Ibid. p. 17. Conf. Gall. Art. xxvii. Arbitramur autem...vere catholicam et apostolicam ecclesiam non ad unum certum locum aut gentem, nec ad unum certum hominum genus alligatam esse.—Ibid. p. 27. Conf. Virtemb. Art. xxxii. See also above, p. 165, note 1.]

[<sup>5</sup> Si autem nihil est verius quam id quod dixit Christus, ecclesiam suam per omnes gentes incipientem ab Jerusalem; nihil est mendacius quam id quod dicitis, in parte Donati, &c.—August. Opp. Paris. 1836. Tom. ix. col. 371. d. Contra Litt. Petil. Lib. ii. c. 15. Cf. Epist. cv. (Opp. Tom. ii. col. 444. a.) Vos enim eis dicitis...remansisse ecclesiam Christi in sola Africa partis Donati.]

[<sup>6</sup> Vivo hic inter Judæos, qui longe magis mirantur esse Christianos, quam nos miramur esse aliquos adhuc Judæos.—Clenard. Epist. Antv. 1566. Lib. ii. p. 196.]

[<sup>7</sup> Quamobrem si talem esse volumus ecclesiam, quæ videri et cognosci possit, necesse est ut visibilem esse petram statuamus, super quam illa sit visibilis ædificata, ut petræ nomine Petrum Petrique successorem confitentem Christum intelligi velimus.—[Hosius] Conf. Cath. Fid. in Synod. Patricov. Vienn. 1560. cap. xxvi. p. 44.]

[<sup>8</sup> Head of the law, 1607.]

Rev. xiii. 8.  
Matt. xxviii.  
30.  
Conf. Helv.  
ii. cap. 17.  
Bohem. c. 8.  
Belg. Art.  
xxvii.  
Wittemb.  
Art. xxxii.

Aug. Lib. 2.  
cont. Pet. c.  
15.  
Clenard, Ep.  
Lib. ii. p. 196.

Confess. Pe-  
trocen. cap.  
26.

Dial. concer.  
the strife, p.  
10.

Protest. p.  
16.

2 Admon.

All that will be saved must of necessity be subject to the bishop of Rome<sup>1</sup>.

Bonifac. 8. c. Unam. Extr. de major. et obed.

Bel. de Eccl. milit. cap. 2.

Test. Rhem. an. 1 Tim. iii. 15.

Jus Canonie. distinct. 22. Petr. à Soto Assert. p. 133.

Coster. Enchir. Controv.

Disput. Conc. Basil. Acts and Mon in K. H. 6. fol. 796.

Festival. feria Serm. iv. post Festum Palmarum.

The true church is united to the obedience of the pope of Rome<sup>2</sup>.

To a certain place, when they say,

The church of Rome is the Catholic church<sup>3</sup>.

The church of Rome is the mother of the faith<sup>4</sup>.

To a certain calling, by their *Petrus à Soto*, to bishops and prelates<sup>5</sup>.

To a certain time, as when the said Papists affirm, how

The time was, when holiness was only in the Virgin Mary<sup>6</sup>, when faith rested only in the Virgin Mary<sup>7</sup>, when all the faith was lost save only in our lady<sup>8</sup>.

[<sup>1</sup> Porro subesse Romano Pontifici, omni humanæ creaturæ declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis.—Corp. Jur. Canon. Antv. 1648. Extravag. Comm. Lib. 1. De Major. et Obed. Tit. viii. cap. i. Bonifac. viii. p. 133.]

[<sup>2</sup> Nostra autem sententia est, ecclesiam... unam et veram esse cœtum hominum ejusdem christianæ fidei professione et eorumdem sacramentorum communione colligatum, sub regimine legitimorum pastorum, ac præcipue unius Christi in terris Vicarii Romani Pontificis.—Bellarmin. Disput. Prag. 1721. Tom. ii. De Controv. Lib. iii. cap. 2. § 9. p. 65.]

[<sup>3</sup> *In the house of God.* All the world being God's, yet the church only is his house, the rector or ruler whereof at this day (saith S. Ambrose upon this place) is Damasus. Where let our loving brethren note well how clear a case it was then, that the pope of Rome was not the governor only of one particular see but of Christ's whole house, which is the universal church, whose rector this day is Gregory the thirteenth.—Test. Rhem. Rhemes, 1582. Ann. 1 Tim. iii. 15. p. 572.]

[<sup>4</sup> Fidem quippe violat qui adversus illam (sc. Rom. ecclesiam) agit, quæ mater est fidei.—Corp. Jur. Canon. Gratian. Decret. Pars 1. Distinct. xxii. can. 1. p. 26.]

[<sup>5</sup> Ecclesia igitur, quia, ut diximus, humana est congregatio, habet prælatos et superiores suos, ii sunt ministri Christi et dispensatores ministeriorum (mysteriorum?) Dei, ut Paulus inquit, iis alligata est ecclesia, &c.—Petri à Soto, Assert. Cath. Fid. Antv. 1557. p. 114.]

[<sup>6</sup> Tametsi namque ejus [ecclesiæ] plurima membra sint emortua et impia, non amittit tamen sancti nomen, quamdiu vel unus pietatem ex animo colens, retinet sanctitatem, quæ tempore passionis Dominicæ in sola virgine sacratissima viguit.—Coster. Enchirid. Controv. Col. Agrip. 1608. cap. ii. De Eccles. p. 90.]

[<sup>7</sup> Neither do I consent or agree unto the opinion of divers, which affirm that the Virgin only persevered in faith at the Lord's passion. Whereupon divers have not been ashamed to say that the faith was so debilitate and weakened that it seemed to be returned to one only old woman.—Æn. Sylv. in Disput. Concil. Basil. Foxe, Acts and Mon. 1563. fol. 287. Townsend's Edit. Vol. iii. p. 614.]

[<sup>8</sup> Thenne that candell is brought agayne and another lyght there, and that betokeneth our blessed Lady, for all the fayth was lost save onely our Lady, and of her al other were enformed and taught.—The Festival. Feria Quarta post Fest. Palmarum. Ed. Faques fol. xxx. a.]

It is a bold assertion also, and very presumptuous of apostata Hill<sup>9</sup>, that in England all men were Papists, without exception, from the first christening thereof, until the age of king Henry the Eighth.

Hill's Qua. 1. Reas. p. 6.

#### Proposition IV.

*The word of God was, and for time is, before the church.*

The proof from God's word.

Forasmuch as the visible church of Christ is a congregation of men (either in the eyes of God, or in the judgment of the godly) faithful, it followeth that the word of God must be afore the church for time, as likewise for authority.

For time; because God's word is the seed; the faithful, the corn and the children: God's word is the rock or foundation; the faithful, the house.

For authority also the word is before the church; because the voice of the church is the voice of man, who hath erred and may err from the truth; but the voice of the word is God's voice, who cannot deceive nor be deceived.

Of this judgement be the churches reformed<sup>10</sup>.

*Adversaries unto this truth.*

This maketh to the strengthening of us against those popish assertions of Viguierius<sup>11</sup>, and such like, viz. that the church was before the word for time, and is above the word for authority.

Luke viii. 11, 12.  
1 Pet. i. 23.  
Matt. xvi. 18.  
Ephes. ii. 20.  
Ephes. ii. 21.  
2 Tim. iii. 16.  
2 Pet. i. 21.

Conf. Helv. 1. Art. xiv. 2. cap. 13, 17.  
Bohem. c. 1, 8.  
Gal. Art. vii.  
Belg. Art. iii. 7.  
Sax. Art. 1. 11.  
Suevica. Art. 7.  
Viguier. Inst. ad Chr. Theol. c. 10. § 3. v. 10. fol. 83. a.

[<sup>9</sup> Hill's Quartron of Reasons. Antwerp, 1600; First Reason, p. 5. where, *this age.*]

[<sup>10</sup> *Sita est illa (sc. veritas et unitas ecclesiæ) non in cærimoniis et ritibus externis, sed magis in veritate et unitate fidei catholicæ. Fides catholica non est nobis tradita legibus humanis, sed scriptura divina.—Harm. Conf. Sect. x. p. 8. Conf. Helv. Post. cap. xvii. Hæc vero de sacra scriptura persuasio et fides, quod nimirum a Deo suggesta sit et inspirata, initium est et fundamentum christianismi nostri, qui a verbo extrinsecus, sicut a re intermedia ad hoc divinitus ordinata incipit.—Ibid. Sect. i. p. 9. Conf. Bohem. cap. 1. The references to the other Confessions are merely of an inferential kind.]*

[<sup>11</sup> Et si loquamur de ordine temporis, constat manifeste ecclesiam esse priorem scriptura exteriori. Ecclesia enim fuit tempore Abel... et tamen eo tempore adhuc scriptura exterior non erat... Quod autem ecclesia sit prior dignitate et virtute obligandi, apparet primo ex approbatione scripturæ. Nam nulla scriptura est canonica, nisi sit ab ecclesia approbata.—Viguier. Inst. Theol. Col. Agrip. 1607. cap. x. De Virtute Fid. § 3. v. 10. p. 277.]

## Proposition V.

*The marks and tokens of the visible church are the due and true administration of the word and sacraments.*

## The proof from God's word.

There is the visible church of Christ, where the word of God sincerely is preached, and the sacraments instituted by our Saviour are duly administered.

Hence is it, that our Lord and Saviour calleth them his  
Luke viii. 21. "mother and his brethren, which hear the word of God, and do  
John viii. 47. it;" and saith, "He that is of God, heareth God's word;" also,  
Joh. x. 27. "My sheep hear my voice:" and, "How shall they hear with-  
Rom. x. 14. out a preacher?" saith St Paul.

Likewise the apostle St John,  
1 John iv. 6 "He that knoweth God, heareth us; he that is not of  
Ibid. v. God, heareth us not." Again, "They are of the world, therefore speak they of the world, and the world heareth them."

And touching the sacraments; first of baptism.

"Go therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

"We have been baptized into Jesus Christ." "Ye are washed, ye are sanctified."

"By one Spirit are we all baptized into one body."

Next, of the Lord's supper.

"The Lord Jesus, in the night that he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me."

"After the same manner also he took the cup, when he had supped, saying, This is the new Testament in my blood; this do, as oft as ye drink it, in remembrance of me."

The Christians in all reformed churches acknowledge these things<sup>1</sup>.

Conf. Helv. l. Art. xiv, and Bohem. cap. 8. Gal. Art. xxvii. 28. Saxon. Art. xi. Wittem. Art. xxxii. Suevic. Art. xv.

<sup>1</sup> Harm. Conf. Sect. x. p. 9. Conf. Helv. Prior. Art. xiv. [al. xv.]. See above, p. 165, note. 1...sed illam docemus vere esse ecclesiam, in qua signa vel notæ in-

Some (and they also many of them very godly men) add ecclesiastical discipline for a note of the visible church. But because the said discipline in part is included in the marks here mentioned; both we, and in effect, all other well-ordered churches, over pass it in this place, as no token simply of the visible church.

Neither tie we the church so strictly to the signs articulate, that we think all those to be without the church, and no Christians, which neither do hear the word ordinarily and publicly read and preached, nor participate in the sacraments, if so be they would; and yet can neither hear the one, nor receive the other: as it falleth out sometimes, especially in the times of blindness and persecution.

*The errors and adversaries unto this truth.*

We renounce therefore as altogether unsound and anti-christian, the opinions

1. Of the Papists, who both<sup>2</sup> deny the pure preaching of God's word, and the administration of the sacraments among Protestants, to be the marks of Christ his visible church; and affirm the tokens hereof to be antiquity, unity, universality,

Petrus a Soto Assert. de Eccles.

veniuntur ecclesie veræ. Imprimis vero verbi Dei legitima vel sincera prædicatione, &c....Simul et participant sacramentis a Christo institutis, et ab apostolis traditis.—Ibid. p. 6. Conf. Helv. Post. cap. xvii. ...ubi tamen sit (ecclesia) quam minime contaminata...etiam de infra scriptis signis cognosci potest, Nimirum ubicunque Christus in concionibus sacris docetur, sancti evangelii doctrina pure pleneque annuntiat, sacramenta de Christi institutione et mandato, sententia et voluntate administrantur, &c.—Ibid. pp. 10, 11. Conf. Bohem. cap. viii. ...simul etiam palam affirmamus ubi verbum Dei non recipitur, nec ulla est professio obedientiæ quæ illi debetur, nec ullus sacramentorum usus, ibi proprie loquendo, non posse nos judicare ullam esse ecclesiam.—Ibid. p. 15. Conf. Gall. Art. xxviii. Dicimus igitur ecclesiam visibilem in hac vita coetum esse amplectentium evangelium Christi et recte utentium sacramentis, &c.—Ibid. p. 21. Conf. Saxon. Art. xi. Arbitramur...ecclesiam...in eo esse loco aut gente ubi evangelium Christi sinceriter prædicatur, et sacramenta ejus recte, juxta institutionem Christi, administrantur.—Ibid. p. 27. Conf. Virtemb. Art. xxxii. ...ubicunque sacrosanctum evangelium et sacramenta exercentur, facile inde sciri poterit, ubi et qui sint christiana ecclesia.—Ibid. p. 30. Conf. Suev. Art. xv.]

<sup>2</sup> Hoc itaque inquirentibus, quod sit signum ecclesie veræ: respondemus primo, fraudulentè et subdole dici signa certa, quibus ecclesia dignosci potest, esse sinceram evangelii prædicationem, et rectam atque secundum Christi institutionem administrationem sacramentorum...Novi enim evangelici dicunt, se verum evangelium docere, et recte administrare sacramenta.—Petri à Soto, Assert. Cathol. Fid. Antwerp. 1557. De Ecclesia, p. 119.]

In his for-  
tress.  
In his mo-  
tives.  
De signis vi-  
sib. Eccles.  
In his Quar-  
tron.  
In his Motiv.

succession, &c., as doth Stapleton<sup>1</sup>, Bristow<sup>2</sup>, Bozius<sup>3</sup>, Hill<sup>4</sup>, and Alabaster<sup>5</sup>.

2. Of the Brownists<sup>6</sup>, who make discipline (and that too of their own devising) such an essential argument of the visible church, as they think, where that is not, "the magistrates there be tyrants; the ministers, false prophets; no church of God is; antichristianity doth reign."

3. Of the same Brownists and Barrowists<sup>7</sup>, who nei-

R. H. in Psal.  
cxvii. Bar.  
discov. p. 96.  
Ans. to Mr  
Cartwr. Let-  
ter, p. 13.

[<sup>1</sup> The church hath certain other marks which can never fall upon heretics in any colour or pretence, as the true preaching of God's word every heretic pretendeth, and therefore it is more clear than the true preaching of God's word. Two such marks I will note. First, the church is described to be universal, to be a communion of all nations. Another clear and most undoubted mark of the church, most evident in scriptures, and such a one as cannot possibly be found among heretics, is...the continuance thereof. We catholics do say that the faith, doctrine, and word of God, which we do believe, follow, and preach, hath continued ever since Christ came, &c.—Stapleton, *Fortress of the Faith*, &c. Antwerp, 1565. Part i. c. 5. pp. 25, 27, 28.]

[<sup>2</sup> Whereas it is most strongly proved by all this which I have here said...that there maketh most plainly for us, and against the heretics, all that ever was or can be of any christian man required...Our unity, universality, antiquity, succession everlasting, &c.—Bristow, *Motives to the Catholic Faith*. Antwerp, 1599. p. 171. b.]

[<sup>3</sup> Bozius, *De Signis Eccles. Dei*. Lugd. 1595. Tom. i. Lib. iii. capp. 5, 9. pp. 183, 215. Tom. ii. Lib. xvii. capp. 1, 5. pp. 372, 412.]

[<sup>4</sup> The catholic Roman religion on being received by so many nations...ever kept unity and concord, &c....They all have one faith, one belief, one service, one number of sacraments, &c.—Hill's *Quartron of Reasons*, Reason 3. pp. 11, 12. See also Reasons 4 and 5, on the Conversion of Countries and Largeness of Dominion.]

[<sup>5</sup> The catholic part...allege the judgement of the church, the definition of councils, the consent of fathers, the harmony of churches, the practice of all ages, and the rule of apostolical tradition, left by succession as the light through the heavens.—Alabaster, *First Motive*. See *A Booke of the Seven Planets or Seven wandring Motives of William Alabaster's wit, Retrograded or removed by John Raster*. London, 1598. p. 5.]

[<sup>6</sup> See *A Little Treatise upon the first Verse of the 122. Psalm by R. H.* fol. G. and H. 3. 1593.—I have shewed that the ministry and sacraments of Christ belong not unto this people or congregation, and how such sacraments and ministry are sacrilegious and ungodly, yea, pernicious and damnable to the whole congregation and all the communicants, unless they repent and redress these faults...whereby appeareth that the church upon some occasions may be without sacraments, &c.—Barrowe's *Brief Discov. of the False Church*, 1590. p. 34. But see how fondly and blasphemously Master Cartwright distinguisheth...For he will join the church to Christ without the discipline and government of Christ. He putteth asunder the church and the discipline of Christ, &c....So then, if the power of the word to bind and loose so be taken from Christ or the church of Christ, what remaineth but an idol or counterfeit Christ, an idol or counterfeit church?—Answ. to Cartwright's *Lett.* Lond. pp. 33, 4.]

[<sup>7</sup> They condemn all coming to church, all preaching, all institution of sacraments,...they never have any sacrament among them.—*A Plaine Confutation of a Treatise of Brownism*, &c. London, 1590. p. 114.]

ther allow frequenting of sermons, and ministering of the sacraments, nor have any sacraments administered among themselves.

4. Of the Family of Love, which have in utter contempt and derision both the preachers and the sacraments, scornfully terming the preachers scripture-learned men<sup>8</sup>, ceremonial<sup>9</sup>, and letter-doctors; and the water at baptism<sup>10</sup>, elementish water.

Neither do we approve them who for these visible and external put down invisible and spiritual tokens of the visible church, as faith in Christ Jesus, and love towards the saints: which thing J. K. doth<sup>11</sup>.

Allison, *Confut. of Green. and Bar.* p. 113, 116.  
H. N. *Evang. cap. 33. sect. 11.*  
*Fam. Let. to the Bishop of Roch.*  
H. N. *Evang. c. 19, § 5.*

In his *Confut. of Pop.* l. 4. b.

#### Proposition VI.

*The visible church may, and from time to time hath, erred both in doctrine and conversation.*

The proof from God's word.

Had not this been most true, it had never been avouched both by our Saviour Christ and St Paul.

Our Saviour saith unto his disciples concerning doctrine, "Take heed, &c." "Believe it not."

"Beware of the leaven of the Pharisees, and of the leaven of Herod;" even of the doctrine of the Pharisees and Sadducees.

"Many shall be deceived, yea, the very elect, if it were possible."

"Shall he find faith on earth?"

And concerning conversation and manners, he prophesied that iniquity shall be increased, and the love of many shall be cold.

St Paul writeth touching doctrine, that

"We know in part."

Matth. xxiv. 4.  
Ibid. v. 23, 26.  
Mark viii. 15.  
Matth. xvi. 12.  
Matt. xxiv. 11.  
Ibid. v. 24.

Luke xviii. 8.  
Matt. xxiv. 12.

1 Cor. xiii. 12.

[<sup>8</sup> Whereout each one may by himself well perceive and mark, that it is meer lies (Jer. 23. c. d.) or untrue, what such scripture-learned, through the knowledge which they get out of the scripture, bring-in, institute, preach, and teach.—H. N. *Evang. Reg. cap. xxxiii. § 11.*]

[<sup>9</sup> ...no difference to be had betwixt a ceremonial, either letter-doctor christian, and an uncircumcised heathen, &c.—*Letter of the Fam. to the Bp. of Roch. in Wilkinson's Confutation*. Lond. 1579. fol. A. 4. b.]

[<sup>10</sup> Not that men should run forth with an handful of water, and so persuade themselves when they have the elementish water, that it is therewith enough for to be a christian.—H. N. *Evang. Reg. cap. xix. § 5.*]

[<sup>11</sup> The editor has been unable to verify this reference.]

2 Thess. ii. 4.  
Ib. v. 9, 10,  
11.

“Antichrist sitteth in the temple of God, &c., whose coming is by the working of Satan, with all power, and signs, and lying wonders, and in all deceivableness, among them that perish; because they received not the love of the truth, that they might be saved; and therefore God shall send them strong delusion, that they should believe lies.”

Philipp. iii. 2.

“Beware of dogs, beware of evil workers, beware of concision.”

And touching conversation.

Galat. vi. 1.

“Restore, &c., lest thou also be tempted.”

Rom. vii. 19,  
20.

“I do not the good thing which I would; but the evil which I would not, that do I: if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.”

Ibid. v. 23.

There is a fight even in the best men, and members of Christ.

Besides that churches visible and glorious have erred, it appeareth evidently by the superstition, heresies, yea, and atheism now reigning at Jerusalem, Alexandria, and Antioch.

This with us the churches in their confessions do acknowledge<sup>1</sup>.

*Errors and adversaries unto this truth.*

The premises will not be granted for true, neither by the papists, which maintain that in faith and doctrine the church, meaning thereby the visible church, whose rector is the pope of Rome, never erreth<sup>2</sup>, never hath erred<sup>3</sup>, and never can

[<sup>1</sup> Proinde damnamus illas ecclesias ut alienas a vera Christi ecclesia, quæ tales non sunt, quales esse debere audivimus, utcunque interim jactent successionem episcoporum, unitatem, et antiquitatem. Quinimo præcipiunt nobis apostoli ut fugiamus idololatriam, et Babylonem, &c.—Harm. Conf. Sect. x. p. 7. Conf. Helv. Post. cap. xvii. Non sunt igitur membra ecclesiæ Dei, etiamsi titulum et imperia tenent, Saducæi, Pharisei et similes pontifices, et alii qui aliam doctrinam proponunt, dissentientem ab evangelio, et stabiliunt idola pertinaciter.—Ibid. p. 22. Conf. Saxon. Art. xi. Quod hæc ecclesia, Spiritu Sancto ita gubernetur, ut etsi sint eam esse in his terris imbecillum, &c.—Ibid. p. 27. Conf. Virtemb. Art. xxxii. Ibid. p. 29. Conf. Suev. Art. xv. See above, p. 174, note 1.]

[<sup>2</sup> This apostasy or revolt, by the judgement in manner of all ancient writers, is the general forsaking and fall off of the Roman empire....All which fathers and the rest Calvin presumptuously condemneth of error and folly herein, for that their exposition agreeth not with his and his fellows' blasphemous fiction that the pope should be antichrist. To establish which false impiety they interpret this revolt or apostasy to be a general revolt of the visible church from God, &c....But concerning this error and falsehood of the church's defection or revolt, it is refuted sufficiently by St Augustine against the Donatists in many places. Where he proveth that the church shall not fail to the world's end, &c.—Test. Rhem. Rhemes, 1582. p. 565. Annot. 2 Thess. ii. 3. The Marg. Annot. is, There can be

err<sup>4</sup>; nor yet by these which say, the church cannot err for manners. Such were the Donatists, and are the Anabaptists, with the Family of Love.

Proposition VII.

*The church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.*

The proof.

Justly is the church of Rome condemned of us and all churches reformed, because she hath erred, and still very badly every way doth offend.

1. In life. For,

“At Rome the harlot hath a better life,  
Than she that is a Roman's wife<sup>5</sup>.”

“O Roma, a Roma quantum mutata vetusta es?

Nunc caput es scelerum, quæ caput orbis eras<sup>6</sup>.”

If yo spill Roma backward (saith John Bale<sup>7</sup>) yo shall find it to be Amor: love in this prodigious kind. For

no apostasy of the visible church from God.—Ibid. But the church which is the house of God, whose rector (saith St. Ambrose) in his time was Damasus, and now Gregory the thirteenth, and in the apostles' time St Peter, is the pillar of truth, the establishment of all verity: therefore it cannot err.—Ibid. p. 572. Ann. 1 Tim. iii. 18. Conf. Ibid. p. 522. Annot. Eph. v. 24.]

[<sup>2</sup> If he [the Spirit] shall teach all truth and that for ever (as before c. 14, 16): how is it possible that the church can err or hath erred at any time or in any point?—Test. Rhem. Marg. Annot. p. 264.

...siquidem ad hunc articulum, Credo sanctam ecclesiam catholicam, omnes veritates totius canonis reducuntur: nam credere ecclesiam sanctam, catholicam, est credere eam sancte vere et sine errore approbasse, quæcunque approbavit, &c.—Gab. Biel. Comm. in Sentent. Brixia; 1574. In Lib. iii. Dist. xxv. Quæst. Unic. p. 252. This is probably the passage intended.]

[<sup>4</sup> For the reference to Rhem. Test. Annot. on 1 Tim. iii. 15, see above, note 2. Prima igitur proprietas (sc. ecclesiæ) in symbolo patrum describitur, ut una sit.... Unus est etiam ejus rector ac gubernator, invisibilis quidem Christus.... Visibilis autem is qui Romanam cathedram Petri apostolorum principis legitimus successor tenet, &c. Sed quemadmodum hæc una ecclesia errare non potest in fidei ac morum disciplina tradenda, cum a Spiritu Sancto gubernetur, ita ceteras omnes quæ sibi ecclesiæ nomen arrogat, &c.—Catech. Conc. Trid. Rom. 1566. In verba Symb. Credo Sanct. Eccl. Cathol. pp. 61, 65. Hac enim donatus est gratia cum successoribus suis beatus apostolus Petrus, ut ad ecclesiæ totius commodum, in fide immobilis consistat; atque ad Romanæ sedis fidem et doctrinam universa per orbem ecclesia, fidem suam religionemque conformet.—Coster. Enchirid. Controvers. Colon. Agripp. 1608. cap. iii. De Summo Pontif. p. 136.]

[<sup>5</sup> W. Thomas' History of Italy, Lond. 1549. p. 39. b.]

[<sup>6</sup> See Flac. Illyr. Varia Doct. Vir. Poem. Basil. p. 417. Where, *est* and *erat*.]

[<sup>7</sup> Bale, Acts of the English Votaries, London, Book ii. Pref. where, Ye shall find it love in this prodigious kind.....for it is preposterous amor, a love out of order, or a love against kind.]

Ibid. an.  
1 Tim. iii. 15.  
Catech. Trid.  
in exposit.  
Symb. Apost.  
Coster. Enchirid.  
controvers. cap. 3.  
De Summo Pontif.  
p. 136.  
See of this Article, proposition 1.

W. Thomas,  
Hist. of Italy.

Acts of the  
Eng. Votaries.  
2 Book,  
Pref.



it is a preposterous Amor, love out of kind. Hence the Pasquil poets :

[*Via.*] Roma quid est? [*Pas.*] Quod te docuit præposterus ordo.

[*Via.*] Quid docuit? [*Pas.*] Jungas versa elementa, scies.

[*Via.*] Roma, amor est. [*Pas.*] Amor est. [*Via.*] Qualis?

[*Pas.*] Præposterus. [*Via.*] Unde hoc?

[*Pas.*] Roma mares. [*Via.*] Noli dicere plura, scio.

Again,

Roma, vale; vidi, satis est vidisse. Revertar,

Cum leno, aut meretrix, scurra, cynædus ero<sup>1</sup>.

2. In ceremonies, which are in number infinite. Gerson<sup>2</sup>

writeth how divers men have run into desperation, others have killed themselves, finding that they were not able to keep and perform the ceremonies of the Romish church.

For use also they are vain and impious; as their leading up and down of an ass on Palm-Sunday, their battering of hell, their burial of the cross, &c.; yea, and damnable, because Romish ceremonies are held both necessarily to be observed as well as the laws of God<sup>3</sup>, and also to merit heaven. For sins venial (say the Rhemists) be taken away by sacred ceremonies<sup>4</sup>.

3. In doctrine. For proof hereof see the popish errors in every Article almost, if not Proposition of this book.

Again, look we unto the head of the antichristian synagogue, and we shall find that of them

Some have been conjurers, sorcerers, and enchanters; as were Pope Martin the Second, Sylvester the Second, and Third, Benedict the Eighth, Sergius the Fourth, John the Nineteenth, Twentieth, and One-and-twentieth, Gregory the Sixth, and Seventh; and such were all the popes (even eighteen for number) from Sylvester the Second unto Gregory the Seventh<sup>5</sup>.

[<sup>1</sup> Pasquill. Tomi duo Eleutheropoli, (Basil.) 1544. Tom. x. p. 70. Cf. Flac. Illyr. Varia Doct. Vir. Poem. Basil. p. 417. Where, *aut* omitted.]

[<sup>2</sup> Gerson scribit multos incidisse in desperationem, quosdam etiam sibi mortem conscivisse, quia senserant, se non posse satisfacere traditionibus, et interim consolationem nullam de justitia fidei et de gratia audierant.—Syll. Conf. Oxon. 1827. p. 143. Conf. August. 1531. Art. v. Cf. Gerson. Opp. Antv. 1706. Tom. III. col. 16 sq. De Vit. Spirit. Anim. Lect. 2. 4.]

[<sup>3</sup> Ecclesiasticæ consuetudines, ritus et ceremoniæ æque sunt observandæ atque leges divinæ.—Eckii Enchirid. Lugd. 1572. p. 124. De Hum. Constit. Axiom. 2.]

[<sup>4</sup> See above, p. 110, note 4.]

[<sup>5</sup> Martin II. by deceit and wicked acts was made pope.—Cyp. Valera, Two Treatises transl. from the Span. Lond. 1600. Of the Lives of the Popes, p. 50.

Conf. August.  
Art. IV.

Eckius, En-  
chirid. de  
Hum. Const.  
Axiom. 2.  
Test. Rhem.  
an. marg. 258.

Cyp. Valeram  
in his Trea-  
tise of the  
Pope, &c.  
out of Card.  
Benon.

Some, heretics. For Siricius, Calixtus, Leo the Ninth, and Paschalis, condemned the marriage of priests, Liberius was an Arian, Marcellinus an idolater, Honorius a Monothelite<sup>6</sup>.

John the Two-and-twentieth held many errors, whereof W. Occham wrote a book<sup>7</sup>, one whereof was, that the souls of the wicked should not be punished till the day of judgement<sup>8</sup>.

Pope John the Twenty-third denied the soul's immortality<sup>9</sup>.

And some, worldly, profane, and devilish atheists; for Sixtus the Fourth builded a male-stews<sup>10</sup>.

Paul the Third received a monthly pension for 45,000 whores at Rome<sup>11</sup>.

Leo the Tenth made a fable of the gospel of Christ<sup>12</sup>.

Hence it proceeded that

Rome hath been called Babylon, both by St Augustine<sup>13</sup>

And it is to be noted (as also noteth Cardinal Benon.) that all the popes being eighteen successively from Sylvester II. until Gregory VII. (no less a villain than an enchanter) were enchanters.—Ibid. p. 58.]

[<sup>6</sup> Liberius in persecution might yield, Marcellinus for fear might commit idolatry, Honorius might fall to heresy, &c.—Test. Rhem. Rhemes, 1582. Ann. Luke xxii. 31. p. 206. The reference to the Cath. Apol. the editor has been unable to verify.]

[<sup>7</sup> Bibliothec. Simler. Tigur. 1574. p. 259.]

[<sup>8</sup> Gerson, speaking of Christ's descent into hell, says: Et credendum est satis ipsum dedisse hanc pacem gloriosam omnibus his qui erant in purgatorio et eos liberavit, &c. He then notices the case of the penitent thief, who he observes enjoyed this peace and rest immediately, without enduring purgatorial pains, and continues: Propter quod insuper apparet falsitas doctrinæ Papæ Joannis Vicesimi, quæ damnata fuit cum sono buccinarum vel turbarum coram rege Philippo, &c.—Gerson, Opp. Antv. 1706. Tom. III. Pars III. col. 1205. In Fest. Pasch. Serm.]

[<sup>9</sup> This should be Pope John XXII., the same who is called by Gerson John XX. See Jewel's Works, Park. Soc. Ed. Vol. IV. p. 930. Def. of the Apol. Part VI.]

[<sup>10</sup> After this Paul came Sixtus IV., who builded up in Rome stews of both kinds, getting thereby no small revenues and rents unto the church of Rome.—Foxe, Acts and Monum. Lond. 1844. Vol. III. p. 738.]

[<sup>11</sup> Sparke's Answer to J. de Albine's Discourse against Heresies, p. 399. Oxford, 1591.]

[<sup>12</sup> Leonis decimi ad omnem libidinem et voluptatem nati impietatem satis ostendit, quod Petro Bembo ex Evangelio quiddam proponenti respondit: Quantum inquit, nobis ac nostro cætui profuerit ea de Christo fabula, satis est sæculis omnibus notum.—Smeton. Respons. ad Hamilton. Edinburg. 1579. p. 104. See also above, p. 78.]

[<sup>13</sup> ....Babylonia quasi prima Roma....Res autem quas propter comparationem civitatis utriusque terrenæ scilicet et cælestis, huic operi oportet inserere, magis ex Græcis et Latinis, ubi et ipsa Roma quasi secunda Babylonia est, debemus assumere.—August. Opp. Par. 1836-8. Tom. VII. col. 775. De Civ. Dei, Lib. XVIII. cap. 2. § 2.]

Cath. Apol.  
II. part. p.  
31. Test.  
Rhem. an.  
Luke xxii. 31.  
Biblioth.  
Simleri.  
Gerson. Ser.  
I. Pasch.

Bish. Jewel.  
Def. fol. 644.

Act. and  
Mon.  
D. Sparke.  
against I. de  
Albine. p.  
399.  
Smeton cont.  
Hamilton. p.  
104.

De Civitat.  
Dei, Lib.  
XVIII.

and Hierom<sup>1</sup>, and by Pope Pius the Fifth<sup>2</sup> was said *magis Gentilizare, quam Christianizare*: rather to Gentilize, or to be a city of heathens, than of Christians.

St Bernard<sup>3</sup> saith, how the Romans, in his time, were hateful unto heaven and earth, yea, and hurtful unto both, wicked against God, rash against holy things, and seditious among themselves.

Genebrard<sup>4</sup> (himself an antichristian Romanist) writeth that fifty popes successively, and within the space of 150 years, departed from the virtue of their elders, and shewed themselves abjurors of Christianity, and apostates, rather than catholic bishops.

The pope was proclaimed Antichrist at Rhemes by the council there under Hugh Capet<sup>5</sup>.

*Errors and adversaries to this truth.*

What the Papists are then it appeareth, whose doctrino (as hath been shewn) is, that the church of Rome neither hath, nor can err.

*Erraverunt aliæ ecclesiæ* (saith D. Stella), other churches, as of Antioch, Alexandria, Constantinople, &c. have erred: *sed nunquam ecclesia Romana*, but the church of Rome never yet erred<sup>6</sup>.

[<sup>1</sup> Cum in Babylone versarer, et purpuratæ meretricis essem colonus, et jure Quiritum viverem, volui garrere aliquid de Spiritu Sancto, et ceptum opusculum ejusdem urbis Pontifici dedicare.—Hieron. Opp. Par. 1693-1706. Tom. iv. Pars 1. col. 493. Prof. in Lib. Didym. de Spir. Sancto. Cf. Ibid. Pars II. col. 104. viii.]

[<sup>2</sup> Nam cum idolorum cultus adeo insitus et innatus sit Romanis ut vel nostro tempore Pius V. Pontifex Maximus, qui ab illis pro sancto colitur Romanam adhuc magis gentilizare quam Christianizare (ut verbis ejus utar) dicere coactus sæpe fuerit.—Chr. Francken. Colloquium Jesuit. Basil. 1581. p. 57.]

[<sup>3</sup> Quid de populo loquar? Populus Romanus est. Nec brevis potui, nec expressius tamen aperire de tuis parochianis quod sentio. Quid tam notum sæculis quam protervia et fastus Romanorum? Gens insueta paci, tumultui assueta; Gens immitis et intractabilis usque adhuc, subdi nescia, nisi cum non valet resistere.—Bernard. Opp. Paris. 1719. Vol. I. col. 441. De Consid. Lib. iv. cap. 2. Cf. Vol. II. p. 107. Epist. cccliiii.]

[<sup>4</sup> This reference the editor has been unable to verify.]

[<sup>5</sup> Quid hunc Reverendi patres, in sublimi solio residentem, veste purpurea et aurea radiantem, quid hunc (inquam) esse censetis? Nimirum si charitate destituitur solaque scientia inflatur et extollitur, Antichristus est, in templo Dei sedens, et se ostendens tanquam sit Deus.—Concil. Labb. et Cossart. Tom. XIX. col. 132. Orat. Arnulph. in Conciliab. Remen. cap. xxviii.]

[<sup>6</sup> Stella in Luc. Lugd. 1583. Tom. I. Enar. in cap. ix. fol. 430.]

*Id constanter negamus* (saith Costerus the Jesuit<sup>7</sup>), We constantly deny that Christ his vicars, and Peter's successors, the bishops of Rome, have either taught heresies, or can pro-pound errors.

God preserveth the truth of Christian religion in the apostolic see of Rome, and it is not possible, that the church (meaning the church of Rome) can err, or hath erred at any time, in any point, say the Rhemists<sup>8</sup>.

ARTICLE XX.

Of the Authority of the Church.

(1) *The church hath power to decree rites or ceremonies, (2) and authority in controversies of faith. And yet it is not lawful for the church (3) to ordain anything that is contrary to God's word, (4) neither may it so expound one place of Scripture, (5) that it be repugnant to another. Wherefore although (6) the church be a witness, and a keeper of holy writ, yet, as it ought not to decree anything against the same, so (7) besides the same ought it not to enforce anything to be believed for necessity of salvation.*

*The propositions.*

1. The church hath power to decree rites or ceremonies.
2. The church may not ordain what rites or ceremonies she will.
3. The church hath authority to judge and determine in controversies of faith.
4. The church hath power to interpret and expound the word of God.
5. The analogy of faith must be respected in the exposition of the scripture.
6. The church is the witness and keeper of God's written word.

[<sup>7</sup> *Id constanter negamus, Vicarios Christi, Petrique successores, Romanos Pontifices, vel hæresim docere alios posse, vel errorem proponere.*—Coster. Enchirid. Controvers. Col. Agrip. 1608. cap. 3. De Summo Pont. p. 133.]

[<sup>8</sup> See above, pp. 178, 9, notes 2, 3.]

[<sup>9</sup> God's written word, 1675.]

Prof. Lib. de Spirit. Sancto. Ch. Franek. Prof. ad. Paradox. De Consid. ad Eugenium.

Chron. Lib. iv. page 817.

Arnolph. in Conc. Rhem. inter opera Bernardi.

Stella in Lucæ, ix. fol. 430.

Enchirid. Controvers. c. 3. de Summo Pontif. p. 136.

Test. Rhem. an. Matt. xxiii. 2. Ibid. Annot. marg. page 204.

7. The church may not enforce anything to be believed, as necessary unto salvation, that is either contrary or besides the word of God.

Proposition I.

*The Church hath power to decree rites or ceremonies.*

The proof from God's word.

The church's authority to decree rites or ceremonies is warranted in the word of God; first, by the example of the apostles, who did ordain rites and ceremonies: among other things, that

In the church men should not be covered.

Women should keep silence, and be covered.

A known tongue, understood of the common auditory, should be used with other things.

Next, by the general and binding commandment of God himself, who at all times will have everything in the church to be done unto edifying, honesty, and by order, as being not the author of confusion, but of peace.

All Protestant churches confess the same<sup>1</sup>.

[<sup>1</sup> Coetus autem sacros sic peragendos esse censemus, ut ante omnia verbum Dei in publicum, loco publico et sacris destinato plebi quotidie proponatur, &c.—Harm. Conf. Sect. xv. p. 159. Conf. Helv. Prior. Art. xxiii. [xxiv.] Instruantur autem omnia pro decore, necessitate, et honestate pia, ne quid desit, quod requiritur ad ritus et usus Ecclesiae necessarios, &c....Neque oportet preces publicas quo ad formam et tempus in omnibus Ecclesiis esse pares. Libertate enim sua utantur Ecclesiae quaelibet.—Ibid. pp. 156, 7. Conf. Helv. Post. capp. xxii. xxiii. Cf. Ibid. Sect. xvi. p. 174. Conf. Helv. Post. cap. xxiv. De hoc genere accessorio traditionibus humanis, constitutionibus, consuetudineque bona introductis ritibus, docentur...concordi consensu retinenda esse, secundum sancti Apostoli doctrinam: Omnia in communitate (scilicet Ecclesiastica) vestra, decenter et ordine fiant.... Et quanquam nostri non omnes ritus aequae servant cum aliis Ecclesiis, id quod et fieri non potest, et non est necesse fieri, &c.—Ibid. Sect. xvii. pp. 212, 14. Conf. Bohem. cap. xv. Cf. Ibid. Sect. xvi. p. 179. Conf. Bohem. cap. xvii. Credimus expedire, ut qui electi sunt Ecclesiae alicujus praefecti, inter se dispiciant quae ratione totum corpus commode regi possit. Ita tamen ut ab eo quod Dominus noster Jesus Christus instituit nusquam deflectant. Hoc autem non impedit quominus quaedam singulis locis peculiariter sint instituta, &c.—Ibid. p. 216. Conf. Gall. Art. xxxii. Interim credimus utile quidem esse, ut seniores qui Ecclesiis praesunt, aliquam inter se ordinem constituent, ad conservationem corporis Ecclesiae: modo studioso caveant ne quo pacto ab iis deflectant declinentque, quae Christus ipse, unicus Magister noster, semel constituit.—Ibid. p. 217. Conf. Belg. Art. xxxii. De ritibus ecclesiasticis, qui sunt humana auctoritate instituti, docent, ritus illos servandos esse, qui sine peccato servari possunt, et ad tranquillitatem, et bonum ordinem in ecclesia conducunt, ut certae feriae, certae cantiones piaae et alii similes ritus.—Ibid. p. 217. Conf. Aug. Art. xv. The other references to this

1 Cor. xi. 4,  
7, 14, &c.  
1 Cor. xiv.  
34.  
1 Cor. xi. 5.  
1 Cor. xiv. 2.  
1 Cor. xi. 2,  
3, 4.

1 Cor. xiv. 26.  
Ibid. v. 40.  
Ibid. v. 33.

Conf. Helv. i.  
Art. xiii. and  
ii. c. 22, 23, 24.  
Basil. Art. x.  
Bohem.  
c. 15, 17.  
Gal. Art.  
xxxii.  
Belg. Art.  
xxxii.  
August. Art.  
iv. v. vii. xv.  
Saxon. Art.  
xx.  
Suevica, c. 8,  
14.  
Wittemb.  
cap. 27, 31.

*Errors and adversaries unto this truth.*

This power being given by the supreme authority unto the church, they do greatly offend which do condemn either generally all, or particularly some rites and ceremonies, orderly and lawfully established. Of the former sort are

1. The Family of Love, who say of themselves, how they are a free people<sup>2</sup>, in bondage unto no creature, nor to any created thing<sup>3</sup>; they have no several dissenting, or variable religions, either ceremonies<sup>4</sup>.

2. The Brownists<sup>5</sup>, who teach that every Christian is to join himself unto that people among whom the Lord's worship is free, and not bound, or withholden with any jurisdiction of this world.

3. The Puritans<sup>6</sup>, whereof some would have all matters

<sup>2</sup> Such a one was that Scottish minister which said unto the head of K. James, how he would hold conformity with his Majesty's ordinances for matters of doctrine; but for matters of ceremony, they were to be left in Christian liberty unto every man. This Dr Barlow reporteth in the Sum of the Conference, page 71. [London, 1604.]

Confession should be, doubtless, to the Second Part, De Abusibus Sublatis; where rites and ceremonies are treated of in detail. See Franke, Libb. Symbol. Pars i. pp. 32, 3, 41—47. Natura rationalis ordinem intelligit, et intellectus ordinis, non obscurum testimonium est de Deo....Ac Paulus jubet omnia in ecclesia fieri decore et ordine.—Ibid. p. 192. Conf. Saxon. Art. xx. [al. xii.] Nam quae (traditiones) cum scriptura consonant, et ad bonos mores utilitatemque hominum instituta sunt, tametsi in scripturis ad verbum expressa non sint, nihilominus, &c....Hujus ordinis erant illa Pauli, ne mulieres apertis capitibus, viri obvelatis orarent in ecclesia... Tales multas sane ecclesia hodie jure observat, et pro occasione quoque condit novae, &c.—Ibid. p. 230. Conf. Suev. cap. xiv. Fatemur et hoc, quod episcopis liceat cum ecclesiae suae consensu, ordinationes dierum, festorum, et lectionum seu concionum ad aedificationem, et eruditionem verae fidei in Christum instituere.—Ibid. p. 229. Conf. Virtemb. Art. xxxv.]

[<sup>2</sup> And all the people of this city are free also: and do all live in freedom, &c.—H. N. Spiritual Land of Peace, p. 47. b. cap. xxxi. § 6.]

[<sup>3</sup> The people of this land do, in their good-service, serve the Most High God, who is God only. And they are subject to no other gods, nor laws or ceremonies.... Also they are not subject to the creatures, nor to any created thing as properly to belong thereunto.—Ibid. cap. xl. § 1, 2.]

[<sup>4</sup> In which plentiful land there are no sundry chosen-out God-services, nor several religions, or ceremonies used.—Ibid. cap. xxxix. § 7.]

[<sup>5</sup> Is it not the callinge of everie Christian to remove himselfe from their communion which worship God vaynlie, as by the directinge of the blinde and dumme ministerie, that execrable abomination in God's sight: and to joyne onlie where the Lordes worshipp is free, and not bound or withholden in the bands of any jurisdiction of this world?—A Little Treatise upon the firste verse of the 122. Psalm, by R. H. (Harrison?) fol. D. 6. 1583.]

H. N. Spirit.  
land, c. 31.  
Ibid. cap. 40.  
Ibid. cap. 39.  
Ibid. cap. 39.  
Ibid. cap. 39.

R. H. on  
Psalm. cxvii.

of ceremonies to be left in christian liberty unto every man.

Others would have both temples to be left without service, sermons and sacraments, and princes to be scared with the fear of uproars and sedition; and all because they would be freed from the obedience unto ceremonies, not impious of themselves, imposed by the church: the father of these men was Illyricus<sup>1</sup>, of whom Melanchthon writeth.

Of the latter kind be

1. The Family of Love again, who utterly dislike our churches or temples, also our liturgies, and forms of serving our God, and finally, our designed times of meeting together for the worship of God.

Our churches<sup>2</sup> they blasphemously term common houses; and so we term brothel-houses, or the stews.

Our liturgies and manner of serving of God they call foolishness of taken-on services<sup>3</sup>, false and seducing God's services<sup>4</sup>, of no man to be ordained<sup>5</sup>, nor to be obeyed, or used, when they are established<sup>6</sup>. With these join the Barrowists,

[<sup>1</sup> Sed fateor me suasisse et Francis et aliis ne desererent ecclesias propter servitutum, quæ sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vastitatem fuisse faciendam in templis, et metu seditionum terrendos principes, ego ne nunc quidem tam tristis sententia autor esse velim.—Melancth. Epist. Lond. 1642. Lib. 1. Ep. 107. col. 137.]

[<sup>2</sup> They build there (i. e. in the city of ignorance, which according to the allegory, is the abode of all who are not Familists) likewise divers houses of common assembly, which they call God's houses.—H. N. Spirit. Land. p. 13. b. cap. v. § 5.]

[<sup>3</sup> And they use there many-manner of foolishnesses of taken-on services, which they call religions, or God-services, &c.—Ibid.]

[<sup>4</sup> Seeing now then that it all is nothing else but knowledge and a painted or coloured holiness: ...so is it likewise a false and deceitful light: yea, so false and deceitful, that all simple and unlighted people (Jer. 23. c. d. Ezech. 23. b.)... become therewith seduced or beguiled, &c. Nevertheless in all this same so hath hereto...every sundry sect or opiated assembly in their understanding of the knowledge their respect bent to the false sight: and they minister forth the same likewise, as though that same were the Word of the Lord (3. Reg. 22. b. Jer. 8. 23. e. Ezech. 13. b.) and the illumination of the Holy Spirit.—H. N. First Exhortation. Lond. 1656. p. 113. cap. xv. § 12, 13.]

[<sup>5</sup> ...that any man should become so arrogant...that he...should dare to teach or set forth anything through the imagination of the knowledge...as a word (1 Reg. 15. a. b. Jer. 5. 6. 7. 8. 14.) or commandment of the Lord: or yet to institute any services (out of the letter of the Scripture) according to his good thinking, &c.—Ibid. pp. 129, 30. cap. xvi. § 14.]

[<sup>6</sup> For certain take in hand and use, out of the imagination of the knowledge, (whereon they set their hearts at peace) false God-services, which they notwithstanding institute, or bring in, for true God-services (Col. 2. b. c.) religions, laws, and commandments of God: and plant the same knowledge into the people as though they ought of right to be obedient thereunto.—Ibid. p. 124. cap. xvi. § 3.]

Epist. ad Plum. Lect. pag. 465.

H. N. Spirit. Land. c. 5. § 5. Ibid. H. N. Exhort. c. 15. § 12, 13. Ibid. cap. 16. § 14. Ibid. § 3.

who do write<sup>7</sup>, that to have liturgies and forms of common prayer, is to have another Gospel, and another Testament.

Our Sabbath they contemn, yea they condemn; for they say, There ought to be no Sabbath-day<sup>8</sup>. Our Sabbatarians go not so far, yet come they near unto these Familists, when they divulge that

The church hath no authority ordinary and perpetually to sanctify any day but the seventh day, which the Lord himself hath<sup>9</sup> sanctified<sup>10</sup>.

The church cannot take away this liberty of working six days in the week<sup>11</sup>. These assertions are against all holy-days lawfully established. Barrow yet goeth further than do these men; for he saith, how the observing of times, as it is in our church, is an error fundamental<sup>12</sup>.

They also be alike culpable, who, approving some rites and ceremonies, do yet tie the church, or people of God, to the observation of the ceremonies, either Mosaical, as many have done, and do<sup>13</sup>; or of the Romish Church, as do the Papists<sup>14</sup>, and the half-Papists, the Family of Love<sup>15</sup>.

[<sup>7</sup> First the whole public worship and administration enjoined of their church was blamed unto him and refused as idolatrous, devised by man after the prescript of a rotten Popish Leiturgie, and proved such unto him by express scriptures.—Barrowe's Refut. of Giffard, 1591, p. 244.]

[<sup>8</sup> They hold there ought to be no Sabbath-day, but that all should be like: and for that they allege, The Son of Man is Lord over the Sabbath-day.—Displaying, &c. Lond. 1679. H. 8. b.]

[<sup>9</sup> Had sanctified, 1607.]

[<sup>10</sup> Yet I do not see...where the Lord hath given any authority to his Church ordinarily and perpetually to sanctify any day, except that which he hath sanctified himself.—Nich. Bownde. Doct. of the Sab. Lond. 1595. Book 1. p. 31.]

[<sup>11</sup> But that it [the Church] hath power to make so many holy-days (as we have) wherein no man may work any part of the day, and wherein men are commanded to cease from their daily vocations of ploughing and exercising their handicrafts, &c., that I deny to be in the power of the Church.—Cartwright's First Reply. New Edition, p. 152.]

[<sup>12</sup> And evil providè they for their prince's honour that make her the author of such abominable idolatrous stuff as these Romish fasts, your Embers, Saints' eves, Lents, are, &c. 1...What can you there plead for your superstitious devotions towards our Lady, keeping a day, an eve, &c.... We poor Christians can see no other mystery in the matter, but that it is detestable idolatry, even that very pouring out your drink-offerings and burning incense to the queen of heaven.—Barrowe's Refut. of Giffard, pp. 31, 3.]

[<sup>13</sup> See above, pp. 88, 9.]

[<sup>14</sup> Si quis dixerit receptos et approbatos ecclesie catholice ritus in solemnibus sacramentorum administratione adhiberi consuetos, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari

Barrow's Refut. p. 244.

Displ. H. 8. b.

D. B. Doct. of the Sabb. i. book. p. 31.

T. C. I. Reply, p. 120.

Barrow's Refut. p. 31.

See Art. vii. Prop. 3.

Concil. Trid. Sess. 7. Can. 13. H. N. Evang. c. 31. Sect. 1.

Finally, they are out of the way which think that either one man, as the pope, or any certain calling of men, as the clergy, hath power to decree and appoint rites or ceremonies, though of themselves good, unto the whole church of God, dispersed over the universal world.

Proposition II.

*The church may not ordain what rites and ceremonies she will.*

The proof from God's word.

As it is a clear truth that the church may ordain ceremonies, so true is it also that the church hath no power to appoint what rites or ceremonies she will. For she must decree none which be

Jerem. x. 8.

Heb. iii. 18.

2 Kings xviii. 4.

Either for their own nature impious, like the ordinances, manners, and idols of our forefathers<sup>a</sup>, teachers of vanity, and of lies.

Or for use, superstitious; like the brazen serpent, which king Hezekiah brake in pieces.

Or for their weight, over-heavy, and grievous to be borne; like the Jewish constitutions<sup>b</sup>.

Or for their worthiness, in the eyes of the ordainers, either of equal price, or of more account than the very ordinances of God; so as, for the performance of them, the laws of God

<sup>a</sup> Walk ye not in the ordinances of your fathers, neither observe their manner, nor defile yourselves with their idols. Ezek. xx. 18.

<sup>b</sup> Ye lade men with burdens grievous to be borne, Luke xi. 46. Why tempt ye God, to lay a yoke on the disciples' necks, which neither our fathers nor we were able to bear? Acts xv. 10. Why as though ye lived in the world, are ye burdened with traditions? Col. ii. 20.

posse; anathema sit.—Concil. Harduin. Paris. 1714. Tom. x. col. 52. Conc. Trid. Sess. vii. De Sacramentis in Genere. Can. 13.]

[<sup>15</sup> Furthermore, ye dearly beloved, behold and consider how that the Catholic Church of Rome hath obediently grounded itself on the foresaid services and ceremonies, which are the figures, or the prefiguration of the true Christianity and her services: and with diligence and fervency observed those same, to a good discipline, or ordinance of the congregations: and even so, in figures, borne the name of Christians.—H. N. Evang. Reg. Transl. out of Base-Almayne. p. 73. cap. xxxi. § 1.]

must be left undone; such were many of the Pharisaiical rites and traditions<sup>c</sup>.

Or against the liberty of Christians, and to the entangling of them again with the yoke of servile bondage<sup>d</sup>.

Or last of all, any way contrary to the commandments, word, and will of God<sup>e</sup>.

But the rites, ceremonies, and constitutions of the church they must make altogether, and tend both to the nourishing and increase of love, friendship, and quietness among Christians, and also to the retaining of God's people in the holy service, worship, and fear of God, according to the rule of the apostle aforementioned, "Let all things be done honestly, and by order."<sup>1Cor. xiv. 10.</sup>

All churches reformed<sup>1</sup> consent hereunto.

<sup>c</sup> Ye lay the commandment of God apart, and observe the tradition of men, as the washing of pots, and of cups, and many other such like things ye do, Mark vii. 8. Ye reject the commandments of God, that ye may observe your own traditions, &c.; making the word of God of none authority by your tradition, which you have ordained, Ibid. ix. 13.

<sup>d</sup> Stand in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

<sup>e</sup> Every plant which my Father hath not planted shall be rooted up, Matt. xv. 13.

[<sup>1</sup> Omnia autem decenter et ordine fiant in Ecclesia, omnia denique fiant ad edificationem.—Harm. Conf. Sect. xv. Conf. Helv. Post. cap. xxxii. In the place referred to, cap. v., there is a general condemnation of the worship of saints, relics, &c. Excludimus autem humana omnia commenta, et leges omnes, quæ cultus Dei prætextu, astringendis conscientiis invehuntur, et eas tantum admittimus, quæ fovendæ concordiæ et unicuique in obedientia debita retinendo subserviunt.—Ibid. sect. xvii. p. 216. Conf. Gall. Art. xxxiii. Nos itaque omnia humana inventa, omnesque leges rejicimus, quæ ad Dei cultum sunt introductæ ut iis conscientiæ ullo modo illaqueentur aut obstringantur. Easque solas suscipimus, quæ idoneæ sunt vel ad fovendam alendamque concordiam, vel ad nos in Dei obedientia retinendos.—Ibid. p. 217. Conf. Belg. Art. xxxii. Sed de hoc ipso genere (sc. rituum Eccles.) docent non esse onerandas conscientias superstitiosis opinionibus... Rejiciuntur igitur traditiones quæ sine peccato non possunt observari, &c.—Ibid. pp. 217, 18. Conf. Aug. 1540. Art. xv. Sed de hac quæstione nostri sic docent, quod Episcopi non habet potestatem statuendi aliquid contra Evangelium, &c.—Ibid. p. 219. Conf. Aug. De Abus. Art. vii. In the edit. of 1531, ... tenenda est regula certissima quod nemini liceat condere leges pugnantes cum mandatis Dei.—Ibid. p. 221. Est igitur prima regula: Nulli creaturæ, non angelis non hominibus, non regibus non episcopis licet condere leges aut ritus pugnantes cum verbo Dei.—Ibid. p. 226. Conf. Saxon. Art. xx. Nec licet vel veteres ritus legis restaurare, vel novos comminisci ad adumbrandam veritatem Evangelio jam patefactam, &c.... Multo minus licet instituire ceremonias aut sacra quorum meritis expientur peccata, &c.—

Conf. Helv. II. cap. 5. Gall. Art. xxxiii. Belg. Art. xxxii. August. Art. vii. 15. Saxon. Art. xx. Wittemb. Art. xxxv. Suevica, cap. 14.

*Errors and adversaries unto this truth.*

The premises being, as they are, most true, most false then is it which the papists do publish, *viz.* that

The church hath power to change the sacraments ordained even by Christ himself<sup>1</sup>.

“Whatsoever the apostles and rulers of the church command, is to be kept and obeyed.”

The authority of the church is greater than of the sacred scripture<sup>2</sup>.

## Proposition III.

*The church hath authority to judge and determine in controversies of faith.*

## The proof from God's word.

Authority is given to the church, and to every member of sound judgement in the same, to judge in controversies of faith; and so in their places to embrace the truth, and to avoid and improve<sup>3</sup> antichristianity and errors; and this is not the private opinion of our church, but both the straight commandment of God himself particularly unto all teachers<sup>a</sup> and hearers<sup>b</sup> of God's word, and generally unto the whole

<sup>a</sup> Cast away profane and old wives' fables, 1 Tim. iv. 7. O Timothy, keep that which is committed unto thee, 1 Tim. vi. 20. A bishop must, &c. hold fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it, &c. Tit. i. 9, &c.

<sup>b</sup> Hear not the words of the prophets that prophesy unto you, and teach you vanities; they speak the vision of their own heart, and not of the mouth of the Lord, Jer. xxiii. 16. Beware of false prophets, Matt. vii. 15. Beware of dogs, beware of evil workers, Philip. iii. 2. The sheep know the shepherd's voice, and they will not follow a stranger; but they fly from him: for they know not the voice of strangers, John x. 4, 5. Be not carried about with divers and strange doctrines, Hebr. xiii. 9.

Ibid. pp. 229, 30. Conf. Virtemb. Art. xxxv. The reference to the Conf. Suev. is inferential.—Ibid. p. 230. Conf. Suev. cap. xiv.]

[<sup>1</sup> The reference should probably be, Conc. Trid. Sess. xxi. cap. 2. Præterea declarat hanc potestatem perpetuo in ecclesia fuisse, ut in sacramentorum dispensatione, salva illorum substantia, ea statueret, vel mutaret, quæ suscipientium utilitati, seu ipsorum sacramentorum venerationi, pro rerum, temporum et locorum varietate magis expedire judicaret.—Conc. Harduin. Tom. x. col. 120.]

[<sup>2</sup> Quin tamen prior sit autoritas Ecclesiæ quam Scripturæ negari non potest.—Conf. Cath. Fid. in Syn. Petricov. Vienn. 1560. cap. xv. p. 16. Where, however, prior seems to refer to time, not order.]

[<sup>3</sup> In the sense of the Latin *improbare*. The edition of 1675 has *reprove*.]

Conc. Trid. Sess. v. cap. 2.

Test. Rhem. An. marg. 336.

Conf. Patro- cenicn. cap. 15.

church<sup>c</sup>: and also the judgement of our godly brethren in foreign countries<sup>4</sup>.

Confess. Wit-  
temb. Art.  
xxxii.  
Suevica, Art.  
xv.

*The errors and adversaries unto this truth.*

Unsound therefore in judgement are the Papists. For first they maintain,

That the pope of Rome hath the power<sup>5</sup> to judge all men and matters<sup>6</sup>, but may be judged of no man; to decree (without controlment) against the epistles of St Paul<sup>7</sup>; to dispense even against the new Testament<sup>8</sup>; and to give the sense and meaning of the holy scripture: to which sense or interpretation of his all and every man, without contradiction, must yield and obey<sup>9</sup>.

Dist. 40. c.  
Si Papa.  
Carol. Rui-  
nus.  
Panor. Extra  
de Divortis.

Hervæus. de  
potestate  
Pape.

Next they publish and hold, that the power to judge of religion and points of doctrine is either in bishops only, as

<sup>c</sup> Beware lest you be also plucked away with the error of the wicked, and fall from your own steadfastness, 2 Pet. iii. 17. If there come any unto you, and bring not this doctrine, receive him not to house; neither bid him God speed, 2 John 10. If any shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, Matth. xxiv. 23, 24. I speak as unto them which have understanding; judge ye what I say, 1 Cor. x. 15. Try all things, and keep that which is good, 1 Thess. v. 21.

[<sup>4</sup> Quod hæc Ecclesia habeat jus judicandi de omnibus doctrinis, juxta illud, Probate spiritus, &c.—Harm. Conf. Sect. x. p. 27. Conf. Virtemb. Art. xxxii. Hanc porro Ecclesiam seu congregationem regit ipse Spiritus sanctus...Hæc etiam illa ipsa est, quam omnes audire jubentur et qui illi non auscultavit, habendus est ceu Ethnicus et Publicanus.—Ibid. p. 30. Conf. Suev. Art. xv.]

[<sup>5</sup> Hujus (sc. Papæ) culpas...redarguere præsumit mortalium nullus, quia cunctos ipse judicaturus a nemine est judicandus, &c.—Corpus Jur. Canon. Antv. 1648. Decret. Gratian. Pars I. Distinct. xi. cap. vi. p. 50. Si papa.]

[<sup>6</sup> Matter, 1607.]

[<sup>7</sup> Et idem tenet archiepiscopus Florentinus in 3 parte suæ summæ, sub titulo de potestate papæ...ac refert aliquos dicere, quod potest tollere singula, sed non omnia, quia hoc esset destruere utilem statum ecclesiæ, et præsertim sic potest fieri cum causa, quia et contra epistolas Pauli potest papa statuere cum causa, in his quæ non concernunt fidem.—Carol. Ruin. Concil. Venet. 1591. Vol. III. p. 125. b. Tom. Quint. Cons. cix. Num. 1.]

[<sup>8</sup> He is speaking of the marriage of unbelievers, of which he says: Cessat inter eos ratio indissolubilitatis. Nec obstat quod dicitur, quos Deus conjunxit homo non separat; scilicet quia non est homo qui dissolvit in casu sed ecclesia autoritate divina: nam ecclesia interpretatur in hoc jus divinum.—Panormit. super Quart. Decretal. Lugd. 1534. Fol. 46. b. De Divort.]

[<sup>9</sup> Sed sentire quod (! non) omnis potestas et quod non omnes existentes in quacunque potestate in ecclesia Dei subsint correctioni ecclesiæ Romanæ est sentire

some of them do think<sup>d</sup>; or in their clergy only, as others deem<sup>e</sup>, and in the church of Rome only, as all of them suppose<sup>f</sup>.

<sup>d</sup> The mysteries of religion are committed to the trust of bishops, *plebi tantum sciendum est, quod ad mores formandos et vitam pertinet*, the common people are only to know that which pertaineth unto manners and good behaviour, saith Friar Laurence à Villavincence<sup>1</sup>, De fórman. concion. lib. i. cap. 10. *Nec gratia, nec [certe] interior aliqua virtus [occulta] requirenda est [vel] in membris, vel [in] ministris, in Ecclesia, præter publicam [et legitimam] professionem fidei.* It is sufficient for the members and ministers of the church to make open profession of the faith: more is not required of them, neither grace (to judge of doctrine), nor any other inward virtue, saith Petrus à Soto, Assert. Cath. [Antv. 1557.] de Eccl. [p. 148.]

<sup>e</sup> The common and faithful people may in a generality refuse, and forsake all new doctrine dissenting from that which they have learned and embraced. *Non autem, ut doctrinam in particulari ex causis et fundamentis suis examinent, ut sic proprio judicio discutiant quid verum, quid falsum sit.* But they have none authority to examine any doctrine in particular from the very causes and grounds, and thereby search out what is true, what false; *quod proprium est ecclesiarum magistris*: this they must leave to the masters of churches, to whom properly it belongeth; saith Stapleton, [Opp. Par. 1620, Tom. III. p. 24.] Antid. Evang. in Mat. 7. [15.]

<sup>f</sup> *Sacræ scripturæ sensus natus et indubitatus ab ecclesia catholica est petendus* (saith the aforementioned Petrus à Soto.) The native and true sense of the sacred scripture is to be fetched from the catholic church (of Rome). Assert. Cath. de Eccl.<sup>2</sup> The whole church throughout the world knoweth that the holy church of Rome hath power to judge of all matters, *neque cuiquam licebit de ejus judicio judicare*, neither is it lawful for any man to give any sentence of her judgment. Gelasius ix. q. Cuncta<sup>3</sup>.

oppositum ejus quod tenet ecclesia, &c....sentire oppositum ejus quod tenet ecclesia vel illius qui habet determinare ea quæ sunt fidei est sentire oppositum ejus quod tenet fides vel explicite vel implicite....Ergo ponere apostolicam potestatem in ecclesia non subesse potestati papæ est oppositum ejus quod tenet ecclesia.—Hervæ. de Potest. Pap. Paris. 1506. fol. 201.]

[<sup>1</sup> This reference the editor has been unable to verify.]

[<sup>2</sup> The reference should be to Lindanus, Panopl. Evang. Colon. Agrip. 1560. Lib. III. cap. 7. p. 180. ...proximum est ut commonstremus undenam certus indubitatusque illarum (sc. sacr. liter.) sensus sit tuto putendus....Quocirca de vero scripturarum sensu an eum ecclesia Christi catholica suis proponat filiolis necne dubitet Judæus, dubitet Paganus, &c.]

[<sup>3</sup> Cuncta per mundum novit ecclesia, quod sacrosancta Romana ecclesia fas de omnibus habeat judicandi: neque cuiquam de ejus liceat judicare judicio.—Corp. Jur. Canon. Antverp. 1648. Decret. Sec. Pars. Caus. IX. Quæst. 3. cap. 17. fol. 208.]

#### Proposition IV.

*The church hath power to interpret and expound the word of God.*

The proof from God's word.

To interpret the word of God is a peculiar blessing, given by God only to the church and company of the faithful, though not to all and every of them. For,

"No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him." Matt. xi. 27.

"It is given to you to know the secrets of heaven, (saith our Saviour unto his disciples), but to them it is not given." Matt. xiii. 11.

"The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, &c., and to another prophecy." 1 Cor. xii. 7. [8-10].

"If any thing be revealed to another that sitteth by, let the first hold his peace," saith St Paul unto the church at Corinth. 1 Cor. xiv. 30.

"Ye have an ointment from him that is holy, and ye have known all things, &c., ye need not that any man teach you;" saith the apostle John. 1 Joh. ii. 20, 21, 27.

Hereunto subscribe the churches in Helvetia, Wittemberg, Bohemia<sup>4</sup>. Confess. Helv. II. cap. 2. Confess. Wittemb. cap. 30. Confess. Bohem. cap. 1.

*The errors and adversaries unto this truth.*

Many and sundry are the adversaries unto this truth; whereof some think, that to expound the word of God is so easy a matter, as any student endued with a good natural wit, by diligence and industry of his own, may do the same.

Some teach, how to interpret the scriptures is too hard a

[<sup>4</sup> Scripturas sanctas dixit apostolus Petrus, non esse interpretationis privatae. Proinde non probamus interpretationes quaslibet....Ergo non alium sustinemus in causa fidei judicem, quam ipsum Deum per scripturas sanctas pronuntiantem quid verum sit, quid falsum, &c....Ita judiciis non nisi spiritualium hominum ex verbo Dei petitis acquiescimus.—Harm. Conf. Sect. I. pp. 5, 6. Conf. Helv. Post. cap. 11. Nam quod aiunt jus interpretandæ scripturæ esse penes summos pontifices, non est obscurum quod donum interpretandæ scripturæ non sit humanæ prudentiæ sed S. Spiritus. *Unicuique*, inquit Paulus, *datur manifestatio Spiritus ad utilitatem, &c.* Spiritus Sanctus autem est liberrimus, nec est ad certum genus hominum alligatus, sed distribuit dona hominibus pro suo ipsius beneplacito.—Ibid. p. 15. Conf. Virtemb. cap. xxx. Qui Spiritus et ipse sententiam quomodo intelligi debeat, et veritatem scripturæ hujus in ecclesia, eo modo quo ipsi placet aperit et patefacit: imprimis fideles ministros, qui sunt organa electa ipsius, excitando et donando.—Ibid. p. 8. Conf. Bohem. cap. 1.]

thing for any mortal man to attain unto: so did Johannes de Wassalia<sup>1</sup>, and do many Anabaptists.

Some, though they acknowledge that divers have the gift to open the sense of God's word, yet that some, say they, are not the known preachers and writers in the reformed and christian assemblies, whom the Family of Love, in scorn, do term the scripture-learned. For, saith the said Family<sup>2</sup>, it is mere lies and untruth, &c., whatsoever the scripture-learned, through their knowledge out of the scriptures, institute, preach, and teach. They preach the letter, &c., but not the word of the living God<sup>3</sup>. But themselves only have that gift, neither every one of the Family, but the illuminate elders<sup>4</sup>. For to them it is given to know the truth, and they are the elders<sup>5</sup> of the godly-understanding, and of the manly-wisdom, the primates<sup>6</sup>, or principals in the light.

Some do suppose, that to interpret the holy scriptures is not so much a special gift of God upon some chosen persons, as an ordinary power annexed to the state and calling of popes, bishops, and clergymen.

Others be so far from giving the people of God, not being of the clergy, power to expound, as they will not suffer them to read, nor so much as to have the scriptures by them in a vulgar tongue, except it be their own most corrupt and barbarous translation, which but of late years neither, and that in part too, is granted by the Papists; but in place thereof they thrust upon the laity their most idolatrous and blasphemous

[<sup>1</sup> The editor has been unable to verify the reference: but see Soames's Mosheim, Vol. III. p. 41. note 4.]

[<sup>2</sup> See above, p. 177, note 3. H. N. Evang. Reg. Translated out of Base-Almayne, cap. xxxiii. § 11, 12.]

[<sup>3</sup> They preach indeed the letter and the imagination of their knowledge, but not (Jer. 5. b. 6. 8. Ezech. 13. b. 34) the word of the living God.—Id. First Exhortation, translated, &c. cap. xvi. § 13.]

[<sup>4</sup> For at that same time of their elderdom it is given them to know the truth, and they are able to understand the mystery (Mat. 13. b. Luke 8. b.) of the kingdom of God, &c.—Id. Proverbs, cap. xxi. § 3.]

[<sup>5</sup> ...the travail in the youngness of his godly understanding must in the beginning, when the wisdom groweth first in him, have his proceeding-forward according to the counsel of his elder in the Family of Love, who hath obediently performed the requiring of the gracious word and his service: and so is grown up therein unto the old age (Eph. 4. b.) of the godly understanding of the gracious word of the Lord...to the end that he may likewise...attain to the old age (Eccl. 6. 8. b. 1 Cor. 13. b.) of the manly wisdom, &c.—Id. Spiritual Land, &c. cap. vii. § 10.]

[<sup>6</sup> ...And so give ear, as single-minded children, to the primates or principal elders in the same light, &c.—Id. First Exhortation, cap. xiv. § 1.]

festivals, legends, rosaries, horaries, and psalteries of Our Lady, as falsely they called her.

#### Proposition V.

*The analogy of faith must be respected in the exposition of the scripture.*

#### The proof from God's word.

Forasmuch as no prophecy is of any private motion, and whatsoever interpretation man giveth, if it agree not to the analogy of faith, which St Paul gave in commandment to be observed, is a private interpretation; special heed is to be had that one place of scripture be so expounded as it agree with another; and all to the proportion of faith.

The churches reformed approve this assertion by their subscriptions<sup>7</sup>.

#### *Errors and adversaries to this truth.*

Of another judgement are many. For

Some do think the scriptures may be expounded in what sense and to what purpose men list; as the Pharisees<sup>8</sup>, the Severians<sup>9</sup>, and Papists; among whom there be, which from this opinion do term the most holy word and scriptures of God, most reproachfully, a shipman's hose, a leaden rule, a nose of wax<sup>10</sup>.

[<sup>7</sup> Hujus (sc. scripturæ) interpretatio ex ipsa sola petenda est, ut ipsa interpretes sit sui, charitatis fideique regula moderante.—Harm. Conf. Sect. 1. p. 6. Conf. Helv. Prior. Art. 11. ...sed illam duntaxat scripturarum interpretationem pro orthodoxa et genuina agnoscimus quæ ex ipsis est petita scripturis...cum regula fidei et charitatis congruit, &c.—Ibid. p. 5. Conf. Helv. Post. cap. 11. ...vera sententia scripturæ querenda est in ipsa scriptura, et apud eos qui divino Spiritu excitati, scripturam per scripturam interpretantur. Quare postquam prophetica et apostolica doctrina divinitus confirmata est, nullius vel hominum vel hominis cætus sententia simpliciter pro oraculo Spiritus Sancti, sine judicio recipienda est: sed exigenda ad normam doctrinæ prophetiæ et apostolicæ, ut quod cum hac convenit, agnoscatur: quod cum hac pugnat refutetur.—Ibid. pp. 16, 17. Conf. Virtemb. capp. xxx. xxxiii. There seems to be an error in the other references.]

[<sup>8</sup> Non solum autem per prævaricationem frustrati sunt Legem Dei, miscentes vinum aqua; sed et suam legem e contrario statuerunt, quæ usque adhuc Pharisæica vocatur. In qua quædam quidem auferunt, quædam vero addunt, quædam autem, quemadmodum volunt, interpretantur.—Iren. Adv. Hær. Oxon. 1702. Lib. iv. cap. 25. p. 311.]

[<sup>9</sup> Χρῶνται μὲν οὖν οὗτοι νόμῳ καὶ προφήταις καὶ εὐαγγελίοις, ἰδίως ἔρμηνεύοντες τῶν ἁγίων τὰ νοήματα γραφῶν.—Euseb. Eccl. Hist. Cant. 1720. Lib. iv. cap. 29. p. 193.]

[<sup>10</sup> Sunt enim scripturæ, velut cereus quidam nasus: qui sicut horsum illorsumque facile se trahi permittit...ita et illæ se flecti, duci, atque etiam in diversam sententiam trahi accommodarique ad quodvis patiuntur, &c.—Pighius, Explicat.



Some do mislike all interpretations, and written commentaries upon the scriptures, as unnecessary, and vain; such were Servetus, Valdesius, Coranus<sup>1</sup>, with others of late years; and are the Libertines, Schwenkfeldians<sup>2</sup>, and Family of Love<sup>3</sup>.

Some depend wholly upon visions and revelations; as did the Enthusiasts<sup>4</sup>, Nicholas Storch, Thomas Monetrarius<sup>5</sup>, the Anabaptists, and our late English reformer, Hacket<sup>6</sup>.

Some dislike of the literal, and prefer the allegorical sense of the scriptures; and thereby devise what them list, most monstrously, from the word of God; as did the Origen-

Cathol. Paris. 1568. De Eccles. Controv. III. p. 90. Sunt enim illæ (sc. scripturæ), ut non minus vere quam festive dixit quidam, velut nasus cereus, qui se horsum, illorsum, et in quam volueris partem trahi, retrahi, fingique facile permittit, et tanquam plumbea quædam Lesbia ædificationis regula, quam non sit difficile accommodare ad quidvis volueris.—Id. Hierarch. Eccles. Colon. 1558. Lib. III. c. 3. fol. 103. b. Taceo, quod nulla scripturæ testimonia (quæ ut vulgo videre est ob facilem ipsius in varias sententiarum formas flexum recte naso fuit assimilata cereo) ad quæstiones nunc orbem prope universum perturbantes definiendas ita vix profers aut perspicua aut efficacia, quibus non oppositionum aliquot plastra adversarii opponant.—Lindanus Præf. in Panopl. Evang. Col. Agrip. 1560. There seems to be an error in the reference to the Censura Coloniensis.]

[<sup>1</sup> Quoting a letter which he had received from Coranus, Beza says, Tua hæc verba sunt, bona fide opinor Latine expressa....Inter cæteros velim habere libros D. Casparis et Valentini Crotoaldi, &c....Nam certe me jam tædet Hebraïsmorum et Hellenismorum: et prolixi commentarii jam ad meum gustum et palatum nihil faciunt, &c....Ignatium dico et Servetum utrumque nec Hebraïsmis, nec Hellenismis, nec prolixis commentariis, sed suis vanissimis, inanissimis, Hispanissimis denique contemplationibus addictum....Sume Valdesii considerationes pro exemplo, id est, evanidas speculationes præ quibus mirum ni mulierculis et imperitis hominibus ipsum Dei verbum sordeat, &c.—Beza. Epist. Genev. 1575. Ep. lix. pp. 250, 253.]

[<sup>2</sup> The Caspar above mentioned was more commonly known by the name of Schwenkfeldius. Quid ergo (inquires) tu me Schwenkfeldianum facis?—Ibid. p. 251.]

[<sup>3</sup> Certain other bring forth out of the freemindedness of their heart many-manner of witnessings and expositions according to the imagination of their knowledge, &c.—H. N. First Exhortation, cap. xvi. § 6.]

[<sup>4</sup> See above, p. 158, note 1. *Βρεθούονται δὲ καὶ τὸν Πατέρα βλέπειν, καὶ τὸν υἱόν, καὶ τὸ πολυάγιον πνεῦμα τοῖς τοῦ σώματος ὀφθαλμοῖς, καὶ τῆς γυναικὸς τοῦ πνεύματος ἐπιφοιτήσεως τὴν αἴσθησιν δέχασθαι.* And, lower down, speaking of the phrensies with which they were seized, he observes, *διὰ δὲ καὶ τῶν ἐνθουσιαστῶν ἐσχίκασι δνομα.*—Theodoret, Opp. Paris. 1642-84. Tom. IV. Hær. Fab. Lib. IV. cap. 11.]

[<sup>5</sup> Et nos ipsi audivimus hujusmodi impostorem, Nicolaum Storch, seu Pelargum, autorem sectæ anabaptisticæ, falso gloriantem sibi apparuisse angelos visibili specie, qui vaticinati essent ipsum fore instauratorem et reformatorem ecclesiæ, &c.—Geo. Major. Opp. Witeberg. 1570. Tom. III. p. 440. In Dom. 8. post. Trin. Homil.]

[<sup>6</sup> ...M. Coppinger (after a solemn sort) began to declare what manner of men we were, viz.: That it was shewed him by vision from heaven, that himself was endued with the spirit of the Father, to be the greatest and last prophet of mercy, &c....as for Hacket, he was greater than either of us, &c.—Arthington's Seduction. Lond. (no date) p. 17.]

Bez. epist.  
69.  
Ibid.  
H. N. I Exhort.  
chap. 16. § 4.

Theod. Hær.  
ret. Fab.  
Lib. IV.  
D. Major. In  
Domin. 8.  
post Trinit.  
Homil. fol.  
440.  
Arthing.  
Seduct.  
pag. 17.

ists, and do the Libertines<sup>7</sup>, and Family of Love<sup>8</sup>, hence teaching one the other, that the spiritual understanding is the word of God, and that to embrace the literal sense is to commit idolatry.

Some of every place of scripture will have an exposition both analogical, allegorical, historical, and moral; as the curious Thomists and monks.

Some are addicted to an interpretation which they call mystical and prophetic; as Bocardus, Morelius, and others.

Some are of mind, that the gospel, or evangelical word, cannot be committed to letters and writings, saith Lindanus<sup>9</sup>.

Some do think (as afore also hath been shewn) how that is the old<sup>10</sup> and only true sense of the scriptures which is made and given by the church<sup>a</sup>, and pope of Rome<sup>b</sup>.

Some do maintain, that as the church in time doth alter, so the interpretation of the scripture also therewithal doth vary: whereby that which in the apostles' time was a truth,

<sup>a</sup> *Hæretici Scripturarum cognitionem, et intelligentiam extra ecclesiam ponunt: nos autem (papistæ) volumus ecclesiæ (Romanæ) esse annexam, nec ab ea separari patimur.* Stapl. [Opp. Par. 1620. Tom. III. p. 314.] Antid. Evang. in Joan. 19, 23, p. 418. *Sicut Christo Judæi: sic nos ecclesiæ (Romanæ) simpliciter credere debemus; saith Stapleton, Antid. in Luc. 10, 16. [See above, p. 78. n. 6.]* When the authority of the church leaveth the holy scriptures, then are they of no more account than Æsop's fables: Wolf. Horman<sup>11</sup>.

<sup>b</sup> *Si papam, qui Christi vicarius est, et ejus omnimodam potestatem habet in terris, consulerent, non errarent (hæretici); saith Stella in Luce 9. fol. 499.*

[<sup>7</sup> Si quis locus ipsis objiceretur, respondebant, nos literæ minime obnoxios esse; sed spiritum, qui vivificat, sequi oportere...Semper hoc retinent principium, Scripturam in naturali sensu suo acceptam, literam mortuam esse atque occidere: ideoque missam esse faciendam, ut ad Spiritum vivificantem veniamus. In quo sibi duo proponunt. Primum ne simplici sensui Scripturæ acquiescamus, sed ludamus allegoricis interpretationibus. Deinde, ne adhæreamus iis quæ scripta sunt, ut assentiamur omnino: sed sublimius speculemur, et revelationes novas inquireamus.—Calv. Opp. Amstel. 1669-71. Tom. IX. p. 380. Instr. adv. Libertinos, cap. 9.]

[<sup>8</sup> This reference has not been found.]

[<sup>9</sup> Vides disertè a Propheta Dei voce prædictum verbum Dei Evangelium, quod Divo Paulo ad Hebræos commentatore est fœdus novum, non in tabula lapidea Mosaicæ legis modo, non in arido Bethulæ libello, non in vili papyro, sed in vivis hominum cordibus descriptum iri.—Lindan. Panopl. Evang. Lib. I. cap. X. p. 18.]

[<sup>10</sup> So 1607, in the text, but in the Corrigenda directed to be printed, 'odde,' which is the reading both of 1585 and 1633. The later editions as in the text.]

[<sup>11</sup> See Hosius Opp. Col. 1584. Tom. I. p. 530. De Autor. Sacr. Script. Lib. III. See also, Whitaker's Disputation on Scripture. Park. Soc. Edit. p. 276, note 3.]

Calv. contra  
Anabapt.  
Allen's Conf.

Lib. I. cap. 2.

Cusan. ad  
Bohemos,  
Epist. 2.

in these days shall be a falsehood. In which error was Cardinal Cusanus<sup>1</sup>.

Proposition VI.

*The church is the witness and keeper of God's written word.*

The proof from God's word.

Though the church hath authority to hear and determine in controversies of faith, yet hath the church power neither to judge the word of God, nor to judge otherwise than God's word doth judge. For it is said to the church and people of God,

Rom. xvi.  
17.

"I beseech you, brethren, mark them diligently which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them."

Matt. xvii. 5.  
Acts x. 43.  
John v. 39.  
2 John 9.

"Hear him." "To him give all the prophets witness."

"Search the scriptures." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

Ephes. ii. 20.

"Ye are, &c. built upon the foundation of the apostles and prophets."

And of the holy scriptures :

John xvii. 17.  
Luke xvi. 29.

"Thy word is the truth." "They have Moses and the prophets, let them hear them," saith our Saviour Christ.

2 Pet. I. 19.

"We have also a sure word of the prophets," saith St Peter.

2 Tim. iii.  
16, 17.  
1 Tim. vi. 3.  
4.

And St Paul, "The whole scripture is profitable to teach," &c.

"If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, he is puffed up, and knowing nothing," &c.

Conf. Helv.  
ii. cap. 1.  
Bohem. cap.  
1.  
Gal. Art. v.  
Belg. Art. vii.  
Wittem. Art.  
xxx. xxxi.  
xxxiii.  
Saxon. Art.  
xi.

And so with us do other churches<sup>2</sup> conceive both of the scriptures and church; yet all of us do grant, that the church, as a faithful witness, may, yea of necessity must, testify to the world what hath been the doctrine of God his people from time to time, and, as a trusty recorder, is to keep and make known what the word of God, which it hath received, is: which truly hath been performed afore the word

[<sup>1</sup> Quare nec mirum si praxis ecclesie uno tempore interpretatur scripturam uno modo et alio tempore alio modo. Nam intellectus currit cum praxi....Origenes enim et quidam alii textum, Si quis non renunciauerit omnibus que possidet non potest meus esse discipulus: secundum praxim primitiue ecclesie intellexerunt preceptum esse. Intrante autem multitudine, non fuit possibile omnes resignare, &c....Ecclesia igitur sicut recipit scripturam ita et interpretatur. Sequuntur igitur scriptura ecclesiam, que prior est, et propter quam scriptura, et non e converso.—Nic. de Cusa. Opp. Basil. 1565. p. 858. Epist. 7. De Amplect. Unit. Eccl. ad Bohem.]

[<sup>2</sup> See above, p. 195, note 7.]

was written, by the patriarchs, and after the same was committed to writing, before Christ his incarnation, by the Jews; in Christ his lifetime, in the primitive church, from the apostles' time, by the godly Christians throughout the world.

Luke iv. 17.  
Acts xiii. 27.  
Acts xv. 21.  
2 Cor. iii. 15.  
2 Cor. viii.  
18.

*Errors and adversaries unto this truth.*

Be it far therefore from us to think, which the Papists do not stick to write and say; namely, that

The church is to judge the scriptures, and not the scriptures the church<sup>3</sup>.

Jo. Maria  
Verractas.  
Pigh. in Con-  
trov. de Eccl.  
Card. Cusan.  
Ep. 2. ad  
Boh.

The scripture is not of the essence of the church; because without it a church may be, though not very well<sup>4</sup>. So said cardinal Cusan.

The scripture, because (in their opinion) it is imperfect, cannot; obscure, may not; ambiguous, ought not to be the judge. So Lindan<sup>5</sup>, Latomus<sup>6</sup>, Petrus à Soto<sup>7</sup>, Pighius<sup>8</sup>, Coster<sup>9</sup>, &c.

Lind. Lib. i.  
c. 1.  
[Latom.]  
Contr. Bucer.  
[Pet. à Soto]  
De S. Scrip.  
[Pigh.] Eccl.  
Hierar. Lib. i.  
cap. 4.  
[Coster]  
Enchirid. de  
S. Scrip. cap.  
1.

[<sup>3</sup> Hac itaque fide, evidenti, inquam, divina veritatis contestatione, suam ab initio fidem, ab ipsis apostolis accepit ecclesia: et qua fide accepit, eadem et custodivit, et transmisit, &c....Illius siquidem ecclesie, magis tunc erat contestata ac manifesta veracitas, quam veritas scripturae evangelicæ. Quippe quæ cognoscebatur sacra et vera, ab ea quæ tunc erat ecclesia.—Pighius, Explicat. Cathol. Paris. 1586. De Eccles. Controv. iii. p. 91. Cf. Hierar. Eccl. Assert. p. 17. Determinatio igitur ecclesie evangelium appellatur, cui in omnibus est præstanda fides:—quoted as the words of J. M. Verratus in Norm. et Prax. Const. Relig. et Eccles. ad calc. Protest. Concion. August. Confess. adv. Convent. Trident. 1563. p. 118.]

[<sup>4</sup> Nam ecclesia sine litera fuit aliquando, ante Moysen, et etiam antequam apostolus Joannes evangelium vel Paulus epistolas scripserit. Et Christus ecclesiam ædificavit sine litera, quia nihil scripsit. Non est igitur litera, quæ per tyrannum penitus deleri posset, de essentia ecclesie, sed spiritus est qui vivificat.—Nic. de Cusa. Opp. Basil. 1565. Tom. ii. fol. 857. Epist. 7. ad Bohem.]

[<sup>5</sup> Lindan. Panopl. Evang. Col. Agrip. 1560. Lib. cap. i. p. 1, sqq.]

[<sup>6</sup> Quis igitur iudex erit in tanta controversia?...Scriptura, inquis, quæ falli non potest. Recte ais, et placet iudex. Scriptura verax est...ad cuius veritatem tanquam ad certissimam regulam omnis doctrina de religione exigenda est....Sed illud abs te peto ut mihi respondeas, sicubi obscura aut ambigua scriptura est, id quod sæpe usu venit, et testatur Petrus de Paulini epistolis....quo utemur interprete?—Respons. Latom. ad Epist. Bucer. in Script. Duo Advers. Latom. et Bucer. Argentorat. 1544. p. 19.]

[<sup>7</sup> Potest quidem nonnunquam ex una scriptura altera explicari, verum id aut non semper, aut certe non ita, ut non possit etiam aliter præcipue a contentiosis intelligi. Ita ut nisi certum iudicium sit, nunquam dubia terminari possint: quare nolle extra scripturam quidquam audire, est ipsam etiam scripturam negare, &c.—Petr. à Soto. Assert. Cathol. Fid. Antv. 1557. p. 104. b. Schol. Cathol. in Art. Conf. Virtemb. De Sac. Script.]

[<sup>8</sup> ...Cum contra scripturæ plurimum frequenter obscuritatis habeant, et se trahi, accomodarique in diversam, et ad eam, quam quis secum ante præsumsit sententiam...facile permittant.—Hierarch. Eccles. Assert. Colon. 1558. Lib. i. cap. iv. fol. 17.]

[<sup>9</sup> Dicendum enim omnia fidei mysteria ceteraque credita et scitu necessaria, in

He is an heretic that cleaveth to the scriptures. So said Jacobus Hochstratus<sup>1</sup>.

Again, the careful keeping of the holy scriptures by God's people from age to age, and time to time, declareth, first, how the mother-church of Rome is not the only keeper of the holy writ, and next, that cursedly they do offend, which either as greatly esteem the Ethicks of Aristotle as the commandments of God; the Odes of Pindar, as the Psalms of David<sup>2</sup>; the works and books of men, as the writings of God; which the council of Trent<sup>3</sup> doth: or before and above the scripture prefer unwritten traditions. Hence Petrus à Soto,

Tradition (saith he) is both more ancient and more effectual than the holy scripture<sup>4</sup>. And Lindan<sup>5</sup>: the scriptures would be of no validity, neither had continued till this day, but for traditions.

corde ecclesiæ esse clarissime exarata, in membranis tam novi quam veteris testamenti multa desiderari....Eodem pertinent difficultum et dubiarum scripturarum interpretationes, quas in varios sensus hæretici trahunt.—Coster. Enchirid. Controv. Colon. Agrip. 1608. S. Scrip. cap. i. pp. 46, 47.]

[<sup>1</sup> The editor has been unable to meet with any work of Hochstraten containing the statement imputed to him in the text. For some account of him, see Hagenbach, Vorlesungen über die Reformation, i. 163.]

[<sup>2</sup> The editor has been unable to verify this reference.]

[<sup>3</sup> See above, p. 29, note 6, and p. 31. n. 7.]

[<sup>4</sup> Irenæus lib. tert. capit. quarto: Quid autem si neque apostoli quidem scripturam reliquissent nobis nonne oportebat ordinem sequi traditionis, &c....et mox efficacissima ratione confirmat quam sit traditio scriptura et antiquior, et efficacior, ita inquirens, &c.—Petr. à Soto, Assert. Cathol. Fid. Antv. 1557. p. 121. b. De Eccles. Cathol.]

[<sup>5</sup> Illa ergo traditio quæ christianis indubitato persuadet hæc quatuor evangelia esse inter alia solum vera evangelia, epistolas vere esse Pauli, apocalypsin Joannis Theologi apostoli esse, an non harum evangelicarum scripturarum sunt fundamentum? Ea enim subtracta, nullus eis credat, aut fidem ullam ipsæ apud catholicos mereantur unquam.—Lindan. Panopl. Evang. Col. Agrip. 1560. Lib. i. cap. 4. p. 8. An non hæc traditio non scripta quæ nobis sacras tradit sine scripto literas esse suscipiendas ac credendas sit fidei fundamentum? De quo si quis ambigat, eum mihi citra traditionem indubiam ecclesiæ cogitet rogo, videat e vestigio, quam scripturæ sacræ autoritas evanescat penitus, ne in vanissimos plane fumos solvatur.—Ib. cap. 5.]

Ang. Polit.

Ses. iv.

Conf. Cath.  
de Eccles.  
Lind. Lib. i.  
cap. 4, 5.

## Proposition VII.

*The church may not enforce anything to be believed, as necessary unto salvation, that is either contrary, or besides the word of God.*

The proof from the word of God.

“Ye shall put nothing unto the word which I command you, neither shall ye take ought therefrom.” Deut. iv. 2.

“Put nothing unto his words, lest he reprove thee, and thou be found a liar.” Prov. xxx. 6.

“Though it be but a man's covenant, when it is confirmed, (yet) no man doth abrogate it, or addeth anything thereto.” Gal. iii. 15.

“If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.” Rev. xxii. 18, 19.

And so witness with us the churches reformed<sup>6</sup>.

Whatsoever also is grounded upon God's written word, though not by our common and vulgar terms to be read therein, we do reverently<sup>7</sup> embrace; which maketh us, for doctrine, to embrace the consubstantiality of our Saviour with the Father and the Holy Ghost, which the Arians would not;

Conf. Helv.  
i. Art. iv. &  
ii. cap. 2.  
Basil. Art. x.  
Bohem. cap. i.  
Gal. Art. v.  
Belg. Art. vii.  
Saxon. Art. i.  
Witt. c. 30,  
33.  
Suevica,  
Art. i.

[<sup>6</sup> Ceterum de traditionibus hominum quantum vis speciosis et receptis, quæcunque nos abducunt vel impediunt ut de inutilibus et noxiis, sic illud Domini respondemus, frustra me colunt, docentes doctrinas hominum.—Harm. Conf. Sect. i. p. 6. Conf. Helv. Prior. Art. iv. Pariter repudiamus traditiones humanas, quæ tametsi insigniantur speciosis titulis, &c....compositæ tamen cum scripturis, ab his discrepant, &c.—Ibid. Conf. Helv. Post. cap. ii. Confitemur quod quædam nemo mandare potest ea quæ Christus non mandavit, &c.—Ibid. p. 7. Conf. Basil. Art. x. Scripta vero sanctorum doctorum, veterum præsertim, etiam ipsa pro veris et utilibus habenda...sed in iis tantum in quibus cum sacra scriptura consentiunt, &c.—Ibid. p. 9. Conf. Bohem. cap. i. Ex hoc autem efficitur neque antiquitatem neque consuetudines, neque multitudinem, &c....Scripturæ illi divinæ opponere licere, &c.—Ibid. p. 11. Conf. Gall. Art. v. ...cum hisce divinis scripturis, atque Dei nuda veritate, nulla alia hominum, quantavis sanctitate præditorum, scripta, nulla consuetudo, &c....neque concilia ulla, nulla denique hominum decreta conferenda, comparandave sunt,....Idcirco toto animo rejicimus, quæcunque cum certissima hac regula non conveniunt.—Ibid. p. 13. Conf. Belg. Art. vii. ...detestamur omnem doctrinam, cultum et religionem, pugnantem cum hac scriptura.—Ibid. p. 15. Conf. Virtemb. cap. xxx. Conf. Ibid. cap. xxxiii. Tanti vero sacra hæc scriptura ab omnibus sanctis pontificibus et doctoribus habita est, ut neque ullus pontifex suis statutis obediri, neque ullus doctor suis scriptis credi expetiverit, nisi ex iis ea comprobasset. The reference to the Conf. Saxon. is merely inferential.]

[<sup>7</sup> Reverently, 1607.]

a Trinity of persons in the Godhead, which the Sabellians would never do; the justification by faith only, which the Papists will not; the baptism of infants and young children, which the Anabaptists dare not: and for discipline, not to refuse, of church-officers, the names, archbishops, patriarchs, primates, metropolitans, suffragans, parsons, vicars, &c.; of ecclesiastical censures, the terms, suspension, excommunication; of ceremonies, none at all, which tend either unto order, comeliness, or edification.

But from the heart we abhor, in matters both of doctrine and discipline, whatsoever either agreeth not with the canon of the scripture, or is not grounded thereupon.

*The errors and adversaries unto this truth.*

Hence detest we both all the old heretics, and their fancies, with the new prophets of Basilides, the manifestation of Marcion, the mysteries of the Manichees, the Jobelœa of the Scythians, the Symbonia of the Archontics, the Cabala of the Jews, the Alcoran of the Turks, and also all new heretics and schismatics, with all their cursed opinions; as first, the Anabaptists, and namely the Libertines, the Davi-Georgians, and Family of Love, and all the co-deified elders thereof; as Henry Nicholas, Eliad, Fidelitas, Christopher Vitel, Theophilus the Exile, and the rest.

Next the Papists, whereof

Some have commanded that all the pope's decrees should be taken, as confirmed by the mouth of God himself; so did pope Agatho the First<sup>1</sup>.

Some write (as Busgradus) that if the pope believe there is no life to come (as some popes have done), we must believe it as an article of our faith.

Some say, if the pope carry innumerable souls with him unto hell, yet he may not be judged: so did pope Boniface the Eighth<sup>2</sup>.

[<sup>1</sup> Sic omnes apostolicæ sedis sanctiones accipiendæ sunt, tamquam ipsius divini Petri voce firmatæ sint.—Corp. Jur. Canon. Antverp. 1648. Decr. Prim. Pars. Dist. xix. cap. ii. fol. 22.]

[<sup>2</sup> Si papa suæ et fraternæ salutis negligens deprehenditur inutilis, et remissus in operibus suis... nihilominus innumerales populos catervatim secum ducit, primo mancipio gehennæ cum ipso plagis multis in æternum vapulaturus. Hujus culpas istic redarguere præsumit mortalium nullus: quia cunctos ipse judicaturus a nemine est judicandus, &c.—Corp. Jur. Canon. Antv. 1648. Grat. Decr. Prim. Pars. Dist. xl. cap. vi. fol. 50. This is 'ex dictis Bonifacii Martyris,' not Bonifac. VIII. There is an error in the reference to Crantzius.]

Some, as Bellarmine, conclude, that it is a point of faith to hold, that the bishop of Rome hath succeeded Peter in the universal regiment of the church<sup>3</sup>.

Others, as the Jesuits, persuade their catholics, that the king of Spain and their catholic faith are so linked together, as it is become a point of necessity in the catholic faith to put all Europe into the hands of the said king, otherwise the catholic religion will be utterly extinguished and perish<sup>4</sup>.

Others of them have published a new gospel, called *Evangelium Æternum, et Spiritus Sancti*: which they say doth so far excel the gospel of Christ as the kernel surpasseth the shell, the sun the moon, and light darkness. The author whereof was one Cyrillus, a Carmelite<sup>5</sup>.

And lastly the Puritans, and all the speculations of Brown, Barrow, Green, Penry, Mar-Prelate, T. C., E. G., R. H., A. C., I. B., with the new Sabbatarians, and their fancies.

#### ARTICLE XXI.

##### Of the authority of General Councils.

*General Councils (1) may not be gathered together without the commandment, and will of princes. And (2) when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God,) they may err, and (3) sometimes have erred, even in things pertaining unto God: wherefore (4) things ordained by them as necessary unto salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scriptures.*

*The propositions.*

1. General councils may not be gathered together but by the commandment and will of princes.
2. General councils may err.

[<sup>3</sup> Demonstravimus hactenus Romanum pontificem Petro succedere in episcopatu Romano: nunc id ipsum demonstrare aggredimur de successione in universæ ecclesiæ primatu. Negant hoc hæretici, &c.—Bellarm. de Controv. Christ. Fid. Prag. 1721. Tom. i. fol. 350. De Summ. Pontif. Lib. ii. cap. 12.]

[<sup>4</sup> A Sparing Discoverie of the English Jesuits, 1601. p. 7.]

[<sup>5</sup> The real author was one Frater Gerhardus, a Franciscan. The work first made its appearance at Paris in the year 1254. See Gieseler, Eccl. Hist. Third Period, Div. iii. cap. 3. § 70. Vol. iii. p. 257. Eng. Transl.]

3. General councils have erred, even in things pertaining unto God.

4. The things ordained by general councils are so far to be embraced and believed as they are consonant to God's holy word.

Proposition I.

*General Councils may not be gathered together but by the commandment and will of princes.*

The proof from God's word.

Great is the power and authority of kings and princes, by the word of God. For, as the defence of religion is committed unto them, so must they see that all men do their duties. That these things the better may be performed, they are, as just occasion is offered, not as men under the power of others, to summon, but as supreme governors within their own territories and dominions, to command all sorts of men to meet together; and that either to the implanting of the truth where it is not, or to the suppressing of sin, errors, idolatry, and superstition, where or in whomsoever it doth arise, or is rooted. Such councils were holden, both in the time of the Mosaical government, by the commandment of the most godly kings, David, Solomon, Asa, Hezekiah, and Josiah; and since the gospel hath been received into kingdoms and commonweals, by christian princes, kings, and emperors, who gathered councils both general, as the Nicene was by Constantine the Great<sup>1</sup>, the council of Constantinople by Theodosius the elder<sup>2</sup>, the council of Ephesus by Theodosius the younger<sup>3</sup>, the council of Chalcedon by Marcian<sup>4</sup>; and national and provincial; so the council at Franckfort, Rhemes, Turon, Arelate, and Moguntia, by the will and commandment of Charles the Great<sup>5</sup>; at Matison, by Gunthranus<sup>6</sup>;

1 Chron. i. 3;  
i. 2  
1 Kings viii. 1.  
2 Chron. xv.  
9.  
2 Chron. xxix.  
4.  
2 Chron.  
xxiv. 29.  
Ruff. Lib. x.  
c. 1.  
Euseb. de  
vita. Const.  
i. iii. c. 6.  
Theod. [Eccles.  
Hist.] Lib. v.  
cap. 6.  
Evang. Lib. i.  
c. 2.  
Leo, Epist.  
43. 53.  
Aventin.  
Carranza,  
Summa Concil.  
Carion. Lib.  
iii.  
Turon. Lib.  
viii. cap. 20.

[<sup>1</sup> Histor. Eccles. Autores. Basil. 1535. Lib. x. c. 1. p. 218. Ruffin. Lib. i. cap. 1. Euseb. de Vit. Const. Cant. 1720. Lib. iii. c. 6. p. 179.]

[<sup>2</sup> Theodoret. Opp. Par. 1642-84. Tom. iii. Eccl. Hist. Lib. v. cap. 6. p. 711.]

[<sup>3</sup> Evggr. Eccles. Histor. Cant. 1720. Lib. i. cap. 3. p. 252.]

[<sup>4</sup> ... πᾶσαι αἱ ἐκκλησῖαι τῶν ἡμετέρων μερῶν, καὶ πάντες οἱ λερεῖς, τὴν ἡμετέραν ἡμερότητα μετὰ δακρύων ἰκετεύουσι... ὥστε κελεῦσαι ἰδικὴν σύνοδον ἐν τοῖς τῆς Ἰταλίας ἐπιτελεσθῆναι, κ.τ.λ.—Leon. Mag. Opp. Venet. 1753-7. Tom. i. col. 905. Epist. 43. Simil. col. 957. Epist. 54. Both epistles are addressed to the emperor Theodosius.]

[<sup>5</sup> Aventin. Annal. Boior. Lips. 1710. Lib. v. cap. xi. § 12. p. 524. Carranza, Summa Concil. Lovanii. 1681. pp. 321. 333. There seems to be an error in the reference to Carion.]

[<sup>6</sup> Gregor. Turon. Opp. Lut. Par. 1699. Hist. Franc. Lib. viii. cap. 20. col. 392.]

at Paris and Orleance, by the direction and appointment of Childebert<sup>7</sup>, were kept and holden.

And never yet hath there been a council, either general or national, or whatsoever, (I only except the councils held by the apostles and apostolical men in a troublesome state and time of the church, there being then no christian princes and emperors to countenance the truth,) either begun or ended to the glory of God, but it hath been, I say not *called* only, but *confirmed* also by some godly emperor, king or queen. This in effect is granted by all reformed churches<sup>8</sup>.

*The errors and adversaries unto this truth.*

This assertion hath been oppugned, and that diversely, both by the Papists and Puritans. For the Papists, they say,

Emperors and kings be the pope his summoners, but, of themselves, are no absolute and powerful commanders, and callers of councils<sup>9</sup>.

There ought no council to be kept without the determinate consent of the bishop of Rome<sup>10</sup>.

No council ever yet had firm and lawful authority which was not confirmed by the bishop of Rome<sup>11</sup>.

[<sup>7</sup> Magdeburg. Eccles. Hist. Basil. 1559, &c. Cent. vi. cap. ix. col. 544. De Synod. Aurel. Sec. Of the Synod at Paris it is only said that it was held *regnante Childeberto*. Conf. *ibid.* col. 585.]

[<sup>8</sup> The passages referred to contain only a general acknowledgement of the office of the civil magistrate in respect to religion.—See Harm. Conf. Sect. xix. p. 271, sqq.]

[<sup>9</sup> Who hath authority to command the parts of the body but the head? And that the pope is head, where it is amply declared, ye heard even now. Where you ask, "Which ever said that the pope hath authority to call councils?" if you know not so much, &c.' Harding in Jewel's Defence of the Apol. Part v. Apol. chap. vr. Div. 3. Works, Vol. iv. p. 826. Park. Soc. Ed. But the passage meant is perhaps that in Vol. iii. pp. 216, 17. But the latter new councils have made the same bishop of Rome head and prince over all primates and patriarchs throughout the world. And M. Harding saith, the said patriarchs were only the pope's deputies, that is to say, served him at commandment as his men.—Def. of Apol. Part i. Apol. chap. viii. Div. 1. See also Vol. i. pp. 410, 11.]

[<sup>10</sup> That the bishops of Rome by accustomed practise of the church had auctoritie to approve or disprove councilles I nede to say nothing for proufe of it, seing that the ecclesiasticall men (as we read in the Tripartite Storie) commaundeth that no counicille be celebrated and kepte without the advise and auctoritie of the pope.—Harding's Answer to Juelle's Challenge, Antwerpe 1565. fol. 116. b. Art. iv.]

[<sup>11</sup> Illud vero ferre non potes, quod tanquam absurdissimum subjicis: De conciliis papa judicare debet. Quasi vero ullum unquam concilium firmam in ecclesia auctoritatem habuerit, quod non à Romano pontifice fuerit confirmatum?—Jo. Duræus Scot. Confut. Respon. Gul. Whitak. Ingolst. 1585. p. 77. Est etiam

Magdeburg.  
Eccles. Hist.  
Cent. 6. cap. 9.

Conf. Helv.  
i. Art. xxvi.  
and ii. cap. 30.  
Bohem. cap.  
16.

Belg. Art.  
xxxvi.  
Saxon. Art.  
xxiii.

Wittemb.  
cap. 35.  
Suevica, in  
Perorat.

Hard. Confut.  
par. 5. c. vi.  
sect. 3.

Harding.

Duræus, contra  
Whitak.  
Lib. ii.  
Cardil. in  
def.

Concil. Trid.  
Disp. i.

Test. Rhem.  
Annot. Matt.  
xvi.

The popes of Rome (and not christian princes) have the authority and power of making laws ecclesiastical, and of calling councils<sup>1</sup>.

And the Puritans do think that private persons, without the leave or privity of princes, may summon assemblies about church-causes at their pleasures, and consult about the public affairs of the church. Of this mind was Beza<sup>a</sup>, and be the Disciplinaryans both of <sup>2</sup>South<sup>b</sup> and North Britain<sup>c</sup>.

Others (adversaries to both Puritans and Papists) are of mind, that were the pope a good man, (as he is nothing less) he might; and, he being wicked, other good bishops (though subject unto kings and emperors) may summon councils at their discretions. An error of Selneccerus<sup>3</sup>.

Analect.p.35.

The Muscovites have a phantasy, that since the seventh general council that was, neither prince nor pope, nor any other men else, have power to call a general council<sup>4</sup>.

Surius, Com-  
ment. an.  
1501, page 30.

<sup>a</sup> Perplacet autem mihi quod de conventu absque ulla principum, aut civitatum autoritate, privatim instituendo, scribis. Beza Epist. [Genev. 1575. Ep.] 68. pag. 292.

<sup>b</sup> Witness their classical assemblies at commencements, fairs, &c. See Discipline Grounds.

<sup>c</sup> The approbation or disallowance of a general assembly hath been, and should be a matter and cause spiritual, and always cognosed and judged by the church, as judges competent within this realm, say certain Scottish ministers in their letters unto the lords of the king's privy council in Scotland, which letter is printed in the said lords' declaration, &c. published anno 1606, and printed by Robert Barker.

pontifex instar omnium, quoniam nemo præter eundem jure concilium possit agere. Neque robor aut firmitatem habent quæ ille semel improbaverit.—Gasp. Cardill. Villalp. Apol. Indict. Conc. Trid. Ingolst. 1563. p. 19.]

[<sup>1</sup> Test. Rhem. Rhemes 1582. Annot. Matth. xvi. 19. p. 47.]

[<sup>2</sup> About two years since Master Snape did say...that there were three or four small classes of ministers in every shire, where there were any learned preachers, who did use (in their meetings) to debate of the discipline by pastors, doctors, elders, and deacons, and that the said several small classes did send their resolutions and opinions to the greater assemblies at Cambridge at Sturbridge Fair-time, and at London at Bartholomew Fair-time, which did meet together also for the same purpose.—Third Book of Disciplinary Grounds and Practices in Bancroft's Dangerous Positions, &c. Lond. 1640. cap. v. p. 85.]

[<sup>3</sup> Si Pontifex Rom. non esset persecutor evangelii, haberet potestatem convocandi concilium: qua in re si negligentior deprehenderetur, episcopi præstare illud deberent...Quod si nec episcopi officii sui rationem haberent, pii reges et principes facere illud possent, &c.—Selneccer. Analect. Francof. ad Mæn. 1571. Sect. 45. p. 95.]

[<sup>4</sup> Persuasum habent (Moscovita) post septimam synodum generalem, nulli

## Proposition II.

General Councils may err.

The proof from God's word.

General councils, consisting

First of men, who may err, nothing more easily (for "all the imaginations of man's heart are only evil continually, even from his youth," but God only is true) and all men are, yea, and "every man is a liar." Gen. vi. 5. Gen. viii. 21. Psal. cxvi. 11. Rom. iii. 4.

Next, of men differing in years, riches, learning, judgement, calling and authority: whereby distractions of opinions often do arise.

Thirdly, of many men, whereof the wicked be for number commonly the major part, and the better in outward countenance of the world.

Lastly, of men, not all, nor always either governed with God's Holy Spirit and word, or gathered together in the name of Christ.

None of sound judgement in religion do doubt but they may err.

If Paphnutius had been absent at Nice, that council had erred<sup>5</sup>. Sozom. Lib. i. cap. 23.

If Hierome had been away at Chalcedon, that council had erred<sup>6</sup>. Bishop Jewel's Defen. fol. 58.

At any time (if some be believed) be the pope of Rome not present at such meetings, either *per se*, or *per legatum*, by himself or his legate, no council but must err<sup>7</sup>. Roffensis contra Lutherum.

unquam neque licuisse neque licere concilium œcumenicum indicere, aut accedere sub pœnâ anathematis, quod etiam severissime observant.—Surius, Comment. Rer. Gest. Colon. 1574. p. 29.]

[<sup>5</sup> Ἡ δὲ σύνοδος, ἐπανορθῶσαι τὸν βίον σπουδάζουσα τῶν περὶ τὰς ἐκκλησίας διατριβόντων, ἔθετο νόμους οὓς κανόνας ὀνομάζουσιν. ἐν δὲ τῷ περὶ τούτου βουλευέσθαι, τοῖς μὲν ἄλλοις ἐδόκει νόμον ἐπεισάγειν, ἐπισκόπους καὶ πρεσβυτέρους, διακόνους τε καὶ ὑποδιακόνους, μὴ συγκραθεῦδειν ταῖς γαμταῖς ἕς πρὶν ἰερᾶσθαι ἡγάγοντο. ἀναστὰς δὲ Παφνούτιος ὁ ὀμολογητῆς ἀντίπερ' τιμίον τε τὸν γάμον ἀποκαλῶν, κ.τ.λ. .... ἐπήνεσε δὲ καὶ ἡ σύνοδος τὴν βουλὴν.—Sozom. Eccl. Hist. Cant. 1720. p. 41. Lib. i. c. 23.]

[<sup>6</sup> So St Hierome, being neither pope nor bishop, was received against this whole council of Chalcedon.—Jewel, Def. of the Apol. Lond. 1570. Part i. fol. 60. Works, Vol. III. p. 219. Park. Soc. Ed. See also Controv. with Harding. Vol. i. p. 423. Jerome died A.D. 420, and the council of Chalcedon was held A.D. 451.]

[<sup>7</sup> Neque ego penitus cujuscunque concilii decreta probanda censeo, sed ejus quodcunque fuerit in Spiritu Sancto pontificis auctoritate cunctisque præmonitis quorum interest adesse convocatum....Dilucidum esse potest multa concilia frequenter errasse: sed nos de plenariis loquimur quæ per pontifices convocata

Therefore councils may err.

That which one council doth establish another will disannul. They will not (we must think) revoke that which is well decreed. Therefore councils may err.

*The adversaries unto this truth.*

Therefore err do the Papists which say that the Holy Spirit is the director of all councils, and

That councils cannot err<sup>1</sup>.

Test. Rhem.  
An. Joh. xvi.  
13.

### Proposition III.

*General Councils have erred even in things pertaining unto God.*

The proof from God's word.

Councils both general and particular have erred, and that in matters of faith<sup>2</sup>.

Confess Wit-  
temb. cap. 33.

For in the holy scriptures we find that it was ordained, if any man did confess that Jesus was the Christ he should be excommunicate: which could not be but by council.

Joh. ix. 22,  
and xii. 42.  
John xi. 47.

A council was gathered to suppress Christ and his doctrine.

A council consulted how they might take Jesus by subtilty, and kill him.

Matt. xxvi.  
3, 4.

A council sought for false witness to put him to death.

Mark xiv. 53,  
55.  
Mark xv. 1.

By a council Jesus was bound, led away, and delivered unto Pilate.

Matt. xxvii.  
63.  
Luke xxii. 71.

A council judged our S. Christ to be both a deceiver and a blasphemer.

Matt. xxviii.  
12, 13.

A council corrupted the soldiers, and willed them to tell a lie.

Acts iv. 5, 6,  
18.

A council withstood Peter and John, and commanded

fuerunt, &c....Nam semper mihi suspecta videntur, ubi vel a concilio pontifex dissideat vel concilium a pontifice, nisi manifestissima pontificis culpa factum id fuerit.—Fisher Episcop. Roff. Opp. Wircebe. 1597. Assert. Luther. Confut. Art. xxxix. col. 597, 8.]

[<sup>1</sup> *The Spirit of Truth.* Ever note that the Holy Ghost, in that he is promised to the church, is called the Spirit of Truth. Which Holy Spirit for many other causes is given to divers private men, and to all good men, to sanctification: but to teach all truth and preserve in truth and from error, he is promised and performed only to the church and the chief governor, and general councils thereof.—Test. Rhem. Rhemes, 1582. Ann. Joh. xvi. 13. p. 266.]

[<sup>2</sup> Testantur quoque exempla, non Pontifices tantum, sed etiam Concilia errasse.—Harm. Conf. Sect. i. p. 16. Conf. Virtemb. cap. xxxiiii.]

them that in no wise they should speak or teach in the name of Jesus.

A council both caused the apostles to be beaten, and commanded them also that they should not preach in the name of Jesus. Acts v. 40.

In ancient writings of credit we may read, how (contrary to God's word) by councils Arianism hath been confirmed, as by the council at Ariminum<sup>3</sup>. D. Hieron. in vita Damasii Papae.

By councils the traditions and books of foolish men have been made of equal authority with the word of God; as by the council of Trent<sup>4</sup>. Sess. iv. Decr. 1.

By councils hath been established both the adoration of images, as by the second council of Nice<sup>5</sup>; and the invocation of creatures, as by the Tridentine council<sup>6</sup>. Brevia. Rom. ex Decr. SS. Concilii. Trid. Restitu. et Edit. à Pio V.

By councils the authority of princes hath been impaired, and the pope and clergy advanced above all earthly princes; as by the council of Lateran<sup>7</sup>. Council. Lateran. c. 5. apud Innocent.

The consideration of the premises, and the like, moved

[<sup>3</sup> His itaque gestis Concilium (Ariminense) solvitur...Coeperrunt postea Valens et Ursacius...palmas suas jactitare, dicentes se Filium non creaturam negasse, sed similem ceteris creaturis....Tunc usque nomen abolitum est; tunc Nicenae fidei damnatio conclamata est....Concurrerant Episcopi, qui Ariminensibus dolis irriti, sine conscientia heretici proferebantur, contestantes Corpus Domini et quidquid in Ecclesia sanctum est, se nihil mali in sua fide suspicatos, &c.—Hieron. Opp. Par. 1693-1706. Tom. iv. Pars ii. coll. 300, 1. Adv. Lucif. See also Concil. Coll. Reg. Par. 1644. Tom. iii. p. 189, where it is said, Duo Concilia Ariminensis Synodi nomine insignita reperiuntur....Prius catholicum est,...Posterius vero Arianorum Conciliabulum fuit, meritoque a Bellarmino inter reprobatum rejectum.]

[<sup>4</sup> See above, p. 83, note 6.]

[<sup>5</sup> Imagines porro Christi, Deiparæ Virginis, et aliorum Sanctorum in templis præsertim, habendas et retinendas, eisque debitum honorem et venerationem imperitendam, &c....Id quod conciliorum præsertim vero secundæ Nicænæ Synodi decretis contra imaginum oppugnatores est sancitum.—Concil. Harduin. Paris. 1714. Tom. x. col. 168. Conc. Trid. Sess. xxv.]

[<sup>6</sup> The reference is probably to the Proprium Sanctorum and the Commune Sanctorum in the Breviarium Romanum ex Decret. SS. Conc. Trid. Pii V. jussu editum. But see also Concil. Harduin. Tom. x. col. 167, 8. Mandat Sancta Synodus omnibus episcopis, &c....ut...de Sanctorum intercessione, invocatione, &c....fideles diligenter instruant, docentes eos, sanctos una cum Christo regnantes orationes suas pro hominibus offerre: bonum atque utile esse suppliciter eos invocare, &c.—Conc. Trid. Sess. xxv.]

[<sup>7</sup> Moneantur autem et inducantur, et si necesse fuerit, per censuram ecclesiasticam compellantur sæculares potestates, quibuscumque funguntur officiis; ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præsent publice juramentum, &c.—Concil. Harduin. Tom. vii. col. 19. Concil. Lateran. iv. cap. 3.]

Hilar. Epist.  
ad Constant.  
Imperator.

S. Hilary<sup>1</sup> to call the synod of Mediolane, the Synagogue of the Malignant: and

D. August.  
contra Max-  
im. Lib. III.

St Augustine<sup>2</sup> to write unto Maximinus, "Neither ought I to object against thee the synod of Nice, nor thou against me the synod of Ariminum:" and

Nazianz. ad  
Procop. Ep.  
42.

Nazianzene<sup>3</sup> openly to pronounce, that he "never saw any good end of a council:" and

Orat. Synod.  
Legat. Regis  
Franc. anno  
1562.

The French king his ambassador<sup>4</sup> to say unto the chapter of Trent, that "scarcely any good at all, or very little, came by councils unto the state of Christendom:" and

Bish. Jewel's  
Defen. part  
I. fol. 39.

Cornelius, bishop of Bitonto<sup>5</sup>, to break out into these words in the face of the council at Trent: "I would that with one consent we had not altogether declined from religion unto superstition; from faith unto infidelity; from Christ unto Antichrist; from God unto Epicurus."

*Adversaries unto this truth.*

Test. Rhem.  
An. Joh.  
xvi. 13.

This notwithstanding, the papists do continue in the opinion, that councils cannot err<sup>6</sup>.

#### Proposition IV.

*The things ordained by general councils are so far to be embraced and believed as they are consonant to God's holy word.*

The proof from God's word.

General councils we simply condemn not; yet do we not ground our faith upon any council, but only upon the written word of God.

[<sup>1</sup> ...collecta jam illic (sc. Mediolani) malignantium synagoga.—Hilar. Opp. Paris. 1605. Ad Const. Aug. Lib. col. 305.]

[<sup>2</sup> Sed nunc nec ego Nicænum, nec tu debes Ariminense tanquam præjudicaturus proferre concilium. Nec ego hujus auctoritate, nec tu illius detineris, &c.—August. Opp. Paris. 1836-8. Tom. VIII. col. 1082. v. Contr. Maxim. Lib. II. cap. 14. § 3.]

[<sup>3</sup> Ἐχω μὲν οὕτως, εἰ δεῖ τάληθές γράφειν, ὥστε πάντα σύλλογον φεύγειν ἐπισκόπων, ὅτι μηδεμίας συνόδου τέλος εἶδον χρηστόν, μηδὲ λόσιν κακῶν μάλλον ἐσχηκυῖαν ἢ προσθίην.—Greg. Nazianz. Opp. Par. 1840. Tom. II. p. 110. c. Ad Procop. Epist. 130.]

[<sup>4</sup> Nostra, patrumque nostrorum, et avorum memoria synodos indictas fuisse, episcopos convenisse, maximos in Germania atque in Italia conventus peractos esse scimus. Vix tamen ullus, aut perexiguus inde fructus Christianitati constitit.—Orat. Guid. Fab. Carol. Galliar. Reg. Legat. in App. ad Conc. Trid. Concil. Harduin. Paris. 1714. Tom. X. col. 266.]

[<sup>5</sup> Jewel's Def. of the Apol. Lond. 1570. fol. 40.]

[<sup>6</sup> See above, p. 208, note 1.]

Therefore in general councils, whatsoever is agreable unto the written word of God we do reverently<sup>7</sup> embrace; but whatsoever is contrary unto, or besides the will of God revealed in the holy scriptures, we do carefully avoid.

And so we are commanded to do even by God himself.

"Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom." Deut. xii. 32.

"Walk ye not in the ordinances of your fathers, neither observe their manners, &c. I am the Lord your God: walk in my statutes, and keep my judgements, and do them." Ezek. xx. 18, 19.

"Though that we, or an angel from heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise than that ye have received, let him be accursed." Gal. I. 8, 9.

And so think the churches reformed with us<sup>8</sup>.

Conf. Helv.  
2. cap. 18.  
Bohem. cap.  
1.  
Gal. Art. v.  
Belg. Art.  
vii.  
Wittemb.  
c. 33.

*The adversaries unto this truth.*

Contrary hereunto are the opinions of the papists. For of them,

Some do think that the decrees of councils do bind all nations; as pope Hormisda<sup>9</sup> decreed they should.

Some, as pope Gregory the Great<sup>10</sup>, supposed that some councils, and namely the council of Nice, of Constantinople, Ephesus, and Chalcedon; some, as Campian<sup>11</sup>, thought that all

Greg. I. Lib.  
I. Epist. 24 &  
Lib. II. Epist.  
49.  
Campian.  
Bat.

[<sup>7</sup> Reverently, 1607.]

[<sup>8</sup> Neque vero et œcumenica improbamus concilia, si ad exemplum celebrentur Apostolicum, ad Ecclesiæ salutem non perniciem.—Harm. Conf. Sect. XI. p. 42. Conf. Helv. Post. cap. XVIII. ...neque edicta, vel decreta ulla, neque concilia.... Scripturæ illi divinæ opponere licere.—Ibid. Sect. I. p. 11. Conf. Gall. Art. V.... The reference to the Conf. Bohem. is erroneous. For the Conf. Belg. and Conf. Virtemb. see above, p. 201, note 6.]

[<sup>9</sup> Paternas igitur regulas et decreta sanctissimis definita conciliis ab omnibus servanda mandamus.—Epist. I. Hormisd. Pap. in Concil. Mansi. Tom. VIII. col. 383.]

[<sup>10</sup> Præterea quia corde creditur ad justitiam, ore autem confessio fit ad salutem, sicut sancti Evangelii quatuor libros, sic quatuor Concilia suscipere et venerari me fateor. Nicænum scilicet.... Constantinopolitanum.... Ephesinum etiam primum...Chalcedonense.—Greg. Pap. I. Opp. Par. 1705. Tom. II. col. 515. z. Epist. Lib. I. 25. (al. 24.) Et sic quatuor synodos sanctæ universalis Ecclesiæ, sicut quatuor libros sancti Evangelii recipimus.—Ibid. col. 632. z. Epist. Lib. III. 10.]

[<sup>11</sup> Secuta sunt ad extirpandam hæresim, quæ varia quibusque sæculis pullulavit, (Ecumenica veterum Concilia quatuor, tantæ firmitudinis, ut iis, ante annos



councils were of equal authority with the word of God. Others, as the Guisian faction in France, be resolved in matters of religion to follow the footsteps of their ancestors, though (God's word and) a thousand councils decree to the contrary<sup>1</sup>.

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Calv. Epist.  
Bulling. 231.