

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 contrary¹.

Calv. Epist. Bulling. 231.

ARTICLE XXII.

Of Purgatory.

The Romish doctrine concerning (1) purgatory, (2) pardons, worshipping and adoration, as well (3) of images as (4) of reliques, and (5) also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.

The propositions.

The Romish doctrine concerning

1. Purgatory,
2. Pardons,
3. Worshipping, and adoration of images,
4. Reliques,
5. Invocation of saints,

is a fond thing, and not warranted by the holy scripture, nor consonant, but contrary unto the same.

Proposition I.

The Romish doctrine concerning purgatory is fond, and not warranted by the holy scripture, nor consonant, but contrary unto the same.

The proof from God's word.

It is granted as well by the Romish, or false, as by the true church, that none unclean thing can enter into the kingdom of God. And because all men either have been, or be still unclean, therefore they must be purged from sin.

But in the manner of purging them who are unpure they do greatly differ. For the true church, looking into the word of God, doth find that we are sanctified, or made clean

mille, singularis honos, tamquam divinis vocibus, haberetur.—Edm. Campian. Decem. Ration. Antv. 1631. Rat. xv. p. 44.]

[¹ Dux Guisianus...ausus est etiam dicere, quicquid decernerent mille concilia, sibi fixum esse majorum instituta sequi.—Calvin. Opp. Amstelod. 1671. Tom. viii. Pars 2. p. 143. Inter Epistol. et Respon.]

in divers respects, diversely: as by baptism^a, by the word preached^b, by the blood of Christ^c, and by the Spirit of God^d, and that in this life, and not in the other world.

For in the sacred scripture there is mention but only of two ways, one leading unto destruction, the other bringing unto life: of two sorts of men, whereof some believe, and they are saved; some believe not, and they are damned: and of two states, one blessed, where Lazarus is; the other cursed, where Dives doth abide. A third way, or sort, or state, cannot be found in the word of God.

And therefore the purgatory in another world, both denied hath always been by the Greek churches², and neither is, nor will be acknowledged by any of God's reformed churches in this world; as their confessions do testify³.

^a Christ loved the church, and gave himself for it; that he might sanctify it, and cleanse it by the washing of water through the word, Eph. v. 25, 26.

^b Now are ye clean through the word that I have spoken unto you, Joh. xv. 3.

^c The blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

^d Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11.

[² Unus ex notissimis erroribus Græcorum et Armenorum est quo docent nullum esse purgatorium locum in quo animæ ab hac luce migrantes purgantur a sordibus quas in corpore contraxerant.—Alphons. à Castro Adv. Hær. Antv. 1556. Lib. xii. fol. 131. b. Nemo certe dubitat orthodoxus, an purgatorium sit, de quo tamen apud priscos nulla vel quam rarissima fiebat mentio: sed et Græcis ad hunc usque diem non est creditum esse.—Polydor. Vergil. De Inventor. Argent. 1606. Lib. viii. cap. i. p. 456.]

[³ Quod autem quidam tradunt de igne purgatorio, fidei Christianæ (credo remissionem peccatorum et vitam æternam) purgationique plenæ per Christum, et Christi Domini hisce sententiis adversatur, &c.—Harm. Conf. Sect. xvi. p. 177. Conf. Helv. Post. cap. xxvi. Denique Purgatorium arbitramur figmentum esse, ex eadem officina profectum, unde etiam manarunt vota monastica, &c.—Ibid. p. 181. Conf. Gall. Art. xxiv. Etsi dubitari non debet, quin suus sit sanctis in hac vita Purgatorius ignis, quem admodum testantur exempla Davidis, Ezechie, Jonæ et aliorum, tamen haud immerito dubitatur, num post hanc vitam tale sit Purgatorium, quale vulgus hominum putat, in quo animæ tantisper crucientur, dum vel supplicio satis pro peccatis faciant, vel indulgentiis redimantur. Si enim tale est Purgatorium, valde mirandum videtur, quod nec Prophetica, nec Apostolica scripta aliquid certi et perspicui de eo tradiderint, &c.—Ibid. p. 199. Conf. Virtemb. cap. xxv. Manifestum est autem, aliud genus doctrinæ dissentiens ab Evangelio, adversarios tradere et propugnare, qui docent...Satisfactiones Canonicas, compensationes esse poenarum purgatorii.—Ibid. Sect. x. p. 22. Conf. Saxon. Art. xi. Rejiciuntur et isti qui canonicas satisfactiones docent necessarias esse ad redimendas poenas æternas, aut poenas purgatorii.—Ibid. Sect. viii. p. 148. Conf. August. Art. xi.]

Matt. vii. 13, 14.

Matt. xvi. 16. John iii. 18. Luke xvi.

Alphons. de Hæres. Lib. viii. de Indulgentiis. Polydor. de Inventor. Lib. viii. cap. i. Conf. Helvet. 2. cap. 26. Gal. Art. xxiv. Saxon. Art. xi. August. Art. xi. Wittemb. cap. 25.

Adversaries unto this truth.

Erroneous therefore, and not warrantable by God's word, concerning purgatory, is the doctrine both of the old heretics, the Montanists, who thought there was a purging of souls after this life¹; and of the new, and renewed heretics, the papists. For

They think it to be unsound doctrine, and not sufferable in any book, for Christians to deliver, that it is impossible for godly and faithful men or women to be punished after they be dead. Therefore *Deleatur*^a, say they, Blot out such a doctrine².

They teach by their catechisms, that to doubt whether there is a purgatory or no, is a breach of the first commandment³.

Thus do they pray for the souls of the faithful (as they phantasy) boiling in torments of purgatory:

*Avete, omnes animæ fideles, quarum corpora hic et ubique conquiescunt in pulvere: Dominus Jesus Christus, qui vos, et nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, &c.*⁴ That is, "All hail, all faithful souls, whose bodies do here and everywhere rest in the dust: the Lord Jesus Christ, who hath redeemed both you and us with his most precious blood, vouchsafe to deliver you from pains," &c.

They have ratified the doctrine of purging souls after this life in the council of Trent⁵.

^a Puniri pios post mortem, impossibile: deleatur. *Index Expurg.* p. 26.

[¹ Oblationes pro defunctis, pro natalitiis annua die facimus.—Tertull. Opp. Lutet. 1634. p. 121. d. De Corona Mil. 3. In summa, quum carcerem illum quem Evangelium demonstrat, inferos intelligamus, et novissimum quadrantem, modicum quodque delictum mora resurrectionis illic luendum interpretemur; nemo dubitabit animam aliquid pensare penes inferos, salva resurrectionis plenitudine, per carnem quoque.—Ibid. p. 357. c. De Anima, 58.]

[² Amongst the Delenda in Indice Chrysostomi Basilizæ a Frobenio excusi.—Index Expurgat. Lugd. 1586. p. 26.]

[³ Vaux. Catech. Antv. 1574. chap. iii. p. 25. In reply to the question, Who be they that break the first Commandment by doubting in faith?]

[⁴ Hor. B. Virg. Mariæ. ad Sarisbur. Eccl. Ritum. Paris. 1535. Fo. CXXIII. Orationes pro Defunctis. Where, *requiescunt*, and, *Dominus noster Jesus*, &c.]

[⁵ Cum Catholica Ecclesia, Spiritu sancto edocta, ex sacris literis et antiqua patrum traditione in sacris conciliis, et novissime in hac œcumenica synodo, docuerit Purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio, juvari; præcipit sancta synodus episcopis, ut sanam de

Tertul. de Corona Militis, & de Anima, in fine.

Vaux Catech. cap. 3.

Horæ B. Virg. Mariæ secundum usum Sarum.

Conc. Trid. Dec. de Purg. Sess. 25. & Sess. 6, Can. 30.

It is further to be noted, how the same papists, sliding back from the truth of God, have fallen into many noisome and divers opinions in the matter of purgatory: agreeing among themselves

Neither about the place where purgatory should be; some⁶ placing the same in the bottom of the sea, some near unto the mount Hecla in Ireland⁷, some, upon the mount *Ætna*⁸ in Sicily, others⁹, in the centre of the earth, others¹⁰, in hell, whereof they make four rooms; the first of the damned, the second of infants dying unbaptized, the third purgatory, the fourth *Limbus Patrum*, whereinto Christ descended; and others¹¹ in a mind tossed and troubled betwixt hope and fear.

purgatorio doctrinam, a sanctis Patribus et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant.—Concil. Harduin. Paris. 1714. Tom. x. col. 167. Conc. Trid. Sess. xxv. Si quis post acceptam justificationis gratiam cuilibet peccatori pœnitenti culpam ita remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus pateri possit; anathema sit.—Ibid. Sess. vi. De Justif. can. 30.]

[⁶ The fifth chapter of the Apocalypse is cited among others in support of a Purgatory: Et omnem creaturam quæ in cœlo est, et super terram, et subter terram, et mare et quæ in eo sunt, omnes audivi, &c.... Upon which the comment is, Triplicem hic ponit ordinem laudantium Deum, scilicet in cœlo beatorum, in terra justorum, sub terra purgandorum, quia damnati non laudant Deum, nec benedicunt sedentem in throno.—Eckii Enchir. Lugd. 1572. De Purgat. p. 225.]

[⁷ So all the editions. See the Beehive of the Romish Church, Transl. out of Dutch, &c. Lond. 1580. Book xi. cap. 8. p. 151, where the notion is thus referred to: St. Patrick's Purgatory in Ireland lies fast by the sea-side, near unto a mountain called Hecla, where our mother the holy Church of Rome doth believe that the silly souls are as ill punished in ice as in fire.]

[⁸ There seems to be an error in the reference. See, however, Bellarmine. Disput. Prag. 1721. Tom. ii. p. 366. De Purgat. Lib. xi. cap. 6. § 10.]

[⁹ Tertium ideo catholicam et orthodoxam et veram de Purgatorio conclusionem aggrediamur, quæ est, quod in centro terræ vere et realiter locus purgatorii reperitur.—Bart. Sibylle. Spec. Peregr. Quæst. Lugd. 1516. Prim. Dec. cap. xiii. fol. 78. See also above, Art. xvii. Prop. 7.]

[¹⁰ The work referred to, Position. Ingolst., has not been found: but see Bernard. de Bust. Rosar. Sermon. Predicab. Hagen. 1518. Pars Sec. Serm. xi. fol. 5. c. Et sciendum est secundum Rich. (de Media Villa) in iv. dist. 45. art. i. q. 2. quod subter terram sunt quatuor loca. Unus super alterum, quæ omnia possunt appellari infernus, quasi inferius generaliter accipiendi. Sed particularia habent nomina. Nam ultimus dicitur infernus proprie. Secundus prope ipsum dicitur limbus. Tertius, purgatorium. Quartus, sinus Abrahæ. Luc. xvi. In quo nunc non est aliquis. Sed ibi steterunt sancti patres, ante Christi adventum, et aliquando etiam appellatur limbus. Qui ergo vadunt ad limbum sunt morientes sine baptismo, sine aliquo actuali peccato.]

[¹¹ This reference to Lorichius the editor has been unable to verify. But this seems at one time to have been the view of Luther according to Fisher (Assert. Luther. Confut. Art. xxxvii.) and Bellarmine, Disput. Tom. xi. p. 327. De Purgat.

Eckius in Enchirid.

Bernard. de Bustis, Rosar. par. 3. sect. 2.

Spec. Peregr. Quæst. Dec. i. cap. 3. q. 5.

See above, Art. xvii. Prop. 7.

Position. Ing. de Purgat. Lorich. Institut. Cathol. de 12 Pidei articulis.

Albertus, &
Roffensis.

Neither about the tormentors there; who are thought of some¹ to be holy angels, of others², to be very devils.

S. Th. More.

Neither about the torments. For some dream how they are tormented there with fire only, as Sir Thomas More³; some, with water and fire, as Roffensis⁴; and some, neither with fire nor water, but with troublesome affections of hope and fear, as Lorichius⁵.

Instit. Ca-
thol. ut su-
pra.
Greg. Dial.
Lib. iv. cap.
38. Spec. Pe-
reg. Quæst.
Dec. 7. c. 3.
q. 4.
Eckius, Posit.
6.

Neither about the causes of purgatory torments: because that some do think that only venial sins⁶, others, that venial

Lib. 1. cap. 2....Lutherus ipse varius fuit. Nam primo, Purgatorium plane Catholice admittebat...Deinde Purgatorium admisit quidem, sed multis admistis erroribus, Primus error fuit: Purgatorium non posse probari ex scripturis. Secundus: animas in Purgatorio non esse certas de salute consequenda...Quartus, animas in Purgatorio sine intermissione peccare, dum horrent pœnas, et requiem quærunt. He acknowledges however that, Ultimo, simpliciter sustulit Purgatorium.]

[¹ Roffensis does not say that the holy angels are tormentors, but rather comforters of the souls in purgatory. Jam haud dubie consolantur (angeli) et admoventur (? admonent) quatenus bono sint animo, patienterque ferant illos cruciatus, nec est dubium quin salutis suæ certitudinem frequenter eis inculcent. Præter hæc bonus cujusque angelus, cui et custodiæ cura mandata fuit a Deo, quid jam non facit, quem non movet lapidem, quo nihil consolationis desit animæ jam inter Purgatorii cruciatus constitutæ?—Fisher, Opp. Wirceb. 1597. col. 730. Assert. Luther. Confut. Art. xxxviii. Non enim videtur probabile quod dæmones illud ministerium (sc. bonos affligendi) exercent, cum ibi purgetur peccati scoria, secundum quam ibi quodammodo anima similis erit diabolo: et diabolus suam similitudinem nolit delere, &c....Rursus non videtur hoc probabile, ut ministerio fiat angelorum bonorum, ut tam graviter affligant, et puniant concives suos....Ideo concedendum est, quod non fit ministerio dæmonum, nec etiam supernorum spirituum, nisi fortassis quantum ad directionem, &c.—Bonavent. Opp. Mogunt. 1609. Tom. v. fol. 270. In Libr. iv. Sentent. Dist. xx. Quæst. 5.]

[² Youre keepers dooe you great ease, and put you in great cumfort: our keepers (sc. in purgatory) are such as God kepe you from, cruell damned spirites, &c.—Sir Thos. More's Works, Lond. 1557. The Supplication of Soules, p. 337. n.]

[³ Finally, if ye pittie anye man ye payne, never knew ye payne comparable to ours, whose fyre as farre passeth in heate all the fyres that ever burned upon earth, as the hottest of al those passeth a feyned fyre paynted on a walle.—Ibid.]

[⁴ Cæterum quod per ignem et aquam purgandæ sint animæ quæ de prælio vitæ hujus exierint, priusquam cœlum ingrediantur, testatur Orig. Hom. 25. super Numeros, &c.—Fisher, Opp. col. 721. Assert. Luther. Confut. Art. xxxvii.]

[⁵ See p. 215, note 11.]

[⁶ Sed tamen de quibusdam levibus culpis esse ante judicium purgatorius ignis credendus est, pro eo quod veritas dicit, quia si quis in Sancto Spiritu blasphemiam dixerit, neque in hoc seculo remittetur ei, neque in futuro. In qua sententia datur intelligi, quasdam culpas in hoc seculo, quasdam vero in futuro posse laxari.—Greg. Magn. Opp. Par. 1705. Tom. ii. col. 441. e. Dialog. Lib. iv. cap. 39. ...dicitur conclusionaliter cum Gregorio et Augustino...quod culpa venialis in eo qui cum gratia decedit post hanc vitam, dimittitur per ignem purgatorium: qui pœna illa aequaliter voluntaria virtute gratiæ habebit vim expiandi culpam omnem, quæ simul cum gratia stare potest, &c.—Bart. Sibyll. Spec. Peregr. Quæst. Prim. Dec. cap. iii. quæst. 4. fol. 86.]

and mortal sins too (for which in this life men have done no penance) are there purged⁷.

Nor about the time, which they that be tormented, shall abide in purgatory. For some have given out, how the poor souls there be continually in torments till the day of judgment, as Dionys. Carthusianus⁸; others, as Durandus⁹, do think they have rest sometimes, as upon Sundays and holy days: others are of mind, that in time they shall be set free and at liberty, because their punishment is but temporary¹⁰; and others, that at any time they may be delivered, if either their friends will buy out their pains, or the priests will pray, or say any mass for them, or the pope will but say the word.

Nor finally about the state of souls in purgatory. For Our English papists at Rhemes do think the souls in purgatory to be in a more happy and blessed condition than any men that live in this world, and yet say the same Rhemists, that purgatory-fire passeth all the pains of this life.

Thomas Aquinas¹¹ holdeth how the pains of hell-fire and of purgatory are all one, and in nothing differ, but that the

[⁷ Discussis tenebris et explosis erroribus Ludderanis, restat aperire lucem veritatis catholicæ, animas scilicet purgandas esse non propter imperfectam charitatem, vel reliquias veritatis, sed quia secum deferunt peccata mortalia contrita sine satisfactione debita: nam libro de remissione culpæ et pœnæ; deo adjutore, probabimus culpam remitti, &c.—Joh. Eck. Opp. Contr. Ludder. Ingolstad. 1530. Pars Sec. De Purgat. cap. xvi. fol. 71.]

[⁸ This is only said with regard to certain abominable crimes. In his tormentis (sc. loci purgat. tertii) inveni quendam mihi in seculo olim notum, decretorum doctorem famosum cui vehementer condolens, interrogavi eundem an speraret se aliquando misericordiam consecuturum. Qui respondit: Væ, væ, væ, scio quod ante diem judicii veniam non obtinebo. An autem tunc, incertum habeo.—Dionys. Carthus. De Quat. Hom. Noviss. Par. 1551. Art. xlvii. fol. 113. a.]

[⁹ Siquidem commemoratio omnium fidelium defunctorum instituta est fieri ab ecclesia tali die, ut generalibus beneficiis adjuventur, quia specialia habere non valent...Sicut enim Petrus Damianus ait: Sanctus Edibo comperiens quod apud Vulcanum Cecilie (sic) crebre voces et ululatus dæmonum audiebantur plangentium pro eo quod animæ defunctorum per elemosynas et orationes de eorum manibus eripiebantur, ordinavit in suis monasteriis ut post festum omnium sanctorum fieret commemoratio defunctorum....Anniversarium autem si contigerit in die dominica vel in aliqua celebrari solemnitate, non debet mutari ad sequentem diem, prout fit in festis sanctorum, sed fiat in die præcedenti, ut citius occurratur pœnis defunctorum quas in purgatorio sustinent.—Durand. Rational. Divin. Offic. Lugd. 1512. Lib. vii. De Off. Mort. fol. 175, 6.]

[¹⁰ ...licet ignis purgatorii sit eternus quo ad substantiam sicut ignis inferni: tamen est temporalis quo ad effectum purgationis.—Spec. Peregr. Quæst. Prim. Dec. cap. iii. quæst. 4. fol. 89.]

[¹¹ Ad primum ergo dicendum, quod ignis purgatorius est eternus quantum ad substantiam; sed temporalis quantum ad effectum purgationis.—Thom. Aquin. Summ. Theolog. Duaci. 1614. Suppl. ad Tert. Part. Quæst. 100. Art. 2. fol. 166.]

De 4. Hom.
noviss.
De officio
mort. Lib.
vii.
Spec. Peregr.
Quæst. ut su-
pra, Quæst.
k.Test. Rhem.
Annot. Apo-
cal. xiv. 13.
Ibid. Annot.
marg. pag.
431.

one is but temporal, and the other not so. And others, put in choice either to tarry in purgatory one day, or to endure the miseries of this world an 100 years, have chosen to suffer the troubles of this life an hundred years together, rather than to abide the pains of purgatory but one short winter's day¹.

Therefore in this contrariety of opinions, some of them, the papists themselves cannot deny must be, we say, all of them are fond, and contrary to the word of God.

Besides, they nourish most cursed and damnable errors; as, that all the souls of the faithful separated from their bodies are not at rest.

That all sins, in their own nature, be not mortal, or deadly, and that some deserve not everlasting torments. They are purged in purgatory.

That one sinful man may save, and satisfy the wrath of God for another, and that easily, by praying, saying, or doing something for them.

That, if friends in this world will do nothing for the poor soul in purgatory pains, yet may the said souls come at length unto happiness, by abiding their deserved torments until the last hour or day of judgement in purgatory.

Finally, that the pope is God, in that he can at his pleasure discharge guilty souls both from the guilt of sin, and from the punishments due for the same.

Proposition II.

The Romish doctrine concerning pardons is fond, and not warranted by the holy scripture, nor consonant, but contrary unto the same.

The proof from God's word.

Such hath been the exceeding mercy and love of God towards mankind, that as he hath purged us from all guiltiness of sin by the blood, so hath he pardoned us from the everlasting punishment due for sin, by the pains of Jesus Christ. For,

“There is salvation in none other: for among men there is given none other name under heaven whereby they must be saved.”

[¹ Qui in aliud sæculum distulit fructum conversionis, prius purgabitur igne purgationis. Hic autem ignis etsi æternus non sit miro tamen modo gravis est. Excellit enim omnem poenam quam unquam aliquis passus est in hac vita vel pati potest.—Corp. Jur. Canon. Antv. 1648. Decr. Prim. Pars. fol. 33. Dist. xxv. cap. 5.]

Cap. Qui in aliud. Dist. 25.

Acts iv. 12.

“Through his name all that believe shall receive remission of sins.” Acts x. 43.

“He hath purchased the church by his own blood.” Acts xx. 28.

“With his stripes we are healed.” Isai. llii. 5.

“He that believeth in him shall neither be condemned, nor “ashamed.” John iii. 18. Rom. x. 11.

Therefore, “Come unto me all ye that are weary and laden, and I will ease you, &c., and ye shall find rest for your souls,” saith our Saviour Christ. Matt. xi. 28, 29.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God raised him from the dead, thou shalt be saved,” saith St Paul. Rom. x. 9.

Errors and adversaries to this truth.

This being the doctrine even of God himself, we may evidently perceive, how not only vain, but besides, not only besides, but against the word of God², the Romish doctrine concerning pardons is: for that doth teach us, Whereof see more, Art. ii. prop. 4. Art. xi. prop. 1. Art. xii. prop. 1.

1. To seek salvation not at God alone, but at the hands of sinful men. For would we have a pardon for the sins of 40 days? a bishop may give it: for the sins of 100 days? a cardinal may grant [it]³: for all our sins committed, or to be committed? from the pope we may have it. Hence be his pardons; if you respect time, for 40, 50, 100, 1000, 10,000, 50,000, &c., years; if offences, homicide, parricide, perjury, sodomitory, treason, and what not⁴, &c. Vide Taxam. penit.

2. That we may be our own saviours. So did that of purgatory.

3. How the precious blood of Christ was shed in vain. For corruptible gold and silver, with our own deeds and works, may, and will save us, if we will.

[² See above, pp. 55, 108, 17.]

[³ It, omitted in 1607.]

[⁴ Absolutio pro eo qui virginem defloravit. g. vi.

Absolutio pro vicio sodomie pro layco. g. vi.

Idem pro presbytero. g. vii.

Idem pro monacho. g. viii.

Absolutio pro perjurio. g. vi.

Absolutio pro layco presente qui abbatem aut alium presbyterum minorem episcopum monachum vel clericum interfecit. g. vii. viii. vel. ix.

Absolutio super homicidio laycali pro layco et potest committi suo rectori. g. v. —Taxe Sacre Penitent. Apostol. The Edition referred to (without place or date) is that numbered vii. in Mendham's Spiritual Venality of Rome, p. 24.]

See Art. xxv.
Prop. 6.

4. That repentance is not of necessity unto the salvation of man. For without the same a popish pardon may save. But without either a pardon from the pope, or such like, or absolution of a priest, there is no salvation, by the doctrine of the church of Rome.

A further manifestation of the vanity and impieties of the Romish pardons, from a book of the papists, entitled, *Horæ beatissimæ Virginis Mariæ secundum usum Sarum.*

Quicumque, in statu Gratiæ existens, dixerit devote septem Orationes sequentes cum septem Pater noster, et totidem Ave Maria, ante imaginem pietatis, merebitur quinquaginta sex millia annorum indulgentiarum.

Joannes Papa vii. concessit omnibus dicentibus orationem sequentem, transeundo per cimiterium, tot annos indulgentiarum, quot fuerunt ibi corpora inhumata a constitutione ipsius cimiterii.

Oratio pro Defunctis.

Avete, omnes animæ fideles, quarum corpora hic, et ubique requiescunt in pulvere; Dominus [noster] Jesus Christus qui vos, et nos redemit suo pretiosissimo sanguine, dignetur vos a pœnis liberare, et inter choros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur, et vobiscum in cœlis coronemur¹.

Innocentius Papa Secundus concessit cuilibet, qui hanc Orationem sequentem devote dixerit, quatuor millia annorum indulgentiarum, Ave, vulnus lateris nostri Salvatoris², &c.

Quicumque, devote dixerit istam Orationem, habebit tria millia dierum Indulgentiarum criminalium peccatorum, et duo millia dierum, venialium, a Domino Johanne Papa Vicesimo secundo concessarum, ut in Antidatorio Animæ habetur.

Quicumque Orationem sequentem devote dixerit, promerebitur undecim millia annorum indulgentiarum, &c. "Ave Domina, sancta Maria, Mater Dei, Regina Cœli, Porta

[¹] Hor. Beatiss. Virg. Mar. sec. Usus Sarisbur. Par. 1535. fol. cxiii.]

[²] Oure holy father pope Innocentius the ij. hath graunted to all them that say thys prayer devoutly in the worshyp of the wounde that our Lorde had in his blessyd syde when he was deed hangynge in the crosse iiij. thousande days of pardon. Pater noster. Ave Maria, Oratio. Ave vulnus, &c.—Ibid. fol. lxvi. b.]

Paradisi, Domina Mundi, Lux Sempiterna, Imperatrix Inferni, &c. Ora pro me Jesum Christum, dilectum Filium tuum, et libera me ab omnibus malis: ora pro peccatis meis. Amen."

Whosoever, being in the state of grace, shall devoutly say the seven prayers ensuing, with seven Our Fathers, and as many Hail Mariés, afore the image of piety, shall thereby merit fifty-six thousand years of pardons.

Pope John the Twelfth hath granted to all persons, which, going through the churchyard, do say the prayer following, so many years of pardons as there have been bodies buried since it was a churchyard.

The Prayer for the Dead.

"Hail all faithful souls, whose bodies here and everywhere do rest in the dust. The Lord Jesus who hath redeemed you and us with his most precious blood, vouchsafe to deliver you from pains, and to place you in the company of his holy angels; and there, being mindful of us, meekly to pray, that we may both be joined unto you, and crowned with you in the heavens."

Pope Innocent the Second hath granted to every one, which devoutly shall say this prayer following, four thousand years of pardons; "Hail, wound of our Saviour's side," &c.

Whosoever devoutly shall say this prayer shall have three-thousand days' pardons of criminal sins, and twenty-thousand days of venial offences granted by the lord pope John the Two-and-twentieth; as it is to be read in the Antidotary of the Soul.

Whosoever devoutly will say the prayer following shall merit (thereby) eleven thousand years of pardons; "Hail, Lady, saint Mary, mother of God, queen of heaven, the gate of paradise, the lady of the world, the light eternal, the empress of hell, &c. Pray unto thy beloved Son Jesus Christ for me, and deliver me from all evils, pray for my sins. Amen."

Proposition III.

The Romish doctrine concerning images is fond, and not warranted by the holy scriptures, nor consonant, but contrary unto the same.

The proof from the word of God.

Images are such an abomination to the Lord, as to make

them among all men odious; he describeth the vanity of them by his prophets, as that they are the doctrine of vanity, the work of errors, the teachers of lies, silver and gold, the work of men's hands, vanity: they have a mouth, and speak not; eyes, and see not; ears, and hear not; hands, and touch not; feet, and walk not.

2. He giveth a strait commandment, Not to bow down to them, nor worship them, nor to make them, to fly from them, yea, to destroy both the images themselves, the idolaters, and the enticers unto idolatry.

3. He commendeth greatly and praiseth such men as have destroyed images, and not bowed unto idols.

4. He finally curseth the images, the image-makers, and the image-servers, or worshippers.

Hereunto with us the protestant churches everywhere do subscribe¹.

The adversaries unto this truth.

The Romish church most fondly, and contrary to the word of God, doth allow, and not only allow, but publicly erect, and not only erect, but adore^a, and not only adore images^b, but doth accurse, and more than so, condemn to the fire, yea to hell-fire, as heretics, such persons as will not worship images, and the images too (which is most abominable)

^a Dele statuas venerari, potiusquam statuarios, stolidum est. Index Expurg. pag. 31.

[¹ Quid autem convenit templo Dei cum simulacris. Et quando beati spiritus ac Divi cœlites dum hic viverent, omnem cultum sui averterunt, et statuas oppugnarunt, cui veri simile videatur divis cœlitibus et angelis suas placere imagines ad quas genua flectant homines, detegant capita, et quas aliis prosequantur honoribus?—Harm. Conf. Sect. II. p. 25. Conf. Helv. Post. cap. IV. Itaque cultum et invocationem demortuorum, sanctorum venerationem et extructionem idolorum, et id genus improbamus.—Ibid. p. 28. Conf. Basil. Art. x. § 3. [al. XI. Disput. 29 et 30.] Ita etiam instituitur ecclesia neminem debere sanctos homines nedom imagines eorum ita ut Deum colere, eove cultu hos, animique affectione, quæ soli et unico Deo tantum debetur, venerari: atque in summa nullo modo divino cultu eos afficere, aut hunc his tribuere.—Ibid. p. 32. Conf. Bohem. cap. XVII. Accedunt et alii furores. Alii apud alias statuas existimantur esse magis propitii. Hi furores, quum palam similes sunt ethnicorum, et haud dubie valde irritam iram Dei, et a decentibus taxandi sunt, et a piis magistratibus severe puniendi.—Ibid. p. 44. Conf. Saxon. Art. XXII. In the other places referred to there is no direct condemnation of image-worship.]

[² Inter Delenda in Censura in Christianos Poet. Georg. Fabric. in Indic. Expurgat. Trident. Lugd. 1578, p. 29.]

Jer. x. 15.
Hab. ii. 18.
Psal. cxxxv.
15.
Isai. xlii. 10,
&c.
Psal. cxxxv.
16.
Psal. cxv. 17.
Exod. xx. 5.
1 Cor. x. 7,
14.
Exod. xx. 5.
Deut. iv. 15,
&c.
1 Cor. x. 14.
1 John v. 21.
Deut. vii. 5,
& xii. 2, 3.
Deut. xvii.
2, 3.
Deut. xiii. 5.
2 Kings xviii.
3, 4.
2 Chron. xiv.
2, 3.
Deut. vii. 25,
26.
Jer. li.
1 Kings xix.
18.
Dan. ii.
Deut. xxvii.
15.
Isai. xlii.
Deut. xxvii.
26.
Psal. xevii.
7.
Isai. xlii. 17.
Confess.
Helvet. 2.
cap. 3, 4.
Basil. Art. x.
3.
Bohem. cap.
3, 16.
Gal. Art. i.
August. Art.
1.
Saxon. Art.
XXII.
Wittemb.
cap. 1, 23.
Suevic.
Art. xxii.

Of God himself, even of God the Father, and that in the likeness of an old man with a long white beard; of the Son, in the similitude of a man hanging on the cross; of the Holy Ghost, in the shape of a dove; of the wholly, holy, and incomprehensible Trinity, with three faces in one head^b.

Also of God his creatures; as of angels, always with wings, sometimes with a pair of balance, as St Michael; of men, as of Moses, (as it were) with horns; the apostles, with round orbs on their heads like trenchers; the blessed virgin, with frised hair and costly garments.

And of other base things; as *Agnus Deis* of wax, wafer-cakes of flour, crosses of gold, silver, stone, wood, paper, copper^c, &c.³

Proposition IV.

The Romish doctrine concerning relics is fond, and not warranted by the holy scriptures, nor consonant, but contrary unto the same.

The proof from God's word.

Of all the erroneous opinions among the papists (which are infinite) none is more to the illusion of well-meaning Christians than their doctrine concerning worshipping and adoration of the reliques of saints: a doctrine which is so far from being found, as it is forbidden in the holy scripture^d; and a doctrine in the purer times, and writers of the church, nowhere to be found, and in all the best churches at this day utterly condemned^d.

^b In hoc plerisque Christianis ethnicus philosophus religiosior, qui etiam Trinitatis, quæ mente vix comprehendatur, figuras oculis corporis aspectabilis (Petri Rami verba in Scholiis [Mota]physicis) delectantur. Index Expurg. [ut supra] pag. 146. Atque hæc absurditas Patrum, Filium, et Sp. S. effigiantium Jacobobitis à Nicophoro tribuitur. G. Cassand. Consul. pag. 164. [De Artic. Relig. &c. Lugd. 1508. p. 179.]

^c Non inficiamur hac nos latriæ adoratione Christi præclarissimam crucem colere et venerari. Andræ. Orthod. Expo. Lib. ix. pago 284.

^d Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 20.

[³ Andræ. Orthod. Explic. Colon. 1583. Lib. ix. pp. 705, 6.]

[⁴ Multo vero minus credimus reliquias divorum adorandas esse aut colendas.—Harm. Conf. Sect. II. p. 27. Conf. Helv. Post. cap. v. Nothing is said about *relics* in the other places referred to. But see above, p. 222, note 1.]

Confess.
Helvet. 1.
Art. xi. & ii.
cap. 5.
Basil. Art. x.
Bohem. cap.
17.
Gal. Art.
xxiv.

Adversaries unto this truth.

Such, notwithstanding, is the satanical boldness of the antichristian synagogue of Rome, that as they will delude men with the relics of saints which are not such, so likewise they teach the people (which is most offensive and execrable) to give divine adoration and honour unto them^a.

Hence is it that some do pray unto St Bene't, whose relics they had stolen: "O Benedict, after God our only hope, leave us not orphans, who art come hither, not through our merits, but for the salvation of many souls¹."

Others have published, that the bodies of saints, and specially the reliques of the blessed martyrs, are with all sincerity to be honoured, as the members of Christ², &c. If any deny this conclusion, he is to be thought not a Christian, but an Eunomian, and Vigilantian³.

The council of Trent also hath decreed⁴, that they are to be taken for damned which affirm, how worship and honour is not to be given unto the reliques of saints.

Of this preposterous devotion they have appointed a certain and common service for the holy cross⁵ whereon Christ

^a Prædicatio autem ecclesiastica hoc semper tenuit, sanctorum reliquias esse ex fide venerandos. Stapleton [Opp. Par. 1620. Tom. iii. p. 27.] Antidot. Evang. in Matt. ix. 21, pag. 30. The catholic affirmeth worshipping of saints, prayer unto them, feasts of them, adoration of their relics, and images; the Protestant denieth all. Hills Quartron [Antwerp. 1600], 14. Reas. page 71.

[¹ There is evidently an error in the reference.]

[² Festivitates apostolorum sive in honorem martyrum solennitates, antiqui patres in venerationis mysterio celebrare sanxerunt, vel ad excitandam imitationem vel ut meritis eorum consociemur, atque orationibus adjuvemur, ita tamen ut nulli martyrum sed ipsi Deo martyrum, quamvis in memoriis martyrum constituamus altaria....Notandum vero quod Felix papa Romanus vigesimus septimus, post sanctum Petrum legitur constituisse supra memorias martyrum missas celebrari. Attamen beatus Greg. pap. sexagesimus sextus Romanæ urbis constituit supra corpus missas celebrari.—Rab. Mauri Opp. Col. Agripp. 1626. Tom. vi. fol. 26. De Institut. Cleric. Lib. ii. cap. 43. The editor has been unable to find any work of Rabanus bearing the title given by the author.]

[³ See Surius, Comment. Brev. Rer. Gest. Colon. 1574. p. 392.]

[⁴ Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora....veneranda esse;...ita ut affirmantes sanctorum reliquiis venerationem atque honorem non deberi, vel eas, aliaque sacra monumenta a fidelibus inutiliter honorari....omnino damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat ecclesia.—Concil. Harduin. Paris. 1714. Tom. x. col. 167. Conc. Trid. Sess. xxv. Decr. de Invoc. &c.]

[⁵ See Missal. Roman. ex Decr. SS. Trid. Conc. Antv. 1573. Comm. Sanctor. &c. p. 50.]

was hanged, they have made a feast for the spear and nails wherewith Christ was fastened to the cross⁶, they have canonized for a saint the chains which bound St Peter⁷: to say nothing of the adoration they give unto the hair, milk, smock of the blessed Virgin; unto the head, hair, thumb, coat of St John Baptist; unto the breeches of Joseph, the sword and handkerchief of St Paul, the keys of St Peter; and unto many other things which of modesty I will not mention, but do over pass.

Beehive. Lib. 17. cap. 3. Gratian. Dist. 38. Nul. volat.

Proposition V.

Invocation of saints is a fond thing, not warranted by the holy scriptures, nor consonant, but contrary unto the same.

The proof from God's word.

The christian exercise of prayer is a duty, which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to be observed, yet a special point is it, that in our supplications and prayers we do call only upon God. For so to do we are both commanded even by God himself^b, and thereunto also allured by manifold as well promises of large blessing, as by the examples of godly men in all ages; patriarchs, Abraham, Isaac, Jacob; prophets, as Daniel, Elias, Jeremy; centurions, publicans; apostles, as Paul, Peter, &c.; yea, of all the elect of God in this world.

On the other side, to pray unto any creature that is out of this world, besides Jesus Christ, there is in the scripture neither law to command, nor promise of blessing, nor any example of godly men or women to provoke.

Finally, as all God's people in the purer and former times

^b Call upon me in the time of trouble, Psal. l. 15. After this manner, pray, Our Father, which art in heaven, &c. Matt. vi. 6. When ye pray, say, Our Father, which art in heaven, Luke xi. 2.

[⁶ True it is that (most devoutly) she [i. e. the Romish Church] doth worship a heap of spears wherewith Christ his side was pierced, and two or three dozen of the very same nails which our Saviour was nailed with on the cross: yea, she hath also ordained a holy day in reverence of the same, and hath appointed a special mass for it, namely, *In Festo Lanceæ et Clavorum*.—The Beehive of the Romish Church. Translated out of Dutch into English by George Gilpin the Elder. London 1580. Book. iv. cap. 3. p. 247. b.]


[⁷ There is an error in the reference.]

Psal. l. 15. Matth. vii. 11. Luke xi. 13. and xviii. 7. 8. John xvi. 23. 24. Gen. xiii. 4. Gen. xxvi. 25. &c. Gen. ix. 32. Dan. ix. 16. &c. 1 Kings xviii. 36. 37. &c. Jer. xiv. 7. &c. Acts x. 2. Luke xviii. 23. Acts xvi. 25. and through his Epistle. Acts i. 24. Luke xviii. 7.

Conf. Helv. I.
Art. xi.
& II. cap. 5,
23.
Basil. Art. X.
Bohem. cap.
2, 17.
Gal. Art. xiv.
xxiv.
Belg. Art.
xxvi.
August.
Art. xxi.
Wittemb.
cap. 23.
Suevica,
Art. xi. xxi.
Test. Rhem.
p. 187.
Oracionem
Dominicam
fundimus
sanctis. Cen-
sura Colon.
fol. 208.

have, so in these days protestant churches¹ utterly condemn the invocating of, or praying unto, any creatures whatsoever.

The adversaries unto this truth.

Therefore the Romish doctrine, that saints are to be prayed unto², and their daily praying, as occasion serveth, unto saint Agatha, that have sore breasts; unto St Benedict, that either be, or fear to be poisoned; unto St Clare, for them that have sore eyes; St Damian, that be sick, for health; St Erasmus, for help in the entrails; St Ferioli, for geese; St Giles, for women that would have children: St Hubberts, for dogs: St Job, for them which have the pox: St Katherine, for knowledge; St Loys, for horses; St Margaret, for women in travail; St Nicholas, for little children; St Otilia, for the head-ache; St Petronil, for the ague; St Quintin for the cough; St Ruffin, for lunacy or madness; St Sebastian, for the plague; St Thomas Becket, for sinners; St Valentine, for the falling-sickness; St Winefrid³, for virginity; St  or Cross, for all

[¹ ...hunc (sc. Christum) solum agnoscimus ac toto corde credimus conciliationem, redemptionem, satisfactionem, expiationem, sapientiam, protectionem, assertionem nostram solum, omne hic simpliciter vitæ salutisque medium præter hunc solum Christum rejicientes.—Iarm. Conf. Sect. II. pp. 27, 8. Conf. Helv. Prior. Art. xi. Deum verum docemus solum adorare et colare. Hunc honorem communicamus nemini....Proinde sanctos cœlites sive divos nec adoramus neque colimus, nec invocamus, neque illos coram Patre in cœlis pro intercessoribus aut mediatoribus nostris agnoscimus.—Ibid. p. 26. Conf. Helv. Post. cap. v. ...et quicquid homines de mortuorum sanctorum intercessione commenti sunt (credimus) nihil aliud esse quam fraudes et fallacias Satanæ, ut homines a recta precandi forma abduceret.—Ibid. p. 34. Conf. Gall. Art. xxiv. Credimus etiam nos nullum accessum habere ad Deum, nisi per unicum illum mediatorem et advocatum Jesum Christum justum. ...Hujus tamen mediatoris...majestas et potentia minime nos eousque tenere debet, ut ideo nobis alium pro arbitrio quærendum putemus.—Ibid. pp. 38, 9. Conf. Belg. Art. xxvi. Invocatio est honos qui tantum Deo omnipotenti præstandum est.... Ideo totum morem invocandi sanctos homines, qui ex hac vita discesserunt, damnamus, &c.—Ibid. p. 41. Conf. August. 1540. Art. xxi. Sicut ex gemitu reliquarum creaturarum non est instituendus cultus invocandi eas, ita ex oratione sanctorum in cœlis, non est approbandus cultus invocandi sanctos, &c.—Ibid. p. 48. Conf. Virtemb. cap. xxiii. Adhæc abusus quoque ille taxatus et confutatus fuit quo nonnulli, ita jejuniis et precibus tum beatam virginem Mariam Deiparam, tum sanctos alios sibi conciliare et promereri posse putant, ut sperent se illorum intercessione et meritis ab omnibus tam animæ quam corporis adversitatibus liberari posse.—Ibid. p. 51. Conf. Suev. Art. xi. For the references to the other Confessions, see above, p. 222, note 1.]

[² Saints do hear our prayers and have care of us.—Test. Rhem. Rhemes, 1582. Marg. Annot. p. 187. The reference to the Censura Colon. the editor has been unable to verify.]

[³ Winefield, 1607.]

things. It is vain, not warrantable by God's word, but altogether repugnant to the holy scriptures.

The vanity and idolatry of the popish invocation further demonstrated, from that book of theirs entitled,
Horæ Beatissimæ Virginis, &c.

Oremus. Majestatem tuam, Domine, suppliciter exoramus, ut sicut Ecclesiæ tuæ beatus Andreas Apostolus tuus extitit prædicator et rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Jesum Christum⁴.

Oremus. Deus, pro cujus Ecclesia gloriosus Martyr, et Pontifex, Thomas gladiis impiorum occubuit, præsta, quæsumus, ut omnes, qui ejus implorant auxilium, piæ petitionis ejus salutarem consequantur effectum, per Dominum nostrum⁵.

Versus. Ora pro nobis beata Katharina. Resp. Ut digni efficiamur promissionibus Christi⁶.

Versus. Ora pro nobis beate Martyr, Sebastiane. Resp. Ut mereamur pestem epydimicæ illasi [per] transire, et promissionem Christi obtinere⁷.

Virgo Christi egregia, pro nobis, Apollonia, Funde preces ad Dominum, ut tollat omne noxium, Ne, pro reatu criminum, morbo vexemur dentium⁸.

“Let us pray. O Lord, we humbly beseech thy majesty, that as thy blessed apostle Andreas was a preacher, and ruler of thy church, so he may be a perpetual intercessor for us, through Jesus Christ our Lord.”

“Let us pray. O God, for whose church's sake the glorious martyr and bishop, Thomas, was slain by the sword of the ungodly; grant, we beseech thee, that such as call unto him for help may obtain a good effect of his godly prayer, through our Lord.”

“*The Vers.* O blessed Katherine, pray for us. *The Ans.* That we may be made worthy of the promises of Christ.”

“*The Vers.* O blessed Martyr Sebastian, pray for us. *The Ans.* That we may deserve to escape the plague without hurt, and obtain the promises of Christ.”

[⁴ Hor. Beat. Virg. Mar. sec. Usum Sarisbur. Par. 1535. fol. xviii. b.]

[⁵ Ibid. fol. xix. b. where *petitionis suæ*; and, *per Christum Dominum, &c.*]

[⁶ Ibid. fol. xx. b.]

[⁷ Ibid. fol. xx.]

[⁸ Ibid. fol. lxxiii.]

“Christ his noble Virgin Apollonia, pray unto the Lord to remove whatsoever is hurtful, lest, for the guiltiness of our sins, we be vexed with the tooth-ache.”

Whosoever saith this prayer following in the worship of God and St Roche (the very words in the said book¹), shall not die of the pestilence, by the grace of God, &c.

Oremus. Omnipotens, sempiternus Deus, qui precibus, et meritis beatissimi Rochi Confessoris tui quandam pestem generalem revocasti, præsta supplicibus tuis, ut qui pro simili peste revocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui precamine, ab ipsa peste epydimia, et ab omni perturbatione liberemur, per Christum Dominum nostrum².

Oratio ad tres Reges. Rex Jasper, Rex Melchior, Rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per Regem Regum, quem vagientem in cunis videre meruistis, ut compatiamini tribulationum mearum hodie, et intercedatis pro me ad Dominum, cujus desiderio exules facti estis³.

Cruz Christi, protege me; Cruz Christi, salva me; Cruz Christi, defende me ab omni malo³.

“Let us pray. O Almighty and everlasting God, who by the prayers and merits of thy most blessed confessor, Roche, didst revoke a certain general plague; grant unto thy suppliants, who for the revocation of the like plague do trust in thy faithfulness, by the prayer of that thy glorious confessor we may be delivered from the plague, and from all adversity, through Christ our Lord.”

“A prayer unto the three kings. O king Jasper, king Melchior, king Balthasar, I beseech you by every of your names, I beseech you by the Holy Trinity, I beseech you by the King of kings, whom ye deserved to see even in his swaddling-clothes, that you would take pity on my troubles this day, and make intercession for me unto the Lord, for whose desire ye make yourselves exiles.”

[¹ The words are not found in the editions which the Editor has consulted.]

[² Ibid. fol. lxxvi. where, *meritis et precibus*; and, *ad ipsum sub tua confugiunt fiducia.*]

[³ These prayers do not occur in the edition to which reference has been made.]

“O Christ’s cross, protect me; O Christ’s cross, save me; O Christ’s cross, defend me from all evil.”

ARTICLE XXIII.

Of Ministering in the Congregation.

(1) *It is not lawful for any man to take upon him the office of public preaching, (2) or ministering the Sacraments in the congregation, (3) before he be lawfully called, and sent to execute the same. (4) And those we ought to judge lawfully called, and sent, which be (6) chosen and called to this work (5) by men, who have public authority given unto them in the congregation, to call and send ministers into the Lord’s vineyard.*

The propositions.

1. None publicly may preach but such as thereunto are authorized.
2. They must not be silent, who by office are bound to preach.
3. The sacraments may not be administered in the congregation, but by a lawful minister.
4. There is a lawful ministry in the church.
5. They are lawful ministers which be ordained by men lawfully appointed to the calling and sending forth of ministers.
6. Before ministers are to be ordained, they are to be chosen, and called:

Proposition I.

None publicly may preach but such as thereunto are authorized.

The proof from God’s word.

This truth in the holy scripture is evident. For there we find how,

1. Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was Samuel, Jeremy, John Baptist, Christ Jesus himself, who also to preach did send the twelve apostles and the seventy disciples.

1 Sam. iii. 3, 4, &c. 20.
Jer. i. 4, 5.
John i. 6.
John xx. 21.
Math. x. 5.
Luke x. 1.

Jer. xiv. 14,
xxiii. 21,
xxvii. 16,
xxix. 8, 9.
Matt. ix. 38.

2. The wicked, and false prophets, for preaching afore their time, are blamed.

3. A commandment is given us to pray the Lord of the harvest that he would send forth labourers into his harvest.

1 Cor. xii. 28.

4. Lastly, we do read that God hath ordained in the church some to be apostles, some prophets, some teachers, some to be workers of miracles. And Christ being ascended into heaven, gave some to be apostles, some prophets, some evangelists, and some pastors, and teachers.

Conf. Helv. 2,
cap. 18.
Bohem. cap. 9.

And all this is acknowledged by the reformed churches¹.

Gal. Art. xxxi. Belg. Art. xxxi. August. Art. xiv. Wittemb. Art. xx. Suevic. Art. xiii.

The errors and adversaries to this truth.

And so are we against them

Which to their power do seek the abolishment of public preaching in the reformed churches; as do first the papists, who phrase the preachers to be uncircumcised Philistines, sacrilegious ministers, Hieroboam's priests, inordinate and unordered apostates²; and next the Barrowists, who say how the said preachers are sent of God in his anger to deceive the people with lies³.

Answer to
the Execut. of
Just. ch. 3,
p. 44.
Ib. c. 9, p.
211.
Ib. c. 5, p.
91.
Ib. c. 3, p. 41.
R. A. Confut.
of Brow. p.
113.

[¹ Nemo autem honorem ministerii ecclesiastici usurpare sibi, id est, ad se largitionibus, aut ullis artibus, aut arbitrio proprio rapere debet. Vocentur et eligantur electione ecclesiastica et legitima ministri ecclesie, &c.—Harm. Conf. Sect. xi. p. 37. Conf. Helv. Post. cap. xviii. Non autem ministri sua sponte procurare ad conditionem illam debent: sed secundum Domini et apostolorum exemplum legitime debent ordinari et constitui, &c.—Ibid. p. 47. Conf. Bohem. cap. ix. Credimus ministros, seniores et diaconos debere ad functiones illas suas vocari, et promoveri legitima ecclesie electione, adhibita ad eam seria Dei invocatione, atque eo ordine et modo qui nobis Dei verbo prescribitur.—Ibid. p. 56. Conf. Belg. Art. xxxi. De ordine ecclesiastico docent, quod nemo debeat in ecclesia publice docere aut sacramenta administrare, nisi rite vocatus, &c.—Ibid. p. 57. Conf. August. Art. xiv. Nec permittendum est cuivis, quamvis spirituali sacerdoti, ut sine legitima vocatione usurpet publicum ministerium in ecclesia.—Ibid. p. 62. Conf. Virtemb. Art. xx. ...manifestum est, Nihil aliud veros atque idoneos ecclesie ministros (veluti episcopos, presbyteros, unctos et consecratos) efficere, quam quod a Deo missi sint. Quomodo enim predicabunt (inquit Paulus) nisi mittantur.—Ibid. p. 64. Conf. Suev. Art. xiii.]

[² As for the high praises and special testimonie of wisdom, learning and loialtie that it liked the maker of the libel to give...to certaine of the cheefe clergie... it is a condemnation to him and his fellowes that presumed to dispossesse so noble, wise, and learned prelates;...and much more to put into their places a number of incircumcised *Philistines*, taken of the raskalitie of the whole realme.—(Card. Alan's) Def. of Eng. Cath. An Answer, &c. chap. iii. p. 44. In chap. ix. p. 211, sacrilegious ministeries.—In chap. v. p. 91. You see in what sort also Hieroboam king of Israel, had a special prophet sent to him...for creating of a wicked cleargie out of Aaron's order: I meane; new, hungrie, base, and inordered priests (the paterne of heretical ministers), &c.—In chap. iii. p. 41. Greedie wolves, unordered *Apostats*.]

[³ Allison's Plaine Confutation, &c. Lond. 1590. p. 114.]

Who publish how the word is not taught by the sermons of ministers, but only by the revelation of the Spirit; so did Muncer the anabaptist⁴, and so doth H. N.⁵, and his Family of Love⁶.

Sleidan. comment. Lib. v. Evang. cap. 13. sect. 6, & Spirit. Land, chap. 48, sect. 5. Letter to the Bish. of Koch.

Who run afore they be sent; as do many both anabaptists and puritans, as Penry, Greenwood, Barrow, &c.; or which hold, how they which are able to teach, and instruct the people, may, and must so do: and that not privately only, but publicly too, though they be not ordinarily sent and authorized there-
unto; which was the doctrine of R. H.⁷

In Pa. cxvii.

Who teach that laymen may teach to get faith⁸, and that every particular member of the church hath power, yea, and ought to examine the manner of administering the sacraments, &c., and to call the people to repentance: so teacheth Barrow⁹.

R. A. Confut. of Brownism, p. 113.

Barrow's Discovery, p. 36.

[⁴ ...neque dubium esse quin...solicitatus (Deus) aliquo signo conspicuo sese declaret, animique sitim restinguat, et nobiscum agat, ut quondam cum patribus: hoc etiam docebat (Muncerus) patefacere Deum per somnia voluntatem suam, &c.—Sleidan. Comment. Argentorat. 1555. Lib. v. fol. 65.]

[⁵ Where now then the law and the services do in such wise change by the believers of the anointed, to wit, out of the figures into the true being, and out of the letter and serviceable word, into the revealing of the holy Spirit of Christ, &c.—H. N. Evang. Reg. cap. xiiii. § 6. Seeing then that the glorious Light of Life (2 Cor. 4. a.) as a day or clearness of Christ, is by God's grace given us to behold, therefore have we out of the same sight, or heavenly revelation, rehearsed likewise in thosame foresaid books and writings, many of the secret heavenly treasures (Rom. 16. c. Eph. 3. a. Col. 1. c.) or riches of God: which in times past, even hitherto, have not been made known unto the world, like as God doth now presently, through his love, reveal and make them known unto his saints.—Id. Spiritual Land of Peace, cap. xlviii. § 5.]

[⁶ I could also with all my heart wish that man with man committed not filthiness, nor depended one upon another: but to stay them only on the Lord's truth, and not on flesh and blood, so were then all controversies at an end. It were well also to prove all things: but not as seemeth me by the crooked rule of man's own judgment, or fleshly mind and concerning, nor by his imagination (without the light of God's truth, or spirit of righteousness and love): taken on in constructing and wresting of the right sense and mind of the scriptures, &c....Consider therefore every thing in his right degree (if you be endowed with ghostly understanding and possessed with the right spirit of judgment), and then out of your spiritualness judge all things, &c.—Letter of the Fam. to the Bp. of Rochester in Wilkinson's Confut. Lond. 1579. B. 1, 2.]

[⁷ This reference has not been found.]

[⁸ They teach that a layman may beget faith, and that we have no need of public administrations.—Allison's Confutation, &c. p. 114.]

[⁹ Barrow's Discovery, 1590. p. 35.]

Proposition II.

They must not be silent who by office are bound to preach.

The proof from God's word.

As publicly to preach, before men are sent, is a grievous fault: so not to preach being sent, is a great sin. Hereunto bear witness,

Luke iv. 43.

1. Our Saviour Christ, whose words are these; "Surely I must also preach the kingdom of God: for therefore am I sent."

Acts iv. 17, &c.

2. Peter and John, who being charged to speak no more in the name of Jesus, said, "We cannot but speak that which we have heard and seen."

1 Cor. ix. 16, 17.

3. St Paul, for he writeth, "Necessity is laid upon me, and woe is me if I preach not the gospel."

Acts i. 42.

4. The apostles of Christ. For though they were beaten for so doing; yet "they ceased not to teach and preach Jesus Christ."

Conf. Helv. 1, Art. xv. & ii. cap. 18. Bohem. cap. 9.

5. All the churches of God which be purged from superstition and errors¹.

Gal. Art. xxv.

Aug. Art. vii. Wittemb. Art. xx.

Suevica, Art. xiii.

Bullin. cont. Anabap. c. 12.

Errors and adversaries unto this truth.

Then, as in glass, they may see their faults;

Who maintain how there ought to be no public preaching at all; as do the anabaptists².

[¹ Summum functionis hujus munus est poenitentiam et peccatorum remissionem per Christum prædicare, &c.—Harm. Conf. Sect. xi. p. 43. Conf. Helv. Prior. Art. xix. ...minister ecclesiæ totus et in omnibus suis officiis, non suo arbitrio indulgere, sed illud duntaxat exequi jubetur quod in mandatis habet a suo domino. ...Proinde in hoc sunt vocati ministri ecclesiæ, ut evangelium Christi annuncient fidelibus et sacramenta administrent.—Ibid. pp. 38, 9. Conf. Helv. Post. cap. xviii. ...docetur, functione illius muneris, in quod legitime sint collocati, obligari ipsos ad hoc, ut pro animabus hominum, qui fidei ipsorum concediti sunt...curam gerant, doctrinaque verbi divini et sacramentis ministrandis de Christi sententia et institutione, fideliter ipsis inserviant, &c.—Ibid. pp. 47, 8. Conf. Bohem. cap. ix. Credimus...requiri in ecclesia pastores, quibus onus docendi verbi et ministrandorum sacramentorum incumbat, &c.—Ibid. p. 53. Conf. Gall. Art. xxv. Hæc potestas tantum exercetur docendo, seu prædicando evangelium, et porrigendo sacramenta, vel multis vel singulis, juxta vocationem.—Ibid. p. 58. Conf. August. De Abus. Art. vii. Nec est obscurum, quod Christus instituerit in ecclesia sua ministros, qui adnuntient euangelion suum, et dispensent sacramenta ejus.—Ibid. p. 62. Conf. Virtemb. Art. xx. Qui ergo hoc modo missi, uncti, consecrati, et ornatu sunt, his sollicitam curam gregis Christi gerunt, et fideliter in verbo atque doctrina laborant, ut illum majore fructu pascant.—Ibid. p. 64, Conf. Suev. Art. xiii.]

[² Dogma, quo scripturarum expositionem damnant, aliqua ex parte commune

Which deprave the office of preaching; as do the Libertines³, saying, that preaching is none ordinary means to come unto the knowledge of the word: and especially the Family of Love, who term the public preachers, in derision, scripture-learned⁴, licentious-scripture-learned⁵, good-thinking-wise⁶, ceremonial, and letter-doctors⁷, teaching-masters⁸; and further say, "It is a great presumption, that any man, out of the learnedness of the letter, taketh upon him to be a teacher or preacher." Again, "It becometh not any man to busy himself about preaching of the word." So, and more too, the Family⁹.

Which take upon them the office of public preaching, without performance of their duty, either through ignorance, that they cannot; worldly employments, that they may not; negligence, that they will not; or fear of troubles, that they dare not preach the word of God.

Yet think we not (which our Sabbatarians let not to publish) that

Every minister necessarily, and under pain of damnation, is to preach at least once every Sunday¹⁰; and,

Unless a minister preach every Sunday, he doth not hallow

est anabaptistis cum illis hominibus quibus alioqui sacræ conciones molestæ sunt, easque quam brevissimas feri cupiunt....Hi scripturarum interpretationem ægerrime ferunt, et multo ægrius cum ex illis corripuntur. Itaque dicunt, se quidem verbum Dei non illibenter audire, sed interpretationem et adjecta ministrorum verba non posse agnoscere pro verbo Dei, aut libenter audire et recipere.—Bulling. Adv. Anabapt. (Simler. Vers. Lat.) Tiguri, 1560. p. 113. b. Lib. iii. cap. 11.]

[³ Wilkinson's Confutation. Lond. 1579. Art. xiv. p. 66.]

[⁴ Ibid. Art. xii. p. 57.]

[⁵ The work referred to has not been met with.]

[⁶ H. N. Prophecy of the Spirit. An. 1574. cap. xi. § 7.]

[⁷ In Wilkinson's Confutation. fol. A. 4. b.]

[⁸ H. N. Spiritual Land. cap. xxv. § 3.]

[⁹ I tell thee truly that it is a great presumption against God and his saints that the man becometh so free of heart that he out of the learnedness of the letter, or out of the imagination of the knowledge, taketh upon him to be a teacher or preacher, &c....For no man can rightly...deal in, or use the true God-services, nor the services of the holy Word (it becometh not likewise that any man should take-in-hand to busy himself thereabout) but only the illuminated (Mat. 13. f.) elders. &c.—H. N. First Exhortation, Translated, &c. cap. xv. § 15, 16.]

[¹⁰ Let us confess as the truth is, that the Lord would have every sabbath to be sanctified by the minister and the people, and that in the church he ought to preach the word, and they to hear it every sabbath-day: and though we be not so grossly blinded to imagine that it is not necessary one whit upon that day, we must not also be deceived to think, that now and then is sufficient, once a month or twice a quarter, &c.—Nich. Bownde, Doct. of the Sabbath. Lond. 1595. Book ii. p. 174.]

Wilkins. against the Family of Love. Art. xiv. p. 66. Theoph. against Wilk. Part. of the Pref. Temp. H. N. Prop. of the Spirit, cap. 2, sect. 7. Family Letter to the bishop of Rochester. H. N. Spirit. Land, chap. 25. Idem i. Exhortat. chap. 16, sect. 15, 16.

D. B. Doct. of the Sabbath, 2 Book, p. 174. Ibid. p. 277.

the Sabbath-day in the least measure of that which the Lord requireth of us¹.

Proposition III.

The Sacraments may not be administered in the congregation, but by a lawful minister.

The proof from God's word.

Math. xxviii.
19.
Luke xxii.
19.
1 Cor. xi. 24,
25.
Acts ii. 38, 41,
viii. 12, 13,
x. 47, xvi. 32,
33.
John i. 25.
1 Cor. i. 14,
16.
Acts xx. 7.
1 Cor. x. 16.

In the holy scripture we read, that the public ministers of the word are to be the administrators of the sacraments. For both our Saviour Christ commanded his disciples, as to preach, so to baptize, and celebrate the Supper of the Lord: and the apostles, and other ministers in the purest times (whom the godly ministers and preachers in these days do succeed), not only did preach, but also baptize, and minister the Lord's Supper.

Conf. Helv.
2, cap. 18.
Bohem. cap.
9.
Gal. Art.
xxv. xxxi.
August. Art.
vii.
Wittem. Art.
xx.
Suevic. Art.
xiii.
T. C. 1 Rep.
p. 113.

And hereunto do the churches of God subscribe².

In saying, that none may administer the sacraments in the congregation afore he be lawfully called, and sent thereunto, we think not (as some do) that the very being of the sacraments dependeth upon this point, *viz.* whether the baptizer, or giver of the bread and wine, be a minister, or no³:

Neither is it the meaning of this Article, that privately in houses, either lawful ministers, upon just occasion, may not, or others not of the ministry, upon any occasion (in the peace of the church) may administer the sacraments.

The errors and adversaries unto this truth.

Hereby we declare ourselves not to favour the opinion, that publicly,

Some may minister the sacraments, which are not merely, and full ministers of the word and sacraments; and so think both the Anabaptists⁴, among whom their king (when it was

Surius, Com-
ment. p. 237.

[¹ Therefore it ought to be provided that the preaching of the word be everywhere established: for in that especially the sanctifying of the Sabbath consisteth... and without the which the day cannot be hallowed in the least measure, &c.—Ibid. p. 277.]

[² See above, p. 138, note 1.]

[³ ... the substance of the sacrament depended chiefly of the institution and word of God, which is the form, and as it were the life of the sacrament, of which institution this is one and of the chief parts, that it should be celebrated by a minister.—A Reply to an Answer made of M. Dr Whitgift against the Admonition to the Parliament, by T. C., 2nd Edit. p. 144.]

[⁴ There seems to be an error in the reference.]

after supper took bread, and reaching it among the communicants, did say, "Take, eat, and shew forth the Lord's death;" their queen also reaching the cup said, "Drink ye, and shew forth the Lord's death:" and the presbyterians at Geneva⁵, where the elder (a layman) ministereth the cup ordinarily at the communion. Some ministers (and namely the puritan doctors) may not minister the sacraments. For (say the Disciplinarians⁶) the office of doctors is only to teach true doctrine; but in our church (of England) the doctor encroacheth upon the office of the pastor⁷. For both indifferently do teach, exhort, and minister the sacraments.

Survey of
Disc. chap.
15, out of the
Geneva
Laws.
Lear. Disc.
pag. 17.

Fruet. Ser.
on Rom. xii.
p. 40.

None, though a lawful minister, may administer the sacraments, which either is no preacher^a, or when he ministereth them, doth not preach^b; which be the errors of the Disciplinarians, or puritans⁸.

Publicly, and privately too, the sacraments of baptism may be administered by any man, yea, by women, if necessity do urge. So hold the papists: for saith Javel, "In the time of necessity the minister of baptism is every man, both male and

Javel. Phil.
Ch. par. 5. f.
555.

^a The administration of the sacraments ought to be committed to none but such as are the preachers of the word. Lear. Disc. p. 60. It is sacrilege to separate the word (*viz.* preaching) from the sacraments. Ibid. The preaching of the word is the life of the sacraments. T. C. 1 Reply, p. 125.

^b The unchangeable laws of God be (saith T. C.) that none minister the sacraments which do not preach. T. C. 1 Reply, p. 104, § 3. Where there is no preacher of the word, there ought to be no minister of the sacraments. Lear. Disc. p. 62.

[⁵ Fourthly; at the time of the communion they (the elders) must....help and assist the pastor (at Geneva the elder ministereth the cup).—Bancroft, Survey of the Pretended Holy Discipline, Lond. 1593. cap. xv. p. 178.]

[⁶ The work referred to has not been found, but see A Demonstrat. of Discipline. chap. xi. p. 53. For the further revealing of the truth, God hath ordaind, that there should be in the church doctors, whose office is to be employed in teaching of doctrine, and is an office different from that of the pastour.]

[⁷ See A Fruitful Sermon upon the 3, 4, &c. vss. of the 12th chap. to the Romans, Lond. 1569. p. 36, where is a slight verbal difference.]

[⁸ ... the life of the sacraments dependeth of the preaching of the word of God.—A Reply to an Answer, &c. by T. C. p. 158. And S. Paul by the commandment that our Saviour Christ gave him to preach, undertook also to baptize, although there were no express words that licensed him thereunto: for he knew right well that it was the perpetual ordinance of God that the same should be the ministers of the word and sacraments.—Ibid. p. 140.]

female. A woman, be she young or old, sacred or wicked; every male, that hath his wits, and is neither dumb, nor so drunken but that he can utter the words, as well pagan, infidel, and heretic, the bad as the good, the schismatic as the catholic, may baptize¹. And yet usually in the civil wars, both in France and in Netherland², the papists did rebaptize such children³ as of the protestant, not lay-men, but ministers, had afore been baptized⁴.

The private baptism by private persons was also taught long since both by the Marcionites and Pepuzians⁴.

Proposition IV.

There is a lawful ministry in the church.

The proof from God's word.

God, for the gathering or erecting to himself a church out of mankind, and for the well-governing of the same, from time to time hath used, yea, and also doth, and to the end of

¹ So in the Netherland were children rebaptized when the duke of Alva there tyrannized. Trag. Hist. of Antwerp. The like rebaptization was used by the papists at Toulouse, Troys, and other cities in France, especially *anno* 1562. See the Chron. of France.

[¹ Quantum ad secundum (i. e. quis sit baptismi minister tempore necessitatis) adverte quod eveniente necessitate minister baptismi est omnis homo, et masculus, et femina....Ex quibus sequitur quod mulier, sive anus, sive sancta sive prava, omnis masculus habens usum rationis, et non mutus nec ebrius adeo quod non potest verba proferre, tam Christianus quam paganus, sive infidelis et hæreticus, tam bonus quam malus, tam schismaticus quam catholicus baptizare potest.—Chr. Javell. Opp. Lugd. 1580. Tom. II. p. 559. Philos. Christ. Quinta Pars, Tract. II. De Sac. Bapt. cap. 6.]

[² And then were their children before baptized by other, againe rebaptized by them, and their wives before married by other againe remarried by them, as though the former baptisme were no baptisme, &c.—A Tragical Hist. of Antwerp's Trouble. Lond. 1586. fol. d. i.]

[³ Illi, illi sane violatæ divinæ majestatis sunt rei...qui rem anabaptistis propriam faciunt, baptismum pueri ex Jesu Christi institutione baptizatis repetendo, &c.—Verba Condæi in Comment. de Statu Relig. et Reip. in Gall. 1577. Pars II. Lib. v. p. 76. b.]

[⁴ Δίδωσι καὶ ἐπιτροπήν γυναῖξι βάπτισμα δίδοναι, says Epiphanius of Marcion, not of the Pepuzians.—Epiph. Opp. Paris. 1622. Tom. I. p. 305. Adv. Hær. Lib. I. Tom. III. Hær. 42. He tells us, however, that the Pepuzians allowed women to minister in the church: 'Ἐπίσκοποι τε παρ' αὐτοῖς γυναῖκες, καὶ πρεσβύτεροι γυναῖκες, καὶ τὰ ἄλλα ὡς μὴδὲν διαφέρει φησὶν. ἐν γὰρ Χριστῷ Ἰησοῦ οὐτε ἄρσεν, οὐτε θῆλυ.—Ibid. p. 418. Hær. 49.]

D. Aug. ad
Quod-vult,
c. 27.
Epiph.
Hæres. 49.

the world will, use the ministry of men lawfully called there- unto by men. A truth most evident in the holy scripture.

Jesus said unto his apostles, "Go, and teach all nations, baptizing them, &c. And, lo, I am with you alway, unto the end of the world." Matt. xxviii. 20.

Christ "gave some to be apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the gathering together of the saints, for the work of the ministry, and for the edification of the body of Christ, till we all meet together (in the unity of faith, and knowledge of the Son of God) unto a perfect man." Ephes. IV. 11, 12, 13.

A truth also approved by the churches⁵.

Conf. Helv. I. Art. xv. & II. c. 18.
Bohem. cap. 8, 9, 14. Gal. Art. xxv. xxix. xxx. xxxi. Belg. Art. xxx. xxxi. Aug. Art. VII. Saxo. Art. XI. Wittemb. Art. xx. Suevica, Art. XIII. xv.

Adversaries unto this truth.

Oppugners of this truth are,

First, The anabaptistical Swermers⁶, who both term all ecclesiastical men the devil's ministers; and also, as very wicked, do utterly condemn the outward ministry of the word and sacraments. Althamer. Concil. Loc. pugnan. lo. 191.

And next the Brownists⁷, who divulge that in these days no ministers have the calling, sending, or authority pertaining to a minister; and that it will hardly be found in all the world that any minister is or shall be lawfully called; such R. H. on Psal. cxlii.

[⁵ Ministros ecclesiæ cooperarios (quemadmodum et Paulus appellavit) esse Dei fatemur: per quos ille et cognitionem sui et peccatorum administret, homines ad se convertat, &c.—I Harm. Conf. Sect. xi. p. 42. Conf. Helv. Prior. Art. xv. Nuncupant sane apostoli Christi omnes in Christum credentes sacerdotes, sed non ratione ministerii....Diversissima ergo inter se sunt sacerdotium et ministerium. Illud enim commune est christianis omnibus...hoc non item.—Ibid. p. 38. Conf. Helv. Post. cap. xviii. Nulli igitur apud nos permittitur ministerii munere fungi, aut ullum sacrum Domini munus administrare, nisi hoc primæ ecclesiæ more, atque divinitus constituto ordine, ad eam functionem pervenerit, vocatusque sit et constitutus.—Ibid. p. 47. Conf. Bohem. cap. ix. Conf. Ibid. pp. 50, I. cap. xiv. et Sect. x. p. 12. cap. viii. Credimus veram ecclesiam gubernari debere ea politia, sive disciplina, quam Dominus noster Jesus Christus sancivit, ita videlicet, ut in ea sint pastores, presbyteri, et diaconi, ut doctrinæ puritas retineatur, &c.—Ibid. p. 53. Conf. Gall. Art. xxix. For the other references to this and the other confessions, vid. ibid. and above, p. 230, note 1.]

[⁶ Hi Swermeri...ecclesiæ ministros diaboli clamant. Nostrum ministerium in verbo Dei et sacramentorum dispensatione damnant.—Althamer. Conciliat. Locor. Script. Noremberg. 1535. Loc. cxci. p. 211.]

[⁷ Therefore except they can approve the lawfulness of their calling to the ministerie under some other title than y^t which thei now have by y^e clergie; it will fall out that there shal hardlie be found a minister duellie called in all the worlde, and also that there is small hope that ever there shalbe anie.—Treatise on 1st verse of Ps. 122. by R. H. fol. z. 1583.]

Barrow's
Discov. p.
104.

also be the Barrowists¹, which say there is no ministry of the gospel in all Europe.

Proposition V.

They are lawful ministers which be ordained by men lawfully appointed for the calling and sending forth of ministers.

The proof from God's word.

St Paul, in the beginning of his epistle unto the Galatians, giveth us to observe the divers sending forth of men into the holy ministry : whereof

John xx. 21.
John i. 6.

Some are sent immediately from God himself. So sent was by God the Father both Jesus Christ and John Baptist ; by God the Son, in his state mortal, the twelve apostles, in his state immortal and glorious, St Paul.

Matt. x. 15.

Acts ix. 15.

This calling is special and extraordinary : and the men so called were adorned with the gift of miracles commonly, as were Jesus Christ and his apostles ; but not always, for John Baptist wrought none.

Matt. xxviii.
20.

Matt. xv. 14.

And they were also enjoined, for the most part, as the apostles, to preach throughout the world, howbeit our Saviour was limited.

Some again were sent of men : as they be who are sent of men not authorized thereunto by the word of God, and that to the disturbance of the peace of the church : such in the apostles' time were the false apostles ; in our days be the anabaptists, family-elders, and law-despising Brownists.

Acts xiv. 23.
1 Tim. iv. 14.

And some, lastly, are by men sent : so in the primitive church by the apostles were pastors and elders ordained, who by the same authority ordained other pastors and teachers. Whence it is that the church as it hath been, so it shall till the end of the world be provided for. They, who are thus called, have power neither to work miracles, as the apostles had, nor to preach, and minister the sacraments where they will, as the apostles might, but they are tied every man to his charge, which they must faithfully attend upon, except urgent occasion do enforce the contrary.

The calling of these men is termed a general calling, and it is the ordinary, and in these days the lawful calling, allowed by the word of God.

[¹ Barrow's Discovery of the False Church, 1590. p. 104.]

So testify with us the true churches elsewhere in the world².

Adversaries unto this truth.

This truth hath many ways been resisted. For there be which think how in these days there is no calling but the extraordinary, or immediate, calling from God, and not by men, as the Anabaptists, Familists, and Brownists : of whom afore.

The Papists³, albeit they allow the assertion, yet take they all ministers to be wolves, hirelings, laymen, and intruders, who are not sacrificing priests, anointed by some antichristian bishop of the Romish synagogue.

Either all, or the most part of the ministers of England, saith Howlet⁴, be mere laymen, and no priests, and consequently have no authority in these things. It is evident, &c., because they are not ordained by such a bishop and priest as the catholic church hath put in authority.

Proposition VI.

Before ministers are to be ordained, they are to be chosen and called.

The proof from God's word.

Though it be in the power of them which have authority in the church to appoint ministers for God's people ; yet may they admit neither whom they will, nor as they will themselves : they are both deliberately to choose, and orderly to call such as they have chosen.

[² Est enim functio hæc nulli quem non et legis divinæ peritia, et vitæ innocentia, et Christi nominis studio singulari esse compererint, et judicant ministri et ii quibus id negotii per ecclesiam est commissum, concedenda. Quæ quum vere Dei electio sit, ecclesiæ suffragio, et manuum sacerdotis impositione, recte comprobatur.—Harm. Conf. Sect. xi. p. 43. Conf. Helv. Prior. Art. xvii. Vocentur et eligantur electione ecclesiastica et legitima ministri ecclesiæ...et qui electi sunt, ordinentur a senioribus cum orationibus publicis et impositione manuum.—Ibid. pp. 37, 8. Conf. Helv. Post. cap. xviii. ...ut ad munerum sacrorum administrationem...vocentur qui sint firmi et potentes in fide, &c....itemque ut hi ante omnia, an tales sint, exploreantur, atque examinentur, et postea a senioribus, precibus et jejuniis factis, manuum impositione confirmentur, seu approbentur.—Ibid. p. 47. Conf. Bohem. cap. ix. For the other references, see above, p. 230, nota 1.]

[³ The place meant is probably this: Si quis dixerit, Christianos omnes in verbo et omnibus sacramentis administrandis habere potestatem; anathema sit.—Concil. Harduin. Par. 1714. Tom. x. col. 53. Conc. Trid. Sess. vii. De Sacram. in Genere, Can. x. Conf. Ibid. col. 136. Sess. xxiii. cap. 4.]

[⁴ Howlet, i. e. Robert Persons, the Jesuit. See A Brief Discourse containing certain Reasons why catholics refuse to go to church, &c.—Douay, 1580. Part i. Reas. vii. p. 41. Where, in that authority.]

Conf. Helv. i.
Art. xvii.
& ii. cap. 18.
Bohem. c. 9.
Gal. Art.
xxxii.
Belg. Art.
xxii.
August. Art.
xv.
Wittemb.
Art. xxi.
Suevica,
Art. xiii.

Concil. Trid.
Sess. 7. Can.
7.

Howl. 7.
reas.

1 Tim. v. 22. This made the apostles and elders in the primitive church straitly to charge that suddenly hands should be laid on no man.

Acts i. 23. To make a special choice of twain, whereof one was to be elected into the place of Judas.

Acts xiv. 23. By election to ordain elders in every church, and by prayer and fasting to commend them to the Lord, and by laying on of hands to consecrate them.

1 Tim. ii. 12. To describe who were to be chosen and called. For they are to be men, not boys nor women. Men of good behaviour, not incontinent, nor given to wine, nor strikers, nor covetous, nor proud, nor froward, nor ireful, nor givers of offence; finally, men of special gifts, apt to teach, able to exhort, wise to divide the word of God aright, bold to reprove, willing to take pains, watchful to oversee, patient to suffer, and constant to endure all manner of afflictions.

And this do the churches protestant by their confessions approve¹.

1 Pet. v. 3.
Tit. i. 7.
2 Cor. vi. 3.
1 Tim. iii. 2.
Tit. i. 9.
2 Tim. ii. 15.
1 Tim. v. 20.
Tit. i. 9.
Matt. ix. 38.
2 Tim. iv. 2.
Acts xx. 28.
Acts v. 41.
2 Tim. iv. 7.
8.
2 Cor. xi. 23.
Conf. Helv.
1. Art. xv.
& II. cap. 18.
Bohem. c. 9.
Gal. Art.
xiii.
Belg. Art.
xxxii.
Aug. Art.
xiv.
Witt. Art.
xx.
Suev. Art.
xiii.

The errors and adversaries unto this truth.

In error they remain, who are of opinion that The due election and calling of ministers according to the word of God is of no such necessity to the making of ministers; an erroneous fancy of the anabaptists and Family of Love.

That women may be deacons, elders, and bishops: the former the Acephalians², the latter the Pepuzians did maintain.

A special care is not to be had both of the life and the learning of men; or that wicked men, of evil life; ignorant men, without learning; asses, of no gifts; loiterers, which do no good; or favourers of superstition and idolatry, which do great hurt, are to be admitted into the ministry.

They are causes, which indeed are none, to debar men from the ecclesiastical function; as if men have been twice married, (an error of the Russies³) be married, have had cer-

[¹ See above, p. 230, note 1, and p. 239, note 2.]

[² Acephalorum hæresis...qui dicunt Paulum apostolum in epistolis præcepisse feminas diaconas debere fieri, quia eas commemorat post diaconos.—Sigebert. Chron. Ann. 526. in Biblioth. Sanct. Patr. Par. 1589. Tom. vii. col. 1384.]

[³ Quicumque sacerdos viduus ad secundas nuptias quod cuique liberum est, transierit, is nihil habet cum clero commune.—Sigism. Liber. Rex. Moscov. Comment. p. 21. Inter Rer. Moscov. Auctor. Francof. 1600.]

tain wives⁴, have not received the sacrament of confirmation⁵, have been baptized of hereticks⁶, these may not be priests, say the Papists: or if either they have not been trained up in the Family, or be not elders in the said Family of ^aLove⁷.

Test. Rhem. An. 1 Tim. iii. 2.
Concil. Trid. Sess. 23. cap. 4.
1 Quest. i. ventum.

ARTICLE XXIV.

Of speaking in the congregation in such a tongue as the people understand not.

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have publick prayer in the church, or to minister the sacraments in a tongue not understood of the people.

The proposition.

Public prayer and the sacraments must be ministered in a tongue understood of the common people.

The proof from God's word.

This assertion needeth small proof. For whoso is persuaded (as all true Christians of understanding are) that what

^a Such ought not to busy themselves about the word. H. N. Document. Sent. chap. iii. § 1. Exhortat. chap. xvi. § 16.

[⁴ Sanctissimus mos est Romanæ ecclesiæ, rationique et scripturis consentaneus, atque a majoribus acceptus; quo neminem ad sacros ordines admittit nisi cœlibem, aut qui de uxoris consensu castitatem suam Deo consecravit.—Coster. Enchirid. Controv. Colon. Agr. 1608. c. 15. De Cœl. Sacerd. p. 561.]

The husband of one wife. The apostle, by this place we now treat of, neither commandeth, nor counselleth, nor wisheth, nor would have bishops or priests to marry, or such only to be received as have been married: but that such an one as hath been married (so it were but once, and that to a virgin) may be made bishop or priest. Which is no more than an inhibition that none having been twice married, or being *bigamus*, should be admitted to that holy order.—Test. Rhem. Rhemes, 1582. Ann. 1 Tim. iii. 2.]

[⁵ Prima tonsura non initientur qui sacramentum confirmationis non susceperint.—Conc. Harduin. Par. 1714. Tom. x. col. 140. Conc. Trid. Sess. xxiii. cap. iv.]

[⁶ Sed nostræ lex ecclesiæ est, venientibus ab hæreticis, qui tamen illic baptizati sunt, per manus impositionem laicam tantum tribuere communionem, nec ex his aliquem in clericatus honorem vel exiguum subrogare.—Corp. Jur. Canon. Antv. 1648. Decret. Gratian. Sec. Pars, Caus. i. Quest. i. cap. 18. p. 122.]

[⁷ Neither yet is there also any man that preacheth or teacheth the word or the doctrine of Christ, but such as have first been obedient disciples of the word and of the doctrine of Jesu Christ. And even so, under the obedience of the Love of Christ are taught, &c.—H. N. Dicta, or Documental Sentences. Translated, &c. p. 5. b. cap. iii. § 1, and First Exhort. chap. xvi. § 16. See above, p. 138, note 9.]

is done publicly in the church by a strange language, not understood of the people, profiteth not the congregation, edifieth not the weak, instructeth not the ignorant, inflameth not the zeal, offendeth the hearers, abuseth the people, displeaseth God, bringeth religion into contempt, easily will think, that where the prayers be said, or the sacraments administered in a tongue not understood of the vulgar sort, neither is the word of God regarded, nor the custom of the purer and primitive church observed.

This article no church doth doubt of, and very many by their extant confessions do allow¹.

Adversaries unto this truth.

But there is nothing either so true or apparent which hath by all men at any time been acknowledged. So contrary to this truth

In old time the Ossenes² made their prayers unto God always in a strange language, which they learned of Elxeus their founder. And the Marcosians³, at the ministration of baptism used certain Hebrew words, not to edify, but to terrify and astonish the minds of the weak and ignorant people.

In these days the Turks⁴ perform all their superstitions

[¹ Taceant ergo omnes peregrinæ linguæ in cœtibus sacris. Omnia proponantur lingua vulgari, et quæ eo in loco ab hominibus in cœtu intelligatur.—Harm. Conf. Sect. xv. Conf. Helv. Post. cap. xxii. Sicut enim conciones et precatones lingua ecclesiæ nota habendæ sunt, ita et sacramenta noto sermone dispensanda sunt... consensus catholicæ ecclesiæ hoc exigit, ut necessaria ministeria ecclesiæ fiant sermone vernaculo.—Ibid. p. 169. Conf. Virtemb. cap. xxvii. ...contra expressum Spiritus Sancti præceptum, in ea omnia dicuntur et canuntur lingua, quam non solum populus non intelligit, sed nonnunquam ne ipsi quidem, qui ex illis cantionibus et precibus vivunt.—Ibid. p. 170. Conf. Suev. cap. xxi. ...retinetur...missa apud nos ...servantur et usitate ceremoniæ fere omnes præterquam quod Latinis cantionibus admiscetur alicubi Germanicæ, quæ additæ sunt ad docendum populum... Et non modo Paulus præcipit uti lingua intellecta populo in ecclesia: sed etiam ita constitutum est humano jure.—Ibid. p. 132. Conf. August. Pars ii. De Abus. Subl. Art. iii. De Missa.]

[² Τίσι δὲ λόγοις καὶ κενοφωνίαις ὑστερον ἐν τῇ βίβλῳ ἀπατᾷ λέγων, μηδεὶς ζητήσῃ τὴν ἐρμηνείαν, ἀλλ' ἢ μόνον ἐν τῇ εὐχῇ τὰδε λεγέτω. καὶ αὐτὰ δῆθεν ἀπὸ Ἑβραϊκῆς διαλέκτου μετενέγκας, ὡς ἀπὸ μέρους κατελιψάμεν οὐδὲν ὄντα τὰ παρ' αὐτῶ φανταζόμενα.—Eriphan. Opp. Paris. 1622. Tom. i. p. 42. Adv. Hær. Lib. i. Hær. 19.]

[³ Ἄλλοι δὲ Ἑβραϊκὰ τινα ὀνόματα ἐπιλέγουσι πρὸς τὸ μάλλον καταπληξάσθαι τοὺς τελειομένους.—Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 18. p. 90.]

[⁴ Illi autem (sacerdotes) qui etiam interpretari secundum textum noverint,

in the Arabian language, thinking it not only unmeet, but also an unlawful thing, for the common sort of persons to understand their Mahometan mysteries.

The Jacobite priests⁵ do use a tongue at their church ministrations and meetings which the vulgar people cannot comprehend.

The divine liturgy among the Russians⁶ is compounded partly of the Greek, and partly of the Slavonian language.

The papists will have all divine service, prayers, and sacraments, and that throughout the world, ministered only in the Latin tongue; but which few men of the common people do understand; some of them holding that it is not necessary that we understand our prayers; and that prayers⁷ not understood of the people are acceptable to God; and all of them maintaining that he is accursed whosoever doth affirm how the mass ought to be celebrate only in the vulgar tongue⁸.

ARTICLE XXV.

Of the Sacraments.

Sacraments, ordained of Christ, (1) be not only badges or tokens of Christian men's profession, but rather they be (2) certain sure witnesses, and effectual signs of grace, and God's good will towards us, by which he doth work invisibly in us, (3) and not only quicken, but also strengthen and con-

^a Si quis dixerit, Lingua tantum vulgari Missam celebrari debere, Anathema sit. Concil. Trid. Sess. 22. Can. 9. [Concil. Harduin. Tom. x. col. 129.]

peritissimi habentur: quoniam non vulgari lingua Turcica sed Arabica a Mehemeto sunt tradita, quod nephas esse putant, si vulgari lingua interpretata describerentur.—Ant. Geufræus, Aul. Turc. (Latine reddita) Basil. 1577. Lib. ii. p. 44.]

[⁵ Sacerdotes lingua utuntur propria, quam laici non intelligunt.—Magdeburg. Eccl. Hist. Basil. 1560, &c. Cent. xii. cap. 5. fol. 855.]

[⁶ Sacrum sive missa Slavonica lingua apud illos peragitur intermixtis etiam aliquando cantionibus Græcis.—Guagn. de Relig. Moscov. Spiræ Nemet. 1582. p. 230.]

[⁷ Young children's prayers proceeding from the instinct of God's Spirit be acceptable: and so the voices of the like, or of other simple folk now in the church, though themselves understand not particularly what they say, be marvellous grateful to Christ.—Test. Rhem. Rhemes, 1582. Ann. Matth. xxi. 16. p. 61.]

1 Cor. xiv. 6, 9, 14. Ibid. 17, 20. Ibid. 9. Ibid. 14. Ibid. 7, 11. Ibid. 11, 16. Matt. xv. 8. 1 Cor. xiv. 21.

Conf. Helv. ii. c. 22. Witt. c. 27. August. de Missa, Art. 111. Suevic. cap. 21.

Eriphan. Hæres. 19.

D. Iren. Lib. i. cap. 8.

An. Geufraus, Aulæ Tur. Lib. ii.

Magdeburg. Eccles. Hist. Cent. 12. cap. 5.

Alex. Guag. de Helig. Mosc. p. 230.

Test. Rhem. [Marg.] Annot. p. 463. Test. Rhem. An. Matth. xxi. 16.

firm our faith in him. (4) *There be two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called sacraments, that is to say, (5) Confirmation, (6) Penance, (7) Orders, (8) Matrimony, and (9) Extreme Unction, are not to be accounted¹ for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.*

(10) *The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. (11) And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.*

The propositions.

1. The sacraments ordained of Christ be badges or tokens of our profession which be Christians.
 2. The sacraments be certain sure witnesses, and effectual signs of grace, and God his good will towards us.
 3. By the sacraments God doth quicken, strengthen, and confirm our faith in him.
 4. Christ hath ordained but two sacraments in his holy gospel.
 5. Confirmation,
 6. Penance,
 7. Orders,
 8. Matrimony,
 9. Extreme Unction,
- } is no sacrament.
10. The sacraments are not to be abused, but rightly to be used of us all.
 11. All which receive the sacraments² receive not therewithal the things signified by the sacraments.

[¹ Compted, 1607.]

[² Sacrament, 1607.]

Proposition I.

The sacraments ordained of Christ be badges, or tokens of our profession, which be Christians.

The proof from God's word.

The sacraments are badges, or tokens, both of Christians, and of Christianity.

Of Christians. For by them are visibly discerned the faithful from pagans, and Christians from the Jews, Turks, and all profane atheists.

Of Christianity. For, as circumcision, in the old law, was a token how the corrupt and carnal affections of the mind should be subdued, and that the Lord requireth not so much an outward of the body, as an inward circumcision of the heart; so baptism telleth us, that being once dead unto sin, we are to live unto righteousness, that all we, which have been baptized into³ Jesus Christ, have been baptized into his death, &c., and must walk in newness of life, &c., for we have put on Christ by baptism.

And as the Paschal Lamb was to the Jews a token that the flight of sin should always be fresh in memory, and that it should be celebrated, not with old leaven, neither in the leaven of maliciousness, but with the unleavened bread of sincerity and truth; so the participation of one loaf and of one cup in the Lord his supper doth commend unto our consideration a sweet concord, a brotherly unanimity, and a constant continuance in the true worship of God, without favouring of idolatry in any respect.

This do the godly in all their churches, and throughout the world, both teach and testify⁴.

[³ Unto, 1607.]

[⁴ Et quantum quidem quod attinet ad illud quod in sacramentis est præcipuum, et res ipsa, paria sunt utriusque populi (sc. Judæorum et Christianorum) sacramenta ... Utrique populo data sunt illa ut signa, adeoque oblationes gratiæ et promissionum Dei, quæ in memoriam reducant, reparentque maxima Dei beneficia, quibus item fideles ab omnibus aliis orbis religionibus se jungerentur, &c.—Harm. Conf. Sect. XII. p. 71. Conf. Helv. Post. cap. XIX. ...asserimus sacramenta non solum tesseras quasdam societatis humanæ: sed et gratiæ divinæ symbola esse, quibus ministri Domino (ad eum finem quem ipse promittit, offert, et efficit) cooperantur, &c.—Ibid. p. 74. Conf. Helv. Prior. Art. XX. De usu sacramentorum docent, sacramenta instituta esse, non modo ut sint notæ professionis inter homines, sed multo magis, ut sint signa et testimonia voluntatis Dei erga nos, proposita ad excitandam et confirmandam fidem in his qui utuntur eis.—Ibid. p. 83. Conf. August. Art. XIII. Discernunt ecclesiam a cæteris gentibus, et ritus quidam divi-

Deut. x. 16.
& xxxix. 6.
Jer. iv. 4.
Acta vii. 51.
Rom. ii. 28.
Phil. iii. 3.
Col. ii. 1.

Rom. vi. 3.
&c.

Gal. iii. 27.

1 Cor. v. 8.

1 Cor. x. 7.

Conf. Helv.
2. cap. 9, & 1.
Art. XX.
August. Art.
XIII.
Saxon. Art.
XII.

The adversaries unto this truth.

Ungodly therefore, and in a cursed state are they, which equal other things with the sacraments, to discern Christians from pagans; so the Jacobites¹ imprint the sign of the cross on their arms, foreheads, &c. to be known from Christians.

Which condemn the sacraments, as of none account; so do the Anabaptists².

There be (saith D. Saravia³) which hold how the sacraments were to be administered only at the first planting of the church by the apostles and evangelists; but do not appertain unto us in these days. It was also one of Matthew Hamant's heresies, that the sacraments are not necessary in the church of God⁴.

Which think the sacraments are but only civil and ceremonial badges of an outward church: such generally be all atheists and hypocrites; particularly the Messalians⁵ and Family of Love, who think that for obedience sake to magistrates the sacraments are to be received⁶, but are to none effect to the perfect ones in the Family.

nitus instituti, qui nominantur usitate sacramenta, ut baptismus et cœna Domini: quæ tamen non sunt tantum signa professionis, sed multo magis (ut vetustus dixit) signa gratiæ, &c.—Ibid. p. 84. Conf. Saxon. Art. xii.]

[¹ Cruces porro sibi inurunt, alii in brachiis; alii in genis, alii in fronte, ob reverentiam crucis utque a paganis sese discernant.—Magdeburg. Eccl. Hist. Basil. 1562, &c. Cent. xii. cap. 5. fol. 855.]

[² Eodem modo sacramenta fidelibus supervacanea judicabant: aut saltem non necessaria esse, et exiguum utilitatem habere.—Bulling. Adv. Anabapt. (Simler. Vers. Lat.) Tiguri, 1560. p. 42. b. Lib. ii. cap. 4. Horrendum dictu quantum suggillent pædobaptismum, Sathanæ traditionem, magno pietatis zelo, tradunt esse... Dominicam cœnam evacuant, et diris modis corrumpunt... Præterquam quod pædobaptismum damnant, nihil omnino tribuunt baptismo nisi quod sit christianorum nota, qua discernuntur ab gentibus, more civili, &c.—Althamer. Concil. Loc. Noremburg. 1535. Loc. cxci. pp. 211, 12.]

[³ Quid enim si quis...dicat sacramenta illis initiis fuisse tantum ab apostolis et evangelistis ministranda; nec quicquam ad nostra pertinere tempora? Non desunt qui hunc defendunt errorem.—Saravia, Def. Tract. de Divers. Ministr. Grad. Lond. 1594. cap. 14. p. 237.]

[⁴ Holinsh. Chron. Lond. 1587. Vol. iii. fol. 1299.]

[⁵ Μεσσαλιανοὶ δὲ...τὸ μὲν βάπτισμα φασι μὴδὲν δεῖν τοὺς προσπίοντας.—Theodoret. Opp. Par. 1642-84. Tom. iv. p. 242. D. Hæc. Fab. Ljb. iv. cap. 11. ταῦτες ἐγένοντο τῆς αἰρέσεως ἀρχηγοὶ Δαδὸνης τε καὶ Σάββας...οἱ τῆς μὲν ἐκκλησιαστικῆς οὐκ ἀπέστησαν κοινωνίας...οὐδὲν οὐτε δύνασθαι, οὐτε λωβᾶσθαι φάσκοντες τὴν θείαν τροφήν, περὶ ἧς ὁ δεσπότης ἔφη Χριστὸς, ὁ τρώγων μου τὴν σάρκα, κ.τ.λ.—Id. Tom. iii. p. 670. c. Eccl. Hist. Lib. iv.]

[⁶ These references the editor has been unable to verify.]

Magdeburg. Eccl. Hist. Cent. xii. c. 5.
Bulling. cont. Anab. Lib. ii. c. 4.
Altham. Conc. Lo. pag. lo. 191.
D. Saravia. Def. Tract. de divers. Ministr. gradibus, c. 14.
Holinsh. Chr. fol. 1299.

Theodor. Lib. iv. c. 11.
Pattern of the pres. Tem. Ramsey's Confess.

Proposition II.

The sacraments be certain sure witnesses, and effectual signs of grace, and God his good will towards us.

The proof from God's word.

Infinitely doth God declare his unspeakable and incomprehensible good will to manward, yet in these days by none outward things more notably and effectually than by the sacraments. For

Of baptism saith Christ, "He that believeth and is baptized shall be saved." And Peter, "Amend your lives, and be baptized every one, &c., for the remission of sins." And Paul, "Husbands, love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify it and cleanse it by the washing of water through the word," &c.

And of the Lord's supper saith our Saviour Christ, touching the bread, "This is my body, which is given, and broken for you:" and of the cup, "This is my blood of the new Testament, that is shed for many, for the remission of sins."

This truth do the purer churches of these days everywhere acknowledge⁷.

The adversaries unto this truth.

Contrary hereunto the Papists erroneously do hold, that The sacraments of the new law do confer grace *ex opere operato*⁸.

[⁷ See above, p. 245, note 4, and add the following: Instituit (Deus sacramenta)...ut...propitiæ beneplacitiæque voluntatis erga nos Dei, certa testatissimo essent et confirmatio, et veritati quæ his significatur testimonium perhiberent.—Harm. Conf. Sect. xii. p. 78. Conf. Bohem. cap. xi. Credimus adjuncta esse verbo sacramenta amplioris confirmationis causa, nimirum ut sint gratiæ Dei pignora, et tesseræ quibus infirmæ et rudi fidei nostræ subveniatur.—Ibid. p. 81. Conf. Gall. Art. xxxiv. Credimus Deum...sacramenta nobis instituisse ut...essent diviniæ erga nos benevolentia, donorumque ejus certissima nobis pignora, ad fidem nostram fovendam, et sustentandam comparata.—Ibid. p. 82. Conf. Belg. Art. xxxiii. ...docent sacramenta instituta esse, non modo ut sint notæ professionis inter homines, sed multo magis, ut sint signa et testimonia voluntatis Dei erga nos, proposita ad excitandam et confirmandam fidem in his qui utuntur eis.—Ibid. p. 83. Conf. August. Art. xiii. ...Baptisma et eucharistia quæ apud veteres sacramenti nomen non solum ideo credimus obtinuisse, quod sint invisibilis gratiæ visibilia signa...sed eo etiam quod per ea Christo nos consecramus, et veluti sacramento fidei obstringamus.—Ibid. p. 85. Conf. Suev. Art. xvi. For the remaining references, see in the Articles, Of Baptism, and Of the Supper of the Lord.]

[⁸ Si quis dixerit per ipsa nova legis sacramenta ex opere operato non conferri gratiam...anathema sit.—Concil. Harduin. Tom. x. col. 52. Conc. Trid. Sess. vii. De Sacrament. can. 8.]

Mark xvi. 16.
Acts ii. 38.

Ephes. v. 25,
26, &c.

Luke xxii.
10
1 Cor. xi. 24.

Matt. xxvi.
28.
Luke xxii.
20.

Conf. Helv. i.
Art. xx.
xxii. & ii.
August. Ait.
ix. xiii. Wittemb. Art. x. xix. Suevica, Art. xvi. xviii.

Concil. Trid.
Sess. 7. Can.
8.

The sacraments of the old and new Testament in this do differ; for that the sacraments of the old Testament did only shadow forth salvation, but the sacraments of the new do confer, and work salvation¹, and do justify (not only signify God his good will toward us) by reason of the work done, which is the outward sacraments².

Proposition III.

By the sacraments God doth quicken, strengthen, and confirm our faith in him.

The proof from God's word.

Acts ii. 38. "Be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost," saith St Peter.

Eph. v. 25, 26. "Christ he gave himself for the church, that he might sanctify it, and cleanse it by the washing of water through the word."

1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" saith St Paul.

The same is affirmed by the reformed churches³.

Conf. Helv. I. Art. XXI. & II. cap. 10, 20, 21. Basil. Art. vi. Boh. c. 11, 12. Gal. Art. XXXIV. Belg. Art. XXXIII. XXXIV. August. Art. XIII. Suevica, cap. 17.

[¹ Novæ legis septem sunt sacramenta... Quæ multum a sacramentis differunt antiquæ legis. Illa enim non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant: hæc vero nostra et continent gratiam et ipsam digne suscipientibus conferunt.—Decr. Eugen. Pap. in Concil. Florent. Concil. Harduin. Paris. 1714. Tom. ix. col. 437. D.]

[² Sed certe multo probabilius est quod Magister Hugo posuit, quod cum in illo opere operato esset professio fidei facta, quod ratione fidei conjunctæ erat in illis primo et per illa (per accedens tamen) justificatio. Sed in hoc est differentia ipsorum (sc. sacramentorum veteris legis) ad nova, quod in sacramentis novæ legis quantum ad opera operata est justificatio, non tantum per accedens, sed etiam per se.—Bonavent. Opp. Mogunt. 1609. Tom. v. In Lib. Quart. Sent. Dist. I. Quæst. 5. fol. 12. Secundo notandum... quod signum aliquod conferre gratiam, dupliciter potest intelligi. Uno modo ex ipso signo seu sacramento; vel ut alii dicunt, ex opere operato: itaque eo ipso quod opus illud puta signum aut sacramentum exhibetur, nisi impediatur obex peccati mortalis, gratia confertur: sicque præter exhibitionem signi foris exhibiti non requiritur bonus motus interior in suscipiente, quo de condigno vel de congruo gratiam mereatur, sed sufficit quod suscipiens non ponat obicem.—Gab. Biel. Comment. in Sent. Brixianæ, 1574. In Lib. Quart. Dist. I. Quæst. 3. p. 28.]

[³ See above, p. 150, note 1, and add the following: Baptisma quidem ex institutione Domini est lavacrum regenerationis quam Dominus electis suis visibili signo per ecclesiæ ministerium... exhibet.—Harm. Conf. Sect. XIII. p. 91. Conf. Helv. Prior. Art. XXI. Sunt autem sacramenta... sacræ actiones a Deo ipso institutæ... quibus... promissiones suas obsignat... adeoque fidem nostram Spiritu Dei in cordibus nostris operante, roborat et auget.—Ibid. Sect. XIII. p. 70. Conf. Helv.

Howbeit this faith is not necessarily tied unto the visible signs and sacraments. For

Without the sacraments many have lived and died who pleased God, and are, no doubt, saved, either in respect of their own faith, (as we are to think of all the godly, both men who were born and died afore the institution of circumcision in the wilderness, and in the time of grace, &c., yet by some extremity could not receive the seal of the covenant, and women, who afore and under the law for many years were partakers of no sacrament, and never of one sacrament,) or that be heirs of the promise.

Some have faith, afore they receive any of the sacraments.

So had Abraham; the Jews, unto whom Peter preached; the Samaritans, the eunuch, Cornelius the centurion; and have the godly of discretion, wheresoever not yet baptized.

Some neither afore, nor at the instant, nor yet afterward, though daily they receive the sacraments, will have faith; such are like unto Judas, Ananias and Sapphira, Simon Magus, the old Israelites, and the wicked Corinthians.

In some the sacraments do effectually work in process of time, by the help of God's word read or preached, which engendereth faith: such is the state principally of infants, elected unto life and salvation, and increasing in years.

The adversaries unto this truth.

Therefore do they err which teach or hold that

They never go to heaven which die without the seals of the covenant: so think the Papists of infants which die unbaptized⁴.

Post. cap. XIX. Cf. Ibid. Sect. XIII. p. 89. cap. XX. et Sect. XIV. p. 109. cap. XXI. Credimus autem firmiter ipsum Christum cibum esse credentium animarum ad vitam æternam, et nostras animas per veram fidem in crucifixum Christum carne et sanguine Christi cibari et potari.—Ibid. p. 116. Conf. Basil. Art. VI. Instituit autem et constituit ea (Deus sacramenta)... ut sicut prædicatione verbi, ita etiam per sacramentorum in oculos incurrentem administrationem et mysteria horum, fidei commodaretur atque inserviretur.—Ibid. Sect. XII. p. 78. Conf. Bohem. cap. XI. In the Conf. Saxon. and Conf. Suev. the statement of the Proposition is not directly corroborated. But see also the references under Arts. XXVII. VIII.]

[⁴ Ex prædictis apparet quod nullus per solam fidem interiorum fuit salvatus absque aliqua protestatione exteriori per aliqua signa, quæ dicuntur sacramenta, nec etiam parvuli nati.—Viguer. Inst. Theol. Col. Agrip. 1607. cap. XVI. De Sacram. v. 9. p. 401. ... Limbus puerorum et limbus sanctorum patrum differunt quantum ad quatuor. Primo quantum ad spem vitæ æternæ, quia pueris decedentibus cum peccato originali non adest spes beatæ vitæ.... Secundo quantum ad crimen.... Pueris

Rom. iv. 9, 10. Acts ii. 41. Acts viii. 12. Acts viii. 37. Acts x. 48.

John xiii. 26. Acts v. Acts viii. 13. 1 Cor. x. 5. 1 Cor. xi. 27. Rom. x. 14.

Javel. Phil. Chr. tract. 4. de felicit. Ch. c. 3. & Viguer. Inst. Theol. cap. 16. Sect. 4. &c. Spec. Peregr. Quæst. dec. I. cap. 3. q. 5.

Concil. Tri-
den. Sess. 7.
can. 13.

They are damned (though they receive the sacraments) that will not receive them after the received and approved manner of the church of Rome¹.

Lear. Disc.

There is no way of salvation but by faith²; hereby excluding infinite souls from the kingdom of heaven which depart from this world before they do believe.

Test. Rhem.
An. Gal. iii.
27.

None believe but such as are baptized, say the Papists³; as hear the word of God preached, say the puritans.

Lear. Disc.
pag. 3.
Test. Rhem.
An. mar. p.
357.

The sacraments give grace *ex opere operato*, and bring faith *ex opere operato*⁴.

Ibid. Annot.
marg. pag.
391.
Ibid. Annot.
1 Pet. iii. 21.

The sacrament of baptism is cause of the salvation of infants⁵.

Proposition IV.

Christ hath ordained but two sacraments in his gospel.

The proof from God's word.

A sacrament, according to the etymology of the word (as the schoolmen do write), is a sign of an holy thing. Which being true, then have there been and still are, by so many above either two or seven sacraments, as there be and have been above two or seven things, which are signs of sacred and holy things.

But according to the nature thereof, a sacrament is a covenant of God his favour to manward, confirmed by some outward sign or seal instituted by himself. Which also hath been sometimes special; either to some men, and that extra-

autem est impedimentum ex parte naturæ et personæ: et ideo eis debetur pena eternalis.—Spec. Peregr. Quæst. Prim. Dec. cap. iii. Quæst. v. fol. 101. See above, p. 137, note 6. The reference to Javellus the editor has been unable to verify.]

[¹ Si quis dixerit receptos et approbatos ecclesiæ catholicæ ritus in solemnibus sacramentorum administratione adhiberi consuetos aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit.—Concil. Harduin. Tom. x. col. 53. Conc. Trid. Sess. vii. De Sacram. can. 13.]

[² The work referred to here, and again below, has not been found.]

[³ Here we learn that by the sacrament of Baptism also we put on Christ, which is to put on faith, hope, charity and all christian justice.... And the adversaries' evasion that it is faith which worketh in the sacrament, and not the sacrament itself, is plainly false: Baptism giving grace and faith itself to the infant that had none before.—Test. Rhem. Rhemes, 1582. Annot. Gal. iii. 27. p. 504.]

[⁴ Our sacraments of the new law give *ex opere operato* that grace and justice of faith which here is commended.—Ibid. Marg. Annot. p. 391.]

[⁵ ...infants, to whom the sacrament (of baptism) is cause of salvation.—Ibid. Annot. 1 Pet. iii. 21. p. 661.]

ordinarily by things natural sometimes, as the tree of life was to Adam, and the rainbow to Noah; and sometimes by things supernatural, as the smoking furnace was to Abraham, the fleece of wool to Gideon, and the dial to Hezekiah; or to some nation, as the sacrifices, circumcision, and the Paschal Lamb, was to the Jews.

And sometimes general to the whole church militant, and ordinary, as in the time of the gospel. And then a sacrament is defined to be a ceremony ordained immediately by Christ himself, who by some earthly and outward element doth promise everlasting favour and felicity to such as with true faith and repentance do receive the same. And such sacraments in the New Testament we find only to be baptism and the Lord's supper.

This is the judgment also of the churches protestant⁶.

The errors and adversaries unto this truth.

In a contrary opinion are divers, and namely, The Jews and Turks; for they deny all the sacraments of the church, as we do hold them.

The Euchites⁷, who say, that prayer only, and not the sacraments, are to be used.

The Schwenkfeldians, who contemn not only the word preached, but the sacraments also, as superfluous, depending wholly upon revelations.

The Banisterians⁸, who think there will be a time, and that in this world, when we shall need no sacraments.

[⁶ Signa, quæ in ecclesia Christi sacramenta vocantur, duo sunt, Baptismus et Eucharistia.—Harm. Conf. Sect. xii. p. 74. Conf. Helv. Prior. Art. xx. Novi populi sacramenta sunt, Baptismus et Cœna Dominica.—Ibid. p. 70. Conf. Helv. Post. cap. xix. In ecclesia usurpantur eadem sacramenta videlicet Baptismus in introitu ad ecclesiam, et Cœna Domini suo tempore, &c.—Ibid. p. 77. Conf. Basil. Art. v. § 2. Agnoscimus duo tantum sacramenta, toti ecclesiæ communia, &c.—Ibid. p. 81. Conf. Gall. Art. xxxv. Sunt vero illa (sc. sacramenta) duo duntaxat, nimirum sacramentum Baptismi et Sacræ Cœnæ Domini nostri Jesu Christi.—Ibid. p. 82. Conf. Belg. Art. xxxiii. Cf. Ibid. p. 84. Conf. Saxon. Art. xii. et p. 85. Conf. Sæv. Art. xvi.]

[⁷ The Messalian heretics were so called. See above, pp. 86, 149: *ἐκαστῷ γὰρ φασὶν ἀνθρώπων τικτομένη παρανοκία συνέσθαι δαίμονα, καὶ τοῦτον εἰς τὰς ἀτόπους πράξεις παραινεῖν. τοῦτον δὲ οὐτε τὸ βάπτισμα, οὔτε ἄλλο τι δύναται τῆς ψυχῆς ἐξελάσαι, ἀλλὰ μόνη τῆς προσευχῆς ἡ ἐνέργεια.*—Theod. Opp. Tom. iv. p. 242. d. Her. Fab. Lib. iv. cap. 11.]

[⁸ This reference the editor has been unable to verify.]

Gen. iii. 3.
Gen. ix. 9, 13.
Gen. xv. 17,
18.
Judges vi. 37.
1 Kings xx.
11.
Isai. xxxviii.
8.

Matt. xxviii.
19.
Mark xvi.
16.
John iii. 5.
Acts ii. 38.
Luke xxii. 19.
John vi. 53.
1 Cor. xi. 24.
Confess. Hel-
vet. i. Art.
xx. & ii.
cap. 19.
Basil. Art. v.
sect. 2.
Gal. Art.
xxxv.
Belg. Art.
xxxiii.
Saxon. Art.
xii.
Suevica, Art.
xvi.
Theodoret.

Unfold. of
untruths.

The Papists, who publish,

That we leave out no less than six of the seven sacraments¹.

How there be seven sacraments of the new Testament².

That he is accursed that shall say there be either more or fewer than seven sacraments; or that any of them is not verily and properly a sacrament; or that they be not all seven instituted of Christ himself³.

That there are seven sacraments, whereof two are voluntary, and at the discretion of men to be taken or not, as matrimony and holy orders; and five are necessary, and must be taken; and of these five, three, to wit, baptism, confirmation, and orders, are but once to be taken, because they imprint an indelible character in the soul of the receivers; and four be reiterable, and may often be received, as the sacrament eucharistical, matrimony, penance, and extreme unction, because at their first ministration they leave in the soul no indelible character⁴.

Proposition V.

Confirmation is no sacrament.

Touching confirmation, the sentence and judgment of the true church is, that rightly used, as it was in the primitive church, it is no sacrament; but a part of Christian discipline, profitable for the whole church of God. For the ancient confirmation was nothing else than an examination of such as in their infancy had received the sacrament of baptism, and were then, being of good discretion, able to yield an account of their belief, and to testify with their own mouths what their

[¹ The second thing, which the Protestants' service leaveth out, is no less than six of the seven sacraments which the Catholic service of God doth use.—Howlet, [i. e. Robert Persons] A Brief Discourse, &c. Douay, 1580. Reas. vii. p. 43. b.]

[² Quot sunt sacramenta? Septem, quæ a Christo per Apostolos accepta conservavit, ac fideliter dispensavit hucusque Christi sponsa et columna veritatis Ecclesie.—Canis. Op. Catech. Colon. 1606. Sacram. Quæst. 5. p. 206.]

How many sacraments did Christ institute? Seven, which be expressed in the Scripture, &c.—Vaux, Catech. Antv. 1574. cap. iv. p. 60.]

[³ Si quis dixerit sacramenta novæ legis non fuisse omnia a Jesu Christo Domino nostro instituta; aut esse plura vel pauciora quam septem: videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unionem, Ordinem et Matrimonium: aut etiam aliquod horum septem non esse vere et proprie sacramentum; anathema sit.—Concil. Harduin. Tom. x. col. 52. Conc. Trid. Sess. vii. De Sacram. Can. 1.]

[⁴ There is an error in the reference, but see Catech. Conc. Trident. Rom. 1566. pp. 92, 3.]

sureties in their names had promised at their baptism: which confession being made, and a promise of perseverance in the faith by them given, the bishop by sound doctrine, grave advice, and godly exhortations, confirmed them in that good profession; and laying his hands upon them, prayed for the increase of God his gifts and graces in their minds.

The popish confirmation all churches of God with us utterly do dislike, as no sacrament at all instituted by Christ⁵.

Errors and adversaries unto this truth.

Contrariwise the synagogue of Rome teacheth that confirmation is a sacrament, whereby the grace that was given in baptism is confirmed and made strong by the seven gifts of the Holy Ghost⁶.

Of which their confirmation they give us four things principally to observe; viz.

I. The substance or matter, which is holy chrism consecrated (as they say), and made of oil-olive and balm, consecrated by a bishop⁷.

II. The form and manner of ministering the same, consisting of the words of the bishop, which are, "I sign thee with the sign of the cross, and confirm thee with the chrism

[⁵ Notum est formulas consecrandi oleum, magicas et execrandas esse: ideo nec unctiones illæ, in quibus usus est olei, tolerandæ sunt. Et vetustas hos ritus longe aliter exercuit quam nunc exercentur....Sed ritus Confirmationis quem nunc Episcopi retinent, quid est nisi inanis Umbra?—Harm. Conf. Sect. xiii. p. 99. Conf. Saxon. Art. xix. Non est nobis dubium quin Apostoli initio revelati et confirmati... contulerint impositione manuum admirandum donum Spiritus sancti....Sed ex personali et temporalis facto Apostolorum, non est absque certo mandato Dei, generale et perpetuum sacramentum in Ecclesia statuendum. Et horribile auditu est, quod Sacramentum Confirmationis (quale episcopi suffraganei solent pueris impertire) excellat dignitate sua sacramentum Baptismi.—Ibid. p. 103. Conf. Virtemb. cap. xi. De Confirm.]

[⁶ In Baptismo regeneramur ad vitam: post Baptismum autem in hoc sacramento confirmamur ad pugnam...Nec dissentit ab eo quod Clemens testatur se ab Apostolis ipsis accepisse: cum regeneratus, inquires, quis fuerit per aquam, postmodum septiformis Spiritus gratia ab Episcopo confirmetur.—Canis. Op. Catech. Colon. 1606. De Sacram. Confirm. Quæst. v. p. 242.]

[⁷ Quæ sunt necessaria ad conficiendum hoc Sacramentum (sc. Confirmationis)? A. Tria præcipue ad hoc requiruntur: sacramenti propria materia, certa verborum forma et Minister idoneus. B. Materia ex oleo et balsamo mixta est, quæ ab Episcopo consecrata, sacri Chrismatis nomen jam olim obtinuit, et in hoc Sacramento frontis solenni ritu illinitur. C. Forma verborum hæc præscripta est, Signo te signo Crucis, et confirmo te chrismate salutis, in nomine Patris et Filii et Spiritus Sancti. D. Minister Sacramenti hujus solus est Episcopus, ut Apostolorum exemplum forma et traditio retineantur.—Ibid. Quæst. xii. pp. 237, 8.]

Howlet,
Reas. 7.

Catech. Canis.
Vaux.
Test. Rhem.
An. Jam. v.
24.
Concil. Trid.
Sess. 7. Can.
1.

Stella Cleri-
corum.

Conf. Saxon.
Art. xix.
Wittemb.
c. 11.
See the Pro-
position im-
mediately
precedent.

See Canis.
Catech. cap.
4.

of salvation; in the name of the Father, &c.;" and of the actions both of a godfather or godmother already confirmed, holding up the child to the bishop; and of the bishop, first crossing him which is to be confirmed on the forehead with oil, and next striking the party confirmed on the ear¹.

III. The minister, who must be a bishop and none inferior *minister².

IV. The effect, or effects rather. For by confirmation they say, that

1. Sins are pardoned and remitted.
2. The grace of baptism is made perfect.
3. Such become men in Christ who afore were children.
4. Grace is given boldly to confess the name of Christ, and all things belonging to a Christian man.
5. The Holy Ghost is given to the full.
6. And perfect strength of the mind is attained³.

But in so teaching dangerous and very damnable doctrine do they deliver. For

It is an error that confirmation is a sacrament, because it hath no institution from God, which is necessary to all and every sacrament; inasmuch as a sacrament cannot be ordained but by God only, even as the Papists themselves do confess⁴.

* Nunquam erit Christianus, nisi in Confirmatione Episcopali fuerit confirmatus. *De consecrat.* Dist. 5. c. ut jejuni.

[¹ Consignat illis (Episcopus) Cruce frontem, quæ pudoris est sedes, ut constanter et intrepide nomen Domini confiteantur: impingit et alapam, ut Christianam militiam invicta patientia exercendam et ornandam esse sibi perpetua memoria retineant.—Ibid. Quæst. v. p. 242.]

[² Primum quidem illud proprie Confirmationi tribuitur, quod baptismi gratiam perficit. Qui enim per baptismum Christiani effecti sunt, quasi infantes modo geniti teneritatem adhuc et molliem quandam habent, ac deinde Christum sacramento, adversus omnes carnis mundi et diaboli impetus robustiores fiunt, et eorum animus in fide omnino confirmatur ad constendum et glorificandum nomen Domini nostri Jesu Christi, &c.—Catech. Conc. Trid. Rom. 1566. p. 128.]

[³ Decr. Gratian. Tert. Pars, De Consecr. Dist. v. cap. 6. in Corp. Jur. Canon. Antv. 1648. p. 495; where, nisi confirmatione episcopali fuerit chrismatum.]

[⁴ Deinceps videndum est, a quo hæc sacra et divina mysteria acceperimus... Sed ea quæstio difficilem explicationem habere non potest. Nam cum Deus sit, qui homines justos efficiat; ipsa vero sacramenta justitiæ adipiscendæ mirifica quædam instrumenta sint; patet unum eundemque Deum in Christo justificationis et sacramentorum auctorem agnoscendum esse. Præterea, sacramenta eam vim et efficientiam continent, quæ ad intimam animam penetrat. Cum vero unius Dei potentiæ proprium sit in corda et mentes hominum illabi; ex hoc etiam perspicitur, sacramenta a Deo ipso per Christum instituta esse.—Catech. Conc. Trid. Rom. 1566. p. 93.]

To say that popish confirmation is grounded upon God's word is to speak foul untruths. For in the scripture there is mention neither of the matter, that it must be chrism, and that made of oil-olive and balm, and the same consecrated of a bishop; nor of the form, that either a bishop must sign the party to be baptized with the sign of the cross, or that a godfather, &c. must be thereat; nor of the minister, that of necessity he must be a bishop that is to confirm; nor of the effects, that thereby sins are pardoned and released, and baptism consummated and made perfect.

It is an error to say there is any other ointment given to the strengthening of the church militant besides the Holy Ghost, 1 Joh. ii. 27.

It is an error to maintain that any bishop can give heavenly graces to any creature.

It is an error to ascribe salvation unto chrism, and not only unto Christ.

It savoureth of Donatism to measure the dignity of the sacraments by the worthiness of the ministers.

It is an error to say that men cannot be perfect Christians without popish confirmation.

It is an error that by confirmation the Holy Ghost is given to the full.

Proposition VI.

Penance is no sacrament.

Touching penance the Papists do publish four things to be noted, whereof none of them is truly grounded upon the word of God.

First, the matter, which they do say is partly the actions of the person penitent, which are sufficient contrition of his heart, perfect confession of all his sins, and that in particular with all the circumstances, as of time, place, &c., and satisfaction by deeds, which maketh an amends for all his offences; and partly the absolution of the priest.

Secondly, the form, which in the priest is the words of absolution which he uttereth over the sinner: in the person penitent, it is his kneeling down at the priest's feet, his making the sign of the cross upon his breast, and his saying *Benedicite*, to his ghostly father. The priest (say they) beareth the person of God, and is the lawful judge over the penitent;

and may both absolve from the guilt of sin and inflict a punishment according to the offence¹.

Thirdly, the minister, who ordinarily is the curate of every parish, but extraordinarily and in the time of extreme necessity, or by licence, is any priest. And yet some sins are so grievous, as none may absolve but either the bishop or his penitentiary; as the crime of incest, breaking of vows, church-robbing, heresy, adultery: and some again none remit, or pardon, but the pope only or his legate; as burning of churches, violent striking a priest, counterfeiting of the pope's bulls, &c.

Fourthly, and last of all, the effect. Hereby, they say, the penitent sinner is purged, absolved, and made as clean from all sin as when he was newly baptized, and, besides, enriched with spiritual gifts and graces.

The consideration hereof hath moved, besides the church of England, all other churches reformed, to shew their detestation of this new sacrament, as having no warrant from God's word².

Conf. Helv.
ii. cap. 14, 19.
Bohem. cap.
6.
August. Art.
iii. xi. xii.
Sax. Art.
xvi. xvii.
Wilt. Art.
xiii. xv.
Suevic. Art.
xx.

[¹ Quando hoc sacramentum (sc. Pœnitentiæ) rite accipitur, et efficaciter operatur? A. Cum is qui remissionem peccatorum implorat, tres illas partes seu actiones adhibet, contritionem, confessionem et satisfactionem; quæ totam hominis ad Deum conversionem, pœnitentiæ officium, et renovationem complectuntur. De quibus ita Chrysostomus: Perfecta pœnitentia cogit peccatorem omnia libenter ferre: in corde ejus contritio, in ore confessio, in opere tota humilitas. Hanc esse frugiferam pœnitentiam Chrysostomus asserit, ut quibus modis Deum offendimus; offendimus autem corde, ore ac opere, iisdem reconciliemur Deo, corde quidem per contritionem, ore per confessionem, ac opere per satisfactionem.—Canis. Catech. Colon. 1606. p. 388. cap. iv. De Pœnit. Sac. Quæst. iv. Jam, quoniam nihil fidei populo notius esse debet, quam hujus sacramenti materia; docendum est, in eo maxime hoc sacramentum ab aliis differre, quod aliorum sacramentorum materia est res aliqua naturalis, vel arte effecta; sacramenti vero pœnitentiæ quasi materia sunt actus pœnitentis, nempe contritio, confessio et satisfactio, ut a Tridentina Synodo declaratum est: qui quatenus in pœnitente, ad integritatem sacramenti, et plenam ac perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione partes pœnitentiæ dicuntur....Sed formæ etiam explicatio pastoribus præmittenda non est...est autem forma, Ego te absolvo....Diligenter vero ritus etiam qui ad hoc sacramentum adhibentur, fideles observabunt....nam quem peccatorum pœnitent, is se humili ac demisso animo ad pedes sacerdotis dejicit....In sacerdote autem qui in eum legitimus iudex sedet, Christi Domini personam, et potestatem veneratur.—Catech. Conc. Trid. pp. 164, 5.]

[² Damnamus imprimis lucrosam papæ de pœnitentiæ doctrinam, &c.—Harm. Conf. Sect. viii. p. 140. Conf. Helv. Post. cap. xiv. Sunt qui sacramenta novi populi septem numerant. Ex quibus nos pœnitentiam, ordinationem ministrorum non papisticam quidem illam sed apostolicam, et matrimonium agnoscimus instituta esse Dei utilia sed non sacramenta.—Ibid. Sect. xii. p. 70. Conf. Helv. Post. cap. xix. Præterea ita instituuntur pœnitentes, ut curatores animarum suarum accedunt, et

The blasphemies are outrageous, and the errors many and monstrous, comprised in this doctrine of popish penance. For neither can the matter of this their sacrament, nor the form, nor the minister, nor the effect, be drawn from the word of God.

They say penance is a sacrament, and yet can they shew no element it hath to make it a sacrament.

Their contrition is against the truth: for no man is, or can be, sufficiently contrite for his sins.

To confess all sins, and that one after another with all circumstances, unto a priest, as it is impossible, so is it never enjoined by God, nor hath ever been practised by any of God's saints.

That any man in any measure can satisfy for his sins, it is blasphemy to say, and against the merits of Christ. And yet do the Papists teach it, as also that one man may satisfy for another³.

Test. Rhem.
in Col. i. 24.

An untruth is it, that any priest, bishop, or pope, hath power at his will to forgive sins; or can enjoin any punishment that can make an amends unto God for the least offence.

If penance purge men, and make them clean from all sin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatists, and Pelagians.

The doctrine of the Papists, that such persons as willingly depart out of this world without their shrift are damned, is damnable doctrine, and to be eschewed: and yet is it dispersed everywhere in their books⁴.

Vaux, Catech.
cap. 4. Ca-
tech. Trid. de
Pœnit.
Test. Rhem.
Annotat. in
Matt. xii. 31.
Hill's Quar-
terson. 13.
Reas. p. 65.
Petrus de
Soto. Meth.
Confess.
par. 4. p. 166.
A.

coram ipsis confiteantur Deo peccata sua; nemo tamen neque jubetur, neque urgetur enumerare peccata.—Ibid. Sect. viii. p. 142. Conf. Bohem. cap. v. Damnant et illos qui...contendant remissionem peccatorum contingere propter dignitatem contritionis, dilectionis, aut aliorum operum, &c.—Ibid. pp. 147, 8. Conf. Aug. Art. xi. De confessione peccatorum docent quod absolutio privata in ecclesiis retinenda sit, quamquam in confessione non sit necessaria delictorum enumeratio.—Ibid. Art. xii. Cf. Ibid. pp. 149, 50. De Abus. Art. iii. Hic autem taxamus adversarios qui fingunt contritionem mereri remissionem peccatorum et oportere contritionem sufficientem esse.—Ibid. p. 153. Conf. Saxon. Art. xi. Cf. Ibid. p. 156. Art. xvii. Talem contritionem arbitramur quidem necessariam esse in vera pœnitentia, quam contritionem lex Dei in homine excitare solet: sed docere eam mereri remissionem peccatorum, et esse expiationem peccatorum coram Deo existimamus ab apostolica doctrina alienum esse.—Ibid. p. 158. Conf. Virtemb. Art. xiiii. Cf. Ibid. p. 162. Art. xv. Nam innumeras animas illa de peccatis sacerdoti confitentibus constitutio in gravem desperationem adegit, &c.—Ibid. Conf. Suev. Art. xx.]

[³ The works of one may satisfy for another.—Test. Rhem. Rhemes, 1582. Marg. Annot. on Coloss. i. 24. p. 538. See above, p. 58, note 7.]

[⁴ If any commit deadly sin after baptism, the only refuge is to the sacrament of

Proposition VII.

Orders is no sacrament.

The church of England, and of other places reformed, do acknowledge an order of making ministers in the church of God, where all things are to be done by order. But that order is a sacrament, none but disordered Papists will say: and yet they observe none order in speaking of the same; for among them

Canis. Catec.

Some do make seven orders; whereof some they call inferior, and some superior: the inferior be the order, first, of porters, whose office is to keep the door, to expel the wicked, and to let in the faithful; next, exorcists, or conjurers, which have power to expel the devils; thirdly, lectors, or readers, who are to read lessons, and books in the church; and fourthly, acolytes, or candle-bearers, whose office is to bear cruets to the altar with wine and water, and to carry about candles and tapers¹.

penance: without which sacrament in act or in will, they that have committed mortal sin cannot be saved.—Vaux, Catech. Antv. 1574. ch. iv. p. 68.

Etenim sic statuunt fideles, oportere eum, qui mortali scelere premitur, confessionis sacramento ad spirituale vitam revocandum esse: quod quidem pulcherrima translatione a Domino aperte significatum videmus; cum hujus sacramenti administrandi potestatem clavem regni cœlorum appellavit. Ut enim locum aliquem ingredi nemo potest sine ejus opera cui claves commissæ sunt, sic intelligimus neminem in cœlum admitti, nisi fores a sacerdotibus quorum fidei claves Dominus tradidit, aperiantur.—Catech. Concil. Trident. Rom. 1566. p. 175.

Among all the sins against the Holy Ghost (which are commonly reckoned six) one only shall never be forgiven, that is dying without repentance wilfully, called final impenitence. Which sin he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution by the church's ministry.—Test. Rhem. Ann. Matt. xii. 31. The catholic religion teacheth confession to a priest of all deadly sins which we can remember, under pain of damnation, &c.—Hill's Quartron of Reasons. Reason 13. p. 65.

The editor has been unable to find in the Methodus Confessionis any assertion corresponding to the statement made in the text.]

[¹ Quot gradus in se continet hoc sacramentum (sc. ordinis)? A. Generatim quidem minores ordines, majoresque continet: minores scilicet quatuor, Ostiariorum, Lectorum, Exorcistarum, et Acolytorum: majores vero tres, nempe Subdiaconorum, Diaconorum ac Presbyterorum.—Canis. Catech. p. 388. cap. iv. De Ordinis Sacr. Quest. iv. An account of the different orders, and their offices, is given in the "Testimonia" subjoined to this "Quæstio." The following are the passages which seem to be referred to in the text. *Ostarii* sunt qui in veteri testamento janitores templi vocabantur, &c.—Hi denique inter sanctum et iniquum discernentes, eos tantum in ecclesia qui sunt fideles recipiunt.—Habent enim in potestate tam bonos recipiendi quam rejiciendi indignos (Isidor. Hispalen. de Off. Eccl. Lib. ii. cap. 14). *Exorcistæ*. Invocant super catechumenos, vel super eos qui habent spiritum im-mundum, nomen Domini Jesu, adjurantes per eum ut egrediantur ab eis (Raban.

The superior is the order of sub-deacons, deacons, and of priests. The sub-deacons are to read the epistle at service-time, to prepare necessaries for ministration, and to assist the priest in ministration. The deacon's duty is to read the gospel, and also to assist the priest in ministration. The priest his part and office is, to minister sacraments, that is to say, baptism, penance, the Eucharist, and to sacrifice for the quick and the dead, anointing of the sick, and matrimony.

Others, numbering the seven sacraments, do quite overpass in silence the sacrament of order, and in place thereof mention the sacrament of priesthood, as Vaux²; of bishopdom, as Hugh the cardinal³; of archbishopdom, as W. Paris³.

These seven orders, say some papists, as Lombard⁴, are seven sacraments; which, added to the other six, make thirteen sacraments; and are from Christ and his apostles' time⁵, yea, were instituted even by Christ himself⁶.

Which their assertions are besides the word of God. For in the holy Scripture

Where can it be seen, that either orders, as some, can make one, or seven sacraments; or priesthood, as others think, is a sacrament? What element hath it? what form? what promise? what institution from Christ?

Where can any of those hideous titles of porter, exorcists, &c., be found ascribed to any minister of the New Testament? or the manner of their creation, or offices established?

Maur. de Inst. Cleric. Lib. i. c. 10). Sunt *Lectores* qui verbum Dei prædicant, quibus dicitur, Clama, ne cesses, &c. (Id. cap. 11). *Acolytus* quum ordinator.... accipiat ceroferarium cum cereo, ut sciat se ad accendenda ecclesiarum luminaria mancipari. Accipiat et urceolum vacuum, ad suggerendum vinum in eucharistiam sanguinis Christi.]

[² This seems to be an error. Vaux says: The Sacraments be these: Baptism, Confirmation, Penance, the Sacrament of the Altar, Extreme Unction, Order, and Marriage.—Catech. Antv. 1574. p. 60.]

[³ These statements the editor has been unable to verify.]

[⁴ Si autem quæritur, quid sit quod hic vocatur ordo: sane dici potest signaculum esse, id est sacrum quoddam, &c....et dicuntur hi ordines sacramenta, quia in eorum perceptione res sacra, id est gratia confertur, quam figurant ea, quæ ibi geruntur.—Lombard. Sentent. Col. Agrip. 1576. Lib. iv. Dist. 24. p. 395.]

[⁵ All the seven orders ancient, even from Christ and the apostles' time.—Test. Rhem. Rhemes, 1582. Marg. Annot. p. 572.]

[⁶ *Do this*. In these words the holy sacrament of Order is instituted, because power and commission to do the principal work of priesthood is given to the apostles: that is to do that which Christ then did concerning his body: which was to make and offer his body as a sacrifice for us, and for all that have need of sacrifice, and to give it to be eaten as Christ's body sacrificed to all faithful.—Ibid. p. 104. Annot. Luk. xxii. 19.]

Lib. iv. Dist. 24. cap. 1.

Test. Rhem. Annot. Marg. p. 572. Ibid. Annot. Luke xxii. 19.

Majoran.
Clyp. Milit.
Eccles. Lib.
i. cap. 9.
Lomb. Lib.
iv. Dist. 24.

Some Papists themselves do write¹ that all inferior orders are not grounded upon Scripture, but some of them come by tradition. And Peter Lombard² saith plainly, that five of the seven orders neither can be read in the word of God, nor yet were heard of in the primitive church.

Where is it appointed to the ministers of the New Testament only to minister sacraments? or to minister more than two, *viz.* baptism, and the Lord's supper?

By what one place of Scripture have priests authority to offer sacrifice, and that for the quick and the dead also?

Where, without extreme blasphemy, can they shew that our Saviour³ Christ was a porter, an exorcist, an acolyte, &c., and not always in his church a king, a prophet, and a priest?

Proposition VIII.

Matrimony is no sacrament.

Heb. xlii. 4.

Concil. Trid.
Sess. 7. Can.
1.
Test. Rhem.
Annot. Eph.
v. 32.
Catech.
Vaux, &
Canis.

Matrimony is a state of life holy and honourable among all men. Howbeit to say that the same is a sacrament instituted, and that by Christ, as the Papists⁴ do, we cannot be induced, and that for divers reasons.

For marriage, or the wedded state, was never commanded by God to be taken for a sacrament.

Again, it hath neither outward element, nor prescribed form, nor promise of salvation, as a sacrament should, and baptism and the Lord's supper have.

[¹ *Minores ordines ex apostolica traditione fuisse testes sunt Ignatius, Dionysius, Clemens, et Anacletus.—Majoran. Scutum Fid. Antwerp. 1589. Lib. i. cap. 9. p. 13.]*

[² *Ecce de septem ecclesie gradibus brevier elocuti, quid ad quenquam pertinent insinuavimus, cumque omnes spirituales sint et sacri, excellenter tamen canones duos tantum sacros ordines appellari censent. Diaconatus scilicet et presbyteratus, quia hos solos primitiva ecclesia legitur habuisse, et de his solis præceptum apostoli habemus.—Lombard. Sent. Col. Agrip. 1576. Lib. iv. Dist. 24. p. 395.]*

[³ Saviour, omitted in 1607.]

[⁴ *This is a great Sacrament. Marriage a great sacrament of Christ and his church prefigured in the first parents, &c.—Test. Rhem. Ann. Ephes. v. 32. Matrimony, which is a sign of the conjunction of Christ and the church his spouse is a sacrament, &c.—Vaux, Catech. ch. iv. Of the Seven Sacraments, p. 85.*

Qua ratione matrimonium est sacramentum? A. Quatenus ea conjunctio, quæ inter virum et uxorem arcissima intercedit, congruum et sacrum est signum divinitus institutum, quo Christi sponsi et ecclesie sponsæ conjunctio sanctissima firmissimæque designatur.—Canis. Catech. p. 413. cap. iv. De Matrim. Sacr. Quest. ii.

For the reference to Concil. Trid. see above, p. 252, note 3.]

Besides, matrimony may be entered into or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the sacraments, if we may come by them.

Moreover, matrimony was ordained even by God himself in the time of man's innocency; but the sacraments of the New Testament were instituted by Christ.

Finally, it was no sacrament to the fathers afore, and in the time of the law; and therefore is no sacrament to us.

Hereunto subscribe the churches of God elsewhere⁵; all of us opposing ourselves against the manifold adversaries of this truth: whereof

Some have too highly conceived of the wedded state; such are the papists, when they will have it to be a sacrament, as hath been said; and such were the Vigilantian bishops⁶, who would take no men into the clergy except they would be married first.

Others again too basely and badly think of matrimony, defending (some of them) how it is not meet

That any man or woman should marry at all; such were the Gnostics⁷, the Marcionites⁸, the Tatians⁹, the Montanists¹⁰, the Manichees¹¹, the Hieracites¹², and the Apostolics¹³.

[⁵ There is no direct condemnation of the Romish view of matrimony considered as a sacrament in the places referred to.—See Harm. Conf. Sect. xii. p. 70, sqq. and Sect. xviii. p. 236, sqq.]

[⁶ *Proh nefas, episcopus sui sceleris dicitur habere consortes; si tamen episcopi nominandi sunt, qui non ordinant diaconos, nisi prius uxores duxerint.—Hieron. Opp. Par. 1693-1706. Tom. iv. Pars ii. col. 281. Adv. Vigilant.]*

[⁷ *...πρωτων μὲν κοινὰ τὰς ἐαυτῶν γυναῖκας ἔχουσι.—Epiphan. Opp. Paris. 1622. p. 85. Adv. Hær. Lib. i. Tom. ii.]*

[⁸ *Teneo meum Christum, etiam in nomine sponsi, de quo Psalmus, Ipse tanquam sponsus egrediens de thalamo suo, &c.... Qui etiam per Esaiam gaudens ad patrem, Exultet, inquit, anima mea in Domino, induit enim me...tunicam jucunditatis velut sponso...Nega te nunc dementissimum, Marcion. Ecce legem tui quoque Dei impugnas: Nuptias non conjungit, conjunctas non admittit, neminem tinguit nisi cœlibem aut spudonem, morti aut repudio baptismata servat.—Tertull. Opp. Lutet. 1634. p. 516. A. adv. Marcion. Lib. iv. cap. 11. Cf. etiam, p. 528. A.]*

[⁹ *Ἐγκράτειαν δὲ οὗτος (sc. Τατιανὸς) κηρύττει. τὸν δὲ γάμον πορνεῖαν καὶ φθορὰν ἠγείναι: φάσκων μηδὲν διαλλάττειν πορνεῖαν τὸν γάμον, ἀλλὰ τὸ αὐτὸ εἶναι.—Epiphan. Opp. Tom. i. p. 391. Adv. Hær. Lib. i. Tom. iii. Hær. 46.]*

[¹⁰ The editor has been unable to verify this reference.]

[¹¹ *Unde nuptias sine dubitatione condemnant, et quantum in ipsis est, prohibent.—August. Opp. Par. 1836-8. Tom. viii. col. 52. n. Lib. de Hær. ad Quod vult deum. cap. 46.]*

[¹² *Monachos tantum et monachas, et conjugia non habentes in communionem recipiunt.—Ibid. col. 53. d. cap. 47.]*

[¹³ *Τὰ ἄθροια δὲ τοῖς ἀνωτάτω λεγομένοις (i. e. the Encratites, Tatians and Ca-*

Gen. ii. 24.
Matt. xix. 4,
5, 6.

Conf. Helv.
I. Art. xx.
xxxvii. &
ii. c. 19, 29.
Basil. Art. v.
Bohem. cap. 9.
Gal. Art.
xxiv. xxxv.
Belg. Art.
xxviii.
August. Art.
ii. v. vi.
Saxon. Art.
xii. xviii.
Wittemb.
cap. 21, 26.
Suevica, cap.
12, 15.
D. Hieron.
adv. Vigil.
c. 1.
Epiphan.
Tertul. cont.
Marcion.
Lib. iv.
Epiphan.
Euseb.
D. August.
de Heres.
August.
Ibid.
Epiphan.

D. August. de Heres. In Hom. xix. Tertul. libro de Monog.

That any man or woman should twice marry, the husband or wife being dead; of this mind were the Catharans¹, Origen², and Tertullian³.

Test. Rhem. Annot. 1 Tim. iii. 2. See more afterward, Art. xxxii.

That some kind of persons should ever marry; as namely those which have taken holy orders⁴, or be of spiritual^a kindred⁵; these errors the Papists do hold.

Lastly, that any person should be married but by popish priests; thinking all those men and women not lawfully married, which are coupled together by protestant ministers: and therefore have new-married such persons. So did the Papists both in the Low Countries⁶, and in France⁷.

Supplication of the Pr. of Orange unto K. Philip. Calvin. Epist. fol. 266, and Chronicle of France.

^a Petrus Lombard, Lib. iv. Dist. 42. By spiritual kindred, which is between the party that is baptized, or confirmed, and his godfathers and godmothers, and also between the godfather or godmother, and the parents of the child so baptized, or confirmed, matrimony may not be either contracted, or continued.—Canis. Catech. cap. 4.

tharans) φρονοῦσι περί τε τοῦ γάμου καὶ τῶν ἄλλων πραγμάτων.—Eriphan. Tom. i. p. 506. Adv. Hær. Lib. ii. Tom. i.]

[¹ ...secundas nuptias non admittunt.—August. Opp. Paris. 1836-8. Tom. viii. col. 45. d. cap. 38.]

[² Nunc vero et secundæ, et tertiæ, et quartæ nuptiæ, ut de pluribus taceam, reperiuntur, et non ignoramus quod tale conjugium ejiciet nos de regno Dei. Sicut enim ab ecclesiasticis dignitatibus non solum fornicatio, sed et nuptiæ repellunt, ... sic forsitan et de coetu primitivorum immaculatorumque ecclesiæ, quæ non habet maculam, neque rugam: ejicietur digamus, &c.—Orig. Opp. Par. 1740. Tom. iiii. p. 953. In Lucam, Hom. xvii.]

[³ Hæretici nuptias auferunt, Psychici ingerunt. Illi nec semel, isti non semel nubunt...Unum matrimonium novimus, sicut unum Deum.—Tertull. Opp. Lutet. 1634. p. 673. De Monogam. cap. 1.]

[⁴ The apostle then by this place we now treat of neither commandeth, nor counselleth, nor wisheth; nor would have bishops or priests to marry, or such only to be received as have been married: but that such an one as hath been married (so it were but once, and that to a virgin) may be made bishop or priest.—Test. Rhem. Rhemes, 1582. Ann. 1 Tim. iii. 2. p. 570.]

[⁵ Jam de spirituali cognatione addamus, quæ etiam personas impedit, ut non sint legitimæ ad inuendas nuptias...Spiritualis proximitas est inter compatrem et commatrem: et inter eos quorum unus alterum de sacro fonte levavit vel in catechizatione aut confirmatione tenuit. Est etiam inter filios ejusdem hominis carnales et spirituales.—Lombard. Sent. Col. Agrip. 1576. Lib. iv. Dist. 42. p. 43. There seems to be an error in the reference to Canisius.]

[⁶ The reference has not been found.]

[⁷ ...nostrarum ecclesiarum matrimonia irrita habeantur, et ex iis prognati mares vel foeminae inter spurios numerentur. Quid amplius? ut quos baptizavimus, alieni ab ecclesia censeantur.—Calvin. Opp. Amstelod. 1669-71. Tom. viii. Pars 2. p. 166. Epist. Bezae Calvino. See also above, p. 236, note 2.]

Proposition IX.

Extreme unction is no sacrament.

The Papists do take anointing of the sick (which they call extreme unction) for a sacrament⁸: whereof (as they write)

The matter is oil hallowed by a bishop, wherewith the sick person is anointed upon the eyes, ears, mouth, nose, hands, and feet⁹.

The form is the words which the priest speaketh, when he doth anoint the sick person in the foresaid places, saying, "By this oil God forgive thee thy sins which thou hast committed by thine eyes, nose, ears, and mouth, by thine hands, and by thy feet: all the angels, archangels, patriarchs, prophets, apostles, evangelists, martyrs, confessors, virgins, widows, infants, heal thee¹⁰."

The minister thereof usually is a priest, but may be any other Christian¹¹.

[⁸ Quod autem extremæ unctioni propria sacramenti ratio conveniat, in primis explanandum est. Id vero perspicuum fiet, si verba quibus sanctus Jacobus apostolus hujus sacramenti legem promulgavit, attendamus. Infirmatur quis in vobis? inquit: Inducat presbyteros ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini, et oratio fidei salvabit infirmum, et alleviabit eum Dominus: et si in peccatis sit, remittentur ei. Nam quod peccata condonari Apostolus affirmat, in eo declarat sacramenti vim et naturam.—Catech. Conc. Trid. Rom. 1566. p. 189. De Extremæ Uctionis Sacramento.]

[⁹ Ejus igitur elementum sive materia, quemadmodum concilia, ac præcipue Tridentinum decrevit, est oleum ab episcopo consecratum, liquor scilicet non ex quavis pingui et crassa natura, sed ex olearum baccis tantummodo expressus.—Ibid. p. 190. Non sunt autem omnes corporis partes ungentæ, sed eæ tantum, quas veluti sensuum instrumenta natura homini attribuit, oculi propter visionem, aures propter auditum, nares propter odoratum, os propter gustum vel sermonem, manus propter tactum....Ac quoniam in corporis morbis, quamvis universum corpus male affectum sit, tamen illi tantum parti curatio adhibetur, a qua, tanquam a fonte et origine, morbus manat; iccirco non totum corpus, sed ea membra, in quibus potissimum sentiendi vis eminet, renes etiam, veluti voluptatis et libidinis sedes ungentur; tum pedes qui nobis ingressus, et ad locum movendi principium sunt.—Ibid. pp. 192, 3.]

[¹⁰ Forma vero sacramenti est verbum, et solemnitas illa precatio, quam sacerdos ad singulas unctiones adhibet, cum inquit: Per istam sanctam unctionem indulgeat tibi Deus, quidquid oculorum, sive narium, sive tactus vitio deliquisti.—Ibid. p. 190.]

[¹¹ The author seems here to be mistaken. The Catechism allows none but priests to administer the rite. Jam vero, quis extremæ unctionis minister sit, ab eodem apostolo, qui Domini legem promulgavit, didicimus: inquit enim: Inducat presbyteros, quo nomine non eos significat, qui ætate provectiores sunt, quemadmodum sapienter Tridentina Synodus exposuit, aut qui in populo principem locum obtinent, sed sacerdotes, qui ab ipsis episcopis per manuum impositionem rite ordinati sunt. Sacerdoti igitur hujus sacramenti administratio commissa est.—Catech. Conc. Trid. p. 193.]

The effect of anointing is to purge and put away venial sins, committed by misspending of our senses; as also sins forgotten¹.

In this antichristian doctrine many errors be contained. For,

In respect of the matter, the Papists make of greasy matter a spiritual ointment; whereas there is none ointment spiritual but the Holy Ghost.

In respect of the form, the only propitiator and mediator between God and man, Christ Jesus, is blasphemed, and the merit and power of his death ascribed unto greasy oil. Besides, Christ is not acknowledged for the only Saviour of mankind, and physician of our souls; but other physicians be called upon besides him.

In respect of the minister, they hold how any man hath power to forgive sins; which belongeth unto God alone: also, that other men, yea women (and not the ministers of the word only) may be ministers of the sacraments.

In respect of the effect, they teach us (which is utterly untrue) that neither all sins be mortal, nor that Christ hath cleansed such as be his from all their sins by his precious blood.

Proposition X.

The sacraments are not to be abused, but rightly to be used of us all.

The proof from God's word.

In the word of God the right use of the sacraments, and the ends of their institution, are evidently set down. For,

Matt. xxviii.
19.
Mark xvi. 16.

Concerning baptism, Christ he saith, "Teach all nations, baptizing them," &c. He that shall believe, and be baptized, shall be saved.

Matt. xxvi.
26, 27.

1 Cor. x. 16.

Touching the Lord his supper, saith our Saviour, of the bread, "Take, eat," &c., and of the cup, "Drink ye all of it;" and Saint Paul, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

[¹ Docebunt igitur pastores hoc sacramento gratiam tribul, quæ peccata, et in primis quidem leviora, et ut communi nomine appellantur, venialia, remittit.—Ibid. p. 194.]

This truth do the churches reformed by their confession subscribe unto².

Conf. Helv. i. Art. xxii. & ii. cap. 20, 21.
Bohem. cap. 11, 13. Gal. Art. xxxv. xxxviii. Belg. Art. xxxiv. xxxv. August. Art. ii. ix. Saxon. Art. xiii. xv. Wittemb. cap. 10, 19. Suevica, cap. 13, 18.

The errors and adversaries unto this truth.

Then greatly do they sin, who either do not use the sacraments at all, as do the Schwenkfeldians³; or minister them but unto whom they list; so is baptism of the Servetians⁴ and Anabaptists⁵ ministered only unto elder persons, and denied unto infants; and so is the same sacrament of the Marcionites⁶ ministered unto single persons, but denied unto married folks.

See in this Art. Prop. I.

Calv. Epist. p. 118. Sleidan. comment. Lib. vi.

Tertul. contra Marcion. Lib. i. & iv.

[² Itaque immerito nostro maximo fit quod quidam parum nos tribuere sacris symbolis putant. Sunt enim hæ res sanctæ venerandæque, &c.—Harm. Conf. Sect. xiv. p. 113. Conf. Helv. Prior. Art. xxii. Credimus perfectissimam esse baptisandi formam qua Christus ipse baptisatus est, et qua baptisarunt apostoli.—Ibid. Sect. xiii. p. 90. Conf. Helv. Post. cap. xx. Ritum, modum, vel formam cœnæ illam existimamus esse simplicissimam et præstantissimam quæ proxime accedit ad primam Domini institutionem, &c.—Ibid. Sect. xiv. p. 112. Conf. Helv. Post. cap. xxi. Qui igitur hæc (sacramenta) contemnunt, et contumaciter apud se nihil ponderis habere sinunt, parvique facientes pro rebus levibus habent, aut alioqui contra institutionem, voluntatem et mandatum Christi abutuntur, hi universi adversus auctorem horum qui ea instituit, peccant, &c.—Ibid. Sect. xii. p. 78. Conf. Bohem. cap. xi. Cf. Ibid. Sect. xiv. p. 119. cap. xiii. Itaque fanaticos illos omnes rejicimus, qui hæc signa et symbola repudiant, quum Christus Dominus noster pronuntiavit, Hoc est corpus meum; et hoc poculum est sanguis meus.—Ibid. Sect. xiv. p. 122. Conf. Gall. Art. xxxviii. Itaque nos hic quidem merito omnes hominum ludificationes, et damnanda commenta (quæ illi sacramentis addiderunt, et admiscuerunt) tanquam veram profanationem rejicimus, &c.—Ibid. p. 126. Conf. Belg. Art. xxxv. Admonentur etiam homines de dignitate et usu sacramenti, quantam consolationem proponat iis qui agunt poenitentiam: ut discant homines et timere Deum et credere, &c.—Ibid. p. 127. Conf. August. De Abus. Art. i. Ut igitur reverentia major sit in hujus sacramenti usu, veræ causæ institutionis cogitentur, quæ ad publicam congregationem et ad singulorum consolationem pertinent.—Ibid. p. 138. Conf. Saxon. Art. xv. Nec damnandæ sunt piæ lectiones et precationes, quæ consecrationem ut vocant et dispensationem eucharistiæ præcedere et sequi solent, sed interea non licet nobis errores, qui ad hoc sacrum imperitia magis privatorum hominum quam legitimo consensu veræ catholicæ ecclesiæ, accesserunt, dissimulare, et approbare.—Ibid. p. 145. Conf. Virtemb. cap. xix. ...factum est, ut divina sacramenta...quam religiosissime reverentiaque singulari apud nos et administrantur et sumantur.—Ibid. p. 149. Conf. Suev. cap. xviii.]

[³ See above, p. 246, note 3.]

[⁴ ...Et ne a fanaticis nostrorum temporum sectis abhorreere videatur (Servetus) baptismum infantium horrendis modis flagellat, et abominabilem reddere conatur.—Calvin. Opp. Amstelod. 1669-71. Tom. viii. Pars 2. p. 73.]

[⁵ In hoc tempore vigeat novum doctrinæ genus eorum qui dicuntur Anabaptistæ. Parvulorum hi damnant baptismum et rebaptisantur ipsi, et bonorum docent communionem.—Sleidan. Comment. Argentorat. 1555. Lib. vi. fol. 87.]

[⁶ Non tingitur apud illum (sc. Marcionem) caro, nisi virgo, nisi vidua, nisi

Or do abuse them. So abused is baptism by them who baptize things without reason, yea sometimes without life, or sense: so have the Papists baptized both bells and babels; as the great bell of St John de Lateran, at Rome, by pope John the Fourteenth, who named it John, after his own name¹, and the great bell of Christchurch, in Oxford, which Dr Tresham, the vice-chancellor, named Mary²; babels, as the duke of Alva's chief standard, which he used in the Low Countries, was baptized by Pius Quintus, an. 1568, and called Margaret by the said pope³: and so the Cataphrygians baptized the dead bodies of men⁴.

Again, baptism was abused by the Marcionites, when they baptized the living for the dead⁵, also by the Novatians⁶; and Papists, when they rebaptized infants afore baptized, as they termed them, by heretics⁷.

And so abused was the Lord's Supper by certain heretics, condemned in a council at Carthage⁸, whose manner was to

cœlebs, nisi divortio baptismata mercata.—Tertull. Opp. Lutet. 1634. p. 451. n. Adv. Marcion. Lib. i. 29. Si omnino negas permitti divortium a Christo, quomodo tu nuptias dirimis? nec conjungens marem et feminam, nec alibi conjunctos ad sacramentum baptismatis et eucharistia admittens, &c.—Ibid. p. 538. b. Adv. Marc. Lib. iv. 32. Cf. supra, p. 160.]

[¹ He (John XIV.) it was that baptized the great bell of St John de Lateran, and gave it his name.—Cyp. Valera, Two Treatises, &c. Transl. Lond. 1600. Of the Lives of the Popes, p. 55.]

[² Dum vero hoc scriptum legit D. Treshamo procancellario, animus illius ut delectari videbatur cum recitatem attendit, ita vagari cœpit cum magnam nolam ædis Christi sonantem audivit, quam ille ut ad missam clare vocaret, ante paucos dies reparatam novo nomine donavit, et Mariam baptizavit.—Humfred. Vita Juell. Lond. 1573. pp. 80, 1.]

[³ ...et anno 1568 Papa baptizat vexillum Italarum et Hispanorum, qui regi Hispaniarum militabant in Flandria, vocavitque Margaretam, quæ postea ut fertur vicit in acie diabolum collatis signis, &c.—Moresin. Papatus, seu Deprav. Relig. Orig. Edinburg. 1594. pp. 23, 4.]

[⁴ Hi (Cataphryges) mortuos baptizant.—Philastr. Lib. de Hæer. in Biblioth. Patr. Paris. 1624. Tom. iv. col. 13.]

[⁵ It does not appear that Tertullian speaks of baptism for the dead as a practice adopted by the Marcionites. He twice alludes to the passage in the first Epistle to the Corinthians, where baptism for the dead is mentioned. In the tract De Resurrect. Carnis, he treats it as a custom of certain heretics in the time of the apostle: but in his work against Marcion, he employs it in argument against Marcion's denial of the resurrection of the flesh.—Tertull. Opp. Lutet. 1634. p. 594. Adv. Marc. Lib. v. cap. 10.]

[⁶ Nec nos movet, frater carissime, quod in literis tuis complexus es; Novatianenses rebaptizare eos, quos a nobis sollicitant.—Cyp. Opp. Oxon. 1682. Epist. 73. p. 198.]

[⁷ See above, p. 236, notes 2, 3.]

[⁸ Item placuit ut corporibus defunctorum eucharistia non detur.—Concil. Harduin. Paris. 1715. Tom. i. col. 961. Conc. Carthag. iii. cap. 6.]

thrust the sacrament into the mouths of dead men; and is by the Papists, whose guise is to use it magically, as a salve against bodily sickness and adversity; also to carry the same about pompously and superstitiously in the open streets, to be adored of the beholders.

Proposition XI.

All which receive the sacraments receive not therewithal the things signified by the sacraments.

The proof from God's word.

We read in the holy Scripture, that

Some persons do receive the sacraments, and the things signified by the sacraments, which are the remission of sins, and other spiritual graces from God: and so received was the sacrament of baptism of Cornelius; and the Lord's supper, of the good disciples, and the godly Corinthians.

Some again receive the sacraments, but not the things by them signified: so received was baptism of Simon Magus, and the Lord's Supper of Judas; and so receive the atheists, libertines, and impenitent persons.

And some receive not the sacraments at all, and yet are partakers of the things by the sacraments signified: such a communicant was the thief upon the cross.

This maketh us to conceive well both of those men and women, which would, and yet cannot, communicate in the public and christian assemblies, and of the children of christian parents, which depart this world unbaptized.

Furthermore, it is apparent how

Salvation is promised to such as are baptized; yet not simply in respect of their baptism, but if they do believe.

Again, St Paul saith, "Whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of Christ."

And this the purer churches everywhere do acknowledge⁹.

ii. cap. 19, 21. Basil. Art. v. vi. Bohem. cap. 11, 13. Gal. Art. xxxiv. xxxvi. xxxvii. Belg. Art. xxxiii. xxxiv. August. Art. iii. xiii. Saxon. Art. xiii. xiv. Wittemb. cap. 10. Suevica, cap. 17.

[⁹ In baptismo enim aqua signum est, ac res ipsa regeneratio, adoptioque in populum Dei. In eucharistia panis et vinum signa sunt. Res autem, communicatio corporis Christi, parta salus, et peccatorum remissio. Quæ quidem percipiuntur fide, quemadmodum signa ore corporeo. Et in ipsa re totus fructus sacramentorum est.—Harm. Conf. Sect. xii. p. 74. Conf. Helv. Prior. Art. xx. Neque vero approbamus istorum quoque doctrinam, qui docent gratiam et res

Cyp. Valera, of the Pope, &c. p. 55.

D. Humfred. in vita Juelli, p. 81. D. Morison, de Deprav. Re. Orig. p. 24.

Philastrus.

Tertull. contra Marcion. Lib. iv. D. Cyprian. ad Jubaian. See Art. xxxiii. prop. 3.

Conc. Carthag. 3. Can. 6.

Articles of the peace between Spain and England, anno 1604. Article 11. concerning a Moderation. See more in the Article of Baptism, the Lord's Supper; also Article xxxiii. prop. 5.

Acts x. 47. Matt. xxvi. 26, &c. 1 Cor. xi. 29. Acts viii. 13. John xiii. 26. 1 Cor. xi. 27. &c.

Luke xxiii. 43, 44.

Mark xvi. 16.

1 Cor. xi. 27.

Conf. Helv. t.

Art. xx. &

Belg. Art. xxxiii.

The adversaries unto this truth.

The Papists therefore be in a wrong opinion, which deliver that

Test. Rhem.
An. 1 Pet. iii.
21.

The sacraments are not only seals, but also causes of grace¹; and

Ibid. Annot.
Marg. p. 357.

The sacraments do give grace, even because they be delivered, and received, *ex opere operato*².
