

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.

ARTICLE XXVI.

Of the unworthiness of the ministers, which hinders not the effect of the sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, (1) we may use their ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them; which are effectual, because of Christ's institution and promise, although they be ministered by evil men.

significatas signis ita alligari et includi ut quicumque signis exterius participant, etiam internis gratias rebusque significatis participant, quales quales illi sint.—Ibid. p. 73. Conf. Helv. Post. cap. xix. Docetur et hoc, sacramenta a se vel ex sese, ex opere operato, seu externa actione sola, id est, nuda communicatione atque perceptione aut usu sui, nemini qui antea non sit intus a Spiritu Sancto vivificatus, &c....neque gratiam neque justificantem aut vivificantem fidem conferre.—Ibid. p. 79. Conf. Bohem. cap. xi. Sunt enim sacramenta signa ac symbola visibilia rerum internarum et invisibilium, per quæ, ceu per media Deus ipse virtute Spiritus Sancti in nobis agit.—Ibid. p. 82. Conf. Belg. Art. xxxiii. Damnant igitur Pharisæicam opinionem, quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri, quæ credat propter Christum nobis gratiam dari, sed fingit homines justos esse propter usum sacramentorum ex opere operato, et quidem sine bono motu utentium.—Ibid. p. 83. Conf. Aug. Art. xiiii. For the other references, see below, Art. xxvii. Prop. 2. and Art. xxviii. Prop. 2, 4.]

[¹ The water bearing up the ark from sinking, and the persons in it from drowning, was a figure of baptism, that likewise saveth the worthy receivers from everlasting perishing, &c.—Test. Rhem. Rhemes, 1582. Ann. 1 Pet. iii. 21. p. 661.]

[² ...the sacraments give grace *ex opere operato*, that is, by the force and virtue of the work and word done and said in the sacrament.—Ibid. Marg. Annot. p. 357.]

Nevertheless, it appertaineth to the discipline of the Church, that (2) enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

The propositions.

1. The effect of the word and sacraments is not hindered by the badness of ministers.
2. Evil ministers are to be searched out, convicted, and deposed; but orderly, and by the discipline of the church.

Proposition I.

The effect of the word and sacraments is not hindered by the badness of ministers.

The proof from God's word.

Of the ministers ecclesiastical the church is to conceive neither too sinisterly, as though their unworthiness could make the word and sacraments the less effectual to such as worthily do hear, and receive them: nor, on the other side, too highly, as if the dignity of their calling were cause good enough, that what they do, or say, *ex opere operato*, take happy effects.

These things from the Scriptures are manifest; which teach us, that wicked ministers, even the scribes and Pharisees sitting in Moses' chair, and preaching Christ, though through envy, strife, and contention, are to be heard; and many administer the sacraments, as did the ordinary priests among the Jews, whereof very many, both afore and after that our Saviour came into the world, were most wicked men: and the best are but the ministers of God, and God's labourers.

Also the purer churches³ bear witness hereunto.

[³ ...ita tamen ut virtutem et efficaciam in his omnem Domino, ministerium ministris tantum ascribamus....Nihil enim est qui rigat, neque qui plantat, &c.—Harm. Conf. Sect. xi. pp. 42, 3. Conf. Helv. Prior. Art. xv. Cf. Ibid. p. 74. Art. xx. Scimus sacramenta ex institutione et per verbum Christi sanctificari, et efficacia esse piis, tametsi offerantur ab indignis ministris.—Ibid. p. 42. Conf. Helv. Post. cap. xviii. Postremo sciendum et hoc quod sacramenta nunquam destituant virtutem ipsorum...sed in institutione Christi semper exercent virtutem atque efficacitatem suam in contestando, obsequando, confirmando, dignis quidem gratiam et salutem præsentem, indignis autem culpam et condemnationem, sive a bono honestoque sacerdote administrantur et distribuuntur, sive ab occulto peccatore.—Ibid. Sect. xii. p. 80. Conf. Bohem. cap. xi. Quum autem in hac vita admixti sint ecclesiæ multi

Matt. xxiii.
2, 3.
Phil. i. 15.

1 Cor. iv. 1.
1 Cor. iii. 9.

Conf. Helv.
I. Art. xv.
xx. xxii.
Helv. ii. c.
18, 21.
Bohem. cap.
11, 12.
Gal. Art.
xxxiii.
xxxv.
August. Art.
viii.
Saxon. Art.
xi. xiii.
Wittemb.
Art. xxxi.
Suevicæ, Art.
xiiii.

1 Cor. iii. 7.

Neither is he (whosoever) that planteth any thing, neither he that watereth; but God that giveth the increase, saith St Paul. And a sign of a good spirit is it to regard not so much who speaketh or ministereth, as what is uttered and offered from God.

Errors and adversaries to this truth.

The due consideration of the premises will both settle us the more firmly in the truth, and make us the more carefully to abhor all adversaries thereof; as in old time were the Donatists and the Petilians, who taught that the sacraments are holy when they be administered by holy men, but not else¹: also the Apostolics, or Henricians, who had a fancy that he was no bishop which was a wicked man².

Among the fathers also, Cyprian and Origen were not sound in this point. For Cyprian published, that no minister could rightly baptize who was not himself endued with the Holy Ghost³; he further delivered, that whosoever do communicate with a wicked minister do sin⁴.

Origen held, that in vain did any minister either bind or loose who was himself bound with the chains of sin and wickedness⁵.

mali et hypocritæ, qui tamen societatem habent externorum signorum cum ecclesia, licet uti sacramentis, quæ per malos administrantur, &c.—Ibid. p. 83. Conf. August. Art. viii. Donatistas improbamus, qui fixerunt ministerium eorum qui non sunt sancti, non esse efficac. —Ibid. Sect. x. p. 24. Conf. Saxon. Art. xi. Neque tamen eousque cujusquam (ministri) vita culpanda est, ut propterea qui Christianus est recuset audire, si quis fortasse e cathedra Mosis aut Christi (hoc est vel ex Dei lege, vel ex sacro evangelio) aliquid quod ad ædificationem inservire possit, proferat.—Ibid. Sect. xi. p. 64. Conf. Suev. Art. xiiii. The other references are either erroneous, or merely inferential.]

[¹ Non enim confidunt in Domino qui tunc esse dicant sancta sacramenta si per sanctos homines dantur.—August. Opp. Paris. 1836-8. Tom. iv. col. 87. n. Enarr. in Psalm. x. § 5. Id enim agunt isti, ut origo, radix et caput baptizati non nisi ille sit a quo baptizatur, &c.—Ibid. Tom. ix. col. 344. b. Cont. Litt. Petil. Lib. I. cap. 4.]

[² Episcopum esse non posse, qui peccator sit.—Magdeburg. Eccl. Hist. Basil. 1560, &c. Cent. xii. c. 5. fol. 844.]

[³ In hoc ipso a nobis tenentur, ut ostendamus nec baptizare omnino eos posse, qui non habeant Spiritum Sanctum.—Cyp. Opp. Oxon. 1682. Epist. 69. p. 185. It must be remembered that Cyprian is speaking here not of individual ministers in the church, but of those, who as having separated themselves from the church, were in his opinion neither endowed with spiritual gifts, nor capable of exercising a spiritual authority.]

[⁴ Nec sibi plebs blandiatur quasi immunis esse a contagio delicti possit, cum sacerdotæ peccatore communicans.—Ibid. Epist. 67. p. 172.]

[⁵ Εἰ δὲ σείραις τῶν ἀμαρτημάτων αὐτοῦ ἔσφικται, μάτην καὶ δεσμεῖ καὶ λύει.—Orig. Opp. Paris. 1740. Tom. iii. p. 531. c. Comment. in Matt. xvi. 19.]

D. August. in Psal. x. & xxxii. Idem contra Petil. Lib. I. c. 4. Magd. Eccles. Hist. Cent. 12. cap. 5. fol. 844. D. Cyprian. Epist. Lib. I. Lib. ad Mag. Ep. 6. Ibid. Epist. 4.

Origen. in Matt. Tract. I.

Such adversaries in our time be the Anabaptists, the Family of Love, the Disciplinaries (usually termed Puritans), the Sabbatarians, the Brownists, and the Papists. For

The Anabaptists⁶ will not have the people to use the ministry of evil ministers; and think the service of wicked ministers unprofitable, and not effectual; affirming, that no man, who is himself faulty, can preach the truth to others.

The Family of Love do say⁷, that no man can minister the upright service or ceremonies of Christ but the regenerate: also⁸, that wicked men cannot teach the truth.

The disciplinarian Puritans do bring all ministers which cannot preach, and their services, into detestation. For their doctrine is, that

Where there is no preacher there ought to be no minister of the sacraments⁹.

None must minister the sacraments which do not preach¹⁰. The sacrament is not a sacrament if it be not joined to the word of God preached¹¹.

It is sacrilege to separate the ministration of the word preached from the sacraments¹².

Of these men's opinions be the Sabbatarians among us. For their doctrine is to the common people, that, unless they leave their unpreaching ministers every sabbath-day, and go to some place where the word is preached, they do profane the sabbath, and subject themselves unto the curse of God¹³.

[⁶ Secondly (they affirm), that no man which is faulty himself can preach the truth to others.—Wilkinson's Confutation. Lond. 1579. Art. xiv. p. 66.]

[⁷ Therefore no man knoweth Christ, nor the Father, (Matth. 11. c.), nor yet the upright services or ceremonies of Christ, for to minister those same according to the truth, but such as are evenso, (Joh. 3. a. Rom. 8. 12. a. Eph. 4. c.) renewed, or born-again through Christ (as we have declared) in their spirit and mind.—H. N. Evang. Reg. p. 52. b. cap. xxiii. § 2.]

[⁸ The scripture affirmeth that Christ (the only truth) hath said: My kingdom is not of this world; and how can the truth be taught where the kingdom is not? And again, I pray you tell me, what ministration (that ever was true) came from other than God's own mouth.—First Epistle of the Fam. to J. R. in the Displaying of the Fam. Lond. 1579. I. 6. 8.]

[⁹ The work referred to has not been found.]

[¹⁰ See above, p. 235, notes a, b. Art. xxxiii. Prop. 3.]

[¹¹ Bertrand de Loque, Treatise of the Church. Translated out of French into English by T. W. Lond. 1581. cap. 10. p. 175.]

[¹² See note 9.]

[¹³ ... Wheresoever the preaching of the word is not, or where men have it and come not to it, there can they not sanctify the day in that manner that they should, because they want the principal part of God's service, &c.—Nich. Bownde, Doct. of the Sabbath. Lond. 1595. p. 172.]

Wilkinson against the Fam. Art. xiv. p. 66.

H. N. Evang. c. 23. § 2. Fam. I. Epist. to M. Rogers.

Lear. Disc. p. 62.

T. C. I. cap. p. 104. Ber. de Loque, Reas. of the Church, c. 10.

Lear. Disc. p. 60.

D. B. doct. of the Sabbath, 2 Book, p. 173.

R. H. on
Psal. cxxii.

So the Brownists: No man is to communicate (say they) where there is a blind or dumb ministry¹.

The Papists do cross this truth, but after another sort. For

Bish. Jewel
on Ag. i.
Ser.

Pope Hildebrand decreed, and commanded, that no man should hear mass from the mouth of a priest which hath a wife².

The Rhemists do publish how,

Test. Rhem.
Ann. Tit. iii.
10.

The sermons of heretics (and so term they all protestant ministers) must not be heard, though they preach the truth³.

Ibid. Annot.
Mark iii. 13.

Their prayers and sacraments are not acceptable to God, but are the howling of wolves⁴.

Proposition II.

Evil ministers are to be searched out, convicted, and deposed; but orderly, and by the discipline of the church.

Matt. xxv.
56.
Matt. xviii.
9.
Matt. v. 13.

The wicked and evil ministers must not always be endured in the church of God. For they are the evil and unprofitable servants; the eyes which do offend; the unsavoury salt; which are carefully to be seen unto, and, if admonitions will not serve, deposed; yet orderly, and by the discipline of the church. For that God, which appointed a government for the civil state, hath also given authority unto his church to punish offenders according to the quality of their transgressions. And so may we read in the word of God.

Matt. xviii.
17.

"Tell the church," saith our Saviour.

1 Cor. v. 4, 5.

"Let such a one, by the power of our Lord Jesus Christ, be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus," saith St Paul.

[¹ See above, p. 185, note 5.]

[² Jewel, Sermon on Haggai i. 2—4. Works, Vol. II. p. 989. Park. Soc. Ed.]

[³ Let our protestants behold themselves in this glass, and withal let them mark all other properties that old heretics ever had, and they shall find all definitions and marks of an heretic to fall upon themselves. And therefore they must not marvel if we warn all catholic men by the words of the apostle in this place, to take heed of them, and to shun their preachings, books, conventicles, and companies.—Test. Rhem. Rhemes, 1582. Ann. Tit. iii. 10.]

[⁴ The confession of the truth is not grateful to God proceeding from every person. The devil acknowledging our Saviour to be the Son of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded. *Aug. tract. 10. in Ep. Joann. Ser. 30. 31. de verb. Apostoli.* Therefore neither heretics' sermons must be heard, no, not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yea, it is no better than the howling of wolves. *Hiero. in 7. Osee.*—Ibid. Ann. Mark iii. 13.]

So the neighbour churches⁴.

Adversaries unto this truth.

Then deceived, and out of the way, are the Brownists and Barrowists; which are of mind, that

Private persons in themselves have authority to depose unmeet ministers, and to punish malefactors⁵.

Every particular member of a church in himself hath power to examine the manner of administering the sacraments, &c., to call men unto repentance⁶, &c., to reprove the faults of the church, and to forsake that church, which will not reform her faults upon any private admonition⁷.

For want of the due execution of discipline against persons offending, and malefactors, 'both women may leave their husbands (as some have done), and husbands their wives, and go where it is in force⁸. See more in Art. xxxiii. Prop. I.

[⁴ Atqui debet interim justa esse inter ministros disciplina. Inquirendum enim diligenter in doctrinam et vitam ministrorum in synodis: corripendi sunt peccantes a senioribus, et in viam reducendi, si sunt sanabiles, aut deponendi, et velut lupi abigendi, per veros pastores a grege Dominico, si sunt incurabiles.—*Harm. Conf. Sect. xi. p. 42. Conf. Helvet. Post. cap. xviii.* Quod si vero ex præsidibus his aliquis in peccatum aut errores labatur, aut in munere suo curando negligentior sit, is per ordinariam et legitimam ecclesiæ disciplinam in viam reduci, castigarique debet. Sin vero respiscere nolit...tum primum a muneris sui curatione...removeri, et postea e communitate ecclesiæ, &c.—Ibid. p. 50. Conf. Bohem. cap. ix. Ceterum quod quorundam concionatorum doctrinam aut ferre amplius non potuerimus, sed pro nostra necessitate alios in eorum locum substituerimus, &c....non alia de causa id factum est, quam quod hi vocem Domini nostri Jesu Christi clare et fideliter, illi vero alii humanis figmentis permixtam proferrent.—Ibid. p. 65. Conf. Sæv. Art. xiiii. There seems to be an error in the reference to the Conf. Saxon.]

[⁵ By the vertue of which libertie and authoritie, the church of God have to trie and examine the giftes and conversation of those which should leade them, and finding them meet, to chuse them, and perceiving them afterwarde to fall to anie evill heresie in doctrine, or to looseness of life, and will not be reclaimed by dewe admonition, to depose them. Also...the church of God have to use their dewe admonitions, and rebukinges of offendours....And such offendours as will not hear the church and bee reformed, must feele the sword of excommunication by the woorde of God to bee cutte of, &c.—A Treatise on Ps. 122. by R. H. 1583. fol. h. 3.]

[⁶ ...Who can deny, but every particular member hath power, yea, and ought to examine the manner of administering the sacraments, as also the estate, disorder, or transgressions of the whole church, yea, and not to join in any known transgression with them, but rather to call them all to repentance.—Barrowe, Discov. of the False Church. 1590. p. 35.]

[⁷ Ye hold it a due convincing, not only of particular persons, but also of whole churches, and such as doth cast them forth as heathen, so soon as any private man doth reprove the least error, and they forthwith do not reform the same.—Gyfford's Reply unto Barrow and Greenwood.—London, 1591, p. 97.]

[⁸ As for the covenant here between husband and wife, we understand not the covenant which is in the communion of marriage, but that which is in the communion of government. And this covenant is broken if either do seek the destruction

Helv. 2. c. 18.
Bohem. cap. 9.
Saxon. Art.
xi.
Suevic.
Art. xiiii.

R. H. in
Psal. cxxii.
p. 117.

Barr. Discov.
p. 36.

Giff. Repl.
unto Bar. &
Gr. in the
end.

Brown, Tract.
of the Life
and Mann.
Bredw. De-
tect. p. 122.

ARTICLE XXVII.

Of Baptism.

(1) *Baptism is not only a sign of profession, and mark of difference, whereby christian men are discerned from other that be not christened, but (2) it is also a sign of Regeneration, or New-birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.*

(3) *The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.*

The propositions.

1. Baptism is a sign of profession, and mark of difference, whereby Christians are discerned from other men that be no Christians.

2. Baptism is a sign or seal of the regeneration, or new birth of Christians.

3. Infants and young children, by the word of God, are to be baptized.

Proposition I.

Baptism is a sign of profession, and mark of difference, whereby Christians are discerned from other men that be no Christians.

The proof from God's word.

How the sacraments are tokens; and therefore that baptism is a sign of the true church, which be Christians, it is apparent from God's word in the fifth proposition of the nineteenth article aforegoing; and the same do the churches of God acknowledge¹.

of other, or do persecute religion or goodness: likewise also it is broken, if by keeping together the one cannot hold the true religion through the untowardness of the other in a wicked and false religion. And therefore in such cases a brother or a sister is not in bondage, but that the husband may depart from the wife, or the wife from the husband. 1 Cor. 7. Yet this departing is not a breach of the communion of marriage, but of that communion in government, through leaving one another for a good conscience.—A Book which sheweth the Life and Manner of all true Christians, &c. by Robert Browne. Middelburgh. 1582. § 120, note.

He accounted discipline the groundwork of the church....so far he proceedeth in reducing, that he saith, the wife ought to go away from her husband (if he will not go with her), in the case of want of this discipline.—Bredwell's Detect. Lond. 1568, p. 122.]

[¹ Separat item nos Deus baptismi symbolo ab omnibus alienis religionibus et

Errors and adversaries unto this truth.

This declareth us to be sound Christians, and Not Nazarenes, who were with the Jews circumcised, and baptized with Christians, and so (as Hierom² writeth of them) were neither Jews nor Christians.

Not Manicheans³, which baptize not any.

Not false Christians, or Marcionites⁴, which did baptize the living for the dead. Which Marcionites also denied baptism unto all married persons, and baptized none but persons single, virgins, widows, and women divorced from their husbands⁵.

Not Origenists⁶, who maintain a baptism by fire; as also that after the resurrection of our bodies we shall have need of baptism.

Not of Matthew Hamant's opinion (that Norfolk heretic), which stood in it to the death, that baptism is not necessary in the church.

Not Anabaptists⁷, which number baptism among things indifferent, and so to be used, or refused, at our discretion.

Not Familists⁸, which say there is no true baptism but only among themselves.

populis, et sibi consecrat ceu peculium.—Harm. Conf. Sect. XIII. p. 90. Conf. Helv. Post. cap. xx. ...Baptismum...quo in Dei ecclesiam recipimur, et a cunctis aliis gentibus, ac peregrinis omnibus religionibus segregamur.—Ibid. p. 96. Conf. Belg. Art. xxxiv. For the other references, see above, Art. xxv. Prop. 1.]

[² ...inter Judæos hæresis est...quos vulgo Nazaræos nuncupant, qui credunt in Christum, filium Dei...in quem et nos credimus: sed dum volunt et Judæi esse et Christiani, nec Judæi sunt, nec Christiani.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars II. col. 623. Epist. ad August. 74.]

[³ Quid eis prodest, Baptismum omnibus ætatibus necessarium confiteri; quod Manichæi dicunt in omni ætate superfluum: cum isti dicant esse in parvulis falsum, quantum ad remissionem attinet peccatorum?—August. Opp. Paris. 1836-8. Tom. x. col. 876. d. contr. Duas Epist. Pelagian. Lib. iv. cap. 4.]

[⁴ See above, p. 266, note 5.] [⁵ See above, p. 261, note 8, and p. 265, note 6.]

[⁶ Ego puto, quod et post resurrectionem ex mortuis indigeamus sacramento eluente nos utque purgante: nemo enim absque sordibus resurgere poterit: nec ullam posse animam reperiri quæ universis statim vitiiis careat.—Origen. Opp. Paris. 1740. Tom. III. p. 948. a. In Lucam Hom. 14.]

[⁷ Statuebant pædobaptismum, magistratum, jusjurandum, esse res liberas et medias, quibus fideles suo arbitrio uti, aut non uti possint.—Bulling. adv. Anabapt. Tiguri. 1560. p. 42. Lib. II. cap. 4.]

[⁸ We confess that they all, which become not grounded in this same upright faith of Jesu Christ, nor become evenso baptized...in the name of the Father, under the obedience of the love of the Father and his law;...in the name of the Son, &c.... and in the name of the Holy Ghost, &c....are no true Christians: and that they also all that boast themselves to be Christians, without this same upright faith and baptism, are doubtless false Christians, Mat. 24. a. Luk. 21. a.—H. N. First Exhortation. Translated out of Base-Almayne, cap. vii. § 32.]

Conf. Helv. i. Art. xx. & II. cap. 19, 20. Basil. Art. v. sect. 2. Gal. Art. xxxv. Belg. Art. xxxiv. August. Art. xiii. Saxon. Art. xii.

D. Hieron. in Epist. ad Aug. de Hæres.

D. August.

I Cor. xv. Tertul. contra Marc. Lib. IV. Tertul. Ibid.

Origen. in Luc. Hom. 14.

Holinsh. Chr. fol. 1229.

Bulling. contra Anabapt. Lib. II. cap. 4.

H. N. i. Exhort. cap. 7.

Not Papists, who both baptize bells and babels, as afore hath been shewed, Art. xxv. Prop. x., and also make the vow and profession of the monachal, or life of a monk, as good a token of Christians as baptism¹.

Proposition II.

Baptism is a sign, or seal of the regeneration, or new birth, of Christians.

The proof from God's word.

Titus iii. 5.

Baptism of St Paul is called the washing of the new birth, of others the sacrament of the new birth, to signify how they which rightly (as all do not) receive the same², are ingrafted into the body of Christ, as by a seal be assured from God that their sins be pardoned, and forgiven, and themselves adopted for the children of God, confirmed in the faith, and do increase in grace, by virtue of prayer unto God.

See afore, Art. xxv. Prop. II. 1 Cor. xii. 13. Act. ii. 38. Titus iii. 5. Mark xvi. 16.

Act. ii. 41, 42.

Conf. Helv. I. Art. xxi. & ii. cap. 20. Bohem. cap. 12.

Gal. Art. xxxv. Belg. Art. xxxiv. Augustana, Art. ix. Saxon. Art. xiii. Wittemb. cap. 10. Suevica, cap. 19.

And this is the constant doctrine of all churches protestant and reformed³.

[¹ The passage intended is probably this:....Hoc etiam ex multorum laudabili consuetudine approbatur: qui ab infidelitate quacunq; ad fidem Christi conversi, statim habitum religionis assumunt. Quis autem erit tam improbus disputator, qui audeat eis consulere, ut potius in seculo remaneant, quam in religione perceptam baptismi gratiam studeant conservare? Quis sanæ mentis ab hoc proposito eum impediatur ne Christum quem per sacramentum baptismi jam induit, perfecta imitatione induere mereatur?—Tho. Aquin. Antv. 1612. fol. 106. b. Cont. Retrahen. ab Ingress. Relig. cap. 4.]

[² See above, p. 267.]

[³ Baptisma quidem ex institutione Domini est lavacrum regenerationis quam Dominus electis suis visibili signo per ecclesiæ ministerium...exhibet.—Harm. Conf. Sect. xiiii. p. 91. Conf. Helv. Prior. Art. xxi. Etenim baptizari in nomine Christi est inscribi, initiari, et recipi in foedus atque familiam, adeoque in hæreditatem filiorum Dei, imo jam nunc nuncupari nomine Dei, id est, appellari filium Dei, purgari item a sordibus peccatorum, et donari varia Dei gratia ad vitam novam et innocentem.—Ibid. p. 89. Conf. Helv. Post. cap. xx. ...quod (sc. sacramentum baptismi) consistit in externa ablutione quæ fit aqua cum invocatione nominis sanctæ Trinitatis...fitque ea ablutio et ad significandam et contestandam spiritualem ablutionem, et internam mundationem Sancti Spiritus, ab hereditarii peccati morbo, cæterisque peccatis, quorum reatus hic remittitur et tollitur, et ad consequendum novum ortum nascendi seu regenerationem, unde sacramentum nominatur novi ortus, id est regenerationis, &c.—Ibid. pp. 92, 3. Conf. Bohem. cap. xii. ...Baptismus nobis testificandæ nostræ adoptioni datus, quoniam in eo inserimur Christi corpori, ut ejus sanguine abluti, simul etiam ipsius Spiritu ad vitæ sanctimoniam renovemur.—Ibid. pp. 94, 5. Conf. Gall. Art. xxxv. Suos igitur omnes jussit Dominus in nomine Patris et Filii et Spiritus Sancti pura aqua baptizari, ut significaret sanguinem Christi per Spiritum Sanctum idem præstare et efficere interne in anima quod aqua externe operatur in corporibus. Sicut enim aqua....sordes corporis abluit, sic et sanguis Christi animam abluens, a peccatis illam emundat;

The errors and adversaries unto this truth.

But no part of the true church thinketh, as did many old heretics, viz. that

The baptized of the orthodox ministers are to be rebap- Cyp. ad Jub. tized, as said the Novatians⁴.

Original sin is not pardoned in infants, as said the Pela- D. August. de pec. mer. Lib. c. 20. gians, because they have no such sin in them at all⁵.

Only sins past, and not sins future, or not yet committed, Theod. Dimiter. cap. de Bap. are by baptism cleansed; as the Messalians held⁶.

Being once baptized, we can no more be tempted; as Magd. Eccles. Hist. Cent. iv. cap. 5, fol. 381. thought the Jovinians: which was the error also of the Pelagians⁷.

The baptism of water is now ceased, and the baptism of Gerson, Tract. contra Flagel. voluntary blood by whipping is come in place thereof, without which none can be saved; as the Flagelliferans published⁸.

nosque filios iræ in filios Dei regenerat.—Ibid. p. 96. Conf. Belg. Art. xxxiv. De baptismo docent, quod necessarius sit ad salutem tanquam ceremonia a Christo instituta. Et quod per baptismum offeratur gratia Dei...et quod infantes per baptismum Deo commendati recipiantur in gratiam Dei, et fiant filii Dei.—Ibid. p. 97. Conf. August. Art. ix. Ego baptiso te: id est, ego testificor hac mersione te ablu peccatis, et recipi jam a vero Deo qui est Pater Domini nostri Jesu Christi, qui te per Filium Jesum Christum redemit, et sanctificat te Spiritu Sancto.—Ibid. p. 98. Conf. Saxon. Art. xiii. ...docemus eum qui baptisatur in nomine Patris, &c....tingi spirituali chrismate, hoc est fieri membrum Christi per fidem, et donari Spiritu Sancto ut ad percipienda cœlestia, aures mentis ejus aperiantur, et oculi cordis illuminentur.—Ibid. p. 101. Conf. Virtemb. cap. x. De baptisate itaque confitemur, id quod passim scriptura de illo prædicat, eo sepeliri nos in mortem Christi, cogmentari in unum corpus, Christum induere: esse lavacrum regenerationis, peccata abluere, nos salvare.—Ibid. p. 104. Conf. Suev. cap. xviii.]

[⁴ Id enim agit illa disputatio contra cujus novitatem antiqua veritate nitendum est, ut infantes omnino superfluo baptizari videantur.—Cyp. Opp. Oxon. 1682. Epist. 73. p. 198. See above, p. 266, note 6.]

[⁵ Terrentur autem isti sententia Domini dicentis, *Nisi quis natus fuerit denuo, non videbit regnum Dei.* Quod cum exponeret, ait, *Nisi quis renatus fuerit ex aqua et Spiritu, non intrabit in regnum cælorum.* Et propterea conatur parvulus non baptizatus innocentia merito salutem ac vitam æternam tribuere; sed quia baptizati non sunt, eos a regno cœlorum facere alienos, &c.—August. Opp. Par. 1836-8. Tom. x. col. 207. De Peccat. Mer. et Remiss. Lib. i. cap. 20. § 26.]

[⁶ *Ἐύρον γὰρ δίκην ἀφαιρείται (sc. τὸ βάπτισμα) τῶν ἀμαρτημάτων τὰ πρότερα, τὴν δὲ βίξαν οὐκ ἐκκόπτει τῆς ἀμαρτίας.*—Theodore. Opp. Lut. Par. 1642-84. Tom. iv. p. 242. v. Hær. Fab. Lib. iv. cap. 11.]

[⁷ Non posse peccare hominem, aut a diabolo subverti, lavacro regenerationis plena fide accepto. Idem autem ascribitur Pelagio.—Magdeburg. Eccl. Hist. Basil. 1562, &c. Cent. iv. cap. 5. fol. 381.]

[⁸ Constat autem per experientiam in multis, quod taliter se flagellantes non curant de sacramento confessionis, vel pœnitentiæ sacramentalis, dicentes, quod hæc flagellatio potior est ad delendum peccata, quam quæcunq; confessio: immo eam æquiparant nonnulli vel præponunt martyrio, &c.—Gerson. Opp. Antv. 1706. Tom. ii. col. 660. v. Tract. contr. Sect. Flagell.]

We also condemn the opinion

Of the Russes, that there is such necessity of baptism, as that all that die without the same are damned¹.

Also of the Bannisterians², which say, that the water at baptism is not holy in respect that it is applied to an holy use; and that the ordinary and common washings among the Turks and Jews, is the same to them that baptism is to us.

Likewise of the Family of Love³, which conceive basely of this sacrament, calling it in derision, "elementish water," and of no better validity, or virtue, than common water.

Also the Anabaptists⁴, who ascribe no more unto baptism than unto any other thing civilly discerning one man from another: and say, that the sacraments of the New Testament are no instruments to raise or confirm faith.

And lastly, of the Papists who maintain, that Baptism serveth to the putting away of original sin only⁵.

Baptism bringeth grace, even *ex opere operato*⁶.

Proposition III.

Infants and young children, by the word of God, are to be baptized.

The proof from God's word.

Although by express terms we be not commanded to baptize young children, yet we believe they are to be baptized, and that for these, among other reasons:

1. The grace of God is universal, and pertaineth unto

[¹ Russe Commonweal. Lond. 1591. chap. xxiii. p. 98. b.]

[² This reference the editor has been unable to verify.]

[³ H. N. Evang. Reg. p. 46. cap. xix. § 5. See above, page 177, note 10.]

[⁴ Nihil omnino tribuunt baptismo, nisi quod sit christianorum nota qua discernantur ab gentibus, more civili, sicut toga Romanos ab aliis gentibus discernerebat: ac civilia militariaque signa inter cives militesque discernunt: aut velut cucullus monachos ab reliquo hominum genere separat, et discriminis symbolum est....Negant sacramenta novi testamenti instrumenta esse per quæ fides excitetur, erigatur et confirmetur.—Althamer. Concil. Loc. Norimb. 1535. Loc. cxc. p. 211.]

[⁵ There is apparently an error in the reference, but see Thom. Aquin. Script. Sec. in Quat. Lib. Sentent. Antv. 1612. In Lib. iv. Dist. iv. Art. 4. fol. 115. Sicut poenitentia data est in remedium actualis, ita baptismus in remedium originalis: sed non potest aliquis salvari ab actuali mortali nisi per poenitentiam; ergo nec ab originali nisi per baptismum.]

[⁶ See above, p. 250, note 4.]

all; therefore the sign or seal of grace is universal, and longeth unto all, so well young as old.

2. Baptism is unto us as circumcision was unto the Jews: but the infants of the Jews were circumcised; therefore the children of Christians are to be baptized.

3. Children belong unto the kingdom of heaven, and are in the covenant; therefore the sign of the covenant is not to be denied them. Matt. xiii. 14.

4. Christ gave in commandment that all should be baptized; therefore young children are not to be exempted. Matt. xxviii. 19.

5. Christ hath shed his blood as well for the washing away the sins of children, as of the elder sort; therefore it is very necessary that they should be partakers of the sacrament thereof.

All christian churches allow of the baptism of infants⁷.

Conf. Helv. l. Art. xxi. & Reas. 14.
ii. cap. 20. Bohem. cap. 12. Gall. Art. xxxv. Belg. Art. xxxiv. August. Art. ix. Saxon. Art. xiii. Wittemb. cap. 10. Suevica, cap. 17.

Adversaries unto this truth.

The premises declare, that

They slander us which say, that all Protestants deny the baptism of children to be necessary; and this is runagate Hill's⁸ report. Hill's Quart. Reas. 14.

[⁷ Damnamus Anabaptistas qui negant baptisandos esse infantulos recens natos a fidelibus. Nam juxta doctrinam evangelicam horum est regnum Dei, et sunt in foedere Dei, &c.—Harm. Conf. Sect. xiii. p. 90. Conf. Helv. Post. cap. xx. ...quod quidem sacro lavacro infantes nostros iccirco tingimus quoniam e nobis (qui populus Dei sumus) genitos, e populi Dei consortio rejicere nefas est, tantum non divina voce designatos: præsertim quum de eorum electione pie est præsumendum.—Ibid. p. 91. Conf. Helv. Prior. Art. xxi. Etsi autem sacer baptismus in prima ecclesia maxima ex parte adultis...collatus fuit: docetur tamen hoc, etiam infantibus, qui et ipsi in numero populi Dei referuntur, hoc ministerio ad salutem similiter inserviri debere.—Ibid. p. 93. Conf. Bohem. cap. xxi. ...quum una cum parentibus posteritatem etiam illorum in ecclesia Deus recenseat, affirmamus infantes sanctis parentibus natos, esse ex Christi auctoritate baptisandos.—Ibid. p. 95. Conf. Gall. Art. xxxv. Nos vero eos (sc. infantes) eadem ratione baptisandos et signo federis obsignandos esse credimus, qua olim in Israele parvuli circumcidebantur, nimirum propter easdem promissiones infantibus nostris factas.—Ibid. p. 97. Conf. Belg. Art. xxxiv. ...docent...quod infantes sint baptisandi.—Ibid. Conf. August. Art. ix. Retinemus et infantium baptismum, quia certissimum est, promissionem gratiæ etiam ad infantes pertinere, et ad eos tantum qui ecclesiæ inseruntur.—Ibid. p. 99. Conf. Saxon. Art. xiii. Agnoscimus baptismum tam infantibus quam adultis in ecclesia, &c.—Ibid. p. 100. Conf. Virtemb. cap. x. Quum autem baptisma sit sacramentum foederis quod Deus cum suis icit, pollicitus se illorum et seminis eorum Deum ac vindicem futurum...infantibus quoque illud conferendum nostri docent, &c.—Ibid. p. 104. Conf. Suev. cap. xvii.]

[⁸ The Catholic affirmeth baptism of children to be necessary, the Protestant denieth it.—Hill's Quartrion Reason, 14. p. 70.]

They err which oppugn this truth; as do many persons, but not after one and the same sort. For

Some utterly deny that infants, or young children, are to be baptized; so did the Pelagians¹, the Heracleans, and the Henricians², and so do the Anabaptists, whereof said some³, how baptism is the invention of pope Nicholas, and therefore naught: others, that baptism is of the devil; so thought Melchior Hoffman⁴, so also do the Swermerians⁵, (a sect among the said Anabaptists,) the Servetians⁶, and the Family of Love⁷, which doth hold that none should be baptized until he be thirty years old.

Others refuse to baptize not all, but some infants. So denied is baptism by the Barrowists⁸ unto the seed of whores and witches; by the Brownists, unto the children of open sinners; by the Disciplinaryans, unto their children which subject not themselves (as Dudly Fenner saith) unto the discipline of the church, or obey not the presbyterial decrees⁹.

Others allow the baptism of infants, yet think those infants not lawfully baptized which are baptized either by the now

* Sacramentorum autem primum pro natura sua administrari debet vel infantibus, vel adultis. Infantibus autem iis, qui sunt liberi eorum, qui sunt intra. Intra autem, qui ecclesie *εραστία* se subji- ciant.—D. Fenner, Lib. v. Theol. cap. ult.⁹

[¹ Id enim agit illa disputatio, contra cujus novitatem antiqua veritate nitendum est, ut infantes omnino superfluo baptizari videantur. Sed aperte hoc non dicitur ne tam firmata salubriter ecclesie consuetudo violatores suos ferre non possit.—August. Opp. Paris. 1836-8. Tom. x. col. 302. A. De Peccat. Mer. &c. Lib. III. cap. 13.]

[² Infantes non baptizandos.—Magdeburg. Eccl. Hist. Basil. 1562, &c. Cent. XII. c. 5. fol. 844.]

[³ Accusant autem nos, quod infantes nuper in lucem editos, qui ratione et intellectu carent, baptizemus, cum tamen baptismus parvulorum pontificem et diabolum auctores habeat.—Bulling. Adv. Anabapt. (Simler. Vers. Lat.) Tiguri. 1560. p. 202. b. Lib. VI. cap. 1.]

[⁴ Parvulorum baptismum ex diabolo esse, neque ulli Christiano ferendum.—Ibid. p. 65. Lib. II. cap. 13.]

[⁵ See above, p. 246, note 2.]

[⁶ ... (Servetus) baptismum infantium horrendis modis flagellat, et abominabilis reddere conatur.—Calv. Opp. Amstelod. 1669-71. Tom. VIII. Pars II. p. 73. Inter Epist. et Respons. Epist. Ministr. Eccles. Bern.]

[⁷ Displaying of the Family. Lond. 1579. fol. H. 7. a.]

[⁸ All without exception or respect of person are received into, and nourished in the bosom of this church (the church of England) with the word and sacraments, ...not denying baptism to the seed even of whores and witches.—Barrowe, D. scov. of the False Church. 1590. p. 9.]

[⁹ There seems to be an error in the reference.]

D. August. de Verb. Apost. de Bap. parv. Magdeburg. Eccles. Hist. Cent. 12. c. 5. Bulling. contra Anab. Lib. I. Lib. II. c. 13. Althamer. Conciliat. Locorum. Pug. loc. 191. Epist. Ministr. Bern. in Calv. Epist. fol. 118. Displ. H. 7. a.

Bar. Disc. p. 9. Gifford's Reply. [Lond. 1691. p. 97.]

ministers of the church of England; as the Brownists¹⁰ do think; or by Protestant ministers, as the Papists are of mind, witness their rebaptizing of infants in France, and in Netherland¹¹; or by unpreaching ministers, as the Disciplinaryan Puritans do hold¹².

And others are of opinion, that none are to be baptized which believe not first.

Hence the Anabaptists: Infants believe not; therefore be not to be baptized. Hence the Lutherans^b: Infants do believe; therefore to be baptized¹³.

ARTICLE XXVIII.

Of the Supper of the Lord.

The Supper of the Lord is not only (1) a sign of the love that Christians ought to have among themselves, one to another; but rather (2) it is a sacrament of our redemption by Christ's death: insomuch that to such, as worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. (3) Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. (4) The body of Christ is given, taken, and eaten in the Supper, only after an heavenly

^b Declarent ubinam legerint, tam necessario esse copulandam coelestis verbi prædicationem cum administratione sacramenti, ut nisi concio habeatur, renascentium lavacro infans adspergi non possit?—Querim. Eccl. [Lond. 1592.] p. 80. Heshus. de 600. Fr. Pontif. lo. 16.

[¹⁰ They hold it not lawful to baptize children among us.—Allison's Plaine Confut. &c. Lond. 1590. p. 114.]

[¹¹ The Netherlands, 1675. See above, p. 236, note 2.]

[¹² See above, p. 271.]

[¹³ Heshusius enumerates the following among the 'Errores Pontificiorum': Docent infantes fide propria carere, et tantum in fide parentum vel ecclesie baptizari.—Heshusius, Sexcenti Errores, &c. Francof. ad Mœnum, 1585. xvi. Locus de Baptismo. p. 112.]

R. A. Confut. of Brow. p. 113. See above. Art. XXIII. Prop. 3.

See Art. XXVI. Prop. 1.

and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. (5) The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

The propositions.

1. The supper of the Lord is a sign of the love that Christians ought to have among themselves.
2. The Lord's supper is a sacrament of our redemption by Christ's death, and to them, which receive the same worthily by faith, a partaking of the body and blood of Christ.
3. The bread and wine in the Lord's supper be not changed into another substance.
4. The body of Christ is given, taken, and eaten after an heavenly and spiritual, not after a carnal sort.
5. To reserve, carry about, lift up, or worship the sacrament of the Lord's supper, is contrary to the ordinance of Christ.

Proposition I.

The supper of the Lord is a sign of the love that Christians ought to have among themselves.

The proof from God's word.

The supper of the Lord is a token of the love that Christians ought to have among themselves. For which cause it is called the Lord's Table, the Lord's Supper, a Communion of the body of Christ; and they that partake thereof, though they be many, yet are but one bread, and one body.

This is the doctrine of all christian churches¹.

[¹ Admonemur præterea celebratione cœnæ Dominicæ ut memores simus corporis cujus membra facti sumus, et idcirco concordés simus cum omnibus fratribus, &c.—Harm. Conf. Sect. xiv. p. 111. Conf. Helv. Post. cap. xxi. Confitemur Dominum Jesum sanctam suam cœnam instituisse ad memorandam sanctam suam passionem cum gratiarum actione ad annunciandam mortem suam, atque ad testificandam Christianam charitatem et unitatem cum vera fide.—Ibid. p. 116. Conf. Basil. Art. vi. Hoc enim modo (sc. spiritali perceptione) Christo inserimur... atque... fit vera illa unio et communicatio Christi cum sua ecclesia: et vicissim ecclesiæ sanctæ quæ est spirituale corpus quoddam inter se et secum communio, de quo scribit apostolus, Unus panis est, &c.—Ibid. p. 119. Conf. Bohem. cap. xiii. Usu porro hujus sacramenti accenditur in nobis flagrantissimus amor tum in Deum ipsum, tum in proximum.—Ibid. p. 126. Conf. Belg. Art. xxxv. ...Cœnam Domini simul etiam voluit Dominus nervum esse publicæ congregationis, &c.... Vult (Deus) et ipsius ecclesiæ membris inter sese vinculum esse mutæ benevolentiæ.—Ibid. pp. 137, 8. Conf. Saxon. Art. xiv. ...a Christo servatore nostro spectatum

1 Cor. x. 21.
1 Cor. xi. 20.

1 Cor. x. 16,
17.

Conf. Helv.
ii. cap. 21.
Basil. Art. vi.
Bohem. cap.
13.
Belg. Art.
xxxv.
Saxon. Art.
xiv.
Suevica, cap.
18.

The errors and adversaries unto this truth.

So think not those men, who either with heretic Hamant deny the use of the Lord's supper to be necessary, or with the Rhemists rail on it and the Protestants that use the same, calling it, "a profane and detestable table," "the cup of x. 21. devils"².

Proposition II.

The Lord's supper is a sacrament of our redemption by Christ's death, and to them which receive the same worthily by faith, a partaking of the body and blood of Christ.

The proof from God's word.

The sacrament of the Lord's supper is to all Christians a sacrament of our redemption by Jesus Christ. For

"This is my blood of the new Testament, which is shed for many for the remission of sins;" "This is my body, which is given for you," &c. "This cup is the new Testament in my blood, which is shed for you," saith our Saviour.

And to such as receive the same worthily, and by faith, it is the partaking of the body and blood of Christ.

This is a truth openly both maintained and testified by the neighbour churches³.

est...ut ipso pasti, in ipso et per ipsum vivamus...simusque inter nos omnes unus panis, unum corpus, qui de uno pane in sacra cœna participamus.—Ibid. p. 149. Conf. Suev. cap. xviii.]

[² ...God...acknowledgeth none to be his that is not partaker of his one only table and sacrifice in his church: and acquitteth himself of all such as join in fellowship with...heretics and schismatics at their profane and detestable table. Which ...is indeed a very sacrifice, or (as the apostle here speaketh) a table and cup of devils, &c.—Test. Rhem. Rhemes, 1582. Ann. 1 Cor. x. 21. pp. 447, 8.]

[³ Cœnam vero mysticam esse in qua Dominus corpus et sanguinem suum (id est seipsum) suis vere ad hoc offerat, ut magis magisque vivat in illis et illi in ipso.—Harm. Conf. Sect. xiv. p. 112. Conf. Helv. Prior. Art. xxii. Obsignatur item hac cœna sacra, quod revera corpus Domini pro nobis traditum, et sanguis ejus in remissionem peccatorum nostrorum effusus est, ne quid fides nostra vacillet...Ergo accipiunt fideles quod datur a ministro Domini, et edunt panem Domini ac bibunt de poculo Domini: intus interim opera Christi per Spiritum sanctum percipiunt etiam carnem et sanguinem Domini, et pascuntur his in æternam vitam.—Ibid. p. 109. Conf. Helv. Post. cap. xxi. Credimus autem firmiter ipsamet 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. See also above, p. 282, note 1. ...corde credimus et ore confitemur hunc cœnæ Dominicæ panem esse corpus Domini Jesu Christi, pro nobis traditum: et calicem seu vinum in hoc, similiter esse sanguinem ipsius pro nobis profusum ad remissionem peccatorum, &c.—Ibid. p. 118. Conf. Bohem. cap. xiii. ...affirmamus eos qui ad sacram mensam Domini puram fidem tanquam vas quoddam afferunt, vere recipere quod ibi signa testificantur, nempe corpus et

Holln. Chron.
fol. 1290.

Test. Rhem.
Annot. 1 Cor.
x. 21.

Matt. xxvi.
28.
Luke xxii.
19, 20.
Mark xiv. 24.
1 Cor. xi. 24.
1 Cor. xi. 28,
&c.

2 Cor. xiii. 5.
John vi. 35.
1 Cor. x. 16,
17.
Confess. Helv.
vet. i. Art.
xxii. & ii.
cap. 21.
Basil. Art.

vi.
Bohem. cap.
13.
Gal. Art.
xxxvii.
Belg. Art.
xxxv.

August.
touching the
Mass. Art. i.
iii. Saxon.
Art. xiv.
Wittemb.
cap. 19.
Suevica, cap.
19.

Errors and adversaries to this truth.

Diversely hath this proposition been oppugned. For

Some either denying, or not acknowledging, the benefit of so heavenly a sacrament, do say, how

It is to be received only for obedience sake to the prince's commandment, but is of none effect to the perfect ones. An opinion of the Family's¹.

It doth neither good nor hurt to the receivers. The Messalians' error².

It doth much hurt and no good, to participate the Lord's supper among Protestants, say the Papists³.

It is no sign assuring us that all our sins through Christ

¹ What can the Protestant churches afford you? &c. the Communion? O poisoned cup! better it were for you to eat so much ratsbane than that polluted bread, and to drink so much dragon's gall, or viper's blood, than that sacrilegious wine.—Garnish of the Soul, &c. Printed at Antwerp, an. 1596, by Joach. Tro. [In the Pref. to the Catholique-lyke Protestantas.]

sanguinem Jesu Christi non minus esse cibum ac potum animæ quam panis et vinum sunt corporis cibus.—Ibid. p. 121. Conf. Gall. Art. xxxvii. Ut autem panem hunc spiritualem et celestem Christus nobis figuraret...instituit panem et vinum, terrenum et visibilem, in corporis et sanguinis sui sacramentum. Iis vero testificatur nos quam vere accipimus et tenemus manibus nostris sacramentum, illudque ore comedimus...tam vere etiam nos fide...recipere verum corpus et verum sanguinem Christi, &c.—Ibid. p. 125. Conf. Belg. Art. xxxv.docentur...quod sacramentum...sit pignus quo Christus testetur se nobis præstare promissa, et quod promissiones ad nos pertineant, quod Christus exhibeat nobis corpus suum, ut testetur se in nobis efficacem esse tanquam in membris suis: exhibeat sanguinem, ut testetur nos ablui sanguine suo.—Ibid. p. 131. Conf. August. De Abus. Art. 1. Docentur etiam homines...in hac communione vere et substantialiter adesse Christum, et vere exhiberi sumentibus corpus et sanguinem Christi: Christum testari quod sit in eis; et faciat eos sibi membra, et quod abluerit eos sanguine suo, &c.—Ibid. p. 139. Conf. Saxon. Art. xiv. Etsi eucharistia juxta institutionem Christi ita celebratur ut in ea annuntietur mors Christi et dispensetur ecclesiæ sacramentum corporis et sanguinis Christi, recte vocatur applicatio meriti passionis Christi, his videlicet, qui sacramentum sumunt.—Ibid. p. 145. Conf. Virtemb. cap. xix. ...non minus hodie quam in novissima illa cœna omnibus qui inter illius discipulos ex animo nomen dederunt, quum hanc cœnam, ut ipse instituit, repetunt, verum suum corpus, verumque suum sanguinem vere edendum et bibendum in cibum potumque animarum, quo illæ in æternam vitam alantur, dare per sacramenta dignatur.—Ibid. p. 149. Conf. Suev. cap. xviii.]

[¹ This reference the editor has been unable to verify.]

[² ...ούδεν ούτε δύνασθαι, ούτε λωβέσθαι φάσκοντες τὴν θείαν τροφήν, περὶ ἧς ὁ δεσπότης ἔφη Χριστός, ὁ τρώγων μου τὴν σάρκα κ.τ.λ.—Theodoret. Opp. Lut. Par. 1642-84. Tom. iii. p. 670. D. Eccl. Hist. Lib. iv. cap. 10.]

are pardoned. For only venial and mortal sins are thereby remitted³, and we must always doubt of the forgiveness of our sins⁴, say the same Papists.

Others do teach, that

It can profit such as have no faith, as babes and infants⁵; in which errors be the Russians; yea, the dead bodies of men⁶.

It can benefit such as receive it not at all, if on their behalf it be administered; as persons absent upon the seas, in the wars, yea, and dead; and present too, when yet they participate not, but the priest for them. These errors the Papists defend.

Proposition III.

The bread and wine in the Lord's supper be not changed into another substance.

The proof from God's word.

Transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, we do utterly deny; and the reasons moving us thereunto are, for that it is repugnant to the plain words of the scripture. For

"I will not drink henceforth of this fruit of the vine," saith our Saviour Christ. Which fruit had it really been either the blood, or, by way of concomitance, the very body and blood of Jesus Christ, then our Lord had eaten himself; which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commandment is often given, that the blood with flesh (not of beast, much less of man) must not be eaten.

"The heaven must contain Jesus Christ until the time that all things be restored," saith St Peter. If Christ there-

[³ Remitti vero eucharistia, et condonari leviora peccata, quæ venalia dici solent, non est quod dubitari debeat.—Catech. Conc. Trid. Rom. 1566. p. 149.]

[⁴ Nemini tamen fiduciam et certitudinem remissionis peccatorum suorum jactanti, et in ea sola quiescenti, peccata dimitti vel dimissa esse dicendum est, &c.—Concil. Harduin. Paris. 1714. Tom. x. col. 36. Conc. Trid. Sess. vi. cap. 9.]

[⁵ Pueros qui septem annos transigerunt ad sacramentum admittunt.—Guag. Rel. Moscov. Spiræ Nemet. 1582. p. 268. But perhaps the reference should rather be to Faber. Rel. Mosc. p. 193, of the same volume. Unicum est quod a nobis sane probari non potest...quod pueris vixdum tres annos natis, eucharistiæ sacramentum præbent.]

[⁶ See above, p. 266, note 8.]

Catech. Trid. Concil. Trid. Sess. 6, cap. 9.

Alex. Guag. de Relig. Mosc. p. 268. Concil. Carthag. 3. Can. 6.

Matt. xxvii. 29. Mark. xiv. 25.

Gen. ix. 4. Lev. xvii. 14.

Acts iii. 21.

Leon. Roms. Conf. an. 1590.

Theodoret. Eccles. Hist.

fore corporally, according to his humanity, be in heaven, then is he not in the sacrament.

1 Cor. xi. 20.

“As often as ye shall eat this bread (not Christ his real body) and drink this cup (not the real blood of Christ) you shew the Lord’s death till he come;” saith St Paul. Therefore he is not come; which he must be, being under the forms of bread and wine.

Transubstantiation besides overthroweth the nature of the sacrament. For where there is no element there can be no sacrament. Because God’s word coming unto the element maketh a sacrament.

Finally, it hath been the occasion of much superstition and idolatry. For from hence proceeded the reservation of the transubstantiated bread for sundry superstitious purposes: hence the adoration of the bread, even as God himself, and that both of priest and people: hence the carrying about, in pompous procession, of the wafer-god; and hence the popish feast called Corpus Christi day.

Conf. Helv. i. Art. xxii. & ii. cap. 21. Basil. Art. vi. Bohem. c. 13. Wittemb. c. 19.

The right consideration hereof hath moved all the churches reformed to shew their detestation hereof, both by their sermons and writings¹.

The adversaries unto this truth.

Abominable therefore be the popish errors, viz. that

Concil. Trid. Sess. 13, Can. 2.

In the Eucharist there is not the substance of bread and wine, but only the mere accidents and qualities².

[¹ Non quod pani et vino corpus et sanguis Domini vel naturaliter uniantur, vel hic localiter includantur, vel ulla hac carnali præsentia statuatur, &c.—Harm. Conf. Sect. xiv. p. 112. Conf. Helv. Prior. Art. xxii. Ergo corpus Domini et sanguinem ejus cum pane et vino non ita conjungimus, ut panem ipsum dicamus esse corpus Christi, nisi ratione sacramentali, aut sub pane corporaliter latitare corpus Christi, ut etiam sub speciebus panis adorari debeat, aut quicumque signum percipiat, idem et rem percipiat ipsam.—Ibid. p. 111. Conf. Helv. Post. cap. xxi. ...in cœna Domini (in qua nobis cum pane et vino Domini, verum corpus et verus sanguis Christi per ministrum ecclesiæ præfiguratur et offertur) panis et vinum manet.—Ibid. p. 116. Conf. Basil. Art. vi. ...docetur amplius, etiamsi panis sit corpus Christi de institutione ipsius et vinum sanguis hujus sit, neutrum tamen horum naturam suam exuere, aut substantiam mutare aut amittere; sed panem verum panem, et vinum verum vinum esse et manere.—Ibid. p. 118. Conf. Bohem. cap. xiii. ...quum de pane dicitur, Hoc est corpus meum, non est necesse ut substantia panis mutetur in substantiam corporis Christi, sed ad veritatem sacramenti sufficit quod corpus Christi vere sit cum pane præsens, atque adeo necessitas ipsa veritatis sacramenti exigere videtur, ut cum vera præsentia corporis Christi verus panis maneat.—Ibid. p. 144. Conf. Virtemb. cap. xix.]

[² Si quis dixerit in sacrosancto eucharistiæ sacramento remanere substantiam panis et vini, una cum corpore et sanguine Domini nostri Jesus Christi, negaveritque

Substantially and really the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore whole Christ, is contained in the Sacrament Eucharistical³.

Test. Rhem. An. Matt. xxvi. 26.

Under each kind, and under every part of each kind severally, whole Christ is comprised⁴.

Concil. Trid. Sess. 13, can. 3. Vaux Cat. c. 4.

After the consecration in the wonderful sacrament of the Eucharist the body and blood of our Lord Jesus Christ is; and that not only in the use, while it is taken, but afore also, and after in the hosts, or consecrated pieces, reserved or remaining after the communion⁵.

Conc. Trid. Sess. 13, can. 6.

In the holy sacrament, Christ, the only-begotten Son of God, is to be adored with the very worship of Latria⁶.

Concil. Trid. Sess. 13, can. 6.

Marcus also, that detestable heretic, held, that the wine of the Lord’s supper was converted into blood⁷.

Epiphani. Hæres. 34.

mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem catholica ecclesia aptissime transubstantiationem appellat; anathema sit.—Concil. Harduin. Tom. x. col. 83. Conc. Trid. Sess. xiiii. De Euch. Sacram. can. 2.]

[³ ...though now not only in heaven, but also in the sacrament he (Christ) be indeed *per concomitantiam* (as the church calleth it, that is by sequel of all his parts to each other) whole, alive, and immortal, &c.—Test. Rhem. Rhemes, 1582. Ann. Matt. xxvi. 26. p. 79.]

[⁴ Si quis negaverit in venerabili sacramento eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri; anathema sit.—Conc. Trid. Sess. xiiii. can. 3.

Vaux, Catechism. Antv. 1574. chap. iv. p. 75. See below, p. 289, note b.]

[⁵ Si quis dixerit, peracta consecratione, in admirabili eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi; sed tantum in usu dum sumitur, non autem ante vel post: et in hostiis, seu particulis consecratis, quæ post communionem reservantur vel supersunt, non remanere verum corpus Domini; anathema sit.—Conc. Trid. Sess. xiiii. can. 4.]

[⁶ Si quis dixerit in sancto eucharistiæ sacramento Christum unigenitum Dei filium non esse cultu latriæ, etiam externo, adorandum.....anathema sit.—Ibid. can. 6.]

[⁷ Φασὶ γὰρ τρία ποτήρια λευκῆς ὕδατος παρ’ αὐτοῖς ἐτοιμάζεσθαι, κεκραμένα λευκῷ οἴνῳ. καὶ ἐν τῇ ἐπιτελουμένῃ παρ’ αὐτοῦ ἐπισητῇ τῇ νομιζομένῃ εὐχαριστία μεταβάλλεσθαι εὐθὺς, τὸ μὲν ἐρυθρὸν ὡς αἷμα, τὸ δὲ πορφύρεον, τὸ δὲ κνᾶνον.—Epiphani. Opp. Paris. 1622. Tom. i. p. 233. Adv. Hæres. Lib. i. Tom. iii. Hæres. 34.]

Proposition IV.

The Body of Christ is given, taken, and eaten, after an heavenly and spiritual, not after a carnal sort.

The proof from God's word.

The regenerate have in them a double life, one carnal, the other spiritual.

1 Pet. i. 23.

The life carnal and temporary they brought with them into this world: the spiritual was given unto them afterward in their second birth through the word.

John vi. 51.

John vi. 35.

The life carnal and corporal is common to all men, good and bad, and is maintained and preserved by earthly and corruptible bread, common also to all and every man. The life spiritual is peculiar only to God's elect, and is cherished by the bread of life which came down from heaven, which is Jesus Christ, who nourisheth and sustaineth the spiritual life of Christians, being received of them by faith.

Which spiritual bread, that he might the better represent, he hath instituted earthly and visible bread and wine, for a sacrament of his body and blood. Whereby he doth testify, that as verily as we receive the bread with the hands, and chew the same with the teeth and tongue, to the nourishing of this life temporal, even so by faith (which is in place of hands and mouth to the soul) we verily receive the true body, and the true blood of Christ, our only Saviour, to the cherishing of the spiritual life in our souls.

And herein there is a goodly consent with the most of the reformed churches and us¹.

Conf. Helv. i.
Art. xxii. &
ii. c. 21.
Basil. Art.
vi.
Bohem. c. 13.
Gal. Art.
xxxv.
Belg. Art.
xxxv.

[¹ ...sed quod panis et vinum ex institutione Domini symbola sint, quibus ab ipso Domino per ecclesiæ ministerium vera corporis et sanguinis ejus communicatio non in perituro ventris cibum, sed in æternæ vitæ alimoniam exhibeatur.—Harm. Conf. Sect. xiv. p. 113. Conf. Helv. Prior. Art. xxii. Est et spiritualis manducatio corporis Christi, non ea quidem, qua existimemus cibum ipsum mutari in Spiritum, sed qua, manente in sua essentia et proprietate corpore et sanguine Domini ea nobis communicantur spiritualiter, utique non corporali modo, sed spirituali, per Spiritum Sanctum, &c.—Ibid. p. 109. Conf. Helv. Post. cap. xxx. ...in cœna Domini (in qua nobis cum pane et vino Domini,) verum corpus et verus sanguis Christi, per ministrum ecclesiæ præfiguratur et offertur) panis et vinum manet. Credimus autem firmiter ipsummet Christum cibum esse credentium animarum, &c.—Ibid. p. 116. Conf. Basil. Art. vi. Et quanquam utrique (sc. boni et mali) verum sacramentum et hanc veritatem ejus sacramentaliter, et externo modo accipiunt, credentes tamen soli spiritualiter, atque ita cum salute sua accipiunt; absque qua spirituali perceptione, nulla in usu sacramentali digna fit perceptio.—Ibid. p. 119. Conf. Bohem. cap. xiiii. Quamvis enim nunc sit (Christus) in cœlis...credimus tamen eum arcana et incomprehensibili Spiritus sui virtute nos

The adversaries unto this truth.

Jointly we withstand the adversaries thereof whosoever; as the Capernaïtes, which thought the flesh of our Lord might be eaten with corporal mouths.

The Synusiasts, or Ubiquitaries^a, which think the body of Christ so is present in the supper, as his said body, with bread and wine, by one and the same mouth, at one and the same time, of all and every communicant, is eaten corporally and received into the belly.

The Metusiasts and Papists^b, which believe the substance of bread and wine is so changed into the substance of Christ his body, as nothing remaineth but the real body of Christ, besides the accidents of bread and wine.

The Symbolists, Figurists, and Significatists, who are of opinion that the faithful at the Lord's supper do receive nothing but naked and bare signs.

^a Aliqui *μετουσίαν* fugimus, sed in cognatum delabimur *συνουσίαν*, pani et vino substantiam equidem relinquendo, sed corporale Christi corpus ita coaduniendo, ut substantia substantiam vel localiter, vel definitive, vel repletive, vel omnibus istis modis simul contineat: quod ipsum profecto nil est aliud, quam Transubstantiationis quoddam quasi involucrum, &c.—Jezler De Diutur. bell. Euchar. [Tigur. 1584] p. 18. a.

^b After consecration there is neither bread nor wine left in this sacrament, saith Vaux in his Catech. By virtue of the words of consecration the substance of bread is turned and changed into the very body of Christ; and the substance of wine is turned into the blood of Christ, the Holy Ghost working by a divine power, so that Christ is wholly under the form of bread, and in every part of the Host, being broken, Christ is wholly: also under the form of wine and every part thereof, being separated, Christ is wholly.—Canis. Catech. c. 42. Romanenses introduxerunt *μετουσίαν*, vos (Lutherani) *συνουσίαν*, ejus sororem, et plurimorum errorum matrem, *παράχρητα*.—Jezler. De Diutur. bell. Euchar. [ut supra] p. 31. b.

nutrire et vivificare sui corporis et sanguinis substantia per fidem apprehensa. Dicimus autem hoc spiritualiter fieri, &c.—Ibid. p. 121. Conf. Gall. Art. xxxvi. Ceterum nequaquam erraverimus dicentes, id quod comeditur esse ipsissimum Christi corpus naturale et id quod bibitur, verum ipsius sanguinem. At instrumentum, seu medium quo hæc comedimus et bibimus, non est os corporeum, sed spiritus ipse noster, idque per fidem. Christus itaque semper ad dexteram Patris in cœlis residet, nec ideo minus se nobis per fidem communicat. Porro hæc cœna mensa est spiritualis, &c.—Ibid. p. 126. Conf. Belg. Art. xxxv.]

[^a This should be Vaux, Catech. Antv. 1574. ch. iv. p. 75, where the words are found.]

Proposition V.

To reserve, carry about, lift up, or worship the Sacrament of the Lord's Supper, is contrary to the ordinance of Christ.

The proof from God's word.

Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. x. 16, & xi. 2. Matt. xxvi. 27. Mark xiv. 23. Luke xxii. 17. 1 Cor. xi. 25. Luke xxii. 19. 1 Cor. xi. 24, 25. Conf. Helv. ii. cap. 21. Basil. Art. vi. Bohem. cap. 13. August. de Missa, Art. i. Saxon. Art. xiv. Wittemb. cap. 19.

The true and lawful use of this sacrament hath been afore set down; and therefore it may suffice us to be remembered, how the Lord's supper was ordained that the bread should only¹ be broken, and eaten, the cup should only be given, and drunken; and all this done in remembrance of Christ.

And so also testify the churches reformed².

Adversaries unto this truth.

Concil. Trid. Sess. 13. cap. 6. Ibid. Can. 6.

But, contrary to the institution of Christ, the Papists abuse the holy sacrament. For

They reserve the same; and not only so, but take it to be a catholic, a pious, and a necessary custom, so to reserve it³. And besides, they think every piece and particle of the sacrament so reserved is the very body of Christ⁴.

[¹ Not only, 1607.]

[² Corpus Christi in cœlis est, ad dexteram Patris. Sursum ergo elevanda sunt corda, et non defigenda in panem, nec adorandus Dominus in pane.—Harm. Conf. Sect. xiv. p. 111. Conf. Helv. Post. cap. xxi. Non includimus autem naturale, verum et substantiale corpus Christi...in Domini panem et potum. Itaque nec adoramus Christum in signis panis et vini...sed in cœlis, &c.—Ibid. p. 117. Conf. Basil. Art. vi. Ita igitur...corpus et sanguis Domini nostri Jesu Christi distribui tantum, et a fidelibus...percipi debet, non autem sacrificari, aut proponi aut venerationis causa attolli, monstrarique et asservari aut circumferri debet.—Ibid. p. 119. Conf. Bohem. cap. xiii. Hic honos sacrificii Christi non debet transferri in opus Sacerdotis....Institutione cœnæ Domini, non mandat Christus ut offerant sacerdotes pro aliis vivis ac mortuis. Qua igitur auctoritate hic cultus tanquam oblatio pro peccatis sine mandato Dei in ecclesia institutus est?—Ibid. p. 129. Conf. August. Pars II. De Abus. Art. i. Quum autem hæc omnia manifeste sint impia, facere oblationem, ut loquuntur, ut mereatur vivis et mortuis...horribiliter peccant qui hæc scelera retinent et defendunt....Est et manifesta profanatio, partem Cœnæ Domini circumgestare et adorare, &c.—Ibid. p. 141. Conf. Saxon. Art. xiv. ...Alius error est quod Eucharistia sit tale sacrificium, quod debeat jugiter in Ecclesia, ad expianda peccata vivorum et mortuorum, &c....offerri...Alius error est, quod una pars Eucharistiæ soleat in singularem cultum Dei circumgestari, et reponi.—Ibid. pp. 146, 8, Conf. Virtemb. cap. xix.]

[³ Consuetudo asservandi in sacrario sanctam Eucharistiam adeo antiqua est, ut eam seculum etiam Nicæni concilii agnoverit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc usum diligenter in ecclesiis conservari, præterquam quod cum summa æquitate et ratione conjunctum est, tum multis in conciliis præceptum invenitur, et vetustissimo Catholicæ Ecclesiæ more est observatum.—Concil. Harduin. Tom. x. col. 81. Conc. Trid. Sess. xiiii. cap. 6.]

[⁴ See above, p. 287, note 5.]

They carry it about, both unto sick folks; hence saith the Festival, "As often as any man seeth that body at mass, or borne about to the sick, he shall kneel down devoutly, and say his *Pater noster*, or some other good prayer in worship of his sovereign Lord⁵."

And also through cities and towns. For whensoever the pope goeth any journey, the sacramental bread is carried before him on an ambling jennet; as the Persian kings have before them carried their Orsmada, or holy⁶ fire⁶.

In Spain, even at this day, in the time of the peace between the two mighty kings of Great Britain and Spain, those Englishmen, as meeting the sacrament in the streets will neither do reverence thereunto, nor go aside, nor turn into some house, do fall into the danger of the not holy, but bloody inquisition⁷.

They worship it, and for the same have ordained a certain set and solemn feast, called Corpus Christi day, on which the sacrament is borne about, lifted up, and most idolatrously adored⁸.

⁵ See Cerem. Pontif. Lib. i. When the pope goeth from one people to another, he sendeth before him, yea, and sometime a day or two days' journey, his sacrament upon an horse, carrying at his neck a little bell, accompanied with the scum and baggage of the Roman court. Thither go the dishes and spits, old shoes, cauldrons and kettles, and all the scullery of the court, whores, and jesters. Thus the sacrament arriveth, with this honourable train, to the place whither the pope is to come: it there awaiteth his coming, and when the master is known to approach near the people, it goeth forth to receive him. So Cypr. Valera, a Spaniard, in his treatise Of the Pope and his Authority, p. 17.

[⁶ The Festyvall. Ed. Faques. Quat. Serm. Fol. 170, b.]

[⁷ Et post eos ducitur per familiarem sacristæ...equus albus, mansuetus, ornatus...portans sacramentum, habens ad collum tintinnabulum bene sonantem.—Sac. Ceremon. Rom. 1560. Lib. i. Tit. ii. fol. 16. b. See also Cyp. Valera, Two Treatises, Of the Lives of the Popes, &c. Transl. into Eng. Lond. 1600, where scullery of the court of Rome, and at the place. Of the Orismada he says: the popes in this carrying of the Sacrament before them do imitate the kings of Persia, before whom went a horse carrying a little altar upon him: whereupon among a few ashes shone a small flame of holy fire: which they call Orismada.—Ibid.]

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

[⁹ Declarat præterea sancta Synodus pie et religiose admodum in Dei Ecclesia inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile Sacramentum singulari veneratione ac solemnitate celebrare-

Festival, 4 Sermons, fol. 170. b.

Act of the Peace, &c. anno 1604, Art. 11. in the end touching a moderation, &c.

Concil. Trid. Sess. 13. cap. 6.

ARTICLE XXIX.

Of the Wicked which do not eat the body and blood of Christ in the use of the Lord's Supper.

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

The proposition.

The wicked, and such as be void of a lively faith, do not eat the body, nor drink the blood of Jesus Christ, in the use of the Lord's supper.

The proof from God's word.

1 Cor. xi. 28.
Ibid. 29.
1 Cor. x. 21.
St Paul doth shew how the supper of the Lord is received of some worthily, which do examine and judge themselves, and discern the Lord's body, as also do abstain from the table of devils. How these do participate of the body and blood of Christ, it hath already been shewn in the last-mentioned Article, Proposit. iv.

1 Cor. xi. 27,
29.
Ibid. 28, 31.
Ibid. 29.
1 Cor. x. 21.
Again, of others the same is unworthily received; that is to say, which themselves do not examine, nor judge, neither discern the Lord's body, and do communicate at the table of the Lord and at the table of devils. These may receive the sacrament, but not the true body of Christ. The reasons be, for that

Matt. xxii.
11, 12.
They lack the wedding-garment, which is faith, and the righteousness of Christ.

Eph. iv. 15,
&c.
They are no members of the true church, the head whereof is Jesus Christ.

John vi. 35.
They have no promise of heavenly refreshing, because they are without a lively faith.

1 Cor. xi. 27.
Therefore they procure unto themselves most heavy punishments; as diseases, death, guiltiness of the body and blood of Christ, and therewith damnation.

tur: utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur.—Conc. Trid. Sess. xiiii. cap. 5.]

Of this judgement be other churches, Christian and reformed besides¹.

Helv. ii. cap. 21. Basil. Art. vi. Bohem. cap. 13. Gal. Art. xxxvii. Belg. Art. xxxv.

Errors and adversaries unto this truth.

The adversaries of this doctrine are

The Ubiquitaries, both Lutheran and popish; they saying the very body of Christ, at the Lord's supper, is eaten as well of the wicked as of the godly²; these affirming, that all communicants, bad and good, do eat the very and natural body of Christ Jesus³; they saying that the true and real body of Christ, in, with, under the bread and wine, may be eaten, chewed, and digested, even of Turks, which never were of the church⁴; and these maintaining, that under the form of bread the same true and real body of Christ may be devoured of dogs, hogs, cats, and rats⁵.

Conf. Helv. in the declaration of the Lord's supper.

Sturmius, Anti-Pap. 4, par. 1, p. 58.

Test. Rhem. Annot. 1 Cor. xi. 27.

So reporteth Sturmius in his Anti-Pap. 4, par. 2, p. 108.

Alex. Hales, par. 4, q. 45, & D. Thom. par. 3, q. 8, Art. III.

[¹ Qui autem indigne, id est, sine fide (per quam solam Domini et salutis effici-mur participes) de pane hoc ederit et de poculo biberit, [fatemur] sibi iudicium manducare et bibere.—Harm. Conf. Sect. xiv. p. 115. Conf. Helv. Prior. Declarat. de Sacr. Dom. Coen. Ceterum qui nulla cum fide ad hanc sacram Domini mensam accedit, sacramento duntaxat communicat, et rem sacramenti, unde est vita et salus, non percipit: et tales indigne edunt de mensa Domini, &c.—Ibid. p. 111. Conf. Helv. Post. cap. xxi. Utuntur autem hoc (sacramento) utrique, boni et mali, et tamen vere credentes ad vitam, non credentes autem ad iudicium, et condemnationem.—Ibid. p. 119. Conf. Bohem. cap. xiii. ...affirmamus eos, qui ad sacram mensam Domini, puram fidem, tanquam vas quoddam afferunt, vere recipere quod ibi signa testificantur, &c.—Ibid. p. 121. Conf. Gall. Art. xxxvii. Præterea quamvis sacramenta sint conjuncta rei ipsi significatæ, ambæ tamen res istæ non ab omnibus recipiuntur. Malus enim recipit quidem sacramentum in suam condemnationem, at rem seu veritatem sacramenti non recipit.—Ibid. p. 126. Conf. Belg. Art. xxxv.]

[² There is an error in the reference, but see below, note 4.]

[³ *Guilty of the body.* First hereupon mark well, that ill men receive the body and blood of Christ, be they infidels or ill livers.—Test. Rhem. Rhemes, 1582. Ann. 1 Cor. xi. 27. p. 453.]

[⁴ Aiunt pontifici, verum corpus natum ex Maria virgine, ut natum est, ut vixit, ut cruci suspensum fuit, illud inquam in cruce cruentatum, esse ita corporaliter cum pane, ut panis specie sit, revera non sit panis, corpus autem totum sit, et ore comedi illud et manducari ab indignis et malis et improbis Christianis sive fidelibus. Lutherani qui nunc sunt et dici volunt, excepta transubstantiatione idem dicunt: et amplius videntur addere, etiam ab impiis et Turcis manducari et ore masticari.—Sturmius, Quart. Antipapp. Neap. Palat. 1580. Pars Sec. Antiproem. p. 106.]

[⁵ Prima autem opinio quæ dicit, quod corpus Christi defertur quocunque species deferuntur, et in ventrem canis vel suis, vel in alia loca immunda, videtur vera: salvo enim vero esse specierum, adhuc non desinit esse sacramentum, nec Christus sub specie.—Alex. Alens. Summ. Theolog. Col. 1622. Pars iv. Quæst. xi. Art. 4. § 3. p. 407. Ad tertium dicendum quod etiam si mus vel canis hostiam consecratam manducet substantia corporis Christi non desinit esse sub speciebus quamdiu species illæ manent &c.—Thom. Aquin. Summ. Theolog. Duac. 1614. Pars iii. Quæst. lxxx. Art. 3. fol. 181.]

ARTICLE XXX.

Of both kinds.

The cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men.

The proposition.

The people must be partakers, not only of the bread, but also of the wine, when they approach unto the Lord's table.

The proof from God's word.

Our Lord and Saviour Christ hath so instituted his supper, as he will have not only the bread, but also the cup, to be delivered unto all communicants. So find we in the word of God, namely,

That the bread must be given to all, and eaten of all.

The cup is to be given to all, and to be drunken of all.

Hereunto subscribe the churches¹.Matt. xxvi. 26.
Mark xiv. 22.
Luke xxii. 19.

1 Cor. x. 16, & xi. 23, 24, 25. Matt. xxvi. 27. Mark xxv. 23. Luke xxii. 20. 1 Cor. x. 16, & xi. 25. Conf. Helv. i. Art. xxii. & ii. cap. 21. Bohem. cap. 13. Gal. Art. xxxvi. xxxviii. Belg. Art. xxxv. August. de Missa, Art. i. ii. Saxon. Art. xv. Wittenb. cap. 19. Suevica, cap. 18.

The adversaries unto this truth.

Gal. iii. 15.

"Though it be a man's covenant, yet when it is confirmed, no man doth abrogate, or addeth anything thereunto." What impudency then, yea, what impiety, do they shew which alter this ordinance of God!

[¹ Improbamus itaque illos qui alteram speciem, poculum inquam Domini, fidelibus subtraxerunt. Graviter enim peccant contra institutionem domini dicentis, Bibite ex hoc omnes, &c.—Harm. Conf. Sect. xiv. p. 112. Conf. Helv. Post. cap. xxi. ...et distinctis elementis hæc ambo accipi debent: peculiariter et separatim corpus, et separatim sanguis ejus sanctus, sicut singula separatim a Domino instituta, porrecta, et universis communiter tradita fuerunt.—Ibid. p. 119. Conf. Bohem. cap. xiii. Itemque panem illum, et vinum illud quod nobis in Cœna datur, &c.—Ibid. p. 122. Conf. Gall. Art. xxxviii. Et quoniam communis missa apud nos celebratur, ut intelligat populus se quoque sanctificari sanguine Christi et discat verum usum ceremoniæ, datur laicis utraque pars sacramenti in Cœna Domini, &c.—Ibid. p. 135. Conf. August. De Abus. Art. ii. Norunt omnes Cœnam Domini ita institutam esse, ut detur populo integrum sacramentum, sicut scriptum est, Bibite ex hoc omnes...fatendum est prohibitionem unius partis injustam esse.—Ibid. p. 143. Conf. Saxon. Art. xv. Quod autem ad Eucharistiæ usum attinet, primum etsi non negamus quin totus Christus tam pane quam vino Eucharistiæ dispensetur, tamen docemus usum utriusque partis debere universæ Ecclesiæ communem esse.—Ibid. p. 145. Conf. Virtemb. cap. xix. The other references are inferential. See above, p. 288, note 1.]

Some, by adding thereto: so added was unto the bread cheese by the Artotarites²; blood by the Cataphrygians³; the seed of man by the Manichees⁴; unto the wine warm water by the Moscovites⁵.

Some, by taking therefrom: so the Encratites⁶, the Tatians⁷, the Severians⁸, use no wine at all; the Manichees do minister only the bread⁹: the Papists, though they use both kinds, yet they always deny the cup unto the people, and unto priests also when they say not mass¹⁰; affirming that

The people, participating of the cup, thereby perceive no fruit of spiritual comfort, but receive to themselves damnation¹¹.

[² Ἀρτοτυρίτας δὲ αὐτοὺς καλοῦσιν ἀπὸ τοῦ ἐν τοῖς αὐτῶν μυστηρίοις ἐπιτιθέντας ἄρτον καὶ τυρόν, καὶ οὕτως ποιεῖν τὰ αὐτῶν μυστήρια.—Epiphan. Opp. Paris. 1622. Tom. i. p. 418. Adv. Hær. Lib. ii. Tom. i. Hær. 49.]

[³ Dicunt enim eos de infantis sanguine in Pascha miscere in suum sacrificium.—Philastr. Lib. de Hær. in Biblioth. Patr. Paris. 1624. Tom. iv. col. 13.]

[⁴ ...coguntur electi eorum velut eucharistiam conspersam cum semine humano sumere.—August. Opp. Paris. 1836-8. Tom. viii. col. 50. De Hær. Lib. Hær. xlvii.]

[⁵ Calici item tantum aquæ quantum vini rubei miscent: quam aquam et calidam esse volunt, quod ex latere Domini, &c.—Faber. Relig. Moscov. Spiræ Nemet. 1582. p. 175.]

[⁶ ...τὰ παρ' αὐτοῖς μυστήρια δι' ὕδατος μόνου γίνεται, καὶ οὔτε μυστήρια ὄντα, ἀλλὰ κατὰ μίμησιν τῶν ἀληθινῶν, τὰ ψεύδη γινόμενα.—Epiphan. Opp. Tom. i. p. 401. Adv. Hær. Lib. ii. Tom. i. Hær. 47.]

[⁷ ἱρανίστατο δὲ (Τατιανὸς)...τὴν τοῦ οἴνου μεταλήψιν. τοῦτον (i. e. Tatian) ἔχουσι ἀρχηγὸν οἱ λεγόμενοι Ὑδροπαραστάται καὶ Ἐγκρατιταί. Ὑδροπαραστάται δὲ ὀνομάζονται, ὡς ὕδωρ ἀντὶ οἴνου προσφέροντες, κ. τ. λ.—Theodoret. Opp. Tom. iv. p. 208. a. Hær. Fab. Lib. i. cap. 20.]

[⁸ ...ἀπέχονται οἶνον πολυτελῶς οἱ τοιοῦτοι.—Epiphan. Opp. Tom. i. p. 388. Adv. Hær. Lib. i. Tom. iii. Hær. 45.]

[⁹ Cumque ad tegendam infidelitatem suam nostris audeant interesse conventibus, ita in sacramentorum communione se temperant, ut interdum ne penitus latere non possint, ore indigno Christi Corpus accipiant, sanguinem autem redemptionis nostræ haurire omnino declinent.—Leon. Magn. Opp. Venet. 1753-7. Tom. i. col. 161. Serm. xlii. De Quadrages. iv.]

[¹⁰ Itaque sancta ipsa synodus...declarat ac docet, nullo divino præcepto laicos et clericos non deficientes obligari ad Eucharistiæ sacramentum sub utraque specie sumendum: neque ullo pacto salva fide dubitari posse, quin illis alterius speciei communio ad salutem sufficiat. Licet ab initio Christianæ religionis non infrequens utriusque speciei usus fuisset, tamen progressa temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta [Ecclesia] hanc consuetudinem sub altera specie communicandi approbavit...Insuper declarat quamvis Redemptor noster...in suprema illa cœna hoc sacramentum in duabus speciebus instituerit, et Apostolis tradiderit; tamen fatendum esse, etiam sub altera tantum specie, totum atque integrum Christum, verumque sacramentum sumi. Ac propterea, quod ad fructum attinet nulla gratia necessaria ad salutem eos defraudari, qui unam speciem solam accipiunt.—Concil. Harduin. Tom. x. col. 119, 120. Concil. Trid. Sess. xxi. capp. 1, 2, 3.]

[¹¹ This reference the editor has been unable to verify.]

Epiphan. de
Philastrius.
Aug. de Hær.
J. Faber. de
Relig.
Moscov.
Epiphan.
Theodoret.
Epiphan.
Leo. Ser. 4.
Quadrages.
Concil. Trid.
Sess. 5, cap.
1, & sess. 21,
c. 1, 2, 3.

Censura
Colon. p. 289.

Ibid. p. 283.

It is not by God's, but man's law, that lay-persons communicate, either in both kinds, or in one¹.

Conc. Constantin. Sess. 13.

Notwithstanding that Christ instituted the sacrament to be received under both kinds, and the primitive church accordingly did so administer the same: *Hoc tamen non obstante*, yet, this notwithstanding, it is to be taken of the laity but under one kind².

Surius, Comment. an. 1501, p. 31. Catech. Trid.

Ibid.

Some, by confounding the elements. So the Muscovites do mingle bread and wine together³; and the Papists make a mixture of wine and water, maintaining that water must be mixed with wine at the consecration of the blood⁴, and that the mixture of water with wine without sin cannot be omitted⁵.

Theodoret.

Some, by changing the elements. So the Aquarians, and the Hydroparastatites, for wine, administered and gave water unto the people⁶.

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made (1) is that perfect redemption, propitiation, and satisfaction for all the sins

[¹ See last note.]

[² ...licet Christus post cœnam instituerit et suis discipulis administraverit sub utraque specie panis et vini hoc venerabile sacramentum; tamen hoc non obstante, sacrorum Canonum auctoritas laudabilis et approbata consuetudo ecclesiæ servavit et servat, quod hujusmodi sacramentum non debet confici post cœnam, &c.... Et sicut hæc consuetudo ad evitandum aliqua pericula et scandala est rationabiliter introducta, quod licet in primitiva Ecclesia hujusmodi sacramentum reciperetur a fidelibus sub utraque specie, tamen postea a conficientibus sub utraque, et a laicis tantummodo sub specie panis suscipiatur, cum firmissime credendum sit, et nullatenus dubitandum, integrum Christi corpus et sanguinem tam sub specie panis quam sub specie vini contineri... hujusmodi consuetudo... habenda est pro lege quam non licet reprobare, &c.—Concil. Harduin. Paris. 1714. Tom. VIII. col. 381. Concil. Constant. Sess. XIII.]

[³ Communicant sub utraque specie, sed ita ut corpus sanguini misceant in calice, unde sacerdos cum cochleari portiunculam accipit, et porrigit communicanti.—Surius, Comment. Brev. Rer. Gest. &c. Colon. 1574. p. 29.]

[⁴ Superest ut de altera hujus sacramenti materia, et elemento dicatur. Est autem vinum ex vitis fructu expressum, cui modicum aquæ permixtum sit... Aquam vero Dei Ecclesia vino semper admiscuit.—Catech. Conc. Trid. Rom. 1566. p. 134.]

[⁵ Sed quamvis aquæ admiscendæ ita graves rationes sint, ut eam sine mortali peccato prætermittere non liceat, &c.—Ibid.]

[⁶ See above, p. 295, note 7.]

of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore (2) the sacrifice of masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.

The propositions.

1. The blood of Jesus Christ once shed for mankind upon the cross is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.
2. Sacrifices of the mass are most blasphemous fables and dangerous deceits.

Proposition I.

The blood of Jesus Christ once shed for mankind upon the cross is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.

The proof from God's word.

Of the benefits redounding unto mankind by Christ his offering up of himself upon the cross, we have in sundry places afore spoken, and by the word of God proved him to be the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual.

Hereunto the churches of God bear witness⁷.

Rom. iii. 25. Heb. ix. 12, &c. 28. 1 John ii. 2. 1 John iv. 10. John i. 29. 1 Pet. iii. 18. Conf. Helv. i. Art. XI. & ii. cap. 11, 15. Basil. Art. iv. Bohem. c. 6. Gal. Art. XIII. XVI. XVII. Belg. Art. XX. XXII. August. Art. XXXIV. Saxon. Art. III. Wittemb. c. 2, 5. Suevic. c. 2, 3.

See Art. II. Prop. 4. Art. XXII. Prop. 2. Art. XXVIII. Prop. 2. Acts xx. 28. Rom. v. 6, &c. Gal. iii. 13. 1 Cor. vi. 28. 1 Pet. i. 18, 19. Acts x. 43. 1 John i. 7.

The errors and adversaries unto this truth.

Hereby it is evident to the eyes of all godly persons, that most accursed be the errors of them which do affirm that

From the beginning of the world until the fifteenth year of Epiphany the Emperor Tiberius none at all were saved. The error of Manes the heretic⁸.

Man's body is not capable of happiness, but the soul only; and yet no souls shall be saved but their own, said the Marcionites⁹.

All men and women that sin after baptism are undoubtedly

[⁷ See above, pp. 56, 219, 283.]

[⁸ See above, p. 137, note 5.]

[⁹ Salutem autem solum animarum esse futuram, earum quæ ejus doctrinam didicissent; corpus autem, videlicet quoniam a terra sit sumptum, impossibile esse participare salutem.—Iren. Adv. Hæc. Oxon. 1702. Lib. i. cap. 29. p. 104.]

D. Hieron. ad Marcel. Lib. II. D. Cyp. Lib. IV. Epist. 2. Bullinger contra Anab. Lib. II. cap. 13. Hollinsh. Chr. fol. 1299.

damned. In this error were the Montanists¹ and the Novatians².

"Our salvation is of ourselves;" so said Melchior Hoffman, an arch-heretic³.

Man is restored to grace of God's mere mercy, without the means of Christ's blood, death, and passion; one of Matthew Hamant's blasphemous assertions.

The Saviour of men is Jesus Christ, a man, and came into the world to save no women, but men, say some⁴ Papists, and redeemed the superior world only, which is man, said Postellus⁵ the Jesuit: and yet not all men neither; for St Francis hath redeemed so many as are saved since his days, say the Franciscan friars⁶.

The Saviour of women, from her time till the end of the world, is St Clare, affirm⁷ one: and other Papists, as Postellus⁸, saith it is one Mother Jane.

The Saviour of men and women is St Mary, through her virginity, say⁹ some; is St Christina, by her passion, say other¹⁰ Papists.

There is no sufficient sacrifice yet offered for the sins of the world; one of F. Ket's errors.

Christ hath satisfied, and was offered only for original sin; an error of Thomas Aquinas.

[¹ See above, p. 141, note 2.]

[² See above, p. 135, note 6.]

[³ Salutem in nostris viribus positam esse arbitrabatur [Hofmannus].—Bulling. adv. Anabapt. (Simler. Vers. Lat.) Tiguri. 1560. p. 65. b. Lib. II. cap. 13.]

[⁴ Cryste becam not woman but man to save mankynde. That as mankynde was loste by man, soo mankynde sholde be saved by man. And therefore in manhede he wolde dye for mankynde, for manhede had lost mankynde. And also he becam man and not woman to save the ordre of kynde....Only of woman's kyn he made medycyne to the synne of Adam and to hele mankynde of y^e harde sekeness of Adam's synne.—Dives and Pauper. Printed by Wyken de Worde. Westmonstre. 1496. Com. vi. c. 10.]

[⁵ See above, Art. II. Prop. 4. page 58, note 3.]

[⁶ This reference the editor has been unable to verify; but see Mornæus, Tract. de Eccles. 1599. cap. ix. p. 400. Nimirum Franciscum tanquam alterum Christum nobis peperit (Papatus) de quo hujusmodi portenta...evulgata sunt: Hunc videlicet suis meritis a morte æterna salvare posse quotquot a suis temporibus ad finem usque mundi victuri essent.]

[⁷ Porro Claram iisdem temporibus quibus Franciscum in mundum prodiisse ut eas omnes servaret, quæ eam ad finem usque mundi invocaturæ essent.—Mornæus, Ibid.]

[⁸ See note 5.]

[⁹ By our lady blessed mote she be, the fendes power is destroyed.—Dives and Pauper. Com. vi. c. 10.]

[¹⁰ Dionys. Carthus. De Quat. Hom. Noviss. Paris. 1551. Art. 50. fol. 119.]

Sins actual and venial are taken away by sacred ceremonies¹¹, by a bishop's blessing¹², by a priest's absolution¹³.
Sins actual and mortal be remitted by a pardon from some bishop, or from the pope of Rome¹⁴.

Proposition II.

The sacrifices of the mass are most blasphemous fables, and dangerous deceits.

The Papists deliver how the mass is a sacrifice¹⁵, a sacrifice propitiatory¹⁶, a sacrifice propitiatory for the quick and the dead¹⁷, the same propitiatory sacrifice that was offered by Christ himself upon the cross¹⁸.

A sacrifice in which, by virtue of a few, even five words, (mumbled by a priest) Christ, even that Christ which hung upon the cross, is contained¹⁹.

A sacrifice, serving for all persons, quick and dead²⁰, to purge them from their sins, to ease them of their pains, to satisfy for their punishment, and for all necessities corporal and spiritual²¹.

[¹¹ See above, p. 110, note 4.]

[¹² Among other spiritual benefits it (a bishop's blessing) taketh away venial sins.—Test. Rhem. Rhemes, 1582. Annot. Matt. x. 12. p. 27.]

[¹³ The form of the sacrament of penance is the words of absolution that the priest speaketh over the sinner; by virtue of the which the Holy Ghost worketh remission and forgiveness of sin, so that the sinner being penitent is purged and made clean from sin, as he was in baptism.—Vaux, Catech. Antv. 1574. cap. iv. p. 68.]

[¹⁴ See above, p. 219.]

[¹⁵ This abomination of desolation foretold...shall be fulfilled by antichrist and his precursors, when they shall abolish the holy mass, which is the sacrifice of Christ's body and blood.—Test. Rhem. Rhemes, 1582. Annot. Matt. xxiv. 15. p. 71.]

[¹⁶ Si quis dixerit missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium... neque pro vivis et defunctis...offerri debere; anathema sit.—Concil. Trid. Sess. xxii. De Sacrif. Miss. can. 3. Sine ulla dubitatione docendum est, id quod etiam sancta synodus explicavit, sacrosanctum missæ sacrificium esse non solum laudis et gratiarum actionis, aut nudam commemorationem sacrificii quod in cruce factum est: sed vere etiam propitiatorium sacrificium, quo Deus nobis placatus et propitiatus redditur.—Catech. Conc. Trid. Rom. 1566. p. 158.]

[¹⁷ See last note.]

[¹⁸ Unum itaque et idem sacrificium esse fatemur, et haberi debet, quod in missa peragitur, et quod in cruce oblatum est: quemadmodum una est et eadem hostia Christus, &c.—Catech. Conc. Trid. p. 158.]

[¹⁹ See above, p. 286, note 2, and p. 287, notes 4, 5.]

[²⁰ Si quis dixerit Missæ sacrificium...soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis satisfactionibus, et aliis necessitatibus offerri debere; anathema sit.—Concil. Trid. Sess. xxii. De Sacrif. Miss. can. 3.]

[²¹ See below, p. 300, note 3.]

Test. Rhem. Annot. marg. pag. 258. Ibid. Annot. Matt. x. 12. Vaux, Cat. cap. 4. See Art. xxii. prop. 2.

Test. Rhem. Annot. Matt. xxiv. 15. Concil. Trid. Sess. 22. Can. 3. Catech. Trid. de S. Eucharist. Concil. Trid. Catech. Trid. Ibid. Concil. Trid. Sess. 3. Can. 4. Concil. Trid. Sess. 22. cap. 2. Howl. 7. Reas.

Concil. Trid.
Sess. 22, cap.
3. Sess. 29,
can. 6.

Ibid. Sess. 13.
cap. 6.

Albert. Mag.
de Sacr.
Euchar. Howl.
7. Reas.

A sacrifice propitiatory¹ of Jesus Christ really offered to God the Father, and that often, in the honour of dead saints.

A sacrifice², wherein Christ is so gloriously, as it is to be adored, even with divine worship, both of priest and people.

A sacrifice meritorious³ to all them for whom it is offered, although they be not living, but dead; not present, but absent; not endued either with zeal or knowledge, but quite destitute of faith; and that *ex opere operato*.

Hereby are we to note, first, blasphemous fables. For

It is a fable that the mass is a sacrifice, and that propitiatory; a fable, that a few words of a priest can change bread into a living body, yea, many bodies with their souls, and that of Jesus Christ, God and man; a fable, that one and the same sacrifice is offered in the mass which was offered on the cross; a fable, that the said mass is any whit profitable for the quick, much less for the dead.

Next, dangerous deceits. For hereby men are to believe that

Creatures may be adored; contrary to God's word^a.
Christ is often offered; contrary to the scripture^b.

^a Thou shalt not bow to them, nor serve them, Exod. xx. 5.

^b By his own blood entered he in once unto the holy place, &c. Heb. ix. 12, &c. He was once offered, Ibid. 28.

[¹ Et quoniam in divino hoc sacrificio, quod in missa peragitur, idem ille Christus continetur, et incruente immolatur, qui in ara crucis semel seipsum cruento obtulit, docet sancta synodus sacrificium istud vere propitiatorium esse, &c. Et quamvis in honorem et memoriam sanctorum nonnullas interdum missas ecclesia celebrare consueverit, non tamen illis sacrificium offerri docet, sed Deo soli qui illos coronavit.—Concil. Trid. Sess. xxii. cap. 2, 3. Si quis dixerit imposturam esse missas celebrare in honorem sanctorum, et pro illorum intercessione apud Deum obtinenda; anathema sit.—Ibid. can. 5.]

[² Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholica ecclesia semper recepto, patriæ cultum qui vero Deo debetur huic sanctissimo sacramento in veneratione exhibeant.—Ibid. Sess. xiii. cap. 5.]

[³ Offeritur Christus in humana natura corporis et sanguinis. Offeritur autem pro omnibus. Sapientia autem divina oblatum univert offerenti... univert offerentem cum eo cui fit oblatio.... Univert oblatum cum his pro quibus offeritur, &c.... Propter hæc et similia non utimur aliquo sacrificio nisi isto unico: quia sicut dicit Gregor. Hoc magis vivis proficit ad gratiam inveniendam, retinendam et recuperandam: hoc magis desiderant mortui purgandi ad impetrandum veniam.—Albert. Mag. Opp. Lugd. 1651. Tom. xxi. De Sacram. Euchar. Dist. v. cap. 3. foll. 90, 1.

...the blessed sacrifice of Christ his body and blood, appointed by Christ to be offered up every day for thanksgiving to God, for obtaining of grace, and avoiding of all evil, and for the remission of sins both of quick and dead.—A Brief Discours containyng certayne Reasons, &c. Douay, 1580. Reas. vii. p. 43. See note, p. 239, note 4.]

The priest offereth up Christ; contrary to the scripture^c.

Sins be forgiven without blood; contrary to the scripture^d.

Christ died not once, but dieth daily; contrary to the scripture^e.

Faith is not necessary in communicants; contrary to the scripture^f.

We are to adore Christ as always present; contrary to the scripture, where we are taught to remember him absent. Luke xxii. 19. 1 Cor. xi. 25.

The favour of God by money may be purchased from a priest; contrary to the scripture. 1 Pet. i. 18, 19.

All which their fables and deceits do tend to the utter abolishing of true religion. Therefore justly have we and our godly brethren⁴ abandoned the mass.

Accursed then stand those Papists before God which take the mass to be the sacrifice of Christ his body and blood⁵, and "the only sovereign worship due to God in his church⁶."

Luke xxii.
19.
1 Cor. xi. 25.

1 Pet. i. 18, 19.

Conf. Helv. i.
Art. xxii. &
ii. cap. 19, 21.
Basil. Art. vi.
Bohem. c. 13.

Belg. Art.
xxxv.

August. de
Missa. Art. i.
Saxon. Art.

xiv.
Wittemb.
cap. 19.

Suevic. c. 19.
Concil. Trid.
Sess. 6. Can.

2, & Catech.
Trid. de Sacr.
Euchar.

Test. Rhem.
Annot.

Matt. xxiv.
15.

^c He offered up himself, Heb. vii. 27.

^d Without shedding of blood is no remission, Heb. ix. 22.

^e It is appointed unto men that they shall once die, Heb. ix. 27.

^f Without faith it is impossible to please God, Heb. xi. 6.

[⁴ ...hoc autem libere dicimus, missam, quæ hodie in usu est per universam Romanam ecclesiam, plurimas et justissimas quidem ob causas, in ecclesiis nostris esse abrogatam.... Certe approbare non potuimus, quod... in ea sacerdos dicitur conficere ipsum Domini corpus, et hoc offerre realiter, &c.—Harm. Conf. Sect. xiv. p. 112. Conf. Helv. Post. cap. xxx. Non includimus autem naturale verum et substantiale corpus Christi ex pura virgine Maria natum, pro nobis passum, et quod in caelos ascendit, in Domini panem et potum, &c.—Ibid. p. 117. Conf. Basil. Art. vi. Sic interpretatur sacrificium quum Missam vocant sacrificium, opus videlicet quod applicatum pro aliis meretur eis remissionem culpæ et pœnarum, &c. ...Qua igitur auctoritate hic cultus, tanquam oblatio pro peccatis, sine mandato Dei, in ecclesia institutus est!—Ibid. pp. 128, 9. Conf. August. De Abus. Art. i. De Missa. Et Filius Dei ipse sese obtulit, ingrediens in sanctum sanctorum.... Quid igitur nunc intelligunt sacrificiuli, qui dicunt sese offerre Christum.—Ibid. p. 142. Conf. Saxon. Art. xiv. Alius error est, quod eucharistia sit tale sacrificium quod debeat jugiter in ecclesia, ad expianda peccata vivorum et mortuorum... offerri.—Ibid. p. 146. Conf. Virtemb. cap. xix. ...et contra qui missas celebrant, præsumunt Christum Patri offerre pro vivis et defunctis, missamque tale opus faciunt, quo solo fere favor et salus comparetur, &c.—Ibid. p. 150. Conf. Suev. cap. xix. See also above, p. 286, note 1.]

[⁵ The reference to the Concil. Trid. should be, Sess. xiii. Can. 4. See above, p. 286, note 2, and p. 287, notes 4, 5.]

[⁶ Test. Rhem. Rhemes, 1562. Annot. Matt. xxiv. 15. p. 71.]

ARTICLE XXXII.

Of the Marriage of Priests.

Bishops, priests, and deacons (1) are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful also for them, (2) as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

The propositions.

1. By the word of God it is lawful for bishops, and all other ecclesiastical ministers, to marry at their own discretion.

2. It is lawful by the word of God for all Christian men and women to marry at their own discretion in the fear of God.

Proposition I.

By the word of God it is lawful for bishops, and all other ecclesiastical ministers, to marry at their own discretion.

The proof from God's word.

Neither the single nor the wedded life is enjoined on any man, much less any calling of men, by the word of God. And that ecclesiastical ministers in particular may marry it is evident both from the Old and the New Testament.

Lev. xxi. 7.

Lev. xxii. 1.
1 Sam. iii. 13.
Luke i. 5.

From the Old Testament, both by the commandments given unto the priests for the choice of their wives, and by the examples also of the religious priests, as Aaron, Eli, Zacharias, &c., and prophets, which were all married, as it is thought, except Jeremy.

1 Tim. iii. 2,
4.
Tit. i. 5, 6.

From the New Testament, by the words of St Paul, who saith, "A bishop must be the husband of one wife; one that hath children under obedience." "An elder must be unreprouvable, the husband of one wife, having faithful children."

1 Tim. ii. 11,
12.

Matt. viii.
14.
Phil. iv. 2.
1 Cor. vi. 5.

"Deacons must be the husbands of one wife; and have wives that be honest, not evil-speakers, &c.;" and by the example of Peter, Paul, yea, of the apostles, who were all married men, John the evangelist only except, as some think.

Conf. Helv. i.
Art. xxxvii.
& ii. cap. 29.
xviii. xxi.

All sincere churches and professors subscribe hereunto¹.
Basil. Art. 1. sect. 1, 2. Bohem. c. 9, 1. Gal. Art. xxiv. August. de Abusu. Saxon. Art. xviii. xxi. Wiltemb. c. 21, 26. Suevica, c. 12.

[¹ Conjugium omnibus hominibus aptis, et alio non vocatis, divinitus institutum

Adversaries unto this truth.

And none of God's churches or people be of the mind Either of the Vigilantians, that all and every one of the clergy is necessarily to marry, or not to be admitted for a minister²;

D. Hieron. advers. Vigil.

Or of the Jovinians, whose elect or priests might not marry³.

D. August. epist. 74.

nullius ordinis sanctimoniam repugnare censemus.—Harm. Conf. Sect. xviii. p. 238. Conf. Helv. Prior. Art. xxvii. Qui cœlitus donum habent cœlibatus...serviant in ea vocatione Domino, donec senserint se divino munere præditos, et ne præferant se cæteris....Aptiores autem hi sunt curandis rebus divinis, quam qui privatis familia negotiis distrahantur. Quod si adempto rursus dono, unctionem senserint durabilem, meminerint verbi apostolici, melius est nubere quam uri.—Ibid. p. 236. Conf. Helv. Post. cap. xxix. ...nostri ad ministerium ecclesiasticum expeditiores magisque idoneos esse ducunt cœlibes: eos tamen cœlibes, qui hoc peculiare donum a Deo concessum habent, &c....non tamen pro peccato habetur neque quisquam hoc aversatur, si sacerdotes justis seu legitimis de causis conjuges sunt aut fuit.—Ibid. pp. 238, 9. Conf. Bohem. cap. ix. ...a nostris tamen sicut salus Christiana, ita etiam ministerii ecclesiastici dignitas, sanctitas, et virtus, neutro ex his vitæ generibus, neque cœlibe, neque conjugii conditione fundatur.—Ibid. p. 239. cap. xix. Nam hæc nova lex, quæ nunc defenditur ab adversariis, quæ et prohibet sacerdotibus conjugia et contracta distrahit, pugnat cum jure naturali, divino, cum evangelio, cum veterum synodorum constitutionibus, cum exemplis veteris ecclesiæ.—Ibid. p. 244. Conf. August. De Abus. Art. v. Damnamus et legem pontificiam, quæ prohibet sacerdotibus conjugia, et causam præbet exitii magnæ multitudini hominum, et ob eandem causam vota monastica cœlibatus improbamus.—Ibid. p. 258. Conf. Saxon. Art. xviii. Cf. Ibid. p. 260. Art. xxi. Præterea non dubitamus, quin qui sunt vere honestatis amantes sentiant conjugium non tantum laicis ut vocant, verum etiam ministris ecclesiæ liberum esse....Et Paulus probat conjugium in episcopo et adfirmat prohibitionem conjugii esse spiritum erroris et doctrinam demoniorum.—Ibid. p. 263. Conf. Virtemb. cap. xxi. Nam manifestum est, quod cœlibatus non sit verbo Dei præceptus.—Ibid. p. 264. Art. xxvi. Proinde nemini obistere potuimus qui vitam monasticam, indubitam, jam Satanæ servitutem, cum Christiana mutare voluisset. Sicut nec aliis ex ordine ecclesiastico qui ductis uxoribus, &c. Denique nec eos qui apud nos in verbi Dei ministerio perseverarunt arcere a jure conjugii...nobis permisimus.—Ibid. p. 268. Conf. Suev. cap. xii. In the Gall. Conf. Art. xv. *interdicta matrimonii* are condemned. For the reference to Conf. Basil. see Coll. Conf. Lips. 1840. p. 102. Conf. Basil. Art. xi. Disp. 28. Sicut contra, ministrorum matrimonium non prohibitum scimus.]

[² Proh nefas, episcopos sui sceleris dicitur habere consortes; si tamen episcopi nominandi sunt, qui non ordinant diaconos, nisi prius uxores duxerint:—et nisi prægnantes uxores viderint clericorum, infantesque de ulnis matrum vagientes, Christi sacramenta non tribuant.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars ii. col. 281. Adv. Vigilant.]

[³ The assertion made applies to the *Manichees*. Auditorem sane Manichæorum, non electum se esse confessus est. Auditores autem qui appellantur apud eos, et carnibus vescuntur, et agros colunt, et si voluerint, uxores habent: quorum nihil faciunt, qui vocantur electi. Sed ipsi auditores ante electos genua figunt, ut eis manus supplicibus imponantur, non a solis presbyteris, vel episcopis aut diaconibus eorum sed a quibus libet electis.—August. Opp. Paris. 1836-8. Tom. ii. col. 1289. v. Epist. 236. (al. 74.)]

Or of the Papists, who teach that

From the apostles' time it was never lawful for priests to marry¹.

Major. Cyp.
milit. Eccles.

Test. Rhem.
Annot. marg.
p. 571.

Ibid. Annot.
1 Tim. iii. 2.
Ibid. Annot.
1 Tim. v. 15.
Ibid. Annot.
1 Tim. iii. 2.

Sleid. Com.
1 Tim. v. 9.
i. 4.

The three orders of deacons, sub-deacons, and priests, are bound not to marry².

After orders, to marry it is not lawful³; it is to turn back unto Satan, and apostasy⁴.

None may be a priest, though he will vow a single life, if he have been a married man⁵.

For a priest to play the whore-master it is less offence than to take a wife. This was the speech of cardinal Campeius⁶. And most infamous is the Romish clergy for their unclean and incontinent life. Hence written is it

Of pope Paul the Second,

Anxia testiculos Pauli ne Roma requiras;
Filia huic nata est; hæc docet esse marem.

Of pope Innocent the Eighth,

Bis quatuor nocens genuit puellulos,
Totidem sed et nocens genuit puellulas;
O Roma! possis hunc merito dicere patrem.

Of pope Alexander the Sixth,

[¹ There seems to be an error in the reference.]

[² Under the name of deacons are here contained sub-deacons, as before under the name of bishop, priests also were comprehended; for to these four pertaineth the apostle's precept and order touching one wife, and touching continency and chastity, &c.—Test. Rhem. Rhemes, 1582. Annot. 1 Tim. iii. 8. p. 571. The marginal annotation is, The three holy orders only bound to chastity.]

[³ ...it was never lawful in God's church to marry after orders.—Test. Rhem. Rhemes, 1582. Annot. 1 Tim. iii. 2. p. 570.]

[⁴ We may here learn, that for those to marry which are professed, is to turn back after Satan.—Ibid. Ann. 1 Tim. v. 15. p. 581.]

[⁵ The author is mistaken here. The annotation to which he refers is as follows: The apostle then by this place we now treat of neither commandeth, nor counsel-eth, 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. And the marginal annotation on the same page (p. 570) is, "They that were made priests of married men, abstained from their wives."]

[⁶ Quod autem alii scortentur et inhoneste vivant, non ideo scelus istorum expurgari: non recte facere qui sic vivant...sed tamen idcirco non istis licere matrimonium contrahere: et quod sacerdotes fiant mariti multo esse gravius peccatum, quam si plurimas domi meretrices alant: nam illos habere persuasum, quasi recte faciant, hos autem scire et peccatum agnoscere.—Sleidan. Comment. Argentorat. 1555. Lib. iv. fol. 58.]

Non spado Alexander fuerat, Lucretia nempo
Illius conjux, nata, nurusque fuit.

Of the priests,

Multi vos sanctos, multi vos dicere patres,
Gaudent, et vobis nomina tanta placent:

Ast ego vos sanctos non possum dicere; patres
Possum, cum natos vos genuisse sciam.

Of the Jesuits,

"With women ye lie not, but with males rather,
Speak, Jesuit, how canst thou be a father, &c.?"

Jesuits' Cat.
2. B. cap. 5,
p. 114, b.

Proposition II.

It is lawful by the word of God for all Christian men and women to marry at their own discretion, in the fear of God.

The proof from God's word.

The Spirit of God saith unto men and women in all ages,
"Bring forth fruit, and multiply, and fill the earth."

Gen. i. 27, 28.

"Marriage is honourable among all men, and the bed undefiled."

Heb. xiii. 4.

"To avoid fornication, let every man have his wife, and every woman have her husband."

1 Cor. vii. 2.

"If they cannot abstain, let them marry."

Ibid. 2.

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not that any may marry, if they think good, either within the degrees of kindred and affinity prohibited by wholesome laws; or without the consent of parents, or of others in the room of parents, if they be under tuition; or to other ends than God hath prefixed.

So testify with us the reformed churches⁷.

Conf. Helv. i.
Art. xxvii.
& ii. c. 29.
Bohem. c. 19.
Gal. Art.
xxiv.
August. de
Abus. Art. iv.
v.
Saxon. Art.
xviii.
Wittemb.
cap. 21, 26.
Suevica, cap.
2.

[⁷ Jesuits' Catechisme, 1602. Bk. ii. cap. 5. p. 114. b.]

[⁸ See above, p. 302, note 1, and add the following: Docemus contrahenda esse conjugia legitime in timore Domini, et non contra leges prohibentes aliquot in conjugio gradus, ne incestæ fiant nuptiæ. Contrahantur cum consensu parentum, aut qui sunt loco parentum, ac in illum maxime finem, ad quem Dominus conjugia instituit, &c.—Harm. Conf. Sect. xviii. p. 236. Conf. Helv. Post. cap. xxx. De conditione vitæ cœlibis, virginitate et viduitate, docetur in uniuscujusque arbitrio esse positum, deligere eam sibi aut repudiare.—Ibid. p. 239. Conf. Bohem. cap. xix. Natura homines ita conditi sunt, ut sint fœcundi. Quare jurisconsulti dicunt, conjunctionem maris et-fœminæ esse juris naturæ...Deinde quum Paulus inquit: Unusquisque habeat uxorem ad vitandam fornicationem, certe præcipit omnibus, qui non sunt idonei ad cœlibatum, ut contrahant conjugia.—Ibid. p. 245. Conf. August. De Abus. Art. v. Conjugium est legitima et indissolubilis conjunctio, tantum unius maris et unius fœminæ, observanda propter mandatum Dei, ...Ne concedatur commixtio personarum, quibus jure divino non est concessa commixtio.

Errors and adversaries unto this truth.

Greatly hath this truth been crossed and contradicted.

For

Heyden, de
Descript.
urbis Hiero-
sol. Lib. III.

Some leave it not to men and women's discretions, but compel them, whether they will or no, to marry: so did the Ossenes¹.

D. Irenæus.
D. August.
de Hæres.
Leo, Epist.
93, cap. 7.
Ruseb.
Epiphani.
Philastr.
Epiphani.

Some utterly condemn marriage; as did the Gnostics², the Hieracites³, the Priscillianists⁴, the Montanists⁵, the Saturnians⁶, the Arians⁷, the Apostolics⁸.

Some allow of the wedded life, yet not in all sorts of persons. For

1 Test. Rhem.
An. 1 Tim.
v. 9.
See above,
Art. xxv.
Prop. 8.

The Papists forbid all clergymen to marry⁹: as also all godfathers, godmothers, and whosoever be of spiritual kindred¹⁰.

Servantur et regulæ juris canonici de aliis propioribus gradibus, &c. Scimus autem voluntatem Dei esse ne prohibeatur conjugium ullis personis, quæ sunt idoneæ ad conjugium.—Ibid. p. 258. Conf. Saxon. Art. xviii. ...docemus quod liceat conjugium inire in his gradibus consanguinitatis et affinitatis quos politicæ leges, quæ sunt divinæ ordinationes, permittunt. Docemus etiam quod juvenes non debeant temere sine parentum suorum autoritate conjugium inire.—Ibid. p. 262. Conf. Virtemb. cap. xxxi. Nam stat edictum illud Dei per Paulum promulgatum, quod nulla hominum vota possunt reddere irritum: propter supra vitanda, quisque (neminem excipit) suam uxorem habeat, et unaquæque suum maritum.—Ibid. p. 267. Conf. Suev. cap. xii.]

[¹ Osseni adversabantur virginitati odio habentes continentiam, et ad nuptias cogentes.—Reisner. Descript. Urb. Ierusalem, Lat. Vers. per Joann. Heyden. Francof. 1563. Lib. III. cap. 3. p. 110.]

[² Ἀπὸ Σατορνίνου καὶ Μαρκίωνος οἱ καλούμενοι ἐγκρατεῖς ἀγαμίαν ἐκήρυξαν, ἀθετοῦντες τὴν ἀρχαίαν πλάσιν τοῦ Θεοῦ.—Iren. Adv. Hæres. Oxon. 1702. Lib. I. cap. 30. p. 105.]

[³ Monachos tantum et monachas et conjugia non habentes in communionem recipiunt (Hieracitæ).—August. Opp. Paris. 1836-8. Tom. viii. coll. 53, 4. Lib. De Hæres. ad Quodvultdeum.]

[⁴ Septimo loco sequitur, quod nuptias damnant, et procreationem nascentium perhorrescunt.—Leon. Mag. Opp. Venet. 1753. Tom. I. col. 701. Epist. xiv. cap. 7.]

[⁵ See above, p. 261, note 10.]

[⁶ Τὸ γαμεῖν δὲ καὶ τὸ γενῶν ὁ αὐτὸς ἀγύρτης ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει.—Epiphani. Opp. Paris. 1622. Tom. I. p. 63. Adv. Hæres. Lib. I. Tom. II. Hæres. 23.]

[⁷ Damnant etiam [Aerii] de lege nuptias, non a Deo institutas adserentes.—Philastr. Lib. de Hæres. in Biblioth. Patr. Paris. 1624. Tom. IV. col. 18.]

[⁸ Epiphani. Opp. Tom. I. pp. 506-12. Adv. Hæres. Lib. II. Tom. I. Hæres. 60.]

[⁹ This is a conclusion drawn from the rule which the apostle lays down with regard to those who should be received into the number of widows, that they should not have been married more than once. From which the Annotators argue, "that the apostle...must needs much more mean that...as none were admitted to be widows of the church that ever intended to marry again, so none should ever be received to minister the sacraments (which is a thing infinitely more, and requireth more purity and continency than the office or state of the said widows) that intended to marry again."—Test. Rhem. Ann. 1 Tim. v. 9. pp. 579, 80.]

[¹⁰ See above, p. 262, n. a.]

Some will have none to marry but virgins, and single persons; as the Henricians¹¹.

Magd. Eccl.
Hist. Cent.
12, cap. 28.

Some condemn all iteration of marriage, or twice marrying, the husband or wife being dead; such heretics were the Catharans¹², &c.

D. August.
de Hæres.

Some would have women, though married, to be all common, as the Nicolaitans¹³, and Davi-Georgians¹⁴.

D. Irenæus.
Hist. David.
Georgii.

Some will not marry according to God's ordinance, but think that one man, at one and the same time, may have many wives. In which error were the Hermogenians¹⁵, and are the Ochinites¹⁶.

Test. advers.
Hermogen.

Beza, epist. 1,
p. 11.

ARTICLE XXXIII.

Of excommunicate Persons, how they are to be avoided.

That person, (1) which by open denunciation of the Church, is right cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as an heathen and publican, (2) until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto.

The propositions.

1. The person that is rightly by the church excommunicate, is of all the faithful to be taken for an heathen and publican.

[¹¹ Virgines tantum matrimonio copulandas; quia Deus virgines creavit mærem et feminam.—Magdeburg. Eccl. Hist. Basil. 1562. &c. Cent. xii. cap. 5. fol. 844.]

[¹² Cathari...secundas nuptias non admittunt.—August. Opp. Tom. viii. col. 45. Lib. de Hæres. ad Quodvultdeum, &c.]

[¹³ Plenissime autem per Joannis Apocalypsin manifestantur qui sint (Nicolaitæ) nullam differentiam esse docentes in mœchando, et idolothyton edere.—Iren. Adv. Hæres. Oxon. 1702. Lib. I. cap. 27. p. 103.]

[¹⁴ Qui autem in jugi pœnitentia et assiduo contra hos carnis stimulos motus et assultus certamine eo progressi sunt ut, &c....eos deinde ulterius eluctari oportere ut libenter videantur atque etiam flagitent ut ejusdem religionis spiritualis frater eorum uxores in possessionem sumat, cumque ea congregiatur, &c.—Hist. David. Georg. à Nicol. Blesdik. Daventr. 1642. Art. xiv. p. 29.]

[¹⁵ Præterea pingit illicite (Hermogenes), nubit assidue. Legem Dei in libidinem defendit...totus adulter et prædicationis et carnis, &c.—Tertull. Opp. Lutet. 1634. p. 265. c. Adv. Hermog. cap. 1.]

[¹⁶ Speaking of Ochinus, Beza applies to him amongst other epithets that of Polygamie defensor.—Bez. Epist. Genev. 1575. Ep. I. p. 11.]

2. An excommunicate person, truly repenting, is to be received into the church again.

Proposition I.

The person that is rightly by the church excommunicate is of all the faithful to be taken for an heathen and publican.

The proof from God's word.

The most severe and uttermost punishment that the visible church can inflict upon the wicked and ungodly of this world is excommunication, which is a part of discipline to be exercised, and that upon urgent occasions; and it is commended unto the church even by God himself, who in his word hath prescribed,

Matt. xviii. 17.
1 Cor. v. 4, 5.
2 Cor. iii. 13, 14.
1 Tim. iii. 6.
1. Who are to excommunicate; namely, such as have authority in the church.

2. Who are to be excommunicate; even two sorts of men, whereof the one pervert the sound doctrine of the truth, as did Hymenæus and Alexander; the other be defiled with notorious wickedness, as that incestuous person at Corinth was.

Tit. iii. 10.
Matt. xviii. 15.
Gal. vi. 1.
2 Thesa. iii. 15.
1 Tim. v. 20.
1 Cor. v. 13.
Ibid.
Matt. xviii. 17.
The manner of proceeding in excommunication; namely, first by gentle admonition, and that once or twice given, with the "spirit of meekness," even as to a brother, if the fault be not notoriously known; and next by "open reprehension," afterward by the public sentence of the church, to put him from the company of the faithful, "to deliver him unto Satan," and to denounce him an heathen and a publican, if none admonitions will serve, and the crime and persons be very offensive.

Rom. xvi. 17.
1 Cor. v. 11.
Ibid. 9.
2 John 10.
A man so cut off from the congregation, and excommunicated, is of every godly professor to be avoided, and not to be eaten withal, nor to be companied withal, nor to be received into house.

Conf. Helv. i. Art. xix. & ii. c. 10.
Bohem. c. 9, 14.
Gal. Art. xxix.
xxxiii.
Belg. Art. xxx.
Saxon. Art. xi. xvii.
August. de Abusu, Art. vii.
Willemb. Art. xi.
Suevic. Art. xlii.
This censure is had in great reverence and estimation among the faithful servants of God¹.

[¹ Summum functionis hujus (sc. ministrorum) munus est...Christi cives sanos quidem tueri, vitiosos autem monere, reprehendere, coercere; et grassantes longius conspiratione pia eorum qui ex ministris magistratuque delecti sunt disciplina excludere, vel alia ratione commoda mulctare tantisper dum respiciant, ac salvi fiant.—Harm. Conf. Sect. xi. pp. 43, 4. Conf. Helv. Prior. Art. xix. Quumque omnino oporteat esse in ecclesia disciplinam et apud veteres quondam usitata fuerit excommunicatio, fuerintque judicia ecclesiastica in populo Dei...ministrorum quoque fuerit ad ædificationem disciplinam moderari hanc, &c.—Ibid. p. 41. Conf.

Errors and adversaries unto this truth.

1. Adversaries unto this doctrine be they Who utterly condemn all censures ecclesiastical, and so excommunication, saying how the wicked are not excommunicable; so did the Paulicians².

Heretics, holding other points of religion soundly, for their private and singular opinions, are not to be excommunicate; so the Pelagians³.

Christians cleaving unto the foundation, which is Christ, are not by excommunication to be thrust out of the church, for any other errors or misdemeanors whatsoever. Of which opinions be sundry divines of good regard⁴.

Helv. Post. cap. xviii. Ab altera parte, clavium Christi munus et opus proprium est claudere et ligare...atque ita verbo Christi pro ratione ejus quod admissum est, peccatum arguere, a Christi salvatoris nostri communitate et sacramentorum fructu perceptioneque separare, et ex ecclesia Christiana ejicere, atque in summa regnum cœlorum eis claudere, tandem et Satanae eos tradere.—Ibid. p. 51. Conf. Bohem. cap. xiv. Credimus veram ecclesiam gubernari debere ea politia seu disciplina... ut doctrinae puritas retineatur, vitia cohibeantur, &c.—Ibid. p. 53. Conf. Gall. Art. xxix. ...sequendum nobis putamus quod Dominus noster Jesus Christus de excommunicatione statuit, quam quidem approbamus, et una cum suis appendicibus necessariam esse arbitramur.—Ibid. Sect. xvii. p. 216. Conf. Gall. Art. xxxiii. Credimus veram hanc ecclesiam debere regi ac gubernari spirituali illa politia quam nos Deus ipse verbo suo edocuit, ita ut...homines vitis dediti spiritualiter corripi et emendari ac veluti fræno quodam disciplinæ cohiberi (possint).—Ibid. Sect. xi. p. 56. Conf. Belg. Art. xxx. Et ad ministerium hæc pertinent...exercere judicia ecclesiæ legitimo modo de iis qui manifestorum criminum in moribus aut doctrina rei sunt, et contra contumaces sententiam excommunicationis ferre, &c.—Ibid. Sect. x. p. 24. Conf. Saxon. Art. xi. ...fatemur reos manifestorum scelerum legitimo judicio et ordine excommunicandos esse, nec est inane fulmen justa excommunicatio.—Ibid. Sect. viii. p. 157. Conf. Saxon. Art. xvii. Item, (competit episcopis) cognoscere doctrinam...et impios quorum nota est impietas, excludere a communione ecclesiæ, sine vi humana sed verbo.—Ibid. Sect. xi. p. 59. Conf. August. De Abus. Subl. Art. vii. Ministerium enim remittendi aut retinendi peccata, quod alias vocatur clavis regni cœlorum non est liberæ potestati personæ hominum traditum sed est in ipsum evangelii verbum ita inclusum, &c.—Ibid. Sect. x. p. 25. Conf. Virtemb. Art. xxxi. Hi sunt enim qui claves regni cœlestis, et potestatem ligandi ac solvendi peccataque aut remittendi aut retinendi obtinent.—Ibid. Sect. xi. p. 63. Conf. Suev. Art. xiii.]

[² This reference the editor has been unable to verify.]

[³ Non segnior inde Orientis

Rectorum cura emicuit: captumque nefandi
Dogmatis auctorem constrinxit lege benigna
Commentum damnare suum: nisi corpore Christi
Abjungi et sancto mallet grege dissociari.

Prosper. Opp. Venet. 1782. Tom. 1. p. 72. De Ingratis, Carm. l. 46.]

[⁴ Indubitatum sit igitur atque fixum, neminem in fundamento persistentem, quod Christus est, ex ecclesia Christi esse exterminandum, &c.—Jezler. De Diatur. Bell. Euchar. Tiguri. 1584. p. 73. b. The reference to Wolf. Musculus has not been found.]

Paulus Diaconus.

Prosper de Ingratis.

Wolf. Musc. Carm. p. 63
Jezler, Lib. de Diatur. Bel. Euchar. p. 73. b.

2. Which allow the censure of excommunication, so it be done,

Not (as with us it is) by commissaries, chancellors¹, or ^abishops², but in every parish³, and that either

By the whole congregation⁴, or by the eldership and the whole church⁵; or by every minister⁶, yea, every member of the church⁷; or finally, if not by, yet not without, the consent of his pastor who is to be excommunicate⁸.

^a Assert. Polit. an. 1604. Bishops are to be obeyed neither when they cite, nor when they inhibit, nor when they excommunicate, saith the Mar-prelate, Thes. 46, 82, 83.

[¹ *The Commissarie his court.* 1. This robbeth the church of hir government used both in the olde and newe Testament. 2. This is contrarie to Christes commaundement, *Dic Ecclesie*, and to the example and doctrine of Paule, to excommunicate alone.—A pleasaunt Dialogue betweene a souldier of Barwicke and an English Chaplaine, 1581. fol. m.]

[² That none ever defended this hierarchie of bishops to be lawfull but papists, or such as were infected with popish errors.—Theses Martin. 46. That according to the doctrine of our church, the citations, processes, excommunications, &c. of the prelates, are neyther to be obeyed nor regarded.—Ibid. 82. That, according unto the doctrine of the church of England, men ought not to appeare in their courtes, seeing their proceedings are so directly against the trueth, &c.—Ibid. 83.]

[³ Every congregation ought to have elders to see into the manners of the people, and to be assistaunt unto the ministers in the government ecclesiasticall.—A Demonstration of Discipline, chap. xii. p. 54. It (excommunication) may not be done by any one man, but by the eldership, the whole church consenting thereunto.—Ibid. chap. xix. p. 95.]

[⁴ But if these church-robbers (for so I call them that bye that thing which they know is stolen from Christes church, and will not deliver it up unto the church againe that which they have bought and received of that robber the pope) will not restore them againe, let them be compelled thereto by an acte of parliament, or if yee be to weake in the parliament house to compell them, then let all the reste of the church excommunicate them, &c.—The Hunting of the Fox and the Wolfe, &c. fol. E. 1.]

[⁵ It is certain that St Paul did both understand and observe the rule of our Saviour Christ. But he communicateth this power of excommunication with the church [referring to the case of the incestuous person], and therefore it must needs be the meaning of our Saviour Christ, that the excommunication should be by many and not by one, and by the church, and not by the minister of the church.—T. C. First Reply, p. 184.]

[⁶ It is manifest that the synagogues of the Jews in Antiochia and Ephesus were the churches of God: yet when Christ was preached unto them, and they withstood Paul and Barnabas, did Paul or Barnabas stay for the consent of the most part to cast them off?...Then belike it is true that one man, or a few persons, may cast off whole churches for some greater sins and offences.—An Answer to M. Cartwright, his Letter, &c. London, p. 30.]

[⁷ But now if it be not possible...to keep any holy communion or Christian order without the diligent watch of every member, but chiefly of the rulers and elders...to censure all errors and transgressions, to excommunicate the obstinate impenitent, &c.—Barrow's Discovery, 1590, p. 27.]

[⁸ See, The Humble Petition of the Ministers of the Church of England desiring

Sold. of Bar.
Demon. of
dis. c. 12.

Hunt of the
Fox, E. 1.
T. C. 1 Rep.
p. 146.
Answ. to Mr
Cartw. Letter,
p. 30.
Bar. discov.
p. 27.
Petition of
the 1090.

3. Which rightly use not, but abuse the censure of excommunication; drawing the same forth

Against what they list, even against dead bodies, dumb fishes, flies, and vermin, when they have annoyed them. For this the Papists are famous, or infamous rather. The dead bodies of Wickliff, Bucer, P. Fagius, were excommunicated after they were dead and buried⁹. Act. & Mon.

The bishop of Canaglion, anno Domini 1593, very catho- Merc. Gallo,
Lib. vi. p.
592. licly accursed the mute fishes¹⁰.

St Bernard denounced the sentence of excommunication against flies¹¹. Pet. de Natal.
in vita
Bernar.

And against whom they please: so the Apostolics excom- Epiphan. muni- cated all that were married, only for that they were married¹². Diotrefes thrust the brethren out of the church. 3 John 10.

The Brownists excommunicate whole cities and churches¹³; the Papists excommunicate even kings and emperors. Queen Elizabeth of blessed memory was excommunicate by three popes, Pius Quintus, Gregory the Thirteenth, and Sixtus Quintus. The Puritans mislike, and find great fault, that ex- Answ. to Mr
Cart. Let. p.
30. communication is not exercised against kings and princes¹⁴. T. C. Rep. 2.

Barrow saith that a prince contemning the censures of the church is to be disfranchised out of the church, and delivered over unto Satan¹⁵. Bar. Discov.
p. 14.

Also for what things they list¹⁶, even for May-games and

Reformation, &c. prefixed to the Answer of the Vice-Chancellor, Doctors, &c. in the University of Oxford to the same. Oxford, 1604.]

[⁹ Foze, Acts and Monum. Lond. 1844. Vol. iii. p. 418, and viii. 268, 9.]

[¹⁰ Memorabile est quod scribunt nonnulli sub id tempus in mari Massiliensi tantam delphinorum visam esse copiam, quanta vix in toto mari Mediterraneo fuisse putabatur....Episcopus Canaglioneus qui tunc in urbe erat, a pontifice missus ad controversiam quandam componendam, in littus exiens, piscibus solitis ecclesiam ceremoniis interdixit.—Janson. Mercurius, Gallo-Belgicus, Colon. Agrip. 1594. Lib. vi. p. 592.]

[¹¹ Monasterium quoddam multitudo infinita muscarum occupaverat, quæ monachos graviter infestabat. Quas vir Dei excommunicavit, et mane omnes musce mortue sunt reperte.—Pet. de Natal. Catalog. Sanctor. Lugd. Lib. vii. cap. 84. De S. Bernard. fol. 187.]

[¹² Καὶ ἐὶ μόνον τυγχάνει ἡ ἀγία τοῦ Θεοῦ Ἐκκλησία τῶν τῷ γάμῳ ἀποταξάμενων, κ.τ.λ.—Epiphan. Opp. Paris. 1622. Tom. i. p. 506. Adv. Hær. Lib. ii. Tom. i. Hær. 60.]

[¹³ ...yet Christ for all disobedience in refusing any message of God doth give commandment even to all and every one of his messengers to cast off whole cities and churches, as being in a worse case than Sodom and Gomorrha.—An Answer to Master Cartwright his Letter, &c. p. 30.]

[¹⁴ The Rest of the second Replie of Thomas Cartwright, 1577. pp. 92. &c.]

[¹⁵ Barrow's Discovery of the False Church, 1594, p. 14.]

[¹⁶ ...for some disorders committed in Edinburgh about a Robin-hood, which the

Knox, Order
of Excom.
in Scotland,
p. 2.

Robin-Hood matters, as sometimes it was denounced in Scotland by the new presbytery; and for all crimes which by God's law deserve death; and for all things that to God's people be scandalous; yea, not only for all matters criminal, but also for the very suspicion of avarice, pride, &c.¹

4. Lastly, which favour the right and true excommunication, but exercise it not, being bound thereunto.

Proposition II.

An excommunicate person, truly repenting, is to be received into the church again.

The proof from God's word.

Sundry be the reasons and ends why excommunication is used: as,

That a wicked liver, to the reproach of the gospel, be not suffered among the godly and Christian professors of true religion.

That many good men be not evil spoken of for a few bad.

That good and virtuous persons may not be infected through the continual or much familiarity of the wicked. For, as St Paul saith, "a little leaven leaveneth the whole lump."

And that he which hath fallen, through shame of the world, may at length "learn to blaspheme no more," and through "repentance be saved."

Among all other causes therefore of excommunication one is, and not the least, that the person excommunicate may not be condemned utterly, but return unto the Lord by repentance, and so be received again into the visible church, as St Paul willed the incestuous man should be.

The adversaries unto this truth.

Contrariwise, the Montanists² and the Novatians² are of opinion, that so many as after baptism do fall into sin be utterly damned of God, and therefore be not to find favour at the church's hands.

provost and bailiffs would have stayed, the whole multitude were holden excommunicate.—Bancroft, Survey of Discipline. Lond. 1593. cap. xxv. p. 284.]

[¹ This reference the editor has been unable to verify.]

[² For these references, see above, p. 141, note 2, and p. 135, note 6.]

D. Hieron.
adv. Marc.
lib. ii.
D. Cyprian.
lib. iv.
Epist. 2.

ARTICLE XXXIV.

Of the Traditions of the Church.

(1) *It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and changed, according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word.* (2) *Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church, (3) which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common order of the Church, and woundeth the consciences of the weak brethren.* (4) *Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.*

The propositions.

1. Traditions or ceremonies are not necessary to be like and the same in all places.

2. No private man, of a self-will and purposely, may in public violate the traditions and ceremonies of the church, which by common authority be allowed, and are not repugnant to the Word of God.

3. Ceremonies and traditions ordained by authority of man, if they be repugnant to God's word, are not to be kept and observed of any man.

4. Every particular or national church may ordain, change, and abolish ceremonies or rites, ordained only by man's authority, so that all things be done to edifying.

Proposition I.

Traditions and ceremonies are not necessarily to be like, or the same in all places.

The proof from God's word.

If a necessity were laid upon the church of God to observe the same traditions and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law been, as they are now, abolished; neither would the apostles ever have given such precedents of altering them, upon special reasons, as they have done.

Acts vi. 14,
x. 15, & xv.
1, &c.

Gal. ii. 3, &c.
Eph. ii. 14.
Col. ii. 16.

Acts ii. 46,
v. 21.
Acts xiii. 14,
xvii. 2, xviii.
4.
Acts ii. 46.
iii. 1, v. 24.
Acts ix. 20,
xiv. 1, xvii.
10, xviii. 4.
Acts xix. 9.
Acts v. 42.
Acts i. 13, 20,
viii. 28, 30,
31.
Acts ii. 46,
iii. 1.
Acts xx. 7.

For the said apostles changed the times and places of their assembling together; the people of God meeting, and the apostles preaching, sometimes on the week, sometimes on the Sabbath-days; sometimes publicly in the temple, in the synagogue, and in the schools; sometimes "privately in house after house," and in chambers; sometimes in the day-time, sometimes in the night.

Neither kept they the same course in the ministration of the sacraments.

Acts ii. 46.
Acts x. 33,
x. 27, 28.
Acts xviii. 12,
x. 27, 28.
Acts viii. 26.
Acts ii. 46.
Acts xx. 11.
1 Cor. xi. 17.
Acts xx. 7,
ii. 46.

For, as occasion was offered, they both baptized in public assemblies, and in private houses, before many, and when none of the faithful, but the minister only and the party to be baptized, were present; and ministered likewise the supper of the Lord in the daytime, and at midnight, in the open churches, and in private houses.

So nothing therefore be done against the word of God, traditions and ceremonies, according to the diversity of countries and men's manners, may be changed, and divers.

Of this judgement with us be all reformed churches¹.

Conf. Helv.
ii. c. 17, 27.
Bohem. c. 15.
Wittemb. Ar

Gal. Art. xxii. Belg. Art. xxxii. August. Art. xv. & Art. vii. touching abuses. Saxon. Art. xx. xxxv. Svecica, c. 14.

The errors and adversaries unto this truth.

They are greatly deceived therefore which think, that

Acts xv.

The Jewish ceremonies, prescribed by God himself for a time unto the Jews, are to be observed of us Christians. Such were the old heretics, the false apostles, the Cerdonites², the Cerinthians³, and the Nazarites⁴, and are the Familists⁵.

Tertul. contra Mar.
Lib. iv.
Philaster.
D. Hieron. in Epist. ad Aug.
H. N. Evang. c. 13, § 8.

[¹ ...legimus apud veteres rituum fuisse diversitatem variam, sed eam liberam qua nemo unquam existimavit dissolvi unitatem ecclesiasticam.—Harm. Conf. Sect. x. p. 8. Conf. Helv. Post. cap. xvii. Quod in ecclesiis dispaes inveniuntur ritus, nemo ecclesias existimet ex eo esse dissidentes.—Ibid. Sect. xvii. p. 210. Conf. Helv. Post. cap. xxvii. For the other references, see above, p. 184, note 1.]

[² Tertullian says of Cerdon, Hic Prophetias et Legem repudiat.—Opp. Lutet. 1634, p. 253. De Præscript. Hæret. cap. 51. The place meant may perhaps be this: Est præterea his omnibus etiam Blastus accedens, qui latenter Judaisimum vult introducere. Pascha enim dicit non aliter custodiendum esse, nisi secundum legem Moysi xiv. mensis.—Ibid. p. 254. cap. 53.]

[³ See above, p. 89, note 4.]

[⁴ Usque hodie per totas Orientis synagogas inter Judæos hæresis est, quæ dicitur Mineorum, et a Pharisæis nunc usque damnatur, quos vulgo Nazaræos nuncupant, qui credunt in Christum, filium Dei natum de virgine Maria, et eum dicunt esse qui sub Pontio Pilato passus est, et resurrexit: in quem et nos credimus: sed dum volunt et Judæi esse et Christiani; nec Judæi sunt nec Christiani.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars ii. col. 623. Epist. 74. ad Augustin.]

[⁵ Oh alas! how grossly have then certain wise of the world and scripture-

The traditions, and namely the tradition and ceremony of the seventh day for the Sabbath, and the manner of sanctifying thereof, must necessarily be one and the same always, and in all places. Hence the demi-Jews, our English Sabbatarians, affirm, first touching the sanctification of the seventh day, how

It is not lawful for us to use the seventh day to any other end, but to the holy and sanctified end for which God in the beginning created it. D. B. Sab.
Doct. i. p. 4.

So soon as the 7. day was, so soon was it sanctified, that we might know, that as it came in with the first man, so must it not go out but with the last. Ibid. p. 6.

The Sabbath (or seventh day of rest) which hath that commendation of antiquity, ought to stand still in force⁶. Ibid. p. 9.

All the Judaical days and feasts being taken away, only the Sabbath remaineth⁷. Ibid. p. 128.

And next, concerning the form and manner of keeping the day, they deliver, that

We are bound unto the same rest with the Jews on the Sabbath-day. Ibid. p. 125.

As the first seventh day was sanctified, so must the last be. Ibid. p. 6.

We be restrained upon the Sabbath from work, both hand and foot, as the Jews were⁸. Ibid. p. 127.

Every ecclesiastical minister in his charge necessarily must preach, and make a sermon every Sabbath-day; every man or woman, under pain of utter condemnation, must hear a sermon every Sabbath-day⁹. Ibid. p. 174.
Ibid. p. 175.

Every pastor in his charge must execute the discipline and (presbyterial) government in his parish every Sabbath-day¹⁰. Ibid. p. 163.

Last of all, deceived be the Roman Catholics, which are

learned overreached them herein, which have, without diversity, forsaken the law and the service of the elder's testament, and of the priest's office after the ordinance of Aaron.—H. N. Evang. cap. xiiii. § 8.] Cone. Trid.
Sess. 7. can.
13.

[⁶ Nich. Bownde, Doct. of the Sabbath. Lond. 1595. Book i. pp. 4, 6, 9.]

[⁷ Ibid. p. 128. Where, only the Sabbath is reserved for us.]

[⁸ Ibid. p. 125, p. 6, p. 127.]

[⁹ See above, p. 233, note 10.]

[¹⁰ Therefore whereas the Lord is served in the ministry of his word, sacraments, prayer, and all other parts of his holy discipline and government, which he hath appointed for his church, these are the very things in which the day is to be consumed.—Ibid. Book ii. p. 165.]

of opinion, how the ceremonies of their church are universally, and under the pain of the great curse, necessarily to be used in all places and countries¹.

Proposition II.

No private man, of a self-will, and purposely, may in public violate the traditions and ceremonies of the church, which by common authority be allowed, and are not repugnant to the word of God.

The proof from God's word.

Great is the privilege, great also the liberty and freedom of God's church and people.

For they are delivered

From the curse of the law.

From the law of sin and of death.

From all Jewish rites and ceremonies.

And from all human ordinances and traditions whatsoever, when they are imposed upon the consciences of men, to be observed under pain of eternal condemnation.

Notwithstanding, the church, and every member thereof, in his place is bound to the observation of all traditions and ceremonies, which are allowed by lawful authority, and are not repugnant to the word of God. For he that violateth them, contemneth not man, but God, who hath given power to his church to establish whatsoever things shall make unto comeliness, order, and edification.

This of our godly brethren, in their published writings, is approved².

[¹ See above, p. 187, note 14.]

[² Quæ media vocantur, et sunt proprie, iis uti vir pius, quanquam libere ubique et semper potest: tamen scienter, et ex charitate, nempe ad gloriam Deo et ad ecclesie proximorumque ædificationem omnibus utetur solum.—Harm. Conf. Sect. XVII. p. 211. Conf. Helv. Prior. Art. xxv. Non licet autem cuivis pro suo arbitrio ecclesie ordinationem hanc convellere.—Ibid. Sect. xvi. p. 174. Conf. Helv. Post. cap. xxiv. ...ne quis speciem Christianæ libertatis prætexendo, piis et bono usui servientibus constitutionibus se subtrahat.—Ibid. pp. 212, 213. Conf. Bohem. cap. xv. Sunt quidem Christiani hac in parte legibus soluti; ita tamen ne imbecillioribus sint scandalo.—Ibid. p. 181. Conf. Bohem. cap. xviii. Omnes moderati homines libentius parent traditionibus, postquam intelligunt, privatim conscientias periculo liberatas esse, et eatenus parendum esse, ne perturbetur communis tranquillitas, neve imbecilles ladanant.—Ibid. p. 186. Conf. August. De Abus. Art. iv. Sed sentiendum est, quod sint (ritus ecclesiastici) res adiaphoræ quæ extra casum scandali omitti possint. Sed illi peccant, qui cum scandalo eas violent, ut qui suarum ecclesiarum tranquillitatem temere perturbant, &c.—Ibid. p. 218. Conf. August. Art. xv. ...postea ritus aliquos honestos, boni ordinis causa factos,

Gal. III. 13.
Rom. viii. 2.
Acts xv. 24.
Col. ii. 8.

1 Cor. iv. 16,
20.

1 Cor. xiv. 40.

Conf. Helv. i.
Art. xxv. &
ii. c. 24.
Bohem. c. 15,
18.
August. Art.
iv. xv.
Saxon. Art.
xx.
Suevica. c.
14.

The adversaries unto this truth.

Notwithstanding, say the Anabaptists³, the people of God are free from all laws, and owe obedience to no man; are not to be bound with the bands of any jurisdiction of this world, say the Brownists⁴; are freed from the observation of all rites and ecclesiastical ceremonies, say certain ministers of the precise faction both in Scotland and England⁵.

Again, there be of the clergy, who, rather than they will use, or observe any rites, ceremonies, or orders, though lawfully ratified, which please them not, will disquiet the whole church, forsake their charges, leave their vocations, raise stirs, and cause divisions in the church; as did many, when it was in Germany about the Rhine, Frankland, and Sueavland, whereby most lamentable effects did ensue⁶; and do the refractory ministers in the church of England at this day^{*}; the more is the pity.

* Burges in his Letter unto King James, anno 1604, saith, the number of those ministers so refusing conformity were 600, or 700, viz. (as it is in the Lincolnshire ministers' Apology) in Oxfordshire, 9; Staffordshire, 14; Dorsetshire, 17; Hertfordshire, 17; Nottinghamshire, 20; Surrey, 21; Norfolk, 28; Wiltshire, 31; Buckinghamshire, 33; Sussex, 47; Leicestershire, 57; Essex, 57; Cheshire, 12; Bedfordshire, 16; Somersetshire, 17; Derbyshire, 20; Lancashire, 21; Kent, 23; London, 30; Lincolnshire, 33; Warwickshire, 44; Devonshire and Cornwall, 51; Northamptonshire, 57; Suffolk, 71.

et servamus et servandos esse docemus; ut sine ordine homines vivere non possunt.—Ibid. p. 228. Conf. Saxon. Art. xx. ...multas (traditiones) sane ecclesia hodie jure observat...quas qui rejecerit, is non hominum sed Dei, cuius traditio est quæcunque utilis est, auctoritatem contemnit.—Ibid. p. 231. Conf. Suev. cap. xiv.]

[³ Nam eo quod a Christo liberati essent, ab omnibus legibus liberi et immunes esse volebant. Ideoque existimabant se jure neque annuos redditus, neque decumas, neque etiam ulla servitia debere.—Bulling. adv. Anabapt. (Simleri Vers. Lat.) Tiguri, 1560. p. 37. Lib. II. cap. 2.]

[⁴ See above, p. 185, note 5.]

[⁵ ...but for matters of ceremony they were to be left in christian liberty unto every man, as he received more and more light from the illumination of God's Spirit.—Barlow, Summe of the Conference, &c. at Hampton Court. Lond. 1604. p. 71.]

[⁶ In aliis rebus adiaphoris servitutem quamlibet duram tolerabimus; nec propter eves causas occasionem præbendam censemus iis qui pellere pastores conantur: qua de re cum a multis interrogati simus, scripsi quid mihi videretur. Quamquam autem scio quibusdam horriiores sententias magis probari, tamen hæc magna causa est cur servitutem toleremus ne fiat in ecclesia solitudo qualis jam in multis locis est ad Rhenum et in Suevia.—Phil. Melancthon. Epist. Lond. 1642. Lib. I. Ep. 81. col. 104, 5.]

Bulling. contra Anabap. Lib. II. c. 2.

R. H. on Psal. cxxii.

D. Barlow, Conference at Hampton Court, p. 70, 71.

Phil. Melanct. ep. ad Pastores, & in Comit. Mansfield.

The principal author of all these tragical furies about ceremonial matters was Flacius Illyricus, whose preachings were, that rather than ministers should yield unto the servitude of ceremonies, they should abandon their calling, and give over the ministry, to the end, that princes and magistrates, even for fear of uproars and popular tumults, might be forced at the length to set their ministers free from the observation of all ceremonies, more than they were willing to use ^athemselves¹.

Proposition III.

Ceremonies and traditions, ordained by the authority of man, if they be repugnant to God's word, are not to be kept and observed of any man.

The proof from God's word.

Of ceremonies and traditions, repugnant to the word of God, there be two sorts: whereof some are of things merely impious and wicked; such was the Israelites' calf, and Nebuchadnezzar's idol, and be the papistical images, relics, Agnus-Deis, and crosses, to which they do give divine adoration². These, and such like, be all flatly forbidden^b. Others are of things by God in his word neither commanded nor forbidden; as of eating or not eating flesh; of wearing or not wearing some apparel; of keeping or not keeping some days holy by abstinence from bodily labour, &c.; the which are not to be observed of any Christian, when for sound doctrine it is delivered that such works either do merit remission of sins, or be the acceptable service of God; or do more please than the observation of the laws prescribed by God himself; or be necessarily to be done, insomuch as they are damned who do them not.

^a Fateor me suasisse, et Francis, et aliis, ne desororent ecclesias propter servitutum, quæ sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vastitatem fuisse faciendam in templis, et metu seditionum terrendos principes, ego ne nunc quidem tam tristis sententiæ autor esse velim; inquit Phil. Melancthon. Epist. ad Pium Lectorem inter Epist. Theolog. suas. p. 455. [Epist. Lond. 1642. Lib. i. Ep. 107. col. 134.]

^b Thou shalt make thee no graven image, neither any similitude of things, &c. Thou shalt not bow down to them, neither serve them, &c. Exod. xx. 4, 5.

[¹ See above, p. 186, note 1.]

[² See above, pp. 222, 3.]

We must therefore have always in mind that we are ¹Cor. vii. 23. "bought with a price," and therefore may not be the "servants of men:" and that none human constitution in the ^{Acts iv. 19.} church doth bind any man to break the least commandment of God.

The consideration hereof hath caused other churches also, with a sweet consent, to condemn such wicked ceremonies and traditions of men³.

Gal. Art. xxiv. xxxiii. Belg. Art. vii. xxix. xxxii. August. Art. xv. Witteemb. Art. xxxviii. xxxix. Suevoica, c. 8, 14, 15.

Conf. Helv. i. Art. iv. & ii. cap. 14, 27. Basil. Art. x. sect. 3. Bohem. c. 15.

Errors and adversaries to this truth.

Such ungodly traditions and ceremonies are all the ceremonies and traditions in a manner of the anti-christian synagogue of Rome.

Such also be the Sabbatarian traditions and ceremonies, lately broached, because they be imposed upon the church, necessarily, and perpetually to be observed of all and every Christian under pain of damnation both of soul and body. For, say they, (speaking yet of their private and classical injunctions about the Sabbath-day) "The Lord hath commanded so precise a rest unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever, be broken, but that he will most severely require it at our hands, under the pain of his everlasting displeasure."

This (viz. the manner of keeping the Sabbath prescribed ^{Ibid. p. 146.} by themselves) the Lord requireth of all, and every one continually from the beginning to the end of our lives, without any interruption, under the pain of everlasting condemnation⁴.

[³ See above, p. 189, note 1, and p. 201, note 6, and add the following: Quanto magis accedit cumulo rituum in ecclesiæ, tanto magis detrahitur non tantum libertati Christianæ, sed et Christo et ejus fidei; dum vulgus ea quærit in ritibus, quæ quæreret in solo Dei Filio Jesu Christo per fidem. Sufficiunt itaque piis, pauci, moderati, simplices, nec alieni a verbo Dei ritus.—Harm. Conf. Sect. xvii. p. 210. Conf. Helv. Post. cap. xxvii. Secundum hæc igitur non tantum non servandæ, sed fugiendæ sunt omnes traditiones humanæ, ritusque ejusmodi qui gloriam, honorem, cultum et gratiam Domini nostri Jesu Christi obscurant aut tollunt, populumque a vera et sincera fide abducunt.—Ibid. p. 213. Conf. Bohem. cap. xv. His igitur notis vera ecclesia a falsa discernetur... si denique (ut uno verbo cuncta complectamur) ad normam verbi Dei omnia exigat, et quæcunque huic adversantur, repudiet.—Ibid. Sect. x. p. 18. Conf. Belg. Art. xxix. The other references are either inferential, or concern only special cases of rites and traditions, such as the use of fasting, holy water, &c.]

[⁴ Nich. Bownde, Doct. of the Sabbath. Lond. 1595. Book i. pp. 98, 146.]

Exod. xxxii. 4, &c. Dan. iii. 1, &c. See above, Art. xxii. Prop. 3, 4, 5.

D. B. Sab. Doct. i. Book. p. 98.

Pattern of
the pres.
Temp.

Ibid.

H. N. Spirit
land. chap.
5, § 1.
Ibid.

Another sort of people there is amongst us, which will observe, and use all ceremonies whatsoever¹, as the temporizing Familists, who at Rome, and such like places of superstition, will go unto idolatrous services, and do adoration unto idols; and nowhere will they strive, or vary with any one about religion, but keep all external orders, albeit in their hearts they scorn all professions and services but their own; terming all temples and churches in derision, common-houses; and all God's services or religions besides their own, foolishness².

To the Christian Reader.

Christian and beloved reader, let me request thee to observe well the first section of the proof of this present proposition; and therein how I speak of ceremonies and traditions apparently impious, among which I do reckon papistical crosses, whereunto the Romanists do attribute divine adoration, as elsewhere in this book, and subscription of mine, I have declared, and could more copiously; but the reliques of a libel of theirs, left in the parish-church of Euborn in Berkshire, anno 1604, sufficiently shall express the thoughts of Papists, touching their cross and crossing; whose words be these:

Now Mr Parson, for your welcome home,
Read these few lines you know not from whom.
You hold cross for an outward token and sign,
And remembrance only in religion thine.
And of the profession the people do make,
For more than this comes to, thou doest it not take.
Yet holy church tells us of holy cross much more³,
Of power and virtue to heal sick and sore;
Of holiness to bless us, and keep us from evil,
From foul fiend to fend us, and save us from devil;

Vide Coster.
Jesu. En-
chirid. con-
trovers. c. 21,
de S. Cruc.
p. 358, &c.

[¹ The work referred to has not been found.]

[² See above, p. 186, note 2.]

[³ Utilitates ejus (sc. crucis) sunt varia. Est enim sancta et efficax oratio fidelium, qua sese signantes, implorant divinum auxilium, &c....Est deinde oblatio qua nos nostraque omnia hoc signo crucis Deo offerimus, &c....Tertio hoc signum crucis est conjuratio quædam ad depellendum dæmonem, ejusque vires frangendas, &c....Quarto excitatur spes nostra signo hoc crucis, et fiducia remissionis peccatorum assequendæ....Quinto: Hoc signo excitatur in nobis charitas, dum per id renovatur memoria passionis Dominicæ....Sexto: Hoc signo crucis excitatur ad imitationem crucifixi, &c.—Coster. Enchirid. Controv. Col. Agrip. 1608. c. xxi. De Sanct. Cruce, pp. 619-621.]

And of many miracles which holy cross hath wrought,
All which by tradition to light church hath brought.
Wherefore holy worship holy church doth it give;
And surely so will we, so long as we live.
Though thou sayest idolatry, and vile superstition,
Yet we know it is holy church's tradition.
Holy cross then disgrace not, but bring it in renown,
For up shall the cross go, and you shall go down.

Of this cross I spake, and meant, and of none other, when I number it among things merely impious and unlawful: and therefore have I not a little wondered at those my brethren, which draw these words of mine in this section unto the cross used in our church at baptism⁵ which I never thought, nor take to be either papistical or impious, because none adoration, not so much as civil, much less divine, is given thereunto, either by our church in general, or of any minister, or member thereof in particular. If they have no other patrons for their not using, or refusing the ceremony of the cross, than myself, they are in an ill case. For both in my judgement and practice I do allow thereof. This their perverting of my words contrary to their sense, and my meaning, telleth me that other men's words and names are but too much abused by them in that book, to the backing of schism and faction in the church and state, which from our souls we do abhor.

Abridgment
of the Lin-
coln minis-
ters' Apology
unto King
James, anno
1605, p. 30.

Proposition IV.

Every particular, or national church, may ordain, change, and abolish ceremonies, or rites, ordained only by man's authority, so that all things be done to edifying.

It hath pleased our most merciful Lord and Saviour Christ, for the maintenance of his church militant, that two sorts of rites and ceremonies should be used, whereof

Some, God his most excellent Majesty hath himself ordained, as the ceremony of baptism and the Lord's supper: which are till the end of the world, without all addition, diminution, and alteration, with all zeal and religion to be observed.

[⁵ The sign of the Cross also is notoriously known to be abused to superstition and idolatry by the Papists....This hath caused many of our chief divines to condemn the use of it even in Baptism, as Hellopeus, Beza, &c....Thomas Rogers, and others.—An Abridgement of that Booke which the Ministers of Lincoln Diocese delivered to his Majestie, &c. 1605. Argum. r. Except. 2. pp. 29, 30.]

Others be ordained by the authority of each provincial, or national church, and that partly for comeliness, that is to say, that by these helps the people of God the better may be inflamed with a godly zeal; and that soberness and gravity may appear in the well-handling of ecclesiastical matters: and partly for order sake, even that governors may have rules and directions how to govern by; auditors and inferiors may know how to prepare, and behave themselves in sacred assemblies; and a joyful peace may be continued, by the well-ordering of church-affairs.

In this Art.,
Prop. 1.

Confess.
Helv. II. c. 27.
Bohem. c. 15.
Gal. Art. XII.
Belg. Art.
XXII.
August. de
Abusu. Art.
VII.
Wittemb.
Art. XXXIV.
Suevica, c. 14.

We have already proved that these latter sort of ceremonies may be made, and changed, augmented, or diminished, as fit opportunity and occasions shall be ministered, and that by particular or national churches; which thing is also affirmed by our neighbours¹.

Adversaries unto this truth.

See Art. XXV.
Prop. 10.

Coneil. Trid.
Sess. 7. can.
13.

This manifesteth to the world the intolerable arrogance of the Romish church, which dare take upon her to alter, and apply to wrong uses, the very sacraments instituted even by Christ himself², and to prescribe ceremonies and rites, not to some particular, but to all churches, in all times and places³.

T. C. 1 Rep.
p. 120.
D. B. Doct.
of Sab. I. B.
p. 31.

Ibid. p. 47.

It sheweth also the boldness of our home adversaries, the Puritan Dominicans, which say, that the church nor no man can take away the liberty (of working six days in the week) from men, and drive them to a necessary rest of the body (upon any day saving the seventh⁴).

Again, say these men, the church hath none authority, ordinarily and perpetually, to sanctify any day but the seventh day, which the Lord hath sanctified; nor to set up any day like to the Sabbath-day⁵.

The latter sort, what in them is, quench the people's devotion, and hinder them from frequenting of churches upon all holy-days falling on the week-days, and ordained by the lawful authority of the church.

[¹ See above, p. 184, note 1; p. 189, note 1; and p. 201, note 6.]

[² See above, p. 266, notes 1, 2, 3.]

[³ See above, p. 187, note 14.]

[⁴ See above, p. 187, note 11.]

[⁵ Nich. Bownde, Doct. of the Sabbath. Lond. 1595. Book 1. pp. 31, 47.]