

ARTICLE XXXV.

Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

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| 1. <i>Of the right use of the Church.</i> | 11. <i>Of Alms-doing.</i> |
| 2. <i>Against Peril of Idolatry.</i> | 12. <i>Of the Nativity of Christ.</i> |
| 3. <i>Of repairing and keeping clean of Churches.</i> | 13. <i>Of the Passion of Christ.</i> |
| 4. <i>Of good Works; first of Fasting.</i> | 14. <i>Of the Resurrection of Christ.</i> |
| 5. <i>Against Gluttony and Drunkenness.</i> | 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 6. <i>Against excess of Apparel.</i> | 16. <i>Of the Gifts of the Holy Ghost.</i> |
| 7. <i>Of Prayer.</i> | 17. <i>For the Rogation-Days.</i> |
| 8. <i>Of the Place and Time of Prayer.</i> | 18. <i>Of the Estate of Matrimony.</i> |
| 9. <i>That Common Prayers and Sacraments ought to be ministered in a known Tongue.</i> | 19. <i>Of Repentance.</i> |
| 10. <i>Of the reverend Estimation of God's Word.</i> | 20. <i>Against Idleness.</i> |
| | 21. <i>Against Rebellion.</i> |

Touching this article, the greatest matter is not, whether these homilies meant and mentioned do contain doctrine both godly, wholesome, and necessary; but whether homilies, or any apocrypha writings at all, may be read in the open church, and before the congregation; which I think they may, and prove thus.

Great is the excellency, great also the utility, of God's word preached. Therefore saith St Paul, "None can believe without a preacher;" and, "Woe is me if I preach not the gospel." Howbeit the manner of preaching is not always one and the same. For the apostles were to teach as well by the pen as by the lively voice⁶.

Rom. x. 14.
1 Cor. ix. 15.

D. Whitak.
cont. Bel.
Con. i. q. 6,
p. 305.

[⁶ Ita que summam religionis nostræ scriptam esse affirmamus, quæ quidem

D. Fulk
against the
Rhem. An-
not. Rom. i.
16.

The ministers
of Geneva's
epistle before
Calvin, on
Deutero-
nomy.
Soiter de
Vinda de
bello Pa.
Lib. ii.

D. Chrysost.
& Muscul. in
Ad Col. iv.
Eus. Lib. iv.
c. 23.

Paul did preach the gospel by writing¹: we owe in a manner more to the bonds of Paul (for his books) than to his liberty for ^a preaching².

Calvin's writings will edify all men continually in the time to come³. Protestant books are witnesses of sound doctrine and sincere Christianity⁴.

For my part, I cannot but magnify the goodness of God for all good means to bring us unto faith, and so unto salvation, but especially for the written labours of holy and learned men, whose doings in all ages not only have been approved, but also used and read many of them in the most sacred assemblies. So

In the primitive church was publicly read the epistle of the Laodiceans⁵ in the church of the Colossians, the epistle of Clemens unto the Corinthians⁶.

^a Pauli vinculis plura pene quam libertati debemus.—Beza, Epist. Dedicat. Olevian. Com. in epist. ad Galat.

eadem est cum eorum etiam apostolorum doctrina, qui nihil scripserunt. Idem enim docuerunt evangelium qui non scripserunt, quod illi qui scripserunt.—Whitaker, Disput. de Sacra Script. Cantab. 1588. Controv. i. Quæst. vi. cap. 6. p. 385.]

[¹ St Paul did preach the gospel also by writing, and the people did hear by reading.—Fulke's Rhemish New Test. Lond. 1617. p. 438. Annot. Rom. i. 7.]

[² Sic fiet ut...Paulum ipsum imitatus videre, eujus etiam vinculis plura pene quam libertati debemus.—Bez. Epist. Dedicat. in Olevian. Comm. in Epist. ad Galat. Genev. 1578. prope fin.]

[³ The editor has been unable to discover any such epistle. But see Beza's Epistle Dedicatory to the Comment. on Job. (Calvin. Opp. Amstelod. 1667-71. Tom. ii.) Calvinus...magis ac magis inter vere pios et eruditos in posterum eminebit.]

[⁴ Curiam ingressi et habito senatu in primis novi dogmatis de religione rem ordiri cœpere, et ipse imperator Augustus...monere jussit: Dogma illud novum, &c....At hi in eadem perseverantia...perstitere....Composuisse namque suos jampridem antea quos evulgaverint in lucemque ediderint libellos multos, sanæ doctrinæ atque purioris Christianismi testes et indices synceros, &c.—Melch. Soiter. a Vinda, Bell. Pannon. Lib. ii. pp. 516, 17, subjoined to Laon. Chalcond. de Orig. Turc. Basil. 1556.]

[⁵ Καὶ τὴν ἐκ Λαοδικείας ἴνα καὶ ὑμεῖς ἀναγνώτε. Τις λέγουσιν ὅτι οὐχὶ τὴν Παύλου πρὸς αὐτοὺς ἀπεσταλμένην, ἀλλὰ τὴν παρ' αὐτῶν Παύλου.—Chrysost. Opp. Paris. 1839. Tom. xi. p. 478. d. In Epist. ad Colos. cap. iv. Hom. 12. Non satis observant verba apostoli, qui putant illum loqui de quadam epistola quam scripserit ad Laodicenses, quæ intercederit. Non dicit, Et eam quam scripsi ad Laodicenses: sed, Et eam quæ est ex Laodicea vos quoque legatis.—Wolf. Musc. in Pauli Epist. Basil. 1578. In Ep. ad Coloss. cap. iv. p. 201.]

[⁶ Ἐν αὐτῇ δὲ ταύτῃ καὶ τῆς Κλήμεντος πρὸς Κορινθίους μέρηται ἐπιστολῆς, δηλῶν ἀνεκαθεν ἐξ ἀρχαίου ἔθους ἐπὶ τῆς ἐκκλησίας τὴν ἀνάγνωσιν αὐτῆς ποιεῖσθαι.—Euseb. Eccl. Hist. Cant. 1720. Lib. iv. cap. 23. p. 187.]

Hermes his Pastor⁷, and the homilies of the fathers⁸.

In the reformed churches in Flanders⁹ and France^b read are M. Calvin's sermons upon Job: and in the Italian, French, Dutch and Scottish churches, the said Calvin his catechism is both read and expounded publicly, and that before the whole congregation¹⁰.

Idem, Lib. iii.
c. 3.
T. C. 2 Rep.
p. 110.
D. Sutchiff,
Answer to the
Pett. c. i.
p. 23.
Smeton. con-
tra Hamilton,
p. 106.

The errors and adversaries unto this truth.

Deceived then, and out of the way of truth, are they, which of preaching by the mouth conceive either too basely, or too highly: too basely, as do the Anabaptists and Family of Love, they affirming there ought to be no preaching at all¹¹, and that preachers are not sent of God, neither do preach God's word, but the dead letter of the scripture¹²; these, with the said Anabaptists, terming them letter-doctors¹³, preaching the letter, and imagination of their own knowledge, but not the word of the living God¹⁴.

Wilkinson
against the
Fam. of
Love, p. 75.

Bullinger.
contra Anab.

H. N. Iamen.
Complaint.
Idem, i. Ex-
hort. 16, 18.

^b Editæ sunt igitur jampridem Gallicæ istæ conciones (Calvini in Jobum) &c. Neque id vero temere factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum ecclesiarum fructu, quibus usque adeo privatim et publice placuerunt, ut plurimis in locis, quibus quotidiani pastores deerant, [conciones istæ in communi cœtu ex pulpito recitatæ] pastorum vice fuerint.—Beza, Præf. Concionum, J. Calv. in Jobum. [Opp. Tom. ii.]

[⁷ Ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος, ἐν ταῖς ἐπιτέλει προσηρήσει τῆς πρὸς Ῥωμαίους, μνήμη πεποιήται μετὰ τῶν ἄλλων καὶ Ἐρμά, οὐ φασὶν ὑπάρχειν τὸ τοῦ ποιμνίου βιβλίον Ἰστέον ὡς καὶ τοῦτο πρὸς μὲν τινῶν ἀντιλέλεκται, δι' οὗ οὐκ ἂν ἐν ἠμολογουμένοις τέθεικ' ὑφ' ἑτέρων δὲ ἀναγκαιότατον οἷς μάλιστα δεῖ στοιχειώσεως εἰσαγωγικῆς κέκριται. ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον, κ.τ.λ.—Ibid. Lib. iii. cap. 3. p. 90.]

[⁸ Another council decreed that in the minister's sickness one deacon should read the homilies of the fathers, &c.—The rest of the Second Replie of Thomas Cartwright, 1577. p. 110.]

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

[¹⁰ Summam Christianæ fidei brevi libello complexus est Geneva Joan. Calvinus; quam Itali, Galli, Belgæ, Scoti, &c. publice in ecclesiis suis interpretantur.—Smeton. contr. Hamilton. Edinburg. 1579. p. 106.]

[¹¹ They said there ought to be no more any preaching because the door was shut. Apoc. i.—Wilkinson's Confut. Lond. 1579. p. 75. (from Bullinger against the Anabaptists.)]

[¹² Hi scripturarum interpretationem ægerrime ferunt, et multo ægrius cum ex illis corripuntur. Itaque dicunt, se quidem verbum Dei non illibenter audire, sed interpretationem et adjecta ministrorum verba non posse agnoscere pro verbo Dei, aut libenter audire et recipere.—Bullinger. adv. Anabapt. (Simler. Vers.) Tigur. 1560. cap. xi. p. 114.]

[¹³ See Wilkinson's Confut. p. 57.]

[¹⁴ II. N. First Exhortation, Translated, &c. cap. xvi. § 18.]

T. C. 1 Rep.
p. 173.

Too highly, as do the Puritans of all sorts. For say they, Except God work miraculously and extraordinarily, (which is not to be looked for of us) the bare reading (yea not) of the scriptures, without preaching, cannot deliver so much as one poor soul from destruction¹: reading (of whatsoever in the church) without preaching, is not feeding, but as ill as playing upon a stage, and worse too².

1 Admon. to
the Parliam.

D. B. Sab.
Doct. 2 B. p.
277.

Without preaching of the word (viz. by the lively voice of a minister, and without the book) the Sabbath cannot be hal- lowed either of a minister or people, in the least measure which the Lord requireth of us³.

Next, err do they, which set their wits and learning, either against all books in general, except the sacred Bible, or against the public reading of any learned men's writings, be they never so divine and godly, in the open and sacred assemblies.

Sleidan.
Com. Lib. x.

Of the former sort are the Anabaptists; who, as Sleidan⁴ recordeth, did burn the books, writings, and monuments of learned men, reserving and preserving only the holy scriptures from the fire.

Of the latter be the Brownists, Disciplinarians, and Sabbatarians.

Gifford
against the
Brown. 13.
Fruet. Ser. on
Rom. xii. p.
60.

Def. of the
god. Min. p.
116.

The Brownists do say, that no Apocrypha must be brought into the christian assemblies⁵: so the Disciplinarians; ministers ought not to read openly in the congregation any writings, but only the canonical scriptures⁶: they complain that human writings are brought into the church⁷: they cry out,

[¹ And indeed unless the Lord work miraculously and extraordinarily (which is not to be looked for of us) the bare reading of the scriptures without the preaching cannot deliver so much as one poor sheep from destruction.—A Reply to an Answer, &c. by T. C. p. 173.]

[² For bare reading of the word, and single service saying is bare feeding, yea, it is as evil as playing upon a stage, and worse too.—An Admonition to the Parliament, fol. a.]

[³ Nich. Bownde, Doct. of the Sabbath, Lond. 1595. Bk. II. p. 277.]

[⁴ Post hæc idem propheta (Joannes Mathæus) mandabat, ne quis ullum deinceps librum haberet, aut sibi servaret, præter sacra Biblia: reliquos omnes in publicum deferri jussit et aboleri: hoc se mandatum divinitus accepisse dicebat: itaque magno numero libri comportati flamma fuerunt omnes absumpti.—Sleidan. Comment. Argentorat. 1555. Lib. x. fol. 151.]

[⁵ See, A Plaine Declaration that our Brownists be full Donatists, &c. by George Gyffard. London, 1590. p. 83.]

[⁶ ...so ought not the ministers of God to expound or read openly, &c.—A Fruitful Sermon on the 3, 4, &c. verses of the 12th chap. of the Epistle to the Romans. London, 1589. p. 53.]

[⁷ From this we come unto the Homilies, which are allowed by one of the

Remove homilies⁸; and they supplicate unto K. James, that the canonical scriptures only may be read in the church⁹.

1 Admon. to
the Parliam.
The Pett. of
the thousand.

And so, but much more bitterly and erroneously, the Sabbatarians. We damn ourselves (say they) if we go not from those ministers and churches where the scriptures and homilies only be read, and seek not unto the prophets, when (and so often as) we have them not at home¹⁰.

D. B. Sabbat.
Doct. 2 Book,
pag. 173.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration (1) of Archbishops and Bishops, and Ordering of Priests and Deacons, set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything that of itself is superstitious or ungodly. And therefore (2) whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the aforementioned K. Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly and orderly and lawfully consecrated and ordered.

The propositions.

1. It is agreeable to the word of God, and practice of the primitive church, that there should be archbishops,

Articles, where beside the contrariety they have in the order itself, that the human writings of men are brought to be read in the church, and that to underpropt (*sic*), a yet more foul abuse, even the inability of ministers to teach, &c.—A Defense of the Godly Ministers against the Slaunders of D. Bridges. 1587. p. 116.]

[⁸ Remove Homilies, Articles, Injunctions, and that prescript order of service made out of the mass-book.—An Admonition, &c. fol. A. 4.]

[⁹ See the Humble Petition of the Ministers of the Church of England, desiring Reformation, &c. prefixed to the Answer of the Vice-Chancellor, Doctors, &c. in the University of Oxford to the same. Oxford, 1604. Art. 1.]

[¹⁰ What cause have we to be sorry for ourselves and others? which have so many times broken this law by wilful absenting ourselves from the church without any just cause, or by not seeking to the prophets to teach us when we had not them at home, &c.—Nich. Bownde, Doct. of the Sabbath. Book II. p. 173.]

bishops, and such like differences and inequalities of ecclesiastical ministers.

2. Whosoever be, or shall be consecrated or ordered according to the rites of the Book of Consecration of Archbishops, Bishops, and Ordering of Priests and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

Proposition I.

It is agreeable to the word of God, and practice of the primitive church, that there should be archbishops, bishops, and such like differences and inequalities of ecclesiastical ministers.

The proof from God's word.

Albeit the terms and titles of archbishops we find not, yet the superiority which they enjoy, and authority which the bishops and the archbishops do exercise, in ordering and consecrating of bishops, and ecclesiastical ministers, is grounded upon the word of God. For we find that

In the apostles' days how themselves both were in dignity above the evangelists, and the seventy disciples, and for authority both in and over the church, as twelve patriarchs, saith Beza¹, and also established an ecclesiastical hierarchy. Hence came it that bishop was of Jerusalem, James²;

Of Antioch, Peter³; of the Asian churches, John⁴; of Alexandria, Mark⁵; of Ephesus⁶, yea, and all Asia, Timothy⁷;

[¹ ...illos omnino oportuit, novæ ecclesiæ quasi duodecim patriarchas futuros, peculiari quadam forma divinitus consecrari. Sicut etiam ipsis peculiariter promissus fuerat Spiritus Sanctus, &c.—Bez. Annot. in Nov. Test. Genev. 1598. Pars 1. p. 455. In Act. ii. 1.]

[² Ἐπίσκοπος ἦν τῆς ἐν Ἱερουσόλοις ἐκκλησίας οὗτος (Ἰάκωβος) διὰ καὶ ἕστερος λέγει.—Chrysost. Opp. Par. 1839. Tom. ix. p. 279. In Act. Apost. xv. 13.]

[³ Denique primum episcopum Antiochenæ ecclesiæ Petrum fuisse accepimus, &c.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars 1. col. 244. In Epist. ad Galat. cap. 2.]

[⁴ Ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος αὐτὸς ἔκεινος, δι' ἡγάπα δ' Ἰησοῦς, ἀπόστολος ὁμοῦ καὶ εὐαγγελιστῆς Ἰωάννης, τὰς αὐτῶν διεΐκεν ἐκκλησίας, κ.τ.λ.—Euseb. Eccl. Hist. Cantab. 1720. Lib. iii. cap. 23, p. 112.]

[⁵ Nam et Alexandriæ a Marco evangelista usque ad Heraclam et Dionysium episcopos, presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant.—Hieron. Opp. Tom. iv. Pars 2. col. 803. Epist. 101. ad Evang.]

[⁶ Ministerium tuum imple...episcopatus scilicet.—Id. Opp. Tom. v. col. 1100. In Ep. 2. ad Tim. cap. 4.]

[⁷ This does not seem to be directly stated: it may be inferred perhaps from Chrysost. Hom. xiii. in 1 Tim. cap. iv. 11-14. Opp. Tom. xi. p. 671, b.]

Beza in Act. Apost. 1. 2.

D. Chrysost. in Act. Hom. 33.

D. Hieron. in Galat. Euseb. ad Kvrgr. D. Hieron. in 2 Tim. iv. D. Chrysost. in 1 Tim. v.

of all Crete, Titus⁸; of Philippos, Epaphroditus⁹; of Corinth and Achaia, Apollos; of Athens, Dionysius; of France, Crescens¹⁰; of Britain, Aristobulus¹¹.

In the purer times, succeeding the apostles, so approved was the administration of the church-affairs by these kind of men, as

They ordained patriarchs and chor-episcopi¹².

They ratified the decrees of ecclesiastical super-eminency, at the first and most famous council at Nice¹³.

They gloried much, and greatly, that they had received the apostles' doctrine by a succession of bishops¹⁴, that they were the successors in the apostles' doctrine of the godly bishops¹⁵, and that bishops succeeded in the room of apostles¹⁶.

Their godly monuments, and worthy labours and books yet extant, do shew, that bishop was of Lyons, Irenæus; of Antioch, Ignatius; of Carthage, Cyprian; of Hierusalem, Cyril; of Alexandria, Athanasius; Basil, of Cæsarea; of all Thracia, Asia, and Pontus, Chrysostom; Hilary of Poitiers;

[⁸ Theod. Opp. Paris. 1642-84. Tom. iii. p. 507. c.] [⁹ Id. p. 322. c.]

[¹⁰ It is only said: Κρίσκης μὲν ἐπὶ τὰς Γαλλίας στείλαμενος ὑπ' αὐτοῦ (sc. τοῦ Παύλου) μαρτυρεῖται.—Euseb. Eccles. Hist. Lib. iii. cap. 4. pp. 91, 2.]

[¹¹ Aristobulus et ipse ab apostolo ad Roman. commemoratus episcopus Britannia factus est.—Doroth. Synopsis, Wolf. Musc. Interpret. in Euseb. Eccles. Hist. Basil. 1570. p. 664.]

[¹² Hinc ecclesia secuta tempora apostolorum, alios patriarchas, alios episcopos, alios chorepiscopos quos Justinus Martyr προεστῶτας vocat, nos præpositos, &c. instituit.—Nic. Hemming. Opusc. Theolog. 1636. p. 799. Syntagm. Inst. Christ. cap. xxiii. Art. 15.]

[¹³ Beza is arguing against the pretensions of the church of Rome. The passage is as follows: Primates et archiepiscopos esse politia Romanæ umbram et imaginem quæ paulatim emergerit, omnes vel mediocriter historiarum periti norunt. Confirmavit illam gradum distinctionem Nicæna Synodus.—Bez. Epist. Genev. 1575. Ep. i. pp. 17, 18.]

[¹⁴ Traditionem itaque apostolorum in toto mundo manifestatam, in omni ecclesia adest perspicere omnibus qui vera velint videre, et habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, qui nihil tale docuerunt neque cognoverunt quale ab his [sc. hæreticis] deliratur.—Iren. Opp. Oxon. 1702. Adv. Hær. Lib. iii. cap. 3.]

[¹⁵ Ergo sic apud Tertullianum exclamans ecclesia nobis objiciebatur, "sum," inquit, "hæres apostolorum, sicut caverunt testimonio, sicut fidei commiserunt, sicut adjuraverunt, ita teneo." Quibus verbis apertissime significat se de successione doctrinæ gloriari.—Sadeel. De Legitim. Vocat. Pastor. Eccl. Reform. Morgiis. 1580. p. 20.]

[¹⁶ Quid est, Pro patribus tuis nati sunt tibi filii? Patres missi sunt apostoli, pro apostolis filii nati sunt tibi constituti sunt episcopi. Hodie enim episcopi qui sunt per totum mundum, unde nati sunt? Ipsa ecclesia patres illos appellat, ipsa illos genuit, et ipsa illos constituit in sedibus Patrum.—August. Opp. Paris. 1836-8; Tom. iv. col. 564. c. Enarr. in Psalm. xlv. v. 17. cap. 32.]

Theod. arg. in Epist. ad Tit. Theod. in Ep. ad Philip. Euseb. Lib. ii. Doroth. in Apot. Synop.

Heming. Syntag. tit. de Guber. Eccles. Beza, Epist. 1.

D. Iren. 13. c. 3. Sadeel. de Leg. Voc. p. 20. D. August. in Psal. xlv.

Augustine of Hippo; Ambrose of Millain: all of these most notable instruments for the advancement of God's honour and glory in their days.

Finally, from the apostles' days hitherto there never wanted a succession of bishops, neither in the east nor western churches, albeit there have been from time to time both marprelates, and mock-prelates, to supplant their states, and ill-prelates abusing their functions and places, to the discredit of their calling and profession. So provident hath the Almighty been for the augmentation of his glory, and people, by this kind and calling of men.

The errors and adversaries unto this truth.

This manifesteth the erroneous and evil minds,

1. Of the Anabaptists¹, who condemn all superiority among men, saying, That every man should be equal for calling; and that there should be no difference of persons among Christians.

2. Of the old heretics, viz. the Contobaptites², which allowed of no bishops.

The Acephalians³, who would not be at the command, or yield obedience unto bishops.

The Aerians⁴, that equalled bishops and priests, making them all one.

The Apostolicks⁵, which condemned prelacy.

3. Of the late schismatics, namely,

[¹ Bonorum quoque communionem et humanitati cum primis esse consentaneum, ut et dignitate sint omnes æquales, docebat (Muncerus) et conditione liberi, et promiscue bonis omnibus utantur.—Sleidan. Comment. Argentorat. 1555. Lib. v. fol. 65.]

[² ...οὗ (sc. ἐπισκόπους) οἱ Κοντοβαδῖται μόνοι οὐ δέχονται.—Niceph. Eccl. Hist. Lut. Par. 1630. Lib. xviii. cap. 49. p. 876. d.]

[³ Pertinet et hæc secta ad Severitas, dicta Acephalorum, ut inquit Nicephorus; quia sub episcopis non fuerunt.—Magdeburg. Eccl. Hist. Basil. 1562, &c. Cent. vii. c. 5. fol. 124.]

Οἱ δὲ καὶ Ἀκέφαλοι ἀνομάζοντο· οἱ τὸ ἐνωτικὸν τοῦ βασιλέως Ζηνηῶνος οὐ προσέεντο, οἷς μὴ τῷ ἀναθέματι καὶ τὴν ἁγίαν τετάρτην καθυπέβαλε σύνοδον. διὰ δὲ τὸ ὑπὸ ἐπισκόποις μὴ ἄγεσθαι, Ἀκέφαλοι ἀνομάσθησαν.—Niceph. Eccl. Hist. Lib. xviii. cap. 45. p. 869. See also Evagrius, Hist. Eccl. Lib. iii. cap. 14.]

[⁴ ...cum esset presbyter (Aerius), doluisse fertur quod episcopus non potuit ordinari....Dicebat etiam presbyterum ab episcopo nulla differentia debere discerni.—August. Opp. Paris. 1836. Tom. viii. col. 55. A. Liber de Hæres. cap. 53. See also Epiphanius, Opp. Paris. 1622. Tom. i. Hæres. lxxv. p. 904.]

[⁵ The Apostolici, or Henricians, a sect in the time of S. Bernard. After

Sleidan.
Com. Lib. v.

Niceph. Lib.
xviii. c. 49.

Magd. Eccles.
Hist. Cent. 7,
c. 5.
& Niceph.
August. de
Hæres. cap.
53.

D. Bernard,
in Can. Ser.
68.

The Jesuits, who cannot brook episcopal pre-eminence⁶; and in their high court of reformation have made a law for the utter abrogation of all episcopal jurisdiction⁷.

The Disciplinarians or Puritans among ourselves. For

They abhor, and altogether do loath the callings of archbishops, bishops, &c., as the author of the Fruitful Sermon doth⁸, and say, that by the prelatial discipline the liberty of the church is taken away⁹, and that, instead of archbishops and bishops, an equality must be made of ministers¹⁰.

They term the differences of ministers, A proud ambitious superiority of one minister above another¹¹; and archbishops and bishops they call the supposed governors of the church of England¹².

Some of them will not have bishops to be obeyed either when they cite, or when they inhibit, or when they excommunicate¹³.

Some of them have not only archbishops and bishops, but also parsons and vicars in detestation. For

Miles Monopodios numbereth parsons and vicars among the hundred points of popery yet remaining in our church¹⁴.

charging them with denying infant baptism, purgatory, &c., he proceeds: Jam vero qui ecclesiam non agnoscunt, non est mirum si ordinibus ecclesie detrahunt, Peccatores, iniqui, sunt apostolici, archiepiscopi, episcopi, presbyteri, ac per hoc nec dandis nec accipiendis idonei sacramentis.—Bernard. Opp. Paris. 1667. Tom. iii. col. 111. In Cantic. Sermon. lxxvi. § 11.]

[⁶ This reference the editor has been unable to verify.]

[⁷ I told you before, if you remember, that they (the Jesuits) have made a Puritan division of the ecclesiastical state in their high Council of Reformation for England: wherein, amongst other things, a statute is made for abrogation of all episcopal dignity.—A Decacordon of Quodlibetical Questions, 1602. p. 142.]

[⁸ Even so is it with the church and spouse of Christ in England. For as she is grieved for the lack of those parts which are wanting: so she abhorreth and loatheth such as are abounding: as, namely, the callings, Arch-Bp., Deans, Archdeacons, Deacons, Chancelers, Commissaries, officials, and all such as be rather members and parts of the whore and strumpet of Rome than of the pure virgin and spouse of the immaculate Lamb.—Fruitful Sermon upon the 3, 4, &c. verses of Rom. xii. Lond. 1589. pp. 33, 4.]

[⁹ This reference has not been found.]

[¹⁰ Instead of an Archbishop or Lord-bishop you must make equality (2 Cor. 10. 7. Coloss. 1. 1. Philip. 1. 1. 1 Thess. 1. 1.) of ministers.—An Admon. to the Parliament. fol. A. 5.]

[¹¹ A Brief Discovery of the Untruths and Slanders against Reformation, &c. contained in D. Bancroft's Sermon, p. 37.]

[¹² See, A Demonstration of Discipline. The Dedication is, "To the Supposed Governours of the Church of England, the Archbishops, lord Bishops, Archdeacons, and the rest of that order."]

[¹³ See above, p. 310, note 2.]

[¹⁴ "The Parson" and "the Vicar" are mentioned among "An hundred pointes

Declar. mo-
tum, &c.
c. 20.
Quodlibets,
p. 142.

Fruet. Ser.
on Rom. xii.
p. 37.

Assert. Polit.
p. 29.

Admon. to
the Parliam.

Discov. of D.
Ban. ser.
p. 37.
Demon. of
Dis. Epist.
ded.

Mar. thes.
46, 82, 83.

Sold. of Bar-
in the end.

1 Admon. to
the Parliam.

Others say, That birds of the same feather, viz. with archbishops and bishops, and parsons and vicars¹.

Bar. discov.
p. 64.

Barrow publisheth, that parsonages and vicarages be in name, office and function, as popish and antichristian as any of the other².

Burges'
Letter to
king James
before his
Apology.

It is therefore an egregious untruth, that Puritans (or which is equivalent, the good men, the faithful and innocent ministers, for so do they style themselves) affect not any popularity or parity in the church of God, as some of them would make his majesty believe³.

Proposition II.

Whosoever be or shall be confirmed or ordered according to the rites of the Book of Consecration of archbishops and bishops and Ordering of priests and deacons, they be rightly, orderly and lawfully consecrated and ordered.

D. Fulke
against the
Rhem. fol.
39.

Archbishops, bishops, and ministers, which according to the Book of Consecration be, or shall be consecrated or ordered, they are consecrated and ordained rightly, orderly and lawfully, because afore their consecration and ordination they be rightly tried or examined; by imposition of hands, needful and seasonable prayers, they be consecrated and ordained: and all this is performed by those persons, that is, by bishops, to whom the ordination and consecration of bishops and ministers was always principally committed⁴; and also after the same form and fashion (corruptions being afore taken away and removed) as bishops and priests after the reign of King Edward the sixth formerly were.

of poperie which deforme the Englishe reformation."—A pleasaunt Dialogue between a Souldier of Barwicke and an English Chaplaine. 1581. fol. L. 5.]

[¹ And birds of the same feather are covetous patrons of benefices, parsons, vicars, readers, parish priests, &c.—that under the authority of their masters (i. e. the bishops, archbishops) spoil their flocks of the food of their souls.—An Admon. to the Parliament. fol. B. 5.]

[² Barrow's Discovery of the False Church, 1590. p. 54.]

[³ This reference has not been found.]

[⁴ The passage intended is probably this: ...for order and seemly government, there was always one principal to whom, by long use of the church, the name of Bishop or Superintendent hath been applied....Therefore although in scripture a Bishop and an Elder is of one order and authority in preaching, &c....yet in government, by ancient use of speech, he is only called a Bishop....to whom the ordination or consecration by imposition of hands was always principally committed.—Fulke's New Test. I ond. 1617. Note on Tit. i. 5. fol. 718, 19.]

The adversaries unto this truth.

Well therefore may they disgorge their stomachs, but trouble our consciences they shall never, which condemn or deprave our callings, as do

1. The Family of Love⁵, which dislike, and labour to make contemptible, the outward admission of ministers. H. N. Evang. c. 31, §2.

2. The Papists, who say their pleasure of the bishops and ministers of the church of England, and of other reformed churches.

None is to be admitted for a bishop, (say they) which is not ordained by imposition of three or four (Romish) catholic bishops at the least, of which none are to be found among the Protestants⁶. Howlet's 7 reas.

Whosoever taketh upon him to preach, to minister sacraments, and is not ordered of a true catholic (that is, a popish) bishop, to be a curate of souls, parson, bishop, &c., he is a thief and a murderer⁷. Test. Rhem. An. John x.

Our bishops and ministers, they are not come in by the door (saith Stapleton); they have stolen in like thieves⁸; they be unordered apostates, pretended, and sacrilegious ministers, intruders⁹, mere laymen, and not priests, because, first, they have received none under¹⁰ orders; and next, they are not ordained by such a bishop, and priest, as the catholic (Roman) church hath put in authority¹¹. Stapl. Fort. 2 part. 3. 8, p. 141. Answer to the Exec. c. 3. p. 41. Ibid. chap. 7, p. 148. Ibid. cap. 9, p. 211. Ibid. c. 8, p. 171. Howl. 7 reas.

3. The Puritans. For they write, that The bishops of our church have none ordinary calling of

[⁵ Christians signify unto us, Those that are anointed. For the Holy ones of Christ were in times past so named, which were anointed (Act. 2. a.) with the holy Spirit of Christ to priests or elders of the holy understanding.—H. N. Evang. Reg. c. xxxi. § 2, p. 73.]

[⁶ ... (The Catholic church) admitteth no man for bishop which is not ordained by imposition of three or two catholic bishops' hands at the least. Of all which things none are to be found amongst the Protestants.—A Brief Discours, &c. Douay, 1581. Reas. vii. p. 41. b. See above, p. 239, note 4.]

[⁷ Test. Rhem. Rhemes, 1582. Annot. Joh. x. 1. p. 250, where, *to preach without lawful sending, and is not canonically ordered.*]

[⁸ Stapleton, Fortesse of the Faith, Antwerpe, 1565. Part II. cap. 8. p. 141, with a slight verbal difference.]

[⁹ (Card. Alan's) Sincere and Modest Defence, &c. against the Exec. of Justice, &c., where in chap. 7, p. 148, *pretended ministry*: chap. 9, p. 211, sacrilegious ministries: chap. 8, p. 171, First and foremost for the clergy...it is wholly destined and destroyed...as these other good fellows their intruders have lived in joy and felicity.]

[¹⁰ Other, the later editions.]

[¹¹ See above, p. 239, note 4.]

T. C. def. 21, sect. 1, Dial. of the Strife, p. 27.

1 Admon. to the Parliament.

Fruet. Ser. on Rom. xii. p. 36. Eng. Scotiz. 3 B. c. 14, p. 113. Ibid.

God, and function in the scriptures, for to exercise¹. They are not sent of God; they be not the ministers of Jesus Christ, by whom he will advance his gospel².

Inferior ministers, they are not (say they) according to God's word either proved, elected, called or ordained³. Hence the church of England wanteth (say they) her pastors and teachers⁴, and hence they urge divers afore ordained to seek at their classis a new approbation⁵, which they term the Lord's Ordinance, and to take new callings from classical ministers, renouncing their calling from bishops⁶.

ARTICLE XXXVII.

Of the Civil Magistrate.

(1) *The King's Majesty hath the chief power in this realm of England, and other his dominions, (2) unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction. Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; (3) we give not to our prince the ministering either of God's word, or of the Sacraments; the which thing the injunctions also, sometime set forth by Elizabeth our (late) Queen, do most plainly testify;*

[¹ A Replie to an Answer, &c. by T. C. p. 21.]

[² A Dialogue Concerning the Strife of our Church. Lond. 1584. Pref. p. 4.]

[³ An Admon. to the Parliam. fol. A. 2.]

[⁴ The Church of God in England (dear Christians)...wanteth her Pastors, Teachers, Elders, Deacons, and her attenders upon the poor, &c.—Fruitful Sermon on 3, 4, &c. verses of Rom. xii. Lond. 1589. pp. 32, 3.]

[⁵ The first degree they have entered into is this, that, teaching all ministers which are called according to the order of the church of England to be unlawful, they do urge such as they dare trust (and who are ministers already) to seek at their classis a new approbation which they term the Lord's Ordinance.—English Scotizing, for Discipline by Practise, the Third Book of Disciplinary Grounds and Practises, cap. xiv. p. 113. The Title of the work is, Dangerous Positions and Proceedings, &c. for the Presbyterial Discipline, by Richard Bancroft, &c. Lond. 1640.]

[⁶ They renounce the calling they have had of the bishops: and do take it again from the approbation of the classis.—Ibid.]

but that only prerogative, which we see to have been given always to all godly princes in holy Scriptures by God himself, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, (4) and restrain with the civil sword the stubborn and evil-doers. (5) The bishop of Rome hath no jurisdiction in this realm of England. (6) The laws of the realm may punish Christian men with death, for heinous and grievous offences. (7) It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

The propositions.

1. The king's majesty hath the chief power in this realm of England and other his dominions.
2. The king's majesty hath the chief government of all estates ecclesiastical and civil, in all causes within his dominions.
3. His highness may not execute the ecclesiastical duties of preaching and ministering the sacraments, and yet is to prescribe laws and directions unto all estates, both ecclesiastical and temporal.
4. The king by his authority is to restrain with the material sword, and to punish malefactors.
5. The bishop of Rome hath no jurisdiction in this realm of England (nor other of the king's dominions).
6. By the laws of this realm Christian men, for heinous and grievous offences, may be put to death.
7. It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

Proposition I.

The king's majesty hath the chief power in this realm of England, and other his dominions.

The proof from God's word.

Divers and sundry be the forms of commonweals and magistracy. For some, where many, and they of the inferior people, bear the sway, as in a democracy; some, where a few, and that of choice, and the best men do govern, as in an

aristocracy; and some, where one man or woman hath the pre-eminence, as in a monarchy: such is the government of this kingdom.

Notwithstanding whatsoever the government is, either democratical, aristocratical, or monarchical, God's word doth teach us, that

Rom. xiii. 1,
2

"There is no power but of God; the powers that be are ordained of God; and that whosoever resisteth the power, resisteth the ordinance of God."

Tit. iii. 1.

"We must be subject to the principalities and powers, and obedient and ready to every good work."

1 Pet. ii. 13.

"We must submit ourselves unto all manner of ordinance of man, for the Lord's sake."

1 Tim. ii. 1,
2

"We must pray for kings, and for all that be in authority."

Rom. xiii. 7.

Finally, "we must give to all men their duty; tribute to whom tribute; custom to whom custom; fear to whom fear; and honour to whom honour is due."

But of the monarchical government, special mention is made in the writings of the prophets and apostles.

Isai. xlix. 23.

"Kings shall be thy¹ nursing-fathers, and queens shall be thy nurses," saith Isai.

1 Pet. ii. 13.

The apostle Peter calleth the king the superior (or him that hath the chief power), as our King James hath in his dominions.

All churches protestant and reformed subscribe unto this doctrine, as both apostolical and orthodoxal².

Conf. Helv. i.
Art. xxxvi.
& ii. cap. 30.
Basil. Art.
vii.
Bohem. c. 16,
& in the
Concil. Belg.
Art. xxxvi.
August. Art.
xvi. xvii.
Saxon. Art.
xiii.
Suevic. in
Peter.

[¹ Their, 1607.]

[² Magistratus omnis a Deo quum sit....Huic nos etiamsi liberi simus, et corpore et facultatibus omnibus nostris, et animi studio, vera cum fide sancte subjiciendos esse, fidelitatem ac sacramentum præstare, quantisper hujus imperia cum eo, propter quem hunc reveremus, palam non pugnant, scimus.—Harm. Conf. Sect. xix. p. 273. Conf. Helv. Prior. Art. xxvi. Magistratus omnis generis ab ipso Deo est institutus....Damnatus itaque omnes magistratus contemptores, rebelles, Reip. hostes, et seditiosos nebulones, denique omnes quotquot officia debita præstare, vel palam vel arte renuunt.—Ibid. pp. 271, 2. Conf. Helv. Post. cap. xxx. Præterea, Deus magistratui, suo ministro, gladium et summam externam potestatem, bonis ad defensionem, malis ad vindictam et pœnam delegavit.—Ibid. p. 274. Conf. Basil. Art. vii. Amplius ex sacris literis docetur, politicum magistratum esse ordinationem Divinam, et a Deo constitutum....Ad hæc docetur etiam populus de suo officio, et re ipsa verbo Dei eo adigitur, ut universi et singuli in omnibus quæ Deo tantum non sunt contraria, eminenti potestati subjectionem præsentent; primum Regiæ Majestati vestræ, postea omnibus magistratibus, &c.—Ibid. pp. 275, 7. Conf. Bohem. cap. xvi. Credimus Deum optimum maximum...reges, principes et magistratus constituisse, velleque ut mundus hic legibus ac certa politia gubernetur, &c.—Ibid. p. 281. Conf. Belg. Art. xxxvi. De rebus civilibus docent, quod

The errors and adversaries unto this truth.

These churches with us, and we with them, utterly condemn the opinions

Of the dreamers whereof the apostle speaketh, which despise government, and speak evil of them which are in authority. Jude, ver. 8.

Of the Manichees³, Fratricellians⁴, Flagelliferies⁵, Anabaptists⁶, and Family of ^aLove⁷; all which rail upon and condemn magistracy. D. August. contra Faust. Lib. xxii. c. 74. W. Thomas's Description of Italy, p. 59. Prateol. Hist. de Flagel. Aith. Conc. in. pug. lo. 191. W. Thomas's Descr. of Italy, p. 129. Lud. Vives, de Instit. fem. Chr. Lib.

Of them who allow not of the government by women, but utterly detest the same: such were they in Italy, which said, *Interitus mundi est a muliere regi*⁸; again, speaking unto women, *Abunde magna civitas vobis sit domus, publicum neque noscatis, neque vos noscat*⁹: such in France, who think how the laws of God and nature is violated where a woman is suffered to reign and ^bgovern¹⁰: such in Scotland, or Scottish men rather from Geneva, which wrote that

^a H. N. calleth a king "the scum of ignorance," Spirit. Land, cap. 6, sect. 5.

^b Neque solum naturæ jura convelluntur; sed etiam omnium

legitimæ ordinationes civiles sint bona opera et ordinationes Dei, sicut Paulus testatur....Scimus enim cum pii debeant obedire præsentibus magistratibus, non eripere eis imperia, &c.—Ibid. pp. 281, 3. Conf. August. Art. xvi. xvii. Vult Deus regi et coerceri politica gubernatione omnes homines, etiam non renovatos.—Ibid. p. 285. Conf. Saxon. Art. xxiii. In superioribus exposuimus nostros ecclesiasticos obedientiæ quæ exhibetur magistratibus inter primi ordinis bona opera locum dedisse, et docere hoc unumquemque studiosius sese accommodare publicis legibus, quo syncerior fuerit Christianus, &c.—Ibid. pp. 292, 3. Conf. Suev. cap. xxiii.]

[³ ...Sed quia Manichæi Joannem (Baptistam) aperte blasphemare consueverunt, ipsum Dominum Jesum Christum audiant hoc stipendium jubentem reddi Cæsari, quod Joannes dicit debere sufficere militi, &c.—August. Opp. Paris. 1836-8. Tom. viii. col. 625. d. Contr. Faust. Manich. Lib. xxii. cap. 74.]

[⁴ He [Clement the fifth] oppressed the sect called Fratricelli: that were then newly risen in Lombardy, who would have had all things in common without magistrates or rulers.—W. Thomas, Hist. of Italy. Lond. 1549. p. 59.]

[⁵ Cujus aliqui erroris fucus ut nihil differbat ab Anabaptistarum opinione religiosa, ita secta non minus perniciosa fuit illis temporibus.—Gabr. Prateol. Marcos. de Vit. &c. Hæret. Colon. 1569. Lib. vi. § 8. col. 180.]

[⁶ Legitimos magistratus conviciis proscindunt [Swmereri], ac tollere studuerunt.—Altham. Concil. Loc. Norimberg. 1535. Loc. cxc. p. 211.]

[⁷ This reference has not been found.]

[⁸ W. Thomas, Hist. of Italy, p. 129.]

[⁹ Lud. Viv. Opp. Basil. 1555. Tom. ii. De Christ. Fœm. Lib. ii. p. 726.]

[¹⁰ Bodin. Method. ad Facil. Histor. Cognit. Lugd. 1583. cap. vi. p. 258.]

Against the
Regim. of
Women,
Blast præf.

A woman's government is a monstiferous empire, most detestable and damnable¹.

Again, I am assured that God hath revealed to some in this age, that it is more than a monster in nature that a woman shall reign, and have empire above man², &c.

And little differing from these men are they in England, which termed "The Harbrough for Faithful Subjects," a carnal and unlearned book, smelling altogether of earth, without rhyme and without reason, for defending the regiment of women over men (when it falleth unto them by inheritance to govern) to be lawful and good³. He which so censureth the said "Harbrough" was the Mar-prelate; and this his censure declareth that he was the Mar-prince, as well as the Mar-prelate.

Proposition II.

The king's majesty hath the chief government of all estates ecclesiastical and civil, in all causes within his dominions.

The proof from God's word.

We ascribe that unto our king by this assertion, which is given to every king or queen in their own dominion by the word of God. For

They are, for titles, "gracious lords," "princes," "the ministers of God," "the nurses of the church," "gods:" for authority, the "chief." Which moveth St Paul to exhort, that supplications be made for all men, but first for kings as the chief.

Again, every soul is commanded to be subject to the higher powers, &c.

Finally, the examples are manifold, and pregnant, shewing the principality of kings over all persons and causes. For

Aaron the high priest called Moses the chief prince, his lord: so did Abimelech term Saul his lord.

gentium, quæ nunquam fœminas regnare permiserunt, &c.—Bodin, Meth. Hist. c. 6, p. 257.

[¹ And therefore I say that of necessity it is that this monstiferous empire of women (which amongst all enormities that this day do abound upon the face of the whole earth is most detestable and damnable) be openly revealed, &c.—The First Blast of the Trumpet against the Monstrous Regiment of Women (by John Knox) Pref. p. 5. Genev. 1558.]

[² Ibid. pp. 3, 4.]

[³ This reference has not been found.]

K. Jehoshaphat, as chief in Judah, appointed judges, ² Chron. xix. 6, 7, 8. Levites, and priests.

K. Hezekias also, as chief, sent unto all Israel and Judah, ² Chron. xxx. 1. that they should come to the house of the Lord at Jerusalem, to keep the passover: also he appointed the courses of the priests⁴ and Levites by their turns: and commanded all the priests to offer sacrifice, &c.; and they obeyed him: and enjoined all the congregation to bring offerings; and they brought them.

Which we do unto ours, the very same do the churches of God ascribe unto christian magistrates in their principalities⁵.

Errors and adversaries unto this truth.

Which being true, then false is it which the Papists deliver; viz. that

The king's excellency of power is in respect of the nobility and lay-magistrates under him, and not of popes, bishops, or priests, as they have cure of souls⁶. Kings and princes, be they never so great, must be subject unto some bishop, priest, or prelate⁷.

The whole clergy ought to be free from paying tribute⁸. *Sacerdotes etiam principibus jure divino subditi, deletur*, say the Expurgators: "Priests are not by God's law subject unto princes⁹."

"No man is to be subject unto his temporal prince and superior, in matters of religion, or regiment of his soul,

[⁴ Course of priests, 1607.]

[⁵ See above, last Proposition, p. 336, note 1.]

[⁶ It is evident that he calleth the king the precellent or more excellent, in respect of his vicegerents which he calleth dukes or governors that be at his appointments: and not in respect of popes, bishops, or priests, as they have the rule of men's souls.—Test. Rhem. Rhemes, 1582. Ann. 1 Pet. ii. 13. p. 659.]

[⁷ *Obey your Prelates*. There is nothing more inculcated in the holy Scriptures, than obedience of the lay people to the priests and prelates of God's church in matters of soul conscience and religion....From this obedience there is no exemption nor exemption of kings nor princes, be they never so great.—If they have souls, and be christian men, they must be subject to some bishop, priest, or other prelate.—Ibid. Ann. Heb. xiii. 17. p. 639.]

[⁸ Though Christ to avoid scandal paid tribute, yet indeed he sheweth that both himself ought to be free from such payments...and also his Apostles...and in them their successors the whole clergy, &c.—Ibid. Ann. Matt. xvii. 26. p. 50.]

[⁹ Inter Delenda in Indice Chrysostomi Basileæ a Frobenio excusi.—Index Expurgat. Lugd. 1586. p. 26.]

Ibid.

Martin Mar-
prelate, Epist.
of Dr
Bridges.

Luke xxii.
23.
Rom. xiii. 3.
Ibid. 4.
Isai. xlix.
23.
Psal. lxxxii.
1.
1 Pet. ii. 13.
1 Tim. ii. 1,
2.
Rom. xiii. 1.

Exod. xxxii.
22.
1 Sam. xxii.
12.

Confess.
Helv. i. Art.
xxvi. & ii.
cap. 30.
Basil. Art.
vii.
Bohem. c. 16.
Belg. Art.
xxxvi.
August. Art.
xvi. xvii.
Saxon. Art.
xxiii.
Suevic.
Peror.
Test. Rhem.
Annotat.
1 Pet. ii. 13.

Ibid. Annot.
Heb. xiii. 17.

Ibid. Annot.
Matt. xvii.
26.
Index Ex-
purg. p. 26.

Test. Rhem.
An. Rom.
xiii. 1.

but in such things only as concern the public peace and policy¹."

False also is it which the puritans do hold; namely, that

Princes must be servants unto the church, be subject unto the church, submit their sceptres unto the church, and throw down their crowns before the church².

Magistrates, as well as other men, must submit themselves and be obedient to the just and lawful authority of the church³, that is, of the ^apresbytery⁴.

Quis tandem reges et principes, who can exempt even kings and princes from this *non humana, sed divina dominatione*, not human, but divine domination? (meaning of the presbytery) saith Beza⁵: which presbytery they would have to be in every ^bparish.

^a That which our Saviour calleth presbyterian, and so doth Luke.—Lear. Dis. p. 89.

^b There ought to be in every church a consistory, or seigniory of elders or governors.—Lear. Dis. p. 84.

Every congregation ought to have elders and an eldership.—Dem[onstration]. of Dis[cipline]. chap. 12, p. 55, chap. 14, p. 69.

Instead of chancellors, archdeacons, officials, commissaries, proctors, summoners, churchwardens, and such like, you (parliament men) have to plant in every congregation a lawful and godly seigniory.—1 Admon. to the Parliament. [fol. A. 6.]

I would that every little parish should have seven such (elders) at

[¹ ...S. Paul here...expressly chargeth every man to be subject to his temporal prince and superior: not every man to all that be in office or superiority, but every one to him whom God hath put in authority over him, by that he is his Master, Lord, King or such like: neither to them in matters of religion or regiment of their souls (for most part were pagans, whom the apostle could not will men to obey in matters of faith) but to them in such things only as concern the public peace and policy, &c.—Ibid. Ann. Rom. xiii. 1. p. 415.]

[² But it must be remembered that civil magistrates...as they are nurses so they be servants unto the church, and as they rule in the church, so they must remember to subject themselves unto the church, to submit their sceptres, to throw down their crowns before the church, yea as the prophet speaketh to lick the dust of the feet of the church.—A Reply to an Answer made of M. Doctor Whitgifte, &c. by T. C. p. 144.]

[³ A Full and Plain Declaration of Ecclesiastical Discipline, &c. 1574. Where, 'also as well as the rest;' and, 'authority of the officers of the church.']

[⁴ The work referred to has not been met with.]

[⁵ ...quis tandem reges et principes ab ista dominatione non humana sed divina exemerit, quin læsæ divinæ Christi majestatis reus constituatur.—Beza, Tract. de Vera Excomm. et Christ. Presbyt. Genev. 1590. pp. 124, 5.]

T. C. Rep.
p. 144.

Ecl. Disp.
p. 183.

Beza, de
Presb. p. 124.

Quotquot ecclesiæ Christi, as many as be members of Christ, and of the church, they must subject themselves to the consistorian discipline. *Non hic excipitur episcopus, aut imperator*: "Neither bishop or emperor is excepted here." *Nulla hic acceptio, aut exceptio [est] personarum*: "Here is no acception, or exception, of persons⁶."

Proposition III.

His highness may not execute the ecclesiastical duties of preaching and ministering the Sacraments, and yet is to prescribe laws and directions unto all estates both ecclesiastical and temporal.

The proof from God's word.

K. Hezekiah said unto the priests and Levites of his time, "My sons, be not deceived: for the Lord hath chosen you to stand before him, and to serve him, and to be his ministers, and to burn incense."

So do we say, The Lord hath appointed a company, and calling of men, to teach the people, to expound the scriptures, to celebrate the sacraments, to handle the keys of the celestial kingdom: insomuch as he whosoever that shall presume to do these things, not called thereunto, and that lawfully, though he be a king or prince, he may fear that punishment which fell upon Uzziah.

Notwithstanding, all kings, queens, and princes in their places, may, yea, and must, as occasion serveth, with K. Solomon "build an house for the Lord," and set the courses of priests to their office; with K. Hezekiah break the images, cut down the groves, take away the high places, appoint the courses of the priests and Levites, and enjoin all the people to minister sustenance unto the priests⁷; with K. Josiah put down and burn the horses of the sun, break down the houses of the Sodomites, purge Judah and Jerusalem from the

the least, and every mean church thirteen, and every great church twenty-three.—Hunt of the Fox, &c. E. 2. a.

^c Thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly, before the Lord his God. 2 Chron. xxxi. 20.

[⁶ Gall. Snecan. Frisius. Method. Descrip. Lugd. Bat. 1584. p. 456. De Discip. Ecl. where, Detur hic quoque locus dicendi, ut quotquot Christi aut Ecclesiæ homines censi volunt, disciplinæ sese subjiciant, &c.]

Snecan. de
Discipl. Ec-
cles. p. 456.

2 Chron.
xxix. 11.

See afore,
Ar.

2 Chron.
xxvi. 19.

2 Chron. ii. 1.

2 Chron. viii.
14.

2 Chron.
xxxii. 1.

2 Kings
xxiii. 11.

Ibid. 7.

2 Chron. iii.
34.

Ibid. iii. 5, 2. high places, groves, carved and molten images, appoint the priests to their charges, and compel all that are found in Israel to serve the Lord their God; and with the king of Nineveh proclaim a fast, and command every man to turn from his evil way, &c.

Conf. Helv. 1. Art. xxvi. & 11. c. 30. Basil. Art. vii. Bohem. c. 16. Gal. Art. xxxix. Belg. Art. xxxvi. Saxon. Art. xxiii. Wittemb. c. 35.

Of the same judgement be other churches¹.

The errors and adversaries unto this truth.

Much therefore out of the way are, and offend greatly do, first, the papists, who publish that

The care of religion pertaineth not unto kings: *Religionis curam semper pertinuisse ad reges, dele, say the Expurgators; "Blot it out²."*

Queens may not have or give voice, either deliberative or definitive in councils and public assemblies, concerning

[¹ ...officium ejus (sc. magistratus)...præcipuum est; religionem ab omni blasphemia defendere et procurare...Qua quidem in parte locum primum pura atque libera divini verbi prædicatio, juventutis civium et scholarum recta et sedula institutio, disciplina justa, liberalis ministrorum ecclesiæ pauperumque sollicita cura, habet....Deinde secundum leges æquas divinasque, judicare populum, judicium et justitiam colere, &c.—Harm. Conf. Sect. xix. p. 273. Conf. Helv. Prior. Art. xxvi. Ejus (sc. magistratus) officium præcipuum est, pacem et tranquillitatem publicam procurare et conservare...docemus religionis curam imprimis pertinere ad magistratum sanctum.—Ibid. p. 271. Conf. Helv. Post. cap. xxx. Præterea Deus magistratui, suo ministro, gladium et summam externam potestatem, bonis ad defensionem: malis, ad vindictam et pœnam, delegavit. Quilibet igitur christianus magistratus...omnes vires eo dirigit ut apud suæ fidæ commissos, nomen Dei sanctificetur, regnum ipsius propagetur, &c.—Ibid. p. 274. Conf. Basil. Art. vii. Qum autem magistratus non tantum sit potestas Dei eo modo, quo scriptura ethnico etiam magistratui hoc tribuit...sed christianus magistratus consors etiam quasque minister...docetur...ut hoc munere suo veritatem sancti evangelii ornet, portas veritatis ubicunque potest, aperiat, ministrorum et populi Christi defensor sit, idolatriam ac tyrannidem Antichristi ne approbet, &c.—Ibid. p. 276. Conf. Bohem. cap. xvi. Ideo etiam gladium in magistratum manus tradidit (Deus), reprimendis nimirum delictis, non modo contra secundam tabulam, sed etiam contra primam commissis.—Ibid. p. 280. Conf. Gall. Art. xxxix. Horum (sc. magistratum) porro est non modo de civili politia conservanda esse sollicitos, verum etiam dare operam ut sacrum ministerium conservetur, omnis idololatria et adulterinus Dei cultus e medio tollatur, regnum Antichristi diruatur, Christi vero regnum propagetur.—Ibid. p. 281. Conf. Belg. Art. xxxvi. Primum vult Deus sine ulla dubitatione magistratus sonare vocem legis moralis in genere humano quod ad disciplinam attinet...Sint membra ecclesiæ ipsi quoque reges et principes et doctrinam recte intelligant, non adjuvent eos qui falsam doctrinam stabiliunt, et injustam sævitiam exercent, sed sint memores hujus dicti: Glorificantes me glorificabo.—Ibid. pp. 286, 7. Conf. Saxon. Art. xxiii. Nota sunt diræ et maledictiones quibus divina lex violatores verbi Dei devovet. Et Josias rex Judæ in instauranda ecclesia plane heroico animo præditus, &c.—Ibid. p. 291. Conf. Virtemb. cap. xxxv.]

[² Index Expurgat. Lugd. 1586. p. 145.]

Index Expurg. p. 145.

Test. Rhem. Annotat. 1 Cor. xiv. 33.

matters of religion; nor make ecclesiastical laws concerning religion; nor give any man right to rule, preach, or execute any spiritual function, as under them, and by their authority³.

In matters of religion, and of their spiritual charge, neither heathen nor christian kings ought to direct clergymen, but rather to take direction from them⁴.

The emperor of the whole world, if he take upon him to prescribe laws of religion to the bishops and priests, &c., he shall be damned assuredly, except he repent⁵.

Next, the Anabaptists, who being private men, and no princes, will take upon them the ordering, and reformation of the church; as did Monetarius⁶, and Muncer⁷, in Germany.

And thirdly, the Disciplinary Puritans, whose doctrine is, that

1. The making of ecclesiastical constitutions and ceremonies belongeth unto the ministers of the church and ecclesiastical governors⁸, unto the elders who are to consult, admonish, correct, and order all things pertaining to the congregation⁹.

2. Civil magistrates have no power to ordain ceremonies

[³ There is an error in the reference.]

[⁴ ...though in matters of religion and of their spiritual charge neither heathen nor christian kings be their superiors (sc. of catholic bishops and prelates of the church) or ought to direct them, but rather to take direction from them.—Alan's Sincere and Modest Defence, an Answer, &c. cap. iii. p. 56.]

[⁵ And whatsoever he be (though Emperor of all the world), if he take upon him to prescribe and give laws of religion to the bishops and priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent.—Test. Rhem. Ann. Heb. xiii. 17. p. 639.]

[⁶ ... ibidem anno 1525 concionator ecclesiasticus, Thomas Monetarius dictus, palam docuit, restauratum collapsum ecclesiæ statum.—Carranza, Summ. Concil. Lovan. 1681. p. 417. col. a.]

[⁷ Divinitus etiam sibi revelatum dicebat [Muncerus], omnes magnates et principes dejiciendos esse, datum sibi esse gladium Gedeonis contra omnes tyrannos, ad asserendam veram libertatem, et ad instituum novum regnum Christi in his terris, etc.—Bullinger, Adv. Anabapt. Tiguri. 1560. p. 3. Lib. i. cap. 1.]

[⁸ As for the making of the orders and ceremonies of the church, they do (where there is a constituted and ordered church) pertain unto the ministers of the church and to the ecclesiastical governors, and that as they meddle not with the making of civil laws, and laws for the commonwealth, so the civil magistrate hath not to ordain ceremonies pertaining to the church.—A Reply to an answer made of M. Doctor Whitgift, &c. by T. C. p. 154.]

[⁹ Their office was to govern (Act. 15. 4. 1 Cor. 12. 26) the church, with the rest of the ministers, to consult, to admonish, to correct and to order all things appertaining to the state of the congregation.—An Admonition to the Parliament. fol. A. 5.]

Ans. to the Execut. of Just. d. 3. p. 56.

Test. Rhem. Annot. Heb. xiii. 17.

Carranz. Sum. Conc. p. 365. Bullinger. contra Anab.

T. C. 1 Repl. p. 163.

1 Admon. to the Parliam.

T. C. 1 Repl. p. 183.
Idem, 2 Repl. 2 par. p. 4.
Lear. Dis. p. 10.
Fruct. Serm. on Rom. xii. p. 35, 71.

pertaining unto the church¹; but are to ordain civil discipline only²: as being no church-officers at all.

3. The ecclesiastical officers be doctors, pastors, elders, and deacons, the only officers instituted of God³, or, at the most, pastors, doctors, elders, deacons, and widows. These are all, no more, no fewer; and are only sufficient; and we are to content ourselves with these, and rest in them, saith the preacher⁴. In which number unless the king be included, he cannot possibly have anything to do in church-affairs, in these men's opinions.

Without the prince, the people may reform the church, and must not tarry for the magistrate: so thought Barrow⁵, Greenwood, and Wigginton⁶. Hence Hacket's, Coppinger's, and Arthington's insurrection at London, an. 1591.

Without the prince also the lords and burgesses of the parliament have power of themselves to reform the abuses, and take away the corruptions of the church. Hence their manifold petitions, supplications, politic assertions, exhibited unto the parliament from time to time. In one of which their supplications, saith one (speaking unto the parliament),

"You must enjoin every one, according to his place, to have a hand in this work."

[¹ See above, p. 343, note 8.]

[² And if it be true that he saith after, *the pastor must use such discipline as seemeth good to the magistrate*, when the magistrate ordereth civil discipline only, &c.—The Rest of the Second Replie of Thomas Cartwright, &c. 1577. p. 4.]

[³ This reference the editor has been unable to verify.]

[⁴ Now if you ask me how many members there be in the body, what they be, and how they be named and called, and what be their duties and callings, the apostle himself will answer plainly...saying: These members are either doctors to teach, pastors to exhort, elders to rule, deacons to distribute, attenders upon the poor strangers and the sick, or else the people and saints which are taught, exhorted, ruled, and receive alms and relieve (! relief). These are all: no more, no fewer.—A Fruitful Sermon on the 3, 4, &c. vss. of Rom. xii., &c. Lond. 1589. pp. 31, 2.]

[⁵ Again, our question is not whether it is the office and dutie of the Prince to see abuses reformed both in the Church and Common-wealth (which we think no man to be so ignorant or barbarous to deny, except the Anabaptistes). But whether the Church ought not now amongst themselves freely to practice Christes Testament either in erecting her officers and ordinances, or in reforming or correcting any fault or abuse that ariseth amongst them without staying for the Prince's licence: yea though the Prince should upon the paynes of death forbid. This we affirme to be the dutie of everie particular congregation, &c.—Barrowe's Plaine Refutation of M. Giffard's Booke, &c. 1591. p. 200.]

[⁶ Hacket further declared...he heard Wigginton say, that if the magistrates do not govern well, the people might draw themselves together and to see a reformation.—Conspir. for Pretended Reform. London. 1592. p. 33.]

"You must encourage and countenance the gentlemen and people that shall be found forward," &c.

"And you (of the parliament) must not suffer an uncircum-^{Penry, Supp. p. 60.} cised mouth to bring a slander upon that land," &c. *scil.* upon their discipline. This hath Penry⁷.

Proposition IV.

The king by his authority is to restrain with the material sword, and to punish malefactors whosoever they be.

The proof from God's word.

The office of the civil magistrate is to restrain, and if need be, to punish according to the quality of their offences, the disturbers of the quiet and peace of the commonweal; and that as occasion shall require, sometimes by force of arms, if the enemies of his state be either foreign or domestical, and they gathered together be many and mighty. To this end kings and princes have both men, munition, subsidies, and tributes. So against the enemies of God and good men went of Israel and Judah the valiant judges and the noble and puissant princes.

And sometimes they execute their wholesome and penal statutes upon the goods, cattle, lands, and bodies of their disorderly and rebellious subjects.

For the king is the minister of God, to take vengeance ^{Rom. xliii. 3, 4.} on him that doth evil. Therefore princes are to be feared, not of them which do well, but of such as do wickedly.

And this do the people of God acknowledge to be true⁸.

^{Conf. Helv. i. Art. xxiv. August. Art. xxvi. & ii. cap. 30. Basil. Art. vii. Bohem. c. 19. Gal. Art. xxxiii. Belg. Art. xxxvi. Saxon. Art. xxxii.}

Adversaries unto this truth.

Contrarily hereunto,

The Cresconians were of opinion, that magistrates were to punish no malefactors⁹.

^{D. August. contra Cresc. Gra. Lib. iii. c. 15.}

[⁷ A viewe of some part of such publike wants and disorders as are in the service of God within her Maiesties cuntry of VVales, together vvith an humble Petition, vnto this high Court of Parliament for their speedy redresse. (By John Penry) 1588. pp. 60, 61; where *according unto his place, and encourage the gentlemen and people that shall be found forward by gracing and countenancing them, and upon that good land.*]

[⁸ See above, p. 342, note 1.]

[⁹ Frustra dicit, "Relinquer libero arbitrio." Cur enim non in homicidiis, et in stupris et in quibusque aliis facinoribus et flagitiis libero te arbitrio dimittendum esse

Magd. Eecl.
Hist. Cent. 9,
c. 4, fol. 216.

One Rabanus maintained that magistrates were not of God's ordinance for the good, but an human institution for the hurt of men¹.

Conf. Aug. 1.
Art. xvii.
H. N. 1 Exh.
c. 12, § 30, 40.
Ramsey's
Conf.

Many have a fancy, that before the general resurrection there shall be no magistrates at all, because, as they dream, all the wicked shall be rooted out. Of this mind are the Anabaptists² and Family of Love³.

Proposition V.

The bishop of Rome hath no jurisdiction in this realm of England, (nor other of the king's dominions).

The proof from God's word.

¹ Tim. v. 17.

The bishop of Rome, did he, according to the will of God, preach the gospel, labour in the Lord's harvest, divide the word of God aright, minister the sacraments instituted by Christ, and that sincerely, and shew by his life and conversation the good fruits of a godly bishop; doubtless he were worthy of double, yea, of triple honour.

Yet will not the word of God, were he never so holy and religious, warrant him any jurisdiction out of his diocese, especially not within this realm; much less when he doth perform no part of a Christian, but every part of an anti-christian bishop, in corrupting the doctrine of the truth with errors and cursed opinions; in polluting the sacraments of Christ by superstitious ceremonies; in persecuting the church and saints with fire and sword; in making merchandise of the souls of men through covetousness; in playing the lord over God's heritage; in sitting in the temple of God, as God,

² Pet. II. 3.

¹ Pet. v. 3.

² Thess. II. 4.

proclamas? Quæ tamen omnia justis legibus comprimi utilissimum ac saluberrimum est. Dedit quidem Deus homini liberam voluntatem, sed nec bonam infructuosam, nec malam esse voluit impunitam.—August. Opp. Paris. 1836-8. Tom. ix. col. 716. A. Contr. Crescon. Gramm. Donat. Lib. III. cap. 51.]

[¹ Rabanus inquit: Magistratum politicum ab hominibus esse, cum ab ipso Deo habeat originem. Sic enim inquit: Duæ dignitates atque potestates inter homines constitutæ reperiuntur. una ex humana inventione reperta, hoc est imperialis atque regalis. altera vero ex divina autoritate instituta, hoc est sacerdotalis. quarum una hominum corpora parat ad mortem, altera animas nutrit ad vitam.—Magdeburg. Eecl. Hist. Basil. 1562, &c. Cent. ix. c. 4. fol. 216.]

[² Damnamus Anabaptistas qui nunc Judaicas opiniones spargunt, fingunt ante resurrectionem pios regna mundi occupaturos esse, ubique deletis aut oppressis impiis. Scimus enim quod pii debeant obedire presentibus magistratibus, &c.—Syll. Conf. Oxon. 1827. pp. 175, 6. Conf. August. 1540. Art. xvii.]

[³ The references have not been found.]

shewing himself that he is God; and in exalting himself against all that is called God, or that is worshipped. ² Thess. II. 4.

In respect of which fruits of impieties the said bishop of Rome in the holy scripture is described to be very antichrist, that wicked man, the man of sin, the son of perdition, and the adversary of God. ^{Ibid.}

He was openly proclaimed antichrist by a council in France, in the reign of Hugh Capet. He is termed by the truly and godly-learned, the basilisk of the church⁴; neither the head nor the tail of the church⁵. ^{Luther. præf. Epist. L. Hus. Henning. in 5, c. Jac. Epist.}

His jurisdiction hath been, and is justly renounced and banished out of England, by many kings and parliaments; as by K. Edward the First, Third and Sixth, by K. Richard the Second, by K. Henry the Fourth, Sixth and Eighth, by queen Elizabeth, and by our most noble K. James.

His pride and intolerable supremacy over all christian people is renounced and condemned, as well by the mouths as writings of all the purer churches⁶; and that deservedly. ^{Conf. Helv. I. Art. xviii. & II. cap. 17, 18. Bohem. c. 8, 9. Belg. Art. xxviii. xxxii. Wittenb. Art. xxxi. Aug. de Abus. Art. vii. Majoran. Clipp. Milit. Eecl. Lib. III. c. 35.}

The errors and adversaries unto this truth.

But with the Papists, the bishop of Rome, he is forsooth, for supremacy, Abel; for governing the ark, Noah; for patriarchship, Abraham; for order, Melchisedech; for dignity, Aaron; for authority, Moses; for justice, Samuel; for zeal, Elias; for humility, David; for power, Peter; for his unction, Christ⁷; the general pastor, the common father of all Christians, the high pastor of God's universal church, the prince ^{Answer to the Execut. of Just.}

[⁴ The passage has not been found.]

[⁵ Voco autem ecclesiasticam prohibitionem non Papæ, quem nec caput nec caudam Ecclesiæ agnoscimus, sed, &c.—Hemming. Comment. in Epist. Lips. 1572. p. 958. In Epist. Jac. cap. v.]

[⁶ ...caputque Romanum minime agnoscimus.—Harm. Conf. Sect. xi. p. 43. Conf. Helvet. Prior. Art. xviii. Servat quidem caput Romanum tyrannidem suam et corruptelam inductam in ecclesiam: sed impedit interim, oppugnat, et quantis potest viribus, excindit justam ecclesiæ reformationem.—Ibid. p. 5. Conf. Helv. Post. cap. xvii. Cf. Ibid. p. 39. cap. xviii. Simul cum his docetur, quod Antichristus ille sceleratus et nequam in templo Dei in ecclesia sedeat, de quo Prophetæ, Christus Dominus et Apostoli ipsius prædixerint, &c.—Ibid. p. 13. Conf. Bohem. cap. viii. Sunt qui tribuunt Romano Pontifici quod sit caput universali Ecclesiæ et habeat potestatem non in terris tantum, &c.—Ibid. p. 25. Conf. Virtemb. Art. xxxi. The other references seem to be inferential.]

[⁷ Inveniet quod Romanus pontifex est....primatu Abel, gubernatu Noë, patriarchatu Abraham, ordine Melchisedec, dignitate Aaron, autoritate Moyses, judicatu Samuel, potestate Petrus, unctione Christus.—Majoran. Scutum Fidei, &c. Antverp. 1589. Lib. III. cap. 35. p. 137.]

Panorm. de
Transl. Prael.
cap. quarto.

of God's people¹; for title, God, even the Lord God the Pope²; for power, God; For

Cere. Lib. i.
c. 2.
Distinct. xl.
c. 5, Papa.
Extravag.
de Transl.
Episc. cap.
quarto.
Test. Rhem.
Annot. marg.
p. 280.
Bonif. VIII.
de Major. et
Obed. in
Extravag.
Bristow,
Motive 40.

By him kings reign³; he may judge all men, but must of none be judged⁴; he can do what him list, as well as God, except sin⁵.

His jurisdiction is universal, even over the whole world⁶.

Him, upon pain of eternal damnation, all Christians are to obey⁷.

And by his sovereign authority both all Papists in England were discharged from their obedience and subjection unto queen Elizabeth, and the same queen disabled to govern her own people and dominions⁸.

Proposition VI.

By the laws of this realm Christian men for heinous and grievous offences may be put to death.

The proof from God's word.

As the natures of men be divers, and some sins in some countries more abound than in others; so are the punishments to be imposed upon malefactors, according to the quantity and quality of their offences; and any country and kingdom may punish offenders even with death, if the laws thereof, and their offence, do require it. For

"All that take the sword shall perish with the sword."

Matt. xxvi.
52.

[¹ The Apostolique Bishop is...a spiritual and most loving parent and common Father of al Christians, and speciallie of Princes.—(Card. Alan's) Sincere and Modest Defence, &c. An Answer, &c. x. cap. vi. p. 121. ...our holie and highe Pastor.—Ibid. p. 130. ...the cheefe Bishops of Christes Church, our supreme Pastors in earth, &c.—Ibid. cap. vii. p. 144.]

[² See above, p. 38, note 2.]

[³ Sac. Ceremon. Lib. Rom. 1500. Lib. i. foll. 24, 5.]

[⁴ See above, Art. xx. Prop. 3. p. 191, note 5.]

[⁵ See above, p. 38, note 4.]

[⁶ The title of universal Bishop refused, but universal jurisdiction always acknowledged and practised.—Test. Rhem. Rhemes, 1582. Marg. Annot. p. 280.]

[⁷ See above, page 172, note 1.]

[⁸ And if at any time it happen, after long toleration, humble beseeching and often admonition, of very wicked and notorious apostates or heretics, no other hope of amendment appearing, but the filthy more and more daily defiling himself and others to the huge great heap of their own damnation, that after all this the sovereign authority of our common pastor in religion, for the saving of souls, do duly discharge us from subjection, and the prince offender from his dominion, &c.—Motives to the Catholic Faith by Richard Bristow. Antwerp, 1599. cap. xl. p. 153. b.]

"Governors be sent of the king for the punishment of 1 Pet. ii. 14. evil-doers."

"A wise king scattereth the wicked, and causeth the wheel to turn over them." Prov. xx. 26.

"The magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that do evil." Rom. xiii. 4.

Which punishments testify to the world, that

God is just, which will have some sins more severely punished than others, and the magistrates to cut off dangerous and ungodly members:

God is merciful, and hath care both of his servants and of human society:

God is all wise and holy, in that he will have it known who are just, who wicked, who holy, and who profane, by cherishing and preserving of the one, and by punishing and rooting out of the other.

Our godly and christian brethren in other countries ap- prove this doctrine⁹.

Conf. Helv. i. Art. XXIV. XXVI. & II. c. 30. Basil. Art. VII. Bohem. c. 16. Gal. Art. XXXIX. Belg. Art. XXXVI. August. Art. XVI. Saxon. Art. XXXIII.

The adversaries unto this truth.

The adversaries of this doctrine be divers. For

Some are of opinion, that no man for any offence should be put to death. Such in old time were the Manichees and the Donatists¹⁰, and such in our days be the Anabaptists¹¹.

D. August. in Johan. xl. Conf. Helv. II. cap. 30.

And some do think, that howsoever for other¹² offences

[⁹ ...officium ejus (sc. magistratus)...est...sortes pro delicti ratione mulctare, opibus, corpore, vita.—Harm. Conf. Sect. XIX. p. 273. Conf. Helv. Prior. Art. xxvi. Stringat ergo Dei gladium in omnes maleficos, seditiosos, latrones, vel homicidas, oppressores, blasphemos, perjuros, et in omnes eos quos Deus punire ac etiam cadere jussit.—Ibid. p. 272. Conf. Helv. Post. cap. xxx. Idcirco magistratus ipsos gladio armavit (Deus) ut malos quidem plectant poenis, &c.—Ibid. p. 281. Conf. Belg. Art. xxxvi. ...quod Christianis liceat magistratus gerere...supplicia jure constituere, &c.—Ibid. p. 282. Conf. August. Art. xvi. For the other references, see above, page 342, note 1.]

[¹⁰ Isti etiam audent dicere quia persecutionem solent pati a catholicis regibus.—August. Opp. Paris. 1836-8. Tom. III. col. 1812. c. In Joann. Tract. xi. § 13. Nam videte qualia faciunt et qualia patiuntur. Occidunt animas, affliguntur in corpore: sempiternas mortes faciunt, et temporales se perpeti conquerunt.—Ibid. col. 1814. a. § 15. See also Ibid. Tom. ix. col. 75. Contr. Epist. Parmen. Lib. i. cap. 10.]

[¹¹ Damnamus Anabaptistas, qui ut Christianum negant fungi posse officio magistratus, ita etiam negant quenquam a magistratu juste occidi.—Collect. Confess. Lips. 1840. Conf. Helv. Post. cap. xxx. p. 535.]

[¹² Their, the later editions.]

against the second table malefactors may be put to death; yet for heretical and erroneous opinions in points of religion none are so to suffer. Of this mind are the Familists. For

Display I. a. They hold that no man should be put to death for his opinion.

Ibid. They blame M. Cranmer and Ridley for burning Joan of Kent for an heretic¹.

Fam. 2. Letter unto M. Ro. Ibid. It is not Christian-like that one man should persecute another for any cause touching conscience². Is not that punishment sufficient (say they) which God hath ordained, but that one Christian must vex, torment, bely and persecute another³?

Proposition VII.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in wars.

The proof from God's word.

Eccles. iii. 8. There is (saith K. Solomon) a time of war; and a time of peace: and princes are, by war and weapons, to repress the power of enemies, whether foreign or intestine. For they are in authority placed for the defence of quiet and harmless subjects, as also to remove the violence of oppressors, and enemies, whatsoever they be. For these causes have they horses prepared for the battle; tributes paid them as well of Christians as others; and subjects to serve them in their wars, of what nature soever.

Acts x. Cornelius, being a Christian, was not forbidden to play the centurion, or bidden to forsake his profession; nor the soldiers that came unto John's baptism willed to leave the wars, but to offer no violence unto any man.

Luke iii. 14. This truth is granted by the churches⁴.

Conf. Helvet. II. cap. 30. Bohem. c. 16. Saxon. Art. xxxiii.

[¹ Displaying of the Family of Love. Lond. 1579. fol. I. a.]

[² Second Letter of the Family to M. Rogers in the Displaying, L. 4. b. where, *envy belie and persecute.*]

[³ Ibid. fol. L. 5. b.]

[⁴ Et si salus publica patriæ et iustitia requirat, et magistratus ex necessitate bellum suscipiat, deponant (subditi) etiam vitam, et fundant sanguinem pro salute publica.—Harm. Conf. Sect. xxx. p. 272. Conf. Helv. Post. cap. xxx. ...ad hæc eos (sc. magistratus) peculiariter obligari...ut...subjectos pacificos suos, jura, facultates, vitam,...defendant: adversus eos qui hæc violant, in hæc grassantur, et damnis malisve hæc afficiunt, itemque contra Turcarum injustam vim, una cum aliis qui hoc agunt, defensionem eis præsent.—Ibid. pp. 275, 6. Conf. Bohem.

The adversaries unto this truth.

Many are against this assertion: whereof some doubt of the truth thereof; as ^aLudovicus Vives⁵.

Others deny it altogether as untrue. So did in ancient time the Manichees, whose doctrine was, that no man might go to war⁶.

D. Aug. contr. Man. Lib. xxii. c. 74.

Lactantius thought it altogether unlawful for a good man or a Christian either to go to war, or to bring any man to a violent death, though by law he were adjudged to die⁷.

Lact. de Vero Cultu, cap. 20.

In these days the Anabaptists think it to be a thing most execrable for Christians to take weapons or to go to war⁸.

Conf. Helv. II. cap. 30.

The Family of Love also do so condemn all wars, as the time was when they would not bear or wear a weapon⁹: and they write first of themselves, how all their nature is love and peace¹⁰, and that they are a people peaceable, concordable, amiable, loving, and living peaceably¹¹; but all other men in the world besides they do wage war, kill, and destroy; for which ends they have divers sorts of swords, halberds, spears, bows and arrows, guns, pellets and gunpowder, armour,

Display, H. 5. b.

H. N. Spirit. Land. c. 37. sect. 2. Ibid. Pref. sect. 31.

Ibid. chap. 5. § 9.

^a Arma Christianum virum tractare nescio an fas fit.—Lud. Vives, Institut. Fœm. Chr. Lib. I.

cap. xvi. Sunt igitur res suo genere bonæ...gerere bella legitima, et esse militem in bellis legitimis, &c. Et potest his rebus uti homo Christianus, &c.—Ibid. p. 285. Conf. Saxon. Art. xxxiii.]

[⁵ The passage has not been found.]

[⁶ Quid enim culpatur in bello? An quia moriuntur quandoque morituri, ut domentur in pace victuri? Hoc reprehendere timidorum est non religiosorum. Nocendi cupiditas, ulciscendi crudelitas...culpantur: quæ plerumque at eum jure puniantur...gerenda ipsa bella suscipiuntur a bonis....Alioquin Joannes cum ad eum baptizandi milites venirent, dicentes, *Et nos quid facimus?* responderet iis, Arma abjicite, militiam ipsam deserite, neminem percutite, vulnerate, prosternite....Sed quia Manichæi Joannem aperte blasphemare consueverunt, &c.—August. Opp. Paris. 1836-8. Tom. viii. col. 625. Contr. Faust. Manich. Lib. xxii. cap. 74.]

[⁷ Ita neque militare justo licebit, cujus militia est in ipsa iustitia; neque vero accusare quenquam crimine capitali.—Lact. Opp. Div. Inst. Lib. vi. cap. 20. p. 618.]

[⁸ Damnamus Anabaptistas, qui...negant...magistratum bellum gerere posse.—Collect. Confess. Lips. 1840. Conf. Helv. Post. cap. xxx. p. 535.]

[⁹ They did prohibit bearing of weapons, but at the length, perceiving themselves to be noted and marked for the same, they have allowed the bearing of staves.—Displaying of the Fam. Lond. 1579. fol. H. 5. b.]

[¹⁰ All their nature and mind is nothing else but love, peace, (Gal. 5. c.) and righteousness.—H. N. Spirit. Land of Peace, cap. xxxvii. § 2.]

[¹¹ ...so have we...found a lovely land (Esa. 26. 60. b. Zach. 8. a. b.) or a peaceable city, whose people (and none other) is a peaceable, concordable, and lovely people, agreeably-minded, living peaceably, &c.—Ibid. Pref. § 31.]

harness, and gorgets¹; none of which the Familists do use or allow of.

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common.

The riches and goods of Christians (1) are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding (2) every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

The propositions.

1. The riches and goods of Christians, as touching the right, title, and possession of the same, are not common.
2. Every man is to give liberal alms to the poor of that which he possesseth, according to his ability.

Proposition I.

The riches and goods of Christians, as touching the right, title, and possession of the same, are not common.

The proof from God's word.

Against community of goods and riches be all those places (which are infinite) of holy scripture, that either condemn the unlawful getting, keeping, or desiring of riches, which, by covetousness^a, thievery^b, extortion^c, and the like wicked means, many do attain; or do commend liberality^d, frugality^e,

^a If any one that is called a brother be a fornicator, or covetous, &c. with such an one eat not, 1 Cor. v. 11. Covetousness, let it not be once named among you, as it becometh saints, Ephes. v. 3.

^b Let none of you suffer as a thief, &c. 1 Pet. iv. 15.

^c With a brother that is an extortioner, eat not, 1 Cor. v. 11. Neither thieves, nor covetous (persons), nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 10.

^d It is a blessed thing to give rather than to receive, Acts xx. 35. Yea, and that thing ye do unto all the brethren throughout all Macedonia, 1 Thess. iv. 10. If a brother or a sister be naked, and destitute

[¹ Ibid. cap. v. § 9, where, ordinance or guns, ...armour or harness.]

free and friendly lending^f, honest labour^g, and lawful vocations to live and thrive by^h. All which do shew that Christians are to have goods of their own, and that riches ought not to be common.

Of this judgement be the reformed churches².

Conf. Helvet. ii. c. 29.
Gal. Art. XL. Belg. Art. XXXVI. August. Art. XVI. Wittemb. c. 21.

The adversaries unto this truth.

Of another mind were the Esseis³, the Manichees⁴, the Pelagians⁵, the Apostolicks⁶, and Fratricellians⁷, and are the Anabaptists⁸, and Family of Love⁹.

Heyden. Des. urbis Hierosolym. Lib. III. c. 3. D. August. De mor. Eccles. Cath. Lib. I. cap. 35.
Lib. I. Magdeburg. Eccles. Hist. cent. 5, fol. 586. D. Humfred. De Romanæ Curie praxi. pag. 39, ex Epiph. W. Thomas's Description of Italy, pag. 59. Sleidan. Comment. Lib. VI. Display, H. 3. b.

of daily food, &c. notwithstanding ye give them not these things, which are needful to the body, what helpeth it? James ii. 15, 16.

^e If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel, 1 Tim. v. 8.

^f From him that would borrow of thee turn not away, Matth. v. 42. And lend, looking for nothing again, Luke vi. 35.

^g Let him that stole, steal no more, but rather let him labour, &c. that he may have to give unto him that needeth, Ephes. iv. 28. We warned you that if there were any which would not work that he should not eat, 2 Thess. iii. 8.

^h Ye know that these hands have ministered unto my necessities, and to them that were with me, Acts xx. 34. We laboured day and night, because we would not be chargeable unto any of you, 1 Thess. ii. 9. We took not bread of any man for nought, 2 Thess. iii. 8.

[² Divitias et divites, si pii sint et recte utantur divitiis, non reprobamus. Reprobamus autem sectam Apostolicorum, &c.—Harm. Conf. Sect. XVIII. p. 237. Conf. Helv. Post. cap. XXXIX. ...detestamur omnes eos qui dominationes repudiant, communitatem et confusionem bonorum invehunt, omnem denique juris rationem evertere moluntur.—Ibid. Sect. XIX. p. 280. Conf. Gall. Art. XL. ...Anabaptistas et turbulentos omnes detestamur, qui...bona omnia communia faciunt, &c.—Ibid. p. 281. Conf. Belg. Art. XXXVI. De rebus civilibus docent, quod...liceat...lege contrahere, tenere proprium, &c.—Ibid. pp. 281, 2. Conf. August. Art. XVI. Facultates tuas autem sic deserere, ut eas in commune conferas, non est paupertatem sectari, sed de certiore et copiosiore victu tibi prospicere.—Ibid. p. 265. Conf. Virtemb. Art. XXVI.]

[³ Esseni seu Essæi...facultates in commune possidebant.—Reisner. Descript. Urb. Ierosol. (Lat. per Joann. Heyden.) Francof. 1563. Lib. III. cap. 3. p. 109.]

[⁴ Quid calumniamini, quod fideles jam baptisate renovati, procreare filios, et agros ac domos pecuniamque ullam possidere non debeant? Permittit hoc Paulus, &c.—August. Opp. Paris. 1836-8. Tom. I. col. 1154. c. De Mor. Eccl. et Manich. Lib. I. cap. 35.]

H. N. Spirit.
land, chap.
33, § 4.

Among the Familists (saith H. N.) none claimeth anything proper to himself for to possess the same to any owedness¹ or privateness. For no man, &c. can desire to appropriate or challenge anything to himself, either yet to make any private use to himself from the restward: but what is there is free, and is also left free in his upright form².

Proposition II.

Every man is to give liberal alms to the poor of that which he possesseth, according to his ability.

The proof from God's word.

Unto liberality towards the poor, according to our ability, we are in the holy scriptures provoked,

1. By the commandments from God, by his servants the prophets, by his Son our Saviour, and by his apostles.
2. By sweet promises of ample blessings^a.
3. By threatenings of punishments to the covetous and stony-hearted^b.

^a Eccles. xi. 1. The liberal person shall have plenty: and he that watereth shall also have rain, Prov. xi. 24.

^b He that stoppeth his ear at the crying of the poor, he shall cry and not be heard, Prov. xxi. 13. He that giveth unto the poor shall

[¹ Divites baptizatos, Pelagius docet, nisi omnibus abrenuncient, regnum Dei ingredi non posse.—Magdeburg. Eccl. Hist. Basil. 1562. Cent. v. c. 5. fol. 586.]

[² ...ἄλλοι ἐαυτοὺς Ἀποστολικὸς ἀνόμασαν...φυλάττεται δὲ παρ' αὐτοῖς τὸ μηδὲν κερτῆσθαι....Καὶ ἔχει...ἡ ἐκκλησία...ἀκτημόνην, ἀλλὰ οὐκ ἐπαίρεται τῶν ἐν κτήσει δικαιοσύνης ὑπαρχόντων.—Eriphan. Opp. Paris. 1622. Tom. i. p. 506. Adv. Hær. Lib. ii. Tom. i. Hær. 61.]

[⁷ See above, p. 337, note 4.]

[⁸ ...Anabaptistæ...bonorum docent communionem.—Sleidan. Comment. Argenterat. 1555. Lib. vi. fol. 87. See also above, Art. 36. Prop. 1.]

[⁹ When any person shall be received into their congregation, they cause all their brethren to assemble, and the bishop or elder doth declare unto the new elected brother, that if he will be content, that all his goods shall be in common amongst the rest of all his brethren, he shall be received, &c.—Displaying of the Fam. Lond. 1579. fol. H. 3. b.]

[¹ Owness, the later editions.]

[² Moreover, there is no man that claimeth anything to be his own, as to possess the same to his own private use. For no man (and that out of every one's good disposition) can desire anything to be his own, or yet to make anything proper (Act. 4. d.) to himself from another. But all whatsoever is there is free, and is there left free in his upright form.—H. N. Spiritual Land of Peace, p. 54. cap. xxxv.]

4. By the examples of the best men, viz. the apostles and primitive church.
So the churches³.

The adversaries unto this truth.

Of strange minds, therefore, and impious are,
First, the Anabaptists, which would have no man either to give or receive. For all things, in their opinion, should be common; (as afore also hath been said) and none among them be either poor to receive, or wealthy to minister any alms⁴.

Secondly, the hypocritical sectaries, who are bountiful only to those who side with them. Such were, first, the publicans in our Saviour his days; and after them the Manichees, who would minister neither bread nor water unto any hungry and pining beggar, unless he were a^c Manichean⁵.

And such are the Family of Love, who say they are not bound to give alms but to their own sect; and if they do, they give the same to the devil⁶.

not lack; but he that hideth his eyes shall have many curses, Prov. xxviii. 27.

^c Homini mendico esurienti, nisi Manichæus sit, panem, aut aquam non porrigunt Manichæi.—D. Aug. de Mor. Manich. Lib. ii.

[³ Ac verus usus opum ecclesiæ quondam fuit, et nunc est...in primis pauperibus juvandis atque alendis.—Harm. Conf. Sect. xv. p. 159. Conf. Helv. Post. cap. xxviii. In multis locis desunt pastores ecclesiis, aut deest victus pastoribus. His primum opitulandum erat ex redivitibus monasteriorum locupletium. Postea pauperum quoque studia inde juvanda sunt, &c....Hospitalia etiam inde juvanda sunt, in quibus pauperes, qui diuturnis morbis laborant, ali necesse est.—Ibid. p. 165. Conf. Saxon. Art. xxi. Eleemosynam diligenter commendamus; et hortamur ecclesiam, ut proximum quisque suum quoque officio potest, adjuvet ac charitatem suam testificetur.—Ibid. p. 167. Conf. Virtemb. cap. xviii.]

[⁴ They would have all men's goods in common.—Bale, Myst. of Iniquity, Genev. 1545. p. 53.]

[⁵ Hinc est quod mendicanti homini, qui Manichæus non sit, panem vel aliquid frugum, vel aquam ipsam, quæ omnibus vilis est dari prohibetis; ne membrum Dei quod his rebus admixtum est, suis peccatis sordidatum a reditu impediatur.—August. Opp. Paris. 1836-8. Tom. i. col. 1177. d. De Mor. Eccl. et Manich. Lib. ii. cap. 15.]

[⁶ Displaying of the Fam. of Love. Lond. 1579. fol. H. 7. b.]

Acts xi. 29,
30.
Rom. xv. 25.
2 Cor. viii. 1,
2, 3, &c.
2 Cor. ix. 2,
&c.
Confess.
Helv. ii. c.
23, 28, 29.
Saxon. Art.
xxi.
Wittemb.
c. 18.

Bale, Myst.
of Iniquity.
p. 53.

Matt. v. 46,
47.

Displ. H. 7. b.

ARTICLE XXXIX.

Of a Christian Man's Oath.

As we confess that (1) vain and rash swearing is forbidden christian men by our Lord Jesus Christ, and James his apostle, so we judge that (2) christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity; so it be done according to the prophet's teaching, in justice, judgement, and truth.

The propositions.

1. We may not swear vainly and rashly.
2. A lawful oath may be given and taken, according to the word of God, in justice, judgement, and truth.

Proposition I.

We may not swear vainly and rashly.

The proof from God's word.

The better to avoid vain and rash oaths and swearing, it is good to have in remembrance that which is said by our Saviour Christ and his apostle James.

Matt. v. 34.

Our Saviour saith, "Swear not at all; neither by heaven; for it is the throne of God: nor by the earth; for it is his footstool: nor by Jerusalem; for it is the city of the great King: nor by thine head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay."

James v. 12.

So the apostle St James: "Before all things, my brethren," (saith he) "swear not, either by the heaven, or by the earth, or by any other oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation."

Conf. Helv. II. cap. 5. Basil. Art. XI.

All churches do, and some in their public writings, condemn vain, rash, and idle oaths¹.

[¹ Illi ipsi veteres non jurarunt nisi per nomen solius Jehovah sicuti lege divina est præceptum: quia sicut vetitum est jurare per nomina alienorum Deorum, sic nos juramenta per divos requisita non præstamus.—Harm. Conf. Sect. II. p. 27. Conf. Helv. Post. cap. v. Clare protestamur nos peregrinas et erroneas doctrinas... damnare, ut quum dicunt, In nullo casu jurandum esse, etsi gloria Dei, et charitas proximi id requirant. Et in Annot. Margin. Suo tempore juramento uti licet. Deus enim jussit hoc in veteri testamento et in novo Christus non prohibuit. Imo Christus et Apostoli ipsi jurarunt.—Ibid. p. 28. Conf. Basil. Art. XI. (Disput. 33.)]

The adversaries unto this truth.

This declareth many sorts of men to be very impious, as, The wantons, which, for their pleasure, and the covetous worldlings, who, for gain and profit, blush not to take the name of God in vain by idle, rash, and usual oaths.

Next, the Basilidians², Helchisaites³, Priscillianites⁴, and Family of Love, who for ease, and to avoid troubles and persecution, dread not to swear and forswear themselves.

Philastrius. Euseb. ex Orig. Lib. vi. c. 38. Bulling. contra Anab. Lib. II. cap. 4. Rams. Conf.

Thirdly, the Papists, whose common guise is to swear either by saints or idols, or by God and creatures together⁵.

Pet. de Soto, Meth. Conf. p. 40, a.

Fourthly, the Puritans, who used to swear, though not by God, &c., yet as wickedly, using horrible imprecations, as "I renounce God," "God damn me;" or, as Hacket's manner was, "God confound me⁶."

Conspiracy for pretended Reform, p. 5.

Lastly, the Bannisterians, who deem it hypocrisy for one Christian to reprove another for common and rash swearing, which are but trifles in their opinions⁷.

Unfold. of Bannist.

Proposition II.

A lawful oath may be given and taken, according to the word of God, in justice, judgement, and truth.

The proof from God's word.

The truth of this doctrine appeareth plentifully in the holy scriptures. For in the same there be both command-

[² See above, p. 119, note 10.]

[³ Φησι δὲ (ἡ γνώμη Ἐλεκεαῖτων) ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι. Καὶ ὁ μὲν νοήσας, τῷ στόματι ἐν ἀνάγκαι ἀρνήσεται, τῇ δὲ καρδίᾳ οὐχί.—Orig. apud Euseb. Eccl. Hist. Cant. 1720. Lib. vi. cap. 38.]

[⁴ Statuebant etiam liberum esse fidem confiteri necne, pro temporum ratione. Si enim gravia pericula urgeant, tum posse fideles dissimulare ac tacere. Satis enim esse coram Deo si quis veritatem in corde retineat etiamsi externis coram hominibus contrarium faciat. Neque enim homines debere seipso fidei causa tormentis et morti exponere.—Bulling. adv. Anabapt. (Simler. Vers. Lat.) Tiguri. 1560. p. 43. Lib. II. cap. 4.]

[⁵ Vetatur etiam omne jusjurandum sine causa legitima sive fiat per Deum, per sanctos, per crucem, per sanctum evangelium, per fidem, per animam, per caput, sive per alias creaturas, ut scilicet in illis Deus et est et invocatur. Nam in omnibus his non juratur nisi per Deum, qui sanctos sanctificavit, pro nobis in cruce pependit, evangelium et fidem dedit; obligasque animam et caput tuum pœnæ a Deo infligendæ.—Petr. à Soto, Method. Confess. Antv. 1577. Decalog. Expos. p. 39. b.]

[⁶ Conspiracy for Pretended Reformation. Lond. 1592. p. 5.]

[⁷ The reference has not been found.]

ments that we must, and may, and forms prescribed how we shall swear.

Deut. vi. 12,
13.

For the first, "Thou shalt fear the Lord thy God, and serve him; and shalt swear by his name," saith Moses. Again, "Thou shalt swear, The Lord liveth, and thou shalt cleave unto him, and shalt swear by his name."

Jer. xii. 16.
Josh. xxvii.
Zeph. i. 5.
Matt. v. 34.

And, touching the other, swear may we not, either by Baal, or by strange gods, or by the Lord, and by Malcham, (that is by idols), or by any creatures.

Deut. vi. 13.
Jer. xii. 16.
Jer. iv. 2.
Exod. xxii. 8.
1 Kings viii.
31.

But our oaths must be made in the name of the Lord, as, "The Lord liveth;" and all is to be done in truth, judgement, and righteousness, and when the magistrate calleth us thereunto.

Conf. Helv.
i. Art. xxvii.
& ii. cap. 30.
Gal. Art. xl.
Basil. Art. xi.
sect. 1.
August. Art.
xvi.

All churches join with us in this assertion, and some testify the same in their public writings¹.

The errors and adversaries unto this truth.

Many be the adversaries, one way or other, crossing this truth. For

Fardl. of
Fashions,
2 part.
Conf. Basil.
Art. xi.
sect. 1.

1. Some condemn all swearing, as did the Esseis, who deem all swearing as bad as forswearing², and do the Anabaptists, which will not swear, albeit thereby both the glory of God may be much promoted, and the church of Christ, or commonweal, furthered³.

Test. Rhem.
An. Act.
xxiii. 12.

2. Others condemn some kind of oaths, and will not swear, though urged by the magistrate, but when themselves think good; so the Papists. No man, say they, ought to take an oath to accuse a Catholic (a Papist) for his religion⁴,

[¹ Huic (magistratui) nos...sancte subjiendos esse, fidelitatem ac sacramentum præstare, &c.—Harm. Conf. Sect. xxx. p. 273. Conf. Helv. Prior. Art. xxvii. Damnamus Anabaptistas qui...negant...juramenta magistratui præstanda esse.—Ibid. p. 272. Conf. Helv. Post. cap. xxx. In the other places referred to only a general obedience to magistrates and laws is required.]

[² The Esseis ware in all poinctes verie like unto our cloisterers....Swearing they compted forswearng.—(W. Waterman's) Fardle of Facions, Lond. 1555. Part ii. chap. iv. fol. I. 6.]

[³ See above, p. 356, note 1.]

[⁴ If thou be put to an oath to accuse catholics for serving God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths, but if thou have not courage and constancy so to do, yet know thou that such oaths bind not at all in conscience and law of God, but

and such as by oaths accuse Catholics (that is, Papists) are ibid. damned.

So the Puritans oftentimes either will take no oath at all when it is ministered unto them by authority, if it may turn to the molestation of their brethren⁵, or if they swear (finding their testimony will be hurtful to their cause) they will not deliver their minds after they be sworn⁶.

Hook. of Ec-
cles. Pol.
præf.

D. Sutcliff's
answer to
Job Throe.
p. 46, b.

3. Others, having taken the oath, do foully abuse the same, as the Knights of the Post, like the Turkish Seiti and Chagi⁷, who for a ducat will take a thousand false oaths afore the magistrate; as also the Jesuits, who, in swearing, (which is little better than forswearing) do *uti scientia*, that is, cunning and equivocations⁸; as also do they who conscientiously and religiously keep not their faith; such are the

Policy of the
Turkish
Emp. c. 24,
p. 74.

Quodlibet, p.
34, 68, Gar-
ner's Ar-
raign.

may and must be broken under pain of damnation.—Test. Rhem. Rhemes, 1582. Ann. Act. xxiii. 12. p. 361.]

[⁵ And lest examination of principal parties therein should bring those things to light which might hinder and let your proceedings; behold, for a bar against that impediment, one opinion ye have newly added unto the rest even upon this occasion, an opinion to exempt you from taking oaths which may turn to the molestation of your brethren in that cause.—Hooker, Eccles. Pol. Pref. chap. viii. § 13. Works, Oxford, 1845. Vol. i. pp. 140, 1.]

[⁶ Afterward when ye insolencie of this faction grew intollerable, some of ye principal leaders were called for. But so far were they from submission that some of them refused to take their oaths before her majesties commissioners and the judges, and others being sworn refused to answer: and that so obstinately, that neither the persuasions of friends, nor resolutions of judges, could worke anything with them, for which divers of them were committed.—M. Sutcliffe's Answer to Job Throkmorton, Lond. 1595. p. 46. b.]

[⁷ See above, p. 120, note 1.]

[⁸ ...just like to the Jesuits' absurd equivocating or counterfeited perjuries, sacrileges and cousinage in abusing the words of S. Paul, with, *factus sum omnia omnibus ut omnes lucrifaciam*: as much to say in a Jesuiticall sense, as to be a seminarie priest among seminaries, a secular priest among seculars, a religious man amongst religious, a seditious person amongst seditious, &c.—A Decacordon of Quodlibet. Quæst. 1602. p. 33. Out of this directing and doing of all things in order *ad Deum*, and for obedience sake, they frame a new devise, how to make themselves not only above seculars in authority, but also more mundane than any temporal worldling in practice. And this devise is grounded upon a principle amongst them called *uti scientia*, that is, a rule prescribed unto them (if you please to know it) in plain English, how to learn to shift and live by their wits.—Ibid. p. 68. Their dissimulation appeareth out of their doctrine of equivocation...concerning the treatise of equivocation seen and allowed by Garnet and by Blackwell the arch-priest, wherein under the pretext of the lawfulness of a mixt proposition to express one part of a man's mind and retain another, people are indeed taught not only simple lying, but fearful and damnable blasphemy.—A True Relation of the Proceedings against Garnet, &c. Lond. 1606. fol. T. 2.]

Test. Rhem.
an. Act. xx.
12.
Concil.
Constan.

forenamed Papists. For (say they) "An oath taken for the furtherance of false religion" (as they take the profession of all Protestants to be¹) "bindeth not." Again, "Faith is not to be kept with heretics²." Which assertion little differeth from the opinion of some Puritans, who teach that promise (or faith) is not to be kept, when (as perhaps by the not erecting of presbyteries in every parish) God's honour and preaching of his word is hindered³.

Merc. Gallo-
Belg. Lib. ii.
p. 83.

Subjects be discharged from their oath of allegiance, and may gather forces against their liege sovereign, if he enterprize anything to the hurt of his realm, or of (the Romish) religion, was a determination of the Sorbonists in a certain conventicle of theirs at Paris⁴. And that magistrates, by their subjects, may be brought under the obedience of laws, was a conclusion of certain Scottish ministers in a private conventicle of Edinburgh⁵.

Buchan.
Rerum
Scotic. Lib.
xvii. p. 202,
b.

Seditiosi non sunt, qui resistunt principibus politicum aut ecclesiasticum statum perturbantibus. Nam qui resistit

Euseb. Phila-
delph. Dial.
2, p. 87.

^a Juramentum propter falsam religionem præstitum non obligat.—Bap. Fickler. de Jure Magist. [Ingolstad. 1578] p. 11. [in Marg.]

^b Geneva, Annot. Matt. ii. 12. [See, The Bible transl. according to the Ebrew and Greeke, &c. with most profitable Annotations. Lond. 1578. Marg. Annot. on Matt. ii. 12.] One of them hath delivered, that if the prince do hinder the building of the church, the people may by force of arms resist him.—Answer to the Abstract, p. 194.

[¹ See above, p. 358, note 4.]

[² See above, p. 119, note 15.]

[³ Divers of the French reformers are also too violently affected that waie. One of them hath delivered, that *If the prince doo hinder the building of the church, or doo affect the seat of God: that is (in their sense and meaning) deale in ecclesiasticall causes and hinder the presbyterie: the people may by force of arms resist him.—An Answer to an Abstract of certaine Acts of Parliament, &c. Lond. 1584. Append. to the First Treatise, p. 194.*

[⁴ Congregatum est...collegium Sorbonicum...conclusum itaque est, populum sacramento esse solutum, et licere ei contra regem suum pecunias colligere, confederationes inire, arma ferre, pugnare.—D. M. Janson. Mercur. Gallo-Belg. Col. Agripp. 1594. Lib. ii. p. 87.]

[⁵ ...controversia in domo privata inter paucos est agitata: possentne idololatram jamjam in omnium perniciem grassaturam compescere, et summum magistratum, quando ipse nullum sibi modum statuat, intra legum præscripta per vim reducere.—Georg. Buchanan. Rer. Scoticar. Hist. Edinburg. 1582. Lib. xvii. fol. 202. b.]

principi seditioso seditiosus non est, sed seditionem tollit, saith a Frenchman⁶. Yea (saith an Englishman) whose works by T. C. are highly approved and commended, Hunc tollant vel pacifice, vel cum bello, qui ea potestate donati sunt, ut regni ephori, vel omnium ordinum conventus publicus⁷. Subjects may not respect their oaths made unto such princes which trouble the state of the church or commonweal.

Dud. Fen. S.
Theol. Lib.
v. cap. 13

Finally, whatsoever princes be (good or bad), if they be women (say some), oaths of allegiance unto them are not to be kept. Their words be these,

"First, (as well the states of the kingdom as the common people) they ought to remove from honour and authority that monster in nature, (so call I woman in the habit of man, yea, a woman against nature reigning above man). Secondly, if any presume to defend that impiety they ought not to fear, first to pronounce, and then after to execute against them (that is to say, against women governors) the sentence of death. If any man be afraid to violate the oath of obedience which they have made to such monsters, let them be most assuredly persuaded, that, as the beginning of their oaths proceeding from ignorance was sin, so is the obstinate purpose to keep the same nothing but plain rebellion against God⁸."

Against the
Regim. of
Women, I
Blas. p. 53, b.

Last of all, whereas every minister of the word and sacraments at his ordination doth swear to obey his diocesan in all lawful matters, certain gentlemen of the Puritan faction writ thus unto the bishops of the Church of England, and printed the same, viz. "The canon law is utterly void within the realm; and therefore your oath of canonical obedience is of no force, and all your canonical admonitions not worth a rush⁹."

The gentle-
men's de-
mands unto
the bishops
(printed anno
1605) p. 46.

[⁶ The editor has been unable to verify the reference.]

[⁷ *Exercitio tyrannus est qui consulto pacta reip. omnia vel præcipua pessundant. Hunc tollant, &c.—Dud. Fenner. Sac. Theolog. apud Eust. Vignon. 1589. Lib. v. cap. 13. p. 80. b.]*

[⁸ The First Blast, &c. against the Regiment of Women, p. 53. b. Genev. 1558. where, a woman clad in the habit, &c.]

[⁹ Certaine Demandes with their grounds, &c. propounded &c. by some religious Gentl. unto the reverend father, Richard, Archbp. of Cant. &c. 1605. p. 49.]

D. Hilar. *Contra Constantium August.*

*Non recipit mendacium veritas; nec patitur religio impietatem*¹: "The truth admits no lie; neither can religion abide impiety."

1 Tim. i. v. 17.

"Unto the king everlasting, immortal, invisible, unto God only wise (be) honour (and) glory for ever and ever. Amen."

[¹ Hilar. Opp. Paris. 1605. Contr. Const. August. col. 298. A.]

FINIS.